CHAPTER II

CHITTOOR UNDER VIJAYANAGARA

An analysis of the records of Vijayanagara rulers in the district reveals the fact that the take over of this area which was under the influence of the Hoysalas through their generals was rather smooth and was only a matter of course. This would vindicate that the Vijayanagara rulers were the unquestioned political successors of the Hoysala, even in this region (vide: section on Kâdavarâya, p. ).

The earliest among the Vijayanagara rulers to be represented by the inscriptions in this district is (Kumâra) Kâmpâpa II. His inscriptions range in dates from Śaka 1274, Vijaya (= 1352 A.D.) to Kâlaka (= 1368 A.D.).

Chittoor district was administered by him as a viceroy under his paternal uncle Harîhara I and his own father Bukka I. His Nâllurupalle inscription credits him with the title Tuluk-kâda-la-vibânana, which must have been received by him soon after his destruction of the forces of Tulukka (Muhammadan). We know from several other records in the south that this king curbed the expansion of the Muhammadan (Tulukkan) rule in the south by destroying them and thus established orderly government throughout the country and restored worship in the Hindu temples. He was assisted in the administration and the military campaigns by Sômappa-deppâyaka or Sômappa-ôdâyâr and the latter’s son
Ganparagu Mārayanayakkar. Sōmappa-ūgaiyar was a very accomplished musician. He is described as śāṅgīta śāhītya[r][va]-
gānaparamārāṇīvarag, in a record from Nallūrupalale, Punganur taluk. He was a mahepradhana (greemapai mahāpradhāṇi) of Kumāra Kaṭṭap. This Ganparagu Māraya-nāyakkar may be identified with his namesake who defeated the Sambuvaraya chief Veppunakoppa Sambuvaraya i.e., Rājagāmīrā Rājānārāyaṇa, by Śaka 1285, Sōbhakrit (= 1363-64 A.D.) the date of the Mahā inscription of Kaṭṭap.

An inscription in Telugu and Tamil versions from Tirumala dated Śaka 1281 (= 1359 A.D.) states the Mangideva-mahārāja had the central shrine of the Eōyil-Aūvar guilded and the golden pinnacle placed on its top. This Mangideva, variously called Māṅgu, Māngi, etc., was another famous general of Kaṭṭap. II. He seems to have participated actively in the prince’s campaigns against Sambuvaraya and the Sultanate of Madurai. The Sāluva-bhuvadavam explicitly states that Sāluva Māṅgu first subjugated Sambuvaraya and then restored him to his kingdom. Another work called Ramabhuvadavam also refers to his overthrow of Champaraya (Sambuvaraya) and thereafter of the march against the Sultan of the north, who had his headquarters at Madurai. This general belonged to the Sāluva family as stated in the Dalavanur record. Though no records bearing dates after 1368 A.D. are available for Kaṭṭap in Chittoor district, we may consider this district to have been under his control till his death in November, 1374 A.D.
Harihara II, son of Bukka I ascended the throne at Vijayanagara in 1377 A.D. An inscription from Yalasami, Chittoor taluk dated in Śaka 1301 (= 1379-80 A.D.) refers to the role of Virūpappanugaiyar, evidently a son of this king. It is therefore apparent that Harihara appointed his son Virūpappan II a viceroy in this area soon after Rāmaṇa’s death. The inscription stops with the date and therefore no more information is forthcoming regarding the transaction intended to be recorded. Virūpappan seems to have been succeeded by his son called Hariyappa. The records citing his rule range in date from Śaka 1302-03 (= 1380-81 A.D.) to Śaka 1325 (for Śaka 1323 = 1401-02 A.D.). The inscription from Medikurti, Vaylapad taluk describes him as Hariyappa, son of Vira Kumara Virūpappan.

In the midst of these documents dated in the reigns of the viceroys, there are also records citing the reign of Harihara II. It is obvious that he was ruling from Vijayanagara as a supreme emperor. Two records bearing the cyclic year Iśvara i.e., 1397 A.D. and Śaka 1323 (= 1401-02 A.D.) from Mudivedu, Madanapalle taluk and Kōlahasti, Kōlahasti taluk respectively refer to his reign. The latter record refers to mahāpradhanaka Irugupa- [deva] Ṛṣabhaśaka described as the protector of the kingdom (kāyavatīrīpalaka) (line 4). The record further informs us that Penugopada-mārvāga was in his charge. The provenance of these two records from Madanapalle taluk indicates that the north-western region of Chittoor district formed part of the division called Penugopada-mārvāgai. The latest known date i.e., Śaka 1323.
(= 1401 A.D.) for Harihara, son of Virūpappa, is available in an inscription from Sivapuram, Madanapalle taluk. This inscription states that Hariharāya was ruling from Rayavaram, which is probably identical with a village of the same name in Rayachoti taluk in Cuddapah district. Thus Harihara, son of Virūpappa (Virūparāya) ruled an area including Chittoor district from about 1380-81 A.D. to 1401-02 A.D.

While Harihara, the son of Virūpaksha (Virūpappa) was ruling over parts of Chittoor district comprising Madanapalle and Vayalpad taluks from his capital Rayavaram in Rayachoti taluk, Cuddapah district, Bukka II, son of Harihara II, was ruling as governor of Mulvay-rajya. Mulvay-rajya was a territorial division with its head quarters in Mulbagal in Kolar district. This division extended to include also Puli-nāga (Puli-nāgu) covering the area roughly approximate to the present Punganur taluk in Chittoor district. Bukka II is known to have ruled from 1380 to 1409 A.D. We get inscriptions for him in Chittoor district from 1392 to 1406 A.D. The record dated Śaka 1314 (= 1392 A.D.) refers to an officer of his palace (avara-maneva) named Bala-nāyaka. Another inscription from Peddavelagaturu, Punganur taluk dated Śaka 1327 (in words) (= 1404 A.D.) refers to Lakhayā-nāyaka, son of Mupaya-nāyaka and the Bārī-ga-pradhānt of Boṣmāpā-ōgēya, son of Boka (Bukka)rāya-ōgēya. BoKarāya-ōgēya is described as the māhā-pradhānt of Harihara II along with the usual titles mūrūrāyara-gāṇḍa (mūrūrāyara-gāṇḍa) and hāsa-ga-tapuvarāyara-gāṇḍa. The next inscription referring to Bukkarāya is dated
Šaka 1328 (= 1405 A.D.). This Kannada record from Mūgavā-di introduces Bukkarāya as the king ruling in his own right. His father Harihara II is known to have died in August 1404 A.D.

The date of the present record which is 9 months after Harihara’s death indicates that Bukka II had become the ruler at Vijayanagar and this record must be considered to be one issued by him as the emperor and not as a governor. This record registers the assignment of the excise dues on the imports and exports at Ānevarī belonging to Dēvaraya by [Jo]māmōpa ogaya. While Dēvarāya is probably identical with his namesake, brother of Bukka II, the identity of Jomāmōpa ogaya, who is probably the local governor is not disclosed. The record further informs us that Jomāmōpa ogaya visited Vijayanagara, the purpose of which is not clear as the inscription is damaged. We know that more than a year after his date, i.e., in 1406 A.D., November 5, Bukka’s brother Dēvarāya I, who was a governor at Penugopā became the king at Vijayanagar. We do not hear of this Jomāmōpa-ogaya afterwards.

In so far as the eastern parts of Chittoor district are concerned we get only one solitary record from Kālahasti throwing some light on the position here. It is dated Šaka 1304, Dundubhi, 13, Ramštami, Tiruvādirai and Saturday. The month could be obviously Mārgalī or Mārgēśiras. The record states that Mallappa-ṇāṇiyār, son (kumāra) of Vīnāmaresappa-ṇāṇiyār assigned half of the income from land tax, tax on gold and several types
of kāpikkai (contributory dues) including Tikkapar-kāpikkai collected from the village Koṭṭikāṇu and Melaipeṭṭaiya-nāḍu to provide for mahāpūjā on the day of Tiruvādirai in his name to the god Śiva at Kāṭahasti. This high dignitary is endowed in the inscription with some of the usual titles like hariyarāva hāśaśekku-tappuvarāvaragāpaṇā and also some new titles such as jīvarakaṇa, saurēśasamattar, gāṅa-dhālā-vibhāja, etc. Though these epithets do not help us to identify him, there is no doubt that he might have had some connections with the royal family of Vijayanagara. If the name Tikkapar-kāpikkai could be a corrupt form of a mistake for Tulkkapar-kāpikkai, this levy would assume some political significance. For, we know that the Vijayanagara rulers were always vigilant about the Muslim invasion and this levy could have been devised in order to maintain a standing army.

Devarāya I is represented in 4 inscriptions in Chittoor district as governor. The earliest of these four records describes him with full regal titles Śrīmanmahāmallaṅgāvaraya, hariyarāva-vibhāja, hāśa-kappuvarāvaragāpaṇa, pūrva-pachimā-
dakṣāṇa-ōttara-chedi[p]sāmadrāddhāpati, pāḷādhya, pāḷa-
parāshāvārava, though on the date of this record Śaka 1327 (= 1405 A.D.) he had not yet become the emperor duly consecrated. For, he had his coronation only in 1406 A.D. November 5 as pointed out above. The use of these titles suggest that Devarāya I was already the de-facto emperor. This record refers to a former
transaction made in the times of Kampamnojaya, Bukamnojaya and Chikknojaya. If these three names are mentioned in the chronological order, as they appear to, they can only refer to Kampa II, Bukka II and Harinara (III), son of Viruparaya - all the three as governors. Harinara (III) was probably called Chikknojaya Jg., the junior-master with reference to Harinara II the king of his times, who was his grandfather. A similar reference to the same past transaction in the times of Kampa and Chikknojaya is made in another record from Tembalapalle, Madanapalle taluk dated Saka 1327 (= 1405 A.D.). This inscription refers to Devaraya's rule from Penumoppatapa. He was evidently then the governor of Udayagiriraja. There are two more records from Chittoor district referring to the reign of Devaraya I, both being dated in Saka 1328 (= 1406 A.D.). The second record refers to Antappa-dappayaka and Narasimhadeva Vogeja, as mahapradhana and srirupapi of Devaraya's kingdom. Their subordinate Mahanayankacharya Kamu-Dorsepanayaka figures as one of the donors in the inscription.

Another high dignitary, a minister of Devaraya I was Mallappa (Mallapa) also called Sri Madhavaeswar at Chandragiri probably in charge of the area. He arranged for some irrigation facilities at Avilali in Chandragiri taluk in Saka 1330 (= 1409 A.D.) benefiting the lands at Tirumala and endowed a perpetual lamp. He arranged also for the construction of parts of tirumahamanlampadpam in stone at Tirumala in Saka 1339 (= 1417 A.D.).
An inscription from Tirupulippagavarkoyil in Chingleput district dated Śaka 1340, HemaT.ambi (= 1418 A.D.) records the remission of taxes collected excessively by the tanattār of the local temple after consulting the authorities at Chandragiri-sālā. The reference to Chandragiri-sālā is interesting in as much as the presence of the minister Mallappagal during this period coincides with the consultations made for revenue purposes by the tanattār (sthēnattār). It is clear that Chandragiri was fast developing as a centre of power, though it is not clear whether it was included in Muḷavāyrajya which was being governed by Vijayarāya.

The next member of the royal family of Vijayanagara associated in the governance of the Chittoor district was Vijayarāya or Vijaya Bukka-rāya or Vijayabhupatirāya. There are 3 inscriptions referring to his reign. The earliest among them from Karshnapalle, Punganur taluk dated Śaka 1332 (= 1409 A.D.) records the grant of a portion of the revenues due to the treasury from the lands at Muttukuru in Vaḍapulināgu, a subdivision of Migarilīśa-maṇḍalam to the deity Āṅgakārīḷa śiva-muṇḍaiya nāyinār by Śeṣaṭṭi (Sambēṭa) chief Vīra Ēbāḷadeva Chōḷa-mahērāja of the solar race for the merit of Vijayarāya, who is stated to be ruling the Muḷvāyil-rājya.

A copper-plate charter in Sanskrit and Kannāga from Dapṭapalle, Palsaner taluk dated Śaka 1332, (= 1410 A.D.) records the grant of that village to Kriyāśakti, a Śaivite teacher.
who in turn gave it to Krishna-paṇḍita. This charter informs us that Vijayarāya was the son of Devaraya and Dēmāmbikā, who was the daughter of Nūka-bhūpāla. The editor of Dandapalle plates has identified this Nūka, a Reḍḍī chief with Nalla Nūka, mentioned in the Naḍupuru grant of Śaka 1296 (= 1374-75 A.D.) of Anavēma as the husband of Vāmaśāni, the sister of Anavēma.

The Karshanapalle record describes Avubāḷa(ōbaḷa)dēva as Chōja-mahārāja. Another inscription from Kanuparti, Ongole taluk dated Śaka 1348, (= 1427 A.D.) records the grant of land by this Avubāḷadēva Chōja-mahārāja, son of Alamandala Nūkayadēva Chōja-mahārāja for the merit of Devaraya, his queen Dēmāsmaṅgaru (Dēmāmbikā) and his son paṭṭam kumāra Vijaya-Bukkarāya.

Thus since the records mentioning Avubāḷa and Nūka consistently describe both of them as Chōja-mahārājas, the identification of this Nūka with Nalla Nūka, the Reḍḍī chief is not acceptable. If this Nūka was the same as Nalla Nūka, we can at best infer that he married only a princess of the Reḍḍī family and he himself cannot be considered as a 'Reḍḍī' as he is stated to have belonged to the solar race.

A third inscription is from Peddavelagatturu, Punganuru taluk and is not dated. It cites the reign of Vijaya-bhūpati-rāya-oḍeya and records a grant made by him. The epithet Vijaya enables us to identify him with Vijaya-Bukkarāya, son of Devaraya I and to distinguish him from Viśva-bhūpati, son of Bukka II. The late date of Kanuparti inscription i.e., Śaka 1348 (= 1427 A.D.) seems to point to the possibility of the fact that the grant was
made for the merit of all the three who were probably not alive on that date or alternatively we will have to take it that a grant made on an earlier occasion was recorded on a later date. It may be noted that Devaraya II had come to reign before this date.

The description of Vijaya-Bukkaraya as pattaro kumāra even as late as 1427 A.D. seems to suggest that he never ruled as an emperor de-jure, though he was associated in the administration first with his father Devaraya I and later with his son Devaraya II.

An inscription from Sattravāga, Puttur taluk dated Śaka 134[9], Plavāṅga (= 1427 A.D.) cites the reign of Virapratapa Devaraya and purports to be an order issued by the king to Ariyappa-dappāyaka, Bhikshāvittiyayaga and Devaraya-udaiyar of Chandragiri. It relates to the Śaiva and Vaishnava shrines stated to be in Chandragiri-rajya. Another inscription from Takkolam, Artonam taluk, outside Chittoor district dated Śaka 1349 (= 1427 A.D.) contains a similar order issued to the same parties including Devaraya-Upsiyar of Chandragiri. Yet another record from Tiruvōjiriyur dated in the cyclic year Plavāṅga 1.a., Śaka 1350 (= 1428 A.D.) registers a transaction referring to Devaraya-Upsiyar as ruling over Chandragiri-rajya. This Devaraya-Upsiyar is also referred to and described as mahāpradhānī of Pratapa-Devaraya ruling the earth in Śaka 1348 (= 1428 A.D.) in the inscription from Nāḍipalli, Puttur taluk. Here again the distinction between Devaraya II, the ruling emperor and Devaraya-
uñgaiyär, the local dignitary is quite clear. The consistent description of Devarāya-uñgaiya in these records in association with Chandragiri-rājya which is mentioned here for the first time points clearly to the fact that Devarāya-uñgaiya was ruling from Chandragiri as a governor of this area.

The visit of Devarāya II to the famous Tirumala temple is recorded in a Kannada inscription in Telugu characters from Tirumala dated in Śaka 1351 (= 1429 A.D.). The visit resulted, as the inscription says, in the assignment of a handsome revenue of two thousand and two hundred honnu, apparently due to the royal treasury, derived from three villages attached to the temple treasury (khanḍāravāga). In the next year i.e., Śaka 1352 (= 1430 A.D.) expressed by the chronogram drik-sara-rāma-chandra, we find Śrīgiri-antyēśvara described as the son of Viśnava Devarāya, presenting the god at Tirumala with a pattam newly made of gold and gems. This is the only reference to the prince available in Chittoor district. He was no doubt a son of Devarāya, the ruling emperor at Vijayanagara, described in the record as Viśnava Devarāya. The expression Viśnava seems to be a corrupted form of Viśaya. This word may stand for the patronymics of Devarāya II who is known to be a son of Vijayarāya. The analogy of Harihara-Hariyapa, Bukka-Bukkapa, Virūpaksha-Virūpapa support the contention made here that Vijaya stands for Vijaya.

Śrīgiri, the son of Devarāya is stated to be ruling from his capital Marataksapuri which has been identified with Virichhipuram in North Arcot district.
which refer to this fact mentions this Srigiri, as the younger son of Vijayarāya. The record from Tirumala discussed above refers to this Srigiri, as the son of Devariya. These two conflicting positions have to be reconciled. Since the donor of the Tirupati inscription is clearly described as the son of Devarāya, he could be identified only with Mallikārjuna. If so the expression Srigiri=antyevārap should be taken in its entirety as referring to Mallikārjuna, the only known son of Devarāya II. The expression indeed means 'the lord of the region called Srigiri i.e., Srisaila' where the presiding deity is Mallikārjuna. Thus this inscription may be considered to contain a reference to Mallikārjuna and not to Srigiri, the brother of Devarāya II as stated by the Madras Museum plates.

The discussion presented above points to the conclusion that the Tirumala inscription happens to be the only reference to Mallikārjuna as a prince.

The local administration at Chandragiri seems to have been conducted by Devana-udaiyar described as udaiyar (uṭaiyar) in Şaka 1355 (= 1433 A.D.) and also by Mallānṭaiyar, son of Devaśar in Şaka 1366 (= 1444 A.D.) Possibly both these persons were holding the rank of a minister assisting the emperor or his local governor.

The last but not the least important record assignable to the period of Devarāya II in this region is from Tirumala. This epigraph dated in Şaka 1364 (= 1443 A.D.) registers a munificent grant of 3000 boṣuṇa to the deity Tirumaladevar by
Teppada Nageya Nayskar, son of Muddea Nayaru who was apparently a general of Dëvarëya II. We do not, however, get more information about the activities of this general.

The period after the region of Dëvarëya II is not represented by the inscriptions of Vijayanagara dynasty with a solitary exception. This is quite in contrast to the occurrence of numerous inscriptions of Vijayanagara dynasty during and before the reign of Dëvarëya II. The solitary record mentioned above is dated Šaka 1371 (= 1450 A.D.) in the reign of Mallikärjanadëvas-mahärëya who is described with full regal titles. It records a private transaction relating to sale of land to Sërvälahnavas of Tirupati to Lasamalikam Chennappa-ugaliyë, one of the nivëgïas residing at Chandragiri. In view of the facts that this is the only record of Mallikärjuna available so far from Chittoor area and that a number of inscriptions of this area falling in this period refer to many Sëluva chiefs (details to be dealt with in the section below), it seems to be clear that Mallikärjuna's suzerainty was only nominal and the rising Sëluvas were the effective rulers of this area. It must be pointed out, however, that a large number of inscriptions of Tamilnagu, falling within this period cite the reign of Mallikärjuna consistently, but at the same time recording the donations made by the Sëluva chiefs.

Sëluvas

By far the largest number of inscriptions from this area and of this period refer to the members of the Sëluva dynasty.
The earliest among the Sāluva chiefs referred to in their records was Selva Tippadevamahārāja, son of Sāluva Tippayadeva, who according to the known genealogy of Sāluva chiefs, was one of the four sons of Gouta II. He is referred to in an inscription from Sattravāga, Puttur taluk dated in the year Dundubhi 1.A., Šaka 1364 (= 1442 A.D.), which records a charter granted to the Sepiyaps by Dalavav Śrīraṇga-Ravuttar. From the literary sources of this period including Sāluvbhūvadavam and Jamaīmathi Bhāratam we know that Gupaḍa was the eldest son of Gouta, and that he was succeeded by his son Narasimha, as the governor of Chandragiri-rajya. The reference to Selva Tippa, son of Sāluva Tippa, brother of Gunga could be only in association with Gupaḍa, who was the real governor at Chandragiri.

Sāluva Epca-Kaṇṭayadeva was another chief mentioned as the father of Naḷlayadeva-mahārāja in two records from Tirumalai, Chandragiri taluk, dated Šaka 1368 (= 1446 A.D.) and Šaka 1385 (1464 A.D.). Since no information is forthcoming regarding his parentage or the area under his control, it is not possible to fix him in the known Sāluva genealogy. The same appears to be the case with Sirumallaayadeva-mahārāja, son of Gangeyadeva mahārāja, who is described as a Sājuva according to a record from Tirumalai, Chandragiri taluk, dated Šaka 1372 (= 1450 A.D.).

It has been stated above that Sājuva Narasimha, son of Gupaḍa, succeeded him as the governor of Chandragiri-rajya. The earlier record referring to him is dated Šaka 1378 (= 1456 A.D.). This record from Tirumalai in Chandragiri taluk is the earliest.
ever reference to him. It is well known that Sāluva Narasimha started his career from Chandragiri. There is no significant event reported during the initial years of his career. The central government at Vijayanagara under Mallikārjuna was not very strong and Narasimha was loyal enough not to take advantage of this situation. It was during this period that the Oriya army led by Kapilāśvāra-Kumāra Mahāpātra son of Ambirādēva (Hamvīra) conducted a fleeting raid right across the coastal country from the capital Kātaka (Cuttack) as far south up to Śrīraṅgam. This campaign was not one of any permanent conquest but it gave a rude shock to the Vijayanagara empire as its entire eastern flank was attacked. Two inscriptions from Muggūr, Tindivanam taluk of South Arcot district of dated Śaka 1386 (= 1464 A.D.) describe Kapilāśvāra-Kumāra-Mahāpātra, the son of Hamvīra-dēva as the pāpōkha of Koṇḍavīḍu, Koṇḍapāḷḷi, Addakāṇi, Vinu-kōṇḍa, Deṇḍapāṇḍa, Padāvīḍu, Valūdilampaṭṭu-ūsāvadī, Tiruvārūr, Tiruchchilāpāḷḷi and Chandragiri.

This gave an opportunity for Sāluva Narasimha to rise to the occasion to retrieve the lost territories and restore the prestige of the empire. He conducted campaigns in the north to recover the territories from the Gajapatis, including the fort of Udayagiri. Numerous inscriptions in the South record the arrangements made by him to restore normal conditions from the disturbed state of affairs on account of Oriya expedition. An inscription from Tirukkōyilūr dated Śaka 1393 (= 1470 A.D.)
of the reign of Sāluva Narasiṣhadeva refers to the devastation of the maṇḍapa, the prakara (tirumadil) and the gopura in the temple of Tiruvigaiṣṭakalinayānār at Tirukköyilūr since eight years due to Ōggas (Oćiyan-kalaḥalayittu aṭṭukālasāgā) and to the renovation carried out by Anṛamarakaṅga, the agent of Narasiṣhā, for the merit of the king and to the restoration of lands to the temple. Two other inscriptions, one from Arakanda-nallūr and the other from Neṟkuṇam, both in the Tirukköyilūr taluk dated Śaka 1393 (= 1471 A.D.) states that the temples had become dilapidated without any worship for about 8 years owing to Ōćiyan-Kalaḥal and records the gift of certain taxes for repairs and for the renewal of worship in these temples by avasaram Anṛamaraka for the merit of the king. In this process Narasiṣhā gained prestige and power which placed him in an invulnerable position in the royal court at Vijayanagara.

A number of inscriptions from Tirumala record donations made by him or by others for his merit without giving any clue whatsoever regarding his political activities. These inscriptions range in date from Śaka 1378 (= 1456 A.D.) to Śaka 1393 (= 1471 A.D.). A few chiefs of the Sāluva dynasty including Narasiṣhā's own kinmen figure in a number of records from Tirumala. The chiefs are Parvatarāja, son of Sāluva, one of Gupa's brothers, Timmarāja, Narasiṣhā's own brother and Timma, son of Mallayadeva.

A record from Basrūr, Coondapur taluk, South Kanara district in Karnataka dated Śaka 1404 (= 1482 A.D.) describes Sāluva Narasiṣhā as śrīman-mahārājādhiraṇia-rajaḥparamēvra-ārī
Vīra Pratāpa-ārī vīra Bhujabala Narasingarāya-mahārāya and as ruling from Vijayanagara. Another inscription from Kommunutula, in Pulivendla taluk, in Cuddapah district in Andhra Pradesh dated Śaka 1[405] (current) (= 1483 A.D.) describes Sāluva Narasimha's success in suppressing the rebellion of Gheppaikōya chiefs. An inscription on the east wall in the Periḻvär's temple at Allipiri, foot of the hill of Tirupati, in Sanskrit language and Grantha characters, records the installation of the image of Narasimha on the path-way over the Śeshādri hill by Sāluva Narasimha in the year athanabhāgya i.e., the Śaka year 1407 (= 1485 A.D.). This inscription describes him as sārvabhāuma.

The Devulapalli plates of Immadi Narasimha, his son also describes him as having become a sārvabhāuma after defeating all the kings only with the help of his sword (khadga). While the other titles such as rājadhana rājaparāmasvāra etc., are only conventional ones, this title sārvabhāuma is a high sounding one paying tributes to his prowess. As against these records which endows him with royal titles we also find epigraphs citing the reigns of Mallikārjuna at Nagar, inscription dated Śaka 1378 (= 1456 A.D.), of Rājasēkha, son of Dēvarāya II; at Peranmallur, inscription dated Śaka 1392 (= 1470-71 A.D.), of Virūpāksha; at Tiruvennainallur, inscription dated Śaka 1393 (= 1470 A.D.) referring to Sāluva Narasimha as his minister in the reign of Pratāpa Dēvarāya, and at Basur, Coondapur taluk, dated Śaka 1409 (= 1487 A.D.). How did Narasimha assume royal titles in 1482 and 1483 A.D., when the Vijayanagara throne was being occupied by
Mallikārjuna, his son Virūpāksha and his son Pratāpa Devaraya from 1456 A.D. to 1487 A.D. We may consider this as an indication of Sāluva Narasimha’s complete control of the affairs of the Vijayanagara kingdom. The inscription belonging to the reign of Pratāpa Devaraya dated in 1487 A.D. referred to above seems to indicate that the nominal position of the Vijayanagara king was still kept up. It seems Sāluva Narasimha gained his position and prestige as the emperor de-facto without hurrying to wipe out the central government as represented by Pratāparaya. The Basrūr and Kommunūtula records dated respectively in 1482 and 1483 A.D. show that Narasimha was recognised by the people as the real power behind the Vijayanagara empire. It is possible that he ascended the Vijayanagara throne only sometime in or after 1487 A.D. although he started wielding power as early as 1482 A.D., the date of the Basrūr record, if not earlier than that date.

It should be noted that the Dēvulapalli plates of Ismaḍi Narasimha dated in the year giriṇṭha yuṃṇudu 1427, (= 1504 A.D.) does not describe his father Sāluva Narasimha as ruling from Vijayanagara. These plates attribute to him the following titles dhārapīyavāhā, ḍhārāvaryā, pāṇḍavaprīyādinādā, mūrtirvarasapraṇā, guṇavarāditra, chaubattamalla, Gājakyanarāyana and Hōnanamūrāri. The titles dhārapīyavādā and ḍhārāvaryā imply the idea of Narasimha’s efforts in saving the empire from the wicked forces even as the boar-Vishnu incarnate restored the
earth. All the other titles refer only to his military capabilities. The analogy based on the first two titles would present him more as a saviour than as an usurper. But in the process of restoring the empire to its original glory, the empire itself became his sole charge making him in turn the emperor.

Sāluva Narasimha was assisted in the administration of his country by several chiefs of a collateral branch of the Sāluva dynasty. A number of them figure as donors in many inscriptions in Tirupati and outside Tirupati. The enclosed tabular statement brings out the predominence of the Sāluva chiefs, undoubtedly as a result of the patronage given by Sāluva Narasimha.
<table>
<thead>
<tr>
<th>Name of the chief or officer</th>
<th>Date</th>
<th>Findspot of the inscription with reference</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śaṇuva Tippa, son of Śaṇuva Tippayadeva</td>
<td>Saka 1364, Dundubhi = 1442 A.D.</td>
<td>Satravāga, Puttur taluk. Dalavēy Śrī A.R.Bp., 1911, No.388, ranga ravut-tar is mentioned.</td>
<td></td>
</tr>
</tbody>
</table>
Sāluva Narasimha, son of Saka 1378, Dhatu, Kanni, Tirumalai


Ahōbaḷadeva Kaṃpyadēva-mahārāja Śaka 1380, Bahumāṇya, Kumbha, Śu 10, Sunday Mṛgāśīrṣaḥ = 1459 A.D., February 11.

Sāluva Narasīngadēva Śaka 1382, Vikrama, Mīna ba Wednesday Uttirām = 1461 A.D., February 25.

Narasīnga Uḍayār Śaka 1384, Chitrabāhu Chittirai, 25th day = 1462 A.D., April 20.

Sāluva Narasimha, son of Saka 1378, Dhatu, Kanni, Tirumalai


Ahōbaḷadeva Kaṃpyadēva-mahārāja Śaka 1380, Bahumāṇya, Kumbha, Śu 10, Sunday Mṛgāśīrṣaḥ = 1459 A.D., February 11.

Sāluva Narasīngadēva Śaka 1382, Vikrama, Mīna ba Wednesday Uttirām = 1461 A.D., February 25.

Narasīnga Uḍayār Śaka 1384, Chitrabāhu Chittirai, 25th day = 1462 A.D., April 20.

Tippu-nāyakar son of Timmā-nāyakar, a dance master of the Theatre is mentioned.
His titles are Hattimalla and Allabha.

Aha, son of Timmaraja

Saluva Timmarajadeva, son of Gopduraja

Saluva Mallayaradeva-maharaja, son of Saluva Ekkakampayadeva-maharaja

Saluva Ramachandraraja, son of Saluva Mallayaradeva-maharaja

Timmayadavaraja-maharaja, son of Nallan Tirumalairaja


Saka 1464 A.D., January 18.

Saka 1464 A.D., May 5.
Saluva Puvvararaja, son of Saluvaaraja

Saluva Narasingayadava Maharsu

Saluva Narasingayadava-maharaja, son of Gopijsaiyadeva-maharaja

His titles are Hs virudaragari, Ganaamaraja. Also referred to in another inscription from Tirumalai (T.I.D.I., Vol. II No. 28).

Saluva Narasingayadava

- do -

Saluva Narasingayadava-maharaja, son of Gopijsaiyadeva-maharaja

- do -

- do -
His titles are MttP-Mrqggnaa, etc. Also referred to in another inscription from Tirumalai (T.I.D.I., II - 42).

Saluva Gopayya, son of Saluva Mallayadeva-maharaja

Saluva Narasingaraja Udaiyar

Saluva Narasingaraja Udaiyar

Saluva Narasingaraja Udaiyar

Saka [1+390, Sarvadhari, Tirumalai. T.I.D.I., Sishta, su 13, Monday, Tiru-

Vopam = 1468 A.D., August 1.

Vol. II, No. 35.

Also referred to in another inscription from Tirumalai (T.I.D.I., II - 42).

Saluva Narasingaraja Udaiyar

Saka 1391, Virodhi,Mithuna, Tirumalai. T.I.D.I., ba 12, Wednesday, Kart-
tigai = 1469 A.D., June 7.

Vol. II, No. 41.

Saluva Gopayya, son of Saluva Mallayadeva-maharaja

Saluva Narasingaraja Udaiyar

Saluva Narasingaraja Udaiyar

Saka 1392, Vikriti, Sishta, Tirumalai. T.I.D.I., ba 1, Sunday, Sadayam (Sata-

bhisak) = 1470 A.D., August 12.

Vol. II, No. 46.

Saluva Gopayya, son of Saluva Mallayadeva-maharaja

Saluva Narasingaraja Udaiyar

Saka 1395, Vijaya, Mithuna, Tirumalai, T.I.D.I., su 8, Sadayam, Tuesday (the Vol. II, No. 50.

star combines with the week-
day on the 6th lunar day in the dark fortnight) = 1473 A.D., June 15.
His titles are
Papavyabhipala-
kapṭam-ūddarapā-
kāsari, Kākati-
raiva-pratisthā-
pana-dūṭikap, rāja
ākṣamastasīha etc.
Also referred to
in another record
from Tirumalai
(T.T.D.L., II - 59

Kessyanāyaka, son of Pinnana
Śaka 1397, Māmatha, Kappi, Tirumalai, T.T.D.L., Also referred to
8a 10, Sunday, Pūṣam = Vol. II, No. 60
1475 A.D., September 24.

Nārasiṃhadēva, son of Pinnana
Śaka 1397, Māmatha, Kappi, Tirumalai, T.T.D.L.,
as 10, Sunday, Pūṣam = Vol. IV, No. 298;
1475 A.D., September 24.

Dhōnakappi Singamu Nayakkar
Śaka 1395, Viśaya, Singa,
śa 12, Friday, Hasta =
1473 A.D., August
(Irregular)
Chikka Timmaraja, son of §aka 1401, Vikari, Ramasamudram, Narasingaraja-^deya

Timmaraja

Šaka 1401, Vikēri, Kārttika, śu 12,
Utthānāvādaśi = 1479 A.D.

Ramasamudram, Naresingaraja-śeṣeya

is referred to in this inscription.

Sāluva Timmaraja son of Sāluva Mallayadevamaharaja.

Šaka 1403, Flavā Ka[t]kaṇaka Tirumalai, S.I.I., śu 11, (śākādaśi), Saturday,
Agila (Anurādhā) 1481 A.D., July 7.


Sāluva Narasimha, son of Sāluva Mallayadevamaharaja.

Šaka 1407 (given) in the chronogram Sthanabhāgya,
cyclic year is Visvavasu, Solar month, śu 6, Wednesday = 1485 A.D., April 20.

Alipiri, foot of Tirupati.
Sūruva Nṛsisīha is referred to in this record with the title Sarvabhauma.

Mukhapāḷaṃ Nāgama-
Neyakkar

Šaka 1409, Flavāṅga,
Sisāṇa, śu 13, Wednesday, Uttirāṇaṃ = 1487 A.D., August 1.

Tirumalai, T.Z., T.I., Vol. II, He is referred to as a nāyakattanaṃ in the service of Sāluva Narasimha.
Saka 1412, Sādhārapa, Tirumalai. T.T.D.I., His titles are ārī-mamaṁsā- maṉḍalēśvara
Uttamagapṭa,
Ubhayarakṣaṇa, Gaṇḍarasaṇa and Gaṇḍabhaṭṭarapṭa.

Sēku Timmarāja-udaiyar, son of Kommarāja Udaiyar

Saka 1412, Sādhārapa, Tirumalai. T.T.D.I.,
Hasta = 1490 A.D., June 24.
Table A

<table>
<thead>
<tr>
<th>Periya Malladeva (or) Malladeva</th>
<th>1446 A.D.</th>
<th>1464 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ramachandraraja</td>
<td>1464 A.D.</td>
<td>1469 A.D.</td>
</tr>
<tr>
<td>Goppyaraja</td>
<td>1469 A.D.</td>
<td>1481 A.D.</td>
</tr>
<tr>
<td>Timaraja</td>
<td>1481 A.D.</td>
<td>1478-79 A.D.</td>
</tr>
<tr>
<td>Bhikka-Timara</td>
<td>1478-79 A.D.</td>
<td></td>
</tr>
</tbody>
</table>

Table B

<table>
<thead>
<tr>
<th>Siru Mallayadeva</th>
<th>1450 A.D.</th>
</tr>
</thead>
</table>

Table C

<table>
<thead>
<tr>
<th>Timara</th>
<th>1463 A.D.</th>
</tr>
</thead>
</table>

Table D

<table>
<thead>
<tr>
<th>Tirumalairaja</th>
<th>1464 A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table E</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>---</td>
</tr>
<tr>
<td>Devappaga</td>
<td></td>
</tr>
<tr>
<td>Siddhanayar</td>
<td></td>
</tr>
<tr>
<td>1470 A.D.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table F</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pinnana</td>
<td></td>
</tr>
<tr>
<td>Narasimhadeva</td>
<td>Kesava-nayaka</td>
</tr>
<tr>
<td>1475 A.D.</td>
<td>1475 A.D.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table G</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Komaraja</td>
<td></td>
</tr>
<tr>
<td>Periya-Timmeraja-udaiyar</td>
<td>Sigu-Timmeraja-udaiyar</td>
</tr>
<tr>
<td>1494 A.D.</td>
<td>1490 A.D., June 22 and June 24</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table H</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Karapika Annadatta Devagala</td>
<td></td>
</tr>
<tr>
<td>Timmapa-dappayarak</td>
<td></td>
</tr>
<tr>
<td>1494 A.D.</td>
<td></td>
</tr>
</tbody>
</table>
Table I

Baicharāja

Timmaraja 1491 A.D.

Timmayadeva-mahārāja 1492 A.D.

(a) S.L.I., Vol. XVII, No. 279
(b) Ibid., Vol. II, No. 18.
(c) Ibid., No. 10.
(d) Ibid., Nos. 41 and 42.
(e) Ibid., No. 76; S.L.I., Vol. IV, No. 286.
(f) A.R.E., 1933-34, No. 173.
(h) Ibid., Vol. II, No. 16.
(i) Ibid., No. 21.
(j) Ibid., No. 46.
(l) Ibid., Vol. II, Nos. 60 and 61
(m) Ibid., No. 124.
(n) Ibid., No. 103.
(o) Ibid., Nos. 91 and 93.
(p) Ibid., No. 104.
(q) Ibid., No. 127.
(r) Ibid., No. 113.
(s) Timmaraja is mentioned as an agent of Śīru-Timmarāja-
uḍaiyar. Ibid., No. 94.
(t) Ibid., No. 97.
Some of the Sāluva chiefs could be easily identified as his close relatives such as brother, cousin brothers and their sons. The chart below will illustrate this point.

<table>
<thead>
<tr>
<th>Gauta II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gopāśraja</td>
</tr>
<tr>
<td>(or)</td>
</tr>
<tr>
<td>Gupda</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Timmarāja</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Apart from the Sāluva chiefs there are a few other dignitaries described in glowing terms. One of the important chiefs was a Nṛśimhadeva, son of Pinnana. This chief is described in glowing terms as Pāppavabhūpālamūrga khaṇḍamūḍa-kājāri and Prājya-kākatirāja prataṭṭhāpana-caṇḍakap. The two epithets given above apparently imply the role that this chief might have played in the northern campaigns against Gajapati and the southern campaigns against the Pāṇgyas. The expression 'Kākatirāja' evidently refers to the territory that was once under the Kākatyas. For, we know that the Kākatyas were not there. Therefore this epithet refers only to the Sāluva's campaigns against the Gajapatis. The chief is described as Rājaśeṣaṃantasiṃha and as Īrī Nṛśimhaṃanāśvakaṇa. It is
tempting to identify this chief with Narasā-nāyaka, the famous general and successor of Sāluva Nārasimha. But the difference in the parentage (i.e., this Nṛṣimha being the son of Pinnanna and Nārasānāyaka being the son of Iśvara Nāyaka) precludes the possibility of this identification. This Nṛṣimha had a brother called Kēsaya Nāyaka.

The next Sāluva king was Immagi Nārasimha for whom three records are available in Chittoor district. The earliest among these dated Śaka 1417 (= 1495 A.D.) records the grant of several villages for creating an endowment for feeding pilgrims and to provide for the preparation of certain images as well as to arrange for the worship.

The Dēvulapalli plates of Immagi-Nārasimha record the grant to a brāhmaṇa of the village of Dēvulapalli in Mārjavāḍa-sīma in Penagopa Mārjavāḍa. Dēvulapalli is identical with a modern village of that name in Vayalpad taluk in Chittoor district. Here the king is described as the son of Sāluva Nārasīṅga by his queen Śrīrāngamāmbī. He is said to have ascended his father’s throne. It is dated in Śaka 1427 (= 1504 A.D.).

The next record registers the creation of an endowment of 3825 nārapappāg for the merit of this king by Tiruvēṅgaḥachchikukkap-tiruppappillai-emberūmai. This inscription is dated Śaka 1426 (= 1504 A.D.). The three inscriptions referred to above give the date 1495 A.D. as the earliest and 1504 A.D. as the latest for Immagi Nārasīṅga. These records do not make
any explicit statement that Immaḍi Narasimha ruled from Vijayanagara. But we know from other records that he ruled from Vijayanagara in his own right. The inscription from Muttakuru, Pulivendla taluk of Cuddapah district says that Immaḍi-Narasimha, son of Sāluva Narasimha was ruling from Vijayanagara and it refers to Naraśāṇayaka, as the true servant (nīlā-ṛṣṭiyulu) of the king. There is however no record from Chittoor district containing a contemporary reference to Naraśāṇayaka, who as we know was a trusted lieutenant of Sāluva Narasimha, the king’s father. But an inscription of his son Krishnadevarāya gives the genealogy from Tirana and Devaki as follows: their son Īvara and his wife Bukkamma, their son Naraśa and his queen Ṭippāji and Nāgalādevī. Ṭippāji’s son was Vīra-Narasimha and Nāgalādevī’s son was Krishnadevarāya. Since Naraśāṇayaka was associated in the rule of the empire with Immaḍi-Narasimha, it may be surmised that Naraśāṇayaka was the de-facto ruler conducting the affairs of state in the name of the ruling king Immaḍi-Narasimha, the de-jure ruler.

An inscription from Tirumala dated Śaka 1426 (= 1504 A.D.) belongs to Immaḍi-Narasimha’s times though it does not cite his reign. It refers to a mahanayāṇākāchārya Peri[yā]* Ṭabalanayakkak Ramanayakkakar.

There is only one contemporary record containing a direct reference to Vīra Narasimha in the midst of a few records that fall within his reign period. This inscription is dated Śaka
It records the undertaking given by the athānattar of Tirumalai temple in respect of 7800 pāpan (narpanam) donated by Appāpillai, son of Kapavatī Puḷḷāvēr of Uttiramērūr to provide for a festival for the merit of Vīra Narasingarāya-mahārāyaṇ. A few more records from the same place refer to the endowment created by this Appāpillai. These records however do not refer to the reigning king Vīra Narasimha, though they fall within the period of his reign.

An inscription engraved on the east wall of Pāṭikāval gopura in the third prākara of Tirumalai temple dated in the reign of Krishnadevaraya contains in its preamble four verses describing Vīra Narasimha. The second verse (i.e., No. 16 in the text) refers to several valuable gifts made at many holy places including Kālahasti and Tirupati. The fourth verse (i.e., No. 18 in the text) records that he performed the sixteen mahā-dānas—Bṛhadāpda, Viśvachakra, Brahma, Mahābhūta, Ratnadhāma, Sappāmmācha, Kalpaśātirubalai (kalpavrīkṣa), Kāśchina-Kāmadūṇa, Vārpa-bhūmi, Hirapāyāva-ratha, Tula-purusha, Gūṣaḥsara, Homa-sīva, Homa-sārba, Kānakka-kari-ratha and Paṇcha-lāṅgalai. The fact that he made tulārāhappi gift, one of these sixteen mahā-dānas, is also referred to in another inscription engraved nearby on the door-jamb of the Pāṭikāval gopura.

The latest record for Vīra Narasimha from Chittoor district is from Ghellur near Gugimallam, Kālahasti taluk. It is dated Saka 1431 (= 1509 A.D.) and records an agreement among
the residents of the three villages Maflavilagam, Silaiyur (Chellur) and Kandadu regarding the right of irrigation from the channel called Sadisivakona. This date nearly coincides with the latest date known for him from records outside Chittoor district. One such record from Vikrevapdi in the South Arcot district dated Saka 1431 (= 1509 A.D.) narrows down the interval between Vira-Narasimha’s latest date and Krishnaraya’s earliest to just four days.

The history of Chittoor under Krishnadevaraya is not marked by any significant political development. The entire attention of Krishnadevaraya was fixed on the north-eastern parts of his empire from Udayagiri to Orissa. There was no problem for him so far as this district is concerned. But, as a devout Hindu he did not fail to visit Tirumals and Kâlahasti on his way to or back from the expeditions in the North-east. He endowed the temples in these two places with lavish gifts of precious stones, gems, ornaments etc., as attested to by several inscriptions. Some of these records contain the usual preamble tracing the progress of his campaigns chronologically, which has been found to corroborate the accounts obtained from the records outside Chittoor district. He visited Tirumals in the dates Saka 1436 (= 1514 A.D.), in Saka 1438 (= 1517 A.D.) with his queens and in Saka 1442 (= 1521 A.D.), and also Kâlahasti in Saka 1438 (= 1517 A.D.) with his queens. Besides the lavish gifts of gems, precious stones, jewels etc. referred to above he also made gifts of lands.
along with the income from taxes to provide for food offerings and various other services. There are other inscriptions referring to similarly munificent gifts made by him. In the absence of an explicit statement regarding his personal visit on every occasion, it is difficult to hold along with the author of Tirumala Devasthanam: Epigraphical Report that he visited Tirumala on all such occasions.

But the visits actually made by him are more significant as landmarks in charting his movements in connection with his military campaigns. It is found that before 6th July 1514 A.D., the date of his first visit to Tirumala he had defeated Pratāparudra-Gajapati and drove him away as far as Koppāvūru, captured Udayagiri fort and visited Tirumala on his way back to his capital. The statement that Krishnaraṇa visited Tirumala on 13th June, A.D. 1513 is not corroborated by the inscriptions cited above recording his first visit to Tirumala. We should therefore consider that the gifts made by the king on and before 13th June, A.D. 1513 as having been made through his agents only and not personally. The gifts recorded in these inscriptions should have been made more in the nature of anticipation of his success in these campaigns while the three records containing the Telugu, Kanaḍa and Tamil versions of his first campaign obviously record his gifts made in the nature of thanks-giving. The explicit statement made in these three versions that he visited Tirumala after the first campaign substantiates our contention.
Since the later inscriptions refer to the conquest of Udayagiri fort, it is apparent that the first campaign was only a fleeting march made to capture the lines of communication and to lay the base for further expeditions. The capture of Udayagiri fort was not obviously completed during the first campaign, as the presence of Tirumala-Ravatturaya, the Gajapati chief necessitated an attack again on Udayagiri resulting in its occupation. At the close of this second campaign before 1515 A.D., October 25, he is reported to have come back to Vijayanagara and made over to TiruvengāṆamṛṣṭiyān a costly gift of ratnā-Prabhāvalī apparently as a thanks-giving offering. It should be noted that he is not stated to have visited Tirumala.

Krishnariya's second visit to Tirumala occurred in Śaka 1438 (= 1517 A.D.). The Telugu inscription from Tirumala which refers to this date gives it in the body of the text of the inscription which was probably drafted after the year Vikrama, Phālgupa, śan 11, Sunday equivalent to 1521 A.D., February, 17. The third visit also on the later date is referred to in this inscription. This inscription narrates the events that occurred before the date of his visit to Tirumala in 1517 A.D., January 2. These events include all that happened from the capture of Koḍḍapalli to the planting of a pillar of victory at Simhādri-Roṭnūru and they have to be placed between 1515 A.D., October 25 and 1517 A.D., January 2. Two days after the visit to Tirumala, on Śaka 1428, Dātu, Pūṣya,
The inscription from Kommuru, Bapatla taluk, Guntur district gains some significance. It says that Krishnaraya ruled the area as far up to Kaţaka (Katakammara) which was no doubt Cuttack the capital of the Gajapatis. This inscription is dated Śaka 1438 Dhaṭṭi, Phālgupa, ba 5, Thursday (= 1517 A.D., March 12). The campaign against Kaţaka was not conducted certainly before the date of his visit to Tirumala in 1517 A.D., January 2. The inscription from Tirumala, for that matter, all other inscriptions excluding the one from Kommuru do not
refer to the Kanaka campaign at all. It is not known whether the Kanaka campaign was conducted personally by the king though such a possibility cannot be precluded.

There is no indication of his movements between 1517 A.D. January 14 and March 12. Turning to the evidence from literature, we are not left with any better information except to say that "certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed" in the Report.

The most important among the officers of Krishnapada-vārāya was Sēluva Timmarasa designated as pradhānī. From the four inscriptions in Chittoor district referring to him, the following genealogy can be made out.

135 Rachcharasar (or) Rachirāja

136

137

Sēluva Timmarasaya (or) Sēluva

138 Govindarāja

139 Timmayya

Lakshmmāmangār

140

Kārtipūtīl-Timmarāja

141

Appayān ed. daughter

It should be noted that the epithet Sēluva is found to be used only in the case of Timmarasa. These chiefs are stated
to have belonged to Kaupśinya-gōtra, Īpatsambha-sūtra, and Yajus-ākhaṇa.

Besides these, the following other officers are also mentioned in the records of Chittoor district.

1. Rāyasam Kopāmarasayar, son of Timmarasayangār.
2. Rāyasam Viṭṭamarasayar, son of Timmarasar.
3. Īdepanāyaka (Aḍapaṇāyanimārū); Aḍapipīm Bhāiyappanayakkar, son of Timmarpanayakkar.
4. Mahānayakāchārya Komara Wobulanayini Tippināyaka (holding the nāvanka of Basavanikopa-sīma).
5. Basīla Āvasaraṇa Narasayya.
7. Uliyar Ellapanayakkar.
8. Karapikka Basavarasa, son of Sōmarasar.

Though these officers are mentioned in the inscriptions of Krishnapāvārīya mostly from Tirumala, it is not clear whether all of them were serving only in Chittoor area. It is possible that most of the senior officers were present at Tirumala as mere pilgrims. But it is very likely that the officers below the level of āvarānas were representatives of the government in the local unit of Chandragiri-rāja, in which the findspots of most of these records were situated. All the information that is available of pradhanl Sāluva Timmarusaya and his
brother Govindaraja come from records from outside Chittoor. None of these records has anything to say about their political activities which were much in evidence only in the campaigns in the north.

One of the most important aspects in the history of this period pertaining to Achyutaraya on which inscriptions of Chittoor district throw some light is his coronation. The only epigraphical reference to his coronation occurs at Kālāhasti. This inscription in Telugu language and characters from Kālāhasti is dated Śaka 1454 (= 1532 A.D.) in the reign of Achyutaraya. It records the grant of a huge sum of 4500 soma for various specified offerings to the deity Kālāhastīvara.

The inscription narrates the events of his reign in a sequence commencing from his coronation which is stated to have taken place in the presence of Kālāhastīvara on the 5th day in the dark fort-night in the month of Karttika in the cyclic year 156 Vīrōdha. (Text: line 1 - ārī Viśvapravatapa-ārī Viśva Achyuta-rāya Mahārājāvalī-vydhvāra-viḥī-ñukālmāñ[ū]-Śakābhadā[ū] 145[4]-Maṇḍapati-chhindă-Navanā-sāyuvata-sa[10]-Maṇḍavāra-vaimānu-Māṁpati-

Kālāhastīvara[ū][ū]. This date may correspond to November 20, 1529 A.D. The same event is also recorded in a Tamil inscription from Kālāhasti.
Another inscription in Telugu characters from Kāchī-puram dated in Śaka 1454 (= 1532 A.D.) describes similarly his military campaigns following his coronation in Viroḍhi, Karttika, ba. 5.

Two more inscriptions from Kāchī-puram containing identical versions similarly describe Aṣhūṭarāya's campaigns that followed after his coronation in Viroḍhi, Vṛischika, Āpara-paksha (i.e., bahuja) 5th day and Viroḍhi, Karttikai 5 respectively. But they do not indicate the place of his coronation as in Kāḷahasti inscription. The name of the month Karttika occurring in the Telugu and Kannāṇa versions is not that of the lunar month but only an adaptation of the name for the solar month Karttikai occurring in the Tamil inscription from Kāchī-puram. Thās all these inscriptions point to 20th November 1529 A.D. as the only date for Aṣhūṭarāya's coronation. There is no room to consider that there were two dates—one for the coronation at Kāḷahasti and the next as the date for coronation at Vijayanagara, as against the inscription in Telugu from Kāḷahasti which definitely says that Aṣhūṭarāya's coronation took place at Kāḷahasti. The two Tamil inscriptions from Kāchī-puram containing dates construed as different from that of Kāḷahasti do not refer to the place of coronation. The surmise that it was celebrated at Vijayanagara is not warranted by the inscription itself. Besides it has been surmised that Aṣhūṭarāya had three coronations, first at Tirupati, the second at Kāḷahasti and the third at
Vijayanagara. While the epigraphic evidence discussed above points to only one coronation at Kālakasthi, the theory of three coronations is sought to be confirmed by evidence from literature. We will presently examine the same.

The first coronation is surmised to have been held at Tirupati on the basis of a statement made in Achyutarāvya-bhuvadavan that he was bathed in the water poured out of the conch in the hand of Śrī Venkatesa. The verse in Sanskrit runs as follows:

It is obvious that the word aere in this verse has been taken to mean 'first' thus making this coronation as the earliest. But the expression kadachit meaning 'sometime' has been ignored in the incomplete and imperfect translation given as follows:

"coronation first celebrated at Tirupati where he bathed in the water poured out of the conch in the hand of Śrī Venkatesa". The poet who could not give the date of this coronation has managed to put it as 'at sometime'. Therefore, the word aere will have to be interpreted as 'in front of'. If so, the coronation at Tirupati could have happened at any time. Some scholars have thought that all those royal gifts to the deity at Tirumala mentioned in the records were made in
the course of his visit. But it cannot be construed like that.

Achyutarāya visited Tirupati in Śaka 1454, Nandana, Kuṃba, ba 7, Āsvati, Friday, (= 1533 A.D., January 31) and offered archanai to the deity (Achobutarāvar-kaivālē-archchapai-arch-
chikkāvya). In the absence of reference to his visit to Tirupati on an earlier date, his coronation at Tirupati should be considered to have occurred on or after this date.

The second coronation is surmised to have been held at Kaḷahasti on the 21st October, 1529 A.D. on the basis of the statements made in the inscriptions discussed above. We have already shown by our analysis that all these inscriptions point to only one date viz., 20th November, 1529 A.D. The third coronation is surmised to have been held at Vijayanagara on 20th November, 1529. In this surmise the date has been taken from the inscription which does not mention the place and the place has been taken from literature which does not mention the date. As we have already shown this date is out of question. We have to examine now whether Achyutarāya had a coronation held at all at Vijayanagara. The source for this statement is a verse from Achyutaravabhvudayam running as follows:

"..."
This verse states that the minister of Achyutaraya led him to Vijayanagara and arranged to have festivities following the coronation celebrated at Tirupati. There is no reference to the coronation itself celebrated again at Vijayanagara. Evidently, the ministers arranged for a grand reception (utsavam) of the king, just returning after his coronation at Tirupati and the capital was put on a festive mood in that connection.

It is surprising that the poet Kājanatha, the author of Achyutāryaḥbhuvanam does not at all refer to the coronation held at Kālahasti and the inscriptions do not at all refer to the coronation held at Tirupati. We are inclined to treat the epigraphic evidence that he had his coronation at Kālahasti on 20th November, 1529 A.D. as more authentic.

To sum up we may conclude that Achyutaraya had his first and only coronation at Kālahasti in the presence of the deity Kālahastiśvara on 20th November, 1529 A.D. Immediately thereafter he was engaged in the military campaigns in the south; returned to Tirupati to have the coronation sanctified in 1533 A.D., January 31 and returned to Vijayanagara to inaugurate the festivities in connection with his coronation.

This account begins with Achyuta's coronation at Kālahasti on 20th November, 1529 A.D. The fact that any account of his career begins with this coronation only makes us suspect that there were some compelling circumstances that forced Achyuta to begin his career with a coronation at Kālahasti far away from
the capital Vijayanagara. Neither epigraphy nor literature throws light on this. But a contemporary foreigner Nuniz informs us as follows:

"Before the death of Crisnarao from his disease ... being sick and already despairing of his life, he made a will, saying that of his three brothers whom he had sent to be confined in the fortress of Chamdegary, with his nephew, son of King Busbalrao, they should make king, his brother Amhetarao. After his (Crisnarao's) death, Salvany became minister of the kingdom, and governed it till the arrival of king Achetrao from the fortress of Chamdegary, where he was detained."

We cannot expect this type of information to be given by Achyuta’s inscriptions or by his biographer Śjanatha in the work called Achyutarāvabhāvavam. It has been explained clearly above that the biographer had conveniently omitted to mention Achyuta’s coronation at Kaṭahasti. It is difficult for us, however, to judge the accuracy of his statement. The sequence of events as described by Nuniz is as follows: Krishnaḍevarāya died. Salvany became the minister and governor of the kingdom. Achyutarāya arrived from Chandragiri. The latest record which refers to Krishnaḍevarāya as still ruling over the empire is dated Śaka 1451, Virōḍhi, Tula śu, paurṇami, Sunday, Āśvāni (or) Śaka 145[1], Virōḍhi, Kṛśṭikā, śu 15, Sunday (= October 17, 1529 A.D.)

The Kaṭalāḍī plates of Achyutarāya dated Śaka 1451, Virōḍhi, Ṛṣyā, makarasāṅkramaṇa, Kṛishṇapakṣa, trayōdaśī,
Fehanmavara (Tuesday) (= 1529 A.D., December 28) mentions the fact that Kyishpariya was dead before the date. The fact that Achyutaräya had his coronation held at Kālahasti on the 20th November, 1529 A.D. enables us to place the time of Krishparäya's death between October 17th and November 20th. But the statement of Nuniz that Achyutaräya was detained at Chandragiri requires some re-examination. It is clear that Achyutaräya was present at Kālahasti on 20th November. There is some evidence regarding his whereabouts before this date. The earliest reference to Achyutaräya occurs in an inscription from Kommarapugi, Nellore taluk, Nellore district. It is dated Śaka 1448 (= 1526 A.D.). It states that Achyutaräya was seated on the diamond throne of Vijayanagar. Next in the sequence occurs a reference to Achyuta as protecting the kingdom (raśīya pratipālisyava-kūla) in an inscription from Hanigarakeri near Sārakūr, South Kanara district, dated Sarvajita, Māgha, 54 (= 1527 A.D.). In the next cyclic year Sarvadharī, Achyuta is reported to be "ruling over the earth" in the inscription from Hosapēja, Siddhalghatta taluk, Kolar district. An inscription from Anakavalli, Sorab taluk, Shimoga district dated Śaka 1450 (= 1529 A.D.) records a grant made to the local deity with a specific prayer that Achyutaräya might be firmly established in the empire. A consideration of all these four inscriptions points to the impossibility of Achyutaräya's detention at Chandragiri as stated by Nuniz. The provenance of these records seem to indicate that Achyuta's position as the emperor-designate was an accepted fact in the outlying provinces of the empire. There
may be some truth in Nuniz's statement that Krishparaya had intended to make Achyutaraya his successor. It is not unlikely that Achyutaraya was kept away from the capital due to the machinations of Aliya Ramaraya at the court of Krishparaya, who, at the end of his career, was perhaps too weak to carry out his intentions. The last mentioned reference from Sorab taluk appears to indicate that there were some difficulties in Achyutaraya being accepted as the successor. It shows that there was some opposition evidently connected with Ramaraya's attitude against Achyuta being crowned. It is possible that in the midst of this risky situation, Achyutaraya hastened to have his coronation at the place where he was at the time when he heard of Krishparaya's death. He was evidently then at Chandragiri and he had his coronation at Kailasasti.

There are four inscriptions at Kailasasti containing versions of the same preamble in their text. Two of them are in Kannada language written in Kannada and Nagari scripts. Two others are in Telugu language and script and Tamil language and script respectively. They are all dated, Sakka 1454 (= 1532 A.D.). The preamble of these texts gives a short account of the events that happened in Achyutaraya's reign beginning from his coronation at Kailasasti on the date discussed above (20th November, 1529 A.D.) and ending with the subduing of Saiva Nayaka and Tumbichchi Nayaka. The events are 1) the protection assured for Rayaparaju of Nuggalali, Malliraja of Ummattur, Venkaṭadri Nayaka, etc., who were reported to have
sought refuge with him; (2) assuring similarly protection to other local governors; (3) despatch of troops and armaments to the Tiruvaḍi country; (4) receiving the tribute from the Tiruvaḍi; (5) married the daughter of a Pāṇḍya king; (6) the erection of a pillar of victory on the banks of Tamraparnī river and (7) subjugating Sāluva Nāyaka and Tumbichachi Nāyaka. All these events happened outside Chittoor district. These same four versions are also vallable at Kāṇchīpūrām. The most important part of this preamble which pertains to the Chittoor district is the statement regarding Achetu's coronation at Kālahasti. This has been discussed above in detail. After the completion of these campaigns, the last of which was directed from Śrīrāngapattana, Achetu is reported to have reached Śrīrāngapattana along the banks of the Kaverī. Achetu is known to be present at Kāṇchīpūrām on July 14th in 1532 A.D., evidently after setting right the affairs in the south. On 31st January 1533 A.D., he was at Tirupati, when he offered archana to the deity from his own hands. He also made lavish gifts to the deity. It is generally presumed that he continued to be camping at Chandragiri or near about for a period of about 6 months from July 14, 1532 A.D. to January 31, 1533 A.D. In the absence of a direct evidence for this it is very difficult to hold so, in view of the fact that the situation in the capital could not be described to be always helpful to Achetu in view of the halting loyalty of Aliya Rāmarāya and the lurking danger from the Sultanates in the north. The shrines at Tirupati continue to receive liberal gifts though his presence is not
Achyutarāya's presence in the Chittoor district on the dates indicated above and his frequent lavish gifts to the deities of Tirupati and Kājhaṣṭa were emulated by his entourage including Sāluva Tīma and Gōvinda, the ministers, Timmarāja-Salakarāja and his family, Rāmabhāppa ayyar, also a minister, Achchutaraya Nayakkar, the durādhipati of Chandragiri, Mahānayaṇāchārya Kambham Timnāyaṇi Venkāpāḍri Nāyanaṅgaṇa etc. It is obvious that some of the high dignitaries had taken part in the expedition in the south and they followed their monarch in having their donations registered at the two important religious centres of the district. The inscriptions by themselves do not afford any evidence regarding their political activities on these occasions.

The latest record for Achyutarāya in Chittoor district is dated Śaka 1463 (= 1542 A.D.).

The earliest record for Sadasiva from Tirumala is dated Śaka 1463 (= 1541 A.D.). It will be seen that Achyuta's latest date is about 6 months later to the earliest date of Sadasiva. This anomaly is not without any significance. It is well known that during the last days of Achyuta the rivalry between Aliya Rāmaraya and Salaka Tirumalraju became sharp and in the midst of this confusion, Aliya Rāmaraya managed to restrain Achyuta and proclaim Sadasiva, Achyuta's brother's son as the emperor of Vijayanagara. This situation is reflected in the two records cited above.

There is however one inscription from Kājhaṣṭa dated Śaka 1467 (= 1544 A.D.) quoting the reign of Aehyutadevaraya.
This is apparently a mistake, since Achyuta is not known to be living on that date. Further a number of records citing the reign of Sadasiva falling in dates earlier to this have been found in the Chittoor district itself.

With the death of Achyuta, the influence of the Salakaraju Tirumala and the other members of his family over the state of affairs was nearly lost. Aliya Ramaraya was able to establish his hegemony over the empire through the puppet emperor Sadasivaraya, whom he raised to the throne. Though this fact is known from the sources elsewhere, a few inscriptions of Chittoor district attest to the dominant position of Aliya-Ramaraya who functioned as the de-facto ruler. An inscription from Tirumala dated Saka 1467 (= 1545 A.D.) in the reign of Sadasivaraya records the renewal of the endowment of income from Muttiyalapattu after getting it released from an encumbrance with the help of money donated by Tirumalayyangar, son of Tallapakam Annamayyangar. This renewal is stated to have been sanctioned on the basis of a ravasam from Sadasivamaharaya and tirumugam from Ramarajayya (i.e., Aliya Ramaraya)

Another inscription from Somapalle, Madanapalli taluk, dated Saka 1480 (= 1558 A.D.) in the reign of Sadasivadivamaharaya seems to record the gift of some sarvamanya at Somapalle. This gift is stated to have been made on the basis of a nirupa issued by Sadasivaraya and the á[ma]ki (i.e., the orders) of [Rama]rajayya (i.e., Aliya Ramaraya). These two instances illustrate clearly the influential position of
Ajitaya Rāmarāya. It is therefore not surprising that even in the case of ordinary donations made for the merit of the emperor Sadasivarāya, Rāmarāja’s name is also associated with that of the emperor. This is often expressed in Tamil inscriptions as Ṛṣya and Ṛṣī pointing respectively to Sadasivarāya and Rāmarāja.

The only important event in the reign of Sadasivarāya in so far as this district is concerned was the recapture of the fort of Chandragiri from some unspecified rebels. This information is given in a communication of St. Francis Xavier dated 16th June, 1544 A.D. It is stated that before the date of that letter the ‘Baṭaganas’, identified with members of Sadāsiva’s army overran the territory from Chandragiri to the far south in order to subjugate the opponents of Rāmarāya not named. These opponents are stated to have obtained control over the fort of Chandragiri and its dependent territory. There is no confirmation of this information regarding the loss of Chandragiri to the empire from inscriptions of this period.

But inscriptions from Chittoor district refer to Chippa Timmayadeva-mahārāja as a governor of Chandragiri-rājya from 1547 A.D. An inscription on the east wall of Kōḍapparāma-śvāmi temple at Chandragiri, Channagiri taluk dated Śaka 1469 (= 1547 A.D.) in the reign of Sadāsāvadēva-mahārāya seems to record the gift of income from several taxes levied locally at Chandragiri by mahāmpalaśvāra Rāmarāju Chippa Timmayadeva-mahārāja to the temple of Raghunātha at the place. Chandra-
girl is described as the personal fief (nammīda paṛṟu) of the governor. This chief is already known to have held āvuku-sīma as a nāvēnkaṟa in Śaka 1466 (= 1544 A.D.). This chief is represented as ruling Chandragiri-rājya as his own province (namīdā-sīrmaī) in Śaka 1470 (= 1549 A.D.). It is not known whether this chief was transferred from āvuku to Chandragiri. Since no evidence regarding the governorship of Chandragiri before 1547 A.D. is forthcoming from inscriptions and since the evidence from Portuguese records point to the rebellious activities of the local rulers against Rāmarāya, it is very likely that this chief who accompanied his brother Vitṭhaladeva-mahārāja in the southern campaign, was posted as a governor of Chandragiri-rājya which included the northern parts of Tamilnādu.

However, the capture of Chandragiri by Chinna Timma is attested to by contemporary Telugu literature. The work called Śrīlaṁbūgaṟavatamu (Dripada Śrīlaṁbūgaṟavatamu) is a composition addressed to Chinna Timma himself by Kōṇārīnātha. It is a biography of this general and it states that he captured in anger Chandragiri and other forts. We are not informed about the enemy from whom he captured it.

The capture by itself confirms indirectly the fact of some forces working against Rāmarāya in whose interest Chinna Timma acted.

Apart from a number of ministers, high dignitaries, generals, officers etc., that belonged to the regular hierarchy of the
Vijayanagara empire one other person stands out prominently among them who had visited Tirupati and made endowments. He was Tiruvaḍīrāja, who is stated to be ruling over Tiruvaḍīrāja. He has been identified with Venugopala Bhūtalavīra Irāmavagmar (Bāmavarma) of Jetuṅganādu (Jayatunga-nādu) in Kolam 722 (= 1546 A.D.). This king created an endowment of one half of the revenue income from the village Kuḷaiyapāṭam on the banks of the Tāmaraperī river in the Tiruvaḍīrāja for the purpose of providing for daily food offerings to the deities Tiruvēṅgaḷaṭaḷisvāmī and Govindarāja. The inscription recording this endowment is in the form of an undertaking given by the athānamāṇ of Tirumalai given to this king in respect of the same. It is dated Śaka 1479 (= 1557 A.D.). This endowment is said to have been made for the merit of Vīṭṭhaladeva-mahārāja, a well-known general belonging to a royal family. It is surmised, in the absence of any other indication, that this king of the Tiruvaḍīrāja Bhūtalavīra Bāmavarman was present at Tirupati on the said date to offer worship to the deities and to make this endowment. Since Vīṭṭhaladeva is known to have been in the overall charge of the entire Vijayanagara dominions in the south, it is apparent that this king Bāmavarman, who was ruling over the Travancore territory was a subordinate ally of Vīṭṭhaladeva for whose merit he created this endowment. This happens to be a solitary reference at Tirupati to a ruling personage who does not belong to any of the ruling families of Vijayanagara royal house.
After Rāmarāya's death in the battle of Rākhasī-Tangidi in 1565 A.D., Sadāśiva continued to be the figure-head of the empire. The real powers seem to have passed on to Rāmarāya's brother Tīrumala. Records dated in the reign of Sadāśiva occur in the Chittoor district up to about 1569 A.D. Though Sadāśiva's records continued to occur in the areas outside Chittoor district up to 1576 A.D., the absence of his records after 1569 A.D. in Chittoor district is quite conspicuous. On the other hand records citing Tīrumala with full royal titles begin to appear in this area from about Śaka 1493 (1571 A.D.) This date is afforded by the Penguluru grant which records the grant of Penguluru surname Yellamarajendrasamudra by Tīrumala at the request of the Mātla chief Tīrumalarāja to the Brahmāpas. These facts seem to have a bearing on the history of Chandragiri which was slowly becoming a stronghold of the Āravīgu family.

It is held by contemporaneous European authors as quoted by Heras that Sadāśivarāya was 'imprisoned' at Chandragiri by the Āravīgu brothers Rāmarāya, Tīrumala and Venkeśādri. In view of the availability of records of this king all through this period it is difficult to agree with their statement. No doubt we cannot expect a non-European source to say that Sadāśiva was imprisoned and the Āravīgu brothers were the sovereigns. Inscriptions refer to Sadāśiva and Rāmarāya together as the rāya and rāja. This has already been discussed above in detail. Viewed against this background, we can only come to the conclusion
that Aliya Samaraya wielded real power using Sadassivara’s name. His brother Tirumala continued to be powerful but the practice of mentioning the names of the reigning emperor and the Aравūgū prince was given up. Thus when we judge it with a proper perspective we find that Sadassiva was only a stooge in the hands of the three Aравūgū brothers. This led to the slow but gradual induction of the Aравūgū family into the royal seat of the Vijayanagara power. They needed Sadassiva’s presence to justify their exercise of authority. It is therefore possible that they would have confined Sadassiva in a place of their choice. It will be curious to say that records were issued in the name of an imprisoned king! For, the Aравūgū brothers had to guard themselves against anybody doing the same thing that they were upto.

Inscriptions in this area continued to record normal transactions during this period, as if nothing had happened to affect these parts, although we know about the fateful battle of Laksha-Tangi or Talikota in 1565 A.D. Indeed Chittoor district is too far from the Tungabhadra basin and the Raichur-Doab, where the events before and after the said battle were rocking the foundations of Vijayanagar empire. A local skirmish between Vijayadeva and Magama-siddharaśa, helped by Janayadėva is recorded in an inscription from Ghatṭu, (hamlet of Kambalapalle), Madanapalle taluk dated in Saka 1492 (= 1570-71 A.D.). This event does not seem to have any bearing on the political conditions of the day. The identities of the persons involved
in this skirmish are not clear. If Magumasidharasa could be a surviving scion of the Telugu-Chola family of an earlier period, this event may be construed as an attempt on his part to revive the dynasty. There is however no supporting evidence to prove this. For, the Vijayanagara power was still holding out under Tirumala and SriRanga who were stemming the tide of the Muslim onslaught. We step into clearer grounds in about 1576 A.D. when we find SriRanga repairing to the fort of Chandragiri with all his treasurers leaving the capital Penugonda in charge of a trusted general. On this date Venkata is known to be the governor at Chandragiri. The capital is reported to have been besieged by Adil Shah of Bijapur. SriRanga is stated to have contacted the Sultan of Golconda, who not only supported him but also sent Fazl Khan to Chandragiri to conclude a pact of friendship. Thus Chandragiri appears to have gained an importance as a place of safety which the Vijayanagara monarch can resort to in times of severe conflict. This naturally led to the raising of its status as the only capital of the Vijayanagara kings under Venkata I, who succeeded SriRanga.

The latest record for SriRanga at Tirupati, though incomplete, gives the date Saka 1510 and Sarvadhari (= 1588 A.D.) A copper-plate record from Sriperumbudur, Chingleput district, Tamilnadu, citing the reign of SriRanga is dated Saka 1514 Pramadi, Vaisakha, sukla, dvadashi. The Saka year and the cyclic year do not agree. The cyclic year Pramadi does not at all fall in the reign of SriRanga. If we ignore this cyclic
year, as we have to, the Śaka year will be found to correspond to 1502 A.D., when the cyclic year was Nandana. The possibility of Nandana being the intended cyclic year is supported by an inscription from Tirupati dated Śaka 1514, Nandana, Kaśyapa, śv 15, Friday, Pūreau nakshatra (= 1592 A.D., July 14) in the reign of Venkata I, Śrīraṅga's brother. It is therefore possible that the date of this copper-plate provides the latest date for Śrīraṅga even as the Tirupati inscription provides the earliest date for Venkata as a full-fledged sovereign in his own right. Inscriptions quoting the reign of Venkata I with full regal titles before 1592 A.D., will have to be considered as pointing to a joint rule by the brothers Śrīraṅga and Venkata I. From 1592 A.D. onwards Venkata was conducting the affairs of state as the emperor.

A few inscriptions belonging to the reign of Venkata I refer to him as ruling from Penugonda. One inscription refers to him also as ruling from Vijayanagara. An inscription from Siddhavatam refers to Venkata's rule over Chandragiri-rājya (Chandragiri-ājina-śāmśāna-dvīpa-svāmipada). The fact that, apart from Penugonda and Vijayanagara, Chandragiri is marked out as a place ruled by Venkata shows that Chandragiri was the only other capital which obtained recognition as the seat of authority. We know that Venkata was governor of Chandragiri-rājya in the earlier days. Śrīraṅga also is known to have come to Chandragiri under certain circumstances as explained above. But Chandragiri must have acquired a status almost equivalent to a capital. We have discussed above the circumstances under which it grew in
Importance as a result of the impact of the battle of Hārshashasta-Tangidī. It is therefore no wonder that Venkata is stated to be ruling also from Chandragiri. Indeed, we find that on account of the continuing pressure from the Muslim states on the north of the Krishapa river and on account of the rebellious tendencies of the chiefs of the Nāyaka kingdoms in the far south, Venkata might have found it convenient to control his empire rather from Chandragiri than from Vijayanagara or from Penugonda. Only 4 inscriptions of Venkata are available in Chittoor district covering his reign upto 1596 A.D.

He ruled upto 1614 A.D.

REFERENCES AND NOTES

1 Śaka 1274, Vijaya, Chittirai 25 = 1353 A.D., April 19, Friday. The Śaka year was 1275; from Ulapāṇa, Punganur taluk, A.D. 1933-34, No. 172; Jaya year 1.a., Śaka 1275 = 1352-53 A.D., from Yatavākili, Punganur taluk, Ibid., 1906, No. 577; Śaka 1282, Śārvari, Śrāvapa, ās. 10, Thursday = 1360 A.D., July 23, f.d.t. +27, from Egiru, Punganur taluk, Ibid., 1931-32, No. 203; Śaka 1283, Plava, Puruṣṭāśa, Kangi, ās. 7, Tuesday, Mula = 1361 A.D. September 7, f.d.t. +42; from Kurmayi, Palamaner taluk, Ibid., 1912, No. 306.


3 Rr. Ind., Vol. XXVIII, p. 169, foot note Nos. 4 and 5.
This inscription is assigned in the Report to Haribara, son of Kumāra-Kampāṇa on the basis of the mention of the expression 'Haribaraṇāṭha'. But an examination of the impression of this record from Nallurupalle revealed that it does not refer to Haribara at all. The word Haribaraṇāṭha was a title of Kampāṇa, referred to here as Kumāra-Kampāṇa-uṣāiyār.

(See lines 10-13 in the text.)

S. Krishnaswami Ayyanger: Sources of Vīlavanagar History p. 32.


Ibid., 1955-56, Nos. 5 and 6.

I. L. L., Vol. XVI, No. 11.

Śaka 1303, Dursāṭi [Pushya], 1st Tuesday. A.R. Ep., 1955-56, No. 6. This record refers to Uṇaṭaṇāṭha whose
relationship to Hariyarjpa is not stated clearly. Another
inscription from TamaraJapalle, Punganur taluk dated in
the cyclic year Bhava (= 1394 A.D.) refers to Komrar[aja-
nayaka]. (Ibid., 1931-32, No. 206.). Very probably these
two were identical and may be considered to be the son
of Hariyappa.

15 Ibid., Vol. XVI, No. 9.
16 Ibid., Vol. VII, No. 491.
17 Śaka 1322, Vṛisha, Pushya, ba 6, Monday = 1401 A.D.,
December 26, Monday; Ibid., Vol. XVI, No. 11.
18 The statement that Harihara, the son of Devariya I,
described his uncle as the father cannot be accepted
in view of the consistent mention in a number of records
of Virupanna as his father without referring to Devaraya I
at all. (See Ibid., Vol. XVI, Introduction p. 1;
19 Śaka 1314, Śrīmukha, Marga, ba 5, Thursday = 1392 A.D.,
January 22; Ibid., 1931-32, No. 226.
20 Śaka 1327 (in words), Tērupa, Jyēshṭha, śu 5, Wednesday
Pushya = 1404 A.D., May 14; Ibid., No. 227. The Annual
Report considers the expression mahāprachāma preceding
this set of epithets as qualifying the name [Jo]mapa-
ōdaya (misread as [Jo]mapa) which occurs after the name
of Bukkaraya-ōdaya to whom the epithets should be
attributed.
It has already been said about the doubtfulness in the identification of Jommamana-oeya of our record with Jommamap-ugaiyar, son of Vira-Kumara Kamapa-ugaiyar mentioned as a ruler in the Tirukkoyilur inscriptions. See the discussion in Ibid., 1934-35, part II, para 39, p. 70; contras Ibid., 1907, part II, para 53, p. 68.

N. Venkataramanayya and K.A. Nilakanta Sastri have fixed the date of his death in 1404 A.D., September 15 on the basis of a record from Tirthahalli taluk. (See Further Sources of Vaijanagar History, Vol. I, p. 63; Ep. Carn., Vol. VIII, Tl. 129).


These three have been identified with Ramap I, Bukka II and Ramap II. This cannot be accepted because the findspot i.e., Tambalapalle (called Tamandiyahalli) and Chandragiri, the
place of deity Mallikārjuna who was the beneficiary of the grant could not have formed part of Vijayāngāra territory in the times of Kāmpa I. Therefore the first of these three cannot be identified with Kāmpa I.

28 Śaka 1327, Pārthiva, Śravaṇa, śu 10, Friday = 1405 August 5 (the week-day, however, was Wednesday).

29 Ibid., Nos. 19 and 20.

30 Śaka 1328, Vaiṣṇava, Vaiśākha, śu. 1, Monday = 1406 A.D., April 19.

31 Ibid., Vol. XVI, No. 20.


33 Śaka 1339, Hēmālaṁ[bd], Simha, śu. 12, Wednesday, Tiruvōpam = 1417 A.D., August 25; Ibid., Vol. I, No. 196/98 T.T. Mallappagal got constructed from the adhīṭhāna (Kuraṇu) to the athūpi and the maykkal on it.

34 A.I. Ep., 1910, No. 294.

35 Śaka 1332, Vikrita, Chaitra, śu. 6, Thursday, lunar eclipse = 1409 A.D., March 21.

36 Ibid., 1912, No. 324; Ibid., 1912-13, part II, para 53, p. 119.


45. Śaka 1349, Plavāṅga, Dhanus, śu 10, Monday, Karttikeya-nākṣaṭra = 1427 A.D., December 29; *Ibid.*, 1921, No. 270.


47. Śaka 1348, Parābhava, Kani, śu 7, Sunday, Mūla = 1426 A.D., September 8, Sunday, f.d.m. 26; This inscription in Tamil has not been noticed so far. It was copied and deciphered by me in the course of my field work.


49. Śaka 1352, Sadhāṛpā, Āṣāṅga, śu 10, Viśakha, Saturday = 1430 A.D., July 1; *Ibid.*, No. 193/99 T.T.


53. The identification of this Mallendārī with Mallendārī after Mallendači is not correct on account of the discrepancies in the name and the signature. (See *T.I.R.I.* Vol. I, p. 306. For further details.)
The eldest of the sons of Gauta II was Gunda (III) whose valour alluded to in Jaiminī-Bharatamu, in Telugu in the following verse of Utpalasūla metre.

```telugu
శ్రేయ్యపం నృత్యానికా మేహ్య సోదరున నాయనారు
శ్రేయ్యపం నృత్యానికా మేహ్య సోదరున నాయనారు

 శ్రేయ్యపం నృత్యానికా మేహ్య సోదరున నాయనారు
```

There is an interesting account of the birth of Narasimha as a son of Gunda and Mallāmbikā in a Sanskrit work called Rasmabhuvadayam. This work further describes in detail about his career and achievements.

Jaiminī-Bhāratamu, a Telugu poetical work mentions Saḷ̣va (Saḷ̣va) Tippa as a brother of Boppa and as a renowned warrior, unparalleled in valour, courage and heroism. It also attributes to him several titles, which he...
acquired through the prowess of his arms, such as 
Mlaasagapcla, Ka_thirl-Siluv:a and paisMs^^ioioidS.* 
which epithets are later on also ascribed to Narasiima 
(Nrisimharaya), son of Gu$a (III) in the Devulapalli 
plates of Imma$i-Npisimha (verses 12-15) dated Saka 
1427 (expressed by the chronogram giri-natra-yuga-
inda), Raktakshi, Bhadrapada, full-moon (lunar eclipse), 
81-83 and plate facing pp. 82 and 83).

The relevant verses in Jaimini-Bhаратamu describing 
Tippa are quoted below:

61 Šaka 1368, Kasaya, Tula, da 5, Monday, MrigasIraha = 
1446 A.D., October 10, Monday, *35; *04; S.I.L., 

62 Šaka 1368, Subha$$u, Makara, su. 10, Wednesday, Rohi$$ = 
1464 A.D., January 18; Ibid., Vol. II, No. 18/157 T.T.


70 Ibid., 1907, part II, para 56, p. 70; Ibid., 1905, No. 1.


72 Ibid., 1934-35, No. 213.

73 Śaka 1393, Kāra, Makara, su 10, Monday, भैपि = 1472 A.D., January 20, f.d.t. "07.


75 Ibid., Vol. IV, No. 286.
76 Śaka 1404, Pramōđāta, Vaiśākha, su 1. Śaka 1404 corresponds to the cyclic year Subhakṛit in which year the details cited give the equivalent 1482 A.D., April 19, Friday. Ibid., Vol. IX, part II, No. 471.


79 Śr. Ind., Vol. VII, p. 81, text lines 22-27.

80 Śaka 1378, Dhātri = 1456 A.D., A.R. 1910, No. 304.

81 Śaka 1392, Vikṛiti, Makara = 1470-71 A.D.

82 Śaka 13[9]3, Kharā, Karkaṭaka, su 5 (pañcami) Sunday, Mūla = 1471 A.D., July 21, Sunday, f.d.t. *40; Ibid., 1921, No. 461; Ibid., 1920-21, App. F. Śaka 1393, .kṛti, Kuṃbha, su 1, Monday = 1470 A.D., August 27, Monday *41; *52, Month was Śiśu; the cyclic year was Vikṛiti and the Śaka year current.

83 Śr. Ind., Vol. VII, pp. 74-84 and plates.

84 Ibid., p. 81, text lines 24-26, 29-30 and 33-36.


86 A.R. 1911, No. 383.


89 Šaka 1388, Vyanja, Mina, [ba 3], Tuesday, Anuradha = 1467 A.D., March 24, (if ba 3 of the lunar month Chaitra in Sarvajit is admitted); Ibid., No. 25/341 T.T.

90 Ep. Ind., Vol. VII, pp. 74-84. The references apply only to inscriptions available from Chittoor district.

91 Cyclic year Manmatha, Bhadrapada, ba 10, Sunday, Pushya = 1475 A.D., September 24 (if Adhika-maṣa occurred in Bhadrapada or before so as to make Bhadrapada and Kanya months coinciding with each other, for discussion (see T.I.T.I., Vol. II, p. 112, foot note No. 1); Ibid., No. 58/347 A.T.T. This verse inscription is in śārdularikākāśita metre.

92 Šaka 1397, Manmatha, Kanni, ba 10, Sunday, Pūsam = 1475 A.D., September 24; Ibid., No. 58/347 T.T.

94 Ibid., No. 58/347 T.T., verse 7. This inscription contains seven verses in anushūbha metre.

95 Šaka 1397, Manmatha, Kanni, ba 10, Sunday, Pūsam = 1475 A.D., September 24; Ibid., No. 60/574 T.T. and No. 61/575 T.T.

96 Šaka 1417, Râksasasa, Kagīṭaka, 10, Wednesday, Svātī-naksattra = 1495 A.D., July 1; Ibid., No. 133/628 T.T.


100 Saka 1415, Purna, Chaitra, su 15, Monday, lunar eclipse = 1493 A.D., April 1; Ibid., Vol. XVII, No. 37.


102 S.L.I., Vol. XVI, Nos. 20-42.

103 Saka 1426, Baktakshi, Kagi, ba 10, Wednesday, Pusam = 1504 A.D., September 4. (But the week-day was Tuesday); T.T.D.L., Vol. III, No. 1/305 T.T.

104 Ibid., p. 2, foot note No. 3.

105 Saka 1430, Vihava, Kagatsaka, ba 6, Tuesday, Rāvati = 1508 A.D., July 18; Ibid., No. 13/255 G.T.

106 Saka 1428, Kshaya, Vrishabha, ba 12, Tuesday, Asvatī (Āśvinī) = 1506 A.D., May 19; Ibid., No. 6/605 T.T.; Saka 1428, Kshaya, Dhanus, Pournami, Monday, Mrigaśīrṣa = 1506 A.D., December 30; Ibid., No. 9/197 G.T.

107 Ibid., No. 65/459 T.T., Verses 15-18 - All these verses are in Srashterī metre.

108 Ibid., Vol. I, No. 91/371 T.T. This verse inscription in Sārvācalavikālīta metre which should have found a place
in *Ibid.*, Vol. III of inscriptions of Krishnaraya's time, has been included in Vol. I, containing inscriptions of the previous period e.g., early Vijayanagara period.

109 A.R.E.E., 1925, No. 419.


113 Śaka 1438, Dhātu, Pushya, śu 10, Friday = 1517 A.D.


No. 68/256 T.T. (Telugu); Ibid., No. 70/202 T.T. (Tamil); Ibid., No. 71/257 and 245 T.T. (Telugu);
Ibid., No. 72/262 T.T. (Kannada); Ibid., No. 73/203 T.T. (Tamil); Ibid., No. 74/255 T.T. (Telugu)
and Ibid., No. 75/251 T.T. (Kannada).

Prof. K.A. Nilakanta Sastri and N. Venkatsaramanayya:
Further Sources of Vliscvanatha History, Vol. I, p. 201;

T.T. and Ibid., No. 68/256 T.T.

Ibid., No. 76/579 T.T. (Telugu); Ibid., No. 77/580
T.T. (Kannada) and Ibid., No. 78/619 T.T. (Tamil).

Ibid., No. 76/579 T.T.; Ibid., No. 77/580 T.T.
and Ibid., No. 78/619 T.T.

Ibid., No. 80/578 T.T.


Ibid., Vol. XVI, No. 57; Śāka 1438, Dātri, Pushya br 7,
Wednesday = 1617 A.D., January 14.

Ibid., Vol. XVII, Nos. 684 and 684-A.

A.R.E., 1919, No. 641.


Ibid., Vol. XVI, No. 59.

See Director General's Annual Report for 1908-09, p.180.


Saka 1445, Chitraḥaṣaṇa, Simha, śu 7, Wednesday, Aṃurādha = 1522 A.D., August 27; Ibid., No. 154/97 G.T.

Saka 1432, Cādā, Karttika, śu. 12 = 1510 A.D., October 14, Monday (if the cyclic year is Pramōda); S.L.L., Vol. XVI, No. 48.


Ibid.

Ibid.

Ibid., No. 154/97 G.T.

Ibid., No. 130/77 T.T.

A.R.EP., 1924, No. 166.


S.L.L., Vol. XVI, No. 75.


Ibid., No. 168/291 and 292 T.T.

Ibid., No. 109/190 T.T.

Ibid., No. 105/311 T.T.

Ibid., No. 177/29 T.T.

Ibid., No. 29/192 T.T.; Ibid., No. 152/346 T.T.


156  S.I.L., Vol. XVI, No. 93, text in p. 113, line 1.

157  Śaka 1454, Nandana, Kṛṣṇaṭaka, ba 10, Saturday, Rāhiji = 1532 A.D., July 27, Saturday, -56; -30; A.R.E., 1924, No. 157 (Kālañhasti record).


159  Ibid., Vol. IX, part II, No. 548 (Kāncīpuram record).

160  Ibid., Vol. VII, No. 53 (Kāncīpuram record).

161  Ibid., Vol. XVI, No. 96; Ibid., No. 97.

162  Ibid., Vol. IX, part II, Nos. 550 and 551; Ibid., No. 547 (Kāncīpuram record).

163  Ibid., Vol. VII, No. 53.


167  S. Krishnaswami Ayyanagar: Sources of Vītānagara History, p. 159.


174. Ibid., Vol. IV, p. 35, foot note No. 2; foot note No. 1; Achyutarāvadhūvadāyam, Canto V, verses 41-44; T.I.D.E. Report, p. 221.

175. Ibid., p. 220.

176. Ibid.


185. This is dated Śaka 1450 (current) Viṛodhi, Kārtika, 15, Sunday. The Śaka year quoted is wrong for 1451 for which the details correspond to 1529 A.D., October 17, (lunar eclipse); S.I.I., Vol. XVI, No. 96.
186 Ibid., No. 98; Ibid., Introduction, p. vi.
188 Sarvajit, Magha, su 4 = 1537 A.D., January 6, Sunday. The Saka year was 1449; S.L.I., Vol. VII, No. 374.
193 Ibid., Vol. XVI, No. 98.
195 Saka 1454, Nandana, Kārttika, Śrāvaṇa, ba 10, Saturday, Rōṣhipi = 1532 A.D., July 27, 56; 39.
202  Śaka 1463, Plava, Kajkaśaka, ba 12, Thursday, Purna-

203  N. Venkataramanayya: *Studies in the History of the
      Third Dynasty of Vīravasagama*, pp. 76 ff.

204  Śaka 1467, Kṛśṇa, Śīha, ās 11, Monday, Rōhiṣī
      (Irregular), ba 11 (not ās 11), Kajkaśaka = 1544 A.D., July 14, f.d.t. *57; f.d.n.
      *25; A.S.E.R., 1922, No. 163.

205  Prof. K.A. Nilakanta Sastri and N. Venkataramanayya:

206  Śaka 1467, Viśvāvasu, Kajkaśaka, ba 10, Friday,
      Bharaṇī = 1545 A.D., July 13; T.T.D.L., Vol. V,
      No. 47/681 T.T.

207  Śaka 1480, Kāḷayukti, Śrāvaṇa, ba 10 = 1558 July 31;

208  Ibid., Text lines 9-10.


210  Prof. K.A. Nilakanta Sastri and N. Venkataramanayya:

211  Ibid., Vol. I, p. 247; Ibid., Vol. III, p. 188.

212  S.I.L., Vol. XVII, Nos. 269 and 270.

213  Śaka 1469, Plavaṅga, Karkaṭaka, ba 7, Saturday, Rāvaṇī =
      1547 A.D., July 9; Ibid., No. 369.
Ibid., Vol. XVII, Nos. 269 and 270 - These two inscriptions treated separately seem to pertain to a single transaction.


Bukka (of aravīḷu)

Ramaraja I (Rama)

Timmaraja

Kopḍaya

Raṅgaraja I (Raṅga)

(Padekoṇḍraja)

Nalla-Timma

Viṭṭhala

Chinna Timma

Ṛpa-Timma

(Tirumalaraja)

(Chinna Timmayadeva-maharaja)

Śaka 1466, Krōḍhi, Kārtika, ѡu 12 = 1544 A.D., October 27; S.I.I., Vol. XVI, Nos. 132 and 134; Śaka 1466, Krōḍhi, Kārtika, ba 12 = 1544 A.D., November 12; Ibid., No. 138.

Śaka 1470, (mistake for 1471) Saumya; A.R.E., 1905, No. 443, Ibid., 1911, part II, para 56, p. 86.

Ibid., 1915, part II, para 50, p. 111; Śaka 1467, Krōḍhi, Śravapa, ba 6 (not verifiable); Ibid., 1914, 1914, No. 191.
219 S. Krishna Swami Ayyangar: Sources of Vījayanagar
History, p. 209 (University of Madras, Madras 1919).
The text reads: "kṛita-kṛityakūmārā-jañjñāśri-mukhyadurya-vitata mahaśivāra-vilasit-ātmakū." The expression kṛita-kṛityakūmārā means 'the fulfilment of the intended work.' It may be surmised that from this he (Chinna Tīmmapāda-deva-mahārāja) recaptured the fort of Chandragiri.

220 Prof. K.A. Nilakanta Sastri and N. Venkataramanayya: Further Sources of Vījayanagar History, Vol. III, p. 188.

221 A.R.E.P., 1900, part II, para 30, pp. 29-29; Ibid., 1917, part II, para 46, p. 120; Ibid., 1916, No. 584. This record is dated in Saka 1468, Kollan 722, Pārabhava, Mārgaḷī, 8, Purpā, Monday, Sūbhānyoga, Rūhpī = 1546 A.D., December 6, Monday, f.d.t. 47.

222 Saka 1479, Pingala, Kappi, ba 7, Friday, Rūhpī = 1557 A.D., September 14; T.I.L.I., Vol. V, No. 159/147 G.T.


224 Saka 1491, Sukla, Vṛṣchika, ba 14, Āgivāra (Sunday), Pūraṭṭadī; S.I.L.I., Vol. XVII, No. 331.

226 H. Heras: *The Aravidu Dynasty of Vijayanagara*, p. 233
and pp. 246-47 (1927, Madras).

227 *A.R.Er.*., 1928-29, No. 430.


230 Prof. K.A. Nilakanta Sastri and N. Venkataratnamayya:


232 S. Krishnaswami Ayyangar: Sources of Vijayanagar
History, pp. 236-37, Dr Fazl Khan, see *Varāti charitramu*
by Ponniṅkanti Te lægaṇārya.


237 These inscriptions are referred to by Heras while dis­
cussing the capital under Venkata I (miscalled Venkata
II). He follows up with a statement that "we know
for certain that during several of these years,
Venkata was actually ruling from Chandragiri". The
position regarding Chandragiri is explained in the
sequel. (H. Heras: *The Aravidu Dynasty of Vijayanagara*,
p. 304).


239 Heras refers to the following European writers as
reporting that Venkata was a resident of Chandragiri.
But he has not given the exact dates of these writings.


No. 10/413 G.T.; Saka 1515, Viṣaya, Mina (Pūnguni), śu 2, Wednesday, Rāvaṭī = 1594 A.D., March 13, *Ibid.*.

No. 11/398 G.T.; Saka 1518, Durmukhi, Kēsha (Chittirai), śu 2, Monday, Rōnī = 1596 A.D., April 19, *Ibid.*.

No. 12/359 G.T.