For a proper understanding of the history of South India in general, the important sources that draw our attention are of four categories viz., Epigraphy, Numismatics, Literature and Monuments. Epigraphical sources are by far the largest and most important source than the literary sources which give meagre information for the reconstruction of history. The inscriptions in the Peninsular India are numerous and informative for tracing the sequence of events of a period in the region. They are also helpful in understanding the society and culture of the respective periods and regions. Their value is more enhanced than those of literary works as is well known because of their contemporaneity and comparatively greater authenticity.

So far as the history of Chittoor is concerned, the first and foremost and also by far the biggest among the sources are the epigraphical which are prolific, valuable and authentic. The present study is, by necessity, mainly based on the veritable information contained in the numerous stone and copper-plate inscriptions copied from this district and its adjacent territory.

The Epigraphical branch of the Archaeological Survey of
India have first copied the inscriptions of Chandragiri and Kalahasti taluks in 1889 and 1892 respectively and this branch continued its survey following this, in the years between 1903-05, 1907, 1911 and 1913. Finally they have been reported with remarks in the Annual Reports on South Indian Epigraphy. They have also been listed in the Appendices later in the Annual Reports of 1922, 1928, 1931-32 and 1933-34. Thus the survey yielded large number of inscriptions numbering about 1750, which supply a fund of information for the reconstruction of history. Since 1945-46 the Annual Reports on South Indian Epigraphy have been replaced by Annual Reports on Indian Epigraphy and they contain many inscriptions copied in this region in the later years. The field work undertaken by the author has helped to examine a few known inscriptions and some new ones in situ. Some of them are pointed out below.

The Epigraphical branch of Andhra Pradesh government has also done considerable work in this field. They have copied about fifty inscriptions relating to our study. They are listed in the Annual Reports of 1965 and 1966.

About 12 Telugu, Tamil and Kannada inscriptions have been edited in *Epigraphia Indica* and *Indian Antiquary* Volumes. The six volumes published by Tirumala-Tirupati Devasthanams and edited by Sadhu Subrahmanya Sastry contain about 1167 inscriptions copied from the temples of Tirumala, Tirupati and Tiruchchirappur enable us to give a fairly detailed account of the
activities of the various kings and local ruling families and the different institutions prevailed in these places and the areas around them. Many more important epigraphs of the present Chittoor district, which will supply new information and a connected account of the events in the different reign periods, remain unpublished. The study of some of the unpublished texts in the Epigraphical branch by me in connection with this study has really yielded good results and it has been possible to bring much new information to light on the political, social and cultural history of the region. Similarly the unpublished inscriptions from the adjacent places of Chittoor district have also yielded good results for the above study. All these epigraphs have been utilized in full in the present study. Some of the more important inscriptions which materially help us in reconstructing the history of Chittoor region are recounted here.

Texts of some of the inscriptions copied by the Epigraphical branch of the Archaeological Survey of India are published in their series of *South Indian Inscriptions* Volumes (Volumes IV, VIII, IX, part I and part II, X, XII, XVI and XVII). Of these volumes, Volume IV edited by H. Krishna Sastri covering places of Tirumala, Tirupati and Kālaštati in Chandragiri and Kālaštati taluks contain texts of Tamil, Telugu and Kannāṅa inscriptions, while Volume VIII edited by K.V. Subramania Ayyar
has Tamil and Telugu inscriptions from Kalahasti, Gugimallam and Tirupati. While Volume IX, part I edited by N. Lakshminarayan Rao and R. Shama Sastry of the same series contain texts of some Kannada inscriptions of the early period from Punganur and Madanapalle taluks, Volume IX, part II edited by them deal with Kannada texts of the Vijayanagara period. Telugu inscriptions of the Cholas of Rānagū and Vaidūbas copied from Madanapalle taluk prior to 1922 have been published in Volume X edited by J.V. Ramayya Pantulu and revised by N. Lakshminarayana Rao. Some of the Pallava records in Tamil are in Volume XII edited by V. Venkatasubba Ayyar. H.K. Narasimhaswami with the assistance of late K.H.V. Sarma, B.R. Cospal, V.S. Subrahmaniam and S.S. Rameschandra Murthy edited 21 Telugu inscriptions of the Vijayanagara kings collected between the years 1904 and 1928 in the taluks of Chandragiri, Madanapalle, Palmaner, Punganur and Puttur in Volume XVI. Volume XVII edited by K.G. Krishnan with the assistance of K.D. Swaminathan, J. Sundaram and V.S. Subrahmaniam contains 71 Tamil inscriptions of Puttur, Kalahasti, Madanapalle, Chittoor and Chandragiri taluks copied during the years 1903-04.

**Epigraphical Sources**

The examination of the following inscriptions had yielded results substantially adding more information on the history of this region:
The Machinayakanapalle record from Dharmapuri district reveals the fact that the earliest Vaidumba ruler was Ramariyarasan under the Western Ganga king Sivamara II. Of the two records from Indukurupalle and Eguvabandapalle mention this Rama-maharaja as belonging to the Vaidumba family. The later epigraph ascribes to him the title Ganapatinetra, hitherto unknown.

The Pullaganivaripalle epigraph is another important inscription found in Madanapalle taluk. It reveals the name Kaligatrinetra Sri Sivamara, who was the son and successor of Rama-maharaja. J. Ramayya Pantulu and others read the name as Srichevamukula Sannapati. But the correct reading obtained on an examination of the impressions of the record is Sri Chivamara-[I-êlan] and this is confirmed by the variant reading of the text in Vandadi inscription. This seems to indicate that Rama-maharaja named his son after his master and hence described as Kaligatrinetra Sri Sivamara. The Vandadi record helps us to fix the last date of this king. This inscription speaks of his death in a battle at Podapruru in Kêhâpû territory.

The Dharmapuri inscription of a Bâga king Mahâvali Vâparâya refers to the death of this king at the hands of a Nolamba, who played a treachery against the former and captured Dharmapuri. It would show that his queen soon after the death of this Bâga king gave birth to a child and finally one of the
heroes of Bāpa side proceeded against the No̍lambe defeated and regained the territory back. But it was not known who this prince was. It is possible to identify him with the Bāpa Vikramāditya of the Tiruvallam epigraph of Pallava Nandivarman II dated 863 A.D. The genuineness of the Mañjyanur plates dated Śaka 261 which refers to Vadhuvallabha Malladeva was questioned by scholars. But this has been re-examined and it has been taken as authentic on the basis of palaeography and contents though the details of date given in the record are irregular. In the light of Dharmapuri record referring to his death by c. 846 A.D. it is difficult to suggest a correction for the date as Śaka 800, even if all other details of date are taken as correct. This seems to indicate that Malladeva's reign period is very short.

The Prodnapur inscription is another important inscription found in the former Chittoor district. It reveals the title Kulantāngiya perumānr borne by Malladeva, for he produced a worthy son who could continue the Bāpa family.

The Kāpalle inscription of Kaṇparaṇadeva helps us to trace the genealogy of the Bāpa kings and the family of engravers who served the Bāpas.

A record of Tirukkalattideva found at Kaṭalahasti is dated in his 11th year, the other details being Vaikasi, 2[3], ba. 2, Mula, Monday corresponding to 1177 A.D., May 16. In this record
he is mentioned as Narasingan Tirukkalattidevan alias Rajadarija (Rajadhiraja) Yadavaraya. This inscription is useful for fixing the genealogy and chronology of this king and his father Narasingadéva I.

A close study of the records from Devara-vemuru and Nigigallu has enabled me to solve the problem of the identities of Allun-Tikka alias Gopagaḍopa and Vijayagaḍopa. The former dated Śaka 1169 (1247–48 A.D.) describes Vijayādityadēva-chōgamahārāja as the younger brother of Alurikkādeva-chōgamahārāja. The latter record refers to the rōga-sānti performed by Tikkaya-mūrīya, the son of Allun-Tikka for the recovery of the latter from ill-health. This is obviously connected, as shown by me, with the joint rule of Allun-Tikka and his brother Vijayāditya otherwise called Vijayagaḍopa commencing in 1250–51 A.D. The death of Allun-Tikka in the hands of Sundara-pāppya is also discussed on the basis of a fresh analysis of the latter’s praśasti.

The Kālahasti inscription of Achyutaraya is very important in as much as it enables us to fix the correct date of his coronation. This record in Telugu language and characters is dated Śaka 1454 (= 1532 A.D.) The record states that the king had his coronation in the presence of god Kālahastisvara on the 5th day in the dark fortnight in the month of Karttika in the year Viroḍhi. This date may correspond to...
November 20, 1529 A.D. The two Tamil records from Kāñchīpuraṃ that mention his campaign after his coronation in Vīrōḍhī, Vṛṣchika, ba 5 and Vīrōḍhī, Kārttika ba 5 do not specify the place of his coronation. Scholars have considered these dates as different, while really they all refer to the same date. The lunar name and solar name of the same month have been used. This indicates that there was only one coronation. The reference in Achyutaraṇabhuvudavan about his coronation at Tirupati is proved to be a reference to his visit to Tirupati to offer ārkanai with his own hands as recorded in his inscription there dated in Śaka 1454 (= 1533 A.D.).

We receive confirmation from the account of Nuniz that he was away from his capital when his predecessor Krishnadevarāya died. Moreover the inscriptions belonging to the reign-period of Achyuta from Kāḷahasti referring to his coronation at this place far away from the capital show that there was some confusion at the capital for obvious reasons which necessitated him to have his coronation at Kāḷahasti on 20th November 1529 A.D.

Literary Sources

Literature has been examined to the extent to which it throws light on a few important problems of political and religious history. Early Tamil literature of the Saṅgam period
such as Tolkāppiyam, Abanāpyu, Puranāpyu, and Silappatikāram help us to fix the importance of Vēṅgaṁ, i.e., Tirupati as the northern boundary of the Tamil country in the early times and also gives an account of the spread of linguistic regions and also of Pulli the chieftain living on the border. The references to this chief in the Tamil literature point to the Chittoor district as the early home of the Kaḷābhraśas. The few references in the Saṅgam Tamil literature to the use of a different language associated with the Vēṅgaṁ point to the linguistic frontiers and in the course of history traced here, we find the attenuation of these borders on account of the migratory movements of people from the north. This has converted this district into an area where the three languages viz., Tamil, Telugu and Kannāga meet. The reference to Tirupati and Kaḷāḥasti in the early Vaishnavite (Divyaprabandham) and Śaivite Tamil (Tevāram) literature give us a vivid picture of the preponderance of religious activities in those two places. The great Śaivite bagiology in poetry Tiruttōpāḍar-purāṇam called also Periyapurāṇam of the 12th century gives the life history of a hunter chief called Kappappar, who belongs to Pottpāppi, and who in the course of his hunting expedition came upon the Sivalinga at Kaḷāḥasti and started offering worship accepted by the god. This worship is referred to in a Sanskrit inscription in Grantha characters on the right of entrance into the gopura of the same temple in characters of about the 13th century.
Coming to the later times, we get a number of Sanskrit and Telugu works, some of which throw some light on the life and times of Sāluva Narasimha (Sāluvābhuvadavam) of Achyutarāya (Achyutarāvabhuvadavam) etc. A few passages from the Sāluvābhuvadavam and Achyutarāvabhuvadavam have been re-examined, especially the latter has enabled us to evaluate the evidence regarding the coronation of Achyutarāya more precisely.

Monuments

A field study undertaken by the author in the year 1973, January-February has led to a thorough consideration of the surviving monuments, their architecture, iconography portrait sculptures, bronzes, paintings and hero-stones. In some cases it has been possible to fix the dates of the items mentioned above. Detailed description has been attempted in respect of the temples from the point of view of their architecture; of the icons in respect of their basic characteristics leading to their identifications; of the paintings in respect of their identifications and the techniques; and of the portrait-sculptures and hero-stones in respect of their representation of the dignitaries, saintly persons and the common man. About six hundred photographs of these objects were taken in the course of the field work. 51 photographs were selected for presentation.

A. A critical analysis from the point of view of chronology and their artistic quality has been attempted. The temples
studied for this purpose have been classified into six types on the basis of the architecture of the central shrine. Some temples not studied so far have been described and classified. They are:

1. Irugisvara temple at Yatavakili
2. Venadarujaperumal temple at Vavilitota
3. Agastyesvara temple at Vavilitota
4. Nialakanthesvara temple at Kajahasti
5. Manikanthesvara temple at Kapiyakkam
6. Kasivisvesvara temple at Kajahasti

B. A comparative study of the images of Chappesvara, Subrahmapya, noticed in some of the temples has been attempted. A comparison of the images of Chappesvara has led to a correct placement of the images chronologically based on their characteristic features. The identification of Subrahmapya on the vimana of the temples at Yatavakili, Lagdigan and Vavilitota and in the gateway at Lagdigan has been postulated on the basis of the agamic texts. A reappraisal of the features of the Linga at Gugimallam has also been made on the basis of agamic texts.