Telangāna, comprising the ten districts of the north-western part of Andhra Pradesh, forms a part of the peninsular plateau. It extends between 77°5' and 82° E longitudes and about 16° and 20° N latitudes. It occupies the central and eastern parts of the plateau, flanked on the east by the eastern-most fringes of Western ghats.²

Hills

The land mass is generally made of pre-Cambrian granite and gniess.³ The hills of this region are mostly of granite and sandstone. They are weathered down by sun and rain and at many places they have become domic, facilitating the building of formidable forts. Bhuvanagiri, Anmakonda, Nalgonda and Khammam are some of them which played an important role in the politics of Medieval Andhra. Denudation and weathering over long milleniums resulted in sandy peniplanes all over the region. The granite and sandstone available in Telangana gave ample scope for the stone worker and this resulted in a variety of architectural feats and sculptural wealth. In Table III are given the district-wise physiographical data of the region. These data are explained below. Prominent physical features of the region are shown in Map-II.
Minerals

The Telangāṇa plateau abounds in several kinds of minerals. Large deposits of iron and coal have been discovered in the Godavari valley in Adilābād, Warangal, Karīmnagar and Khammam districts. The districts of Nalgonḍa, Mahabobnagar and Adilābād have large deposits of limestone. Glass-grade sand is found in Medak and Mahabobnagar districts.

River systems

The Godāvari and Krishna are the two major river systems in Telangāṇa. The Godāvari enters the region at Bāsar in the Nizāmābād district and runs almost east forming the boundary between the Adilābād district in the north and Nizāmābād and Karīmnagar districts in the south. Then it turns almost south to meet the sea. The river Mahįra joins Godāvari immediately after it enters Telangāṇa. The Prāṇahīṭa and Peṅgāṅgā are the two other major tributaries of Godāvari that flow in Telangāṇa.

The river Krishna enters Āndhra Pradesh in the Mahabobnagar district and the Tungabhadra joins it near Alampūr. Afterwards, the Krishṇa runs as an interdistrict border between the Mahabobnagar and Nalgonḍa districts in the north and Kurnool and Guntur Districts in the south. The Krishṇa enters the plain near Amaravāti and takes a south-eastern course to reach the bay of Bengal.
Musi, a tributary of Krishna is another river of the Telangāna region. It meets Krishna at Vādapalli between Nāgarjunakoṇḍa and Amarāvati.

There are minor rivers and streams in the Telangāna region. These are given in the Table III.

Forests

The total area under forests in Telangāna today is about 27 lakh hectares. It must have been more five or six centuries ago i.e., in 12th and 13th centuries A.D. Most of the forest area lies on both sides of the Godāvari river, spread in Adilābād (6.2 L.H.) Karīmnagar (2.5 L.H.) Warangal (3.7 L.H.) and Khammam (7.5 L.H.) districts. The forests are thick in vegetation and rich in timber. Good quality teak wood and a variety of forest products are available in these forests. Here live a large number of tribes like the Gonds, Bhills Šabaras and Chenchus. The north-eastern part of the peninsular plateau received its name Gondwana from these aboriginals.

Rainfall

The average rainfall in the Telangāna districts is in the range of 800-1000 mm. The area receives most of its rainfall (80%) from the south-west monsoon during June to September. The north-east monsoon (October-November) brings 20% of the annual rainfall. From December to May, it is a continuously dry season.
The general climate of Telangana is typically tropical and continental. The summers are very hot the temperatures going to a maximum of 44°C in May-June and winters are cold, the temperatures going down to 15°C-12°C in December-January. The climate is generally dry and the humidity low.

Soils

The soils in Telangana are generally of three types:
(1) black soil (2) red soil and 3) sandyloam. Other types of soils are found in small areas.

Black soil

The black soil is generally known as black cotton soil. Its colour is black because of it contains a good quantity of iron oxide. It is made up of fine grain and retains wetness. This is a very fertile soil. The soil is spread on either side of the Godavari river in the districts of Medak, Adilabad, Nizamabad, Karimnagar, Warengal, and Khammam. A narrow tract along the Krishna river also contains this soil. Nearly 30% of the total area in Telangana is black cotton soil. Cotton, oil-seeds, sugarcane and fine quality of rice are grown in these soils.

Red soil

This is red sandy soil formed from the weathering of the granite and gneiss. This is soft and light but as it contains
### TABLE III
Physiographical Information

<table>
<thead>
<tr>
<th>District</th>
<th>Annual Rainfall (Normal)</th>
<th>Soils</th>
<th>Minerals</th>
<th>Forests</th>
<th>Major Rivers</th>
<th>Any other information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Warangal</td>
<td>987 mm</td>
<td></td>
<td>Iron, Coal</td>
<td>3.71 L.H. Good timber</td>
<td>Godāvari, Muner Pāler, Ākeru, Pākeru.</td>
<td></td>
</tr>
<tr>
<td>Karīmnagar</td>
<td>977 mm</td>
<td></td>
<td>Iron, Coal</td>
<td>2.52 L.H. Good timber</td>
<td>Godāvary, Maner Kudaleru</td>
<td></td>
</tr>
<tr>
<td>Medak</td>
<td>886 mm</td>
<td></td>
<td>Quartz, Ochre, clay.</td>
<td>0.88 L.H.</td>
<td>Manjīra, Kudaleru.</td>
<td></td>
</tr>
<tr>
<td>Mahaboobnagar</td>
<td>705 mm</td>
<td></td>
<td>Limestone</td>
<td>3.04 L.H. Thick forest</td>
<td>Krishna, Mūsi, Dīndi, Tungabhadra</td>
<td></td>
</tr>
<tr>
<td>Nalgonda</td>
<td>702 mm</td>
<td></td>
<td>Limestone</td>
<td>0.83 L.H.</td>
<td>Krishna, Mūsi, Āleru, Dīndi, Pāleru.</td>
<td></td>
</tr>
<tr>
<td>Khammam</td>
<td>1018 mm</td>
<td></td>
<td>Coal, Corundum, limestone, graphite.</td>
<td>7.55 L.H. Rich timber</td>
<td>Godāvari, Šabari, Wyra, Munneru, Paleru, Ākeru.</td>
<td></td>
</tr>
<tr>
<td>Nizāmābad</td>
<td>1025 mm</td>
<td></td>
<td>--</td>
<td>1.68 L.H.</td>
<td>Godāvari, Manjīra.</td>
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<td>(1)</td>
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<td>(4)</td>
<td>(5)</td>
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</tr>
<tr>
<td>Adilabad</td>
<td>1051 mm</td>
<td>B-72%</td>
<td>Limestone,</td>
<td>6.20 L.H.</td>
<td>Godavari, Kaşem,</td>
<td>Information</td>
</tr>
<tr>
<td></td>
<td></td>
<td>C- 9%</td>
<td>Iron</td>
<td>Rich timber</td>
<td>Pragahita, Penganga</td>
<td>not available</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D-19%</td>
<td></td>
<td></td>
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<tr>
<td>Rangareddi</td>
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</tr>
</tbody>
</table>

Note: Soils B- Black, C- Chalka (red), D- Dubba (Sandyloam). L.H. = Lakh Hectares
sand it does not retain water. In fertility it is next to black cotton soil and is useful for agriculture where good irrigation facilities are available. Nearly 45% of the soil in Telangâna is of this type. It is largely found in the interior areas of the districts. These areas are known for the cultivation of rice and jowar.

**Sandyloam soil**

The third type of soil in Telangâna is the Dubba or sandyloam. This is whitish in shade and has the least water retentivity and poor in fertility. Nearly 20% of the land in Telangâna is of this type. This is not particularly useful for any major crop variety.

**Alluvial soil**

The most fertile type of soil, the alluvial, is present in Telangâna only in small patches formed by the overflow of the rivers. These are limited to the banks of the major rivers. These patches are used for the cultivation of good varieties of rice and sugarcane.

**Land Types in Inscriptions**

In the records of 11th to 14th centuries A.D. we find that land was classified according to its content and fertility and various crops were grown depending on the nature of the soil. Five major types of soil were frequently
They are (1) ślī ksetera (2) krīṣṇa ksetra (3) erranjenu (4) pāndura and (5) karamba.

Śali ksetra

This is the best soil which may be called alluvial in nature and is called as śali ksetram. This land is fit for producing rice and sugarcane. This is limited to river banks and some lands constantly watered by tanks.

Krisna ksetra (Regada)

This is black soil which is also mentioned as regadu, nallanjenu and krīṣṇa ksetra. This comes next to śali ksetra in fertility and was used for the growing of cotton, oil-seeds like gingelly and turmeric.

Erranjenu (Red soil)

This is red soil and comes next to black soil in fertility. This is used for the cultivation of a variety of crops including rice, oil-seeds and pulses.

Pāndura

This is pale yellowish white soil and was used for growing millets, oil seeds, fruits, vegetables and flower gardens.

Karamba

This is a mixed type of land inferior in fertility. In inscriptions, this land was differently mentioned as karamba, jadālu and gaddanela.
These are the five main types of soils which are mentioned in inscriptions. Other types referred to are: gaddanela\textsuperscript{10} (rocky soil), andanālu\textsuperscript{11} (high field) and Octapolamu\textsuperscript{12} (marshy land).

Besides these, we come across various names of fields. The names indicate the various characteristic features of a particular field such as its level (nerapugunta),\textsuperscript{13} content (chauta cenu),\textsuperscript{14} ownership (sattapunāyanidūba),\textsuperscript{15} and podubbhi\textsuperscript{16} (land brought recently under cultivation after clearing the forest).

The land names having the suffixes such as kunṭa,\textsuperscript{17} dūba,\textsuperscript{18} tippa,\textsuperscript{19} madi,\textsuperscript{20} chenu,\textsuperscript{21} kayya,\textsuperscript{22} and polamu\textsuperscript{23} are found in inscriptions. This indicates the thorough knowledge of land of the medieval people.

Burton Stein defines in The Cambridge Economic History of India\textsuperscript{24} three eco-types of land on the basis of the irrigation facility in south India. The three eco-types are: (1) land with assured irrigation facility such as a tank, called wet land, (2) land without any assured irrigation facility and solely depending upon rainfall and (3) land of mixed type having a small source of irrigation such as a well or pond and also supported by rainfall. This is called semi-arid or semi-dry land. This classification applies to the Telangāna as well.
These three eco-types of lands were mentioned in the contemporary inscriptions of the period. They are (1) nirunela, (2) karamba or jadalu and (3) velipolamu or bāhyaksetramu.

One of the important problems of medieval Indian economy is that of land ownership. Some European historians expressed the view that in India, the king was the owner of all land and that there was no private property in land. The Dharmaśāstras do not definitely say this. Manusmriti fixed the share of the king in land and its produce. The Gautama dharmaśāstra lays down that the land belonged to the people who cultivated it and paid a part of the produce for the maintenance of the king. However, it was an assumption that land theoretically belonged to the state, whose seven components include the king. Thus, land belongs to the State, but as monarchy became absolute, kings appear to have appropriated the authority over the land.

The question is to be examined on the basis of inscrip-
tional information corroborated by works on polity like the Vijnānesvaram. The ownership of land was generally referred to as Astabhogasvāmyam, meaning eight rights of possession. These are: nidhi (natural hoard), niksepa (treasure hidden by some one), aksīna (permanent benefits), āgāmi (future benefits), sānchita (benefits already available), jala (water sources),
tāru (trees), and pāsāna (stone). The inscriptions of the period help us to classify the land in the following way on the basis of ownership:

1. State lands and crown lands
2. Agrahāra lands
3. Devalhoga lands
4. Lands in peasant villages

State lands

In the period under study, the state lands are referred to in inscriptions as Prabhutvamu polamu, Rācapolamu, and RācādInamu (RājādInamu). These lands were allotted to various persons as vrittis either in reward of their service to the state or in lieu of wages for officials. This allotment was done either by the sovereign king himself or a sāmanta chief. Agrahāras and devabhogas are established by them. Moreover, the kings and feudatory chiefs retained parts of cultivable and uncultivable lands as their personal property in many villages.

Agrahāras

The practice of donating an entire village or a part therein or a group of villages to brahmanas or temples was widespread during the medieval period. A village donated by a king or chief to one or many brāhmaṇas is called an agrahāra. As such, agrahāras may be considered as a class of landowners.
Scholars like Stein and Karashima have pointed out that there was at least one brahmādeva or agrahāra village among a group villages known as 'nādu' during the Cola period. In the coastal Andhra, Cālukyas of Veṅgī established several agrahāras. This practice was also prevalent under the Cālukyas of Kalyān, their subordinates and successors.

The establishment of an agrahāra was, no doubt, considered as an act of piety and an encouragement to brāhmaṇa scholars and brāhmanical religion. However, it was also a method of bringing new lands under cultivation. The inscription of Manthena dated in the year A.D. 1199 (incidentally the first date of Gaṇapatideva’s reign) refers to the establishment of two agrahāras. An old village Koṭapalli was converted into an agrahāra by Manchibhaṭṭopādhyāya. Again this priest received some land from Allumprolaraju, a māndalika ruling in the Chennūridesa at the instance of the king Gaṇapatideva. The inscription clearly refers to the four boundaries of the land thus received. Manchinārya built a tank and a village in that land and invited brāhmaṇas from Mantrakūta, to live in the new village. Formation of an agrahāra was thus an encouragement to the people to move from over-crowded towns to the newly built villages.

The ownership of land in agrahāra is mostly individual. Each brāhmaṇa was allotted a piece of land and endowed with hereditary rights. In the Kundavaram agrahāram established
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>District</th>
<th>King/Donor and date</th>
<th>Name of the Agrahāra village</th>
<th>Type of Agrahāra</th>
<th>Other information</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Warangal</td>
<td>Natavādi Buddharaja-</td>
<td>Indrapuram</td>
<td>Sarvamānya</td>
<td>A large number of Brāhmīns belonging to various gotras are settled</td>
<td>I.A.P.W l. 16</td>
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<tr>
<td></td>
<td></td>
<td>A.D. 1101</td>
<td>Bidramkunta</td>
<td></td>
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<tr>
<td>2.</td>
<td>Warangal</td>
<td>Kākati Durga</td>
<td>Śivapuram</td>
<td>Sarvamānya Ekabhoga</td>
<td>Rāmeśvaram Paṇḍita of Mallikārjuna Śilāmaṭha</td>
<td>Ibid., Wl. 15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A.D. 1090</td>
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<tr>
<td>3.</td>
<td>Warangal</td>
<td>Kākati Prola II</td>
<td>Śivapura</td>
<td>Vaijanapalli Ekabhoga</td>
<td>Rameśvara Paṇḍita of Lakuleśvara School</td>
<td>Ibid., Wl. 35</td>
</tr>
<tr>
<td></td>
<td></td>
<td>undated</td>
<td>--</td>
<td>Agrahāra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Warangal</td>
<td>Chaunḍa Senāni</td>
<td>Chaunḍapura</td>
<td>--</td>
<td>Tax free grant to brāhmaṇapās</td>
<td>Ibid., Wl. 48</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A.D. 1203</td>
<td></td>
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<tr>
<td>5.</td>
<td>Warangal</td>
<td>Kundamāmbo</td>
<td>Kundavaram</td>
<td>Vemulatomta</td>
<td>No. of Brāhmīns are settled</td>
<td>Ibid., Wl. 58</td>
</tr>
<tr>
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<td>A.D. 1210</td>
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<td>A.D. 1303</td>
<td></td>
<td></td>
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<tr>
<td>No.</td>
<td>Place</td>
<td>Name of Brahmanas</td>
<td>Agrahara</td>
<td>Devabhoga</td>
<td>Number of Brahmins &amp; Temple</td>
<td>Note</td>
</tr>
<tr>
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<tr>
<td>7.</td>
<td>Medak</td>
<td>Tribhuvanamalla</td>
<td>Kuchenuru</td>
<td>Ekabhoga</td>
<td>Donee is Suryā bharaṇa paṇḍita</td>
<td>C.I.T.D. IV, pp. 32-35</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vikramāditya</td>
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<td>(undated)</td>
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<td>A.D. 1273.</td>
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<tr>
<td>9.</td>
<td>Karīmnagar</td>
<td>(Gaṇapatideva)</td>
<td>Mallikārjunapuram, new agrahāra</td>
<td>Koṭapalli</td>
<td>Allum Prolarāja</td>
<td>I.A.P. Kn. 28</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Manchibhaṭṭo-</td>
<td>(name not known)</td>
<td></td>
<td>made a gift of land to the priest to built a village and a tank.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>PadhyayaAllum</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Prolaraju</td>
<td></td>
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<tr>
<td>10.</td>
<td>Karīmnagar</td>
<td>Gangādghara</td>
<td>--</td>
<td>Dindomṭa</td>
<td>No. of Brāhmins</td>
<td>I.A.P. Kn.25</td>
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<td>A.D. 1171 mantri</td>
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<tr>
<td>11.</td>
<td>-do-</td>
<td>Kāṭayanāyaka</td>
<td>--</td>
<td>Pincharapallī</td>
<td>Brāhmins &amp; Temple.</td>
<td>I.A.P. Kn.30</td>
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<tr>
<td></td>
<td>A.D. 1236</td>
<td></td>
<td></td>
<td></td>
<td>The village is both an agrahāra and Devabhoga</td>
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<td></td>
<td></td>
<td>undated</td>
<td></td>
<td></td>
<td>One Nārāyaṇa Paṇḍita received the village</td>
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<tr>
<td>13.</td>
<td>Nalgonḍa</td>
<td>Beti Reḍḍi</td>
<td>Eṛakapuram</td>
<td>--</td>
<td>No. of Brāhmanas</td>
<td>Tel. Ins. I, pp. 31-38</td>
</tr>
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<td>A.D. 1213</td>
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<td>16. -do-</td>
<td>Kumāra Tailapa</td>
<td>--</td>
<td>Tādimaṭṭa</td>
<td>Brāhmaṇas &amp; Temples</td>
<td>Agrahāra Devabhoga.</td>
<td>P.I. No.3</td>
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<td>17. -do-</td>
<td>Mallināyaka</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>An agrahāra name not mentioned</td>
<td>P.I. No.14</td>
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<td>18. Nalgonda</td>
<td>Maṭṭūrināyaka</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>An agrahāra whose name is not mentioned</td>
<td>P.I. No.15</td>
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<td>20. , ,</td>
<td>Mailama</td>
<td>Kaśyapalli</td>
<td>Kaśyapalli</td>
<td>Sūtradhāri Ekabhoga Brahmoju Agrahāra</td>
<td>Tel. Ins. I, pp. 169-172</td>
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<td>21. , ,</td>
<td>Chegaku Viśva-</td>
<td>Rempuṇḍi</td>
<td>Venjinga</td>
<td>Sūtradhāri Devabhoga Kāsu Agrahāra</td>
<td></td>
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<td>nātha Daṇḍanā-</td>
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<td>yaka</td>
<td>Sūrepalli</td>
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<td>Malloju</td>
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</table>
by Kundamāmbika, the land received by each brāhmaṇa is clearly indicated. The land belonging to an agrahāra and its resources were administered by the assembly of the brāhmaṇas known as brahmasabha or mahājanulu. Two Perūr inscriptions call the brāhmaṇas as grāmasvāmulu and mahājanulu.

The agrahāras may be classified into several kinds. If an agrahāra was shared between a temple and a group of brāhmins it is known as a devabhoga agrahāra. Some of the agrahāras were free from payment of taxes. These were mentioned as sakara agrahāra grants. These were also referred to as ‘sarvānamasya’, ‘sarvamāṇya’ and ‘sarvabādhā-parihāra’ grants.

The brāhmaṇas in an agrahāra rarely cultivated the land. The tilling was done by others such as share-croppers belonging to peasant communities.

Devabhogas

During the period under study, building of temples coupled with tank excavation became widespread and as a result devabhoga grants outnumbered agrahāra establishments. This development may be attributed to the influence of the Bhakti movement which became predominant in the Telugu country during the 11th, 12th and 13th centuries. More-over, greater distribution of land among various sections of the society was achieved as the temple servants received land as
<table>
<thead>
<tr>
<th>S. No.</th>
<th>District</th>
<th>Date</th>
<th>Donor</th>
<th>Names of villages granted</th>
<th>Names of the temple or God</th>
<th>Other recipients of land</th>
<th>Remarks</th>
<th>Reference</th>
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<td>1.</td>
<td>Warangal</td>
<td>A.D.1185</td>
<td>Rudradeva</td>
<td>(Su)Maḍapalli</td>
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<td>2.</td>
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<td>Chintapalli</td>
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<td>49</td>
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<td>3.</td>
<td></td>
<td>A.D.1213</td>
<td>Recherla</td>
<td>Rudra</td>
<td>1)Nekkonda</td>
<td>Rudrēsvara</td>
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<td>2)Upparapalli</td>
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<td>3)Borlapalli</td>
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<td>4)Naḍakūḍi</td>
<td>Kāṭesvara</td>
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<td>4.</td>
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<td>Recherla</td>
<td>1)Boḍapāḍu</td>
<td>Mallikārjuna</td>
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<td>2)Peḍanāpalli</td>
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<td>A.D.1213</td>
<td>Mahāśāmantha Malli-</td>
<td>Koṭyabhoyani-</td>
<td>Lord Muppi-</td>
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<td>Venna</td>
<td>Peḍḍi</td>
<td>Vennayapalli</td>
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<td>A.D.1217</td>
<td>Recherla</td>
<td>Kāṭayā</td>
<td>Gollakunṭa</td>
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<td>Queen</td>
<td>Kundamām-</td>
<td>Part of</td>
<td>Rudrēsvara</td>
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<td>57</td>
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<td>Gaṇapēśvara</td>
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<td>Illindikunţa</td>
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<td>A.D.1178</td>
<td>Bhäuser &amp; Gokarpā</td>
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<td>Māṇchikutā</td>
<td>Nṛṣiṁha</td>
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<td>C.I.T.D. III Mn.26</td>
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<td>,</td>
<td>A.D.1280</td>
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<td>Trakkavrolu</td>
<td>Rudresvara, Rāmanātha, Mallinātha, Somanātha, Pocheśvara</td>
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<td>Chepaku</td>
<td>Rempunḍi</td>
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<td>Tel. Ins. II pp.115-121</td>
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<td>23.</td>
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<td>Rudramadevi</td>
<td>Ambalapalli</td>
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<td>Mangaya Ganapayya</td>
<td>Tāḍimāḍa</td>
<td>Yelesvara</td>
<td></td>
<td></td>
<td>Ibid., No.30</td>
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<td>Mahādeva</td>
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<td>25.</td>
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<td>Bēṭākoḍu</td>
<td>Yelesvaradeva</td>
<td></td>
<td></td>
<td>Ibid., No.40 p. 87</td>
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<tr>
<td>26.</td>
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<td>Tribhuvana Vallabha Mallidevaṇḍu</td>
<td>Gummalamu Krottalūru Epuru Agaḍu</td>
<td>Yelesvara</td>
<td></td>
<td></td>
<td>Ibid., No.43</td>
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<tr>
<td>27.</td>
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<td>Anegumgarāju (Palnad)</td>
<td>Rachchamallanipalli Pendoṭā Nārapallī</td>
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<tr>
<td>28. Nalgonda</td>
<td>undated</td>
<td>Rāmadeva mahārāju</td>
<td>Tekulapalli</td>
<td>Yeleśvara</td>
<td>--</td>
<td>--</td>
<td>Ibid., No.48</td>
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<tr>
<td>29. , ,</td>
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<td>Podakanuri Siddhirāju</td>
<td>Velpunūr</td>
<td>-do-</td>
<td>--</td>
<td>--</td>
<td>, 56</td>
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<td>30. , ,</td>
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<td>Guḍivāga Malreddy</td>
<td>Kambālapalli</td>
<td>-do-</td>
<td>--</td>
<td>--</td>
<td>, 57</td>
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<td>31. , ,</td>
<td>A.D.1119</td>
<td>Kumāra Tailapa</td>
<td>Half of Tadimaṭṭa</td>
<td>Svayambhu Somesvara</td>
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<td>32. , ,</td>
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<td>Nāyakas</td>
<td>Kompalli</td>
<td>Swayambhu Somesvara of Perūr</td>
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<td>33. , ,</td>
<td>A.D.1100</td>
<td>Kumara Koṇḍaya</td>
<td>Kollūru</td>
<td>Vishnu</td>
<td>--</td>
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<td>K.C.S.C.S. pp. 15</td>
<td></td>
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</table>
vrittis. In many cases, tank-digging went hand in hand with temple-building which contributed to the development of agriculture.

The villages granted for the maintenance of temples are called devabhoga villages. A list of devabhoga villages is given in Table V. Thus, temples became big landlords. In addition to devabhoga villages, large areas of cultivable and uncultivable land were granted to the temples. The Korapolu inscription of Āhavamalladeva's time mentions a grant of 403 marturs of land irrigated by six tanks to god Bileśvara by Somapermadilakshmībarasiyar. An undated inscription at Maktala refers to the grant of 168 nivartanas of four types of land to god Swayambhu Mallinādha. Such land grants are known as Devamānyas. Thus, we see the temple emerging as a big landlord. However, the temple lands were distributed among the temple servants. When karanam Brahma-devayya built a temple at Paraḍa in the name of his father, he gave lands to the gardener (one martur and two khandugas) and stone masons, Betoju and Āryanoju (one martur and two khandugas each).

Landholding in peasant villages

The village was the basic unit of land and revenue administration. The lands belonging to each village were clearly defined. We find in inscriptions several villages mentioned with boundaries or limits on all four sides known as polimera.
of that village. The lands belonging to each village were administered by the village assembly, the āstādaśapraja. When a village land was donated to a brāhmaṇa or to an agrahāra or to a temple, the consent of the ashtādaśamahā-praja was generally taken. In exceptional cases, the approval of the leading community such as the ekkatīvira-parivāramu of the village was obtained for making land gifts.

The village assembly had to supervise the various types of land holdings in a village. The functions of the village assembly have been discussed in Chapter I. The lands of the village may be classified as follows:

1. Crown lands and government lands
2. Brāhmaṇa lands
3. Temple lands
4. Vritti lands
   a) Civil tenures
   b) military tenures
5. Private landholdings

Crown lands and government lands

The crown or the state had lands in every village. As already noted, these are known as rāchapolamū or rāchādinamū or prabhutvamū polamū. In A.D. 1236 Kāṭayanāyaṇa, the son of Rājanāyaka, built temples, tanks and gardens and granted
the village Pincharapalli to Panchalinga Śiva at Upparapalli in Karimnagar district. At the end of the inscription, a gift of 10 marturs of land by Gānapatideva mahārāja is recorded. Evidently, this gift by Gānapatideva should have been from the rācapolamu of the village.

When land was brought under cultivation through new irrigational facilities by private enterprise, the State claimed a share in the land. But its share differed from one instance to the other. The Annavaram inscription states that Nāmirēḍḍī built a tank called Nāmasamudram to the east of Nāgulapāḍu. The newly reclaimed land brought under cultivation was shared by the builder of the tank and the state equally. But the Chiṭāpūr inscription records that the state claimed 2/3 of the land under Sakala samudram built by the guild of Ayyāvali headed by Bairisetti. Thus, in these instances the local assembly had no share and the land became part of the Crown land or rāchapolamu.

The government created new service tenures out of this land. The Vijnanesvaram of Ketana mentions that around each village, between the living houses and cultivated fields a space of 100 bows width should be left vacant. It should be 200 bows wide around a kharvata (a small market place) and 400 around a town. It is government land for common use.

The crown lands were cultivated by the local people by an arrangement known as ardhāya. Half of the produce was claimed by the government as rent. The cultivators engaged
in this arrangement were known as *ārdhasīra* cultivators, *(ārda - half, sīra - plough)* i.e. share-croppers.

**Brahmana lands and devamānya lands**

In addition to *āgrahāras* and *devabhoga* villages, brahmana scholars and temples were given lands in villages. Such lands were either purchased from others or were granted with the consent of the village assembly.

**Vritti lands**

*Vritti* lands are small or large estates granted by the state or the village assembly to a person or a group of persons for the service rendered by the latter. The *vrittis* can further be classified into *a)* civil tenures and *b)* military tenures.

*a)* **Civil tenures**

In the medieval period each village had twelve *āyagārs* who rendered service in conducting the village affairs. This aspect of village administration has been already discussed in the Chapter I. The *āyagārs* are 1) *pedakāpu* (Village headman), (2) *karaṇam* (village accountant), (3) *talāri* (village guard), (4) *purohita* (priest), (5) *kamsāli* (goldsmith) (6) *kanchari* (coppersmith), (7) *kamari* (blacksmith) (8) *kummari* (potter), (9) *cākali* (washermand), (10) *mangali* (barbar), (11) *vetṭi* (village servant) and (12) *carmakāra*
(leather worker). These āyaqārs received lands for the services they rendered in lieu of salary. In course of time the offices as well as vrittis became hereditary. Another type of vrittis is the Daśavantha mānyam.

b) Military tenures

In several villages military personnel were settled and they were given lands in reward of their services and in lieu of their salary. The Ākūnūru inscription (A.D. 1172) of Rudradeva's time refers to the building of a temple and a tank by soldiers. In A.D. 1224 Gaṇapati mantri, son of Adityāmātya, the Śrīkaranādīhikārī built three temples and a tank at Koṇḍapāka, Medak district and donated 3 marturus of wetland with the permission of the king and also of the ekkatīvīrāparīvāramu (corporation of soldiers). Thus, it appears that the military personnel had acquired rights in land.

Private landholding

The criteria for deciding whether there was private land ownership are as follows:

1. Sale and purchase of land by individuals
2. Mortgage of land
3. Hereditary rights and
4. Land disputes
Table VI gives a list of sales and purchases of land in the period under study. Most of the purchases are made by merchants and were meant for granting them to temples. Most of the persons that sold the lands were brahma. In one case, a lady sold away the land. These instances establish that private individuals held rights in land. The Parada inscription (A.D. 1143) contains land grants by Karanam Brahma-devayya. Another inscription records land assignments to various individuals by the Asankhyāta māheśvarulu. In both the cases, the donors prohibited sale or purchase or mortgage of the land thus granted. A verse from Vijnānesvaranr suggests the existence of hereditary rights in land and other types of property.

No evidence is available regarding the land disputes between individuals. But there are two instances of dispute over land and water sources between villages. The Pālem inscription refers to a dispute between two agraḥāras villages, Vellamkoti and Vasanthapuram, the former being newly formed. A dispute arose between the two agraḥāras about their boundaries. The dispute was settled by the mahājanulu of the two agraḥāras. In the settlement some lands were transferred and money was paid in lieu of certain other lands. The settlement also included an equitable division of rātnams or water wheels. Another instance of land dispute comes from the Karimnagar district. A copper plate record (A.D. 1246) refers to a dispute regarding the canal named gonaṅkāluva of Chāmanapalli, which was claimed
### TABLE VI

**Sale and Purchase of land**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Place &amp; Date</th>
<th>By whom the purchase was made</th>
<th>From whom it was made</th>
<th>Area of the land</th>
<th>Amount of money paid</th>
<th>Purpose</th>
<th>Other details if any</th>
<th>Reference</th>
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<td>1</td>
<td>Kūcīmāṇci (Khammām dt.)</td>
<td>Ponkala Bolsetti</td>
<td>Not mentioned</td>
<td>4 mārturs</td>
<td>Not mentioned</td>
<td>For grants to gods of Nirunela</td>
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<td>C.I.T.D. III, p.21-23</td>
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<td>2</td>
<td>Pedapariyāla (Karīmnagār dt.)</td>
<td>Bairisetṭṭi Virabalaṇṭja community</td>
<td>1) Brāhmins</td>
<td>1 mā, of wet land</td>
<td>Total 3½ mādas.</td>
<td>For grant to the new temples for Gods</td>
<td>--</td>
<td>I.A.P. Kn. 38</td>
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<td></td>
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<td></td>
<td>2) Mandanda Kannaya (a private individual)</td>
<td>1 mā,</td>
<td></td>
<td>Bairesvara, Sakalesvara, and Nāgeśvara.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3) Devaya</td>
<td>½ mā,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>4) Vāsappayya</td>
<td>½ mā,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>5) Pochamakka Mallaya</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Alampūr (Mahābollu- nagār dt.)</td>
<td>Some setṭṭis</td>
<td>not mentioned</td>
<td>5 mārturs</td>
<td>Not mentioned</td>
<td>For grant to God Gauresvara</td>
<td>1. The Tel. Ins. land is II, pp. 135-136. red with a pole of 32 spans.</td>
<td></td>
</tr>
</tbody>
</table>

2. The transaction was attested by a witness 'Virese Beri' perhaps another merchant.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Amarābad, Mahaboobnagar dist.</td>
<td>Mallisetti</td>
<td>Not mentioned</td>
<td>Not mentioned (may be 1 ma of land).</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Māmilāpalli (Mahaboobnagar dist.)</td>
<td>Bhūpāla Nāvisetti</td>
<td>Pinnagundya Peddana (perhaps a gavunda) and some Maṅgalulu as the land is referred to Mangandla Kāmechenu</td>
<td>40 Vrittis of land</td>
<td>Not mentioned</td>
<td>For grant of god Nrisimha Mangadla C.I.T.D. Kāmechenu III, Mn. 741 pp.63-64 Not mentioned (may be belonging to Maṅgalis, barbers).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Ramakrishnāpuram (Khammam dist.)</td>
<td>Not mentioned</td>
<td>Komaruṣāṇi</td>
<td>Not mentioned</td>
<td>Not mentioned</td>
<td>Grant to Woman's C.I.T.D. Mangadla C.I.T.D. Kāmechenu III, Mn. 27 pp.35-36</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Umāmahēśvaram (Mahaboobnagar Dist.)</td>
<td>Not mentioned</td>
<td>Not mentioned</td>
<td>1 ma of land 80 tankas</td>
<td>For grant to God Basavana Mahēśvara</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Note:- The Parāda inscription (A.D. 1143) and the Umāmahēśvaram inscription (A.D. 1320) contain grants by Karaṇam Brahmadevaya and land assignments by Asankhyāta Māheśvarulu. In both the inscriptions borrowing and mortgaging of the lands granted were prohibited. Moreover, the donors prohibited the sale and purchase of the lands granted.
by the neighbouring villages. The dispute was referred to the king. After taking the evidence from the elders and brāhmaṇas of the villages concerned, the canal was restored to Chāmanapalli.

These instances make it clear that the land belonging to a village was clearly marked out with well-defined boundaries on four sides. Great care was taken to fix the boundaries. But inside a village, the land was distributed among the individuals. If any dispute arose regarding the ownership or succession, the village assembly settled it.

A verse from Vijñānesvaram\textsuperscript{64} says that if a person wanted to dig a tank or a well for common good and if somebody else's land came in the way, he must obtain the permission of the land owners. This indicates the existence of individual ownership in land.

**THE FARMING CLASS**

The agricultural community of the medieval period may be divided into three classes.\textsuperscript{65}

**Land lords**

Those who owned large areas of cultivable and uncultivable land, large numbers of cattle, agricultural implements and who employed share-croppers and wage earners for cultivation are generally called landlords. In the medieval period,
temples are an example of such a land lord. Others include large estate holders like high civil and military officers and agrahāra brāhmaṇas. These land owners never personally cultivated the land. They engaged share-croppers (Ardhasīrī).

**Small farmers**

Small farmers are those who owned small plots of cultivable and uncultivable land. These small farmers themselves tilled the soil and engaged daily wage-earners. Also it can be said that these small farmers were engaged as share-croppers by the big land lords, temple and agrahāra brāhmaṇas. Irfan Habib opines that a person having a cultivable land and possessing two bullocks and a plough might be called a small farmer. It may be said that, most of the agricultural population of this period, generally known as 'kāmpulu' belonged to this class.

The *Vijñānesvaram* refers to the conditions imposed on a share-cropper. If a sharecropper failed to cultivate the land he had taken, the village assembly or any other authorised agency had the authority to re-allocate it to someone else who was prepared to cultivate it. This condition ensured continuous cultivation of land.

**Landless labour**

These were wage earners who had no land of their own and worked only in agricultural seasons. The Ākunūru epigraph
records the grant of some amounts to god Rudrēśvara by several communities including Anāmikkulu which means nameless persons. These people might be landless labourers. During other times they engaged themselves in other activities. It may be said that they constituted the poorest section of the population. Generally they preferred to live in villages with a large number of tanks where there were plenty of agricultural opportunities.

Some of the landless people were engaged as shepherds and cow-herds. These husbandmen were generally drawn from tribal communities. The Vijnānēśvaram mentions the wages to be paid to a cowherd. The daily wage was the 1/8 of the milk produced and the husbandman was given one animal from time to time as the flock increased.

IRRIGATION FACILITIES

Telangāna is a region of moderate rainfall. The average rainfall in the region is around 75 cm (Table III). The agriculture in this region is mainly rain-dependent. Though there are two major rivers, the Godāvari and Krishṇa with many tributaries, they are not of much use for irrigation purposes because they flow in rocky terrain. These could be harnessed only by modern engineering methods. Moreover, other rivers and streams in Telangāna region are most of the time dry. They have water running along them only occasionally during the seasons of heavy rains. So,
they are not dependable for agriculture. Prior to the 12th century A.D., wells and small tanks were the only irrigational facilities. Water from the wells was lifted into the fields by means of water wheels referred to in a number of inscriptions in Medak and Karimnagar districts.70 Slowly tanks substituted for the wells, though well irrigation did not disappear. It is of interest to note that even now a large number of wells are used. The expansion of irrigation network, in the form of tanks in the Telangana region from the 11th century, was mainly due to new thrust given by the sāmantas who sought to optimise resource mobilisation in their respective regions through the construction of tanks. The temple institutions became the nuclei of such agricultural enterprise, which gradually expanded in several ecological zones of Telangana. As a result, even the drier eco-zones of Nalgonda and Mahaboobnagar districts have received intensive agricultural expansion.

In the medieval period the construction of a tank was considered as a meritorious deed. Several inscriptions of the time such as the Karimnagar inscription (A.D. 1171) of Gaṅgādhara,71 a minister of Kākati Rudradeva and Gaṇapavaram inscription72 refer to Saptasantānas. Further the ecology of Telangana necessitated tank-digging to augment economic resources of the state by providing greater irrigational facilities for the development of agriculture. Under the Cālukyas of Kalyāṇ many tanks were dug in the region to
satisfy irrigational requirements. The undated Korapolu
inscription of Ahavamalladeva's time mentions six tanks
which were already existing. The Ollāla inscription (A.D. 1098) mentions two tanks, one of them being referred
to as kottaceruvu, a newly built tank.

The Kākatiyas, whose core region was Telangāna, had
to continue the policy with greater vigour and intensity.
They paid much attention to agriculture not only for it was
the prime source of revenue and augmented the resources of
the state but also because it was the main occupation of the
people.

In many inscriptions of the period it is interesting
to find frequent invocations of Varuna, the god of rain and
of Jaladhara, the god of water. This is a clear indica-
tion that most of the crops in the region depended more on
rain (varsādhāra).

On the basis of the suffix applied the tanks they
may generally be classified into three main kinds. Some are
called samudras and others as ceruvus or tatākams and others
kuntas. The samudra or sāgara, which literally means sea,
is a big tank and tatākam or ceruvu comes next in size.
They are medium-sized tanks. The kunta is a small pond.
The Table VII shows that medium size tanks outnumbered the
other two types. Canals were dug from the tanks to carry
water to the fields. Almost from the beginning of their
### TABLE VII

Tanks mentioned in Inscriptions

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>District</th>
<th>No. of Samudras (Big tanks)</th>
<th>No. of ceruvus (Medium tanks)</th>
<th>No. of Kunta (Small tanks)</th>
<th>Total No. of tanks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>WARANGAL</td>
<td>17</td>
<td>30</td>
<td>13</td>
<td>60</td>
</tr>
<tr>
<td>2</td>
<td>KARIMNAGAR</td>
<td>7</td>
<td>23</td>
<td>6</td>
<td>36</td>
</tr>
<tr>
<td>3</td>
<td>MEDAK</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>4</td>
<td>MAHABOBNAGAR</td>
<td>15</td>
<td>49</td>
<td>10</td>
<td>74</td>
</tr>
<tr>
<td>5</td>
<td>NALGONDA</td>
<td>27</td>
<td>64</td>
<td>16</td>
<td>107</td>
</tr>
<tr>
<td>6</td>
<td>KHAMMAM</td>
<td>8</td>
<td>30</td>
<td>10</td>
<td>48</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>77</td>
<td>199</td>
<td>57</td>
<td>333</td>
</tr>
</tbody>
</table>
rule, the Kākatiya kings, the members of the royal family, their subordinates, generals and ministers built a large number of tanks all over Telangāna. Generally, tank-digging was not an isolated act. With the growth of the Bhakti movement, temple-building received great stimulus. Each temple was accompanied by a tank and raising up of a new village in its vicinity. As a result, the land around was brought under cultivation. When Kundamāmba converted the village Vemulatomta into Kundavara agrahāra, built the temples of Rudreśa, Mahādeva, Sūrya and Gaṇapēśvara and caused the digging of several tanks, much land was brought under cultivation. It is interesting to note that the fields around the agrahāra were known by different names such as Vemulatomta which means a grove of neem trees (margosa), jammipadiya, bādamkunta, niluvurāyi (standing stone) and cauta (fallow land) revealing their chief characteristics. These inscriptions reveal how different aspects in the socio-economic life proved complimentary to one another. The grant of agrahāras, temple-building and digging of a tank led to growth of new settlements, increased agricultural activity and helped movement of people to the developing villages.

Tanks built by kings and members of royal families

The kings and members of the royal families were directly involved in the tank-building activity. Though, there is no direct evidence to say that the Cālukyan monarchs built
any tanks in the Telangāna region, the Coḍa and the Kākatiya chiefs built many tanks.

Tondarasa (A.D. 1093) of the Coḍa family is credited with the construction of big tank at Koppolu. His successor, Mallikārjuna Coḍa (A.D. 1098) built a tank at Ollāla. Many tanks are mentioned at Pānungallu (Nalgonda dt.) with names Tonḍayakeriya, Bhīmasamudram, Coḍasamudram and Udayasamudram, and Udayāditya samudram is a huge tank built by Udayāditya Coḍa (A.D. 1235-1260).

The Moṭupalli epigraph of Gaṇapatideva (A.D. 1244) mentions the building of a large tank by Prola I (A.D. 1053-1075) known as Kesari samudram. His son and successor, Beta II (A.D. 1076-1103) is credited with building of two tanks. Prola II (A.D. 1117-1158) founded a tank near Anmakonda called Sarisamudram. The Siddhesvacharitra records that Prola II built another tank called Kamasamudram. The Anmakonda inscription of Rudra (A.D. 1163) states that the king, after destroying the fort of king Cododaya, built a big tank. Pratāpa charitra mentions that Gaṇapatideva founded many tanks at Gāṅgāpuram, Gāṇapāpuram, Ekaśilāpuri and other places. The same work mentions that Rudramadevi and Pratāparudra also built many tanks.

Members of the royal family, especially the queens, took keen interest in building tanks. Mailamadevi, sister of Gaṇapatideva and wife of Natavāḍi Rudra built a tank
called Mailasamudram. The Bayyaram tank near Mahabubabad (Warangal dt.) was built by the same queen. Kundamāmbika, her sister and co-wife, built a tank known as kundasamudram at Nidigonda (Warangal dt.) and established an agrahāra called Kundavaram.

One of the inscriptions refers to another Kundasamudram tank and Kundavara agrahāra built by the same queen on the northern bank of Godavari in the present Adilabad district.

Tanks built by subordinates and officials

The māndalikas, ministers, generals and chieftains vied with one another in building tanks and augmenting irrigation facilities in their respective jurisdiction. Mahāsamantha Vemabola Boḍḍama Mallenāyaka, a pulinda general and chief-tain under Mahāmandalesāvara Kākatiya Prolarāja built a large tank, Mailasamudram at Māṭeḍu in A.D. 1120. He built three temples for Ḫisvara, Māraṇa and Āditya and endowed them with dry and wet lands, irrigated by the new tank. He also established a Brāhmaṇa settlement Brāhmaṇapuri. Betanapreggada, a minister of Prola II (A.D. 1117) caused the construction of a tank and a canal, kūchī-keṣe. Gaṅgādhara, a minister of Rudradeva and governor of Sabbināḍu built a large tank at Dindomta. According to the inscription Gaṅgādhara built a large number of tanks, probably at different places and one of them was Gaṅgāciyaceruvu. Malayāla Kāṭa-senāpati built a tank at Kondaparti. In the same village
Chaunda, the general of Ganaapatideva, built a tank called Chaundasamudram, established an agrahāra called Chaundapura built a temple for Chaundēśvara and donated to it a devabhoga village. Recherla Rudra (A.D. 1213) built a large temple at Nekkonda and a tank called Nekkonidasamudram. Vennapareddi, a subordinate of the Recherla Reddis, built a tank at Māchāpur, known as Vennapareddiccheruvu (A.D. 1217). An undated inscription from Pākhāl mentions that a subordinate of Ganaapatideva, Jagadala Mummadi built a big tank near Maudgalya tīrtha. The Gōdiśāla inscription (A.D. 1236) mentions that Katayanāyaka, a brahmana officer, built three tanks known as Rājānāyakuniceruvu, Ravvasāni ceruvu, Katayanāyaniceruvu respectively after his father, mother and himself. The Pillalamarri branch of the Recherla Reddi family built a large number of tanks in Nāgulapādu-Pillalamarri region of the present Nalgonda district. The Pillalamarri inscription (A.D. 1195) credits Recherla Nāmireddi, a son of Kāmireddy, the founder of the Pillalamarri branch of Recherla family, with the construction of two trikūta temples, and digging five tanks Sabbasamudram, Viśvanātha samudram, Gaurasamudram, Guḍulaceruvu and Aitamaceruvu (A.D. 1202). Erukasāni, wife of Beti Reddi, brother of Nāmireddi built a tank at Pillalamarri called Erakasamudram. She also established an agrahāra called Erakapuram. Her brother, Nūnkanayaka, built a tank, Nāmasamudram, at Annavaram to the east of Nāgulapādu.
Reddi brother of Namireddi built a tank at Somavaram in the same region.

Tanks built by guilds and professional groups

The professional groups and merchant guilds contributed in providing irrigation facilities and bringing new lands under cultivation. Inscriptions mention tanks like Namisetti ceruvu, Settikere and Setticeruvu, which were evidently built by rich merchants or by merchant guilds. The ekkatis of Akunuru (A.D. 1172) built a tank at Akunuru by name Rudrasamudram. The Chittapur inscription mentions the building of Sakala samudram by the local guild of Ayvavali 500, headed by Bairisetti. As the land irrigated by the tank belonged to many individuals, Bairisetti purchased it from them. Then he gifted 1/3 of the land to the local temple and he gave away the rest as the share of the king. But the nature of the crops that were grown on the temple land, are not known.

Tank-building by individuals

A large number of inscriptions mention tanks whose names suggest that they were either built or owned by individuals. The Govindaipuram inscription (A.D. 1122) mentions 12 tanks, named after individuals such as Bollanaceruvu, Gunandenaceruvu, Vemanaceruvu and Brammanaceruvu. Some of them were officers. Bollana was a maneevergada and Gunadan was a padalu. They gifted land irrigated under those tanks to the local Jainā
temple. Sandhivigraha Aitaraju joined them in gifting land. The Brammanaceruvu was probably the work of brahmaṇas as a group. The reddis and setidis were the most prominent among those who got tanks excavated and tanks named as Setṭikeṇeya, or Setṭiceruvu are numerous in inscriptions.

When a private individual built a tank the land that came under irrigation was apportioned between the individual and the state. It appears that at least half of the land went to the state. The Annavaram inscription114 mentions that Namireddi built a tank called Namasamudram on the eastern side of Nagulapādu. The new land that was brought under irrigation was divided into two equal parts; one part was enjoyed by Namireddi and another became property of the state. The Chittāpūr inscription115 of Pratāparudra's time records the building of a tank by the local Ayyāvali-500 (Virabalāṇja) community. The land that was irrigated was divided into three parts. Two of them became state property (Rachadīnamu). This arrangement might have served as an incentive to the private individuals to construct new tanks and bring new lands into cultivation. The share of the individual became evidently his private property. The share of the state was probably distributed among the cultivators of the village.

Aspects of construction of tanks

The contemporary inscriptions from the Telangāna region as well as those from other parts of Andhradesa give us an idea
of some technical details regarding tank-building. In the Telangāna region tanks were mainly for storing rain water. For the purpose of storing the rain water, the land or field that was to be converted into a tank was carefully selected. Wherever possible a site surrounded by hills was selected and the bund was formed by filling the gaps between the hills. The Rāmappa lake was bounded on three sides by a ring of hills and on one side by an artificial bund. In other cases, where hills are not available to serve as bunds, a field slightly higher in level than surrounding lands was chosen. Earth was dug out from the neighbouring fields and a high bund was built. The bund was strengthened by pebbles, granite pieces, sand other hard materials. An inscription from Cuddapah district gives a detailed account of the tank building process. One thousand men were engaged and 100 bullock carts were pressed into service for full two years without break. The Pākhāl, Rāmappa and the Ghanpūr tanks along with many other tanks have been in use without any repairs till the time of the Asaf Jhahi rule in the 19th century.

Irrigation Channels

Water was taken from the tanks by means of sluices and canals. Generally, sluices were built on at least four sides of the tank from which canals were excavated to take the water to the fields. In Table VIII a list of canals
### Table VIII

**Canals**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Place</th>
<th>Name of the canals</th>
<th>Source of the canal</th>
<th>Other information</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Anmakonda</td>
<td>Kūchikere canal</td>
<td>Betana Taṭākam</td>
<td>The canal irrigates land. 1 ma of that land was granted by Ugravādi Māḍarasā to Kaḍalālayā Basadi.</td>
<td>I.A.P. Wl. 22.</td>
</tr>
<tr>
<td>2</td>
<td>Gārla</td>
<td>Ùti kāluva</td>
<td>Ùtitākām</td>
<td>Bopparāya, a subordinate grants 50 nivartanas of land to god Visvesā. The land is irrigated by the canal and yields two crops in Kārtika and Vaiśākha</td>
<td>C.I.T.D., II, pp. 5-8.</td>
</tr>
<tr>
<td>4</td>
<td>Kūlimāñcī</td>
<td>Čiṭala Kāluva</td>
<td>--</td>
<td>1 ma of wet land</td>
<td>C.I.T.D. III.</td>
</tr>
<tr>
<td>5</td>
<td>Upparapalli</td>
<td>Meendi Kālva (Upper canal), Kontēpu Kālva, Prolakāmma kālva, Colubādi Kālva, Krindi kālva (Lower canal)</td>
<td>Penjervu Kāṭnyāyuni, Ċeruvu, Ravyvasāni Ċeruvu, Rājānāyakuni Ċeruvu.</td>
<td>Many fields and gardens are irrigated by the canals coming from several tanks</td>
<td>I.A.P. Kn. 30.</td>
</tr>
<tr>
<td>No.</td>
<td>Village</td>
<td>Canals</td>
<td>Land Use</td>
<td>Source</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>---------</td>
<td>--------</td>
<td>----------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Chittapūr (Pariyala)</td>
<td>ீਤੂਮ ౜ਲਾ</td>
<td>Canal from a spring, canal from a stream, canal from a tank</td>
<td>I.A.P. Kn. 38.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Nāgulapāḍu</td>
<td>Nāma samudram</td>
<td>Majority of the land was irrigated by Nāmasamudram</td>
<td>C.I.T.D., II, No. 29, p. 93.</td>
<td></td>
</tr>
<tr>
<td></td>
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<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>13. Alugadapa</td>
<td>Peddatumukalva</td>
<td>Ravulaceruvu</td>
<td>Gundapanayaka is described as Vacluripuravaradhisvara.</td>
<td>Tel. Ins. I, pp. 75-77.</td>
<td></td>
</tr>
</tbody>
</table>
and the tanks from which they started is given. But no information is available about the drainage facilities.

The large-sized tanks and channels of the period mark a notable improvement in the irrigation technology over the preceding period. The widespread use of stone sluices, single or multiple, was a common feature in the Karnāṭaka and Kerala regions. Similar trend is also observed in the Telangāna region. The construction of channels connecting the tanks with the nearby river or rivulets was another feature of hydraulic improvement in the period. From Urusugūṭa inscription we learn that poet Narasimha who was a contemporary of Pratāpaḥudra describes Ḍandaṛadeśa as "full of rice fields of golden hue, resembling the dales of the golden mountain with gems and in the country are tanks and thousands of rivulets and they indeed appear to be the ocean and his consorts respectively." 118

Maintenance of tanks

Since tank irrigation was the mainstay of agriculture in Telangāna, a system of maintenance of irrigation tanks was evolved. The state as well as the local community took care to maintain the tanks and repaired them whenever necessary. The Bekkam inscription 119 of Tribhuvanamalla dated in the year A.D. 1107, refers to Mahāśāmantā Bejjarasa as Udāgarapōshaṇa. Udāgarapōshaṇa as the name indicates,
must be an official in charge of the irrigation facilities or water resources. A later inscription of the Vijayanagara times mentions a tenure known as Daśabandhamānyam, enjoyed by an officer maintaining the irrigation facilities of the locality. An inscription from Perū also refers to a reddi enjoying Daśavanthamadi. It may therefore be inferred that the reddi or pedakāpu of a village was entrusted with the responsibility of maintaining and repairing the tanks, sluices and canals of the village for which he received daśavandhamānyya.

The words ceruvu kunca or putti kunca that are found in inscriptions also refer to the daśavandha payment. It is paid to the person specially appointed for this purpose of maintaining tanks and other water resources in the village. They are levied on the cultivators generally at the rate of one kunca per each putti of the gross yield. As such, it is generally called putti kunca or cheruvu kunca.

The phrase daśavanthamānyam, suggests that 1/10 of the irrigated land or produce was earmarked for the enjoyment of the reddi or pedakāpu or the officer entrusted with the responsibility of maintaining tanks, supervising the distribution and proper utilisation of the water resources of the village.
Reclamation of land

The irrigation facilities created by the kings and their subordinates greatly increased the agricultural production. In addition to building tanks, other methods as detailed below were also adopted for improving agriculture.

Forest Clearance

The area of the cultivable land was increased by forest clearance and the lands brought under such cultivation was known as podubhumi. The Būrugugadda inscription (A.D. 1258) records a land grant to god Gopīnātha by Pradhāni Bollamarāju. The land granted included podubhumi. The Anmakonda inscription of Rudradeva mentions that the king destroyed the fort of Coḍḍadaya, cleared the surrounding forest and built an irrigation tank there, bringing new lands under cultivation.

Waste reclamation

When new tanks were built it was natural that some of the waste land was brought under cultivation. It may be observed from Table IV that some of the agrahāras created during this period were old villages. For example Vaijanapalli was converted into Śivapura agrahāra. The Kundavaram agrahāra was formed out of lands belonging to Vemulatomta, an old village. The conversion of an old village into an agrahāra was perhaps to bring the land of the village into
use. The old village might have been already languishing without any irrigational facility and water resources. Such waste lands were brought under cultivation by the establishment of agrahāras.

Creation of new villages

Direct epigraphical evidence is not available as to the creation of new villages in the Telangāna region except in a few cases. The Pālāmpet inscription of Recherla Rudra (A.D. 1213) refers to a new town called Atukūru\textsuperscript{127} where Rudra built two temples for gods Rudresvara and Gauresvara and built a tank called Nekkonḍasamudram. As it has been said earlier, in many inscriptions we find the names of land, not necessarily under cultivation. These names emanated from the geography and topography of the land. These had suffixes like kunta, gadda, mettu etc. When irrigation facilities were created, a new village developed at these places and these villages derived their names from the old land names. Būrugugadda, Cintalakuṇṭa, Dicca-kuṇṭa may be mentioned as such villages.\textsuperscript{128}

By these methods large tracts of waste and fallow land were brought under cultivation. However, it cannot be said what extent of land was exactly brought under cultivation in the period under study.
Techniques of Cultivation

Foreign as well as native historians are critical about the developments in irrigational facilities and agricultural technology in India. They are generally of the opinion that the methods are primitive without significant innovations over long periods. They argue that there was practically no change in the methods of cultivation and the tools applied in Indian agriculture. By and large, there is some truth in this criticism but does not contain the whole truth. The methods of agriculture were not completely stagnant over centuries. We do observe certain changes taking place in agricultural technology from time to time.

A large number of inscriptions of early period refer to ratna, embaratna, and tomtaratna, used for irrigation. The term ratna or embaratna means a water wheel used for drawing water from wells or kuntas (ditches). An inscription at Dosapādu (A.D. 1190) records the gift of a ratna to god Tontēśvara with necessary wood and bullocks for the cultivation of a garden land. Inscriptions reveal that the ratnas were generally operated by the members of boya and tammaḍi communities who probably formed a large segment of labour force. The references to the ratnas however become less frequent in the inscriptions of 12th and 13th centuries. The use of ratna appears to have been
confined to the flower gardens and groves of fruit-bearing trees. Thus, we observe a noticeable change in the irrigation practices. The tank irrigation became widespread by the end of 12th century. Notwithstanding the tank irrigation system, certain zones like Adilabad and hilly regions of Nalgonda depended on well irrigation.

With regard to irrigation and drainage, certain new developments in agricultural technology were in evidence throughout India. The introduction of animal powered arghatā for deep well irrigation and of stone sluices reveal the new developments in irrigation technology. Recent researches have shown that araghāṭā, though introduced in the 5th century A.D. became widespread by the end of 12th century A.D. in the northern India. In Telangāna where deep well irrigation was a necessity, such devices were widespread from the 11th century.

An important problem associated with agriculture was storage. There were three traditional storage methods that were in use. They were pāṭara, purī, and gāde. Pāṭara was a wide and deep pit dug in the courtyard of the farmer's house. Grain was stored in it with earthen top put on hay stacks. Purī was made of coir of hay. Other storage devices were made of bamboo cane such as gāde, or gampa, and earthen ware (kunda). But these storage methods were not free from dangers of decay and loss. Rodents are the bitter enemies of the farmer, causing him considerable loss. Especially
puri and patara were generally exposed to the danger of damage by rains.

**LIVE STOCK (CATTLE WEALTH)**

Cattle wealth is an important element of the agricultural eco-system. Cattle rearing and agriculture went hand in hand from times immemorial. The former was a source of supplementary income to the Indian peasant. In medieval Andhra, different kinds of cattle are found associated with agricultural and commercial activities. They are: (1) Cows and oxen, (2) buffaloes, (3) sheep and goats and (4) donkeys.

The population of sheep and goats appears to have been the largest. They were generally husbanded by the members of the boya and golla communities. Innumerable inscriptions all over Andhra record the gift of sheep to temples for perpetual lamps. These gifts were entrusted to the boyas who were charged with the duty of supplying ghee to the temple. Common people appear to have made the milk products from sheep a part of their daily food. The refuse of sheep and cow-dung were used as organic manure. There was the practice of keeping flocks of sheep for five or six nights in a field for enriching the soil.

The buffaloes come next to sheep in importance. These were used not only as milch cattle but also as beasts of burden. They were used in most of the agricultural opera-
tions like ploughing, watering and for transporting. A number of inscriptions record the gifts of *Inupa Eddlu* to the temples.\(^{134}\) There are different interpretations of the word *Inupa Eddlu*. The *Sūryaṇāyana-dhara-nighantuvu* gives the meaning as he-goat.\(^{135}\) Mallampalli Somasekha Sarma took the word for cows.\(^{136}\) Ramachandramurti says\(^{137}\) that *Inupa Eddlu* means 'milk giving animals' which may be cows, sheep, goats or buffaloes. Thus we understand that *Inupa Eddlu* means milch cattle which include cows, she-goats, sheep or buffaloes. These gifts were also generally entrusted to members of the boya community.

The cow is a sacred animal for the 'Hindus'. Killing of a cow is a heinous crime. At the end of inscriptions, the imprecatory verses say that the violation of the gift recorded would entail the sin of killing a cow at Varanasi.\(^{138}\) However, oxen were treated as beasts of burden in agriculture and in transport. The Dosapādu epigraph\(^{139}\) (A.D. 1190) refers to the grant of several *rātnas* for the cultivation of a garden to Lord Tonteśvara by a chīftain Dosapāti Rudraya. Rudraya made a gift of two bullocks along with the wood for the *rātnas*. The bullocks were for drawing water from the well. The ox was also a pack animal. The bullock cart was the chief means of transport. Merchandise was taken over long distances by itinerant merchants in bullock carts. Donkey was also a pack animal used for carrying loads. Trade in cattle was carried on in weekly fairs. Exclusive fairs for cattle trade were also held periodically.
Crops and Crop pattern

Crops were raised according to the nature of the soil and availability of irrigational facilities. They are generally classified into food crops and money or commercial crops. Jowar, pulses and rice are the food crops. Other crops which are consumed after some processing may be called money crops. These include sugarcane, oilseeds, cotton and jute. These were fed into industry for the manufacture of sugar, jaggery, cloth, packing material etc. These are also called commercial crops.

In the macroregion under study, a large number of crops were raised which included both food and money crops.

Food Crops : Jowar

Jowar appears to have been the staple food for a large majority in Telangāna. Even in the neighbouring district of Palnad, people mainly depended on jowar. Large scale production of this millet was therefore undertaken from the 11th and 12th centuries both in the Karnataka and Andhra regions. It was also the cereal produced in the most of the cultivable area. It may be noted that at every trade centre the sale and purchase of jowar are mentioned. (Table IX.)
### TABLE IX

**Agricultural Commodities mentioned at Trade Centres**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Place</th>
<th>District</th>
<th>Source with reference</th>
<th>Articles of Trade</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Perūr</td>
<td>Nalgonda</td>
<td>P.I. No.6, (undated)</td>
<td>Jowar, pepper, mustard seed, betel leaf and arecanuts</td>
</tr>
</tbody>
</table>
Jowar is a dry land crop irrigated mainly by rain. The jowar fields were also irrigated by water drawn from wells using water wheels (rāṭnas). The crops stood nearly for six months and it was harvested during winter by which time the monsoon retreats. There are three types of this cereal which were cultivated: 1) jonna, the yellow-green variety (2) bajra (vajra), the white variety and (3) rāgi, the brown-red variety.

Rice

Rice was a wetland crop which needed constant watering. So, this crop was raised in the lands irrigated by the numerous tanks. Rice is a labour intensive crop. Saplings were raised in nurseries and transplanted during monsoon. Harvesting of the crop is done in early winter. One or two weeding operations are necessary between transplantation and harvesting.

Commercial Crops

1) Sugarcane

Like rice, sugarcane was also raised in wet land. Literary works refer to the cultivation of rice and sugar as a symbol of prosperity. Sugarcane was an annual crop harvested during late winter or early spring (March and April). Large number of the references to the manufacture of sugar and jaggery in the epigraphs and literature suggest wide-spread cultivation of sugarcane.
2) Oil seeds

Gingelly was the main source of cooking oil in Telangāna during the Kākatīya times. This was raised as a dry land crop. Castor was another oil seed that was raised in the period under study.

3) Cotton

The most important commercial crop was cotton. It was produced almost in every village. It is also a dry land crop raised once in a year.

Horticulture

Other important agricultural products were vegetables, fruits and flowers. These were raised in dry uplands, irrigated mainly by rain and occasionally by water from wells. Mango was the most cherished fruit. Several inscriptions refer to the planting of māvitontalu (Mango groves). The Bairānipalli (A.D. 1103) record mentions the grant of a mango grove on the banks of Palavalīge stream to the Jīnalāya of Bekkallu.

The Krīḍābhīrāman refers to the practice of taking bananas with food. Though inscriptional references are lacking, raising of banana plantations must be a common feature.

Other important groves that were raised in the macro-region were of palmaira and native dates. The favourable
drink of the people in this region came from these two trees. This is known as kallu (toddy).

Betel leaf and arecanuts

Both these were essential requirements in the temple and household rituals. Besides, the tambūla was a popular item of chewing after dinner among the higher classes. The custom of exchanging tambūla symbolised an agreement or assignment or a courtesy. Betel leaves were grown everywhere but arecanut plantation was not much practised.

Agricultural Seasons

The agricultural operations in Andhradesa generally started on the full moon day of the month Jyeshta, which is known as Eruvaka Purnima which comes generally in June.

Generally two crops were raised per year where irrigation was assured and labour available. The Bairānipalli inscription (A.D. 1108) records the grant to a Jinālaya of land yielding two crops per year, one harvested in the month of Kartika and another in Vaisākha. In north India also two crops, Khariff and Rabbi, were raised during the medieval period. The first is known as the autumn crop and the second the spring crop.

The inscripational references to agricultural activities including the crops raised indicate that the people in
the medieval period showed keen interest in agriculture and were familiar with its different aspects. The production of different articles and their surplus production led to prosperous trade which resulted in the formation of a number of trade centres.

**Trade in Agro-products**

The Pammi inscription\(^{143}\) of Devanapragaḍa mentions a number of products like arecanuts, betel leaves, jaggery, dried ginger, green gram, tamarind, gingelly, rice, oil and ghee, onion etc., entering the market for sale.

Table IX illustrates the trade activity in various agricultural products. The Table shows that jowar and rice were important articles of trade in every market. They were the major cereals grown. Next in importance were the oil seeds such as gingelly and it appears that the cultivation of groundnut was unknown in Kākatīya times. Cooking oil was taken from gingelly and mustard. There was trade in betel leaf and arecanut at every centre. It indicates the surplus production of these two items and the consumption aptitude of the medieval people for these two items. Another important commodity that was sold at many trade centres is jaggery. This shows that the cultivation of sugarcane was quite popular and most of it was used for producing jaggery. The production of sugar is rarely noted. The next important crop that was raised appears to be cotton especially in the
present Warangal, Mahaboobnagar and Nalgonda districts.
The other important crops were the black pepper and turmeric.
There is no evidence of the production of chillies. Pepper
was used for taste instead of chillies. People derived
most of the agricultural protein from green gram. Even in
hotels, according to the Kṛdābhīrāmam, green gram was
served with rice. Other types of pulses such as the Black-
gram, Redgram, and Bengalgram were unknown in Telangāṇa.
The fruits that were cultivated are mango and coconut.
The Warangal fort inscription refers to the large scale
trade of vegetables such as kanda, pendalum, and onion.

Land and Agricultural Taxes

Land and agricultural taxes generally vary from
region to region. They largely depend upon the nature of
soil, availability of irrigational facilities, importance
of the crop and at times even on historical traditions.
In view of these factors, there is bound to be much diver­
gence between Telangāṇa and particularly coastal Āndhra
in taxation. As an example it may be cited that the inscri-
ptions of Telangāṇa are silent about taxes like Puttipahindi.
It may therefore be reasonably assumed that the rulers
followed to a large extent the traditions established by
earlier rules and rarely made deviations from them.

The inscriptions of Telangāṇa or Āndhra are no
administrative records. They do not contain direct and
detailed information about the pattern of taxation in the region. Taxes are mentioned only when they were remitted for the benefit of a temple or a brahmādeya. Even regarding the procedure of the collection of taxes, clear picture is not available either in the inscriptions or in the literature of the period. Putting together little bits of information collected from the sources we have to draw reasonable conclusions.

It is already noted that Dharmaśāstras enjoined upon the cultivators of land to pay a share of the produce to the State. The share was generally considered to be 1/6th of the yield. In the Santiparva of Andhra Mahābhārata, it is mentioned that the king got 1/50th of cattle and gold and 1/10th of the agricultural produce from the people. The Śāstra literature gives only the picture of an ideal state of affairs.

From about the 10th century A.D. epigraphical data is available about the levies on lands and agricultural yields. Siddhāyamu was the term used for the established revenue from a village. It appears that a group of villages were taken as a unit for the collection of the revenue. A number of inscriptions mention Ulla siddhāyamu which means siddhāyam from villages. A late 10th century epigraph from Sītārāmpalli in Medak district records that the siddhāya collected from a group of eight villages in Ravipolaiamounted to 125 gadyānas and 125 khandugas of grain.
It is clear from the record that the *siddhāya* was collected both in cash and in kind. The headmen of the eight villages were assembled and asked to pay the *siddhāya* to the chief of Medak - 360 of which **Ravip** - 80 was a part. The Gaṭṭutummena inscription (A.D. 1116) and the Pānugallu epigraph (A.D. 1132) record the diversion of parts of *siddhāya* to local temples. The Umāmaheśwaram epigraph (A.D. 1116) and the Panugallu epigraph (A.D. 1132) record the diversion of parts of *siddhāya* to local temples. The Umāmaheśwaram epigraph (A.D. 1132) records a grant of **ūlla siddhāyam** payable by sixteen villages of Munnalūru sthalam to god Maheśvara by the *Asankhyāta maheśvarulu* for the merit of the king, Pratāpaṇudra. The Kaṭṭukūr inscription records the grant of the *siddhāya* of the village amounting to 5 *visas* in a *māda* to god Gopinātha by the *Astādaśamahāpraja* of the village. The Koṛavi epigraph (C.A.D. 950) records the payment of all types of taxes collected in the region under the chieftain Peddana to king Niravadya before Perāmanī Punnami.

The *siddhāyamu*, as it was paid in cash as well as in kind, appears to have included all types of taxes payable by the villagers. These taxes were *pannu*, *kānika*, *kaṭnamu*, *pullari*, *guddali cinnālu*, *tāḍlapaidi* and others.

The Yelgedu epigraph (A.D. 1301) of queen Lakmādevi records the diversion of several taxes on the villagers such as *vennupannu*, *kānika*, *kaṭnamu* and *pullari* to god Rāmanāthadeva for the merit of her father, Maldeva Nāyanimagāru.
Pannu

Parabrahma Sastry thinks that Pannu was the general land tax collected from every landholder of a village. This would mean that Pannu was a tax for the possession of a piece of land.

Pullari

Pullari is the general tax collected from the village due from the grazing lands.

Vennupannu

The word vennu means 'the ears of corn'. Parabrahma Sastri is of opinion that this tax was levied when the ears of the corn begin to appear. This might have been levied according to the estimated yield of the land.

Guddali chinnālu

The Hasnābād inscription of Rudramadevi's time records the diversion of Guddali chinnālu by the ekkatis of the village to god Rudreśwara. Guddali as an agricultural implement such as a spade or hoe. Thus, this tax appears to have been in cash and was probably levied at the time of beginning the agricultural operations.

Kānika and Katnamu

Kānika and Katnamu were paid in cash when either the king or the māndalika visited the village. These taxes were paid by the land holders.
Singanādam pannu

The Magtala inscription (A.D. 1320) refers to the diversion of the Singanādamu pannu levied on the soldiers to lord Avubalanātha by Gundayanāyaka. This appears to be a tax levied on the vṛittis granted to military personnel.

Taxes on groves and gardens

The Hasnabad inscription refers to the diversion of Tāḍāla paṇḍi to lord Rudrēswara by the local military personnel. The Ākunuru epigraph (A.D. 1172) refers to the payment of 3 cinnas per rātna used in gardens. The same epigraph refers to the diversion of Poragandla mādalū on the rātnas as income to the Rudrēswara temple. This was perhaps a levy on rātnas as an irrigation facility.

Nīrudi

The Ākunuru epigraph also mentions a tax called Nīrudi rukalū. This might be a water cess collected in cash (rūkalū) on both wet lands and gardens. The words paṇḍi, māda and rūkalū may be taken to suggest that these levies were collected in cash.

The above taxes were collected at appropriate times in the year by the local assembly, headed by the headman, as suggested by the Sītārāmpalli, Ummāmahesvaram and Kaṭukūr epigraphs noted above. The karaṇam maintained the accounts of the different levies. The state share of the grain was
collected at the time of harvest. The total amounts thus collected both in cash and kind, were paid before the Perāmanipunnami as mentioned in the Koṇavi epigraph.  
The editor of this epigraph says that the Perāmanipunnami means Vaiśākha pūrṇima, full-moon day in the month of Vaiśākha which generally falls in May. By this time the second crop also would be harvested.

The term Uḷḷasiddhāyam suggests that the collection of revenue was done with the sthala as a unit. As it has been already noted, a sthala was a group of villages. Within the sthala the village formed a unit of revenue assessment. The village assembly, the council of village headmen (Prabhumukhyas or gāvundas), the officials of the sthala such as the sthalakaranam were involved in the tax collection process.

The grain collected in a sthala was stored in a warehouse maintained at the headquarters of the sthala. An inscription from Umāmahēswaram mentions Munnalūrigāde (granary). Munnalūru, being the headquarters of Munnalūru sthala, Munnalūri gāde might mean a royal warehouse (rāca gāde) at Munnalūr.
1. The districts are:
   i) Adilabad, ii) Nizamabad, iii) Karimnagar, iv) Medak, 
   v) Rangareddy, vi) Hyderabad, vii) Warangal, viii) Khammam, 
   ix) Nalgonda, x) Mahaboobnagar.

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   C.I.T.D., IV. 41.
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50. I.A.P. Kn. 38.
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   Vs. 123,137.
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