
BANAS TELUGU INSCRIPTIONS FROM PULIVENDLA TALUK

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Introduction:

The Banas, a feudatory dynasty with a long history of its own since the 4th to 16th century AD, had played an important role in the history of South India. They trace their descent from Mahabalivairochana, a mythological king who had granted the earth to Krishna as alms which is obviously a reference to the *avatara* of Vamana¹. The son of Mahabali, Bana, is said to have been a staunch devotee of Siva who ruled from the capital Sonitapura, the present day coastal town of Markanam in south Arcot district in Tamil Nadu². As such the dynastic name originates from Mahabali Bana. The dynasty adopted the bull as the crest, black buck on the banner and the *paisacha* drum among its insignia³. Through there are references to the Bana kings in early Tamil literature and epigraphs, K.A.Nilakanta Sastri opines that their original home lay in the Parigi region in Anantapur district, which in the Bana records is described to be to the west of Andhrapatha, i.e., Andhra Country, Further, the Bana are described as the lords of '12,000 country' and are also called the rulers of Gangavadi-6000, lords of Nandagiri and Paruvipuri⁴. During medieval times, the Palar River was the boundary in Tamil Nadu. The Banas, a feudatory dynasty, ruled the Perumbanappadi region bordering Kolar and Punganur in the west, Kalahasti in the south and Sholingur in the east.

An is that reference to the Banas is found in the Talagunda Inscription of Kadamba Kakusthavarman (c.AD 422-47)

Balapanuru Inscription of the Davaleyaraju

This inscription is inscribed on a stone set up inside the premises of a Shiva temple at Balapanur in Pulivendula taluk, Kadapa district, Based on ancient history it belongs to 9th-10th century.⁵ This inscription is similar to the Balapanur inscription Dhavalevarasa, a Dhavalaraju who is said to be a member of the Chinnashakha of the Banula family. This chieftain may have been ruling over a region roughly comprising Jammalamadugu, Budili and Tadipatri⁶. This inscription mentions Davaleyaraju as the ruling leader and says that he donated 100 marutlas of land to a person named Charikamayya, Pannasanga, who was measured by Rajamana.⁷

The Second Inscription Udvagandla Inscription of the Aggapa

This inscription¹ was found on a broken pillar at Udvagandla village in Pulivendla taluk, Kadapa district. The inscription dates back to the 10th century.

This is an inscription relating to the reign of Aggappa, who is said to have granted 50 (fifty) marutu of land to Doddi's son Bejaitayya Alikondalapalla Pishtamayya. The inscription bears the names of two witnesses in the village of Udugamadlia to this gift-land. One of them was Banayaraja. It also mentions that Siddhaya gave 7 puttis of gain (*Kolugu*) from the gift land.⁸

A meeting about two inscription of the Bana ruler Aggappa.⁹ They hailed from Chinappapur in Tadapatri taluka of Anantapur district to Sannamur in Podili taluka of Nellore district and other places¹⁰. Sannamuru Inscription dated AD. 890=968-69 bears the date and give a simple arrowhead to the hilt. The Sannamuru inscription also includes Krishnadhvaja-Virajita, Paisachika-Patachaghosana, Vrishabha-lanchana, Nandigirinatha, Parigipura-Paramesvara, Banarolganda and Balikularjuna. The Chinappapur inscription is based on an ancient inscription of the 10th century, although it is badly damaged, but conveys some of the things found in the Sannamuru inscription. Tadapatri-Dhavalaiyah, who ruled some parts of the Jammalamadugu-Pulivendla-Podili region, belonged to the same ruling class.

The thred Inscription is kasanuru Inscription of the Aggapa

The Bana Inscription. The essence of this inscription given therein is incorrect. This was reported in Kasanur village in Pulivendla taluka of Kadapa district. Although the record is not dated. This inscription states that Talaraveedu Bhoomi (probably bearing an inscribed tablet) was gifted to Vamanaya of Kachanur by Aggalayyaa after his death in a battle in the village before Vamanaya of Kachanur. In view of the ancient analogy of the inscription by Aggalaya, no royal keys and epithets have been received. Aggapa is the head of Bana.

Kanuka-Bhumi is known as Talaraviti Pola. On the one hand, Talaraveedu may be the name of a village. In this case no representative modern information has been found. Kanchanur of Vamanu is the same as Kasanur of this epigraph.¹¹

Conclusion:

It is their custom to choose hero stones for heroes who died in battles for battles for Vaidumbas and arrows. Besides, land was donated to those who died in wars. Telugu inscriptions related to them 3 in Kadapa district these inscriptions relate to arrows. Their inscriptions in temples, villages and farms are mostly those of those who donated land. Just as great dynasties donated land to those who died in battles, the Arrows also adopted the practice of donating land to those who died in wars.

References

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