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HERO-STONES IN RAYALASEEMA - A SPECIAL REFERENCE TO VAIDUMBA CHIEFS

D. MERCY RATNA RANI

Associate Professor, History, Archaeology & Culture, Dravidian University, Kuppam-517
426. E-mail: d.mercysona@gmail.com

Abstract: *The present paper deals with the hero-stones of Vaidumba chiefs in the Rayalaseema region. The hero-stones of South India datable to the third century CE are found in Nāgārjunakōnda in Guntur district of Andhra Pradesh, in which names of the warriors are mentioned and are carved elaborately. In Rayalaseema three hundred and forty six hero-stones are found. Of these eighty four belong to Vaidumba chiefs. In Kadapa District alone fifty seven are found. Twenty five hero-stones are in Chittoor District and the remaining two in Anantapur District of Andhra Pradesh. More than five hero-stones with inscriptions, in characters of ninth-eleventh century CE in archaic Telugu are found, at Vandādi in Rayachoti Taluk of Kadapa district. Vaidumba chiefs were one of the important feudatory dynasties of the Western Chālukyas. They ruled from the eighth to fourteenth century CE Their original habitat was Vaidumbavrōlu in Chittoor District. When the Vaidumbās became the masters of Rēnādu-7000, the capital was shifted to Chippili in Madanapalli taluk of Chittoor District and then to Pottapi in Kadapa District.*

Keywords: *Hero-stones, menhirs, Satapatha Brāhmana, cattle-raid, mahārājappadi, Rēnādu-7000, Bairavēśvaradēva*

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Hero-stones or memorial stones are menhirs erected to commemorate the dead who lost their lives in a battle or war, fighting with animals or met death while protecting other people or cattle. These stones are known by various terms such as *vīrāgals, natukals, nadukkals, paliyās, gōvardhan,*

stambhās, kīrtistambhās, chhāyastambhās and are found in many regions of India. The practice of erecting hero-stones in India is an ancient one as Vedic texts refer to the erection of a monument for the memory of the dead person. The practice of erection of *tumulūs* or mound with an attached

post is mentioned in the *Satapatha Brāhmana* which contain details of the erection of the monument, selection of site, direction, location and procedure.

Sculptures can form the basis for the study of belief and value systems of any given society, as they throw light on the existing material conditions. The dress, ornaments, weapons, hairstyle, animals, etc. depicted on these hero-stones thus provide insights on the material settings of the contemporary society. Hero-stones also employ religious symbols such as *Śivalingās*, the lotus, celestial damsels and the Sun and the Moon, telling us something about the religious beliefs in vogue. Hence, a close observation of hero-stone sculptures is of prime importance for the study of the hero cult. Hero-stones are usually rectangular in shape.

Hero-stones were found in different parts of the villages. The family members or his followers believed that the dead hero would protect them and their properties and the hero-stones were set up in their lands. Stones are also set up generally at the entrance or centres or streets of the villages. People believed that the dead hero will look after their village. This type of hero-stones is noticed at Ambadi of Chittoor district and Sirivaram of Anantapur district.

Hero-stones are also set up in the fields with the belief or sentiment that the heroes will look after the fields and promote good crops. Hero-stones are found at the fields of the villages like Basinikōnda, and Tippasamudram of Chittoor district and Lakkappanahalli of Anantapur district of Andhra Pradesh. A few hero-stones are noticed in the regions of hills, forests, forts, tank bunds and burial places. The hero-stones found on hills and forests suggest that the hero died fighting the robbers while those found in the forts may suggest the sacrifice of the hero while defending his country from the enemies. The practice of setting up hero-stones on the tank bunds suggests the deifications of the dead heroes and the belief that because of their grace, the tank would never dry up. This type of hero-stones is found in Rāvudi

and Hēmavati of Anantapur district. Sometimes hero-stones were set up in gardens, as for instance in Chinnatippasamudram and Peddavalagatur, in the district of Chittoor.

In the third century BCE in the reign of the Mauryan Emperor Aśōka hero-stones were erected on wooden posts and later stone as a more durable material probably replaced wood. Some of the Aśōkan monolithic pillars may be regarded as a memorial associated with the persona of Buddha and Buddhism. The origin of memorial stones or hero-stones of the later period originates from this time onwards, although megalithic traditions can be traced to pre-historic times. The association of funeral practices with the erection of memorial stone continued for a long time and is still practiced today (Ramabrahman & Challa 2016: 836-846).

Although hero-stones or memorial stones exists in many parts of India, the Saurashtra region (Andhau in Bhuj district) of Gujarat seems contain more in number, because of frequent internal and external wars (Doshi 1982: 157-70). Erection of similar memorial stones is frequently referred to in the early works of the Tamil *Sangam* literature. One or two of these *stambhās* are remarkable for their sculptural panels depicting some episodes in the life of the person commemorated.

A number of hero-stones were set up in the temples. It was believed that the dead hero would unite with the God. It was hoped that people who visited temples would think of his greatness and valour. The hero-stones were endowed with weapons, tridents and some donations for its regular worship. They were enshrined in temples, as for instance the ones in the complex of the Sangamēśvara temple at Mudivēdu in the district of Chittoor is still worshipped by locals.

Memorial stones of southern India dating back to the third century CE are found in Nāgārjunakōnda in Andhra Pradesh. The names of the warriors are mentioned and the surfaces are adorned with beautiful carvings. So, the origin of the hero-stones can be traced to the Ikshvāku period. The inscription from Gangapērūru of

Kadapa district mentions the *chāyastamba* or memorial pillar of Gōna, who is stated to have died in a cattle-raid by Śivasada. This record may be the earliest inscription to record the death of a person during a cattle-raid.

Hero-stones were a uniquely Hindu and mostly rural pre-occupation in late medieval Āndhradēśa, and were popular among the pastoral and peasant communities, rather than the mercantile and other communities. Hero-stones are found during the periods of Vaidumbās, Bānās, Nōlambās, Chālukyās, etc. The aim of the paper is to highlight the hero-stones or memorial stones erected by the Vaidumba chiefs of the South India.

Vaidumba chiefs were one of the important feudatory dynasties of South India. They were the most prominent among the western Chālukyan subordinates. They were war-like chieftains who fought many battles against the Rēnādu Chōlās, Nōlambās, Gāngās, etc. They ruled from the eighth century CE to fourteenth century A.D., present day Anantapur, Chittoor and Kadapa districts of Andhra Pradesh and Dharmapuri district of Tamilnadu. Their original home was Vaidumbavrōlu near Chippili in Chittoor district. After the occupation of Rēnādu-7000, Vaidumbās changed their capital from Vaidumbavrōlu to Chippili in Chittoor district and later to Pottapi in Kadapa district. A number of records of these chiefs refer to that they were ruling over Rēnādu. Rēnādu was the name of a territorial division in ancient and medieval Āndhradēśa, corresponding roughly to the land lying between the two boundaries of the river Pennar, viz, Chitravati in the north-west and Cheyyēru in the south-west. It comprises, broadly, of a major portion of Kadapa district, part of Kurnool, Chittoor, and Anantapur districts of Andhra Pradesh and Kolar district of Karnataka (Chhabra and Rao 1956: 225). It was one of the large territories during the reign of the Telugu Chōlās, later by the Bānās, and the Vaidumbās. It is mentioned in records as *Rēnādu-ēduvēlu* (Rēnādu-7000) implying that this territory comprised 7000 villages or revenue units in the Andhra country. It has been supposed that Rēnādu

means *Rēgadinādu*, the black-soil country which is, traced in the regions along the valley of the river Kundēru. The real meaning of the term appears to be the country of the king or *Rēdu* or *mahārāja*, precisely the same as *mahārājappadi*, which finds mention in a number of inscriptions after tenth century CE as the name of the region. *Mahārājappadi-7000* signified, what had been once called *Rēnādu-7000* and they both refer to the same tract (Chhabra and Rao 1956: 225).

The military ethos of the land is best reflected in the hero-stones of Kadapa, Anantapur, and Chittoor district. The Hero-stones and the military epic *Kātamarāju katha* are notable s military of ethos. In fact, the history of Vaidumbās who governed the most arid zones of south western Andhra is reconstructed mostly by the records on hero-stones. Sixty stone records belonging to Vaidumba chiefs have come to light so far. Unfortunately, majority of them are engraved on hero-stones (*vīrāgals*) except one copper plate record of Bhuvanatrīnētra dated 969 CE. All these are brief and gave the names of warriors who died in battles or cattle-raids which do not yield much information on political and cultural aspects of that period. These records are in *Telugu-Kannada* scripts. It is difficult to say whether the influence of *Telugu* language on *Kannada* records related to the western borders. The fact that these chiefs were warlike chiefs is indicated from the records which commence with the eulogy: *svasty-anēka-samarasamghattan-opalabdha vijayalakshmi-samalingita-visala-vakshasthala* (Pantulu 1986). The Vaidumba inscriptions were mostly written in prose. The content of the record is not exceeding twenty or twenty five lines.

From the record of Machināyanipalli in Hosur taluk of Dharmapuri district of Tamilnadu, Rāmarāja (Rāmarāja-arsan, 810 CE) is the earliest chief of the Vaidumba family who was a subordinate to the Gānga king Śivamāra II (Gai 1981). The next Vaidumba chief is Kaligatrīnētra Śrī Śivamāra. He died at Pondanruru in Rēnādu in an encounter with Anivetti of Kannanur. *Sēnāpati* Vīramahārāja (Gandatrīnētra-835-880

CE) was the successor of Kaligatrinētra. His rule extended as far as Kurnool in the north and Chittoor in the south. Bhuvanatrinētra Irugēyamahārāja (972-973CE) was also another important Vaidumba chief. He performed the *ēkōddishtabhukta* ceremony to his father Bējāyita. Sōmidēva or Sōmēśvaradēvamahārāja was the last chief of Vaidumbās. He led a war against Kāyastha Ambadēva. But he was defeated by Ambadēva. Then the Vaidumba territory came under the sovereignty of Kāyasthās. After that, they continued their rule under Kāyasthās. According to Tadipatri (Anantapur) record dated, 1198 CE. Udayaditya, an important chief of the Vaidumba family traces his genealogy Attirāja, Ahavamalla, Gānga, Sōmidēva and Udayaditya. Unfortunately, we did not get any information about Udayaditya. A record from Pulivendala of Kadapa district refers to a Vaidumba chief named as Bairavēśvaradēvarāja, described as *Pāndyarāyagaja, Kēsari, Bairavēśvaradēva* and *Kalukadapuravaradēśvara*.⁷ Another record from Sōmireddipalli in Badvel taluk of same district mentioned a Vaidumba chief described as *mahāmandalēśvara* Gumdayadēvamahārāja (Sastry 1977: 162). It is likely that the Vaidumba chiefs of Kalukada must have extended their principality under Kāyasthās and Vijayanagara rulers. The period of Vaidumbas has been regarded as one of the remarkable periods in the history of South India.

In Rayalaseema region i.e. Kadapa, Kurnool, Chittoor, and Anantapur a good number of hero-stones or memorial stones are found. Bānās, Rēnāti-Chōlās, Vaidumbās and Nōlamba Pallavās ruled this region. They were frequently engaging in wars with each other. This is the reason why many hero-stones or memorial stones are found in Rayalaseema. These hero-stones are erected as a mark of respect and admiration for a hero who died for a noble cause. It is also said that the erection of a hero-stone was intended to make the heroism of that person known to the world at large.

In Rayalaseema three hundred and forty six hero-stones are found. Among these eighty four

are belonged to Vaidumba chiefs. In the Kadapa district alone fifty seven, twenty seven in Chittoor district and the remaining two in Anantapur district. The hero-stones of Vaidumba chiefs are more numerous in the whole of the Rayalaseema.

Information regarding the find spots of the hero-stones is available from the inscriptions of the hero-stones. The hero-stone inscriptions are very peculiar in character when compared to other types of inscriptions. All other inscriptions generally give importance to the royal personage and their political, economic, cultural and religious activities, where as in memorial stone inscriptions local people or the local heroes are given prominence. Normally, a hero-stone inscription starts with the auspicious words and then occasionally the name of the king and dynasty are recorded. The name and cause of the hero's death, kind of grant, if any to the relatives of the deceased hero and the valour of the hero are typically recorded in the hero-stone inscriptions. In some inscriptions imprecatory verses are also engraved. Some of the hero-stones are erected only to reveal the valour and greatness of the deceased hero. Based on the themes of sculptured representation, hero-stones can be broadly divided into the following categories: heroes who died in battle, heroes who died in cattle-raids, heroes who took their lives for a noble cause, and this last group includes *sati* immolations where women burnt themselves on the funeral pyre of the dead husband.

The next prominent theme of the hero-stone in the Rayalaseema is cattle-raids. In the whole of the Andhra Pradesh fifty two cattle-raids hero-stones are identified. In this of fifty two, fifty one hero-stones of this type falls in Rayalaseema alone. All these are not similar in nature. A number of inscriptions mention the name of the dead hero who died in the cattle-raids but some of the heroes died while seizing the cattle and some others died while rescuing the cattle or defending the cattle from the enemies.

From the record of Machinayakanapalli in the Hosur taluk of Dharmapuri district of Tamilnadu

refers to Rāmarāja, the earliest chief of the Vaidumba family conducted a cattle-raid or battle against Śivamāra II of the Gānga family (Gai 1981). The next Vaidumba chief Kaligatrinētra, son of Rāmarāja is represented by his inscriptions found in the Chittoor and Kadapa districts (Chakravarti 1984: 194). A record from Vandadi, Rayachoti taluk of Kadapa district belonged to Gandatrinētra referred to the Vaidumba chief died at Pondanruru in Rēnādu in an encounter with Anivetti of Kannanur. A memorial stone was set up by *sēnāpati* Vīramahārāja in memory of the deceased king, Śivamāra Kaligatrinētra (Sastry 1977: 68).

Sēnāpati Vīramahārāja was the successor of Kaligatrinētra (Lal 1968: 366-367). He had many subordinates under his rule. He always engaged in wars with his neighbouring states (Lal 1968: 366-367). He is identified with Gandatrinētra. About a dozen records of him are found in Chittoor district. An inscription from Kapalle in Punganur taluk of Chittoor district states that a certain Kōnakkī whose identity is not clear, mobilised three divisions of *Kotta* (army) attacked and ruined Kapalle and several herds of cattle were lifted. However, Porighatesure, the chief of Muttukuru, defeated him and rescued the cattle and in this event the Muttukuru chief probably lost his life. A record of Gandatrinētra from Kalakada, Vayalpadu taluk of same district engraved in the *Telugu-Kannada* script. The record commences with the expression, *svastg-anēka-samara-sanghattan-ōpalabdha*, etc. which is characteristic preamble of all Vaidumba inscriptions. It states that Indirēya, the younger (*tammu*) of Rāmēya of Ōgu village, Palamaner taluk of Chittoor district and a servant (*du*) of Palladayya, the dear younger brother (*priyānuja*) of the king, died on hearing of the death of Ajāla, in a cattle raid wielding a massive sword in his right hand and holding with his left his opponent at Tumbēvādi. Tumbēvādi, the place of the cattle-raid may be identified with the village of Tumbapālem in the Chittoor taluk situated about thirty miles south of Kalakada. The first three lines of the record mentioned the

usual Vaidumba *prasasti*. Fourth line to eleventh line bears the news of the death of Ajāla who ran to encounter Mareya-Kondēya and Doda-Mahiyya who, having taken the field i.e. attacked Tumbēvādi, were running away with the buffaloes which known as *the golden lamps*. Inderēya, the servant of the king's dear younger brother of Rāmēya of Ōgu. The record also mentioned that the hero attained the blissful company of the celestial damsels i.e. died remembering the saying, by death in war (Rao 1987: 279-80).

The Mallela inscription states that Bīra (Vīra) mahārāja, apparently identical with Gandatrinētra was ruling Pulvēri-nādu and Todankan was governing Mallayal (Mallela) a person from Kottanūru died in a cattle-raid after destroying Nekkundi. (*Madras Epigraphical Report*, 1914-15:437). The place Nekkundi has to be identified with the village of the same name in Chintamani taluk, Kolar district of Karnataka, but not with the village of the same name in Punganur mandal, Chittoor district. The latter place was a part of Pulinādu, which was under the rule of the Bānās, who has friendly relations with Vaidumba chiefs. The Bāna inscription from Vanamaladinne in Punganur taluk of Chittoor district belonged to Bāna Vijayaditya I records the death of Amalar Kittannan when the Vaidumba ruler attempted to lift cattle. The deceased hero is stated to be a Tārara-Dharmna-damēnti (Fabri, 1931-32).

A hero-stone record from Eguva Abbavaram in Rayachoti taluk of Kadapa district mentioned Atana, son of Matu of Niduchoveru, and also refers to a cattle-raid. An inscription from Rāyavaram of the same district records the death of a hero, a certain Klokila Adiyamma, probably the *Ūrelki* (servant) of Nidla Kāmarāju at Nadarūru, while seizing the cattle. A memorial stone set up at Bandapalli in Rayachoti taluk of same district, 9th-10th century characters records the death of a hero named Vinnampa Vikrama rē ya probably a chief ruling Valāhaka region as a subordinate of Gandatrinētra in the battle when the Bāna king attacked the fort of Sōramēdi. He is said to have fought against the enemies named Rāchamalla,

Nōlambi, Maindadi and Dadiga along with their elephants and horses (Sastry 1977: 64). A cattle-raid took place at Narasingarāyani Roppa in Madakasira taluk of Anantapur district mentioned that, Lōkaditya and his cattle-raid records the death of a hero.

These instances indicate the importance attached to cattle as an economy. Often in these periods, battles commenced with cattle-raids. Cattle-raids may be said to be a prelude to war. Even the kings and chiefs sent a reconnoitring party as if to gauge the strength of the economy. It also shows that cattle were a part of wealth and an individual's economic position was assessed on the basis of the cattle wealth he possessed. Cattle were undoubtedly therein life-blood and cattle-raid was considered by the entire unit of a village as an infringement of their own rights. Naturally, the entire village stood unified in opposing such raids (Sampath 1980: 165).

Gandatrīnētra always engaged in wars with neighbouring states. He followed a policy of extension and consolidation. It resulted in hostility with his neighbours, the Nōlambās, the Gāngās, the Rēnādu Chōlās, etc (Chakravarti 1984: 185). The *Telugu-Kannada* inscription from Veligallu in Madanapalli taluk of Chittoor district of Gandatrīnētra refers to the battle fought at Mudumaduvu (Mudivēdu) against the Nōlambās (Ramesh 1972) which finds mention in many inscriptions found elsewhere (Marshall 1905). These records mentioned the warriors who have died in that battle. For example a record from Madanapalli refers to the death of the Lōnkula chief Śrīranga in a battle at Mudivēdu. Another record from same place also records the death of a hero in the same battle. From these evidences, it would appear that the Lōnkulās were the loyal feudatories of the Vaidumbas, who continued their allegiance of the even in times of crisis like the fierce battle of Mudumaduvu (Sampath 1980: 23). In the same fierce battle that took place between the Vaidumba forces and the Nōlamba aggressors, the warrior chief of Vaidumba army named as Chāntamānadadi

lost his life at Mudumaduvu, during the reign of Gandatrīnētra over Rēnādu-seven-thousand, was a renowned warrior of the Vaidumba forces (Chakravarti 1984: 192-193). The valour of this deceased warrior is extolled at length in the record. Chāntamūla is described as the only hero in the whole earth (*urbbiyol=sakaladol=orbbanegandan*), a respectable of goodness (*olpi [de] yen*), more valorous the sons of Gonti (*Kunti*) (*Gonti-sutarim=parākraman*), a *sūdraka* in prowess or in possessing a strong army (*bal*) [*Ga*] *de-sūdrakan*), the only teacher (*āchārya*) to one who should steal the front (of battle) after having attacked with great force (*pralaya-dhani muttiani (m) kadivomgam*), who knew (to carry out) his determination (*chalamariyomgam*), who would (aspire) to rule (*[ā] muvomgam*) and who conferred gifts (upon supplicants) (*kudal-appomgam*) etc.

The battle at Mudivēdu and warriors who died in this battle was also mentioned in the Kadapa records. For example a record from Vandadi in Rayachoti taluk belonged to Gandatrīnētra mentioned a warrior died in the battle. The record did not mention the warrior's name (Sastry 1977: 63). Another record from same place, same chief records the death of a hero named Ereyamma in this battle while the chief was fighting with Nōlambi certain Subadēva, son of Prabhutēja is said to have entered Kīlgunta. There is a beautiful carving below the script depicting two kings, one mounted on a horse and another on an elephant (Sastry 1977: 68). A certain Vikrama Ramanamaluvakkadhurtan was crushed to death by the elephant in the battle was mentioned in Basinikōnda (Chittoor district) record (Sampath 1980: 23). Budidapalli (Chittoor district) record of Dēvayyu is stated to have died in a battle fighting against the Nōlambās when he attacked Pulinādu.

Gandatrīnētra fought with Nōlamba king at Sōremati, the Nōlamba fort in the course of which he killed Chāntamāna-Dadi at Mudumaduvu. Sōremati or Sōramadi has been identified with Chōlemari in the Penugonda taluk of Anantapur district, located in the northern part of the

Nōlamba kingdom and adjacent to the Vaidumba kingdom (Sastry 1977: 67). The Sōremati battle and the participants who fought and died are mentioned in several inscriptions in the form of *vīrāgals* as a memory of warriors who died in this battle. An inscription from Basinikōnda in Madanapalli taluk of Chittoor district records the death of a warrior named Kalepunna [ni] māni, in this battle when Gandatrinētra and Banarasa attacked that fort therein (Chhabra and Rao 1956: 250). Peddatippasamudra record mentioned that the fight between Vaidumba Gandatrinētra and the Nōlamba king at Sōremati in which one Yemmakāla and Prabhucheluvnru of the Vaidumba army distinguished themselves by their valour and in which the latter lost his life (Chakravarti 1984: 190). Half a dozen her-stones are erected in the village of Embadi in the Punganur taluk of Chittoor district refers to the capture of a village Uppunelli. The persons who lost their lives in that connection are stated to have been remembered by erecting those stone images.

A memorial stone set up to record the death of a hero named Vinnampa Vikrama reya probably a chief ruling Valāhaka region as a subordinate of Gandatrinētra in the battle when the Bāna king attacked the fort of Sōremati. He is said to have fought against the enemies named Rāchamalle, Nōlambi, Maindadi and Dadiga along with their elephants and horses and seized the fort (Sastry 1977: 64-68). At Jeelavaripalli the hero-stone inscription records the death of a warrior of Ranasittu named Jallaganru in the battle of Tarrgora (Sastry 1977: 37). A record on a slab in the fields at Gandikanuma in Rayachoti taluk of Kadapa district mentions certain Vaidumba king –trinētra and seems to record the death of a hero as indicated by the image.

A battle fought at Tiruvala is mentioned in Ālētippalle (Madanapalli) and Yatavākili (Punganur) inscriptions dated to the ninth century CE. Ālētippalle record mentioned the death of Ranabhangi, son of Vīrasatti, described as the servant of Vaidumba mahārāja as responsible for the growth of the power of one Eregan. The

identity of Eregan is obscure. Vīrasatti is also said to be the right hand of the mahārāja and a worshipper of one [kimudēva] (Pantulu 1986). From this it would appear that Vīrasatti enjoyed an important position in the Vaidumba court. His son Ranabhangi as his very name suggests, appears to have been renowned warrior, who had distinguished himself in several battles fought on behalf of his overlord the Vaidumba king. The record contains a glorious eulogy of this warrior. The epithets describing the valour of this hero are *Ranavijādharan*, *Ranabhāran*, *kalivadesingam*, *Ravuddrapratāpan*, *Tejasāgaram*, *Trailōkaparebhatan*, *Varāharūpan*, and *Kaliyugakandarpen*.

A record on a hero-stone erected in the field of Reddivaripalli in Rayachoti taluk of Kadapa district records the death of a warrior of Gandatrinētra named Mallikarjununru who seems to have possessed several titles.....*kaligala khēchara*, *ghanabaina pōtu* and *gandara*. He died after capturing the armies of the enemy. This record mentioned the sculptor named as Sobadēvana son of Prabhuteja (Sastry 1977: 77). Another hero-stone record from Ariballi in Rayachoti taluk belonged to same king mentions the death of a hero after the killing several enemies in Tiruvula battle of the Bāna king. He is said to be the warrior of Chandraditya, son of Gandatrinētra. The record also mentioned some titles, i.e. *Niravadya Tribhuvna-vētala*, *Nāyadhīra*, are not known to whom they apply. The records omit the usual Vaidumba *praśasti* (Sastry 1977: 62). On a hero-stone near Badulapalle near Isukatinnelle of Kadapa district belonged to Manujatrinētra did not give any details related to warrior. A fragmentary record of same chief found on a hero-stone at Bondipalle (Sastry 1977: 61). A hero-stone inscription found at Chinnagottaigalu in Vayalpad taluk of Chittoor district belonged to above mentioned chief states that when Vanarāju attacked Podamāvi, a warrior named [Gaja] Chitaka pasandi (?) who is mentioned as the son of Mudundala lost life in the battle. The record of same chief records the death of two heroes

Ereyamurakki, and Kaliganru in the conflict (*pōtu*) at Pōdamāvi fort with Muni (cho) rājanuru. An undated inscription erected in a field of the village Chippalli (Chippili) in Madanapalli taluk of Chittoor district of same chief states the death of a certain Padeyyare-Pulikāma in a cattle raid. Here Padeyyare-Pulikāma was hero who died in rescuing cows from enemies.

On a stone-slab lying in the field of Vandadi in Rayachoti taluk of Kadapa district mentions the Vaidumba king Birudatrinetra and refers to a battle fought at a place Chipalaya in which one of his warriors seems to have died while fighting with an elephant (Sastry 1977: 70).

The Guntupalli (Chittoor district) inscription records the death of a hero at Madanapalli when Selvegamarāyan, after capturing his enemy in Mārayappādi was bringing back the cattle. Half a dozen cattle-raid memorial stones are found in the field around the Bodināyanipalli in Punganur taluk of Chittoor district. The place of raid was Mangala, an important place at that time; different parts of the people pass the Mangal at that time. This place be halting place, hence, some attacks were made. Nearly thirty four cattle-raids of hero-stones are found in Chittoor district. A hero-stone inscription at Eradukera in Kalyandurg taluk of Anantapur district mentions that Vaidumba Chūdāmani captured the cows of the 96,000. Another cattle-raid took place at Narasingarāyani Roppa in Madakasira taluk of Anantapur district reveals that, Lōkāditya and his cattle-raid records the death of a hero. An inscription found at Narasambudhi in same taluk and same district mentioned the death of Keradasa Bijayi, son of Mayinda Gavunda, who was the younger brother of Belligāvunda of Piriyingaluru in a cattle-raid. The record did not mention the dynasty name or the king's name. *Sati* hero-stones are not found in Vaidumba period.

The chiefs not only erected the hero-stones for the memory of dead warriors but also granted lands to them. Inscriptions also mentioned the granted lands to the dead warriors. An undated inscription from Kalakattūr in Chittoor district

records the gift of the land for the protection of the hero-shrine. The Arēvīdu record mentioned that the death of a hero and some land grant to the dead hero by the son of certain Erega. A record of the time of Gandatrinētra, refers to the gifts of the village, Vettiūrū, by the king in memory of Kaligatrinētra who fought and died at Padanrūru in Rēnādu. The record did not mention the name of the hero. Another record from Bodināyanipalli mentioned that the chief of the village gifted some land in memory of a servant who seems to have died in the cattle-raid. Kings, local chiefs or the admirers of the heroes made some donations like land to maintain the worship in the hero-temples regularly.

To conclude, on the basis of epigraphical records are connected with the heroes died in cattle-raids.

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