



**Government Degree College, Porumamilla**  
**Department of History**  
**Activities 2023-2024**

<b>1. Name of the Activity</b>	<b>Field trip (Ahobilam)</b>
<b>2. Name of the Lecturer</b>	<b>P.V Siva Reddy</b>
<b>3. Date</b>	<b>13/12/2023</b>
<b>4. Number of students participated</b>	<b>15</b>
<b>5. Number of faculty involved</b>	<b>5</b>
<b>6. Aim &amp; Objectives : The main objective of studying history is to gain insights into the past, understand the evolution of societies, learn from past successes and failures, and develop a broader perspective on current events.</b>	
<b>7. Brief Report;-</b>	
<h3><b>History &amp; Significance</b></h3> <p>According to the Brahmanda Purana, Ahobilam is the Avatara Sthala of Bhagavan Narasimha, and it is a Kruthayuga Kshetra. It is one of the 108 Sri Vaishnava Divya Desams. Sri Thirumangai Alwar, one of the Alwars who lived in the 8th century AD, composed ten Pasurams on Ahobilam. The rulers of many ancient and medieval kingdoms contributed a lot to the prosperity of Ahobilam. This Kshetram also witnessed the invasions, and every time it hard to tried get back its past glory.</p> <p>Ahobilam is the nerve center for Sri Vaishnava Ramanuja Sampradayam. Sri Ahobila Matha, established by Sri Adivan Satagopa Yatheendra Mahadesikan with the divine command of Sri Ahobila Narasimha Swamy, is an important religious institution in the history of Vijayanagara Rayas</p>	



## Chalukyas

The Ahobilam Kaifiyat mentions that one Nandana Chakravarthi in the lineage of Parikshit and Janamejaya was the king in whose reign worship of Ahobila Narasimha Swamy was being performed regularly. Such worship is mentioned during the time of Chalukya Kings Jagadeka Malla, Bhuvaneka Malla, and Tribhuvana Malla Rajas. An inscription of Chalukya Kirthivarman II, found at Peddapeta, a hamlet of Yadiki, refers to the name of a person as Vobula. The word Voubula is a colloquial form of Ahobila which shows the extent of influence of Ahobilam in the region.

## Kakatiya

Traditional accounts also connect Pratapa Rudra Mahadeva of the Peethadhipathi of Sri Ahobila Warangal, during a campaign, Ahobilam and melted gold to make an image of Lord Siva, for his daily worship. The melted gold, however, kept on turning into an image of Narasimha Swamy. Pratapa Rudra then worshipped the Swarna Moorthy (Gold Idol) of Lakshmi Narasimha and gave it to the first Peethadhipathi, Sri Adivan Satagopa Yatheendra Mahadesikan. (Ahobilam Temple Monograph by AP State Archives Dept.)



the history of the temple with Kakatiyas. While the First Matha was alive, Prataparudra of camped in Rudravaram near

## Reddy

Prolaya Vema Reddy, the founder of the Reddy Kingdom of Kondaveedu, has claimed that he constructed the Sopanamargam (steps) both in Srisailam and Ahobilam. The King's court Poet Yerrapragada, one of the three of Kavithrayam, is the author of the celebrated Narasimhapurana, which gives glowing accounts of God at Ahobilam. An inscription of King Katama Vema Reddy in Salivahana Saka 1332, corresponding to 11th December , 1410 A.D., which mentions the grant of a village by Vema Reddy to Ahobila Deva for the accrual merit of King Kumaragiri Reddy of Kondaveedu. The inscription mentions the "Nitya Avasaralu" (daily worship) of Sri Ahobila Deva. (Ahobilam Temple Monograph by the AP State Archives Dept.)

## Vijayanagara

The inscriptions of the temple also confirm that the main patronage of Ahobilam temple was at the hands of the Rayas of Vijayanagara. The Mackenzie Manuscript of Ahobilam Kaiiyat mentions an inscription referring to the construction of a Mukha mantapam in Upper Ahobilam in Salivahana year 1317, corresponding to 1385-86, by King Harihara Maharaya of Vijayanagara, the son of Bukkaraya.

An important inscription of Sri Krishna Deva Maharaya indicates that he visited Ahobilam and offered a necklace, a pendent of diamonds, rubies inset with emerald, a pair of bangles covered with rubies, a golden plate, and the Thousand Varahas. "Madur" village in Chagalamarri seema was gifted to Ahobila Narasimha Swamy for his "Anga Ranga Bhogas."

**Gadwal samasthanam:** Raja Soma Bhoopala Rayudu of Gadwal Samasthanam became the disciple of the 27th Jeer of Sri Ahobila Matha, and built a mantapa in Upper Ahobilam, which is famous as "Gadwal Mantapa," and made arrangements for the daily worship when Muhammaddens seized the region.

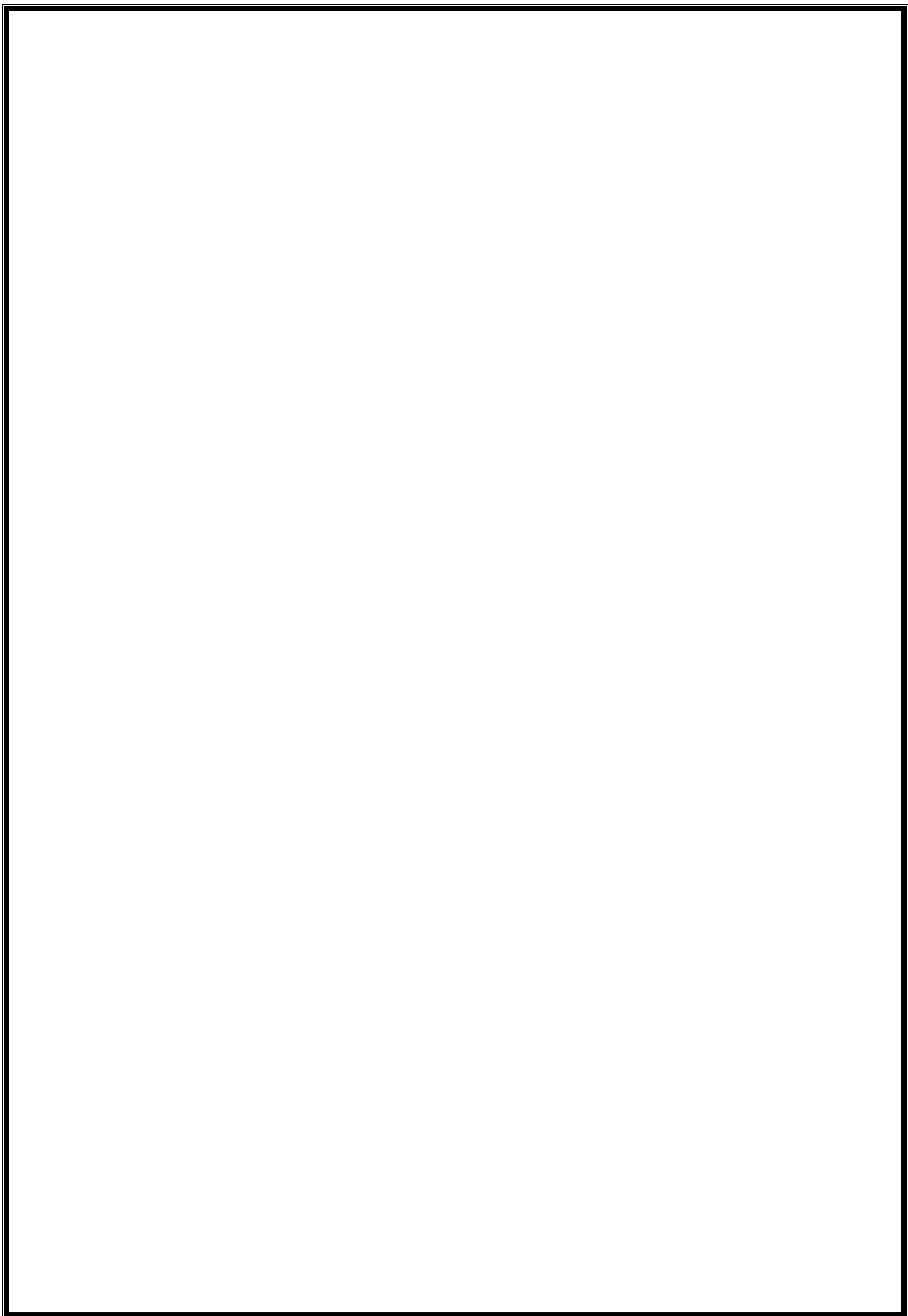
## British

There is also a mention that the English Collector, Col. Munro, arranged for an annual payment of 100 Varahas from Rudravaram Village in the East India Company Taluq to be paid to Ahobilam Temple. In many letters written by Col. Cole, he also mentions the Jeer of Sri Ahobila Matha as "Ahobila Swami" and provides for the free passage of the Swamy from Mysore.

## **Present**

The Ahobilam Temple, with all its nine shrines is being administered by the Peethadhipathis of Sri Ahobila Matha since the day of its establishment. The Jeers of Ahobila Matha have taken many painstaking steps for the development of Ahobilam and created many pilgrim facilities.

**Signature of the Lecturer**





**Government Degree College, Porumamilla**  
**Department of History**  
**Activities 2020-2021**

1. Name of the Activity	Field trip ( Siddavatam Fort)
2. Name of the Lecturer	P.V Siva Reddy
3. Date	21/12/2020
4. Number of students participated	20
5. Number of faculty involved	6

6. Aim & Objectives : To help people understand the past and present, and to develop critical thinking skills.

**Brief Report;-**

**FIELD TRIP TO Siddavatam Fort**

Siddavatam Fort was constructed by Matti Raja, a Tuluva dynasty feudatory chief to the Vijayanagara Empire, in 1303 CE. It lies on the banks of the Pennar River. The fort extends over an area of 30 acres . Visitors can view gateways and decorated pillars at the two ends of the fort. Top of the fort has been adorned with carvings of [Gajalakshmi](#). It is noteworthy that the 17 [bastions](#) which once used to protect the region are still visible in the fort.

The fort houses an ancillary passage which allows the visitors to gain access even after the closure of the main gates. It is considered as the gateway to [Dakshina Kashi](#). The temples and masjid present inside its premise include the Ranganatha Swamy Temple



The fort here was much developed under the rule of king [Varadha Raju](#), who is the son-in-law of [Sri Krishna Deva Raya](#). This fort was just a [mud fort](#) at the time the area was ruled by "[Matli Rajulu](#)". Later it came under the control of Varadha Raju. Earlier it was a part of [Udayagiri Kingdom](#). [Matli Yellama Raju](#) used to support the second [Venkatapathi Rayalu](#) in many wars. For this favour, Siddavatam was given to Matli Yellama Raju as a gift along with some other places. Later [Matli Anantha Raju](#) remodelled the fort as [Rock Fort](#).

Later [Aurangzeb's](#) commander [Mir Jumla II](#) in 1682 along with [shah nawaz khan](#) captured Siddavatam along with other places in the region. Later Aarkatu Nawabs occupied the town. In 1714 Abdul Nabi Khan, who was ruling Kadapa conquered Siddavatam. This place was also ruled by Mayana Nawabs for some period. In 1799, it went into the hands of British [East India Company](#).

From 1807 to 1812 Siddavatam was the district headquarters. However, since it is on the bank of river Penna, every time there was a flood, the place was marooned from other places of the district giving rise to administrative difficulties and subsequently the district headquarters was shifted to Kadapa.

The fort built here attracts many tourists. This popular fort was taken under control by [Archaeological Survey of India](#) in 1956. Not only fort, this place is also famous for many temples. Among these are Ranganatha Swamy temple, Jyoti Siddavateswara Swamy temple, Panchalingala and others. There is also a 16 pillar Mantapam built in the name of Bhakara Panthulu, who also lends his name to the nearby hamlet of Bhakarapeta. Bhakara Pantulu seems to be the corrupted form for Bhaskara Pantulu.

**Signature of the Lecturer:**





**Government Degree College, Porumamilla**  
**Department of History**  
**Activities 2019-2020**

<b>1. Name of the Activity</b>	<b>Field trip ( Pushpagiri)</b>
<b>2. Name of the Lecturer</b>	<b>P.V Siva Reddy</b>
<b>3. Date</b>	<b>25/11/2019</b>
<b>4. Number of students participated</b>	<b>20</b>
<b>5. Number of faculty involved</b>	<b>6</b>

**6. Aim & Objectives :** To help people understand the past and present, and to develop critical thinking skills.

**Brief Report;-**

**FIELD TRIP TO Pushpagiri**

The first mention of Pushpagiri was about the old Indranatha Swamy temple. After the snake sacrifice, King [Janamejaya](#) performed a pilgrimage to the South India and in the process visited Pushpagiri. The hamlet of Chintalapatturu has an inscription in old Tamil that talks about the pilgrimage of King Janamejaya.

About 10 kilometres from the confluence of Papagni and Pinakini rivers, there used to be an ashram of [Agastya Maharishi](#). Sage Agastya after crossing the [Vindhya mountains](#), vowed not to return to stop the range from growing in competition with [Himalayas](#). While the sage himself stayed in the South, his disciples installed a Linga in the nearby place and left for the Ganges plains. The temple for the Linga came to be called after the great saint Agastya as Sri Agastheeswara Swamy temple



There is a lot of documented history about the Pushpagiri Temple Complex.<sup>[15]</sup> The temple has a mention in the [Skanda Purana](#) in Srisaila Khanda, Rasaratnakara of Satyanatha.<sup>[16]</sup> It has been mentioned as the Dakshina Dwara - Southern gate for the famous [Jyothirlinga](#) site of [Srisailam](#) in [Ikshvaku](#) inscriptions that were later excavated from the site.<sup>[17]</sup> The place has been considered sacred from the ages of [Karikala Chola](#) of the early [Chola Dynasty](#).

It is famous for the architectural styles originating from the Early Cholas culminating in the modern architecture and houses a variety of temples that have varied ages and significance. Since there is a belief among the later kingdoms that reigned the region that from the joyful cosmic dance of God [Shiva](#) at the Bhoga Nandeeswara Swamy temple on top of the [Nandi Hills](#), three rivers took their origin. Pinakini or Penna River (in vernacular language), [Arkavati](#) and [Palar](#).

While the other two rivers took their course to become the tributaries of the [Cauvery](#) river, [Pinakini](#) asked [God Shiva](#) the purpose of her birth and to what direction she should flow. [God Shiva](#) then said that his bow will show the river the way and pointed towards the east and a gorge evolved on the earth giving way for the mighty waters to flow through. Since the bow of God Shiva is named [Pinaka](#), the river is hence called Pinakini after the bow of the God

Various kings, rulers and local chieftains that ruled the area have endowed the temple complex with grants and monuments.

## Architecture

The architectural styles of the Pushpagiri temple complex range from the age of [Ikshvakus](#) to the modern chieftains that subordinated to the kings of [Vijayanagara empire](#). The geographical position of Cuddapah district with mountainous boundaries gave rise to a lot of local feudal kingdoms that have thwarted the onslaught of foreign rules (both Indian and foreign) for a long time. The temple complex has documented history from early [Ikshvakus](#) to the local [Zamindars](#) that ruled the area. To name a few, it has remnants of the past belonging to [Ikshvakus](#), [Pallavas](#), [Cholas](#), [Chalukyas](#), [Rashtrakutas](#), [Vaidumbas](#), [Kayasthas](#) and [Vijayanagara empires](#).<sup>[21][22]</sup> The Vaidyanatha Swamy temple is a splendid structure and is adorned with a variety of rock-cut sculptures and reliefs of various Hindu Gods and Goddesses. The most striking and categorically ancient temple is this which has the [Srichakra](#) in the shrine of [Kamakshi](#) on the left as one enters the temple from the northern tower-gate. The entire temple consists of two shrines one dedicated for Vaidyanatha Swamy and another for [Kamakshi Devi](#) which is surrounded by various idols of the Hindu deities and Hero-Stones that were excavated and preserved by the Archaeological Survey of India (ASI)

**Signature of the Lecturer:**