



MAINTENANCE AND REPAIRS OF IRRIGATION WORKS IN THE MEDIEVAL ĀNDRADĒSA

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Abstract:

Maintenance and repairs of the irrigation work in medieval period discusses on the basis of the inscriptional evidence. It also examines the donations made by the kings, private individuals and other officials for providing continuous supply of water to agricultural fields. The maintenance of irrigation works was done by a single person or a group of people as seen from the records, who were given the *daśabhandhainām*, which means a grant of land as remuneration for the service rendered by individuals to irrigation facilities. *Daśabandha* or *daśavandha* has the meaning of an *inām* or copyhold tax at tenth of the produce. Maintenance work included desilting the tank beds, maintenance of bunds, repairs to sluices and guarding of dams. Annual repairs of irrigation works were the main item of maintenance.

Key words: Vārigrihakarana, Nīrukattu, Daśabandhamānya, Amaram, Kaṭṭukōdege, Alukku-nīr-paṭṭam, Vōḍḍārs, Upparās

The present paper discusses the maintenance and repairs of the irrigation works in medieval Āndhradēśa i.e from C.E.1000 to C.E. 1600. The dynasties like Kākatīyās, Redḍis and Vijayanagara ruled Āndhradēśa during this period. These rulers not only provided water facilities to the agricultural fields but also made provisions for the maintenance and repairs of the irrigation works.

From 10th to 16th century C.E., the rulers bestowed great attention on the maintenance and repairs of the tanks, canals, and wells. Maintenance involved the repair of the damaged banks and the removal of silt. Damages occurred due to natural causes such as floods, soil erosion due to rains and human intervention. The damages caused to the bunds of the tanks on account of heavy rains and floods could be noticed from the inscriptions. It is known from the inscriptions that there were agreements among the people of a region that they should not cause any damage to the trees, wells, tanks, etc. In the imprecatory passages of the records of the medieval times, it was mentioned that doing Wanton damage to irrigation works was an illegal and immoral offence, comparable to the destruction of a child in embryo and guilty of manslaughter. The destroyer will be punished by tying a stone around the neck and plunged into water, so, that they might not float up. But occasions, did exist when, as a result of mutual feud, the people at times caused damage to the wells, tanks, trees, etc. At that time, they made agreements among themselves, and breach of agreement being punishable by confiscating a portion of the lands of the offender to the local temple.¹ Another method of prevention of damage was making it obligatory to take permission to dig the earth in the tanks, so, that proper control could be taken over by persons in-charge of such work.

The maintenance of such works of public utility to the society was considered a meritorious act and this is well attested from Guḍimallam record. This record refers to that *one who maintains this charity shall obtain the merit of having performed one thousand horse- sacrifices. One who destroys it shall incur the sin ruining Varanasi.*² Manu Smṛti refers to the capital punishment on persons who destroy a dam or a tank. He also says *those who do not give assistance according to their ability when a dyke is being repaired, shall be banished with their goods and cattle.*³ Vignānēśvara mentions that the building of irrigation works was looked upon as fundamental requirement of society.⁴ The other work *Lēkhapadhāti* refers to that the Government had been divided into thirty-two departments among which the *Vārigrihakarana* functioned to look after the construction, maintenance and repairs of irrigation works.⁵

The digging of canals and tanks naturally invested the state with the duty of their maintenance and repairs of the irrigation works. During the reign of Mauryas, there was a special and regular class of officers to supervise the rivers, measure the land, as was done in Egypt, and inspect the sluices by which water was let out from the main canals into their branches, so, that every one may have an equal supply of water.⁶ Kautilya refers to when a person destroys dam or a tank;



without water, he shall be punished with the highest embracement; and of a tank which is in ruins owing to negligence, he shall be punished with the middle level embracement.⁷

Manu *Dharmaśāstra* refers to a man who caused breach in a dam shall be drowned or killed and even when he repairs it shall be punished with fine of one *uttamasāhasa*.⁸ The village people themselves were also aware of the need of protecting the irrigation works. These evidences show that during the ancient period the state and villagers took great care over the maintenance and repairs of the irrigation works.

From 10th to 16th century C.E, the rulers took great care to look after the maintenance and repairs of irrigation works. A person was appointed to look after the irrigation works. He was known as *veṭṭi* or waterman. In some villages the name *nīrukaṭṭu* or waterman was found.⁹ He was benefited by *mānya*. The Kōlanupāka inscription dated 1047 C.E. records the gift of income from the levy on salt for the up keeper of the tank *periyakāri* by the six *seṭṭis* and one hundred and twenty *nagara* probably of Kōlanupāka.¹⁰ Another inscription refers to the assignment of 5 *kunṭās* of land under the tank at Gaṇḍrasiṅgaṃpalle and levy of 1 *kuñcha* for every *aḍḍa* of grain for the maintenance of a tank by a person called Domana Liṅgappaṅgāru.¹¹

The maintenance of irrigation works was done by a single person or a group of people as seen from the records, who were given the *daśabhandha inām*, which means a grant of land as remuneration for the service rendered by individuals to irrigation facilities. It was also known as *daśavandha* or *daśabandhamānya*.¹² The practice of *daśavandha* must have been popular among the tank builders ever since Kautilya. *Daśabandha* or *daśavandha* has the meaning of an *inām* or copyhold tax of the produce. Several instances could be seen from the records. The *daśavandha* grants were particularly given for such works as the maintenance of tanks and canals,¹³ repairs to bunds¹⁴ and breaches.¹⁵ The royal officers encouraged people to take up the responsibility of digging tanks, canals and wells wherever necessary and in return they were granted a piece of tax-free land watered by the work taken up by them. One tenth of produce was taken by a person who repaired the irrigation works like *chēruvu*, well and canals. In Kākatīya records, we find numerous records which appoint certain private persons for maintenance and repairs of tanks and canals. During the Kākatīya period *daśavandha* was generally levied on the farmers at the rate of one *kuncha* per each *puṭṭi* of gross yield.¹⁶ It was generally known as *puṭṭi kuñcha* or *chēruvu kuñcha*. There was another kind of remuneration known as *daśabandhamānya*. It was also a land, granted without tax given to an individual or private person for repairing or constructing of a tank or any other irrigation works. Some land irrigated under the tank was assigned to the tank-keeper as *mānya*. In several cases, the people who were instrumental in digging the tanks made adequate provision to maintain them in a proper manner.

During the Redḍi Period, one tenth of land was watered by the wells and tanks were given to the persons who took charge of their construction, maintenance and repairs. Baden Powell, while enumerating the nine kinds of *ināms* classified according to their object, or purpose, defined *daśabandham* as an *inām* given for the maintenance and repair of irrigation works in the districts of Krishna and Nellore.¹⁷

It was not possible for the state to involve itself directly in providing the water facilities to each and every part of the country. It encouraged private initiative by making land grants to the undertakers of such works. The royal officers and *nāyakās* encouraged people to take up the responsibility of constructing irrigation works like tanks, wells and canals wherever necessary. For this they were granted a land tax-free, watered by the work taken up by them. It was known as *daśabandhamānya* or *kaṭṭu kōḍēge mānya*.¹⁸ The extent of land grant varied from the size of the work undertaken. Marēddipalle epigraph dated to 1387 C.E. refers to that during the reign of Bukkarāya, Pōlināyudu, the son of Mahānāyakacārya Lakiti Nāyudu of Hariḡi, the Government of Mēdireḍḍipalli made a *daśabandha* grant of wet lands.¹⁹ The Indukur inscription mentioned that Irugāmareḍḍi Māramareḍḍi *chēruvu* was constructed during the reign of Dēvarāya. It refers to under the *daśabandhamānya*, was two *tūms* for one *puṭṭi*.²⁰ A *puṭṭi* is equal to 80 *kuñchās*. A *tūm* is equal to four *kuñchās*. So, two *tūms* are equal to 8 *kuñchās*. For every 80 *kuñchās*, approximately, 8 *kuñchās* of grain was to be taken out



from the production. This is equal to one tenth of produce. Every year the farmer used to give one *kuñcha* for every *puṭṭi* for the use of water or the maintenance of irrigation works.

The inscription at Paṭnam dated to 1367 C.E. refers to a grant of one *puṭṭi* of land watered by the tank at Pantarlapalle by Bammināyudu, the son of Pāpanāyudu for food offerings to god Ahōbaladēva of Kadiri.²¹ This evidence shows that the land was granted for the maintenance of the tank and also for food offerings to god. An inscription of Achyutarāya, dated to 1530 C.E. from Kuchchuppa in Proddutur, records the grant of *daśavandhamānya* to certain persons of village Kuchipapa for digging a canal probably in the stream Antarganga *kāḷuva* by Mahanayakacharya Narasanayanimgaru.²² Narsireddipalli inscription dated to 1378 C.E. mentions that the Macharajukappa *samudra* was given as of *daśavandhamānya* to *kāpūs*.²³ In 1397 C.E. Timmāyamma, the daughter of Tippisetṭi got a canal under *daśavandhamānya*, and it was donated to Tiruvengalanadha.²⁴ Above evidences show that the *ināms* were given to farmers to maintain tanks and temples. An inscription from Bestavēmula in Kadapa district denotes Marusanāyaka who dug a tank in Bestavēmula village; made a *daśavandha* grant to *upparās*.²⁵ The Dudyala village inscription refers to Vēgalarēddi, the son Timmarēddi who repaired a *chēruvu* in Dudyala village. For this, king Vasantarāya granted a land under *daśavandhamānya*.²⁶ Local people were eager to undertake such works not only due to the initiative but because it benefited them personally. These works increased the yield of lands which benefited both the done and the donor.

From 10th to 16th century C.E, the rulers provided irrigation facilities for the development of paddy cultivation in three regions. When the irrigation works were damaged due to heavy rains, breaches and floods, the rulers took immediate action to repair such type of damages. The epigraphical records had given much information about the repairs of irrigation works. Amarabad inscription states that a tank belonging to the temple of Svayambhūdēva was repaired by way of raising its bund and increasing the capacity by a certain Mallisetṭi.²⁷ Duppalli epigraph of Pratāparudra stated that the canal called Sōmaya *kāḷuva* was damaged due to floods.²⁸ Another evidence from same village denotes that Nāgulatūmuna Kuṭṭu *chēnu* was flooded. Another field near the canal called Sōmaya *kāḷuva* was given as compensation to effected area.²⁹ These evidences show that some lands were granted to canals as compensation due to floods. The better cultivation of wet land under the Tengella tank Brahman *ināmdārs* and everyone should contribute to the estate for *amaram* (of the tank) at the rate of one *na*, that is one *tūm*, on every *puṭṭi* of the total produce. The tank bund should be repaired thoroughly every year with this grain.³⁰

The Vijayanagara rulers and other officials also helped in repairs of tanks in case of accidental floods, breaches and other such calamities. During the reign of Krishnadēvarāya, an epigraph dated 1521 C.E. from Vānipēṁṭa, Prodduturu taluk, Kadapa District records that the arrangement for the repairs of the tank bund of Vanipēṁṭa in Gañjisīma in Rayalaseema region by granting a remuneration of one tumu of grain for each (*mārtar*) *madi* of the land irrigated under this tank, including all the king's lands (*nagari-madis*).³¹ An inscription records, the repairs made to the Rāmataṭāka tank at Krishnarāyapura *agrahāra* near Kopparti and the construction of a sluice to it. After the rule of Krishnadēvarāya, the rulers of Vijayanagara and their officials paid interest for repairing the tanks.

Charitable individuals also repaired the tanks. They paid sum of money for the maintenance and repair of irrigation works. Epigraphical evidences show that Allaladēva made a grant of 200 *gadyanās* for the tank of Visnu *samudra*. The interest on the amount at the rate of one *bēli* i.e. 15 percent 30 *gadyanās* had to be used for repairing the tank, the sluice and the channel. A record dated to 1574 C.E. in the reign of Srīrangarāyadēva records about the gift of land. It was used for repairing a breach in the local tank.³² During the reign of Vīrapratāpa Rāmadēvarāya a record mentions that a canal was repaired by Venkanna, Dēśāli Buccanna and other Kāma *samudra* tank.³³

The term Antarganga *kāḷuva* refers to the water through the beds was tapped for irrigating lands. Such river channels which drew water from spring heads in the river beds were exposed destruction, when the stream or river was flooded in the rainy season. At that time, the Government made efforts to protect the channels. An inscription records that on a boulder on the right bank of the river Chitravati near the village Parapallli, a canal was damaged and silted due to the



floods of *chēruvu* and repairs were undertaken.³⁴ The rulers also took care for removing silt from the tanks, etc. For the removal of silt, provision was made for an expenditure of 412 *kālam*s of paddy annually. An inscription records that boats were used for removing silt. This type of evidence was found only from Vijayanagara inscriptions.

During the Vijayanagara period also, the persons who repaired the water works were given another grant known as *kaṭṭukōḍēge*. It was equal to *daśavandha*. *Kaṭṭu* means payment, custom, etc. *Kōḍēge* is a Kannada word. The meaning of *kōḍēge* is a gift. A person or a group of people were given *kaṭṭukōḍēge* for the construction of a *cheruvu* or a tank, a temple or a Government building.³⁵ The gifts were made for the agricultural purpose in a *dharmaśāsana*. In the year 1428 C.E. Lakkanna Odeyar granted a *dharmaśāsana* to Singarasa's son Annadata, the grant being the gift of paddy fields and dry fields below the tank built by Danakanidevi, who was the wife of Annadata. The name *kaṭṭukōḍēge* was not mentioned in this grant. The Mudivedu vilge inscription refers to Timmayamma gifted the Nalutūmumadi as *kaṭṭukōḍēge* to Tiruvēngalanadha.³⁶ In 1541 C.E. the tank at Timmadihalli village, the persons Chennagauda and Timmagauḍa repaired the breaches at their own cost. Then they were granted one *kaṇḍuga* of *kaṭṭukōḍēge* by local chieftain.³⁷ During the reign of Saddāsivārāya, the two persons Malli Gaḍa and Parasa Gaḍa repaired a tank at Doḍḍagaṭṭa village and Rāmarāju Vitalaya Dēva Mahā Arasu granted some land under *kaṭṭukōḍēge*.³⁸

During the medieval period, the villagers also took much care in repairing the irrigation works. The residents of Pōṭṭapināḍu in 1272-73 met to build an embankment on the side of the Ceyyeru river to prevent the possible breach from the fields to the temple.³⁹ An inscription from Vallūru refers to an order according to which the villagers must pay as before the *mērās* at the rate of one *kuñcha* per *puṭṭi* on all kinds of grain raised in the dry fields within the four boundaries of the tank.⁴⁰ This evidence shows that the villagers paid grain and also granted some land for the maintenance of the tanks.

During the periods of Kākatīyās, Redḍis and Vijayanagarās, a large number of taxes were collected from the villagers. It was the main source of income to the Government. A tax named as *alukku-nīr-paṭṭam* was collected for maintaining the person who was appointed for making regular supply of water to the fields. The persons who cultivated the land below the tanks, wells and lakes should pay the rent on annual basis. These people were responsible for keeping the irrigation facilities in good condition. If in any case they failed in their duties they were punished with a fine of double lose.⁴¹ In Rapur taluk many charitable edicts were made for the maintenance of tanks. These grants were referred to as *mēra* grain. It was levied for the upkeep of the tank. The grain was to be collected and used for irrigation facilities.

Ākunūru record of Rudradēva dated 1172 C.E. refers to *nīruviḍi* and other items of income. The king granted as *vriṭṭis* to the *dēvabrāhmaṇās*, who conduct daily worship to the god.⁴² This was referred to in Gārila inscription. According to this inscription *nīruviḍi* also included in remissions on the *vriṭṭi* lands of the temple.⁴³ *Vriṭṭi* was an additional tax towards the cost of water drawn from a well or a tank or a stream by *rāṭnās*. It shows the system of the wells as being in vigor during the Kākatīya period in different areas. Small *kuñṭās* were granted as gifts to the god. Vēmulaṇḍa record refers to the gift of a tank called Illēndukunṭa granted to the god Harikēśvaradēva. An inscription from Amarabad dated 1290 C.E. records the gift of a canal dug from the stream named as Pōgasiri *vāgu* as *vriṭṭi* to god Mailāradēva.⁴⁴ According to this, the income derived by supplying water to the neighboring fields through the canal is endowed to god. This was a source of regular income. From the above evidences, we can understand that irrigation facilities were managed by private persons for their business purpose also. Those who could not have irrigation work like a tank or a well used to purchase water from the well-owners.

An inscription of Kākatīya Pratāparudra mentions that the village Sākalavīḍu was granted as *sarvamānya*, which was exempted from all kinds of taxes.⁴⁵ The Duppalli epigraph stated that a gift to god Kashmeradera of that village. This record gives the schedule of the gift lands. 1. Nēraḍla *chēnu* behind the tank Sabbi *samudra-3aḍḍās* 2. Nāgulatūmuna Kuṭru *chēnu*-1 *mārturu* 3. Rāvi *chēnu*- 1 *aḍḍa* 4. Land behind the tank was -3 *aḍḍās*. Total extent of land was 4^{1/2} *mārturu*. Further, the above record also refers to the donors have made a monetary gift at the rate of 1^{1/4} Chinna for *māda*, out of the amount derived as tax on the *ūṭakālva*.⁴⁶ Another record refers to the *sunkam* as a *sarvamānya*, given under the tank.⁴⁷



During the Vijayanagara period also a large number of taxes were collected from the people. The rulers collected water tax from the people known as *nīrānivāri*.⁴⁸ According to Kannada inscriptions, the taxes like *kaṭṭe*, *kāluve*, *kēṛē*, *nīrñilakkāśu* and *nīrkuli* were collected on water. These taxes were used for maintenance and repair of the irrigation works. The income from tanks formed a portion of the total revenue. Among them the fishery – lease money and the money realized from the sale of water were the two primary sources of income. In southern part of the Empire, fish – lease money was used in certain places for executing repair works.⁴⁹ Private persons who held fishing rights in tanks either gifted or assigned the money released by the sale of fish for the upkeep of the tanks. A record refers to Dālavay Sēvappa Nāyaka for the merit of Tirumalai Nāyaka, The agent of the Vijayanagara ruler Krishnadēvarāya, granted away the income from the lease of fishery in the tank at Kodungatūr for deepening it.⁵⁰ This type of income was not found in Kākatīya or Redḍi records.

The record dated to 1383 C.E. refers to that during the reign of Bukkarāya, the *kāvuḷadōre galu* or the guarding officers of Maḍakasira were to get their incomes from several classes of people residing in the village. It also refers to the *ayagārs* or village servants of certain villages were to get their incomes, since the tank at Harive was repaired.⁵¹

During the periods of pre- Kākatīya, Kākatīya, Redḍi and Vijayanagara, the rulers granted lands for the development of irrigation facilities. Simhāchalam inscription dated to 1203 C.E. records that Rēknna Nāyaka made a gift of land for the maintenance of perpetual lamp and he deposited a sum of 7 *surabhigadyās* with a temple treasury. So, that the money could be used for the digging of a tank and named it as Gajamāli *chēruvu*. The Kōḍūr inscription mentions that the *mērās* of the tank issued by Venkatadrigar. It is observed that one *kuñcha* should be given (as *mēra*) on all sorts of grain. All income of this village the grain should be spent on the tank. In the south-western part of Pina Chejarla in Ammānambrōlusīma was granted by Dēvarājyavāru. The record also states, the two *puṭṭis* of land under the tank was utilized for daily offerings as a *sarvamānya*.⁵² Another evidence shows that (Ru) dra Pragada, the Prime Minister (*mahāpradhāni*) of Rudradēva given 600 *kuntās* of wet land under the pond of Birrala Rēmaḍuvu. The wet land near Sēvakattam, i.e. paddy fields was irrigated by the water of Birlaguñṭa tank.⁵³ Unfortunately, in the records of Reddis, the gift lands were not mentioned in their records. The Vijayanagara king Dēvarāya II granted three tax free villages and cash to the temple for the purpose of providing specified food offerings. The temples also played an important role in the maintenance of tanks, canals, etc. A number of inscriptions from Tirumala Tirupati temples record the utilization of monetary grants for digging and upkeep of irrigational facilities.

From 10th century to 16th century, the taxation was elaborate. But an exemption of payment of taxes for some years was seen in Vijayanagara period. The Government offered inducement to the people who settled down in particular areas and improved lands for agriculture purpose. One of them was to exempt lands newly brought under cultivation from taxation for a particular time and to fix a graded rate of assessment on them thereafter. Sometimes these lands were not exempted from the payment of taxes for specific periods and graded rates of assessment were fixed on them.⁵⁴

The Nellore records belonging to the 16th century A.D. gave interesting information in irrigation works. Almost all the records pertaining to the work of maintenance show uniformity that the persons who belonged to the community such as *vōddārs*, *peddabōyās* and *upparās* were engaged as the labors of the tanks. These persons were exempted from paying the taxes. A record states that a certain Havildar granted *mērās* at the rate of one *kuñchaḍu*, one every *puṭṭi* of paddy and other produce raised under the tanks in the *sīma* of Kandukur.⁵⁵ The other record refers to the *mānyam* granted to the *upparās* for the construction of a tank is ... *puṭṭi* and one *kuñcham*. For this one *puṭṭi* of Vavillapalli paddy as measured at Vavillapalli lying near Yerra *chēruvu* was granted as tank *mēra*.⁵⁶ A *mānyam* for *mērās* to the tank in the village of Chalamachala in Kaṇḍukūrsīma was granted. Here, the *upparās* had received a *mānyam* free of tax at one-fourth of a *tūm* per *puṭṭi* on all kinds of grain raised on wet and dry lands.⁵⁷ These evidences clearly show that under the orders of the donor, the customary levies *mēra*, *mānya* and *pullari* were exempted from tax payment. The collected grain should be given to *upparās* to keep the tanks in good condition. An evidence shows that Arula Rāghayaṁgāru issued a charitable edict.⁵⁸ Here, the *mērās* were collected from all the fields under the tank of Nellore. The cultivators, the *kāpūs* and *karnams* should give the grain derived from the *mērās* of the tank to *upparās* and get the tank put in order by them. Vidavalūr edict refers to the old grant of *mērās*



at *kuñcha per puṭṭi* for the tank at the village of Vidavatūru in Udayagirisīma. It granted *mērās* at *1kuñcha per puṭṭi* on all kinds of grain raised in the village. 100 *kuñtās* were given under the tank to the south of the *baḍava* (marshy land) as a *mānyam*.⁵⁹ This charitable edict was also issued for doing work to the tank every year, with the yearly income derived from the *mānya* and *mērās*, *kuñcha per puṭṭi*.

During this period, the taxes were collected from those who obstructed the charity by levying a grazing fee on the field or a tax for the use of the water as it was known from the inscriptions of Nellore region. If any person who obstructed this charity by levying a grazing fee on this field or a fine for the use of the tank water, they will incur the sin of killing cows and brāhmanās near Ganges.⁶⁰ During the Kākatīya period, the *ayaṅgārs* were managing the affairs of village, as the village servants. They were *karanam*, *peddakāpu* or *reḍḍi*, *talāri*, *purohit*, blacksmith, goldsmith, carpenter, potter, waterman (*veṭṭi*) barber and shoemaker. The *karanam* besides maintaining the revenue accounts, kept the village plan, its boundaries, extent of rent-free lands, groves, gardens crematories, tanks, wells and canals. On the basis of Uṭṭaramallūr inscriptions V.R.R. Dikshitar opines that the maintenance of tanks was supervised by a committee appointed by the Village Assembly. It was also stated that the committee consisting of six members held the office for 360 days. The person who served on the committee, it found to be guilty of any offence, would be removed at once. It was also stated that some villages had the Tank Supervision Committees similar to that of Uṭṭaramallur. Although no specific inscriptional evidence had been brought to light, so far, it could be assumed that such type of arrangement must have been in vogue in some parts of Rayalaseema area.

The maintenance work included desilting the tank beds, maintenance of bund, repairs to sluices and guarding of dams. Great importance was attached to such works by the rulers and other people, as it provided continuous and sufficient supply of water. Several inscriptions contained descriptions and references to the damages caused to irrigation works on account of heavy rain, floods and breaches. Annual repairs of the irrigation facilities were the main item of maintenance. If a person does a free service in irrigation works, they will be given *daśavandhainām*. Usually, these types of grants were common in South India. During the periods of Kākatīya, Reḍḍi and Vijayanagara, *daśavandha* or *daśabandha* means a free-tax for one tenth of the production. It is clear from the description that the grants in the form of cash or kind were given to private individuals. The main purpose of granting *daśavandha* lands to the private individuals was either to construct or to maintain the irrigation works. It was observed from the inscriptional evidences that certain taxes like *vriṭṭi*, *nīruviḍi*, *alukku-nīr-paṭṭam*, *nīrānivāri*, *kaṭṭē*, *kāluvē*, and *kērē* were collected by the state for providing water facilities to the people. It was also noticed in the inscriptions ranging from 11th to 14th centuries that no officers were appointed by state to manage or to look after the irrigation works in Andhra region. However, it was noticed from Tamilnadu region, that specific committees consisting of six members were appointed for the purpose of maintaining the irrigation works properly.

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