CHAPTER - V

THE MANDALIKAS OF GANAPATIDeva

Ganapatideva was a shrewed statesman with a thorough understanding of contemporary political situation in the Deccan and the South. In view of the presence of aggressive neighbours, the Ganges of Kalinga in the north-east, the Seunas of Devagiri in the West and North-west and the rising Pandyas in the far south he had realised the need of augmenting his financial and military resources, the prerequisite of which was the territorial expansion and political consolidation of his kingdom. At the same time he was conscious of the difficulties in destroying the erstwhile independent and semi independent principalities and integrating them into an effective centralised monarchical set up. He therefore followed a cautious policy of conquest and conciliation. He defeated and subjugated the princely families in different parts of Andhradca, but allowed them to rule in their respective regions as his mandalikas, so that they would help him in consolidating his authority and in checking the incursions of the aggressive neighbours. The administrative system under Ganapatideva was also built on such a political set up. In the following pages the history of such mandalikas is briefly outlined.
Among the māndalikas who served Gaṇapatideva, the Recerla chiefs deserve special mention. They belong to the Rāṇḍi caste. Epigraphy and literature supply the data concerning the two families of Recerla chiefs; one family originated from the village Receravula, whereas the second family traces its ancestry to the founder of the family Recadī or Recedla. They served the Kakatiyas from the very beginning with unfailing loyalty.

The Palampet inscription dated A.D. 1213 traces the ancestry of the Recerla family from Brahma senāni. His participation in the Southern expedition and capture of Kāñchī are referred to in this epigraphy. The Kakatiya ruler can be identified with Beta I who aided his overlord, the Čalukya Trailokyaśamalla Soneśvara I in A.D. 1052 in his Southern expedition. His son was Kāta senāpati about whom very little is known. His son Kāma served Prolo II as the commander of the armies. His son was Keta to whom was born Rudra senāpati, the donor of the Palampet inscription which records the construction of Rudraśvara temple at Palampet and the gift of the village Melkonda.
Rudra is said to have rescued the Goddess of Fortune of the Kakatiyas when she set her foot on the throne. This probably refers to his participation in the conflicts with the Seunas which resulted in the death of Kakati Mahādeva in A.D. 1198 in the hands of Jaitugi and endangered the very existence of the kingdom. Aggravating this situation, the internal revolts began to crop up. Among these enemies, a certain Nagatiraja is said to have been put to flight by this celebrated general. In the light of Kukanur plates, Nagatiraja, the younger brother of Kusumaditya of Mudigonda Calukyan family, the donor of this grant. Although this charter is undated, the mention of Kusumaditya and Nagatiraja in the Nattarameśvaram inscription dated A.D. 1218 it is reasonable to assign the record to the time before A.D. 1213 the date of the Palampet inscription. Nagatiraja of the Palampet inscription might be the same as the Nagatiraja, brother of Kusumaditya of Mudigonda Calukya family. They were ruling Visurunadu, corresponding to the Godavari region of present Khammam district and the territory extending up to Koravi in Warangal district. It seems that Kakati Rudra in the last years of his reign invaded Visurunadu and drove but these Calukya chiefs from their land as gathered from the Kukanur plates which state that owing to certain calamities (bhurraghāttana) the brothers
Kusumaditya and Nagatiraja had to go into exile in the territory of the other kings. But consequently soon after the death of Rudra, these Mudigonda Calukya chiefs might have made an attempt to recover the region up to Koravi. This was checked by Receria Rudra who had not only inflicted a severe defeat on them, but also made them seek refuge in Kolanu region. P.V.P. Sastry held the view that the above course of events might have taken place some time during the short reign of Mahādeva. As Mahādeva's only concern might be to avenge the defeat and the death of Rudra and he would have directed all his resources towards the Yādavas, it is possible that Mudigonda Calukyas reoccupied Visurunadu during the confusion that followed the Sēuna Kakatiya conflict. It seems that Receria Rudra occupied this region during the early years of Ganapatideva between A.D. 1199-1218.

Receria Rudra was known as Kaktirajya samartha and Kākati rājayabhara dhaureya from the Drakṣārama and Upparpalli inscriptions dated A.D. 1212 and 1236 respectively. Ganapatideva conferred on him the position of mandalika in due recognition of his services.

Dicchakunta epigraphs of Receria Rudra, one dated A.D. 1217, and the other undated refer to his son Kṣaya and Yelkurfei inscription refers to Rudra senapati and...
his sons Lokireddi and Ganapatireddi. If Rudra senapati of Yelkurti and Rudrireddi of Dicchakunta epigraphs are identical, it may be taken that Rudra senapati had three sons Kata, Loka and Ganapat. These chiefs ruled around some parts of Warangal taluk from the town Yelkurti.

Another branch of the same Recerla family was ruling in the Pillalamarri, Nagulapadu and Somavaram regions in Nalgonda district. The Pillalamarri epigraph dated A.D. 1202 refers to Recerla Namireddi and furnish the genealogy and their names. The Yadlapalli record in Nalgonda district mentions that Kama senapati had a son named Kata by another wife whose name is not mentioned. Kata's son was the famous Recerla Rudra senani, where as Nama and Beta were the sons of Kama by Kacambika as known from Pillalamarri epigraph. Nama senapati was a general in the service of Ganapatideva and was a contemporary of Recerla Rudra of the collateral branch. Inscriptions from Pillalamarri dated A.D. 1195 and 1202 refer to Recerla Namireddi10. A certain Namireddi is mentioned in an inscription from Gudivada dated A.D. 1230 as the Lord of Marrucherlapura11. He might be related to the Recerla chiefs of Pillalamarri branch. The Marrucherlapura might be same as the Marrucherlapura of Ramannapet inscription dated A.D. 121312. But the Marrucherlapura cannot be identified in present state of knowledge.
TABLE 32.3

Table showing the Genealogy of the Negeria Chiefs

Drhoja Sonapati

Mucca

Kata

Kamireddi

By Kacamba

By another

Ramroddi A.D. 1195
m. Pitoma

Dhiri Reddi (A.D. 1208)
m. Brulasani

Kutarreddi

Visvanatha Ramroddi
m. Prasani

Kamireddi Lokireddi Mallareddi
m. Ramasani

(A.D. 1218)

Mucca Ramroddi
(A.D. 1213)

Kata Lokireddi Sonapati Reddi

Pasayita Sonapati Reddi
These two branches of Recerla family were loyal to the Kāktiyyas and rose to eminence.

**VIRIYĀLA CHIEFS**

The Viriyāla chiefs were the earliest of the Kāktiyya feudatories. According to *Siddhesvara Caritra* of Kāse Sarvappa, Kāktiyya Garuḍānka Beta in his early years was assisted by his aunt Kuntaladevi in regaining his fief. The Gūḍūr epigraph dated A.D. 1124 furnishes the information regarding the relations between the Kāktiyyas and the Viriyāla chiefs. It is stated in the inscription that Viriyāla Erṛa established the Mudigonda Calukya a chief Bōṭṭu Beta over Koravi region after defeating his enemy Pindigunda (Gunda IV), the father of Beta I. At that time the latter was young. It seems that Kamavasani, the wife of Viriyāla Erṛa was a Kāktiyya princess. This might be the reason for the acquisition of Anumakonda vissya as a fief by Beta I, from the Western Calukyan Emperor Vikramāditya VI, who was influenced by this Viriyāla couple. An inscription from the same place provides the names of two generations. Erṛa had a son namely Sura, whose son and grandson respectively were Viriyāla Beta and Malla. The latter was the donor of the
village Gudur, to God Mallesvara. The Katukur inscription dated A.D. 1206 of Maiama, the wife of Malyala Coinda senani furnishes the data.

Surana was born in Viriyala family and fought with Bhimaraja who having been defeated fled from the battle field. Bhima was not the same as the Kanduri Bhima since it is a later event that took place sometime around A.D. 1075-76. Moreover, Kanduri Bhima II was so powerful that he assisted Vikramaditya VI in his bid to get the Calukyan throne and obtained Kanduri mandala as a permanent fief as known from one of the Panagal records.

Surana had three sons Prolaraju, Mallaraju and Betaraju and the last i.e. Beta had Sura, Malla, Prola and Komma. Malla had a son called Annaya who begot Mailama by his wife Itama and was given in marriage to Malyala Coinda senani of Kondiparti.

An inscription from Sambhunigudi in Warangal fort dated A.D. 1245 refers to a certain Viriyala Rudra a subordinate, who registers the gift of 30 cows and perpetual lamp to God Svayambhu Deva. Since this record does not mention the forefathers of Viriyala Rudra, the donor of this record, his place in the above mentioned table cannot be determined in the present state of evidence.

However, it is evident that he was a member of the Viriyala family.
Kotagiri plates dated A.D. 1273 refer to Viriyala Sura, son of Ganapati and grandson of Viriyala Rudra, and the latter might be same as the Rudra of Sambhunigudi epigraph. An inscription from Parnmi dated A.D. 1236 refers to certain Viriyala Nagasanamma the mahasamanta and Mallaraju and Mummaḍiraju of the same family who came to Parnmi in Khammam district from Rembarti. There is no place in Andhra or Telengana by name Rembarti. It might be scribal mistake for Pembarati in Nalgonda district. The Viriyala chiefs served the Kakatiyas since Beta I upto Rudrama Devi in the tank of Mahasamanta. But a continuous genealogy cannot be reconstructed due to the lack of evidence. In the above mentioned Parnmi epigraph, Devana preggada and Pocana preggada were mentioned who might be the ministers of Viriyala Nagasanamma of Parnmi.

The distribution of their records would suggest that the Viriyala chiefs were ruling over the present districts of Khammam, Nizambad and Nalgonda.

The genealogy of the Viriyala family can be thus represented as follows:
Table No. IV

Surana

Prola Malla Beta m. Bejjamamba

Sura Malla Prola Komma

Annaya

+ Itama

= Mailama

m. Malyala Counda senani of Kondiparti.
CERAKU CHIEFS

The chieftains of the Ceraku family had played an important role in the affairs of the Kakatiya empire. Their inscriptions are found in the Kurnool, Nalgonda, Mahaboobnagar and Krishna districts. Among these records, those dated in A.D. 1202 and 1252 and the undated record from Kalvakolanu provide information regarding their origin, caste and genealogy. They belong to the fourth caste and the progenitor of the family was certain Kata. According to the K.B. Museum records, Kata had obtained the fief consisting of 12 villages around Ceraku village from Eruva Bhima of the Telugu Coda family. However, Kalvakolanu record mentions that Ceraku fief was obtained as a reward for killing a tiger by the ruler of Eruva mandala. The Goravaṇkapalli inscription dated A.D. 1292 states that these chiefs belong to the Ikṣukula. The contradiction regarding the origin of the family name in the early and later inscriptions can best be explained by the rise in their status. After they enlarged their territory and attained importance they claimed respectable status by tracing their origin to the famed Ikṣu line. Ikṣu in sanskrit means sugar cane as ceraku in Telugu.
According to the Kalvakolanu inscription this family originally hailed from Pantanādu deśa and belonged to the fourth caste. Pantanādu can be identified in Nellore district.

Thus, after the migration to the Eruva mandala these chiefs came to be known as Geraku family and Bolla II is called Geraku kulapati. This honorific would only denote the high eminence Bolla achieved in his career and in the family history.

Kāta, the progenitor of the family, was called lord of Jāmmulur which was probably their capital. He had the title Geraku prabhu. Kāta and his brother ErRa were mentioned for their military exploits in the service of Rudradeva for which the village Rapundi and a few other towns were granted. ErRa was made Sarvadhikāri. His successor Kāta I and his sons were also associated with Rudra especially in his exploits against the Kandūru Codas, Gandanārayana and Udaya. The political alliance was further strengthened by the marriage of Kāta's daughter with Rudradeva. Rudradeva as reward conferred the Srisailam region as their fief. This act of Rudradeva had served his cause well for the Geraku chiefs served as a check to the Kandūru Codas.
Kata II's sons Keta II and Mara II, and Bolla II through Kuppambika played an active part in the military exploits of Kakati Mahadeva and Ganapatideva respectively. The Kalvakolanu epigraph refers to the death of Kata and Mara while fighting from an elephant along with the Kaktiya king Mahadeva. This obviously refers to Mahadeva's disastrous campaign against the Seunias in which he also met with his end.

Bolla, a contemporary of Ganapatideva was a powerful chief. The Kalvakolanu, Julapalli and Idampalli epigraphs refer to him as Ce`raku kulapati and anekadesachipati. These records inform that he was governing Kanduru nalu with Kalvakolanu as head quarters. K.B. Museum inscription mentions that Panagal came under Bolla by the grace of Ganapatideva. Thus, during the regnal period of Bolla, the original Ce`raku fief got enlarged into greater Eruva which included Giddalur, Markapur taluks in Prakasam district, Acchampet, Panagal in Mahaboobnagar district and Amrabad in Nalgonda district.

According to an inscription from Jalalpur dated A.D.1253 of Immadi Visvanatha, Bolla had four sons namely Ganapati, Visvanatha, Keta and Immadi Visvanatha. The donor of the above grant also figured in an inscription from Amrabad dated A.D. 1264 which registers the establishment of the temple Siddhi Mahalakshmi and vrittis granted to the temple.
The genealogy of the Ceraku chiefs can be constructed as follows:

<table>
<thead>
<tr>
<th>Table No. V</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kēta alias Ceraku Prabhu</td>
</tr>
<tr>
<td>+</td>
</tr>
<tr>
<td>m. Kānambika</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>Kēta Sūra Boll</td>
</tr>
<tr>
<td>+</td>
</tr>
<tr>
<td>m. Kuppāmbika</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>Kēta II Mara I Erra Erra</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>Kēta II Mara II Boll (donor of Jalālpur A.D. 1202)</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>Gaṇapati Visvanatha Kēta III Immaḍi Visvanatha (donor of Jalālpur dated A.D. 1253)</td>
</tr>
</tbody>
</table>
NATAVADIS

The Natavadis were an important line of chiefs who served the Western Calukyas in the beginning and the Kakatiyas later on.

The epigraphs from Narsampet dated A.D. 1101 and Nidikonda dated A.D. 1104 refer to Mahamandalesvara Buddharsaja and Duggaraja, the chiefs of Natavadi, a territorial division extending in the West as far as Nidigonda during the reign of Kalyana Calukya Vikramaditya. Originally, the Natvadi region comprised modern Nandigama taluk of Krishna district and had its capital at Madapalli which can be identified with the village Madapalli near Madhira, a taluk head quarters in the Warangal district.

But the records of these chiefs are frequently found in Warangal district and none are reported in Nandigama region. It is probable that they derived their family name from their original habitat Natavadi and might have migrated to the neighbourhood of Warangal during the time of Rastrakutas.

The Natavadi chiefs belong to Caturthakula. The Nidikonda Kundavaram, Inugurti, Bayyaram, Amaravati inscriptions furnish the details concerning the genealogy of the Natavadis.
Beta ksonipati figuring in the Inugurti inscription dated A.D. 1228 was the earliest known member of these chiefs. He must have flourished in A.D. 1050. He was followed by his son Durga A.D. 1104-1137. His son was Buddha (A.D. 1157-1201), a contemporary of Kakati Rudradeva, Mahadeva and Ganapatideva.

The Kakatiyas and the Natavaḍis were allied matrimonially for more than one generation. According to the Bayyaram tank inscription of Kakati Mailama, Mahadeva's mother Muppambaika was the sister of Natavaḍi Durga who had the title Vakkādimala which was also held by his grandson Rudra. Tripurantakam inscription dated A.D. 1209 refers to Durga's son, Buddha, who bore the title Sidiritupala. The Bayyaram tank inscription states that Rudra was given Mailama in marriage and belonged to the same caste as that of her (kaṇṭyasavarnam). Kundaveram and Nidigonda inscriptions confirm that Mahadeva gave his daughter to Rudra, son of Buddha. Hence it can be assumed that Mahadeva offered his two daughters to the same prince, Rudradeva.

Buddha acknowledged the supremacy of Kakati Rudradeva as attested by his Inugurti inscription. This record also refers to the Kakatiya general Sikhinayaka who was ruling Natavaḍi sīma.
Thus during the reign of Kaketi Rudra the political alliance was strengthened by matrimonial relationship.

Natavadi Rudra I was the most distinguished chieftain of this line of chiefs. His earliest inscription from Bezawada dated A.D. 1201 confirms him as the brother in law of Gaṇapatideva. His inscription from Tripurāntakam dated A.D. 1209 in the reign of Gaṇapatideva states that he was the son of Buddharaṇa. It appears that Rudra had ascended the throne since his elder brother predeceased his father. He had three sons Mahādeva, Mummadi Gaṇapa and Rudradeva and a daughter Bayyala mahādevi. She was married to Kota Keta III son of Bhīma III. By Kuṇḍama, Rudra had a son by name Mahādeva. Rudra I had participated in the expedition over Velaṇādu.

He was succeeded by Rudra II (A.D. 1248-59) the eldest of his sons in A.D. 1248. His brother Kuṇḍara Gaṇapati came to the throne and issued an inscription from Tripurāntakam dated A.D. 1259.

During this period they maintained friendly relations with the Cāgis and the Konakandrayādis.
MALYALA CHIEFS

The inscriptions from Kondiparti and Katukur of Viriyala Mailama wife of Malyala Counda senani furnish information about the Malyala chiefs. They claim to have born in the line of Durjaya, like the Kakatiyas and the Viriyala chiefs. According to the Kondiparti inscription dated A.D. 1203, Counda senani and Dannaya were the earliest members of the line. He was the lord of Malyala, the identity of which is not known. Dannas son was Sabbe who begot Katsu by Macama. Katsu was commander in chief of the armies of Kakati Rudradeva. In due regard to the services of Katsu in the campaign of coastal Andhra and the conquest of Dharanikota, Rudra conferred on him the title Kotagelpata. Pota and Counda were his two sons by Bollama. Counda was the commander in chief of the Kakatiya armies in the years of Canapatideva. Malysala Counda is credited with the defeat of Prithvisvara, the Velanati Coda king. In this campaign against the Velanati Codas, Malysala Counda senani led the forces and attacked Bezawada. An inscription of Natavadi Rudra from Bezawada dated A.D. 1201 of Natavadi Rudra records the conquest of Bezawada and Divi and fleeing of Prithvisvara from his capital. Malyala Counda had defeated and forced his army to surrender their immense wealth and treasures. As a reward for this able leadership in the
victorious campaign Ganapatideva conferred on Malyāla Counda, the titles Divi curakara and Øvipi lumptaka. He constructed the temple of God Coundesa at Kondiparti to commemorate his victory. The relationship between the Viriyāla chiefs and the Malyāla chiefs can be represented as follows:

**Table No. VI**

<table>
<thead>
<tr>
<th>VIRIYALA</th>
<th>MALLYALA (Kondiparti)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sura</td>
<td>Durjaya</td>
</tr>
<tr>
<td>Prola Malla Beta m. Bejjamānta</td>
<td>Counđa</td>
</tr>
<tr>
<td>Sura Malla Prola Komma</td>
<td>Danna</td>
</tr>
<tr>
<td>Annaya</td>
<td>Sabba</td>
</tr>
<tr>
<td>+</td>
<td>Kata</td>
</tr>
<tr>
<td>Itama</td>
<td></td>
</tr>
<tr>
<td>= Mailama m. Counđa Senāni</td>
<td>Counđa senāni</td>
</tr>
<tr>
<td></td>
<td>Pota</td>
</tr>
</tbody>
</table>
The later generation of Malyāla family can be traced from the inscriptions of Malyāla Gundaya from Bothpur and Vardhamānapuram inscriptions. The relationships between the Malyālas of Kondiparti and Bothpur are unknown. It is also unknown why these Malyālas left Kondiparti and came to Bothpur. The Vardhamānapuram epigraph dated A.D. 1246 and Bothpur inscription dated A.D. 1259 and 1272 furnish the genealogy of Bothpur branch of the Malyāla chiefs.

Table No. VI

Malyāla dynasty

Danna

Baca

Gundaya

m. Kuppambika D/o Gona Buddhaya

Baca Boppa Ganapati

Malyāla Gundaya was the commander in chief of Ganapatideva. He held his sway around Bothpur region in
Mahaboobnagar district as mentioned in the above inscriptions. He served both Gaṇapatideva and Rudramadevi. He might have died before A.D. 1277 since another inscription from Bothpur refers to the gifts made by his wife Kuppāmbika for his merit. She was the daughter of Gona Buddhareddi, probably the author of Rāganātha Rāmāvyan. Another inscription from Vardhamānapuram dated A.D. 1224 refers to Gona Gaṇapaya who was ruling Kanduru nadu with Vardhamānapuram as head quarters. By coordinating these evidences it can be surmised that Gaṇapaya and Kuppāmba were the children of Gona Buddhaya and the latter was given in marriage to Malyāla Gunda, the commander of Kākatiya army. It appears that the chiefs might have migrated from Kondiparti to Vardhamānapuram after the marriage with the Gona princess. When the genealogy of Bothpur chiefs is considered it starts from Danna who also figures in the genealogy of the Kondiparti branch. If the Dannas mentioned in both the records are identical, the relationship between the two branches can be established and the following conclusions can be drawn. Bothpur inscriptions as cited above mention that Gunda was the grandson of Danna senapati of Malyāla family and the son of Bāca senapati. If this Danna is identical with that of the Kondiparti inscription, it can be assumed that
Baca father of Gunda might be the grandson of Danna i.e. Gunda is younger than his great grandson, Malyala Gunda senani.

Table No. VII

<table>
<thead>
<tr>
<th>Kondiparti</th>
<th>Bothpur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Durjaya</td>
<td>Danna</td>
</tr>
<tr>
<td>Gunda</td>
<td>Baca</td>
</tr>
<tr>
<td>Danna</td>
<td></td>
</tr>
<tr>
<td>Sabba</td>
<td></td>
</tr>
<tr>
<td>Kata</td>
<td></td>
</tr>
<tr>
<td>Gunda (A.D. 1203)</td>
<td>Gunda (A.D. 1246)</td>
</tr>
</tbody>
</table>

Here appears a gap of one generation. It can also be interpreted in another way.

If Danna of the Bothpur epigraph is another grandson of Danna (I) of Kondiparti epigraph along with Kata, Baca, son of Danna II might be the contemporary of Malyala Gunda.

<table>
<thead>
<tr>
<th>Kondiparti</th>
<th>Bothpur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Danna</td>
<td></td>
</tr>
<tr>
<td>Sabba</td>
<td></td>
</tr>
<tr>
<td>Kata</td>
<td>Danna II</td>
</tr>
<tr>
<td>Gunda (A.D. 1203)</td>
<td>Baca</td>
</tr>
<tr>
<td></td>
<td>Gunda (A.D. 1246)</td>
</tr>
</tbody>
</table>
From this it appears that Malyala Gunda dandadhis'a might have become commander in chief of Ganapatideva.

Of these two interpretations the latter seems to be more plausible on chronological grounds.

CODAS OF KANDUR

The Kanduru Coças ruled over Kanduru nādu, comprising the present Jadcherla and Acchampet taluks in Mahaboobnagar district, Nalgonda district. They held sway for two centuries i.e. from A.D. 1000 to 1282. They owed allegiance to the Western Galukyas of Kalyanā in the beginning and later became the subordinates of the Kakatiyas.

Origin and Genealogy:

The origin and the genealogy of the Coças of Kandur can be represented in the following table:
The origin and the genealogy of the Códas of Kandur can be represented in the following table:

<table>
<thead>
<tr>
<th>Tone</th>
</tr>
</thead>
<tbody>
<tr>
<td>cm. Mallāmālika</td>
</tr>
<tr>
<td>(A.D. 1077-1098)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Udāya Códa</th>
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<tbody>
<tr>
<td>(Śridevi)</td>
</tr>
<tr>
<td>Tonejaya)</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Somānāchādeva Códa</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A.D. 1108-1109)</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Bhīma-I</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Lord of Panagal)</td>
</tr>
<tr>
<td>(A.D. 1040 - 1050)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Tonjaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kandur-ananda</td>
</tr>
<tr>
<td>(A.D. 1065 - 1077)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Bhīma-II</th>
</tr>
</thead>
<tbody>
<tr>
<td>(obtained Kandur-ananda)</td>
</tr>
<tr>
<td>(A.D. 1093 - 1101)</td>
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</table>

<table>
<thead>
<tr>
<th>Bhīma-III</th>
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</thead>
<tbody>
<tr>
<td>(A.D. 1101-1124)</td>
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<table>
<thead>
<tr>
<th>Gokarna-I</th>
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<tbody>
<tr>
<td>(A.D. 1109-1136)</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Udāyan Códa-II</th>
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<tbody>
<tr>
<td>(A.D. 1136-1170)</td>
</tr>
</tbody>
</table>

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<th>Bhīma-IV</th>
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<td>(A.D. 1176-1200)</td>
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<th>Gokarna-II</th>
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<th>Somanatha</th>
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<td>(A.D. 1250-1235)</td>
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<th>Udāyaśrīdītya</th>
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<th>Bhīma Códa</th>
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<th>Vīrānadhādeva</th>
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The origin, genealogy and the early history of these chiefs can be obtained from Ollala epigraph of Mallikarjuna dated A.D. 1098. It states that a branch of Coda kings of Orayur was ruling over the Irava region. Among these kings Bhima I became the ruler of Panagal. He had a son Tonda I and a grandson Coda Bhima II. The Panagal inscription of Tonda dated C.V. 15 corresponding to A.D. 1091, the elder brother of Mallikarjuna states that Coda Bhima II, their father, obtained the region of Kanduru Nadu as a fief from Vikramaditya VI. From that time they held the epithet Kanduru puravadhishvara and were known as the Kanduru Codas. The last known date of Bhima II is A.D. 1091, the date of Panagal record. P.V.P. Sastry opines that Bhima II might have got the fief of Kanduru visaya from Vikramaditya VI as a reward for the help rendered to the latter in wresting the throne from Somesvara II. The details of his political career are scanty.

The Panagal record states that Tonda II the eldest son of Bhima had three sons namely Udaya, Gokarna I and Bhima III.

The political conditions of Kanduru Nadu were disturbed consequent to the Western Calukyan politics. The Kanduru Nadu was the Kumaravritti of Kumara Tailapadeva.
A fragmentary inscription from Panagal denotes that Kumara Tailapa distributed his appanage between the two Coda brothers, Kanduru visaya to Bhima and Panugallu visaya to Gokarna Coda. This division was honoured as long as Tribhuvanamalla was alive. But after his death in A.D. 1126, Bhima III and his followers became rebellious towards their Calukyan overlord Tribhuvanamalla Somesvara III whereas Gokarna I remained loyal to him. It is interesting to note that while the Anamala inscription of Gokarna dated A.D. 1127 is issued in the first regnal year of Bhulokamalla Somesvara III, another record from the same place dated in the very next year i.e., 1128 of Bhima does not refer to their Calukyan overlord. As Gokarna I was loyal to the Western Calukyan, his minister was ousted and a chieftain Sridevi Tondaya was appointed over Gerakuly. The relationship between the Kanduru Codas and the Kakatiyas is already outlined under Prola II and Rudra Deva in Chapter II. By taking the order of the Western Calukyan emperor Somesvara III, Prola II interfered in the affairs of the Kanduru Codas. He then ousted Sridevi Tondaya and Govinda dandesa (a Calukyan general ruling over parts of Kondapalli naidu) and restored the Panagal to Udaya Coda by A.D. 1131. Rudra came into conflict with the Kanduru Codas. He attacked Vardhamanapuram,
drove away Udayana Cōda and Bhīma III and married Pādmāvati, the Cōda princess. Udayacōda was alive upto A.D. 1176, the last known date of his Nelakondapalli inscription.

The Māmillapalli inscription dated in A.D. 1178 refers to the death of Gokarna I who died because of his unwillingness to join hands with the confederacy against their Western Calukyan overlord.

After Bhīma IV and Gokarna II, for more than forty years no records of these chiefs are available. The kingdom would have remained part and parcel of the Kākatiya empire since the time of Rudradeva. The Mallepalli, Idampalli and Padamatipalli inscriptions of Kandūru Bhīma Cōda in Nalgonda district and Udayāditya Cōda all dated A.D. 1235 reveal that these two brothers were the grandsons of Gokarna II. The above mentioned records refer to the suzerainty of Kākati Gaṇapatideva 48. Agamotukur inscription dated A.D. 1282, registers the installation of the God Viramalnātha deva by Kandūri Remanathadeva Cōda mahāraja after the name of his father Viramalnātha deva Cōda and grant of some vṛttis to the deity 49.

The genealogy of these chiefs is continuous up to Bhīma IV and Gokarna but the clear dates of the latter kings cannot be ascertained for want of evidences.
The Gona chiefs of Vardhamanapuram ruled over the parts of Kanduru nadu around Mahaboobnagar district from Vardhamanapuram, the present Vaddaraanu in the same district as the subordinates of the Kakatiyas.

Material is scanty regarding the early history of these chiefs. The records of Malyalas and Ranganatha Ramayana provide information about this family. The latter states that the earliest known historical member of this family was Kata ksmapala. Kata's son was Buddha I whose son was Vithala or Ganna. He was followed by his son Buddha II. The latter was followed by his son Kaca and Vithala. The Vardhamanapuram inscription dated A.D. 1224 states that Gona Buddha had obtained Kanduru nadu by the grace of Kakati Ganapati deva. The Bothpur inscriptions of Kuppambika, wife of Malyala Gundadandadhisa dated A.D. 1259 and 1272 state that she was the daughter of Gona Buddha II and had two brothers Vithala and Kaca. Malyala Gundaya served Ganapatideva efficiently in the post of dandanayaka and also took active part in the expeditions of Rudramba till her death i.e. 1276.
KOTA CHIEFS

The Kotas ruled over the Satsahasra- the Velanadu 6000 country on the Southern bank of the river Krishna. These chiefs came to be known as the Kotas on account of their overlordship over Dharanikota.

The epigraphs state that their vamsakarta obtained the Satsahasra visaya on the Southern bank of the river Krishna through the favour of a mythical king Trinayana Pallava, whose identity is difficult to establish.

The main branch of the Kotas ruled from Dharanikota and the collateral branches exercised their sway contemporaneously, with capitals at Yenamadala, Tripuranitakam, Tadikonda and Draksarama.

The earliest member of the main branch of the Kotas was Beta I known from Pedamakkena epigraph. His successor was Bhima I. His relationship with his predecessor Gunda and his successor Beta II is unknown. He was followed by Keta I. The relationship of the latter with the former is not apparent. But however he was followed by his son Bhima II with which the genealogy and chronology of these chiefs become definite. The genealogy of these chiefs is represented as follows:
Table No. X

Bhima I (Kolanupaka inscription A.D. 1067)
Keti I
Dodda Bhima II m. Sabbambika, sister of Gonka II of Velanadu

Codaraja

Keta II

Rudra
Bhima III m. Sabbambika
Beta
Keta III
m. Ganapamba
m. Bayyala mahadevi
daughter of Nataradi Rudra and Mailama

Ganapati
Shima IV
m. Somaladevi

Kota Bhima II married Sabbambika, daughter of Codra II of Velanadu, which had strengthened his political status.

The Kota in the beginning were hostile to the Kakatiyas. One of the Draksarama inscriptions states that Kakati Prola II was slain by Codaraja of Kota family and he bore the epithet Kakatiprolanirdahana.
Keta II (A.D. 1182-1209) maintained amicable relations with the Telugu Codas and Kondapadumatis. His political contemporaries of Kakatiya dynasty were Rudradeva, Mahādeva and Ganapatideva. In A.D. 1185 Kakati Rudra granted a village Revūr near Kondapalli to God Tripuranāthaśvara. By A.D. 1209 Ganapatideva became the master of Velanadu. This political situation seems to have led Keta II to maintain friendly relations with the Kakatiyas. According to an inscription dated A.D. 1197, one of the queens of Kota Keta was Nāgama, the daughter of Kakati Keta and Kundama. Though the identity of Kakati Keta is unknown he might be a Kakatiya prince.

Division of the Kingdom: Mogalūṭla grant of Kota Ganşāmā lends support to the theory of partition of Kotadesa between Rudra and Bhima III, the two sons of Keta II. The former ruled from Yanamadala and the latter from Dhanayakataka.

Ganapatideva contracted matrimonial alliances with the Kotas. He gave his daughter Ganşāmā to Kota Beta, son of Rudra. He also married his niece Bayyalamaḥadevi daughter of his sister Mailama and Natavādi Rudra to Manuma Keta or Keta III, son of Bhima III. Thus a network of political alliances, established by the
matrimonial relationships among the Kakatiyas, the Nātavādīs and the Kota chiefs became a source of strength to the suzerainty of the Kakatiyas.

Bhīma III was followed by Kota III who ruled jointly with his son Ganapati by Bayyale mahādevi. After A.D.1240 Kota III was not heard of. Ganapati alone ruled the Kingdom which lasted up to A.D. 1262 and was followed by his brother Bhīma IV. All these chiefs were loyal to the Kakatiyas as revealed by their inscriptions.

Ganapāmbha, daughter of Ganapatideva ruled the kingdom from Yanamadala after the death of her husband Beta as revealed by his Mogalutla grant.61 She took proud titles like Mahāmandalesvara Ganapāmadeva Yammanāgāru. No successors of the Kotas of Yanamadala or Bharanikōta were heard of after Ganapāmbba and Bhīma IV.

YADAVAS

Three branches of the Yadava dynasty ruled over small tracts of Andhradeśa with Addanki, Pānagal and Ālavulapāḍu as their headquarters.62 They were probably branches of the Yadavas of Devagiri and of Marātha origin.

Yadavas of Addanki

The chiefs were also known as Cakranārāyanas and this was prefixed to their names who ruled parts of Prakasam District from Addanki as head quarters.
It is difficult to find out the origin of this family. The copper plate charter of Sarangadeva II dated A.D. 1254 begins with the invocation of boar incarnation of Viṣṇu and traces the Kakatiya genealogy from Prola II up to Gaṇapadeva and describes the achievements of the latter. They claimed Saṅkayana gotra.

Sarangadhara I (A.D. 1150) was the earliest known member of this dynasty and was contemporary of Gaṅati Rudradeva.

Madhavadeva (A.D. 1208-47) was the son and successor of Sarangadhara. He was the first among the rulers of Addanki to issue inscriptions. An inscription from Manikesvaram dated A.D. 1208 is the earliest of his records which registers his grant of land in Kotikalapudi to the West of Gundalakamma to Madhūkesvara. His two records from Nagulaplapadu both dated A.D. 1249 register the gift made for the merit of Gaṇapati Deva and his records were not found after A.D. 1249.

The prasasti in his records mentions his titles: mahāmandalesvara ativasama hayāruḍha praudha rekha revanta parabala kritāntaka sarangagata vairā pañjara māndalika rauandoli jivaraksa and Cakranäravarna. These titles indicate his proficiency in infantry and cavalry.
His earliest inscription dated A.D. 1208 does not refer to his subordination to Gaṇapatiśāla. But his later record dated A.D. 1239 acknowledged the overlordship of Gaṇapatiśāla. From this it can be assumed that soon after Velanagū was conquered by Gaṇapatiśāla, these chiefs were also vanquished.

Though the titles of these kings refer to their victorious career over their enemies, no details are furnished in the epigraphs.

Sīṅgaladeva (A.D. 1247-53): Madhava had three sons viz., Sīṅgala, Saṅgapani and Gopāladeva. The eldest son, Sīṅgaladeva, succeeded his father to the throne. His earliest record is from Yendlur dated A.D. 1248. Records from Gejerla dated A.D. 1248 and Nellore dated A.D. 1250 refer to his pradhāni, amatya, bāhattaraniyogadhipati Somarāja who made gifts for the welfare of his overlord Sīṅgala. Of his two inscriptions one dated A.D. 1253 records that while Gaṇapatiśāla was ruling, some gifts were made and the other undated refers to Mayideva pṛeggada the Mahapradhāni.

His prañāsti is identical with that of his father, the extra epithet he bore was 'nidghahamalla' which means a hare without fear. His early inscriptions do not refer to the king Gaṇapatiśāla but his Candalūr inscription dated A.D. 1253 refers specially to the name of Gaṇapati.
Sāraṅgadhara II (A.D. 1253-1267): He was the second son of Mādhava who succeeded Sīṅgaladeva. His earliest inscription is from Nāgulappalapadu dated A.D. 1253 records the gifts for the merit of his parents and Gana-patideva. His next inscription is from Sāraṅgapura, a copper plate grant dated A.D. 1254 which registers the gift made by Sāraṅgadhara II for the merit of brahmanas and Gana-pati-deva. His inscription from Yendlur dated A.D. 1256 registers the gifts made for the merit of his parents, and Gana-patideva mahārāja. It also refers to his minister mahapradhani Govinda nayaka.

Sāraṅgadhara II acknowledged the supremacy of Gana-patideva as has been mentioned in Nāgulappalapadu and Yendlur epigraphs cited above. Perhaps this chief would have assisted the king Gana-patideva in his attempts to reinstate Manumasiddhi III on his throne.

Relationships with the Telugu Codas

The Telugu Coda rulers were Manumasiddhi III and Tikka II at Nellore and Allu Tikka at Kañchi. Sāraṅgadhara came into conflict with the Telugu Coda king Manumasiddhi III and suffered a defeat. The Yadava records are silent on this aspect. But the literature bears testimony to the victory of Telugu Codas. Dasakumāra Caritra and Nirvacanottara Ramayana state that the king Tikka suppressed the pride of Sāraṅga.
TELUGU CODAS

Among the Telugu Codas who ruled over Andhradesa during medieval times, the chiefs of Konidena, Pottapi and Nellore deserve mention.

Codas of Konidena

The Konidena Codas were a branch of the Renadu Codas. They were mentioned in the epigraphs of 10th century in the Konidena region. The earliest members of this line were Kanna Coda and Kama Coda and ruled Kamma nadu, Gundikurti and Motati regions, as the subordinates of the Velanati Codas. Tribhuwanamalla Coda was a contemporary of Velanati Gonka (A.D. 1137-1161-2). The Konidena record of Gonka and Tribhuwanamalla deva dated A.D. 1147 reveals the suzerainty of Velanati Codas. Nanni Coda, the son of Tribhuwanamalla became independent but later were subdued by the Velanati Gonka II.

Kamana Coda (A.D. 1160-87) was a contemporary of Rudradeva and his successors ruled upto A.D. 1222. Lack of inscriptions between A.D. 1211-1222 is noteworthy, for this period coincides with the Kakatiya domination over this region.
Balli Cōda's (A.D. 1211-1222) relationship with Kamana Cōda is not clear. Ballaya Cōda's earliest record is from Uppumagulūr dated A.D. 1211. An inscription from Ramakur dated A.D. 1212 entitles him as Jagadobbaganda Kirtināravāna and Orayuri puravārādhīsvāra. He was also mentioned as Ujjvīla Cōla Ballaya Cōḍadeva. One of his inscriptions describes his exploits in Velanādu campaign as Prithvisvara sīrah kanduka kridavinodā. He must have taken part in the conquest of Velanādu by Gaṇapatideva.

The Konidena chiefs acknowledged the supremacy of the Kākatiyas by A.D. 1222 for a record of that year at Konidena registers a grant made to the local Śāṅkaraśvāra temple for the merit of Gaṇapatideva. No records of these chiefs are available in the period between A.D. 1222 and 1249. The rulers at Nellore and Pottapi were Tikka I and Opōlilisiddhi II. An inscription of the latter dated A.D. 1224 mentioned his occupation of Pākaṇādu, Kamma nadu and Velanādu. It is also stated that he was entrusted with the above regions by the mercy of Gaṇapatideva. If so what might be the reason for this act? Probably after Balli Cōda there was no powerful ruler in Konidena line and by that time Velanādu was completely conquered by Gaṇapatideva along with the
subjugation of Konidena and Pottapi Codas. Ganapatideva might have appointed Ophllisiddhi as his representative to rule the regions mentioned above.

**Telugu Codas of Nellore**

The Codas of Nellore were prominent among the Telugu Codas and were generally subordinates of the Imperial Codas. They played a prominent role in the politics of the Codas, the Pandyas and the Hoyasalas and tried to gain dominance over the Tamil country during the 13th century.

**Political History:** Among the early rulers in Telugu Coda dynasty of Nellore, Nallasiddhi (A.D. 1187-95) was the most prominent. His kingdom included Marjavadi- 7000, Kanne- 300, Renadu 7,000 besides his traditional kingdom which included Nellore and Chittoor districts. He occupied Kāñchi for a short time. He was succeeded by his son Manumasiddhi II. After Manumasiddhi II, his brother Tammusiddhi (A.D. 1195-1217) ascended the throne since the former's son Tikka I was only a young prince.

**Tikka I (A.D. 1209-48):** Tikka I played a prominent role in the contemporary politics of South India. He had amicable relations with the Kakatiyas from the very beginning of his reign since the latter helped him in his succession
to the throne. It appears that Tammusiddhi wanted to perpetuate himself on the throne ignoring Tikka I the rightful claimant. Prince Tikka I sought the help of the Kakatiya king Ganapatideva who was launching an expedition over the king of Velanadu Prithvisvara. Nirvacanottara Ramayana states that Tikka I played the game of ball with the head of Prithvisvara when he was quite young. Dasakumara Caritra also refers to this event. It can be assumed that Tikka I joined Ganapatideva in his Velanadu expedition as an uncoronated prince. He held the title Prithvisvara sirsh kanduka kridavinodah.

The Cebrolu inscription of Jayapa senani states that after his return from the Southern expedition Ganapatideva made him the ruler of Velanadu. It further refers to the plunder of Cola capital. The Dachepalli inscription of Prole Bhimanayaka another general of Ganapatideva dated A.D. 1213 refers to his titles Suryavamsa pratistapanacarya and Kanchi curakara. The Codas of Nellore claimed themselves to be the Kṣatriyas of solar race. From these records it can be assumed that Ganapatideva advanced as far as Kanchi and on his return journey he established Tikka I on his ancestral throne.
Tikka I had amicable relations with the Imperial Colas. Kulottunga III, Rajaraja III and Rajendra III were his contemporaries. The Nirvacanottara Ramayana alludes to the victory of Tikka over Karnata Somesvara, the Hoyasala king, his establishment of the Cola emperor Rajaraja III on the throne and acquisition of the title Cola sthapanalacarya. A detailed account of this conflict is discussed in Chapter IV.

Manumasiddhi III (A.D. 1249-63): The death of Tikka I in A.D. 1248, brought anarchy in the kingdom since the throne was contested by Manumasiddhi III the son and successor of Tikka I and another Telugu Coda chief Vijayaganda Gopala, ruling parts of Chingleput and North Arcot districts. This situation was aggravated by the rebellions of Akkena and Bayyana, the paciharis. Manumasiddhi III was driven away from the capital. The Vaidumba king Rakkasa Ganga rose to prominence and wrested the Cuddapah region from Gangayasahini. In these circumstances Ganapatideva readily responded to the appeal of Manumasiddhi III through his court post Tikkana, the writer of Mahabharata. Ganapatideva overran all opposition and restored the Telugu Coda throne to Manumasiddhi III.
Manumasiddhi III helped Gangayasahini in the suppression of Vaidumba chief Rakkasa Ganga. Nirvacanottara Rāmāyana alludes to the victory of Manumasiddhi III over Rakkasa Ganga. It is further stated that Manumasiddhi III deprived him of his saptāngas and restored them to Gangayasahini. After this event the latter was awarded the region extending from Panagal to Marjavedi i.e. Kolar in Mysore State and was entrusted with the office bahattaraniyogadhipati by Gaṇapatideva.

The Nandalur inscription of Manumasiddhi III dated A.D. 1257, states that he had fought a great battle on the bank of the River Godavari, as an ally of Gaṇapatideva. The Tripurantakam inscription dated A.D. 1261 also refers to the same battle. These records refer to the II invasion of Kaliṅga of Gaṇapatideva which took place before A.D. 1257, in which Manumasiddhi either assisted his friend or lent his forces against the Gangas of Kaliṅga.

The amicable relations of Gaṇapatideva with the Telugu Codas of Nellore led him into troubles with the Pāṇḍyas. The contemporary Pāṇḍya king was Jatēvama Sundara Pāṇḍya I. He subjugated the important South Indian feudatory families like the Yadavarayas, the Telugu Pallavas, the Yādavas one after the other.
The details of the Pandyan invasion and the role of the Telugu Cadas in this campaign are discussed in Chapter IV. The Pandyan forces headed by Jatavarma Sundara Pandya I, Bhuvanaikamitra Vira Pandya captured Nellore and killed Manumasiddhi III in the fierce engagement at Muttukur in A.D. 1263. His friends, the Kakatiyas, the Seunas and the Banas were routed. This resulted in the annexation of Telugu Coda dominions to the Pandya kingdom. Sundara Pandya appointed Tikka II son of Manumasiddhi III on the throne of Nellore, an ally of the Pandyas. Jatavarma Sundara Pandya I celebrated the victory by performing Virabhiseka at Nellore. Thus the Telugu Coda kingdom was reduced to vassalage by the Pandyas.

Telugu Cadas of Pottapi

Another branch of Telugu Cadas ruled Renadu for two centuries from Pottapi in Cuddapah district. They were first feudatories of the Imperial Colas and the Western Calukyas and were later conquered by the Kakatiyas.

The Konidena inscription of Op. Ilisiddhi II dated A.D. 1224 gives a complete genealogy of these
chiefs. Coda Bijjana alias Telugu Bijjana was born in the lineage of Karikāla.

Mahāmandalesvara Pinamaldeva and Rama Coda were the early rulers of this line. A series of kings Bettarasa (A.D. 1121-25) Vimalāditya (A.D. 1125), Traikyamalladeva (A.D. 1130), Mallideva, Madhurāntaka Pottapi Codaśiddhi, Somesvara and Mallideva III (A.D. 1157), Mallideva IV, Opillisiddhi (A.D. 1124) and Bhimadeva Keśavadeva ruled at Pottapi.

Mallideva IV, the younger brother of Madhurāntaka Pottapi Codaśiddhi, became the subordinate of Nellore Codas. During the reign of his predecessors there arose a clash between the Pottapi Coda dominions which were opposed by Somadeva and Mūla Somesvara at the confluence of the Penna and Bahu (Ceyyeru). The Pottapi Codas suffered a defeat and Nallasiddhi had appointed his men to govern the province. Malladeva bore the epithet of Pottapi Coda vamsa śīkhara, Inavamsākarta and Virodhiraja samharana. To him was born Opillisiddhi. Mallideva IV cannot be Mallideva of Peddacerukuru epigraph who was the son of Nanni Coda and whose ancestry differs from that of Mallideva.

His contemporaries among the Codas for Nellore were Madhurāntaka Pottapi Coda Siddhi (A.D. 1175-92) and
Nallasiddhi (A.D. 1187-1214). Nallasiddhi claims to have been ruling the Cuddapah tracts with capital at Vallur and levied tribute from Kāñchi by A.D. 1192.

Opilisiddhi (A.D. 1224): Mallideva IV was followed by Opilisiddhi who bore the titles Tenkana Gakravarti, Orayur/Puravarachisvara, Tenkanāditya Jagadobbaganda and Kirtināravāna. His Konidena epigraph dated A.D. 1224 states that he had conquered Kamaṇḍu and with the consent of Ganapatideva, he ruled Pakanadu 21,000, Velanadu and Kamaṇḍu.

Opilisiddhi ruled Velanadu, Pakanadu and Kamaṇḍu as the subordinates of Ganapatideva. It appears that after the death of Ballaya Coda of Konidena line since no successors of them were heard of, those regions would have been entrusted to Opilisiddhi by Ganapatideva. His titles Tenkanāditya, Tenkana Gakravarti were the hereditary titles borne by some of the Telugu Coda kings of Konidena. He must have assumed these titles after the annexation of Konidena kingdom.

His successors were Mahāmandalesvara Vallūru Rājarājadeva (A.D. 1230). Bhīmadeva Keśavadeva (A.D. 1231-38). The latter ruled as the subordinate of Kakati Ganapatideva since two of his records from Ponnur...
dated A.D. 1231 and 1233 record the gifts made for the merit of Gaṇapatideva mahārāja.

KAYASTHA CHIEFS

The Kayasthas were an important ruling family who held sway over a vast tract of land in Andhra from Panagal to Marjavadi. They ruled from the capital city of Vellur and Gandikota in Cuddapah district.

Origin

The records of Kayastha chiefs, the Kakatiyas and the Telugu Cōdas of Nellore provide data for the history of the Kayasthas. Regarding the origin of Kayasthas scholars are divided in their conclusions. A. Vaidehi states that they seem to have migrated from Bengal to Kalinga and other parts of Andhra in 11th century. N. Venkatarāmanāliah rejects the account of the local records that they were Voddes or the people of Odhra or Orissa. He pointed out that the names of the Kayastha ladies end in Bai (which was a prevalent practice in Maharashtra) like Kamalābāi, Candūbāi, Gangābāi etc. The Kayasthas were well known for their
proficiency in cavalry. They had the suffix śahini. Gangaya the first of the Kayasthas was the āśvasahini. They held the prasasti as ativismsahavarudha, praucharekha revanta which signify their specialisation in cavalry and warfare. About this time several chiefs migrated from Mahārāṣtra to Andhra. The Mahārāṣtras were called 'are' by the Telugu people during this period. 'Are' is the other form of ārya; the regions where these 'ares' settled was the 'are bhumi' or arevidu. Śrīsailam inscription of Prataparudra refers to 'are bhumi' in the interior of Andhra.105

Hence the Kayasthas were the immigrants from Mahārāṣtra who sought their fortunes in the troubled politics of Andhra.

P. V. P. Sastry, based on an unpublished inscription from Gityala in Nalgonda district held the view that the early known member of these chiefs was Dhamasa. They were originally stationed by Gana-patideva at Panagal as rulers of this region. Since they were highly specialised in warcraft and cavalry Ganapatideva brought them for training horses and building up a strong cavalry forces.

The genealogy of the Kayastha chiefs can be built-up with the help of Tripurāntakam and Satrasāla inscriptions
Gangayasahini: Gangayasahini was the founder of the Kayastha line. His earliest record from Gundlur dated A.D. 1239 mentions him as Gandapendaru Gangayasahini. The Satrasala inscription dated A.D. 1242 states that he was ruling over Eruva trisaptati with Kroccerla as the capital city. His another record from the same place dated A.D. 1244 refers to his brother in law Ambadeva I.
Gangayāsahinī's inscriptions from Nandalur and Durgi dated A.D. 1250 and 1251 refer to his minister Sarāṅganaṇaṭaka and his priest Nāmadeva pandita respectively. The Tripurāntakam inscription dated A.D. 1254 also refers to his priest Nāmadeva Pandita and undated inscription refers to his Guru Śānta Śiva desika to whom Gālamarti gāmpāpuram was given as gift by Gangayāsahinī. Another record from Tripurāntakam dated A.D. 1255 registers the grant of Pulacervu in Motṭāvādi for the merit of Gānapatiśeva maharāja and for himself. His last known record is dated A.D. 1257. It registers the gift of village Gāngavaram in Mulikināatisima and his wife Kamalābāī.

Gangayāsahinī bore the title arivīra brahmārakṣasa. His Tripurāntakam inscription dated A.D. 1250 refers to his other epithets like mahamandalēśvara, dāhatarāṇiyogādhīpata, anekadēśaṭhīpata, cāturvāma samuddharana, pāscimāravā Damodarasainya diṣṭapatta, ekāṅgavīra, viravatāra, atīvīsamahāyāṇūḥa, nayakaṇarayaṇa etc. It seems that Gangayāsahinī rose to prominence between A.D. 1244 and 1250.

Among the other mentioned epithets pāscimāravā Damora seinya diṣṭapatta deserve mention. Yasodadevi identifies Dāmodara with the Seuna king and explains that
Gangayasa’sahini led military expeditions to the west at the command of his master Gañapatideva and made Dāmodara of that region flee from the battle field.

The evidence is scanty to understand the correct nature of this epithet. While editing the Satrasāla inscription of Āmbara Kṣapāla, the Epigraphist opines that both these chiefs fought with the Western king on behalf of Kākati Gañapatideva and won the battle. N. Venkataramanaiah supports this theory. He states that Dāmodara who was vanquished by the Kāyastha chief, though not a Yādava king of Devagiri, might be a subordinate of Yādavas on the West. He further held the view that since Jannigadeva, Tripurāntaka and Āmbara II also held the same titles, they appear to be participants in this expedition. Tripurāntaka and Jannigadeva claimed themselves as the right and left shoulders of his uncle Gangayasa’sahini. It can be surmised that all the Kāyastha chiefs joined together to vanquish the Western king, Dāmodara.

The Tripurāntakam inscription of Nāmadeva Pandita dated A.D.1254 refers to the title of Gangayasa’sahini as Rakkasa ganga diśapatta. This title refers to the defeat of Nāyadeva alias Rakkasa Ganga a Vaiḍumba chief, the details of whom were discussed in Chapter IV. The inscriptions of
Janniga deva and Tripurari also refer to this campaign. After this conquest Gangayasahini was entrusted with the office of bahattaraniyogaśhipati and conferred on the rulership of the region extending from Panagal to Kolar in Mysore State (Marjavēdi).

After his victory over Rakkasa Ganga, Gangayasahini appears to have annexed large portions of Vaidumba kingdom for several Kayastha inscriptions are found in Mulikinādu and Marjavēdi. Over the rest of the Vaidumba kingdom, Somideva, successor of Rakkasa Ganga ruled as the subordinate of the Kayasthas. The last known record of Gangayasahini is from Gangavaram in Cuddapah district, dated A.D. 1257.

Janniga Deva: Gangayasahini was succeeded by his nephew Jannigadeva in A.D. 1258. Jannigadeva held the titles mavanāmkāra (the person dedicated to the service of his uncle), Paschimārasainya, Damodara digāpattā, Oddiraya abhimana curākāra, and Gaṇapatideva daksina bhujēdanda. The purport of the first two epithets has been discussed earlier. The meaning of Oddiraya abhimana curākāra deserves mention. Oddi means Oddhra. The contemporary Oddhra or Kalinga king was Vīra Narasimha. The Nandalur
and Tripurāntakam inscriptions dated A.D. 1259 and 1261 of Manumasiddhi III and pattasahini Boppaladeva refer to the Kalinga invasion. Perhaps Jannigadeva must have participated in the invasion of Ganapatideva.

Maidukur inscription of Jannigadeva dated A.D. 1259 refers to the invasion of Siddhayadeva, son of Kadamba king Bhimadeva. Jannigadeva joined the forces of the Telugu Castes at Muttukur in A.D. 1263 and suffered a defeat in the hands of Jatavarman Sundara Pandya I of the Pandyas.

Jannigadeva assisted Rudrama at the time of her succession to the throne. His Durgi inscription dated A.D. 1269 refers to Ganapatideva and Rudrama as pattodhati, i.e. yet to be coronated. The inscriptions from Poḷlapadu, Darsi taluk, dated A.D. 1270 and 1271 refer to Tripurāri as the subordinate of Kakati Rudrāma. He was succeeded by Tripurāri II.

INDULURI CHIEFS

The Sivayogasāra, a Telugu Saivite work written by Kolani Gaṇapati the last known member of Induluri chiefs form the main source for the study of these chiefs. They were Ārādhya-brahmanas of Kaundinya Panagāura.
was the lord of Indulur after which the family got its name. He is said to have migrated to Anumakonda. He had two sons viz., Pedamalla and Pinamalla, the ministers of Rudradeva. When the king shifted the capital to Orugallu Pedamalla was made the nayaka of his armies and Pinamalla the chief accountant. Pedamalla had two sons Soma mantri and Pedaganna.

Soma mantri is said to have led an expedition against the Eastern parts of Andhra viz., Gogulanadu and Kolanuvudu and beyond the River Godavari the two madiyas and 12 manniyas which were the Kalinga sima. The conquest of Kolanu region by defeating Kolanu Kesava had brought him glory and since then he was called Kolanu Soma.

He was appointed as the Governor of Kolanu and by Ganapatideva.

CALUKYAS OF VENGIL

A branch of the Calukyas exercised sway over a portion of Godavari district from Nidadavole and Tadikalapudi. Like the earlier Calukyas of Vengi they also claimed to have been the Ksatriyas of lunar race, Manamasa gotra and of the lineage of Hariti. They
acknowledged the suzerainty of the Galukyas of Pithāpuram and later of the Kaktiyas.

Vengiśvara (A.D. 1100) was the earliest member of this dynasty who is known only from the records of his successors. He was succeeded by his son Malla (A.D. 1127-38). He was associated with his son Gonka I in his administration. The records of Malla and Gonka are found in Draksārāma (A.D. 1127, 1149, 1177), Gaṇapavaram (A.D. 1174) and Undi (A.D. 1174). As their records suggest, they owed allegiance to the Galukyas of Pithāpuram. In the course of his reign Gonka evidently came into clash with Coda II of Velanādu. The former claims his overlordship over Bhattiprolu, satsahasrāvani. Probably he made an unsuccessful attempt in A.D. 1174 to conquer Velanādu region, South of the river Krishna, but was repulsed by Velanāti Coda II. The rule of the latter as seen from his records extended over coastal Andhra atleast from Draksārāma to Nellore. So it can be assumed that the expedition of Gonka did not yield any material benefits to the Galukyas.

Gonka was succeeded by his elder son Ayyapadeva (A.D. 1178-1193) who issued records from Tadikalapudi (A.D. 1141) and Bezwada (A.D. 1150) and Telikicerla (A.D. 1193). He was succeeded by his brother Mahādeva
(A.D. 1194-1230) who ruled Vengi from Tadikalapudi. His records are found at Tadikalapudi (A.D. 1154, 1204, 1208) and two from Bezawada, one dated A.D. 1230 and the other undated. He had an elaborate prasasti and his titles satsahasra vani vallabha and Siddhipuravaraadhishvara are interesting. The former might be a hereditary title held by his father Gonka I as mentioned above. It can also be interpreted in another way. Since the time of Rudradeva, the Kakatiyas had been making efforts to extend their sway over the coastal Andhra. They might have joined Rudra in his expeditions against Velanadu. The location of Mahadeva's records at Vijayawada suggest that he was on friendly terms with the Kakatiyas of Warangal.

The title Siddhipuravaraadhishvara deserves mention. Siddhipura can be identified with Siddhapuram in Tadepalligudem, West Godavari district approximately in Kolanu region. Probably he occupied Siddhipura or Siddhipuram in Kolanu region taking advantage of the confusion prevailing in the kingdom due to Kakatiya invasions under Ganapatideva.

Mahadeva was succeeded by his brother Ayyapadeva's son Gonka II (A.D. 1230-37). His records were found at Cebrolu (A.D. 1213) and Telikicera (A.D. 1230, 1235).
Mahadeva was succeeded by Ayyapadeva II, son of Mahadeva. His records are found at Yanamalakuduru (A.D. 1237), Bapatla, Trovagunta. He was succeeded by his son Guna Bayyanadeva (A.D. 1250-65). The frequent occurrence of the records of these chiefs in the Kakatiya dominions suggests the friendly alliance between them. He was succeeded by Mahadeva or Vignuvardhana (A.D. 1266-1300) and the relationship between two chiefs is not known. The latter ruled from Niravadyapuram or Nidadavole. His Palkol inscription dated A.D. 1266 refers to his son Indusekhara, grandson Virabhadra and his wife, Rudramba, evidently the daughter of Kakati Ganapatideva. This is confirmed by Kolanupaka, Palkol (A.D. 1298), Pasivemula (A.D. 1299) records. Ganapatideva contracted this alliance with the hope of consolidating Kakatiya dynasty in the Vengi region. This marriage alliance is confirmed by the Palkol and Pasivemula records.

Virabhadra's Juttiga inscription from Juttiga dated A.D. 1259 says that he acquired the rulership of the earth by marrying Rudramba.

Mahadeva II, the second son of Indusekhara appears to be the last king in the line of the Galukyas of Nidadavole. Afterwards it passed under the direct sway of the Kakatiyas.
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On the death of Galukya Gola emperor Rajaraja II in A.D. 1172, Mallapadeva, the son of Vijayaditya III of Beta Vijayaditya line of the Later Eastern Calukyan family, assisted independence and himself the master of Prolunadu, the region corresponding to Pithapuram and Kakinada taluks, of East Godavari district. But Prithwisvara having lost his hold on Valaṇāḍu appeared in Godavari district.
and attacked Mallapadeva. The latter appealed to Kākati Rudra for help as seen by the record of the latter dated in the 5th regnal year of Sarvalakṣārya Viṣṇuvardhana corresponding to A.D. 1185-86. The Calukyas of Vēṇgi also owed allegiance to the Gāluks of Pithapuram since some of the records of Gōṅka were dated in the regnal years of Sarvalakṣārya Viṣṇuvardhana. It is probable that Gōṅka of the Gāluks against Prithvisvara of Velanadu.


Yasodadevi confused Chebrolu in West Godavari district with that of the same name in the Guntur district where we found records of the Velanāti Gōḍeges and the Kākatiyās. This confusion led her to surmise that the Gāluks of Nīḍadavoḷe tried to expand into Velanadu kingdom which in fact was not possible, since it has already gone under the rule of the Kākatiyās (J.A.H.R.S., Vol. XXI., p. 71).


