Ganapatidēva, who had no male issues nominated his elder daughter Rudramadēvi as heir to the kingdom which she began to rule as co-regent from A.D. 1259-60 under the name of Rudramadēva Maharāja. Those were the days when the Kākatīya armies suffered a defeat in the battle-field of Muttukur at the hands of the Pāndyas. Although Ganapatidēva ultimately managed to repel the invasion which penetrated as far as the river Krishna, he had to forfeit his hold over the southern territories. This apparent weakness was misunderstood by some of the subordinates like Kāyasthas who tried to become independent. There are few inscriptions which state Ganapatidēva as the ruling king even after his retirement. One such record is of Jannigadēva dated Śaka 1191 at Duggi in the Palnad taluk of Guntur district, which states that Rudramadēvi was the Pattōḍhatī but not yet the queen. The term Pattōḍhatī is a scribal mistake for Patto-dhritī (Patta=royalty, ud-dhriti=chosen). This proves that Rudramadevi in A.D. 1269, was only the queen designate and not yet appointed sovereign. It is also evident that the old king was still alive. But the succession of a lady to the throne did not meet with the approval of some of her kinsmen and nobles. According to Pratāpacharitras, certain chiefs named Harihara and Murāridēva, Ganapatidēva's sons by other queens, revolted against Rudrama and have seized the capital. It may be true to some extent, as it was against the Hindu law for a lady to ascend the throne.
Harihara has been stated in the Tripurantakam inscription of Ganapati's sister Mailama, as one of the many brothers of Rudra and Mahadeva. The existence of Murāridēva as Ganapati's cousin or son is not known otherwise except in the literary work Siddhēśvaracharita. It is not improbable that some members of the royal family revolted against the queen. But she could manage to tide over the difficulty and seize the throne with the help of some loyal supporters, who put down the rebels. Among such loyal feudatories, mention must be made of the Kayastha chiefs Jannigadeva and his younger brother Tripurārī. The Velama chief Prasāditya, according to the chronicle, Velugōṭīvāriyaṁśāvalī, is said to have assumed the title Kākatīya-rāya-sthāpanāchārīya and Rāya-pitāmahākā. There are several inscriptive evidences to show that other chiefs like Ambadēva, Mahāpradhāna Kannanaṅgaṅa, Mahāpradhana Gaṅapatidēva Maharajulu, Mīśāṅka Mallikārjuna, Malayāla, Gundayanaṅga and Madayaṅga also bore titles like Rāya-sthāpanāchārīya, Śvaṅcārīha-ganda etc. The old king Gaṅapatidēva himself, did everything to see Rudramadevi firmly established on the throne during his last days.

**KINGDOM:**

Gaṅapatidēva's last days, as we have seen above, were marked by the Pandyan invasion over the southern territories of the Kākatīya kingdom. The inscription of Kopperuṅjiṅga, the Pandyan general, at Dakshārāmam and Tripurantakam, bear testimony to the fact that he had invaded the Telugu country;
but he suffered defeat at the hands of Ganapati and had to acknowledge his supremacy. Ganapati, however, treated him with consideration and honoured him by decorating him with the anklet of the heroes. Nevertheless, the Kakatiya monarch could not re-establish his authority over Nellore region, which as a consequence, remained under the Pandyar suzerainty, being ruled by the brothers of Vīra-Ganda Gopaḷa. Muliki-nādu and Marjavādi the Governance of which was entrusted to the Kayastha chief by Ganapatidēva were practically not under his control at the time of Rudramāmba's accession to the throne. The Ellareddipalle epigraph in the Cuddapah District, dated Prabhava in Saka 1189 states that the Vaidumba chief Bhujabala Vīranarayana Somēśvaradeva Mahārāja of Kalukada was at that time ruling Muliki-nādu 300, Honnavādi 90, Pendekallu 800 from the Kayastha capital Valluru Paṭṭana. Another epigraph at Chintalaputturu in the same district dated Vibhava, Ś.1190 A.D. 1268 refers to the rule of Mahāmandalesvara Murāri Kesavadeva Mahārāja and Somīdēva Mahārāja which makes it clear that the Kayastha chiefs in spite of the Kakatiya support lost their hold on those parts.

In the coastal tracts of the kingdom no trace of the Kakatiya rule is found in any place, until A.D. 1278-9. It is obvious that Kakatiya power suffered an eclipse in the Godavari region at least for a period of sixteen years after which some inscriptions with their reference to Rudramadēvi appear in Dakshārāmam4 dated Ś.1184 (A.D. 1262) mentions the name of
Narasimha-naradhina who in all probability was Narasimha I the Gajapati king of Orissa. His son and successor Bhānudēva I invaded Veṇgi in 6. 1196 and set up two inscriptions in Dakshārāmam. Rudrāmadēvi sent her army to the east under the commandership of Pōti Nāyaka and Prōli Nāyaka to check the advancement of the Gajapati armies who appear to have succeeded in repelling the enemies. The river Gōdāvari formed the boundary between the two kingdoms. Thus Rudrama's power was re-established in the coastal Andhra country which remained under the Kakatiyas till the end of the dynasty. In the Telinguṇa the northern parts were under the rule of the Yādava kings. The entire kingdom acquired by Ganapatiḍēva was thus not intact by the time Rudrama took the reins of the Government into her hands.

Soon after she consolidated her position, a serious threat to the capital Warangal came from the invasion of the Sūna king Mahadēva. It is stated in Mahadēva's inscriptions that he captured the ruler of the Telinguṇa country and his elephants. Hemādri the renowned theologist of the Yādava court states in his reputed work Vṛata-Khanda that his master Mahadēva was credited with the title 'Telinguṇa-śirah kamala-mūlot-patana' that is the remover of the head of the Telinguṇa. But a close examination of this title reveals that it was borne by Jaitugi I as well, who had really killed Rudra (or Mahadēva) in A.D. 1196 (or 1198). So far as Yādava Mahadēva is concerned the title may be taken as hereditary. In order to
enhance the greatness of his master, Hemadri attributed to him an exploit which actually belonged to his ancestor. But Mahadeva's invasion of the Kakatiya kingdom was a fact. According to the seventeenth century literary work Pratapacharitra, the Yadava king Mahadeva invaded the Kakatiya kingdom and laid siege to the capital Warangal. But queen Rudrama fought with him for fifteen days and destroyed three lakhs of the Seuna cavalry. Mahadeva was chased by the Kakatiya forces under the commandership of the queen herself up to the walls of Devagiri Fort. This victory of Rudrama was borne out by epigraphical evidence as well. An fragmentary inscription at Bidar fort gives a lengthy description of the Kakatiya kings Rudra, Mahadeva, Ganapatidēva who was still alive at that time and his daughter Rudrama. A subordinate of this queen named Bhairava of the Sinda family is introduced at the end of the existing portion. He is said to have accompanied Rudrama as a commander of her army in all her expeditions. The existence of this epigraph though fragmentary, in the southern territory of the Seuna kingdom, where no other Kakatiya record has been discovered so far, bears testimony to Rudramadevi's attack on the Yadava kingdom. The annexation by her the area under the Beḍadakoṭa (Bidar) to the Kakatiya kingdom indicates that the military enterprise undertaken by her was successful. Unwilling to record bluntly the discomfiture of his master, Hemadri glossed it over, by stating that his patron left Rudrama free, because of his reluctance to kill a woman. On the other hand Rudrama was the only Kakatiya ruler, who annexed portions of the
Yadava kingdom by establishing her power in their southern territory. Mahadeva sued for peace and agreed to pay Rudrama huge amounts of money and horses as war indemnity. It may further be noted that some Yadava chiefs of the royal family like Sārāṅgapāṇideva due to their differences with Mahadeva obtained asylum in the Andhra country and obtained fiefs by the grace of Rudrama. According to the recently discovered Alapadu Grant certain Yadava prince Yellaṇḍāva is said to have been born in the line Bhillama and Jaitugi and was married to a daughter of Kākatīya Rudrama. Hence it is clear that some members of the Yadava royal family have left their native country and settled in the Andhra country under the protection of Rudramadēvi.

RUDRAMA'S RAYA GAJA-KĒSARI TITLE:

Having thus proved herself to be a worthy daughter of a worthy father Rudramadēvi appropriated for herself Gaṇapatiḍēva's title Rāva-gaja-kēsari. To commemorate this remarkable victory over the Sūnas Rudrama constructed a beautiful Raṅga-mandapa to the family deity Svayambhūdeva now perceivable from the ruins in the fort. This writer has noticed an interesting motif carved on the brackets of the broken pillars of the mandapa which depicts the queen as warrior mounted on a lion holding a dagger and shield in two hands as shown on the plate. The elephant is represented by its trunk holding a lotus moulded upwards below the lion. This motif is significantly absent in the earlier Kākatīya temples at Palampet and Anumakonda. The
sculpture definitely represents Rudramadēvi with the title Nēya-raja-kōsari which we notice in the Bidar inscription cited above.

In the early period of Rudrama’s reign, the Kāyatḥa chief Jannigadeva was very loyal to the queen. From his inscription at Nandaluru in the Cuddapah district dated Ś.1186, A.D.1264, it is evident that the Pāṇḍyas were dislodged from that area by him on behalf of the Kākatīya queen. He was succeeded by his younger brother Tripurāntaka or Tripurārī who ruled for three years from A.D.1270 to 1272, as a subordinate of the Kākatīya queen. But his brother and successor, Ambadēva at the very outset of his career resolved to carve out an independent principality for himself. His constant engagement in warfare with his neighbours and his failure to mention his overlord in all his records indicate his defiant attitude towards the queen. His Tripurāntakam inscription dated Ś.1212 Vikṛiti (A.D.1290) gives an account of his victories over several māndalikas who were all subordinates of the Kākatīya queen. The same record mentions another group of kings like the Pāṇḍyas, Yādavas with whom he made friendship and obtained rewards from them in the form of titles, horses, elephants, jewels etc. The phrases Pāṇḍya-rajaṇya-priya-prasāhita-chanda-vātanda turaṇga-sārtha-virājamāna samposhita-saṅhārda (he whose friendship is nourished by the elephants and horses sent by the Pāṇḍya kings), Devagirāja-prasthārītā-prabhrita – māpi-kanaka bhūshana (he who adorned
with ornaments of gold and gems sent as gifts by the king of Devagiri) deserve particular mention in this connection.

The first enemy who he vanquished according to the Tripurantakam epigraph was a chief named Śrīpati Gaṇapati, who bore the title Rāya-sahasramalla. The chief was identical with Gurindala-Gaṇapati spoken of in the Nilagangavaram inscription of Ambadeva as one of the kings defeated by the latter. Gaṇapati was then ruling at Gurindala or Gurijala in the Guntur district obviously as vassal of Rudradeva Maharaja (Rudrabha). The circumstances under which he came into conflict with Ambadeva are not known. But he was certainly worsted in the battle in A.D.1273 and Ambadeva seized his possessions along with his title Rāya-sahasramalla. In this conflict Ambadeva seems to have fought with many of the Kakatiya queen's seventy-five navakas, whose heads he claims to have cut off in battle as indicated by the phrases panchadhika-saptati-kshitribhamaulīnvilūva-Ājau and Sarvān-Andhra-mahīpatinjēta raṃg-yaśō-lakṣāyanav etc. in the Tripurantakam inscription. Ambadeva next turned against the Kalukada chiefs Kēśavadēva and Sōmidēva and having vanquished them in battle together with their ally Allu Ganga, the Telugu Chola ruler of Gutti, won back from them all the Kayastha country including the capital Vallurupattana which had been in their possession ever since the Pāṇḍya invasion of A.D.1263. He made Vallurupattana his capital and strengthened Ghândikōṭa, a strong hill-fort on the bank of the river Pennar. Then he
proceeded against Manu-Mallideva of Eruva region and having killed him in the battle made himself master of his territories. Similarly, Pendekallu, a neighbouring region in Eruva, was also annexed to the Kayastha territory, by forming an alliance with the chief of the region named Bollaya to whose son Rajanna Ambadēva gave his daughter in marriage. These victories of Ambadēva brought him into conflict with almost all the Kākatīya subordinates whom the queen might have deputed to check his advance. But according to the inscription, Ambadēva vanquished all the kings of Andhra and acquired glory. According to his Attirala epigraph dated S.1209 (A.D. 1287), he ruled from his capital Vallūrupatana all the countries of Gandikōṭa, Mulikināḍu, Renāḍu, Pendekallu, Sakili, Eruva and Pottapināḍu. His authority in the west also extended as far as Jagatapi-Gutti or Gutti in the Anantapur District. Thus the whole of the south-west parts of the Kākatīya kingdom below the river Krishna turned the new part of independent state of Ambadeva. The death of Vijaya Gandagopala in or about 1279 offered an opportunity to Ambadeva to extend his sway in the east as far as Nellore. The Telugu Chola Chief Manuma Gandagopala who had been driven out of his kingdom on a former occasion by the deceased king, sought the help of Ambadeva. The Pāṇḍya general Kopperujinga who was also an ally of the Kākatīya queen was guarding the Nellore kingdom. Ambadeva's title Kādavarāya vidhvānsana in his Tripurantakam inscription suggests that he might have killed Kopperužinga alias Kādavarāya in a battle and
reinstated Manuma Gandagopala in the throne of Nellore, sometime before A.D. 1282 as known by the latter's inscription at Kodavaluru, dated in his third regnal year coupled with Saka year 1206 (A.D. 1284). Thus, Rudramadevi's authority in the whole of south beyond the river Krishna leaving some parts in the East of the present Guntur district suffered an eclipse temporarily. The Pandyas made fresh efforts to regain their lost fortunes in the southern Andhra country under the leadership of Jatavarman Sundara Pandya, Maravaram Sundara Pandya and Maravaram Kulaśekhara Pandya, who marched into Pottapināḍu in A.D. 1282-3, probably accompanied by Somideva and Kēsavadeva, the Vaidumba chiefs of Kalukada. Ambadeva collecting all his forces attacked the Pandyas and defeated them finally in about A.D. 1286.

RUDRAMADEVI'S DEATH:

Till now, we have described victories of Ambadeva and his acquisition of the vast areas of the Kakatiya kingdom. His Tripurāntaka inscription in Sanskrit verse referred to above is a historical document which for all purposes proclaims the sovereign power of Ambadeva, just like the Thousand Pillar Temple inscription of Rudradeva undoubtedly he asserted sovereignty in A.D. 1290. At this stage it is worth noting the hitherto unknown fact revealed by an epigraph recently discovered in the village Chandupatla, near Nalgonda datable to 27th November, A.D. 1289. It records the gift of some land to the god
Sōmanātha of the place by a bantu or warrior Puvvula Mummaḍi, for the merit of Kakati Rudrādevī and her general Mallikārjunana-yaka, both of them having attained Āiyaloka, that is died. Therefore it is explicit that Rudrādevī died just few days before the date of this record, i.e. November 1289. That Mallikārjunana-yaka was Rudrādevi's military general is evident from the Panugallu epigraph set up by his son Immaḍi Mallikārjunana-yaka in A.D. 1290, for the merit of Kumāra Rudradēva Mahārāja. Secondly, as the record states that, the queen and her general died at the same time, it may be quite possible that they were killed mercilessly by an enemy in their military camp, though not on the battle field. Rudrādevi at this time must have been very old, say about eighty years and one cannot easily expect her participating in a battle. However, being a valiant lady, in order to rouse inspiration among the soldiers, she might have accompanied the forces being guarded by the said general. The details of the event are not known at present. No external invasion of the Kakatiya kingdom is known to have taken place during this time. The only political disturbance perceivable in the kingdom at this time is that of Ambadeva, as can be understood from the language of his Tripurantakam record. It is quite possible that Rudrādevi, in spite of her old age, led the armies against Ambadeva and met with the fatal end along with her general Mallikārjunana-nayaka. Though not explicit the boastful praise of Ambadeva in that inscription sarvān Andhra-mahi-patin
raja-mukhe jata yeśo-lakshdvān, significantly indicates that he conquered all the kings of Andhra including the queen. In the same context he is also said to have deprived certain Mallikārjuna-pati of his seven limbs. Here seven limbs or sapt-aṇāas mean either the seven constituent parts of a kingdom namely svāmi, amātya, amhrit, kōśa, rāṣṭra, dūra and kala (king, minister, friend, treasury, territory, forts and forces). Thus Ambadeva killed the svāmini or queen of Mallikarjuna-pati. He could not boast himself in explicit terms that he killed the queen, because it amounts to the discredit of a warrior like Ambadeva that he killed an old woman. It is already said that Ambadeva got the full support of the Kākatiya enemies, the Seunas and the Pandyas.

Thus Rudramadevi's reign ended with a great rebellion in the kingdom in addition to the disgrace to the royal family.

PERSONALITY OF RUDRAMADEVI:

Though a woman she was undoubtedly one of the greatest of the rulers of the Andhra country. She took an active part in the government of the kingdom. Attired in male garments she daily presided over the durbar, gave interviews to foreigners, listened to the reports of the secret service, held consultations with her ministers, generals and other high dignitaries of state and advised all of them how they should act to promote the best interests of the state. On occasion of emergency she did not hesitate to take to the field in person to lead her troops against the enemy. She was a valiant and courageous
fighter with great abilities a general to lead her men in the war.

SUBORDINATES AND MINISTERS:

The Malāyala chiefs and the Ĉēcharlas who played an important part during the periods of Rudra and Ganapatideva have almost retired from active participation in the administration of the kingdom during Rudrama's reign. Among the new generals the Reddi chiefs of the Gona family and the Velama chiefs are worth mentioning. The Velama chief Prasāditya made his appearance for the first time during Rudramadevi's period. Of all the feudatories of Rudramadevi the Kāyasthas were powerful commanding the south-western region of the Kākatiya kingdom. Till Amadbēva came to power they remained quite loyal, and helped the sovereign in suppressing the enemies and in consolidating the queen's position on the throne. The title Rava-sthāpanāchārya associated with his name in some of his inscriptions probably refers to his loyal services to the queen before he asserted his independence. But the circumstances which forced him to rebel against the queen and assert his independence still remain obscure. The Kshatriya families like the Kona Haihayas and the Chālukyas ruling in the Vēṅgi country do not seem to have accepted the overlordship of the Kākatiya queen. The total absence of any Kākatiya records between A.D. 1262 and 1278 in Vēṅgi lends colour to the belief that during this period Rudramadēvi had lost control over this region and the various Kshatriya families were exercising independent
authority. The Nidadavolu branch of the Eastern Chalukyas was related to the Kākatīyas as Rudramadēvi's husband Virābhadrā hailed from that family. Few records in the Tanuku and Narasapur taluks of the West Godavari district refer to the gifts by Vishnu, the minister of Virābhadrā of the Chalukya family. Several families of Āre or Mahārāṣṭra descent appear to have migrated into the Telugu country from the western Deccan and to have settled in the hilly tracts of the Śrīśaila mountains which came to be known subsequently as Āre-bhūmi or Āre-vīḍu, the country or habitat of the Āres. Vanaga, son of Dāvula, who flourished in the time of Gaṇapati-dēva took part in most of his battles. Among such Āre vassals of Rudramadēvi Sāraṅgāpāṇidēva, the son of the Yādava king Singhana of Dēvagiri was the most important of all. Another chief of this Āre descent was Rāṇaka Gōpadēvarāja mentioned in the Gundalapadu inscription of Palnad taluk in the Guntur district, dated S.1195 (A.D. 1273); he held the post of commander in the royal army. Tāta Pinnama, the progenitor of the later Ārevidū chiefs of the Vijayāngar period, was in all probability a dependent of Kumāra Rudradēva. According to the recently discovered Bidar inscription, a subordinate king named Bhāirava, son of Maila of Sinda lineage, is said to have assisted the queen by securing victories in all her military enterprises over Vēṅgi, Drāvidā and the country of the Yādava kings. The Viriyāla chief, Sura, known from the Koṭāgiri plates and the chiefs of the Cheraku family having fiefs in the northern and
southern parts of the Kākatiya territory respectively continued to be hereditary loyal samantas and rendered valuable service by holding the posts of commanders (Sanadhipati) of the queen's armies. Several maha-pradhanas (Ministers) of Rudramadevi and Kumara Rudradeva make their appearance in the records of her reign. Mahapradhana Induluri Annayadeva, son of Gannaya, deserve mention first, as being related to the royal family. Next in importance was Mahapradhana Ponkala Mallaya Preggada the mahattara-nyōgādhipati of the queen. It may be noted that he was the first minister to hold this office subsequent to the death of Gandapendara Gangaya-sāhini in A.D. 1258-9.

RUDRAMADEVI'S FAMILY:

As already said, Rudramadevi was married to a Chalukya Prince named ViRabhadrā son of Indusekhara of Nidadavolu. She had only three daughters Mummadamma, Rudrama, and Ruyyama. The eldest is married to a Kākatiya prince named Mahadeva, the second daughter to a Yadava prince Ellanadēva and the last to the Induluri chief Annaya. Her grandson, Mummadamma's son Kumārarudra or Prataparudra succeeded her to the throne.
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