CHAPTER IX

FEUDATORY FAMILIES AND SUBORDINATE OFFICERS
Of the many subordinate families of the Kākatīyas, the Recherla Chiefs deserve particular mention. They were Reddis by caste and distinguishable from the other family of the same name belonging to the Velama chiefs. The former name seems to have originated from the village Recheruvula, whereas the latter from the founder of the family Rēchadi and whence Rēchadla. The Palampet inscription of Rudrireddi dated A.D. 1213, furnishes a lengthy account of these chiefs. They faithfully served the Kākatīyas for many generations as military commanders. According to the said record their account begins with Bramma-śēnānī. He is stated to have seized Kaṅchīpura and secured the goddess of victory to his Kākatīya master, who is identified with Bēta I, the occasion being the Chālukya invasion of Kaṅchī by Āhavamalla Sāmēśvara I in A.D. 1052. His son was Kāta-śēnāpati, whose son was Kāma who served Prōla II, as the commander of his armies. Gunda of Manthena is stated to have been beheaded by this general. His son was again Kāta to whom was born Rudra-śēnāpati, who set up the inscription to record the construction of a temple to the god Rudrēśvara at Oruṅgallu and the gift of villages to the same by him. Rudra-śēnānī in the same record is stated to have rescued the goddess of fortune of the Kākatīyas when she set her foot on the thorns which statement indicates the misfortune in their conflict with the Sēna kings in the last decade of the twelfth century. The two successive calamities which resulted in the death of the Kākatīya monarchs Rudradēva and
Mahādeva in A.D. 1195 and 1198 respectively at the hands of the Yadava king Jaitugi endangered the very existence of the kingdom. Added to this, some internal troubles also seem to have cropped up and stood against the accession of Gaṇapatidēva. But for Recharla Rudra and his followers like Malyāla Chaunda-senāpati, Gaṇapatidēva might not have acceded to the throne. In recognition of his services, the king conferred on him the position of māndalika along with the insignia like throne, a pair of chauries etc. One of the enemies vanquished by this chief was Nāgarirāja, a later member of the Mudugonda Chālukya family. It seems that Recherla Rudra having driven away these chiefs from the Bhradrachalam region otherwise known as Visuru-nādu annexed it to the Kākatiya kingdom, in the early part of the thirteenth century. His titles Kākatiya-samārtha and Kākatiya-rājya-bhāradhaurēya mentioned in his minister Rājanayaka's Dakshiramam and Upparapalli epigraphs² are also worth noting as they indicate that this general saved the Kākatiya kingdom from disintegration at the time of Gaṇapatidēva's accession.

The Dīcchakunta epigraph mentions māndalika Rudrreddi and his son Katireddi, whereas the Elkurti inscription mentions Rudra senāpati and his son Lōkireddi and Gaṇapatireddi. Both these records belong to the period of Gaṇapatidēva. Thus, if māndalika Rudrreddi of Dīcchakunta record and Rudrasenāpati of Elkurti epigraph are identical, we have to believe, that Rudra senāpati had three sons, Kāta, Lōka and Gaṇapati.
Another branch of the same Reeharla family of generals is known to be hailing from Pillalamarri and Nāgulapādu in the Suryapet taluk of Nalgonda district. Bamma-śeṇapati is stated to be the early member of that family also. Muochha-śeṇapati and his son Kāta and grandson Nāma are mentioned later. Nāma-śeṇapati was the general in the service of Gaṇapatidēva and must be a contemporary of Rudra-śeṇāṇi of the collateral branch. Their political activities are not known from their records. However, their importance in the military endeavour of Prōla II, Rudra and Gaṇapatidēva was borne out by the eulogy contained in their several records. This family continued to be in the service of the Kākatīyas even later than Gaṇapatidēva's reign but with less prominence.

Construction of temples and tanks was another creditable contribution of these chiefs. The famous Ramappa temple and the great tank in its vicinity were constructed by Rudrireddi as stated in his inscription dated Ś.1135, A.D.1213. Besides this great Ramappa temple he also constructed some more temples at Machapuram and other places which are no more extant. The dilapidated temple at Ghanaapur in the same region is another example of Rudra-śeṇapati's great deeds. Some of the Pillalamarri temples of the same period were built by Nāmi-reddi in the year A.D.1195 and perhaps finished later during the time of Gaṇapatidēva. A tank named Nāmasemudra is also caused to be dug by the same general at that place. But the famous Nāmesvara temple was built and endowed with two tanks and lands by him in A.D.1202. Similarly Ḥvakkasāṇi of the same family built some temples and made some endowments to the same. Some later members
of this family settled at Nāgulapādu in the same taluk and constructed temples and tanks there also. Thus these chiefs of the Rēcharla family, besides their military activities strove hard for the promotion of structural activities and other deeds like reclamation of lands by digging irrigational tanks. What structural remains now extant in the name of Kākatīya art, leaving the Thousand Pillar temple at Anumakonda, are in fact the constructions of these Rēcharla generals.

Of these two branches of the Rēcharla family, only the Kikurtī branch of Rudra-sānāpati is credited with the distinction of māndalika status as noticed in his Palampet record and one of the Dīchakunta epigraphs whereas the Pillalamārī branch is nowhere noticed to have possessed sāmanta or māndalika epithets.

11) THE VIRIYĀLA CHIEFS;

These chiefs were the earliest associates with the Kākatīyas even before the latter asserted sovereignty. If we have to believe that narration of the Telugu chronicle Siddheśvara charitra, Kākatīya Chief Bēta I in his early days was assisted by his aunt Kuntalādevī in regaining his fief. The same narration, of course, slightly modified, occurs in the Gudur inscription of A.D. 1124. Piecing these two bits of information together it is possible to believe that both Kākatīya and Viriyyāla families had matrimonial relations with each other in those early days. Viriyyāla Eraa, from the Gudur epigraph is known to be in the service of Bōṭṭu Bēta of the Mudugonda.
Chalukya family whom he reinstated on the throne of Koravi whereas his wife Kamavasani helped the young Kakatiya chief Garuda Beta (Beta I) in acquiring probably Anumakonda-vishaya as fief from the Chalukya king. From the same source it is known that Erra had a son named Sura whose son and grandson were Beta and Malla respectively, the last named being the donor of the village Gudur to the god Mallēvara installed by him in A.D. 1124. Our next source of information regarding these chiefs is the Katakuru epigraph which begins with the account of certain Sura of this family who is stated to have rendered military help to Kakatiya Rudradeva in defeating Bhima most likely the Chōda chief of the Kanduru family. This event as we know from other sources, occurred some time after A.D. 1157, the date of Bhima Chōda's Kistapuram epigraph. Sura had three sons Prōla, Malla and Beta and the last had four sons named Sura, Malla, Prōla and Komma. This Sura is stated to have built a temple for the god Śiva and a tank at Ayyanapura. The second of the four brothers, that is Malla had a son called Amnaya whose daughter Mailama was given in marriage to Malyāla Chaunda-senāpati of Kondaparti. In the same generation as that of Mailama perhaps there is another member of the Viriyāla family named Rudra who according to the Sambhunigudi epigraph is known to have made a gift of lamp to the god Svayambhūdeva in the year A.D. 1245. The next record of these Chiefs is the Kotagiri copper plates of Viriyāla Sura son of Ganapati and grandson of Rudra, dated A.D. 1273. Here Rudra the grandfather of Sura the
donor of this grant can be identified with Rudra of the Sambhunigudi epigraph. Thus we can trace the family from the time of Kakatiya Garuda Beta of Beta II (A.D. 1000) and continuing up to the time of Rudramadēvi. However, owing to the similarity of the names and the scanty information furnished in the records it is not possible to formulate a continuous genealogy of these chiefs. These chiefs were designated as sāmanta-nṛpās whose loyalty to the Kakatiyas is extolled at length in the said Koṭagiri plates. Their participation in all the military undertakings of the Kakatiyas is borne out by several records. The part played by these chiefs in establishing the Kakatiyas and the growth of their kingdom in the early days was by no means insignificant.
The following members of the Viriyāla family are represented in the

1) Guduru epigraph

Durjaya family
  
Poranti Venna
  
Erra
  
Viriyāla Bhima
  
Erra m. Kamavasāni

who helped Boṭtu Bēta who helped Kācatiya Garuḍa Bēta
of the Mudugonda (Beta II)
Chālukya family

  Sūra He also helped Kācatiya Bēta II
  His relation with above is not stated
  Bēta
  Mallā (A.D.1134)

2) Kātaluru inscription:

Viriyāla Sūra (Helped Bēta II) in about A.D.1020

  Prōla
  MALLA
  BEṬA M. BEJJANĀMBĀ

        Sūra
        MALLA
        PROLA
         Bēta
          MALLA
           PRōLA
            KOMMA

Annaya m. AITAMĀMBĀ

Mailamāmā m. Malyāla Chaunda (C. A.D.1200)

3) Kotāsiri copper plates:

Viriyāla Rudra

  | Ganapati
  | Sūra (A.D.1273)
iii) THE MALVILA CHIEFS:

These chiefs were represented mainly by the Kondiparti records and the Katakuru epigraph of Viriyala Mailama wife of Malyala Chaunda-senapati. A later chief named Gundaya, probably of the same family, is noted in the Bothpur inscription, in the Mahbubnagar district. Like the Kākatīyas and the Viriyālas these chiefs also claim to have been born in the line of Durjaya. According to the genealogies furnished in the Kondiparti inscription of Chaunda-senapati, Dannaya-mantrin is the known earliest member of this family of generals. He is stated to have been the lord of the town Malyala. But they are not properly identifiable at present. Dama's son was Sabba-senapati whose son was again Kāta who was the commander of the armies of Kākatīya Rudrādeva. During the latter's campaign to the coastal Andhradesa Kāta took an active part in capturing Dāmalakōta or Dharaṇikōta, in recognition of which the king conferred on him the title Kota-gelpaṭa (the conqueror of Kota). Subsequently he was made the minister also. Pōla and Chaunda were the two sons of Kāta. The latter was the commander-in-chief of the Kākatīya armies in the early years of Gaṇapatiśevas reign. The credit of subjugating the coastal Andhra, particularly the defeat of Prithvīśvara, the Velanāṭi chief who was holding sway over the entire coastal districts at that time, according to the Kondiparti record goes by all means to the famous general Chaunda. No doubt several other generals and subordinate chiefs of that period claim for themselves
the title of Prithvīśvara-sīrah-kanduka-kriśa-vināda, the player with the ball of Prithvīśvara's head. But Malyāla Chaunda was described in the record to be holding the post of the commander-in-chief of the Kākatīya armies whereas all other chiefs were mere participants in that engagement which took place some time between A.D. 1203-1206. Prithvīśvara was not a small king. During the last part of the twelfth century when the Imperial Cholas have almost retired from Vesāṅgi politics, it was the Velanāti chief Rājendra Chōda II who rose upto power among the mandalika chiefs of the coastal Andhra and held sway all over the region from Sīmchachalam in the North to Nellore in the South. Prithvīśvara who came to power in about A.D.1185, inherited the vast region of his grandfather and stood the main obstacle in the way of the Kākatīyas in the expansion of their kingdom in the East. Rudra in the last years of his reign could succeed in paving the way to some extent and subjugated the Kōta chiefs. But the major task of reducing the Velanāti Chief Prithvīśvara remained for Ganaṭaṭiḍēva. Soon after his accession he despatched an army with Malyāla Chaunda at its head. The able commander proceeded to Dvīpa, that is Divi the island province of the Velanāti kingdom where Prithvīśvara, leaving his ancient capital Chandavolu, retired for safety. The island was captured and Prithvīśvara was driven out. The treasures of the enemy were plundered and presented to the king Ganaṭaṭiḍēva, who being pleased with the valourous deed of Chaunda conferred on him the titles Divī-chūrakāra and Dvīpi-vaṭāka (the plunderer of
the dvipā or island. To commemorate his great victory Chaunda built a temple to the god ChaundESA at Kondaparti in the Śaka year 1125.

Of the later generation of the Malyāla family we have some records of Gunda-senapati and his wife Kuppāmbika, at Bothpur in the Mahbubnagar district. The relation of Gunda with Chaunda of the Kondiparti inscription is not known. It is also unknown how this branch of the family came to Bothpur leaving their ancestral home at Kondiparti near Warangal. About the details of his military deeds we are not told in the records. He served both Ganapatidēva and Rudramadēvi and seems to have died sometime before A.D. 1277 the date of his wife Kuppāmbika's inscription, recording some lands for his merit. She is said to be the daughter of Buddhaya of the Gona family the renowned author of the Ranganātha Rāmāyana. A noteworthy feature of Gundaya and his wife Kuppāmbika is their patronage to men of letters some of whom were qualified as ghata-sāsins, the professors in a ghatika or an institution for higher education in various Āstras, appear as donees in their records. The composer of these records himself named Iśvara-sūri, son of Mayūrabhatopādhyāya was an eminant scholar in various branches of learning like Vyākarana, tarka, Vedas and a poet of great ability as indicated by the ornate style of his writing.
iv) THE NATAVADI CHIEFS:

This family of chiefs was noticed to be a subordinate family serving under the Western Chālukyas. Their earliest record is found in Narasampet in Warangal district and is dated A.D.1101. It registers a grant of the village, named Indrapure to a brāhmaṇa sabhā, a self administering body, by Buddha-raja, of the Natavādi family. His son was Duggabhupala who is represented by an epigraph of A.D.1104, found at Nidigonda in the Warangal district. In both the records they are stated to be the subordinate of the Chālukyas. In the former record they are stated as the lords of Madapallipuram. From other sources it is believed that Natavādi is a territorial division comprising the present Nandigram taluk of the Krishna district and Madapalli, a village near Madhira which is supposed to be their original town. But surprisingly, their records are generally found in the Warangal district. They were having marital relations with the Kakatiyas for more than one generation. Kakati Mahādeva's mother Muppamāmbā was the sister of the Natavādi chief Durga son of Bēta. Mahādeva's two daughters Mailama and Kundama were given in marriage to Natavādi Rudra grandson of Durga and son of Buddha. It is stated in the Bayyaram tank inscription of Mailama that both the families belong to the same caste, which gives rise to the suspicion that both the families might have come to the Telugu country during the time of the Rāṣṭrakūtas. It seems that Mahādeva's two daughters Kundāma and Mailama were by two
different mothers, Mailama being the own sister of Ganapatideva whereas Kundama was his step-sister. Mailamāṁba had her fief in the Bayyaram region including Inugurti where we notice several inscriptions of her. Kundamāṁba was offered Nidigonda, Kundavaram and other places in Jangaon taluk and in Chennur taluk on the Godavari bank. Some more records of Mailama and her sons are noticed in the Tripurantakam temple. But the problem remains why they were called the Natavādi chiefs when we do not notice any inscription of either early or later period in the present Nandigama taluk, the well known Natavādi region. Perhaps they might have originally stationed by the Rashtrakuta kings in that region and latter shifted to Telengāna.

v) THE CHERAKU CHIEFS:

Similar to the names of other families of chiefs this family also got its name after the small town Cheraku, originally consisting twelve villages and situated in the Eruva region. Whether the said region extended on both sides of the river Krishna or only on the southern side of it is doubtful. It is stated in the Jammaluru epigraph of the Charaku chiefs, that Eruva Bhima a Telugu Chōḍa chief granted the lordship of Cheraku together with its twelve constituent villages in Eruva-mandala to an early member named Kāta owing to which they acquired the family name Cheraku. According to the Vollala inscription of Mallikārjuna Chōḍa, his father and great grandfather were named Bhima-Chōḍa and were ruling
Panugallu-raja in the Nalgonda district. Obviously one of these Bhīmas must have conferred Cheraku-12 on Kata. The family seems to be of the Reddi caste as indicated by the names like Bollaya-reddi, Visvanāthareddi of the later generation. Kāṭa, the earliest Cheraku-prabhu (lord) had three sons Keta, Sūra and Bolla of whom the eldest had four sons named Kāṭu (II), Māra Erṛa and again Erṛa. These brothers according to the same epigraph rendered military assistance to Kakati Rudradeva in his conflict with the Chōda chiefs, their erstwhile masters. Thus they changed their loyalty from Chōda chiefs to the rising Kākatiyas, who made them the hereditary mahā-sāmantas with the hill tracts of the present Acchampet taluk. From the language of the Jammuluru record it is known that Kakati Rudra could achieve his victory over Chōda Bhīma and Udaya through these chiefs only. As a mark of his gratitude, Rudra elevated their position to the rank of Mahā-sāmantas. Kāṭa the eldest of the four brothers had three sons Keta, Māra and Bolla. The last named chief is said to have served in succession, the Kākatiya kings Rudra, Mahadeva and Gaṇapati who favoured him with the lordship of many regions. He had four sons named Gaṇapati, Viśvanātha, Keta and Immadi Viśvanātha. In the hill tract of Amarabad in Acchampet taluk, we notice some inscriptions of these chiefs particularly of the later generations. Some members of the family are noticed in the records found on the other side of the river Krishna, in the Nandikotkuru taluk of the Kurnool district. It is therefore believed that they were
entrusted with the administration of that region also during the times of Ganapatidēva and his successors.

In all the military undertakings of the Kākatiya kings their participation was by all accounts accompanied by creditable achievements. They proved themselves to be the most trustworthy subordinates and generals. After the accession of Pratāparudra in A.D. 1289-90 Cheraku Rājarudra son of Vēluri Bollaya issued a copper plate charter granting the village of Goravankapalli to certain brāhmaṇas who performed the obsequies at Gaya for his deceased father. Bollaya therefore died some time before A.D. 1293, September 9, the date of that record.13

Basing on the statement of Kāyastha Ambadeva's Tripuran-takam inscription14 dated A.D. 1290, that he bestowed the hand of his daughter to Rājanna son of Bolaṇapati along with the town Nadapura and its surroundings as dowry, some scholars identified the said Bolaṇa and his son Rājanna with the Cheraku chief's Veluri Bollaya and his son Rājarudra. There arises a serious objection to their view, viz. the age long loyalty of the Cheraku family is to be believed to have been at stake and as a consequence the members of the family are to be branded as traitors, because the conflict between the Kākatiya's and Ambadeva which resulted in the death of queen Rudramadēvi is not a trifling event to be condoned. But the Goravankapalli grant issued by Rājarudra in A.D. 1293 and the Kurella grant15 issued by the same chief in A.D. 1295 declare in unmistakable terms that Rājarudra was showing undiminished loyalty to Pratāparudra. Had it been otherwise, the latter would not have pardoned and
retained him in the same subordinate position. There are only few subordinates of the Kakatiya kings who were empowered with the authority of issuing copper plate grants. We notice Viriyāla Rudra, Yādava Ellāṇa and the present Rājarudra are among those who issued copper plate grants and village grants. Rājarudra's loyalty therefore, is unquestionable. Then, what about Ambedāva's Tripurantakam record? It is doubtful whether that Bolayapati and Rajanna of that record are identical with the Cheraku chiefs Bollaya and his son Rājanā alīsam Rajaruḍa. Further Bolayapati in the same record is stated to have performed sacrifices with lavish ḫakṣīṇas. Unless he happens to be a brahmana or Kshatriya he cannot perform sacrifices. Taking Ambedāva's daughter as wife is purely on political reasons but not based on caste. The Cheraku chief Rājanama who is unmistakably a reddi chief need not be mistaken as traitor until at least we get further evidence in the regard. vi) THE KOTA CHIEFS:

These chiefs come under the class of relatives of the Kakatiyas. Dhānyakāṭaka or Dharani-kōṭa near Amarāvati was their capital after which they got their family name. Some stone inscriptions of these chiefs are noticed in the Amarēśvara temple at Amaravati and in the Rāmalingēśvara temple at Velpuru not far from the former. Although they are stylistically of much literary value, these records furnish little or no historical information excepting some genealogical account. Their prāśasti contains the titles parabhala-sādhaka, pratāpa-lakāśvara, Kaligalamogadakai, Rāvarigīvakai, gandaraganda,
gandabherunda, jagamechchuganda which have no special significance. They are said to have been the lords of the six-thousand country (shat-sahasravani-vallabha) on the southern bank of the Krishna, which they obtained through the favour of Trinayana-Pallava. The Yenamadala inscription of Ganapamba datable to A.D. 1250 mentions some members of the family namely Bhima I, Keta I, Bhima II and Keta II. His son was Rudra whose son Beta was the husband of the Kakatiya princes Ganapamba. A copper plate inscription of the same queen is recently discovered in Palnadu taluk which registers the grant of village named Mogalutla in A.D. 1218 by which time probably she lost her husband because it records the grant of that village to a brāhmaṇa who performed Gaya-śraddha for her husband. The Edavalli copper plate grant dated S.1262 furnishes a lengthy genealogy of these chiefs which in addition to the above mentioned members includes Keta II's other son Bhima III, his son Keta III who married Bayyala-mahādevi daughter of the Natavādi chief Rudra. To this couple were born two sons Ganapatidevaraja and Bhima IV. It seems, that these chiefs were first the enemies of the Chālukya-Chōda sovereigns under whose reign the Telugu country was divided into several mandalas or principalities. Some of those mandalas were attached to Chalukya-Chōda kings whereas others were influenced by the rising Kākatiya power. To this latter class belong the Kōta Chiefs. Their inter-marriages with the Kākatiyas and the Velanādu chief indicate that they were originally allied to the Chālukya Chōda.
sovereigns and later changed their allegiance to the Kākatiyas. Bayyalamahadevi, the queen of Manma Kēta (Kēta III) was the daughter of Natavādi Rudra and his wife Mailambā, the sister of Kākatiya Gaṇapatidēva. The following genealogy of these chiefs can be constructed according to their records.

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Bhīma I
Kēta I
Bhīma II = m. Sabbāmbika, sister of Gonka III of Velanādu

Chōdārāja
Kēta II (Ś.1104-about 1131)

Rudra

Bhīma III = Sabbāmbā

Kēta III
Mama-Kēta = Bayyalamahādēvi (Ś.1156-1162) d.o. Natavādi Rudra

Ganapatidēva (Ś.1180) m. Somaladevi (Ś.1187)

Bhīma IV

(This chief seems to have died even before A.D. 1218 the date of the Mogalutla grant of Gaṇapāmbā.)
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Of their several titles noticed above, Jagamechchuganda and Gandabhērunda are important. The former seems to have been acquired by Kēta II, who was the most powerful chief of the family and who perpetuated the same by naming a village Jagamechchugandapuram after that title. The latter title namely Gandabhērunda, the fabulous bird of two heads was adopted by these chiefs as their royal crest as we notice it on
the seals of the Edavalli plates and the recently discovered Mogalutla grant.

During Kakati Rudradeva's invasion on the coastal region, his first attack was on these chiefs which was successfully effected by the Malyāla chief Chaundā-senāni in A.D. 1185 or so. Among his other titles, Kotagelāpāta significantly indicates this victorious campaign of Rudradēva. Most likely this might have taken place during his march to the Palnadu, the principality of the warring Haihaya Chiefs. Since then the Kōṭa principality came under the Kākatīya sovereignty.

vii) THE KĀYASTHA CHIEFS:

Of all the Kākatiya subordinates, the Kāyasthas were the most powerful. It is believed that these chiefs originally belonged to a class of warriors of Western India. This view has been further supported by an inscription recently discovered in Chityala village in the Nalgonda district. Accordingly, an early member of the family named Dhamasa migrated from Somanāth in Gujarat and joined in the military service of the Kākatīya king Gaṇapatidēva. They were originally stationed by the king at Panugallu as the governors of that part of the kingdom. Horsemanship and command of the cavalry were their specialized branches of war craft and most likely that Gaṇapatidēva brought them on for the particular purpose of training his horses and build up of the cavalry force.
Five chiefs of this family are known to have ruled some parts of the Kurnool Cuddapah districts of the Kakatiya kingdom. Gaṅgaya-śāhini (Gaṅgaya, the commander of the cavalry) was the earliest member who became popular in the service of Gaṇapatidēva. His earliest inscription found in Gundluru, Palnadu taluk of Guntur district dated in A.D. 1239 attributes him with the title Gandapendāra. Another record of the same chief dated A.D. 1242 states him to be ruling over Ēruva-73 region with Kroccherla as capital as a subordinate under Gaṇapatidēva. His Tripurantakam inscription dated (A.D. 1260 attributes him to be the chief of 72 niyogas i.e. the chief of the seventy two administrative branches of the Kakatiya kingdom. It is therefore, evident that by this time Gaṅgaya-śāhini rose to the prominence of Mahāmandalēśvara and became the ruler of a large region extending from Panugallu in the Nalgonda district to Valluru in the Cuddapah district. The unique title "Paśchima-rāya-Dāmōdara-disāpatta" borne first by this chief and later by his successors is quite meaningful in the sense that it indicates that Gaṅgayasāhini led a military expedition to the west at the command of his master Gaṇapatidēva and made Dāmōdara, the king of that region flee from a battle. The identity of this king Dāmōdara of the west is rather difficult. To the West of the Kakatiya kingdom lies the Sēuṇa territory and the mutual enmity between the rulers of the two regions was a longstanding one. The Sēuṇa king at this time that is 6.1172, A.D. 1250 the date of the Tripurantakam record wherein the title Paśchimāraya Dāmōdara-
disāpatta is first noticed, was Kannara who ruled from A.D.1147 to 1261. There is no wonder, if at the command of Kakatiya Ganapatideva, the Kayastha chief Gangaya-sāhini led an expedition into the Seuna kingdom in the west and made its king Kannara or Dāmōdara flee from the battle that ensued. However, the details of such conflict if any, are not known at present. Gangaya's brother-in-law Ambadeva I and the latter's three sons Jannigadeva, Tripurāri I and Ambadeva II who also bear this title might have taken part in this military campaign. It is likely that the Seuna king Kannara encroached on the Kakatiya territory and was repelled by the Kakatiya general as suggested by the word disāpatta (i.e. who made the enemy flee). In recognition to this great military adventure, Ganapatideva elevated Gangaya-sāhini's position as Mahāmāndalēvara and honoured him with several titles including 'that of the famous Chālamartiganda as noticed in the Durgi inscription of A.D.1251. He was also made the head of the seventy-two branches of administration of the kingdom (kāattara-nīvār-ādhipati).

Gangaya-sāhini participated in several other battles on behalf of the king, of which the important was his encounter with the Vaidumba chief Rayadēva alias Rakkasagaṅga in A.D.1254. This Vaidumba chief was ruling Marjawaḍi and Pottapināḍu regions, that is the present eastern part of Cuddapah district and the western part of the Nellore district. During this conflict Manumasiddhi II the Telugu Chōḍa king of Nellore sent his armies to assist the Kayastha chief against the Vaidumba king Rakkasagaṅga. After this the Kayastha chiefs became the Kakatiya subordinates ruling Marjavāḍi, Eruva, Pallināḍu and
other regions in the neighbourhood with their capital at Valluru in the Cuddapah district.

The illustrious career of Gangayāsāhīnī ended in A.D. 1258 and as he had no sons his sister's eldest son Janārdana or Jannigadēva succeeded him. He was also a warrior of great valour and took part in the king's eastern expedition and the war on the Pāṇḍyaś that took place at Muttukuru in the Nellore region. His attack on the Pallava Chief Siddayaḍēva Mahārāja of Kāṇchi at Sōmasila on the bank of Pinākīni is described at length in the Mydukuru inscription. Jannigadeva was credited in his Karempudi inscription with the title Gaṇapatidēva-dakshina-bhujadanda i.e. the right hand of Gaṇapatidēva.

Jannigadēva ruled upto A.D. 1268 and was succeeded by his younger brother Tripurāri I. After a short rule of six years he died in A.D. 1274. His younger brother Ambadeva came to power. He was the most illustrious and powerful king of the family. He was responsible for two noteworthy events that took place in the whole history of the Kākatiyas. One was, he defied the authority of the Kākatiya queen Rudramadevi and proclaimed himself sovereign king of Mārjavāḍi and other regions with Gandikōṭa Manorathapura as capital. Secondly, his rebellion was responsible for the death of the queen Rudramadevi in a battle.

His Tripurantakam inscription datable to A.D. 1290 is a historical document which records besides genealogical account of the Kāyasthas several outstanding military victorious of Ambadeva. According to the record, Ambadeva defeated certain Śrīpati Gaṇapati and appropriated his title rāyasahasramalla
(the wrestler of the thousand kings). This enemy of Ambadēva is identified with the Chief of that name ruling Gurindala in the Palnadu region of the Guntur district. Secondly, he killed seventy five kings and worshipped with their lotus like heads the goddess of anger that came out of his eyes. Leaving the exaggeration it can be said that he killed several chiefs who attacked him at a time. He is said to have killed Mallideva, probably a Chōla chief of the Eruva who was a faithful subordinate of the Kākatiya queen. Next he is praised to have defeated certain enemy bearing the title uttama, kandaraganda, gandabherunda, and appropriated all his titles. Perhaps this enemy might have been a Kota chief who was ruling the eastern part of Tripurāntaka and Palnādu. He is next said to have killed several enemies and wore the garland of their skulls imitating the god Bhairava. He made Kesāva, Sōmideva and Allugaṅga the Vaidumba chiefs flee and captured several horses from them. In the battle field he captured Mallikārjunapati probably the Kākatiya general of Panugallu region and instead of killing him with sword took away his seven aneas. In short, Ambadēva is said to have defeated all the kings of Andhra in the field of battle and achieved the fame. Further he reinstated Manumaganda Gopala, the Telugu Chōda king in Vikramasiṁhapura alias Nellore. This Chōda king was the enemy of Manumasiddhi II who was formerly helped by Gaṇapatideva.

All these victories of Ambadēva were almost aimed against the Kākatiya queen Rudramadēvi, because most of these enemies were her loyal subordinates. Thus we notice in him an open revolt against her. The explicit statements, that he received
help from the Seunas and the Pāṇḍyās clearly indicate that his revolt against the queen was supported by those two enemies of the Kākatiyas.

The recent discovery of the Chandupatla epigraph in the Nalgonda district datable to November, A.D. 1289 furnishes the clue that Rudramadevi might have died in a battle along with her general Mallikārjunapati. This event being just few months before the above described Tripurantakam Victory charter of Ambadēva, it is quite reasonable to believe that Rudramadēvi and her general Mallikarjuna both died in one of the engagements narrated in it.

After achieving this great victory over the sovereign queen Ambadēva proclaimed independence in A.D. 1290, by way of narrating all his military achievements and granting lavish gifts to Tripurāntakaṃdeva the favourite deity of their family. Even before this event he was exercising independent authority by setting up records without making any reference to the Kākatiya queen. His Attirāla epigraph datable to A.D. 1287 states that he was ruling from Vallūripatāna the regions of Gandikota, Mulikinādu, Rēnuḍu, Pendakallu, Sākili, Éruva and Pottapī. After the sad demise of Rudramadēvi, her successor Pratāparudra in order to wipe out the disgrace that befell on the royal family, concerted measures to reconquer all the regions seized by Ambadēva and marched against the enemy and captured Tripurantakam in A.D. 1291, the date of his minister Indulūri Annaya's record there. Pratāparudra within a period or eight years could root out the Kayasthas and re-establish his
authority in the entire kingdom.

Ambadōva’s inscriptions are not noticed datable beyond A.D. 1294. His son was Tripurāri II and only two inscriptions of this chief are noticed. But there is a controversy regarding the identity of Tripurāri, the donor of these records. The Government epigraphist held the view that he was Ambadōva’s elder brother who might have been alive till then, whereas some other scholars say that he might be a son of Ambadōva.

In the history of the Kākatīyas the Kāyastha chiefs thus played a prominent role both as loyal subordinates and traitors.

viii) INDULŪRI CHIEFS:

The main source of information about these chiefs is the Telugu Śālvite work Śivavōgasāra written by Kolaṇi Čanapatidēva, a scion of the Indulūri family. It is believed that this author flourished in the fifteenth century A.D. While describing his ancestors the author gives us an interesting account of his forefathers. The family according to his version belongs Kaundinya-gōtra of the brahmaṇa caste. Nana-Gaurya, the ancestor of the family was a devotee of Śiva and a resident of the village Indulūru, after which the family got its name. He is stated to have migrated to the town Anumakonda. He had two sons named Pedamalla and Pinamalla, who served the king Rudradēva, as ministers. When the king shifted his capital from Anumakonda to Orugallu, he made Pedamalla the nāvaka or commander of the armies and Chinamalla the chief accountant. To Pedamalla were born two sons Sōma-mantri and Peda ġamma.
In course of time when Gaṅapatideva succeeded his father Mahadeva to the Kākatiya throne, Sōma-mantri is stated to have led an expedition over the eastern countries namely, Gogulanādu, Kalanivīḍu, and beyond the river Gōdāwari, the two Mādiyas, the twelve Māniyas and the territory included in Kalinga-sīma. Kolani near the present Eluru was then ruled by Kolani Kesāvadeva who was an ally of the Velanāṭi king Prithvīśvara. As a part of his conquest over the latter, Gaṅapatideva deputed Sōma-mantri to proceed at the head of the Kākatiya forces and subjugate the Kolani chief. Accordingly Sōma defeated Kesāvadeva and annexed his territory to the Kākatiya kingdom. King Gaṅapatideva appointed Sōma-mantri as the governor of Kolani and since then he is called Kolani-Sōma. Sōma's son was Manuma Ganna who served Rudramadēvi as dandanātha, commander of the armies. The military achievement of this chief is praised in a verse, which states that owing to the valour of the queen Rudramadēvi, Manuma Ganna and his followers could disperse the armies of the enemy and capture all the forts of Bāhattari-durgādhipati that is Ambadēva, the Kāyastha chief. It may be recalled now, that Ambadēva in the last part of the reign of Rudramadēvi raised the standard of revolt with the help of the Sēnas and Pāṇiyas, the Kākatiya enemies. Rudramadēvi made a concerted attempt to suppress the revolt of Ambadēva from all sides. The Kākatiya forces under the able leadership of Kumārarudradēva did succeed in capturing all his forts and driving him away from Tripurantakam region in about A.D.1290.
Manma Ganna had a son named Kolani Rudra who was a great scholar and administrator. He served the king Prataparudra as the officer in charge of the Royal seal, mudrāpaka. He was also the governor of the region between Urugallu and Simhachala in the east, perhaps the region covered by Bhadrachalam and the north, with his capital at Kolanuvīdu. The forts of Chebrolu, Undi, Padinapuramu, Devapuramu, Jayavēdi, Emmadala, Kancharla, Podile, Podikanuru, Ulaucharla, Āduru, Nūjella, Sūravaram, Rājamahēndravaramu, Godikuru, Turukotta, Chamalakota, Bōdisekuru, Bendapudi, and the like, are said to have been included in his province. But some of these seem to be the names of the captured forts by him but not actually included in his province. He is also credited with the victory over the pañcha-Pāṇḍyas or the five Pāṇḍya kings; obviously it refers to the military campaign conducted by Prataparudra over the Pāṇḍyas in A.D.1316, when Sundar Pandya was reinstated on the Pāṇḍya throne. He possessed the titles Rāyachauhattamalla Maṭhānika-chauhattamalla, Kalīnca-rāya-vībhāla, and Pañcha-Pāṇḍyarāya mānacarā.

Another noteworthy point with regard to this brāhmaṇa general is that he made a name of himself as a renowned scholar in Sanskrit Grammar and philosophy, of both Śaiva and Vaishnava schools. He was credited with a grammatical work of the form of a commentary called Rājarudrīya on Ślokavarttika which is said to have been quoted by Patanjali. The Śivavēgasāra attributes Kolani Rudra with the title Vyākaraṇa-brahma (the propounder of Grammar). The colophon at the end of his Rājarudrīya attributes him with the designation of minister of Prataparudra in charge of
Mudrāka or custodian of the Royal seal. Now, we can understand why the latest Khāṇḍavalli plates of Pratāparudra contain the Dāyagaja-kesari seal. It was issued by Induluri Annayadeva, his cousin.

Pāda Ganna, younger brother of Kolani Sōma had a son named Indulūri Annaya. Queen Rudramadēvi, being impressed with his good qualities offered her third daughter Ruyyama in marriage to this chief. He was one of the loyal ministers of Pratāparudra and commanded the fifth battalion of the Kākatīya military cadets, consisting of 1 lakh foot soldiers, 12 thousand cavalry. He also entrusted with the defence of the stone fort of Orugallu during the Muslim invasion. He was the chief general who led the campaign over the Kāyastha king Ambadēva and seized the enemy's seventy forts. Having defeated the chief of Mōpūru, in Cuddapah district, Annaya acquired his title Rāya-chauhattamalla and Iruvattu-ganda. He ruled the Vēṇgi region with his capital at Suravaramu and entrusted the fort of Rājamahēndra to his nephew Parvata Mallu and the fort of Olacharla to the son-in-law of Manuma Ganna.

Thus the family of the Indulūri chiefs more or less occupied the whole of Vēṇgi and beyond Gōdāvari and protected the Kākatīya kingdom from the beginning.
Their genealogy can be represented as follows:

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                  Kaundinya-gōtra
                     |  
                    |   
       Pedamalla  Nāna Gaurya  Chinamalla
                     |  
                    |   
        Kolani Sōma  Pedā Ganna
                     |  
                    |   
        Mamma Ganna  Annayadēva
                     |  
                    |   
        Kolani Rudra
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ix) THE VELAMA CHIEFS:

Among the feudatory families of the Kākatīyas, the Rēcharla chiefs of the Padmanāyaka community also deserve mention. These chiefs are also called Rēcherla Velamas, after the founder of their family Rēchādi. The early members of the family served Rudramadēvi and Pratāparudra. Prasāditya an early member according to the Telugu family chronicle Velugōṭivārivarāvāvali32 is found to have installed Rudramadevi on the throne putting down the formidable ring of enemies who opposed her accession. Probably some of the nobles who were unwilling to acknowledge a woman as their ruler rebelled and Prasāditya seems to have upheld the cause of the queen. His title Kākati-rajya-sṭhāpanāchārya and Rāyapitāmahēnka borne by this chief support the view. Another achievement which is attributed to Prasāditya is the introduction of the nāyaka system in the Kākatīya administration. Accordingly the defence of the kingdom is entrusted to seventy-two nāyakas. In the inscriptions also we notice this system of
administration only from the period of Rudramadēvi.

Prasāditya’s son Vennama is said to have destroyed the vast Muhammadan army in battle, obviously during the reign of Pratāparudra where there occurred no less than seven Mussalman invasions over Telingāna. Potuganti Maili another Velama chief in the service of Prataparudra also claims victory over them in a battle at Upparapalli. Venna’s son Erra Dācha and his cousin Nalla Dācha distinguished themselves in the Pāṇḍya war. The said chronicle describes at length the exploits of these chiefs during the Pāṇḍya war. At the command of king Prataparudra, it is said Erra Dācha attacked the five Pāṇḍyas Vīra Pāṇḍya, Vikrana Pāṇḍya, Parākrama Pāṇḍya, Sundara-Pāṇḍya and Kulaśekhara Pāṇḍya and inflicted a decisive defeat on them. As a mark of his appreciation Prataparudra conferred on these cousins the title Pāṇḍya-dala-vibhāla and Pāṇḍya-gajakēsari. Erra Dācha is also credited to have defeated several Manne chiefs on the battlefield of Nellore and established the Telugu Chōda king Tirukalati-dēva on the throne. Although, these victories are attributed to these Velama chiefs in their chronicle, as a matter of fact several other chiefs like the Īndulūri chiefs, Muppidi nāyaka and others also participated in this campaign and won the victory for the king as evidenced by the same titles borne by the.

The subjugation of the hilly tract of the Nārayaṇavaranam region led the Kakatiya generals into a conflict with the Hoysala king Vīra Ballāla III. His subordinate Tiruvengalanātha
Yadavarāya at that time was holding the fort of Chandragiri in the vicinity. The recent discovery of Bāllaḷa’s inscription in Jeelavaripalle in the Rayachoti taluk, Cuddapah district indicates that Vīra Bāllaḷa III himself or his armies were engaged in an encounter at that period. A battle was fought in which Indulūrī Pedda Rudra and the Velana chief Ėrra Dācha inflicted a defeat on the Hoysala armies and took possession of some territory belonging to Ballala III. During this campaign the Kākatiya generals defeated Sambuvaraḷya chiefs the governors of Chingalput and North Arcot districts. Having thus accomplished the conquest of these states they marched to Kānchi where they had a tough fight with the reinforced forces of the Pāṇḍyas. The Kākatiya generals finally defeated the Pāṇḍyas and the city of Kānchi fell into the hands of Muppidī nāyaka, the Kākatiya general. Pedda Rudra and Ėrra Dacha also took an active part in this campaign.

Thus this was a joint venture of the distinguished Kākatiya generals. Rachakonda and Devarakonda in the Nalgonda district were the strong holds of these Velama kings where from they could command considerable influence in the post Kākatiya period. The importance of these Velama subordinate chiefs is that they survived the Kākatiyas and played prominent role in the subsequent periods of Vijayanagar and the Gajapati kings of Orissa. The later rajas of Venkatagiri, Pithapuram, Bobbili, Jatpole and other several Velama families of Andhradesa, claim their descent from this ancient family of the Kākatiya period.
Ganapatidēva after the subjugation of the Kolani region proceeded against the Chālukyas of Nidadavolu where the mandaliKA named Induśekhara was ruling. Instead of applying force against him Ganapatideva offered his daughter Rudrama in marriage to his son Vīrāya or Virabhadra. This chief was placed in-charge of Kollipēka for some time. But his brother Mahadeva and the latter's son Induśekhara II served the queen Rudrama and Pratāparudra as governors of Nidadavolu province.

WOMEN AS MAHĀMANDALESVARAS:

During the Kākatīya period we notice certain ladies also used to hold the post of Mahāmandalesvaras and govern the regions which were governed by their husbands. King Ganapatidēva's daughter Ganapāmba who lost her husband Kota Bētarāja in about A.D. 1219, was ruling the southern part of the Kota-mandala as mahāmandalesvara with Yenamadala as her capital. A queen of the Chāgi family named Muppaladevi is noticed in the Tripurantakam inscription dated A.D. 1246 to be ruling probably her deceased husband's fief. We are not certain whether she was actually holding the fief as Mahāmandalesvara or simply designated herself as such, by virtue of her being the queen of a Mahāmandalesvara.

Certain lady of the Viriyāla family is noticed in an inscription at Pammi with the designation of Mahāsāmanta.
2. SUBORDINATE OFFICERS:

Among the distinguished officers who served the Kakatiyas in various capacities, as ministers, generals, governors etc. the following deserve particular mention.

1. Gangaadhara: He belongs to a brāhmaṇa family of the name Vallaki. He entered the service of Kakati Prōla II in his boyhood, as stated in his Karimnagar inscription dated A.D. 1172. Having been impressed by his good qualities, it is said, Prōla put him in charge of the town administration of Anumakonda. From that post he rose up to the position of a minister during the time of Rudradēva. It seems he actively participated in the wars of Prōla and Rudra against the Polavasa chiefs, Mēdarāja Dommarāja. The inscription cited above states that Rudra made him the governor of Sabbimandala with Nagunuru, near the present Karimnagar as capital. Gangadharā is said to have constructed several temples at various places, of which the Prasannakesava temple at Anumakonda is worth mentioning. Unfortunately, it is no more extant. He has constructed Śiva temples at Nugunuru, a Buddha temple and Jaina basadi on the Padmākshi hill at Anumakonda. Some tanks were also caused to be dug by this minister.

2. Jayadeva: He belongs to the Ayya family of Dīvi or island province of Vēngi-mandala. Ganapatideva in course of his eastern conquest over the Velanāti chief Prithvīśvara, subdued several local chiefs. The Krishna delta at that time was governed by the Ayya chief named Pina-Chodi who owed allegiance to the Velanāti Prithvīśvara. Ganapatideva as a measure of
conciliation took Jāya, son of Pinachōdi into his service, while he was young and evinced paternal affection on him. It is said in Nrittaratnāvali a work on dramatis written by Jāya, that king Gaṇapati placed him under Gundāmātya for education. After the completion of his education Jāya was entrusted with the post of gaja-sādhaniṇa or in charge of the elephant squadron. It is seen in later inscriptions that he was governing Velanāḍu region with Chandavolu as capital. Later he was noticed as an amātya or minister, in the capital Orugallu. But he was popularly known as senāpati or the commander of the armies.

Gaṇapatidēva's southern conquest was effected by this chief as we notice from his inscriptions at Gaṇapēsvaram and Chēbrolū. Another greatness of this general is that he was the author of Nrittaratnāvali an authoritative work in Sanskrit on the art of Dance. He is also stated to have written two more works named Gīta-ratnāvali on music and Vādyaratnāvali on orchestra. But these two works are not available at present.

3. Samanta Bhōja of the Ekāmrāṇātha temple inscription was also a dignitary in the service of Gaṇapatidēva who effected the capture of Kaṅchi in 1249.

4. Some Yādava princes are also noticed among the officers of Gaṇapatidēva. In an unpublished inscription found in the Nalgonda district, a chief named Viśvanāthadēva of the royal Yādava line of Jaitrapāla is stated to have participated in the king's campaign over Velanāḍu and obtained the title Prithvīśvara-sīrah-Konduku-kriḍāvinōḍa, that is the player with the head of
Prithvīśvara. He is also noticed to be administering a province in the present Nalgonda district.\textsuperscript{43}

Certain Sārañgadēva of Chakranārayana family is noticed to be ruling in the present Ongole District as a subordinate of the king Gaṇapati.\textsuperscript{42}

A recently published copper plate inscription discovered in the Karimnagar district dated A.D.1246 mentions certain Akshaya Chāndradeva as the administrator of the present Karimnagar region.\textsuperscript{44a}

An inscription at Perur Nalgonda district dated A.D.1260, records the gift of lands to the god Śvayambhu Somanātha of that place by Mahāmandalesvara Pratāpachakravarti Vijaya Permādi-devarāja, who is stated to have been the son of Yādava Simha, son of Jaitugi. It is interesting to note that this Yādava prince has granted lands and other gifts to brāhmaṇas and gods throughout the dominions of the king Gaṇapatidēva.

During the reign of Rudramadevi, a Yādava Prince named Sarāṅgapanideva, belonging to the line of Jaitrapāla is noticed in his Pānugallu\textsuperscript{46} inscription to be ruling the Province of Pānugallu. Similarly the queen's second daughter's husband named Yellanadeva is noticed from his Alapadu copper plate grant, to be ruling in the present Guntur district\textsuperscript{47}, Mahāmandalesvara Bhairova of the Sinda family is noticed in his Bidar inscription to be governing that province as a subordinate to the queen Rudramadevi.\textsuperscript{48}

5. Chōda Chiefs: Manmaganda Gōpala - He was the successor of Manumasiddhi of the Nellore Chōda family. During Gaṇapatidēva's reign, the Kāyastha subordinate reinstated Tikka and his son
Manumasiddhi on the throne, whereas Muppidināyaka, a general of Pratāparudra reinstated Manumagaṇḍa Gōpala at Kānchi after the conquest of Pāṇḍyas and their followers.

Mallidēva Mahārāja. He was ruling in the Darsi taluk of the present Prakalasam district. He belongs to one of the Telugu Chōda family and finds mention in the inscriptions of the Kakatiya period as a subordinate chief.

6. Bandanudi Annamātya. He was another mahāpradhani we took active part in the campaigns against Kampili, and the Muhammadans. He was also one of the commanders of the elephant forces. He bears the titles Āndhrarāya-sthāpanāchārya and Vīraruḍra-dakṣiṇa-bhujādaṇḍa.

7. Muppīdināyaka: He was one of the celebrated mahāpradhani's and general and Kāryakarta or pratinidhi of Pratāparudra. He was noted for his great victory over the five Pāṇḍyas and their follower the Kerala king. He reinstated the Telugu Chōda chief Manumagaṇḍagopala on the throne of Kānchi.

8. Somayajula Rudrāya: He was the commander-in-chief of the Kakatiya armies when Pratāparudra marched against the Kayastha chief Ambadēva. Adidumallu was his sub-commander in that campaign. His inscriptions at Tripurantakam indicate that he was placed as governor of that region.

Gonkayareddi: He was the son of Juttayalemka, the governor of Pendekallu and other southern provinces. He was the commander-in-charge of the expedition sent against Gandikota in 1314 A.D. and became its governor subsequently, as indicated
in his inscriptions at Rajampet and Upparapalli.

9. Marava-sahini: He was the celebrated cavalry officer who was also the patron of the Telugu work of Bhaskararāmāyaṇam.

10. Gona Vitthala: He was one of the celebrated generals who effected the conquest of the forts of Raichur, Advani and Tumbalām, during the military campaign of Pratāparudra over the Sēnas. He was also ruling at Vardhamānapura in the Mahbubnagar district.

11. Devarināyaka: He was another famous general of Pratāparudra who played a prominent role in the Pāndya war. He defeated the five Pāndyas and their follower the Kerala king. He reinstated Sundara Pāndya on the Pāndya throne. He was ruling Kōcherla Kōta and Macherla regions. He bears the title 'Kāketa-rājya-sthāpanāchārya'.

12. Leśkasi: During the reign of Pratāparudra some dignitaries with the leśka designation are noticed in the inscriptions. Jutṭayaleśka Gonkāreddi mentioned above was one of them. His brother was Rudraya-leśka. Other members of this category were Mahārāya-sakala-saṅadhīpati Somaya-leśka and his son Pōchu-leśka. Māyidēva-leśka was holding Kōnduri-sthāla as nāyānkarā. A group of four leśkas named Tikkaya Rudraya-leśka, Māraya-leśka, Pichaya-leśka and Rudrayaleśka were stated in the Kopparam inscription, to be holding that sthāla as nāyānkarā.
13. **Nagaya Gannaya**: The Telugu poet Mērana mentions his *Mērkandaṇya-purāṇam* certain officers in the service of Pratāparudra. Nagaya-Gannaya is one of those officers. He is said to have been recipient of the insignia of a *Nāyaka* position and made the *Katakapāla* or the officer-in-charge of the capital of the Kakatiya monarch. He is identified by the latest writers on the Kakatiya History, with Kannu or Kattu, the officer who according to the Muslim historian Shams-i-Sirāj Afif, accompanied king Prataparudra to his captivity in Delhi and who on the death of his master on the way embraced Islam and was renamed Malik Maqbul Tilingi by Sultan Mahammad bin Tughluq.
References and Notes

1. IAP. Vg. No. 50

Text lines 86-92

"Śūras=svāṁ-hītas=sunīṣhita-natir=yah=Kāvatīsa-āryāṁ
pādā bhūrishu karitakāshu nihītā tākṣhpāshu mohāt kahanan!
tarī-vidhīye vyadhītā cha tān khuja-balād=uddhṛitya piṣṭne hathāt
tān asthāpayad avvathē̄ aśhiratarṇā Bēcharla Rudra-svayyaı̄"

2. Śrī. IV, 1117 and IAP. Kg. No. 30 lines 50-53

3. Siddhēśvara-charitra, pp. 78-79

4. IAP. Wg. No. 27, C

5. Ibid. Kn. No. 29

6. JAHRS XXXVI-1 Appendix 6 A

7. IAP. Wg. No. 65

8. Corpus III, pp. 114 ff

9. IAP. Vg. Nos. 48 and 64

10. Ibid. Kn. No. 29

11. Corpus II, Nos. 50-52

11.a. IAP. Wg. No. 16

11.b. Ibid. No. 17

12. APARE, Nos. 133 and 147 of 1966


14. Śrī. X, 465

15. Unpublished - Kurella village, Nalgonda district

16. Śrī.X, 465, lines 35-38

"Unnilat-sukṛitasya Bolayapātār-akṣhīpa-saddakshinān
āhartus=savacān sutēya sudhiye Rājappa-nāne niṣān
putrid yah=pratipāda Nandana-purē-saṃstān cha rājya-arīya"
17. SL, VI, p.147
18. Ibid, III, p.94
19. EA, IV, pp.100 ff
20. ARSE 1915, pp.137-38
22. AR, 1929-30, No.69
23. AR, 1949-59, No.267
24. SII.X, 334
25. Ibid.
26. Gandikota Kaifiat
27. SII.X, 402
28. Ibid, 465
29. Ibid, 467
30. AR, 1935-36, No.207
31. Relevant portion of the Introduction of Śivavopasāra is given in the Kākatiya Sanchīka as Appendix
32. Telugu work, Edited with English introduction by Dr. N. Venkataramanayya published by Madras University, 1939.
33. EHD, p.645
34. APARE 1965, No.9
35. EA, IV pp.100 ff
36. SII.X, 305
37. Corpus III, p.32
38. JAP, Kn., No.25
39. SL, III, pp.82-89
40. Ibid, VI pp.38 ff
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