PART ONE

POLITICAL AND SOCIAL CONDITIONS
AND WAR OF INDEPENDENCE
After the fall of the Kākatīya empire in A.D. 1323, the Tughlaq emperor of Delhi occupied the whole of the Andhra. They appointed Amirs, Maliks and other officers to carry on the administration. This was more or less a military administration, which imposed many unjust taxes. Brahmins who were honoured by the Hindu Kings till then were killed and robbed off their Agrahāras bestowed on them by the previous rulers. Cows were also killed only to show their antipathy to the Hindu religion. Sacrifices conducted by Brahmins were stopped with authority. Temples were looted and idols were broken. Above all drinking wine, eating beef, libertine indulgence and Brahmin slaying became the creed of the Muslims. These cruel acts and inhuman behaviour of the Muslim officers crossed the patience of the Hindu minds when they began to think in terms of protecting the Hindu religion by putting an end to this Muslim rule.

People could no longer tolerate the misrule of the selfish Muslims. They determined to overthrow this foreign rule even at the cost of their lives. Protecting Hinduism mainly depends on protecting the Vedic religion, dharma and culture
which envisages sacrifices, etc. On this dharma, as people believed, depend the agricultural and other wealth of the country when the society would be all prosperous with peace and tranquility. This common motive brought together the Hindu population for the emancipation of their motherland from the foreign bondage.

This action oriented programme was encouraged and assisted by the old generals like Kolani Pratāparudradeva and Annamantri who served the Kākatiya Pratāparudra with their valuable guidance. All the confederates came together and chose Pratyaya Nāyaka as their leader. From the Nellore District Inscriptions, it can be understood that the Hindu population under the leadership of Pratyaya Nāyaka rebelled against the Muslims and succeeded in freeing their motherland from the foreign yoke.

This success instilled courage in the Nāyakas of the Coastal region and the present Rayalaseema region rebelled against Malik Neby, the governor-general of Muhammad bin Tughlaq. This was led by Somadevarāja of the Āravīdu family. They fought several battles and captured the forts of Mosali-
madugu, Sārānikiṭa, Kandanavol, Kalvakolanu, Racuru, Etagarī and Ganginenikonda which finally resulted in ousting the Muslim power from the South Andhra. Somadevarāja appointed his own people as governors in those parts. This might have happened sometime about A.D.1328-29.

After Prolaya Nāyaka the burden of administration fell on the shoulders of his paternal uncle's son Kāpanedu or Kāpaya Nāyaka, as he happened to be the recognised leader of the Coastal region. With an idea of annihilating the Muslim power he negotiated with the neighbouring Hindu Kings like Ballāla-III of Devasamudra. When he succeeded in his plans, the Hindus of Warangal rebelled against the Muslim governors in about A.D.1336-37. This paved way to establish independence in the Telangana region. Thus Kāpaya Nāyaka became the uncrowned King of Andhra and assumed the titles Āndhra deśadhīśvara and Āndhra suratranā. The Kaluvaceru grant of Anitallī informs us that as many as seventy five Nāyaks who ruled their territories as in the time of Kākatīya empire were acknowledging Kāpaya Nāyaka's over ruling power.
The spirit of independence that won the palm in South India soon entered the minds of the people of the other parts of the country. The results of this war of independence were experienced by every one whose outlook was completely changed and the people travelled to the broader paths from their usual narrower lanes. But this did not last longer. The enthusiasm they experienced with the victory over the Muslim rulers instilled in them courage coupled with selfishness. Every one of the chiefs superimposed greater gravity in his strength and began thinking in terms of establishing a greater empire to be the leader of the entire Andhra. Propelled by this desire they began to declare independence and extend their power at the expense of the other. This not only created several autonomous states depriving Kapaya Nayaka of his leadership practically proving that unity among the native chiefs in the interest of a unified country was only transient and permanent values were not attached. Among these States, the important principalities were those belonging to Musunur chief of Warangal, Padmavelama of Raca-konda, Kasatriyas of Vijayanagar, Reddis of Kondavidu, etc.
MEANING OF THE WORD REDDI

Basing on literary and epigraphical evidences, Somasekhara Sarma traced the origin of the word Reddi to the word rāstrakūta in Sanskrit. Krishna Swamy and Fleet also tried their hands at this. But their explanations did not convince Sarma, as they failed to explain the term kūta in a satisfactory way. While Krishna Swamy did not touch upon the word Kūta in Rastrakūta, Fleet was satisfied with the meaning of the word Kūta as 'a peak or summit of mountain'. As this does not construe well with the meaning of the word pramukha in the phrase rāstrakūta pramukhān of the Eastern Chalukyan Copper-plate grants. Sarma was not happy with their explanation. He further states that the word kudi is a Desi word in its abbreviated form of Kudiyan which means a cultivator. As this word is found even now in Tamil in that sense Sarma feels that on the strength of the meaning it denotes the cultivators class.

Isvaradat in his article in Telugu Reddi Padotpatti Vikāsamu tries to trace the origin of the word Reddi from the usage of the poets in their works like Sivatattvasāra, etc., and inscriptions where the words like Rattadi, Raddi, Reddi and
Raddu were used. The words Raju-Rattallu, Raju-Raddu, Raju-Reddi and Reddi-doralu also used in literature, according to him, are indicative of authority. From Errabalem inscriptions, etc., it is also clear that Rattade and Reddi are synonyms. He also shows the words Rattadi, Reddi, and Raddi with the Telugu suffix ika and rika used in tadbhavārtha as Rattadikamu, Radrikamu and Rattadamu. He also discusses whether the word Reddi is from the word Rāstrakūta only to discard it.

But if we probe our mind into ancient literature, we note the word ratta in Buddhistic literature from early times, used in the sense of a region as in the case of Andhra Ratta i.e., the region of Andhra and those that dwell in this region were known as Andhras or Andhras. The word kūta also is met within the old literature specially in the Āgama literature. One of the structures found in a Āimana of temple which happens to be an elevated place is known as Kūta. This Kūta itself gradually became kūdu or kūdu which finally became Gūdu in Telugu denoting an abode. In the light of this when we consider the meaning of the word Rāstra-kūta, we understand that it denotes the people belonging to a chief class or an important class of a region. If this were to be considered
it is not difficult to explain the soundness of the word pramukha in the phrase rāstrakūta pramukha, as the most important among these chiefs of the region.

If this is considered the word rāstrakūtas means the chiefs of a region. Later on when these chiefs carved out a kingdom for themselves and declared independence the meaning of the word is restricted to mean a particular family that rose to power. This process went on gradually and the rāstrakūtas became the name of a royal family.

Rāstra is the sanskritized form of ratta a prakrit word. This word is closer to the word reddi, the linguistic transformation of which can be easily explained.

Regarding their vocation, it is felt by the historians that they belonged to the agricultural class i.e., they formed part and parcel of the kapu community, which is essentially an agricultural class. In the ancient period i.e., the Vedic period agriculture and trade were assigned to the Vaisya community in our country. But the law of division of labour formulated in these days
seemed to have been observed more in breach than in honour. Specially as days advanced the entire Varnavyavastha through catholic outlook became cosmopolitan in its fabrication rendering vocation helpless to determine the caste. Among the divisions of Kapus, Panṭakāpus became prominent. The word kāpu as it is means vigilance. This means that persons engaged in vigilance duty were known as Kāpus and those that were engaged in protecting the harvest were known as Panṭa Kāpus as Panta means harvest. These Panṭa Kāpus also were known as Panta Reddis. As this is only a section of the Kāpus it goes without saying that all Kāpus are not Reddis. This Panta Kāpu section gradually became prominent and rose to power when they maintained their independence and individuality coupled with superiority over others. This is the reason why Śrīnātha a court poet of the Koṇḍaviti Reddis in his work Bhimesvāra Purāṇam describes the word Panta as the name of a family with an air of significance. In course of time there arose a number of divisions in this Panta family. According to scholars, there are fourteen divisions. Edgar Thurston also in his book
"Caste and Tribes of Southern India" gives a list of the fourteen sects but there is slight difference in them. Almost all these sects seemed to have taken their names after the regions and towns in which they settled.

We do not know the exact time when these Kāpus divided themselves into many sections and some of them were called Reddis. It seems that in course of time some of these Reddis gave up their traditional activities in the agricultural fields and took to sword and military services. Probably their duties on the fields etc., must have given them courage to enter military and display their skill. The reasons to entertain this idea are not clear whether compelled by circumstances or to satisfy any inner urge to achieve any ambition in the political field.

After occupying positions in the military through their administrative capacities and loyalty they became the favourites of the Kākatīya Kings and gradually became politically powerful. They became mahāsāmantas and ruled over certain regions of the Telugu country.
It is generally understood that some Reddi families were living in the village of Chadalavada belonging to the Ongole Taluk in Guntur district. According to Kondaviti Danda Kavila and Kaifiyat these Reddis obtained a treasure while tilling their land. When this was known to the public they migrated to Anumakonda near Warangal with the gold idol of the God Rāghava. After some time a certain members of this family by name Allāda Reddi came to Kondavidu and became the founder of the Kondavidu Kingdom of the Reddis.

Though there are no inscriptions to support the statement of the Kaifiyats of Kondavidu that these Reddis i.e., Allāda Reddi and his relatives who came from Warangal belong to Desāti family, there are literary evidences in favour of this. Śrinātha the Court poet of the Kondaviti Reddis in his Kasikhandamu and Bhimeswarapurānamu describes them as belonging to the Desāti family of the Panta clan.18 Errapragada also in his Harivamsamu mentions the same.19 Kommanāmātya also certifies this.20 From these writings of Śrinātha and Kommana that these Reddis whether belonged to Kondavidu or Rajamahendravaram were of the Desāti family
of the Panta clan indicate that they, the Panta sect of the Reddis, became chieftains and samantas by exhibiting their administrative talents and loyalty to the overlords i.e., the Kakatiyas.

Regarding the history of the Kondukuru branch of the Reddis, we have no detailed information connected with their family, etc. Though they also took active part in driving away the Muslims from the territory they inhabited it seems they became powerful only in the last decades of the fourteenth century taking advantage of the anarchy prevailed during the closing years of Kumaragiri's rule. At this stage the sons of Pinakomati, Sri-giri and his brothers asserted independence. From this we note that the Reddis of Kandukuru were subordinated to Kondavidu till the beginnings of the fifteenth (A.D. 1402) century and the feebleness of Kumaragiri afforded a chance for them to declare independence. From their relationship with the Kondavidu family it can be presumed that Kandukuru Reddis also learnt military science leaving plough and with their intelligence and political sagacity they became the rulers of the Coastal Strip of the Andhra country.
The titles *pallavāditya* and *pallavatrinetra* assumed by Prolaya Vema and Ana Vema naturally create a doubt whether these Reddis are Pallavas. But Somasekhara Sarma is emphatic on the point that many centuries intervene between the extinction of the power of the early Pallavas who ruled the Nellore territory and the rise of the power of the Reddis in Kondavīdī etc. As such, there cannot be any connection of the Reddis with the Pallavas. The Reddis utmost might have made some matrimonial alliances with the Pallava chiefs who served as feudatories under the Colas. This does not mean that the Reddis were originally the Pallavas. Though these titles do not have any bearing on the political status of the Reddis they had the cultural bearing on the activities of the Reddis. Inspite of the fact that the early Pallavas at the end gradually entered the lower classes of the Hindu society, the Reddis recognizing their royal blood must have made matrimonial alliances with them.

Apart from the titles which simply remain as ornaments to their names, we note many other titles assumed by the Reddi Kings, which speak
of their political activities, from the literary works like Harivamsam, the Bhimesvarapurana and the Kasikhandamu and other lithic and copper plate records. For example, the title Appaya-gopaya disapatta informs us that the Reddis won a victory over Appaya and Gopaya, who were the Dandanayakas of the Hoyasalas of Dvarasamudra, some time between A.D. 1235 and 1257. Appaya and Gopaya related as father and son had the titles Jagadabbaganda and dandenagopa. When they were vanquished they surrendered their titles with the insignia to the victor i.e., Reddis in accordance with the customs of the day. Hence the Reddi Kings bore the above titles. The title panyakayagajakesari suggests that they gained a victory over the Pandya King. In fact it was the Recherla chiefs that won a victory over the Pandyas but not the Reddis. But on the strength of the title assumed by the Reddis we have to presume that the Reddis also took active part in the battle on the side of the Recherla chiefs. This battle also must have taken place sometime in the thirteenth century.

Cencumala Curakara is another title of the Reddi Kings. As this means 'the plunder' of Cenju-
mala the fortress of Gingee in South Arcot district. Though this refers to a victory of Vema Reddi, it can be attributed to his ancestors even before the establishment of the Reddi power, on the ground that there is no authority to prove that Vema Reddi's territory did extend up to Gingee. When we consider the title gujaritathavibhala which means the destroyer of Gurjara Cavalry we are reminded of the part played by Vema Reddy and his brothers who co-operated with the king of Kampili in the war against the common enemy Muhammad-bin-Tughlaq in A.D. 1326-27. As already observed the custom of the day was to assume the titles of the vanquished by the conquerer. But in the present situation on hand the Reddis only helped the king of Kampili to drive away the Muslims. The victory goes to the Kampili King whose duty is to honour the friend who helped him in his task. As such we have to investigate still how the Reddis assumed this title. The circumstances in which they secured the titles Rācūridurga Vibhāla and Aneyamandalikaraganda were more or less the same as in the previous case. The first one i.e., Rācūridurga Vibhāla suggests that they destroyed the fortunes of Raichur and the second title Aneyamandalikaraganda indicates
that they conquered Anegondi. These two events according to historians must have taken place some where between A.D. 1294 and A.D. 1336-37.

From the inscriptions we note that entire Coastal region of Andhra was under the sway of Muslims till A.D. 1324\(^24\) a date given in the inscription of Ulugh Khan found in the mosque at Rajamahendravaram. This gives us an idea that Vema did not start his independent rule before that date. According to the traditions the Reddis ruled for about a century. Hence the last date is A.D. 1424, which corresponds to the rule of Devarāya II in Paiḍipādu a village in Ongole Taluk which was a part of the Kondavīdu Kingdom.

From the available records it is understood that the Kondavidurajya is the first to be established by the Reddis as independent Kingdom. The Vembhupālacarītā\(^25\) informs us that one Kamabhūpa was the first in the geneology. But a copy of the Mutturu copper plate inscription preserved in the Mackenzie manuscripts gives one Vema as the vamsakarta.\(^25\) As no information about Kamabhupāla either in any inscription or literary work Somasekhara
Sarma takes Vema as the vamsākarta, who was eulogised as a powerful Sainya Nayaka. From this Sarma deduces that he first rose to the position of a commander under the Kayastha chief Ambadeva and after some time must have become an independent ruler by virtue of his valour and capacities etc.

Vema, the Vamsākarta had five sons - Māca, Vema, Anna, Dodda and Malla. Here it is interesting to note that Errapragada in his work Harivamsa does not mention Dodd, for which the exact reason is not clear. Though the genealogy of this family gives something like twenty members it seems only six persons occupied the throne of Kondavidu. After Vema the Vamsākarta his son Prola who is also called Komati Prola came to the throne. Through his wife Annemamba, the daughter of Dodda Reddi a Commander of repute he had five sons. Among these five Māca the eldest and Malla the youngest also had the prefix Komati to their names. We do not know for certain why the second son Vema became the ruler instead of Maca the eldest son. Vema, it seems, was also known as Prolaya Vema. The prefix Prolaya is probably to indicate that he was the son of Prola. He was on the throne.
from A.D.1325 to 1353. He was succeeded by his son Anavota in A.D.1353. After him, his brother Ana Vema occupied the throne in A.D.1364. In A.D. 1386 Kumaragiri the son of Anavota and Manumambika became the King who was succeeded by Pedakomati Vema. The second son of Māca who was the eldest son of Prola in A.D.1402. After this his grand son Rāca Vema ruled the Kingdom from A.D.1420 to A.D. 1424. With Rācavema this Koṇḍavidu Reddi family comes to an end after a total period of ninety seven years, when Koṇḍavidu came into the power of Vijayanagar.

Coming to the Reddis of Rajamahendravaram we note that though they both belong to the same Pantha clan they differ in their gotras. While the kings of Koṇḍavidu belong to the Vellaceri-gotra the kings of Rajamahendravaram belong to Polvola-gotra.

After establishing the Koṇḍavidu Kingdom on firm basis Prolaya Vema tried to bring the Krishna basin also under his authority. To fulfil the ambition of his father, Anavota the son of Prolaya Vema also tried his best. Though he was successful in his attempts he could not firmly
establish his authority over this eastern region. As such Ana Vema, the brother of Anavota and successor to the throne had to launch a military operation once again and finally succeeded to get the entire eastern country upto Kalinga under his sway.

Among the Reddis who built up a colony and settled these two families i.e., the family of Kataya Reddi and the Duvuru family became noteworthy. Kata-II the son of Mara Reddy and the grand son of Kata-I married Doddambika, the sister of Anavota-I and daughter of Prolaya Vema. Perumandi Reddi of the Duvuru family had five sons — Allada, Pedakota, Annavarola Dodda and Pinakota Reddy — who made marital alliances with the nobles of the place. It is this family that extended all support accepting the leadership of Vema Reddi, the son of Kataya Reddi, to expose the cause of Kumaragi to occupy the throne of Kondavidu during the civil war. Vema Reddi was successful in his operations but the petty chiefs of the eastern area tried to arrest their independence taking advantage of the atmosphere of the civil war which was put down by Kumaragiri with the trusted and able leader Vema Reddi. These operations gave
a chance to the Reddis to expand their territories upto Cuttack in Orissa to which Rajamahendra rajya Anavota-II, the son of Kumaragiri was appointed viceroy in about A.D.1390.

**RAJAMAHENDRA VARA KAM**

After the death of Anavota-II who died after a short reign Kumaragiri in appreciation of the services rendered to him conferred the Rajamahendra-rajya on Kataya Vema, who by that time became the viceroy. But Kataya Vema used to spend most of his time in Kondavidu looking after the interests of the King Kumaragiri. During his absence in Rajamahendravaram his trusted friend Allada Reddi was looking after the entire administration. But unfortunately another civil war broke down when Pedakomativema usurped the throne of Kondavidu. These circumstances compelled Kataya Vema to move to Rajamahendravaram with his beloved patron Kumaragiri who spent his last days there.

Pedakomati Vema was hostile towards Kataya Vema mainly for two reasons - 1) Kataya Vema was loyal to Kumaragiri, and 2) He did not pay homage to him as vassal of Kondavidu. On the other hand
Kataya Vema asserted independence. As such Pedakomati Vema wanted to subdue him and annex Rajamahendra rajya to Kondavidu. The attempts of Pedakomati created tumultuous political situation. Much water flew under the bridge specially after the death of Kumaragiri. Annedeva coda the son of Bhaktiraja tried to recover his lost kingdom from the Reddis. His bitterest enemy was Kataya Vema whom he wanted to crush. With this idea in mind and with the political sagacity he possessed he made alliances with Pedakomati Vema who also felt the same. As Kataya Vema was aware of this danger he made friends with Devaraya-I of Vijayanagar who advanced into the Kondavidurajya and occupied the present Bapatla Taluk region some time in A.D. 1410. This shows that Kataya Vema was successful in thwarting the aggressive ideas of Annedeva Coda and his ally for some time. But after two years again Annedeva Coda made a strong bid to recover his lost reputation and region with the help of Pedakomati Vema when he won a signal victory over his enemies. It was during these wars Kataya Vema who fought for the glory and kingdom of Reddis lost his life.
Though Annedevacoda was successful in his military operations against Kātayavema he could not occupy the throne at Rajamahendravaram, because of the forcible confrontation of Allāda Reddi, the right hand and a close relative of Kātayavema. He challenged the authority of Annadeva and Pedakomativema. In these circumstances, Allada Reddi placed Kumaragiri-II the son of Kātaya on the throne and ruled the kingdom as a regent. This should have taken place some time after A.D. 1414. Unfortunately Kumaragiri-II died after a short time. Taking advantage of this Annadeva coda with the help of some nobles who turned traitors to their master at Rajamahendravaram, occupied the throne of Rajahmahendravaram. But Allāda in an opportune movement inflicted a defeat on Annadevacoda and placed the throne in the hands of Anitalli the daughter and legal heir of Kātayavema. In this task Allāda was helped by his sons Vema, Vīrabhadra, Dodda and Anna, minister Ariyetilingam and commander Narahari.

Allāda Reddi After placing Anitalli on the throne of Rajamahendravaram had to fight with Peda
Komati Vema of Kondavidu who was from the beginning hostile towards this kingdom. So Allāda made friends with the Gajapati King of Orissa and with the Vijayanagar King in a very clear manner. His military strategy was such that he could successfully divert the attention of Nizam-ul-Mulk of the Bahmani Sultan Firuz Shah who came to help Pedakomativema. The strategy worked well and Padakomativema was defeated.

After Allada Reddi died in the beginning of A.D.1420, neither his eldest son Vema Reddi, nor his son Virabhadra Reddi to whom Anitalli the daughter of Kātayavema was given in marriage took possession of the kingdom. But on the other hand the nephews of Allāda Reddi Kumangiri-III and Anavota-III usurped the throne. In these circumstances Vema the eldest son of Allāda with the help of Gajapati of Orissa defeated his cousins and made Virabhadra Reddi his younger brother the king of Rajamahendravaram as Anitalli was considered the legal heir through her mother Dodgambika. At this juncture a student of history naturally entertains a doubt why Anitalli was not made the king in view
of the precedence found in Rudrāmba of the Kākatiya dynasty, who though married sat on the throne as king in man's attire. The only reason we have to conjecture to ward off this doubt is that though Anitalli was the legal heir she might not have been educated like Rudramamba in the state-craft. Because of this she also must have passively consented to anoint her husband to the Rājmahendrarājya. Though Virabhadra was made the king Vema seemed to be de facto ruler.

It was during the period of Virabhadra there were many changes in the political situation of the country, especially with the advent of Kapileśvara Gajapati to the throne of Cuttack. As he was a powerful king he wanted to extend his kingdom. The Vijayanagar kings in the South also were equally interested in extending their power. As such these two i.e., the Gajapatis of Orissa and the Narapatis of Vijayanagar were weighing their capacities. In between the conflict of these two, the Reḍdis were crushed and their kingdom dwindled and went into the hands of Kapileśvara Gajapati just before A.D.1448.28
Then we notice after Kātaya vema his son-in-law Virabhadra Reddi with the help of his brother Vema ruled for some time and the span of power is short. The energies of the valient Reddis of Rajahamahendravarm were always spent in keeping their enemies around them under check.

**KANDUKURU**

Kandukūru in the Nellore district became politically famous from the ninth century A.D. When the Chālukyan king Gunaga Vijayāditya made this, the southern military outpost of Vēńgi. Afterwards during the eleventh and twelfth centuries the Telugu Codas of Nellore took hold of it and afterwards it was under the sway of the Kakatiya.

After the fall of the Kākatīyas, Prolayavema was busy with the establishment of the Reḍdi power. Mallā Reḍdi, his brother assisted him in his endeavours and became responsible for vanquishing Bahman Shah who attacked the Telugu country. Then Prolaya Vema kept Mallā Reḍdi in charge of Kandukūrun. As a Mallā Reḍdi's inscription is dated Saka 1246 or A.D.1324, we may presume that Reḍdi's authority in Kandukūru started from A.D.1324. The next
inscriptional evidence we obtained is that of the king Srigiri Reddi, son of Pinakomati Reddi and grand son of Mallâ Reddi. We do not know anything about Pinakomati Reddi. As the two inscriptions of Srigiri Reddi are dated Sâka 1320 (A.D.1398) and 1322 (A.D.1400), we have to feel that Reddi's power continued even in A.D.1400. About this time there prevailed anarchy in the Reddi rule of Konda-vidu for the throne between Komaragiri and Peda-komativema. Taking advantage of this situation Srigiri Reddi and his brothers asserted independence.

Srigiri Reddi was not only an able administrator and a commander but also an ideal king. He was a man of letters. Though most of his time was taken away by military operations fighting his enemies he used to find time to relax with the promotion of welfare schemes to the public. In these wars he was greatly assisted by his brothers. While Anna Reddi and his son Mallâ Reddi were advancing into the Udayagiri Râjya Srigiri appeared to have taken the last breath. His nephew Komati-II son of his brother Mâca-II succeeded
him. Like Srigirī, Komati-II also was an able commander. He extended his authority along the seaboard.

Records connected with Somesvara and Sīvalinga the sons of Komati-II have not yet come to light. But it is known from literature that Sīvalinga was a great Sanskrit Scholar. During the period of Komati-II the sons of Srigirī seemed to have made Chundi their headquarters. Komati-III, the son of Srigirī seemed to be the last king of Kandukuru. It is during his period Devaraya-I launched an attack on the Reddi kings. We do not exactly know whether the Reddis at Chundi became independent rulers or governed the territory as the viceroys of the king of Kandukuru. Whatever it might be Devarāya-I attacked all these people. The last record of these kings so far available is the record which exposes the grants of law made by Tippu, Srigirī, Rama, Devaraya and Nārāyanadeva, the sons of Komati-III the brother of Malla-II in the year S.1352 i.e., A.D.1430. With this invasion by the Vijayanagar the Kandukuru rājya lost its independence, and subordinated to the Vijayanagar.
Before exposing the cultural activities of these kings in different fields, I feel it my duty to have a thorough grasp of the nature of these kings who ruled the country for about a century, as the nature of an individual becomes responsible for the cultural development of a society which in turn depends on the administrative capacities of a king. This is known from the history that gleaned through inscriptive and literary evidences of the period. A tyrant might be a strong administrator but people may adversely react to his administrative policies when in general, the cultural growth of the society may be hampered. Same is the case with a weak king whose weakness is taken advantage of by the people to achieve their selfish ends and the other rulers to expand their authority. In both these cases there is every likelihood of making inroads into the cultural highways. To know these changes it is better to know the administrative capacities of the line of kings who occupied the throne, specially in the present case, the Reddi kings.

The cultural canopy of the Reddis does not present a vivid picture as the information given
in the inscriptions is not adequate. But from the literary evidences we can gather some information sufficient to our study for the present. The Rukmangadacaritramu of Mallanna gives us the units that looked after the administration of the country. For the convenience of administration the kingdom was divided into several units like bhūmis, sīmas, nāyankāras, nādu, sthala and grāma, each smaller than the previous one. Bhūmis are directly attached to durgas.

According to Mallana the king is the supreme authority. Next to the king there was the Council of ministers which was followed by Provincial governors and commanders of the army. The chief officials of the state were accountants who were known as Kavilesam pratis. Rayasams who attend on the king or the governor were another category of officials who take down the orders of their boss. There were officials connected with the departments of revenue and expenditure. There were Sukandhikarulu to collect tolls.

The village administration was carried on by a council of elders with the help of a Karanam (a village accountant) and a Reddi (a headman). To
protect the village from wild-beasts and dacoits there were Pahari Kapus who were stationed at the compound wall constructed round a village.

Though the king was accepted as the supreme authority he was tolerated as long as he was benevolent. A tyrant has always abhord and people did not hesitate to see his end. As an instance of this attitude we can quote the king Rācavema the last of the Reddis of Kondavidu. It was unfortunate that Rācavema behaved in a tyranical manner unlike his predecessors by levying unjust taxes and paid the penalty of being murdered. This clearly proves that people when no longer tolerate the behaviour or the misdeeds of a king, they take law into their own hands and punish him suitably.

In general the Reddis upheld the Vedic-dharma and its culture. They had to impose taxes on certain items and collect them from the people only in the interest of the public. At times they might be strict in these matters but it is all to maintain administrative culture.
Thus we note the kings to which ever region they belong i.e., whether to Kondavidu or Raja-mahendravaram or Kandukuru they tried to protect the Hindu dharma and its adherents by driving away the Muslims. To follow this ideal they did not leave any stone unturned.
SOCIETY

Human society from the time immemorial is never static. It goes on ceaselessly admitting of changes from time to time. This same process has been going on from the Rg Vedic times i.e., from the time known to history. The changes that creep into the society are due to the factors like invasion, necessity, etc. In the Vedic period of the society was divided into four groups called castes i.e., Brāhmaṇa, Ksatriya, Vaisya and Sudra. This division seemed to have been created basing on the vocation people adapted. The fact that they allowed inter-marriages, etc., proves that they were not strict in enforcing this in a manner that the birth of an individual itself binds him to a particular caste. But as time passed on this caste system played an important role and the Brahmins were placed on the top of the list, either because of the knowledge they acquired or because of the penances they practiced for the good of the country and universe. The story of Visvāmitra a ksatriya belonging to the ksatriya class, tried to become a Brahmārshi to occupy a place
in the first order. But all this seemed to have been short lived. These rules and regulations were observed as suited to their convenience. Because of this people belonging to the first three castes, as and when necessity arose entered the professions of the other. As a result of this the Brahmins established empires. Even today it is a case of doubt whether the Guptas who built an empire and created a golden age in the country were the Vaisyas or Ksatriyas. The fourth class was left untouched for various reasons. This was the case with north India.

South India does not seem to have experienced this State. Though it was organized during the epic period, it did not digest this caste system to the level it has been in the North. The traces of this are seen only in the existence of the Brahmins here. We do not exactly know whether the Brahmins of the South, originally belonged to the North or evolved from the caste system of the Aryans in the South. The Gotras, etc., of these Brahmins indicate that their ancestors were from north only. On the heels of the Aryans, Buddhists made their way to the South. As the
tenets, philosophy and casteless system of the Buddhists attracted the attention of the local inhabitants it soon responded and came into their fold when Andhra was encouraging Buddhism, the rest of the South experienced Jainism. As the main purpose of both the systems was only to replace Aryanism, they could survive in South where casteless system was more honoured. Thus we note that in South India, the caste system was not as prevalent as in North and the Brahmins came originally from North.

The Brahma KaapanaKa nyaya occurring in Sanskrit also proves that Brahmins were considered high who were the stalwarts of the Brahminic religion and those who out of necessity embraced Buddhism were separately designated as Brahma-kaapanaka i.e., originally a Brahmin but embraced Buddhism. Excepting this, we do not generally come across any special term like Ksatriya Kaapanaka or Vaisya-kaapanaka to indicate the Ksatriyas and Vaisyas who embraced Buddhism. In the light of this we can presume that specially in South India there were no Ksatriyas and Vaisyas as in North India and all the locals who came into the
fold of Buddhism were designated Sudras while the Brahmins who settled down maintained their individuality. This clearly shows that the brahmana ksapanaka nyaya came into vogue only in South India but not in North India where the Brahmin, Ksatriya etc., division of the class was originated. Such being the case to say that the Reddis originally belonged to the fourth class is doubtful, as there was every chance for them to belong to any class other than Brahmins. This two-fold division in South India must have been the outcome of the influence of Buddhism that took a strong hold of the Andhra region. This shows that the fourth class here does not mean the fourth class of the Vedic age when the term dasa is to be suffixed to the name of a person indicating that he belongs to the fourth class. The term dasa is absent here.

Apart from this, the Muslim invasions on South India not only brought about a change in the social structure of the region but also changed the professional pattern. As such we note that the brahmins also engaged themselves in military and other services. Thus there was metamorphosis
in the structure of the society by the time the Reddis established their kingdom. In this connection, it is interesting to note the observation of Somasekhara Sarma that Brahmins accepted military appointments and agriculture, Kṣatriyas became farmers, and the Śūdras followed trade and at times rose to the position of Kings. But he is also of the opinion that the Reddi Kingdom which vowed to establish Hindu-dharma restored the old caste system. But here what we have to keep in mind before coming to any conclusion is that caste system and the professions assigned to those castes in the vedic period was not followed strictly even in North India where they were born. Though the Kṣatriyas were accepted as the rulers and protectors of the country there are other castes who took to this task. The Mauryans who established the first greatest empire were of doubtful origin. Similarly the castes of the Guptas was dubious. The Vākātakas are said to be Brahmins. Such being the case how can we emphatically say that a family belongs to a particular community. All these castes mixed together during the period of Buddhism. The same Buddhism which held the
Andhra in its grip tried to create a casteless society. Inspite of its efforts brahmins maintained their individuality to some extent and proceeded on their traditional professions of teaching and advising the rulers of matters of administration.

All this shows that by the time the Reddis established their Kingdom there were only two divisions in the society in Andhra viz., 1) the Brahmins, and 2) non-Brahmins in which all other sub-castes that emerged out from inter-caste marriages are merged together. To this non-Brahmin community which was in general called the südra community the Reddis belonged, but not entirely to the fourth class of the Vedic period. So we note that the society comprised of Brahmins and non-Brahmins. The Reddi Kings honoured the Brahmins by giving them first place in the society. They appointed them as ministers, etc. They monopolised the teaching profession. They preserved the religious customs of the Vedic age. During the period of the Reddis Smàrtas formed the majority among Brahmins. Saivism and Vaisnavism also were in vogue. From the records of the period, we note that Brahmins belonging to various gotras
were flourishing. We also understood that they were proficient in number of Vedas. It also appears that the yajur vedins were never encouraged by the kings as this Veda forms the basis for the religious rituals like yajñas.

With a view to revive Hinduism to its pristine glory which was polluted by the Muslim rule the Konñavidu Reddis not only recovered the Agrahāras from the occupations of the Muslims but also granted them to their previous owners. About thirty divisions or sects of Brahmins based on the gotras were noticed. In addition to this Brahmins also were divided on the basis of their territorial origins a practice in vogue from the early times.

The Brahmins in Andhra have sur names. Though this practice of prefixing surnames to their names was observed from the eighth century itself it is interesting to note that the early grants of the Reddis do not mention the surnames of the Brahmins. It is only from the later half of the Reddi period that we note the surnames of the Brahmin donees. The description of the Brahmins
given by the poet Śrīnātha reveals the munificent donations of the Agrahāras made by the Reddi kings. Incidentally we also note the change brought about by the wealth in the Brahmins community. The poet says that the Brahmins in these Agrahāras wear the rings set with rubies on their fingers which previously had ārābhagrass. They were using musk on their foreheads which previously had river-mud only. They also wore chains made of pearls along with the sacred thread on their body. Water-lilies which give fine odour were worn in their crests. They were all rolling in gold and silver.

The main division among Brahmins of the Andhras became very clear in this period. The Brahmin society was split into two sections - 1) Those who entered the service in administration, and 2) those who continued their religious studies, etc., without deviating from the old order. The class which took up the burden of administration on the orders of the kings came to be known as Niyogis and the other class that struck to the religious study were called the vaidikas i.e., who engaged themselves in the study of Vedas and kept alive the Vedic ritual.
Regarding the Ksatriyas we cannot definitely say that they belong to the Ksatriya class of the North India who were enjoined with the duties of protecting the country and its culture as history did not record any Ksatriya king of the North establishing a kingdom in the South. Somasekhara Sarma identifies the Rācavāru of the Andhra country as the Ksatriyas. The term Rācavaru used by Srinātha might not mean Ksatriya but might be identical with it as the functions of both are the same as understood from the verse of Enugu Lakshmana Kavi in which he extolls the family Vatsavaya. In this connection, the remarks of R.D.Banerji are noteworthy. He says "the name Rajaput (who were considered Ksatriyas in North India) was not in existence in the sixth century and even if a migration into the Krishna Vally is admitted at the time from some unknown place in North India, it is not possible to connect such people with genuine Rajaputs." In the light of this the term Rācavāru simply means rulers and they might belong to any community. From this we note that the rulers known as Rācavāru formed another class in the society.
The next class in the Varna order is the Vaisya class. Though in the beginning they were assigned cultivation and business by the time of the Reddi Kings they seemed to have given up cultivation and concentrated on trade and commerce. Banking also was in their hands. There was one Avaci family of these Vaisyas in which Avacisetti seemed to have financed king Vema Reddi for building steps to Srisailam and Pātalaganga. Avaci Tippaya seemed to have supplied foreign cosmetics to Kumaragiri.\textsuperscript{4}\textsuperscript{1} They also forced their origin to Kubera and great rṣis.

From the Vaisya vamsa-sudhakaramu of Kolacala Mallinātha who adorned the Koṇḍaviti court we understood that there were two main sections among the Vaisyas namely the Vaisyas and Vaijātyyas, who quarrelled among themselves in fact belong to one and the same community.\textsuperscript{4}\textsuperscript{2} The sub-divisions in the Vaisya community were formed on the basis of geographical divisions only. According to Srinātha there were about one thousand gotras.\textsuperscript{4}\textsuperscript{3} But all these divisions lost their significance because of trade. The Navaṇātha Carita of Gaurana
alludes to a code language used by these Vaisyas in those days. Probably to maintain trade secrets they must have evolved this language.

The fourth class belonged to the Sudras. This class also did not have the original composition. Instead of serving the upper three classes, they became the agriculturists. Castes like Panta, Kamma, Telaga and Velama belonged to this Sudra class. They also served as commanders in the army and finally captured power by establishing small principalities after the war of independence. These Sudras who rose to power studied Sàstras etc., and acted as the Ksatriyas. This shows that many changes were witnessed in the functioning of the society during the period of the Reddis. All these changes point out to the fact that those who were called Sudras were not the original Sudras known to history from the Vedic period but only included in this class because of various reasons, where the main reason was the influence of Buddhism which recognised Brahmins and Buddhists. From the standpoint of Brahmins the Buddhists were known as non-Brahmins in general.
Here it is interesting to note that there was another class in addition to these four classes. They were called Pañcamas. They were the untouchables. They lived on the outskirts of the villages. They were mainly engaged on agrarian labour.

Muslims though a separate religious sect found a place in the society. Their presence brought about noteworthy changes in the sphere of culture.

The society at this time encouraged cour-shakas. They became the custodians of art, specially of Music and Dance. With these arts they attracted wealthy guests and made their living. They also enjoyed an honourable place in the society.

**RELIGION**

We know that by the time of the Reṭṭis Andhra was taken hold of by Vīraśaivism of Basavesvara minister of the Kalācūri King Bijuḷaladeva. This Vīraśaivism in its own way contributed to the down fall of Buddhism. Its advocacy of casteless society bore fruit in the beginning, but later on it met with psychological disapproval, when the
kings wishing to revive Vedic religion supported the original Saiva cult that come down from the Vedic times.

Many schools of this ancient Saiva cult flourished in Andhra prior to the Reddi period. The cult known as Pasupata cult which was brought by the Acarya Svetab became very popular. The Kakatiyas seemed to have supported this school by granting villages to the Mathas of this Pasupata schools which was followed by the Reddi Kings. Thus we note that the Reddi rulers favoured Saivism of the Vedic cult. They also encouraged the Pasupata school. They allowed the development of the Yogic Saiva cult of the Natha Siddhas and the Sakta Tantric cult. The influence of these cults was such that Telugu literature made use of this terminology in it. Gaurana described the adventures of these Natha Gurus specially Mena Natha in his work the Navanatha Caritra written in dvipada metre. Earlier to this there was a Telugu Padya Prabandha, written by Srigiri a Saiva poet. As this dvipada metre is a desi metre i.e., common in the public of the Andhra it shows the popularity of this Natha cult.
In this cult the first Ādi Nātha was considered as Śiva himself. Matsyendra Nātha, Goraksa Nātha, Canvangi Nātha, Megha Nātha, Virupaksa Nātha, Siddha Nāgarjuna, Khanika Nātha, and Vyali Siddha were the other Nāthas. The Hāṭha Yoga was said to be a discovery of the earlier Nāthas.

The Pasupathas are expected to wear a consecrated linga in their hands or matted hair. Those who attained all the siddhis are called Siddhas. It was also believed that they attained even the Kaya-siddhi. These beliefs of the miracles of these Siddhas were made more and more popular through literature. Jakkana in his Vikramārka Caritra also alludes to these Nava-Nāthas. It was also believed that people can attain all the knowledge by reciting Siddha Sarasvatamatas. The Siddhasārasyatamatas was also responsible to attain wealth by Vallabhāmātya the author of the work Kridhābhirama. They used to narrate the stories about the NavaNāthas in public halls for the propagation of the cult.

In addition to this the tantric cult also was prevalent in this period. The Tantras lay down the worship of Śakti, which was considered
the female energy of Śiva. This Sakti was known as Anānda Bhairavi. This worship was known as Cakrapūja as the worship chiefly centred in mystic circles. In this cult there was the use of liquor, eating meat and fish, sex with women, and eating a kind of food (mush). These are generally known as Pañca makaras. The followers of this Tantric school were called Kualas, Self innovation was a tantric practice. The worship of Ādi Bhairavi was referred to in Vemabhūpāla Caritam of Vāmana Bhaṭṭa Bāna in connection with the worship of Peda Komati Vema in the Vindhya forests.

As noted already, most of the Reddi kings were Saivas. Members of the Ghoderaya family were the Saiva Gurus of kings of Kondavidu, Rajamahendra Varam and Kandukūru. The earlier kings like Prolaya Vema, Anavota, Ana Vema and of Rajamahendra-varam were Saivas. On the coins of Kondavidu Reddi kings we notice Nandi as their biruda and other saivate symbols.

Some of the Reddi kings also seemed to have favoured Vaisnavism. Vaiṣṇavism at that time was divided into two divisions for the reason that the cosmopolitan outlook of Rāmānuja who
Vaisnavism did not meet with the approval of a section of the scholars in course of time. When Vedism was revived by the Reddi kings who encouraged Vedic sacrifices and patronized Vedic scholars this cleavage was visibly widened. As against the original cosmopolitan character of this religion propounded by Rāmānuja, the new thinkers in the light of the religious conditions prevailing in the country wanted to have hold on the public by preserving the Brahmin supremacy and the purity and the Vedic character of the religion. These two sections were led by two scholars namely, Vedānta Desika or Veṅkatanātha who leded the schism and Pillai Lokācārya who stuck to the guns of Rāmānuja. These two sects of Vaisnavism were called the Vadagala lead by Vedānta Desika and Teṅgalai led by Pillai Lokācārya. It is said that the social and religious conditions of the early post-Kākatiya period were responsible to hasten up this split in the Vaisnavism. The policy of the Reddi kings and other princes was to revive Vedism and its culture as against the Islam that created an indelible injury on the Hindu religion. When the then prevailing Vīra Śaivism was relegated to the background,
the Catholic Vaisnavism of Rāmānuja was split into two with a view to give Vedic colouring. As such Vedānta Desīka preached the importance of Vedas and its Brahminic recognition. To preach Vaisnavism many families settled down in Andhra and they also vied with Saivism to capture the rulers.

The active religious propaganda of the Vaisnavas created a split in the Hindu society. The society in this period witnessed two groups i.e., the Saivas and Vaisnavas. The teachers of these groups established Mathas in different places which helped them to carry on their religious mission.

The Brahmins of the Smarta sect did not belong to any group. They belonged to the Maths established by Adisankara. Their neutral policy became responsible for their non-recognition. The Reddi kings who patronized Saivism in the beginning encouraged the Saiva Mathas and those who embraced Vaisnavism in the later period encouraged Vaisnava-Mathas. It is only after the establishment of the Vijayanagar empire the Sringeri
Matha, established by Ādi Śaṅkara which represents the Śrādwadas was encouraged and it regained its past glory. As such in this period we notice three types of religious sects in the Hindu society i.e., a) the Saivates, b) the Vaisnavates, and c) the Smartas.

At this stage it is interesting to note that the Vaisya community evolved their own deities like Kanyaka Paramēśvari or Vāsavi Kanyaka and worshipped them in their own temples. The trade guilds had their own temples for Nagaresvara and Gawresvara. Gurrala paramēśvari was the deity worshipped by the horse-traders. Likewise the goldsmiths also had their own tutelary deity called Banzagala Lingana. They also built Chenna Mallikharjuna temple in S.1327 and endowed it with land.

The royal families as well as the wealthy made many gifts to the temples. They also gifted lands, articles, etc., to certain temples for the merit of their fathers and forefathers. From the inscriptions we note that Prolaya Vema decorated the peak of the Amaresvara temple at Amaravati with gold vessels for the merit of his brother
Kātama Reddi Vema Reddi in A.D. 1391 gave many gifts to the Mandanarayanasvamy temple at Bhimavaram and to the priest of the temple. Kadiyam Macineni in the service of Kātama Reddi constructed Asthānasitamandapa in the temple of Bhimesvaram at Dāksārama for the good of the son of Katama Reddi. Mallāmbika, the wife of Kātaya Vema constructed Mārkandeyesvāra temple at Rājamahendravaram, for the merit of her husband. She also gifted Agrahāra to a Brahmin Nṛsimha Sastri who was probably connected with the temple. The wife of Virabhadra Reddi made the lands of this temple and of Brahmins tax-free in 1423.

The wealthy Vaiṣyas also made many gifts in a similar fashion to promote religious activities. Bolisetti in A.D. 1382 made a gift of a pillar to the temple of Nāgesvāra at Rājamahendravaram, for the merit of his father. Simhādrisettti and Obilisetti in Korukonda constructed Vimanamandapa and Gopura to the temple of Śrīrāmālāayam at Korukonda.
In addition to this we notice Islam also. The Muslims constructed their mosques. As the kings of the day believed in secularism they did not disturb the Islam. As such all these religious sects enjoyed equal rights in matters of their religious duties, etc.

Worship of God in all the temples went on without any disturbance. The Śaivas worshipped Śiva in different forms like Svayambhu, Sai Mahādeva, Tripurāntaka Kalyāna Chandra Ṣekhara; Ista- kāmesvara; Mallesvara (Mallinātha), Mailaradeva; Virabhadra; Kalabhairava, etc. Viṣṇu was worshipped in the form of Gopinātha; Kesava; Nṛsimha; Rāghava; Janārdana, etc.

The Śaivas became supreme in places like, Śri Śailam, Tripurāntakam, Dāksārāmam, Pālakollu, Bhimavaram, Guḍipudi and Amarāvati and the Vaiśnavas dominated in places like Śrīkūr̥mam, Simhācalam, Sarpavaram, Śrīkakulam, Bapatla and Ahobilam.

Thus, we note that temples were constructed in this period for different types of deities like Śiva, Viṣṇu, Kanyakāparamesvari and Gurrala Paramesvari, etc. The rulers as well as trade guilds showed much interest and contributed to
the construction of these temples. The worship of Śiva was conducted according to the Śaiva Āgamas and the Vaisnava worship was in accordance with the Vaikhanāsa Āgamas. Vratas, Japas and Tapas went on regularly. Śiva was worshipped six times a day with eight kinds of arcana. The Tiruvoy-moli and Tiruppāvai were chanted in the Vaisnava temples, a practice entered Andhra Desa long before the Reddi period. There were village Goddesses also. The religious beliefs and practices went on to such an extent that the people continued the worship of heros who were dead and hero stones were erected. They conducted annual festivals both for the Gods as well as heros. This hero worship gradually came to be known as Vīrācāram.

EDUCATION

It is well known that the Reddi kings made liberal endowments to the temples and restored Agraḥārams to the Brahmans who were affected by the Muslim rule, in accordance with their objectives. They also granted tax-free Agraḥārams to the Brahmans and gave them the first place in the society. The Mathas attached to the temples
also were munificently endowed. These Mathas played an important role in imparting education. They not only diffused knowledge but also patronized learning. The Bhikṣavṛttimathā65 is an example to this. The head of this Matha encouraged poet Srināth, to write Sivarātri mahāmyamu. The Tripurāntakam and Puspagiri Mathas were not mentioned in the inscriptions.66 Vedic learning was considered important in this period. Along with Vedas the Sastras also were taught. As the Reddi kings also were well educated in different branches of learning they donated Agrahāras to those Brahmins whose main duty was to preserve the Vedic culture and impart learning to those who approach them. In doing so they gifted the lands in the Agrahāras in proportion to their learning of the Vedas. This means that a Brahmin who was proficient in more than one Sastras and all the Vedas was allowed to enjoy the entire Agrahāra, if not only a part of the Agrahāra (Vritti) was given to him. These scholars attracted many students from different places of the country. They specialised in the subjects of their interest. They lived with their preceptors only but used to maintain
themselves on the Madhukara vrtti, a tradition coming from time immemorial. As these Aghrāras were not polluted by political atmosphere they became noble educational centres and cultural banks.

The Veda was taught in all its four Pada, Krama, Jata and Ghana pāthas. Those who recite the Veda in all these pāthas were known as sura-dhyetās and those who teach them were called sura-dhyāpakas. In addition to the Veda subjects like, Tarka (logic), Vyākaraṇa or Sābda Sastra (Grammar), Saddarsana (six schools of Philosophy), Jyotisa (Astronomy and Astrology), Ganita (Mathematics) and the Āgamas were taught. From the Copper plate records of this period, titles like Padāvākya pramāṇajñah, Sabdasāsana pāniniḥ, Ganita brahma, Sabdasāstra patanjaliḥ, Tirṇāvyakaranaambudhish, Vaiyāsikamatapraudhah, Jyotirdrūṣta-Jagadvidah, Kluptadvividhamimamsah, gurutantra-visāradah indicate that these titles were conferred on those who attained proficiency in those Sastras.

The Reddi kings seemed to have given much encouragement to the Yajurveda either Krisna Yajurveda or Sukla yajurveda. As such the Yajurvedins
formed the bulk of the Brahmin community in the Andhra. In addition to this they encouraged studies in Ayurveda. The Parahita a name in the science of Ayurveda won the highest reputation and enjoyed an honourable place in the society.

In the realm of fine arts music, dancing and painting received good encouragement. Some of the Reddi kings were themselves the authors of the texts on music and dancing. As they possessed high order of erudition they could write commentaries on Sanskrit texts also.

Telugu language took a definite shape in that period. We do not know whether separate schools to teach Telugu language and literature were established or Telugu was taught side by side in the schools maintained by the Mathas attached to the temples. In Pulanadu region of the Guntur district, it is generally said that the famous poet Srinatha, the Vidyadhikarin of the Kondavidu court established many pial schools. Though this does not find any inscriptiveal support, we may accept the fact that every village had its own school where primary education was imparted. As we note that every Telugu poet of the day was
also a Sanskrit scholar, we may safely presume that even in Mathas studies in Sanskrit and Telugu went on side by side. The Telugu Grammar written in Sanskrit by Nannaya supports this presumption.

In Science Rasasāstra or Rasavidya was well developed. This is because of the Siddha cult of the Nava Nāthas, whose students were considered experts in Vedas (metallurgical sciences). 68

For educating the common man in Hindu culture Purāṇas were read in Temples and Mathas. Rajaniti was taught to the princes as a special branch of study along with Kāvya and Nātaka. They were also given training in the art of warfare, wielding of weapons is known as Samajajīśca. They were also trained in the art of riding elephants and horses. As such, veterinary science also was developed. The princes were expected to read Vedas, Vedāṅgas, Purāṇas, Itihasas, Dharmasastras, Ayurveda, Dhanurveda, Bharata Sāstra, Kāmasāstra, Rajaniti and Laksana granthas.

In the same manner we can also expect a Vaisya to be conversant with all the general subjects like the Vedas, Vedāṅgas and Kāvyas and
and Natakas, etc. As a special case they must learn the science of commerce as they carry on inland and overseas trade. They were also expected to know the language of the country with which they carry on their commercial activities.

We do not come across anywhere the efforts taken for spreading Urdu. All that we notice is the construction of mosques in Rajahmahendravaram and Warangal. Probably they must have used these mosques as the centres of their Urdu studies. Here we may feel that the Muslims gave highest priority to their religious education over the secular education. The Telugu work Kridabhiramamulu also alludes to a mosque.

LITERATURE

The Sanskrit and Telugu literatures continued to grow in leaps and bounds in the period of the Reddi kings also. Not only the kings but also other officials like ministers, etc., patronized poets by accepting dedication of their works. In the field of Sanskrit this period witnessed many commentaries on the works then existing beside original works like Kavyas Natakas Campbell, etc.
As the Reddis wanted to maintain Hindu Dharma, they patronized Vedic and Sanscrit studies and patronized scholars and men of letters both in Sanskrit and Telugu. As the kings also were well versed in these literatures, they could understand the importance of the literary works.

Royal Poets

King Kumaragiri Reddi, the son of Anavota Reddi, was well-read in Sanskrit. He was also known as Vasantaraja and was an adept in Music and Dance. He wrote a treatise on Dance called the Vasantarajiyam. This shows that he was a profound scholar in Sanskrit, specially in fine arts, etc. 70

Pedakomati Vema of Konadavidu was also a scholar and possessed the title Sarvajnanakravarti.71 He specialized in Sangita and Sahitya. He wrote Sahitya cintamani a treatise in rhetoric on the model of the Kavya-prakasa of Mammaṭa. Here he criticizes the Anumana theory of Mahimabhatṭa. From this work we note that he wrote a Bhana a type of Drama and a Kavya. 72 These two works have the common name Viranarayananacarita. In addition to
these works he wrote a treatise on Music known as Sangīta Cintāmani. His other works form the commentaries called Srṅgāra dīpīkā on the Amaruka-kāvya and Saptasātrīsāratikā on the Sapata-sāti of Hala. This commentary is also called the Bhāvadīpīkā.

Another Reddi prince of Kandukuru by name Sivalinga was also famous for his Sanskrit scholarship. He commented upon the work Girisāsruti suktimālā of Haradatta. Sivalinga's commentary is called the Tattva-prakāśikā. This shows that while Kumaragiri and Pedakomati delighted themselves in arts Sivalinga was interested in Philosophy.

Coming to Rajahmahendravaram, we note that Kātaya Vema the brother-in-law of Kumaragiri, who acted as the minister and military commander of his brother-in-law and on whom the Rajahmahendra-rajaya was conferred, was also a great Sanskrit scholar. He commented upon the Dramas of Kālidāsa, with the common name Kumaragiri-rajiyam after his lord in the light of the principles of dramaturgy enunciated in the Vasantarājiyā.
King Virabhadra Reddi was another Sanskrit scholar. In his Kāśīkhandam Srināthan says that he was Sāhitya Kalasangita-lakṣya-bhāngi-sarva-jñā.74

As the Reddi kings happened to be Sanskrit scholars and original writers they patronized scholars and men of letters both in Sanskrit and Telugu literatures. Prolaya Vema, Anavota and Anavema though did not write any work in Sanskrit, they patronized Sanskrit scholars. Pandits like Mahādeva of the Sesa family adorned the court of Prolaya Vema.

Bālasarasvati was associated with the king Anavota and Anavema. He composed the Dharmasāsanaṁ of Anavota and Drjjavaram, Ippugallu and Paccani Tandipaṛṛu group and the Srisailam stone record of Anavema.

Trilocanācārya also was another meritorious poet of the time. He succeeded Bālasarasvati. He composed Anavema's records. He specialized in Saivāgamas and says that he was born of a family of poets.
Kolācala Peddibhatta also was honoured by Anavota. According to the tradition Peddibhatta was the elder brother of the famous commentator Kolācala Mallinatha.

Annaya a poet was patronized by Kumaragiri. He composed Kumaragiri's Anaparti grant. Unfortunately none of his works came down to us.

Vāmana Bhaṭṭa Bāņa a Sanskrit poet and Śrīnātha a Telugu poet adorned the court of Pedakomati Vema. Śrīnātha was considered the Vidyādhikārīn of the times. Śrīnātha was a scholar, in Veda, Krishnayajus, Nyāya Vaisēśika, the Śaṅkhya siddhānta yoga, the Saivāgamas, the Smṛtis and Purānas. He was also proficient in languages like Sanskrit, Prakrit and Sauraseni. He mastered Fine Arts like Music and Dance. He composed the copper-plate grants of Pedakomati Vema. It is also believed that the Sanskrit work Godavari Khandam belonged to Śrīnātha.

Vāmana Bhaṭṭa-Bāņa wrote two lexiconaphical works called Sabda-candika and Sabdaratnakāra the Sṛṅgarabhū-sanabhana, Banaskara Vijaya, Kanaka-lekkaḥyānam, Usāparinayamu, Parvatiparinayamu.
Out of these the last three are the Dramas. Nalabhuyudayam and Raghunāthacarita are his Padya kāvyas. Vemabhupalacaritam or Vīranārayanacaritam, written in praise of Vemabhupala was his Gadya Kāvya. Hamsasandesam was another minor Kāvya. He was conferred the title Gadyakavi - sārvabhauma.

Nrsimha, another poet also was connected with the Reddi kings. He wrote a Drama called Kadambari. Probably he must have flourished during the time of Prolaya Vema.

Sri Vallabha and Sarasvatibhaṭṭa were the two poets connected with the court of Rājamahendravaram. Sri Vallabha composed the grants of Kataya Vema and Sarasvati bhaṭṭa composed the Vema Varam grant of Allaya Vema. From the inscriptions of the period we come across many scholars and poets belonging to different gotras, who received Vṛttis from the Reddi kings. Astronomers like Nārāyana and Ayurvedists like Parahitas were also patronised by these kings. While Kondavidu encouraged Ayurveda, Rājamahendravaram, seemed to have favoured Astronomy.
We have already noted that Sanskrit and Telugu languages were encouraged side by side by the Reddi kings. Before this the rulers of Andhra after the Buddhism fell on evil days, encouraged Sanskrit and its literature spreading Hindu culture in the region. This condition continued till the Kākatiya period. During the Kākatiya period Telugu also was recognised as a language fit for all purposes. The main purpose of their language is to see that a common man understands Hindu culture as envisaged by the Sanskrit literature. For this the foundations were laid in the Āndhra Mahābhārata of Nannaya and Tikana. As the sole aim of the Hindu kingdoms that came up after the fall of the Kākatiyas, putting an end to the atrocities of the Muslims who became a menace to the Hindu religion and its practices, was to restore Hindu dharma, they rightly thought of encouraging Telugu language and literature fit for the purpose. So the Reddis wielding an extensive empire patronized Telugu poets also. Those poets based their themes on the religious principles and the vratas, etc., extolled in the Puranic literature etc.. Evolving their own methods
of narration they produced enormous literature, enabling Telugu to gain its own status along with Sanskrit. The defeat of Gauda Dindima by Srinātha a Vidyādhikarīn in the court of Pedakomati Vema enhanced the prestige of Telugu and brought it to the first rank. Many Purāṇas were translated into Telugu, interesting stories formed the themes of the Telugu Kavyas, etc.

The religious monuments that existed during the period promised a seat in Kailāsa for the Saivas, Vaikuntha for the Vaisnavas and Svarga for the heros after death. Telugu literature took the lead to popularise these religious ideas. In this connection, the statement of Somasekara Sarma that 'the Telugu literature of the period tried to educate the common man in Dharma as the sole means and basis to achieve the object in life, placed before him the great ideal of Mokṣa, final emancipation, and encouraged him to follow the example of the heros of the Kāvyā'.

Errā pragada or Sāmbhudāsa adorned the court of the Reddi kings. He was the favourite poet of Mallā Reddi the brother of Prolaya Vema and
with the help of Malla Reddi he received the patronage of Prolaya Vema of Addanki. He wrote four works, namely 1) completing a portion of the Aranya parva of the Andhra Mahabharata, 2) Lakshmi Nrsimharatnam or Nrsimha Puranam, 3) Ramayanam and 4) Harivamsa. The scholarship he showed in completing the portion of Aranya Parva won him the title Prabandhaparamesvara. Laksmi Nrsimhavartanam is a story from the Brahmanda Puranam.

Pramathakavi Srigiri was the another poet in the court of Prolaya Vema. He was given many gifts by the rulers of the period.

Jakkana, a contemporary of Prolaya Vema wrote Vikramarkacarita. Excepting this none of his works has come to light. Many other poets belonging to the family of Jakkana attained fame during the Reddi period.

Annayya belonging to the same family of Jakkana i.e., Vennelakanti family was the author of Sodasakumara caritra.

Ananta of the same period wrote three works. 1) Bhujaratija, 2) Chandodarpanam, and 3) Rasabharanam.
Another poet Peddana wrote the work *Kāvyā-lāṅkāra cūdamani* on rhetoric on the model of the *Pratāparudriya yasobhūsanam* of Vidyānatha.

Sivalanka Kommana was patronised by prince Doddā Reddi the son of Alla Reddi of Raṣṭrahmaṇendra Varam. He authorised two works, 1) *Viramahesvaramu* and 2) *Sivalīla vilāsamu*.

Tripurāntaka of the Rayapati family was a contemporary of either Anavema or Kumaragiri. He was the author of four works, namely, 1) *Tripurāntakodāharanam*, 2) *Mādana Vijayam*, 3) *Candratāravali*, and 4) *Ambikāsatakam*. Excepting the first work mentioned above, no other work has come to light so far. It seems he wrote a Drama by name *Premābhirāmam* in Sanskrit. Unfortunately it is also lost.

Vallabharāya was a contemporary of king Anavema and his successor Kumaragiri Reddi. He wrote the work *Kridābhirāmamu*. This depicts the social life of the people of the period, etc. It is believed that this work is a Telugu translation of the Sanskrit work *Premābhirāmamū* written by Ravipati Tippana which is entirely lost.
Though the name of Vallabharāya is found in the Colophon etc., scholar-critics like Prabhakara Sastry and Pingali Lakshmi Kantham are of the opinion that Srinatha is the actual author of this work, on the basis of its style, language and grammar, etc., and might have . . the work into public in the name of Vallabharāya for some reason or other not definitely known.

Modiki Singana was a poet of eminence, belonging to the Telangana region during this period. He wrote Padmapuranamu (Uttarabhāgamu), Vasistharāmayanamu (philosophical work), Sakalanitisammatam (Polity) and Dasamaskandham of Bhagavatam.

Srinatha was the greatest of this age. As already observed he was a genious and proficient in many Sāstras and languages. His command over Sanskrit and Telugu was such that every syllable dropped from his pen attained albestar beauty capturing the hearts of scholars and connoissuers. He was patronised by Pedakomati Vema of Kondavidu in whose court he was a Vidvādhikāra. He was patronised by Vīra Reddi or Virabhadra Reddi of Rajamahendravaram, Panta Mailara, 78 Telengaraya, 79 Vissanamantri and Bāskara. He wrote 1) Maruttarat caritra, 2) Sālivāhana saptasati, 3) Sṛṅgāra Naisadhājam, 4) Bhimesvara purānam, and 5) Kāśi khandam.
It is also said that he wrote *Haravilāsamu*, *Panditārādhya caritra*, *Dhananjaya vijayamu*, *Śivarātrīmahātmyamu* and *Palanāti Vira Caritra*.

Many more works like the *Rāmāyana* in song and *Cātupadyas* are attributed to him. His *Marutta- rātcaritra* and *Śalivāhana saptasati* are not available.

Ayyalārya another poet was patronised by Padma Velama kings of the same period. He was the author of the *Yuddhakānda* of Bhāskara Ramayana.

Gaurana from the Telangana region wrote *Hariscandra caritra* and *Navaṇātha caritra*. Both are in *dvipada* metre.

Kuravi Goparāju belonging to the same region wrote the *Simhāsana-dvātrimsīka*.

The nativity of Bammara Potana (whether he belongs to Telangana or Rayalaseema) is not yet settled. *Bhogini dandakamu*, *Andhra Mahabhagavatamu*, and *Virabhadra vijayamu* are his works.

Thus during the Reddi period, kings of different regions and families vied with each other
in enlarging and patronising men of letters, poets, and scholars both in Sanskrit and Telugu as a part of their motto to revive and reestablish Hindudharma. They also encouraged Fine Arts and Sciences.

ART AND ARCHITECTURE

Though the Reddis established their kingdom with the ideas of reviving the Hindu Dharma, which received a painful blow in the hands of the Muslims, it is strange to note that no construction of a famous temple in the land is associated with their name. But from some of the inscriptions we understand that they constructed different types of Maṇḍapas in the temples, compound walls, Gopuras and steps to the holy places and rivers, etc., as a mark of their zeal for Hinduism. Encouraged by the kings their officers also contributed to many constructions.

Kumaragiri Reddi who was also known as Vasan-tārāya a scholar, poet and an artist got constructed a Grharāja saudha at Kondavidu. This is a lofty mansion. From the Phirangipuram records, we note that this Saudha was intended to install Goddess
The Kondavidu Kaifiyat also justifies this. But the name of the Goddess is given as Adilaksmi Kamesvari. This building is a special type of temple according to Bhavisya, Agni and Garuda Puranas. This shows that the Reddi kings wanted to introduce novelty in the construction of temples.

The Reddi kings devoted much of their time for the construction of forts. This was Only in the interest of Hindu Dharma. The temples they constructed were not lofty in their form. The Sikharas of their temples were small. There is difference between the Kataka sculpture that adorns the temples and the sculpture of the Reddi kings. The sculpture of the temple in Korukonda is akin to that of the sculpture in the temple of Bikkavolu. This is done on stones without lime.

All the temples of the Reddi kings were of black-stone. They were the first to use black-stones. The sculptors of this period did not want to imitate the sculptors of the Kataka who constructed the temples of Srisailam, etc.
The figures were not of single stone. The entire figure was chiselled on two or three slabs of the black-stone. When these parts are joined together with nails and put on the wall it appears as if it were a single stone. The dexterity of the sculptors is such that he took meticulous care to see that no gap between slab and slab is visible. This shows that sculptors of the Reddi period went a step further in showing their individuality.

Added to this the Reddi period seemed to have given encouragement to the preparation of idols of kings, etc. The images found in the temple of Parasurāmesvara in Attirala, in the Viśasiromandapam at Śrisailam and Rāmālayam at Cēdalavāda, the loose images at Amareśvarālaya Sattinapalli, Mulagurammaguḍi, Viśravahdralayā at Phirangāpuram, Ramandapam at Sarpavaram, Nagaresvarasvamialayā at Rājamahendravaram, Vīmānamandapam of Śrīraṅga Rāmālaya at Korukonda, Rudresvaralayā at Dakśārāma, the Rāmesvarālaya at Velpur and Agasthisvarālayam at Vadapalli belong to the Reddi period. At this stage Sripada Gopala Krishna Murthy seemed to have been of the opinion the Śaiva temples mentioned in his Bhīmakhanda by Śrīnatha belong to the Reddi Kings.
The idol at the Korukonda temple belonged to Mummadi Nayaka. This was installed by a Veṣaṇā named Lakshmi dāsi at the instance of Parasara-bhatta. This is unsurpassed by any other either in its beauty or skill of the sculpture. The idols of the Royal couple at Karli caves are Artha-silpas which are strikingly magnificent in their forms. The idols of Anavemareddi and his son Kumaragiri are also available at Vajrapurikota. The idol of Kumaragiri in Vasantarayamandapa, Mummadi Reddi at Kondavidu and other idols belonging to the Reddi kings at Daksarama, Sarpavara, etc., belong to the Reddi period only.

We have already noted that Kumaragiri wrote many works besides patronizing music and dancing. He composed a treatise on dancing called Vasanta-rajyam. In this work he took into account the styles of dancing of the muslims also then in vogue.

They constructed Natyamandapas. In addition to the dramas played in these Mandapas they used to enjoy dance recitals also given by the girls employed in temples. These Mandapas were also
known as Natyakūtas. It is said that these Natya-kutas were 64 in Srisailam. All important temples of Saivas and Vaisnavas had these Mandapas where līla of Siva and Visnu were regularly played by dancers. From Śrīnātha we understand that a festival called Sānivarotsavam was being regularly celebrated in the Bhūmesvara temple at Daksāramana by apasaras and gandharvas with dance recitals in both marga and desi styles. 95

The devadāsī system was continued by the Reddi kings also. The names of these women dancers of the day were not met within the inscriptions, etc. But we come across only one name i.e., Lukumadevi. She was the noted dancer of the court of Kumaragiri.

The marga or the classical style and the desi or the native style continued to flourish in the Reddi period also. The Perani, Gondli, Dandalasaka, Kanduka, Jakkini, and Cindu were some of the popular dances in the period under consideration. Added to these were Parasikanartana (Persian dance), Hattisaka, Puspagandhika. 96
MUSIC

The Reddi kings realized that Music is an inevitable accomplishment of Dance. Kumaragiri and others were equally interested in these arts. The Devadasis employed in the temples were taught these twin arts from their childhood who pleased the devotees with their arts on festive days and other occasions. Pedakomati Vema was a scholar both in Music and Sahitya. His work the Sahitya Cintamani testifies to this fact. As he was an expert in Music also he wrote a work called Sangita Cintamani. Two incomplete copies of which were discovered in the Travancore Palace library.

The work begins with the description of Vinã in the Vadya portion and continues up to the Nrutta portion describing Desinruttas. According to the catalogue of the Palace Library the work deals with the variations of Rãgas, due to changes in Svaras, the harmony of Rasa and Rãga, and the directions in Rasas caused by Nruttas and Rãgas, etc.

During this period Vocal and Instrumental Music were well developed. The Vinã continued to occupy its first place among the musical instruments. There were twenty five kinds of Vinãs.
Kanakavina and Brahmavina were mentioned in the inscriptions of the period. It is also seen that in all important shrines provision was made for those who played on different kinds of instruments like Muraja, Avaja, Kahale, etc.

**Painting**

From the writings of Śrīnātha we understand that painting also was very well developed in the period of the Reddi kings. This shows Painting was also done on the walls of the mansions of the rich. The temple walls also were painted with the pictures of the līlas and the history of the Lord. It is also said that the courtisans got the walls of their bed rooms painted with smara-bandhas. In addition to the wall painting we also see the Canvas-painting.

We cannot definitely give the number of colours they used. While Potana in this context says that the colours were five, Śrīnātha says that they were four.

The Painting was done as usual with a tulika or a brush.
All this amply proves that the Reddi kings patronized the Fine Arts like Dance, Music, Painting and Architecture in addition to their patronage to men of letters both in Sanskrit and Telugu literatures. In this period, Telugu literature attained its individuality and carved out a prominent place among other literatures.

GENERAL

Social Customs

The first revival of Hinduism was brought about by Sankara driving away the Buddhism from our country. After this there was the revival of Hinduism for the second time experienced in Andhra during the Reddi period. A new orientation to this religion was given in this period to save Hinduism which suffered a rude shock from the invasion of Muslims and their tyrinical rule. As a result of this the Vajnas and Vagas which confined to the first three castes only gave place to the Vratas permitted to be performed by all the castes. This outlook brought all the people together without any caste feeling and inculcated the ideas of a Hindu even in the minds of the
fourth caste. The religious observances, festivals etc., became the common legacy of the Hindu folk along with the Vratas.

Astronomers and Astrologers were always consulted to fix an auspicious muhurtam to perform any religious rite or any other thing. For this the learned scholar had to observe a gadiyaram an instrument which was called a water-clock. Though this water clock was in vogue from time immemorial, it was in the Reddi period in Andhra there was a notable change observed. While the original water clock pushes out water in the course of a ghatika the new watch clock takes in water.

There are about eighteen Samskāras to be performed by every Hindu from his birth to death according to the Dharma-sastras. They were minimised to nine i.e., 1) Jātakarma, 2) Nāmakarana, 3) Annaprāsana, 4) Caulam, 5) Upanayana, 6) Vivāha, 7) Garbhādhana, 8) Pumsavana, and 9) Simantonnayana in this period. The list gives us an idea that they selected these nine Samskāras that do not figure in any controversy and become common to all.
All important Danas as envisaged in the Dharma Sāstras, specially in Hemadri's Dānakanda were made according to their ability and status. Ana Vema Reddi of Kondavidu seemed to have made the Danas like, 1) Brāhmandadāna, 2) Kanakadārādāna, 3) Gosahasradāna, 4) Kalpatarudāna, etc. Kumaragiri Reddi is said to have made Tulapurusadāna after he completed his eastern campaign victoriously. The Rajamahendravaram Reddis also did not lag behind the Kondaviti Reddis in this aspect. The Vemavaram Grant of Allaya Vema Reddi states that he made a Gosahasradāna to the Brahmins. Allaya Vema Reddi of Rajamahendravaram also made Gosahasradāna. He also gifted many Agrahāras to Brahmins. In addition to these Danas to the Brahmins he made gifts like bells etc., to the temples.

As far as Vratas are concerned, Śivarātri-vrata and Ekādasivrata followed by Dvādasivrata seemed to be popular both with Saivas and Vaisnavas. The Kridabhirāma of Vallabharāya mentions a vrata known as Kāmesvārivrata, which mainly relates to the seven sisters, called Akkalu. Akkala-pata is a song popularly current even today in Andhra.
The belief in self-immolation became popular in this period. This is in accordance with the Saiva cult but this was not allowed in each and every place. Those who wished to immolate themselves used to go to a temple of Bairava or Vīrabhadra or Durga or Kali to perform the act as they believed that they would go to heaven when this is done in the presence of a God or Goddess belonging to the Saiva Cult. The construction of a Maṇḍapa, specially meant for this purpose, called Vīrasiromandapa at Kondavīdu by Anavema Reddi for the merit of his uncle Annaya and on the hill of Śrisāilam in the court yard of Maḷi-karjuna bear ample testimony to this belief and practice. In support of this belief etc., we find references in the work Simhasanadvatrimśika of Koravi Goparāju.105

Hero cult i.e., erecting hero stones for those who die in a war and worshipping them every year also continued in this period. This is only to instill courage and patriotism in the youth of the day.
Hook-swinging and Fire-walking practices also were seen in this period. 106

People highly believed in alchemy. It was also said that Prolaya Reddi, the founder of the Kondavidu kingdom knew this alchemy, with the help of which gold can be obtained.

Animal sacrifice was there to please Gods and demons, specially when unearthing a treasure.

Many festivals were celebrated. Of all the festivals Vasantotsava was the most important which was celebrated with Royal pomp. King Ana Vema used to participate in this festival. His Drujja varū Grant says that this festival was celebrated every year in spring with musk, saffron, sandal, rose-water, camphor, 107 etc. Dipavali is another festival that was observed, Davana-pūrṇima, Nulipurnima and Kārtika-purnima that occur in the months of Caitra, Sravana and Kārtika respectively were also observed as festivals Sujayanti, Sarannavaratris, Gautami and Krsna puskarams were among these in the list of the festivals observed.

Debanuchery was prevalent in those days. It seems that it was considered a prestige with
regard to men. From the same verse of Śrīnātha we understand that they used the good-will of go-betweens by satisfying them with presents to enjoy the company of the desired girl. People in those days used leaves to take food. Food was cooked in earthen pots. They also used cots. As far as Palanādu was concerned maize was the staple food of people. Fine varieties of rice was used in other cities.

**DRESS**

Dhovati and Uttariyam made up the dress for men and Cira and Raika for the women. These Dhotis were in different colours having variety of excellent borders. Silk and cotton clothes were used Dasari-pattu and Cinapattu were the prominent varieties in silk. Here it may not be out of place to say that Cinapattu was in vogue in India even from the Gupta period itself.

Sarees and blouses also were of many varieties. The Bondilis (probably those who migrated from Bundelkhand) used to wear Yamunaraika and Bangaru puvula raika. Though there were tailors women specially used to stitch their own blouses.
People liked coloured cloth. The aristocrat liked, scarlet, pink, rose, saffron, and red colours. Nirkavi, Cangavi and Cendirakavi Dhovatis and Ciras were liked by men and women. The borders of the sarees were printed with the figures of swans, squirrels, parrots, lions, elephants, hens and peacocks. The rich wore Pasidi Kammi-ciras i.e., sarees with golden border.

Learned men in the court of the king may not have turbans on their heads. Here Somasekhara Sarma feels that Kullayi, Koka, Mahakurpasam, etc., mentioned by Srínātha in his stray verse formed the dress of the learned men. But I feel that this kind of dress was not usual with the people in Andhra, as he addressed the verse to the deity of Kannada Rajya, it might be conjectured as the dress worn by the people in that kingdom. But when we consider the last three lines of this verse they indicate that he did there what was not expected of him. Among the common folk the Brahmins wore a Dhovati and Uttariyam usually, shepherds wore a Kaupinam which helps them cover private parts and turban on the head or a waist garment with a tight girdle cord round the loins.
The age long custom of growing hair on the head by both men and women was continued in this period also. Different types of hair-styles were in vogue. Men used to knot their hair usually and women used to plait the hair which was generally called Kiljada. There was no distinction between men and women in decorating their hair with flowers, etc.

Sandals were used. They were made of light wood, leather, ivory and metal and were with artistic workmanship on them. Kirruceppulu is one of the types of sandals of the day which produced cracking sound, while walking. Rich people wore sandals made of porcelain glass.

Cane or staffs were carried in hands. They were of different patterns with gold, silver or ivory handles. People used to carry them according to their social status, etc.

People continued to carry umbrellas in their hands without discontinuing the age-old custom. A parasol was a sign of honour and kings used to confirm honour on distinguished people, with a special type of umbrella. There were foldable umbrellas also.
A variety of ornaments were used by people in the Reddi period. Taste for these ornaments was of high order. This interest for ornaments was not new. It is a time old habit with the people of our country. Abdur Razak who visited Vijayanagar in the time of Prouda deva Raya says that 'all the inhabitants of this country both high and low class wear pearls or rings adorned with precious stones in their ears, on their necks, on their arms, on the upper part of the hand and on the fingers.' Somasekhara Sarma says that almost all the ornaments described in the work Abhilasitḁthacintāmani of the twelfth century were in use in the Reddi period also.

There were ornaments worn on the hand, ears, nose, neck, hands, chest, wrist, feet and fingers, excepting a few worn by women exclusively all the other ornaments were covered both for men and women. These ornaments were made of different metals like gold, silver, copper and alloys like bronze and brass. Kings and other rich people wore ornaments made of gold and set with precious stones. In this regard Frair Jordances in the beginning of the fourteenth century says that
'the kings have distinction from others, that they wear upon arms gold and silver rings and on the neck a gold collar with a great abundance of gems. All other people got the ornaments made as their purse allowed.

Ornaments worn on the head are called Head-ornaments. They were of various kinds. Cercukka, which was otherwise called Pāpata bottu was a popular head-ornament worn by women. Bimbamu Pac-cadapuganda, Bangaru pucerulu, Kuppelu, and Mukuta-phala jalaka or Mutyāla-jalli were the head-ornaments of the day. Mutyala-Jalli was a hair-net adorned with pearls.

Kanthabharanas or Necklaces

Here also there were many types. They were used both by men and women. They were usually known as hāras, Perulu and Sarālu. Kante, Ekavali, Kanthika, Mouktikakanthika and Mutyālapatteda were some of the varieties of necklaces. They were made of gold, brass, and black glass beads. Gems like emeralds, diamonds, ruby, pearl, coral, sapphire and topaz were set in them. Bannasaruhi
(Varnasarulu) Sankupūsala pērulu, Nalla-pūsala-pērulu and Puli-gorulu were also some of the varieties of necklaces usually worn.

**Ear Ornaments**

Pogulu, Cankallu, Tattamas, Kundalas, Kammalu and Contulu were some of the ear ornaments. Here also precious stones were studded. All types of metals were used in preparing them and the individuals got them made according to their status.

**Hand Ornaments**

Keyuras, Angadas, Dandakadiyama, Bhujakirtalu, Murugulu, Sānku-kankanamulu and Gājulu were some of the ornaments worn on hands. Gājulu are exclusively for women. Mudrikalu or rings were worn on the fingers of the hand.

**Waist**

Kati-sūtra, Kanci mekhalā and Casana were girdles. Mekhalas with Kanaka-ghanṭalu, etc., were also available in these days. Vajrāla-kamaru a diamond girdle was another type of waist-ornament.
Legs

Kadiyamulu, Andiyalu, Mattelu of many varieties on the fingers of the feet, etc., were in vogue in these days as ornaments worn near about the ankles and fingers of the feet.

Nattu was a nose ornament

Thus we see that people in this period were fond of wearing ornaments on their persons. This is because of sea-trade, etc., that made the period profusely rich. Most probably even foreign designs also must have come into vogue on account of the traders who used to visit foreign countries.

Food

In our country food habits generally depend on the indigenous crops. Whatever is available in plenty, it forms the chief food. This can be divided into two kinds 1) vegetarian food, and 2) non-vegetarian food. The people of Reddi kingdom harboured both vegetarian and non-vegetarian. In the case of staple food north is separated from the south. The people of North depend upon
wheat whereas those of South depend upon rice. But unfortunately in the twelfth and thirteenth centuries these people of the region under study did not seem to have cultivated rice in Palanādu. They were rich in maize and sujja and Maize were the important items of food and this formed the basis for many varieties.

While maize became the food for the common people, Royalty seems to enjoy the taste of rice by importing them from neighbouring territories. Srinath portrayed a realistic picture of that land during this period. People were preparing many varieties with maize which happened to be the staple food.

In fact maize is a strong and vitiminised food than rice. As Srinatha was a rice-eater from his childhood he found it difficult to adjust himself with that food on his Palanāti tours.

They were conversant with the four types of food - Baksya Bojya Lehya and Cosya. They were also acquainted with the preservation of the pickles. Special preparations like sweets were not unknown to them. All this shows that
they developed tastes as suited to the conditions and enjoyed food of their choice.

Fruits like plantain, pomegranate, citrus, coconuts and balavallikalul were used in abundant. People did not leave betel which has been coming from time immemorial.

GAMES, SPORTS AND AMUSEMENTS

Games are generally of two kinds - 1) outdoor, and 2) indoor. Outdoor games are played in playground whereas indoor ones are played within the four walls of a room. Duels, Bull fight, buffalow fight and cock fights are considered to be common amusements to the people. The amusements like cock fight at times lead the rival parties to bet something and the fighting figures to gain their selfish ends. In peculiar situation, they take the shape of gambling resulting in gain or loss of kingdoms. The Palanāti viracaritra Portrays vividly this cock fight as it decided the destiny of two sides - one led by Brahmanayudu and the other by Nagamma.
Indoor games are meant for women whereas outdoor games are meant for men. Kite flying and playing with tops, etc., are some of the outdoor games in which men take part Rāgunju Pogunju Kundana, gudigudigunjalu, Appalavindulu, Sarigunjalu, Citlapotlāta, Garanta, Cirabontalāta, Cappatlu pettuta, Dāgudumūtālayata, Dīgudigudikkonu etc., were some of the games played by girls. Vāmanaguntāta is also liked by women. Jūdamu which was usually meant for Royal families was also an indoor game.
REFERENCES

1. For a graphic description of the Muslim atrocities. See

2. N.D. I, Vol.III. 0.73, pp.1022-29.


6. Rastrakuta Rattakudi or Ratta gudi Rattodi
   Rattadi Raddi Reddi


8. Ibid, p.74 ff.

9. Reddi Saṅcika, P.105, Illustrations he gives a table to show the evolution of the word as follows:

   Ratta gutta
   Ratta gudi
   Rattadi
   Radi Raddi Redi Reddi
10. Madras Epigraphical Collections, N.77 of 1977 (dated 5.5.1157)

11. Maha Vagga

12. Suttanipata


15. Pantanvayamunanu Padunalgua Sakhalu.

   1. Pakanaṭi Kapus
   2. Velnati Kapus
   3. Motati Kapus
   4. Morasi Kapus
   5. Poṅgalināti Kapus
   6. Munnuti Kapus
   7. Panta Kapus
   8. Nereti Kapus
   9. Desati Kapus
  10. Bhūmaṇci Kapus
  11. Ayodhya Kapus
  12. Öruganti Kapus
  13. Kuruceti Kapus
  14. Gandikota Kapus


17. Cevaku Jagadalu Bollaya Reddi etc. were the mahāśāmantas under the Kākatīyas.


26. Inscriptions of the Nellore district by Butterworth and Venugopalachetty states that Vema was the son of *Alla*. It is not clear who *this Alla* was.


27a SII IV No. 1347-48.


30. Canto III. 69, IV.112.


33. Ibid., p. 255.

34. Ibid., p. 255.


35. The *Kāśīkhandamu* I. 37.
   Dhariimpa nerciri darbha pattinavrella Līlamānīkyangulīyakamulu
   ... ... ...
   ... ... ...
   Dhatri sevirupa gariṭanu tātamanamandu


38. ... rācavāriki nevyampu varasutundu, *Śrṅgāra Naisadhamu* I, 32.


41. Komaragirinrpavasanta
  gamakeligandha sarakasturi kum
  Kumakarpurahimamba
  ssamudancita bahu sugandhi saladyaksa
  Srīnāṭha : Haravilasam, 30 (18).

42. Vaisya vamsa sudhā karam, p.

43. Vaisyanvayambune vasudhavarnana kekki
  Veyi gotrumbula vinutigāncī.
  The Haravilasa, 11. 139.

44. The Navanādhacarittra, p.276.

45. Ibid., p.18.

46. Gurunādattaliṅgamtu sivamatradhārayet
  Mūrđhnikanthe bhuje haste hṛtsthalenābhi-
  mandale
  Etesamekadesetu dhārayec chivalīṅgakam/
  Vatulāgama.

47. Adinathuni yaparaṇṇatāramu pūni
  Matsyendvanathuni mahima danari
  Saraviganathuni samarthyamunu bondi
  Goraksanathuni guṇamu dalcī
  Siddhabuddhuni buddhi Cittambunamjercī
  Khaniku vidyadhika ghanata bercī
  Mekhanathudu mantravaikharī vaihyimci
  Nagarjunī katasrigamimci
  yavirupaksusmītadana natisayilli
  yarthi navanātha siddhula kaikyamaina
  mohanakrti yiṭamadu murti danari
  cimaya svamtdagu nokka siddhavarudu
  Vikramārkacarittram, VI. 4.
48. The Vikramārka-caritra-mu, V.163.

49. The Kriḍābhirāmamu, 23.


(b) Isvarumdanti velpu jagadeka gurundagu Ghoderaya
Bhimesvarumdatma vamsaguru
Kāśikhandamu I, 50.

52. A.H.Siddiqui : Coins of Kondavidu Reddi Kings.
History of Medieval Deccan. (1295-1724).


56. Andhrula Caritra, Part.III,


58. Ibid., pp.124 and 222.
59. See Anitalli's Kaluvaceru Sasanamu.

60. L.R. Vol.II, p.211


62. Arunadyardharatryantu
Satkatah parikirtitah
Tesu kalesu kurvita
Satakala Stavidharcanam

63. SII V, 62, 82.

64. Vikramarka Caritra, II, Prose. 51.

65. EP. Coll. No.380 and 809 of 1925.

66. Ibid. 323 of 1905 and No.272 of 1905.


68. Ibid., p.484.


70. Muninam bharatadinam bhojadinam ca bhubhujam, Sastram Samya ga locya, Nalya Veda rdha Vedinam //
Proktam Vasantarajena Komaragiri Utubhuj /
namna vasanta rajiyam natya sistram yadutta-

//

Sakuntala-Vyākhya.

71. Cudamanirnrpanam ... ... ...
Sarvajnacakravarti peda Komativema bhupatir -
jayati

72. Yathā mamaiva bhāne and yathāmmāiva
Kāvyā Vīranārayanacarita
Sahitya Chintamani.

73. Only two incomplete copies of this work
have come to light. Travancore Palace Library,
Vol.VII, Nos.1417 and 1418.

74. Kasikhandamu, V. 338.

75. History of the Reddi Kingdoms, p.495.

76. Unnata Samskrtadi ... ... ...
Prabandha paramesumdananga ...
Nrsimha Purānamu, I. 17.


78. Panta Mailara was the son of Mummaḍi Reddi-
a Feudatory of Vijayanagar.

79. Son of Samburāya (Sampurayam Telugu dhasi)
another Feudatory of Vijayanagar.
80. ... ... Saravi Srinathudacarita padya prabandhamu sesedvipadalu taracunilipi Basavapuramam of Piduparti Somanatha Verse.18


82. SII. Vol.IV, No.1379a, ep.Coll. No.20 of 1915.

SII. Vol.IV, No.1381.


85. Asrantam grharajasaudhanivasalakshmi karābhhyantara
... ... ... ...
... ... ... ...
... ... ... ...
A Phirangipuram Inscriptions, p.312.

86. Kaifiyat of Kondavidu, p.9.

87. See Appendix.I

88. The Reddi Sāncika, p.25.
89. Ibid., p.27.

90. Ibid., p.33.

91. Ibid., p.94.

92. Ibid., p.210

93. Ibid., p.211.


95. The Kasikhandam, III. 18.

96. For further details See Appendix-II.

97. SII, V. No.1150.

98. Patibhavana bhittibhagambulan jitrincina cittaruvula yandu. The Haravilāsamu, V.40.

99. Kasikhandamu, I. V. 123.


101. JAHRS - XI, p.91.


103. SII, Vol.IV, No.1382.

105. Asta dikkulanannayaṣṭabhairavulaku
Sastnga rudhirambu la racanamuga
jesi kaṇṭha raktasiktambu bali iccu
Janula korke lella śakti icchu. II X. V.155.
and Campudu gudi idiyani yā
dampatula kalebaramulu rtalalungani. ibid. I.
Pt.IV. 17.

106. Gālampugonki gankāla carmanu grucci
Yudu Viddhi nuyyala lūguvāru
Jodyampu gūndāla coccu varu
Krīdabhiramamu. 142.

Copper Plate, No.15 of 1922–23.

108. Kāncī Kankana tārahāra kataka graikeya
bhusāvalul
lancambitturu dutikatatiki
Srinaths, Bhīmesvara Puranamu.

A detailed account of the society of the
day of the Reddi period is given by Suryana-
rayana Sresthi in his article Reddi rajula
nati sānghika caritra published in the Reddi
Sancika ed. by Vaddadi Appa Rao, 1947, pp.20 ff

109. Cinambaramiva Ketob
Kalidasa-Śākuntalam Act. I. Vax.
110. Kullá yunciti goka cuttiti mahakuarpasamam dodgitin.
Vellalin tila pištayun mesavitin Visavasta vaddimpaga sallanambali drāvitin ruculu dosambancu bonāditin.
Talli/Kannada rājyalakṣaṇī/daṇḍāla nenu Srīnathudan Cātupadyamani manjari, p.119.


117. Pan camrtambulu payasannamulu
\[\text{Palnātivīra caritra}, \text{p.5.}\]

118. Srinatha : \[\text{Palnātiviracaritra}, \text{p.46}\]

119. Bomdamaga ragunju pogumjulāṭa
Gumdena gudigudi gumjambulāṭa
yappalavindulayāṭa Palnāru
Yappaluuimdulayāṭa Sarigumjulāṭa
Sera boutalayāṭa sitla potalāṭa
goramtalāṭa dāgudumūtalāṭa
dikoni digudigudikkonunāṭa
Palkurti Somanatha,
\[\text{Panditārādhy Caritra}, \text{p.460}\].