PART TWO

MINOR PRINCIPALITIES AND
MAJOR KINGDOM
It is already made clear that the Nayakas formed into a confederation to liberate the motherland from the yoke of the atrocious rule of the Muslims who occupied the territory after the fall of the Kākatīyas. Though they succeeded in their attempts they could not resist the selfish temptation to become independent rulers. As such there existed small principalities in Andhra. Among these who declared independence the Musunuri brothers, who occupied the territory on the north of Krishna with Orugal as their capital, the Recarla Velamas with their capitals in Račakonda and Devarakonda, were also important. Harihara and Bukka who originally served the Kākatīyas took about ten years time after this war of independence to establish the Vijayanagara kindom. The Reddis on the South of Krishna established their kingdom. They also gradually extended their territory upto Simhachalam.

The Reddis occupied a prominent place inspiring patriotism and the literary culture in the people of the day. They gave prominence to the Vedic culture specially in the field of religion. They encouraged Telugu literature along with Sanskrit. They seemed to have increased the number of schools for the benefit of the public as it
is not possible for everyone to leave the parents and stay in Gurukulas. By establishing schools in almost every village they made Government responsible for the spread of education. This we can prove on the strength of the designation 'Vidyadhikarin' given to the poet Srinatha in their court. This indicates that there are two primary duties of the Vidyadhikarin - 1) to examine the fitness of a scholar who comes to the king, and 2) to place education within the reach of a common man and to see that illiteracy was eradicated. These schools as we conjecture mainly serve the cause of Telugu literature.

As the kingdoms like the Vijayanagar are also came into existence with the same ideal of protecting and reviving Vedic-Dharma, they also seemed to have emulated the Reddi kings in the field of culture. The other principalities that came into existence after the war of independence also did not forget the original ideal for which they all unified. Among them the Recharla Padmanayakas were also important. Recharla is the name of the village in which they originally settled down. As usual the population of this village
might have consisted of Reddi Nayakas also, in addition to some other communities. These people adapted the name of the village as the surname of their families. That is how we note 'Recharla' as the surname of the Reddi commanders of the Pillalamarri from Bammana senani to Katreddi. Same is the case with the Padmanayaka's of the village. They also adapted the name of this village as their family surname. But in course of time we understand from Iyyanavola inscription that while the Reddis retained Recharla as their family name the Padmanayakas made this as the name of their Gotra.¹ These Padmanayakas seemed to have been in existence even during the period of Palanadu. It is believed that the families of Recharla Bhetalanayadu, who is said to be the first known person of the velamas or Padmanayakas and that of the family of Brahmanayaka of Palanadu were related to each other.²

Kakati Ganapatideva was much pleased with the Valour of Battalanayudu and appointed him as the king of Amanaganti probably to check the power of Gangaya Sahani who extended his territory
upto Chityala in the Nalgonda district. This Bhetalanayaka whose status was raised by Kākati Ganapatideva was the first known military general of the Velamas in this period. It is not out of place here to see that a section of the historians feel that Velamas joined the court of the Kākatiyas either in the younger days of Gaṇapatideva or even earlier. Singamanedu is considered an important person in the family of Bhētala nayudu. He is also the last member of this family who served the Kākatiyas on their military. Singama for sometime served as the commander of the Kākatiya military and for sometime as an independent ruler. This shows that he was both a subordinate and an independent ruler. In both these capacities, he won the approbation of all. As he is valarous he won many a battle for the Kākatiyas. It is in his time that the Kākatiya kingdom fell on evil days and Pratāparudra was taken captive by the Dhelhi Sultan in A.D.1321-22.

Unable to bear any longer the atrocities perpetuated by the Muslims, with an intention of safeguarding the interests of the motherland
all the Telugu Nayakas of the day in a conference round about A.D.1335 resolved to drive away the Muslims and establish Hindu Dharma again in the land which they accomplished by A.D.1336. In this task, Kapayanayaka and his brother also took an active part. After the Muslims were driven away Kapayanayaka who claimed the titles "Andhra desadhishvara" and "Andhra suratrama" ruled over the Telangana part of the Andhra country with Warangal as the capital. Soon after this Kapaya Nayaka probably with an intention of attaining overlordship of the Andhra country occupied Pillalamarri the capital of Singamanedu. But Singamanedu without minding this annexed the land between Krishna and Thungabhadra to his kingdom. After this he waged a war against Kapaya in about A.D. 1357-60 and reoccupied Pillalamarri.

Anapotanedu the son of Singama who conquered many smaller principalities began to extend the durga at Racakonda. The inscriptions issued by him between A.D.1365 and 1380 speak of this.
A) RACAKONDA

Racakonda, the capital of the Padmanayakas is known as Rajadri, Rajagiri or Rajacala. But it is usually known as Racakonda. It is situated about thirty miles off Hyderabad in its Vijayawada road. This mountain region is stretched over thirty miles.

As already observed the Velamas did not lag behind in spreading the Hindu Dharma and its culture. Like the Reddi's of Konavidu, etc., the Velamas also spread education, patronised men of letters, artists and artisans and enthusiastically got constructed temples, etc.

The fort here was built on two mountains called Racakonda and Naganyanikonda. The mansions of the kings, the court halls, and the town of the kings etc., were all in ruins whereas the compound walls on the hills are not much dilapidated. In all there are some thing like thirty five kings belonging to these Velamas who enjoyed the kingship for about one hundred and fifty seven years starting with Bhetala Nayudu in about A.D. 1225 and ending with Lingamanedu till A.D. 1482.
As Lingamanedu was a powerful warrior and annexed other new territories like Simhacalam, etc., his family members got settled in those parts establishing small principalities like Velugotirajyamu and Bobbilirajyamu. In addition to these principalities there rose up gradually the Velamarajyas like Mailavararajyam, Venkatagiri, Jetaprolu, Kollapuram and Pithapuram, etc.

Madhava Rao Lakshmi Rao was the last in the line of Madaneni to occupy the throne at Devarakonda. He could successfully resist the Nawab of Golkonda from occupying the Devarakonda fort for about 12 years afterwards handing it over to the Nawab he made Venkatagiri his seat. On the political scene no Nayaka who joined the Indian leaders to put an end to the Muslim rule in Andhra did seem to have possessed patriotic spirit. Their selfish ambitions weighed more than patriotism. As such to achieve their ends and long cherished desires they made friends with the Muslims and with their support tried to put down his neighbour.
Kapaya Nayaka and Anavotaneni were at loggerheads in connection with annexing Pillalamarri of the Padma Nayaka to his territory by Kapaya Nayaka. So after the construction of the fort at Recharla Anavotaneni marched against Kapa Nayaka when Kapanyaka sought the help of the Muslims. This act of Kapanyaka might have given an advantage to the Muslims to establish themselves in the Deccan. After completing his conquests against Kalinga etc., Anavotaneni vested the authority over Devarakonda in the hands of his brother Madaneni. This policy adapted by the Hindu kings of the Deccan clearly proves that they always tried to attain the overlordship of the entire Andhra which was nothing but a selfish act.

Of all the rulers, belonging to the Recharla family the brothers Anavotaneni and Madaneni became famous for their cultural activities. By that time itself the Reddi's of Kondaviddu began to develop Telugu literature close on the heels of the Sanskrit literature. So this gave an impetus to the Recharla family which established itself as an independent kingdom, to think of Telugu
scholars on par with Sanskrit scholars. They also patronized men of letters. The kings themselves were well educated in almost all the branches. The important poets - 1) Viśvesvāra Kavichandra, and (2) Paśupati Nāganādha Kavi, were patronized and introduced to the Telugu world by these brothers, Anavota and Mādanāyakas. These two poets entered the court of Anavota. The Iyyanavolu inscription refers to Nāganādhakavi. It is also said that he wrote a Bhāna (one of the ten varieties of dramas) in Sanskrit by name Madanavilāsa in the prologue of which he mentioned his patron and his Guru.

From this prologue itself we infer that this play was intended to be enacted at the spring festival of Kalyāṇa Nārāyana worshipped at Rācakonda. We do not know whether he was the family deity of the Recharlas.

From a reference in the Rasārnava sudhākara of Siṅgabhūpāla, we notice that his father Anapotapota himself was the author of a Snaskrit drama (Nātaka) called Abhirāmarāghava. Excepting in reference the work is not available.
Mayibhattopâdhyaya was another scholar of the day. He was proficient in Vyākarana, Mīmāṃsā, and Nyāya. He was in the court of Madaya Nāyaka the brother of Anapota and composed this Umāmaheshvaram stone record. From this we note that a minister by name Potarāja of Māda, was also a sound scholar and a poet. Except this we do not know the works written by Potarāja.

Singabhūpaia-II who occupied the throne from A.D.1386 to 1412 was considered a great ruler. He was also a great scholar and produced works like the Rasārnava sudhākara, the Kuvalayāvalī and the Saṅgitasudhakara. While the first two are independent works, the third one the Saṅgita-sudhakara is a commentary on the saṅgita-ratnakara. His works reveal his mastering over literature, music and dramaturgy.

His Rasārnavasudhākara is an epitome of the dramatic theory. The examples given in this work were taken from the masterpieces of Sanskrit literature. This is in three chapters - 1) Raṅjaka-kollāsa, 2) Rasikollāsa, and 3) Rūpakollāsa. In the prefatory portion of the first chapter
Singa gives his genealogy. After this he traces the history of Natya and its divisions. Rasas their accessories were also discussed.

In the course of his work he criticises vehimently the views of Vidyadhara who had all praise for his patron Narasimha-II of Orissa. Probably because of his political rivalry with Nrsimha, Singa was so harsh in his criticism.

The Kuvalayavali is also known as Ratnapan-cañcalika. This is a drama (Nataka) in four Acts, describing the marriage of Srikrishna with Kuvalayavali. This was intended to be enacted on the occasion of spring festival before Prasannagopala a deity of Rachakonda.

Singa bhupala also wrote a commentary on the Sangitaratnakara of Sarangadeva, called Sangita-sudhakara. Here in the introductory portion of the text we not only find the genealogy of the author but also note the practice he made for a long time in the field of music.

Visvesvara was one of the chief poets of the court of Singabhupala. He was also patronized by his father Anapota. He was the teacher of
Naganātha. He wrote a work on poetics called Camatkaracandrika in 8 chapters. This is on the lines of the Pratāparudra Yasobhusanam and the Ekāvali, specially in connection with the examples meant to eulogise his patron Śingabhupalā. He does not touch upon dramaturgy. As such topics like the Bhavas and Nayakas do not figure in the text. On these topics the readers are referred to the Rasārnaśasudhākara. According to him Camatkaraka is the poetic beauty.

We also understand from the Rasārnaśasudhākara that Viśvesvara wrote a drama called the Virabhadra vijrmbhana belonging to the type of Dima. His Camatkāra candrikā informs us that he studied under one Kesāvamisra who was the author of a work called the Rasāmimamsā. Neither this work nor his Virabhadra Vijrmbhana is available at present.

Bommakanti Appayārya another scholar adorned the court of Śingabhupalā. He wrote a commentary on Amarakosā. He, in his commentary quotes a number of works and authors. Appayārya seemed to have held the view that the passages left uncom-
mental by the earlier commentator indicate that they were interpolations.\textsuperscript{12}

Another scholar by name Harihara was a student of Appayarya. He mastered the two systems of Mimamsa, Pramana sastra and Vyakarana. He wrote Anargharaghava Vyakhya\textsuperscript{13} (a commentary on Anargharaghava) and a commentary on the Tarkikaraksa Sangraha.\textsuperscript{14}

Madanayaka-II, the sixth son of Singabhupala-II, wrote a commentary on the Ramayana called the Raghaviya. This information is known from the Nagara inscription of his wife Nagambika.\textsuperscript{15}

Gaurana the nephew of Potaraja the minister of Singaya Madhava, was a poet in Sanskrit and Telugu. He wrote two works in Sanskrit. They both go by the common title Laksanadipika. Padartha dipika or Prabandha dipika is one of the two. These two works, going by the common appellation, i.e., Laksanadipika deal with poetics.\textsuperscript{16}

**TELUGU**

We have already noticed that Pasupati Naganatha Kavi flourished with the patronage of the king Anapotaneni. He was the first scholar who joined the court of Anapota.
In addition to the *Madanavilasabhāna* in Sanskrit he is also believed to have written *Viṣṇu-purāṇa* in Telugu. From the verses quoted by other poets we feel that he was a poet of talent. But unfortunately no work is available so far.

Gaurane the author of the Telugu works like the *Hariscandra Carita* and *Navanatha Carita* in Dvipada seemed to have had his day during the period of Madaneni (A.D. 1361-84) of Devarakonda. The *Lakṣanadīpikā*, a *śāstra-granṭha* in Telugu also belongs to him. Gaurana's father Ayyalamantri and Potaraju the elder brother of his father were ministers under Madaneni. Gaurana portrayed certain historical events in his works.

The originality of Gaurana is exhibited in creating the character of Nakshatraka in his *Hariscandra Carita*. We have noted above that Ayyalarāya was a minister under Madaneni. He was also patronized by Vedagirināyadu, the son of Madaneni. It seems that Ayyalarāya was encouraged by Vedagirināyadu to complete the *Bhāskara Ramāyana*. His work starts from *Yuddhakānda*.17
Another famous Telugu poet Potana belongs to the court of Velama kings. He seemed to have flourished in the period of Sarvajña Singa-III, who ascended the throne in A.D.1425. He is the author of (i) the Bhāgavatam (Telugu), (ii) the Bhoginidandakam, and (iii) the Virabhadi Vijayam. His Telugu Bhāgavatam captured the hearts of the entire Andhra population on account of the universality of its text, the simple style and the devotional sentiment.

RELIGION

The Velamas who served the Kakatiyas continued the Saiva religion of their masters. This is inevitable as the Hindu Nayaks vowed to restore the Hindu Dharma which was suppressed by the Muslims after the fall of the Kakatiyas who were Saivas. So as an intelligent measure the Velamas also favoured "Saivism". From the inscription found in the fort of Racakonda issued in the year A.D.1380, it is clear that Anapotanedu was a staunch Saivite. It is also clear that he was famous for his charities to the Brahmins, etc. This inscription further states that it was laid at the time of Bhairava Pratisthā caused by Karanam Cilumaraju.
Tipparaju for the prosperity of Anapota. From this we note that Saivism was in full swing during this period. But this does not mean that there was Saivism only in his kingdom. During the time of Singabhupala-II (A.D.1384-1400) the son of Anapotaneni, Vaishnavism seemed to have been prevalent in the country. The influence of Vaishnavism which vied with that of the Saivism in the time of Haihayas of Palanadu must have gradually gained ground and spread to the other quarters also. As such Singabhupala-II must have witnessed the hold of Vaishnavism on the public. This can be understood from the inscription of Nagambika in which it is said that she got constructed a park for the sake of the Vaishnavas. It is also said that Singa-II invited Vedantadesika a famous Vaishnava teacher of the day to get some doubts cleared in the field of religion. The Tattvasandesa sloka found in the Subhasitanivi justifies this. Here in the verse starting 'trividha cidadidekatantra... ends with the word madhavatmajasya. Terala Satyanarayana Sarma in this connection feels that Madhavas are the brothers of the fathers of the second and third Singas and that there
is no son of Madhava Kumara as Singa in the pedigree of these Velamas of Rācakonda. But according to Sanskrit Grammar the word ātmaja may apply to the grand son also.19B As such taking recourse to this rule Vedāntadesika might have used the word ātmaja in the case of Singa-II.

In addition to this the Rāma temple got constructed by Anapotaneni and the Bellamkonda inscription of Singa-III,20 the Kanjeevara-inscription of Vasantanāyudu,21 the Sayimpeta inscription of Dhammanāyudu,22 reveal the charities, etc., made to the Viravaishnavas of the period, which indicates the popularity gained by Vaishnavism after A.D.1380. Though the kings encouraged Vaishnavism also with their endowments, they did not give up their faith in 'Saivism'.23 They started all their inscriptions with an invocation to one of the deities. The temple in Devarakonda fort still contains an idol of Sarada. Thus it becomes clear that they encouraged religious tolerance.

ART AND ARCHITECTURE

They constructed two forts - 1) Rācakonda-fort and 2) Devarakonda fort. The Devarakonda fort seemed to be one of the greatest forts of
the day in its construction and stronger than Rācakonda fort. It joins seven lofty hills. Stone was used for its construction. There are 360 burujus round the fort with 9 spacious door ways and 32 small door ways. There are 32 big wells, 3 wells with steps to reach water, 6 big kones, and 5 small kones.

While constructing these forts, they constructed many temples which are completely dilapidated at present.

They carried on the Kākatiya architecture. This means that this architecture did not show any originality. As they had to always face one or the other invasions from their neighbours, they might not have found time to think of innovations etc., in art and architecture. All the temples constructed by the kings of Rācakonda and Devarakonda, are at present surrounded and covered by thick forests and cannot easily be reached.
B) THE MUSUNURI FAMILY

To check the atrocities perpetrated by the Muslim rule after the fall of Warangal in A.D.1323 all the Nāyakas who served the Kākatīyas, uniting themselves in one group with a resolution to re-establish Hindu Dharma drove away the Muslims and established the Hinduraj. But unfortunately this unity did not last longer as selfish motives to become the overlords of the entire Andhra region cropped up. Among them Prolaya Nayaka who was chosen as the leader of the confederacy was one of the leaders who wanted authority over the entire Andhra. He made Rekapalli his capital. His ambition was to bring the entire Andhra under one umbrella. Though he could succeed in extending his sway over the coastal region of the Andhra, he did not achieve his entire ambition, probably he might have been thwarted by Somadevarāja of the Āravīti family under whose leadership the present Rāyalaseema region of the Andhra was liberated from the Muslim yoke capturing forts like Mosalimadugu, Sātānıkota, Kandaravol (Kurnool), Kalavakolanu, Rācuṟu, Etāgiri and Gāyinenikonda.
After Prolaya Nāyaka, his cousin, Kāpaya Nāyaka occupied the throne. With his political sagacity he recaptured Warangal from the Muslims, making friends with Ballāla III of Dvara Samudram, when the Warangal kingdom in Telangana, once again enjoyed the Hindu independence.

Kāpaya Nāyaka was a shrewd politician. Though he gained a larger part of the Kakatiya kingdom and the coastal Andhra and assumed the titles like Andhra swartrāna, etc., he was conscious of the fact that his military falls short before that of the Delhi Sultanate. So to answer any threat from Delhi he made a common cause with the Amirani Sadah of Deccan and also despatched his military force in aid of Zafarkhan, against the Delhi where these combined forces put an end to authority of the Delhi in Deccan and Zafar Khan assuming the title of Alu'd-din Hasan- Bahaman - Shah as king with his capital at Gulbarga. This is the starting point of the Bahamani kingdom in the Deccan.

It did not take much time for Kāpaya Nāyaka to realise that what he did was a mistake inspite
of his political sagacity and that he ought not have assisted Zafar-khan as he became a perpetual menace to the Hindu kingdom around him. Kapaya Nayaka and late Prolaya Nayaka who consolidated the Hindu Nayaka to drive away the Muslims finally gave the wall to Muslims. All this is because of the selfishness of the Nayakas who wanted to excell the others in extending the authority over the Andhra.

Ala-ud-Din Hasan Gangu repeatedly attacked the neighbouring Hindu kingdoms to reduce them to submission and did not leave Kapaya Nayaka also. Knowing the intentions of Ala-ud-Din, Kapaya Nayaka, to check the power of Muslims appointed his cousin Toyyeti Anavota Nayaka as his Viceroy over the coastal region. With redoubled courage gained on the death of Mohammad Bin Tughlak at Delhi, Ala-ud-Din marched against Kapaya Nayaka who was compelled to sign a treaty ceding the fortress of Kaulas to Ala-ud-Din. Though Kapaya Nayaka made a bid to recover the lost territories from the Muslims after the death of Ala-ud-Din in A.D. 1359, with the help of Vijayanagar, he could not do so, as his son Vinayak-Dev was captured and
burnt alive by Muhammad Shah-I, the son of Ala-ud-Din. In the later period of his life Kapaya Nayaka met with many humiliating defeats in the hands of Muslims. He ceded the Golkonda fort to Muhammad Shah-I. Finally in about A.D.1361 when Kapaya Nayaka was engaged in a war with the Bhahamani Sultan, Anavota Nayaka of the Recharla family was on the other front when a fierce battle took place at Bhimavaram in which Kapaya Nayaka was defeated and slain. With the death of Kapaya Nayaka thus the Musunuri family in Telangana came to an end.

The Musunuri rulers contributed their mite to the development of Hindu culture as far as possible. They could not devote their maximum time to dwell in cultural fields as they had to be busy in the battle fields fighting both internal and external enemies. Yasoda Devi\textsuperscript{25} summing up their cultural activities says that these Recarla Velamas constructed their forts on the top of the hills in accordance with the ancient customs. This means that they followed the ancient practice which stood on the healthy ground of experience,
etc. The ancients gave three types of forts, viz., 1) Sthaladurga, Jaladurga and Giridurga. Kings were advised to construct their forts, keeping in view their safety and protection. We generally come across in history the Sthaladurgas and Giridurgas only. In the period under study it is interesting to note that Karukonda of Macikonda Reddis is on a hill north-east to Rajmahendravaram; Ramagiri the capital of Sabbinatiraja is on a hill-top. Ratakonda and Devarakonda are on the hills. Prolaya Nayaka's capital is on the bank of Godavari. Mummadi Vidu, a provincial capital is on the banks of the river Pampa. All this shows that the rulers of the day kept in their minds defence and economic growth of their kingdom, before selecting a site for the construction of the central capital or the provincial capital.

After the Liberation of Andhra region from the yokes of the Muslims, some of the families who distinguished themselves under the Kakatiyas proclaimed independence and began fighting among themselves for the supremacy of power.
Regarding religion people had to embrace Islam under the Muslims as their faith in Hinduism was shattered in many ways. But after the Muslims were driven away they slowly regained their faith in Hinduism and began reading Sanskrit the language in which the Hindu Dharma lore etc., was written. Kings studied Sanskrit and became famous poets in that language composing works. They also patronized men of letters. Of course Telugu was given equal status along with Sanskrit. Singa Bhūpāla was a famous scholar, Śrīnātha who visited the court of Singa and Potana who was a contemporary of Singa stand as two monumental examples of the learning and patronage of the scholars.

The rulers devoted their time in building new shrines, Mantapas and porticos etc., in existing temples. They did not seem to have taken much interest in building new temples like their predecessors. As such the art and architecture developed by the Kākatīyas was carried in tact to the new generation.
Some of the festivals like Vasanthotsavam are made the national festivals by the Velamas also.

Prior to Kondavitirajya the festivals were conducted only in temples. But the kings of Kondavidu started celebrating them outside the temples which practice was emulated by the Racharla family also.

Regarding Music, Dance, Painting, etc., the velamas did not deviate from their contemporary Reddi kings. The dress and furniture they used also was the same as in that of Kondavidu.
(C) KOPPULA FAMILY

There are two other small principalities formed after the fall of Warangal and continued for some time after the Muslim-atrocities were put an end to with the united efforts of the Andhra Nayakas. Between them the Koppula family is one and the other is the Korukonda family. For the first time the Donepudi grant of the Namaya Nayaka A.D.1337 reveals the fact that these chiefs ruled over the region to the north of the river Godavari upto Kalinga with the modern Pithapuram as their capital. Some information about their family is given in some other records belonging to Simhacalam, Vizag District.

Kapaya Nayaka is the first member of the family who was succeeded by his son Poralal-I. After Prola his son Koppula Nayaka or Koppulayya came to power and then his son Prolaya Nayaka-II ascended the throne. In the case of the third King i.e., Koppula Nayaka the son of Prola-I it is doubted whether his name was Namaya Nayaka who ascended the throne. But his brother Koppulayya came to power according to a record which register the grant of Adutapalli. The present Amudalapalli on the strength of the word 'Koppula
name bhupale' was granted to God Simhadrinatha according to his wife Muppamadevi who mentions the title Pragamecchugandabhoga\textsuperscript{27} acquired by her husband. The title itself suggests that he was valarous and a good military commander. He is also said to be an able administrator and a famous ruler of the family. Here a doubt arises as to why titles were conferred on a brother who is secondary in the line. For this we may safely conjecture that the Koppula chiefs moved further north expanding their territory and Namaya Nayaka might have made his brother Koppula Nayaka the chief of the newly occupied territory, with Kotham as the second capital, which till very recently is known as Koppulavāri Kottham.

These chiefs came into conflict with Gajapathis of Orissa when they were helped by Bhaktiraja a Telugu Coda prince. But finally they were over powered by Kondavīdu in A.D.1388.

As this principality is minor and short lived we cannot expect innovations in the field of culture. When they originally belong to the stalk and folk of the Kakatiyas we expect the
Kākātiya culture to have been adapted. The time at their disposal for cultural activities was negligible in the light of the struggle they made for survival. They did not seem to have paid greater attention on education, and temple building etc. As their motto in joining the union of Nayakas was to raise the Hindu Dharma from the oppressions of the Muslim rule, they paid attention to the Hindu Dharma only. In this task, though we do not have exact records, we presume that the Hindu religion was given a face lift like their other contemporaries viz., Kondavidu and Musunūri brothers.

We have already noted that the Reddís of Kondavidu encouraged Śaivism of the Vedic religion rather than the Vaishnavism, propounded and propagated by Basaveswara and others. The same religious stream must have flowed in the region of the Koppula Chiefs. The handicrafts and the textile industries must have flourished well. All this is because of the fact that the Reddís of the Kondavidu and the Recharla Velamas the elders of the Koppulas established an order in the fields of religion and art that was agreeable to all and
with in the reach of the common man. As a result of this we notice that the performance of \textit{vajña} became more and the performance of \textit{vratas} became abundant, i.e., the influence of the \textit{Puranas} was more felt than the influence of the \textit{Vedas}. They gifted properties – movable or immovable – to the Hindu Gods for the merit of their people. For example, for the merit of Koppomreddi, father Naraboyudu, and mother Kommasani and brothers Yerapotinayudu, Donkena marneni, Koppula prolaya, his sister Muppasani and brother Dodda Devara and Nagana Boyindu – gifted a perpetual lamp (\textit{akhanda dipamu}) to the God Mallesvara of Bezwada. From two other inscriptions issued by Koppula Prolaya and his wife Muppama in S.1310 we understand that the Village Andalapalli in the Tq. Sarvasiddhi was gifted to the God Simhādrinātha.

The Koppula family also seemed to have patronized men of letters. They also like their other contemporaries encouraged Telugu. In these days Telugu language was full of Sanskrit words and compounds. This study shows that a scholar in Telugu was a scholar in Sanskrit also. From this trend we deduce that Sanskrit was not neglected i.e., education in both Sanskrit and Telugu was
given with equal force. Angara Narasimha Kavi the author of Rajarajabhisekam seemed to have been patronized by Valla Bhupathi of Kotthapuram. Though he is said to have belonged to the Koppula family no concrete evidence has so far come to light. The description of the town Kotthapuram by Narasimha Kavi in his work gives exaggerated statements regarding the wealth and values of the king. In this connection, historians are not definite about the connections of the king Valla Bhupathi with the early members of this Koppula family.
So far we have seen that after the fall of the Kakatiyas in about A.D. 1326, that Musunuri Prolaya Nayaka occupied almost all the Telangana region. Prolaya Vema Reddi occupied the Konda-vidu and Vinukonda region on the southern bank of the river Krishna, with Addanki as his Capital. Recarla Singama nayudu the southern side of the city Ekasila up to Srisaila with Racakonda and Devarakonda as his capitals, and the brothers Harihara and Bukka established independent kingdom like Gandikota and penugonda. During this period itself Koppula nayaka inflicting a defeat on Sharip Salar Ulvi the Governor of Janakhan of the Tugluq family at Rajamahendra Varam occupied the region between Godavari and Kalinga and became independent. Pithāpuram was his capital.

This is also another minor principality flourished for some time in this age. The Sri-rangam plates of Mummadi Nayaka and the Akkala Pundi grant of Singaya Nayaka and two other lithic inscriptions, so far discovered help us to know the history of this family.
From these records we feel that Pallava Mukkanti brought them to the Andhra and founded a kingdom in the Telangana region. Kesarni and Kesava Nayaka of this family founded the town Mancikonda and became very famous in the family. Ganapati succeeded him who was in turn succeeded by his son Kunaya Nayaka. He had three sons Mummadi Nayaka, Singaya Nayaka and Gannaya Nayaka. Mummadī Nayaka the eldest son assumed the reigns of the Kingdom after his father and married the niece of Kapaya Nayaka and established relations with the Musunūri family. Mummadī had three sons, Kuna, Anna and Kātama. Kuna was mentioned in a damaged inscription founded in Penukonda and nothing more about this family has so far come to light. Finally this principality was absorbed in the Reddi kingdom of Kondavidu.

Though the Korukonda Nayakas also served the Kākatīyas in the beginning, they do not seemed to have joined the confederacy of the Nayakas organised by the Musunūri family to drive away the Muslims. But like any other family this also declared independence and tried to extend the territory of its kingdom. With this view probably
Mummadi Nayaka should have married the niece of Kapayanayaka to surrender the chief of Panarakona, etc.

In this period Vaisnavism also seemed to have become popular along with Vedik Saivism favoured by most of the Reddi kings. During this time many Dravida Caryas of Vaisnavism toured the Andhra country, gained the favour of some of the kings and established Vaisnavism. Parasara Bhattu the seventh in descent from Parasarabhattu-I who was made the pontiff of the sect at Srirangam by Ramanuja the founder of Vaisnavism visited many places in Andhra in the period under review and attracted many disciples even from the royal houses. Mummadi Nayaka of the Korukonda was one such royal patron. He granted a village Kottallaparru to Parasara Bhattu who was accepted as a revered teacher by the king Mummadi Nayaka.

Even after the death of Parasara Bhattu Mummadi Nayaka strongly held to Vaisnavism only. The Kandada family seemed to have occupied the place of Parasara Bhattu in the royal family. According to an inscription at Simhachala Mummadi Nayaka was the disciple of Kandada Ayyangar.
Though they embraced Vaisnavism they exhibited tolerance in matters of religion. They did not seem to have disturbed the existing pattern of religious life of the people. They also restored the Agraharams granted to Brahmins that were disturbed during the rule of Muslims. As already noted Vratas became more and more abundant. They also observed the Samkaras, etc., as laid down in the Vedic texts. The system of education with a policy of encouraging Telugu as started by the Kondavidu kings was carried on by almost all the minor principalities including Korukonda. As the kings did not find much time to bestow attention on temple construction and fresh architecture, they did not undertake any massive constructions. But we can presume as usual that they made small repairs and renovations. All these kings patronised men of letters and helped the growth of literature which began during the period of Reddis of Kondavidu. It reached its heights during the time of Krishna Raya of Vijayanagar. It is not exaggeration if we say here that this encouragement was due to the efforts of Srinatha, the famous poet of the period, who lives in the memory of the Andhras even today.
The ornaments, tastes, sports and amusements etc., were all the same wherever we go in Andhra. Unless these were cultivated on a plain plank by all it is not possible for the Andhras to continue them even today.

Thus we note that all the minor principalities in this period also emulated the major kingdoms in respect of fostering cultural activities.
Harihara and Bukka, the two brothers who founded the Vijayanagar empire also served the Kakatiya army. After the fall of the Kakatiyas to put an end to the misrule of the Muslims, at the time of the national awakening Harihara and Bukka also joined the united front organised by the Musunuri brothers. When the Victorious Hindu Nayakas became independent rulers Harihara and Bukka with the blessings of their guru Vidyaranya laid the foundation stone for the establishment of a Hindu kingdom in the ceded districts, which championed the cause of Hindu civilization and culture in South-India for a period of three centuries.

Of all the empires that were established after the fall of the Kakatiyas Vijayanagar empire played an important role in all fields of life. This empire was ruled over by four dynasties.


SOCIETY

Society in this period, as usual, was divided into four sections viz., Brahmin, Ksatriya, Vaisya and
Sudra classes. Brahmins were given the first place. The education system was looked after by the Brahmins, while the protection of the country by the Ksatriyas or the ruling class, the trade by the Vaisyas and the cultivation by the Sudras. By this time it seems that the Vaisya's class was divided into two sections - a) the mercantile section, and b) the agricultural section. Foreign trade was quite encouraging and progressive. But there was an occasion when these two sections came into conflict with each other. Mallinātha, the famous Sanskrit scholar of the Kondavīdu was invited by Praudha Rāya to probe into their conflict and settle the matter. His Vaisya vamsa sudhākaram was the full text of the judgement given by him. Similarly we know, that Avaci Tippaya Setti was to supply all perfumes, etc., to the Kondavīdu court.

Here we can safely say on the strength of literature and other records that the habits of people and their social customs are not different from that of the Kondavīdu, etc. The gold ornaments, and the ornaments studed with precious stones
used by both men and women are the same as in the Kondavidu period. The dress worn by the women was a saree and a blouse, and by men dhovati with an upper cloth usually. The sarees are of different colours and with or without Jariga. In the same fashion the dhovatis also are of different types. Though the paper come into existence, palm leaf material was widely in vogue. The chairs, tables and benches etc., were made of wood. The wealthy had beautiful carvings on the wood while other used things simply made of wood without carvings. Metal, cloth, pot, etc., industries were well developed. There was a gun industry also. The practice of sati has rarely met with. People believed in witchcraft, black magic etc. Hence, Bhuta vaidyam was also in practice. As far as eating habits are concerned we note that Palanādu people extensively used maize as a stapple food while the other parts used rice of fine variety. We feel that pounding the rice with pistle in every house, for day to day consumption was a common practice. Temple going and taking part in the temple festivals also was a part and parcel
of routine life. Military was not neglected.

RELIGION

Of all the emperors of Vijayanagar Sri Krishnadeva Raya is considered the greatest. He is completely accomplished in every walk of life. In protecting the Hindu Dharma, in administration, welfare, maintaining law and order, patronizing men of letters, developing art and architecture, encouraging fine arts, etc., he has no parallel in the medieval period of South Indian History. He himself is a great scholar both in Sanskrit and Telugu. He composed works. He gathered round him the reputed scholars specially in literature and named the association Bhuvana Vijayam, which was presided over by him and discussions on poetry went on in a pleasant way.

As this kingdom also gave first priority to uphold dharma which is based on religion. Vijayanagar tried to foster Hindu religion. By the time this empire came into existence there was Saivism prevalent in the land.

The ViraSaivism which took hold of the land during the Haihayas of Palanadu could not maintain
its activity during the period of Kakatiyas as they did not seem to have given encouragement to it. But the Reddi kingdom which sprang up as a result of the independence movement after the fall of Warangal, went back to the Vedic Saivism as it represented the original Hindu culture. The neighbouring principalities also adapted the same policy. As such the Vijayanagar which championed the same cause also could not but emulate the Reddis. Added to this the founder of this kingdom and the earlier rulers of the line favoured Saivism. By that time itself Vaishnavism propounded by Ramanuja entered the Andhra region. It vied with Saivism to capture power and slowly gained ground in that direction. Finally these Vaishnavas headed by Tatacharya established themselves in the period of Krishnaraya who seemed to have elevated it to the heights possible, with the idea that Vaishnavism brings forth salvation. Though he showed his leaning towards Vaishnavism he showed tolerance towards other religions. They also found encouragement under the Vijayanagar kings. There were many religions. Buddhism and Jainism though struggling for breath, received the royal
attention. We note that the Jains complained to Bukkaraya, of persecution by the Vishnavas when the king declared that everyone was at liberty to practice his own religion including Muslims.

The vijayanagar members did not construct massive temple structures. As their aim is to revive Hindu dharma, they were engaged in the work of renovation and enlargement of the existing temples to a greater extent. They added large gopurams, corridors, mandapas and Kalyānamandapas. All the temples were richly endowed and brought all classes of people together, specially at the time of festivals like 'Mahānavami', etc. As the temples are the symbols of religion they paid more attention to the improvement. The very fact that the festivals like Vasanthsavam, Mahanavami, etc., were multiplied shows that the Vratas as mentioned in the puranic literature were given more importance than the Vedic ritual of the ancient days. The tolerance of religious creeds paved way to a harmonious life, though there were the occasional pin pricks from the neighbouring Muslim States and became one of the causes for the allround prosperity of the kingdom.
As usual the system of education did not differ much from the previous one. The temples and Mathas continued to impart education to the interested. As Buddhism almost became out of picture Hindu education only dominated the day. The kings richly endowed the temples and Mathas for this purpose. Sanskrit studies including Vedas were taught. In some of the Mathas medicine also was imparted. The notable feature in this period is the encouragement given to the Telugu language. Telugu poets also were equally honoured by the royal honours along with Sanskrit scholars. This practice was first started by the kings of Kondaḍavida, and all others were inspired in that direction. There were two types of Mathas - 1) The Saiva Matha, and 2) The Vaisnava Matha. Excepting in matters of religious practices and philosophy, they do not differ in matters of Sastraic studies. As both these sects were very eager to spread their philosophy they tried their level best, to teach their philosophy in their respective Mathas. In this period the Vira Saivam and Vira Vaisnavism went to the background giving place to Vedic Saivism and Vaisnavism.
There is another noteworthy feature in the field of education in this period. The Reddis of Köndavidu established throughout their regions what are called Pial schools which taught mainly Telugu language and literature. We do not have any information regarding the payment of the teachers in the schools whether the responsibility of paying the teachers was shouldered by the centre or village administrative bodies. The same policy was adapted by the other contemporary kingdoms and even Vijayanagar seemed to have followed the same pattern. Like the Köndavidu kings the kings of Vijayanagar also were well versed in both Sanskrit & Telugu and composed works in these languages. They also patronized men of letters and enjoyed their company in discussing literature and other matters. Krishnadevaraya's Bhuvanavijayam a gathering of poets called Asta-diggajas was a fine example of his interest in encouraging scholars. His respect for them knows no bounds. Allsani Peddana was the leader of the congregation of these poets. Krishnadevaraya's love and respect for Peddana was of the highest order which speaks volumes of his culture. Peddana also never lagged
behind in entertaining respect and love for Krishna-
devaraya. Whenever the king encountered Peddana in a street he used to stop his rut-shedding elephant and lifted Peddana on to the elephant. When Krishna devaraya passed away Peddana lamenting over the situation says that he lives like a living corpse, without following his pattern to the heaven. These poets were given agraharams and they also undertook to impart education to the interested. The curriculum in those days send to have stressed on literature and its beauty both in Sanskrit and Telugu. As the performance of yâgas was relegated to the background by the Vratas less emphasis was paid on Brahminic literature.

LITERATURE

As observed already there was all-round development in both Sanskrit and Telugu literatures. All the scholars patronised by the kings were well up in both the literatures. This is the reason why so many translations of Sanskrit texts came into Telugu literature. The saying
that a 'scholar' can understand and appreciate another scholar is justifiably applicable in this period. Like Kondayiti kings the Vijayanagar kings also were good scholars. Krishnadevaraya excelled all others in Vijayanagar. He attained proficiency in both Sanskrit and Telugu. His 'Amuktamālyada' or Vishnucittiya work in Telugu is one of the greatest Kāvyaś. The work propagates Vaisnavism in Telugu, dealing with the life of Alvar Visnucitta. It is said that the style of his language is involved and complex, the similies are sometimes far-fetched, but all the same the effect achieved is majestic and sublime. The work deals with the love between the foster-daughter Goda of Vishnucitta and God Ranganātha. On the whole it is to be said that 'there is hardly a book in Telugu where there is such a continued flow of ideas, seeking an impetuous outlet in language which though rich, is yet scarcely equal to the task of full and adequate expression. For insight into human nature, and for facility in depicting alluring moods by some striking phrases, Krishnadevaraya has no superior and scarcely an equal'. 
In addition to this he is said to have written many Sanskrit works. His Jāmbavatī Parinayam is full of Prakrit.

As he himself happened to be a poet of the first order he could appreciate poetry of the same order and encourage scholars. In this period the poets instead of translating Sanskrit works into Telugu, used to take up an interesting episode from a Purāna and developed it to the Himalayan heights making the work a Prabandha. In this task as far as possible they never overlooked or violated the principles of rhetoric. The following are the famous poets of the period.

1) Allasani Peddana

He wrote the Telugu prabandham Svārocisa manucaritra an episode taken from the Mārkaṇdeya purānam. This Manu is said to be the fore-father of the humanity. The first three chapters of this work is more interesting as its style is graceful and the flow is continuous. The language used in the other chapters is a bit tough. But
any way this work ranks highest in the Telugu literature, Peddana was confirmed the title Andhra kavita pitamaha by Krishnadevaraya who became the pole-bearer of the palandquine of Peddana at the time of dedicating this work to the Krishnadevaraya.46

2) MANDI TIMMANA

He wrote the work the Parijatapaharanam. This deals with the episode of Lord Krishna who tried to appease his wife Satyabhama by getting parijata flower. It is usually said in the scholardom that he wrote this work to see that Krishnadevaraya got reconciled to one of his queens who was in love's-anger.

3) BHATTUMURTHI

He is also known as Ramarajabhushana. He wrote many works, but his Vasu-caritra was considered the best. This deals with the marriage of prince Vasu with princess Girika, the daughter of the river Suktimati and the mountain Kolahala. This episode is taken from the Mahabharata. This poem which is highly esteemed by the critics for
the musical cadence of the verses and the rich imagination and elaborate descriptions was written during the period of Tirumala-I. Narasabhūpaliyam and Haris'candra-Nalopākhyānam are the other works.

4) Dhūrjatī

He was a native of Srikalahasti, a Saiva pilgrim centre. He wrote Kālahasti-Māhātmyam and a Sataka on the same shrine.

5) Kumāra Dhūrjatī

He is the grand son of Dhūrjatī and wrote the work Krishnadevaraya-vijaya chronicling his conquests.

6) Mādayagari Mallana

He wrote Rajasekhara-carita which was dedicated to Nadendla Appa a nephew of Saluva Timma. It deals with the wars and loves of Rājasekhara, king of Avanti.

7) Ayyalarāju Rāmabhadra

He wrote the Sakala Kathā Sāra Sangraha. This is an epitome of puranic stories. Rāmabhudayam another work also belongs to him.
8) Pingali Surana

He wrote the Rāghava Pāṇḍavīyam a work simultaneously deals with the stories of the Rāmāyaṇa and the Mahābhārata. His Kalāpūrnodayam became more famous. Its theme is a comedy and the work gives us a glimpse of the customs, manners, and beliefs of the people of the time. He feels that his Prabhāvati Pradyumnam was his best work. This deals with a puranic theme.

9) Tenāli Rāma Krishna

He is famous throughout the country for his practical jokes. He is also considered a good poet. His Pānduranga Māhātmyam is a work of high merit which propagates the Vaisnava philosophy. Udbhatacarya carita is another work of Rāmakrishna.

10) Sankusala Narasimhakavi

He wrote Kavikarna rasāyanam, treating of the life of the mythical emperor Māndhāta.
11) Chintalapudi Ellaya

The Radhamadhava vilasam and the Visnumaya-vilasa are his works.

12) Molla

A poetess of the time wrote the Rāmāyana, usually known as Molla Ramayana.

13) Kamsali Rudraya

He wrote Nirankusopakhyanam dealing with the story of a gifted gambler who defeated Lord Siva.

In this period, there were many other poets and scholars who contributed to the growth of Indian culture. Scientific literature, like Hayalakshana Sāstra etc., also came out in this period only.

ART AND ARCHITECTURE

The genius of the land is directly proportional to its prosperity. During the Vijayanagar period the country witnessed allround prosperity giving a chance for a greater play to its geniaus.
The other kingdoms like Reddi kingdom had to struggle hard to bring law and order and to achieve its purpose. While doing so it had to face political struggles from other neighboring States which also had strong desire to capture the entire Andhra and become its overlords. Because of these circumstances they could not contribute much to the growth of art and architecture which express themselves specially through the construction of temples etc. But they could contribute much to the growth of fine arts like music and dancing. Inspite of the busy time spent by the Reddi kings in consolidating themselves on a firm ground they could snatch some time to denote themselves for the new construction of temples. The Grharaja-saudha constructed by the Reddis is a fine example which speaks of their refined taste and their interest in fostering Hindu religion. In the same fashion the Rayas of Vijayanagar also constructed very few new temples like the Vithala temple, the Hazara Rāma temple, etc., specially in their capital but renovated and enlarged many other temples.
The Rāya Gopuram of the present South Indian temples speak of their architectural taste. The ornate pillars of the Vijayanagara are a class by themselves and many foreign travellers bestowed encomiums on the architecture of the city. According to Ferguson, the carvings are in better taste, than anything else in this style. The horse court or Seshagirimandapam at Srīrangam according to Brown contains a 'Colonnade of furiously fighting steeds each rearing up to a height of nearly nine feet, the whole executed in a technique so emphatic, as to be not like stone but hardened steel'. The latter turned pillars of single stone also are said to be a specially of the Vijayanagar style. Because of the alround prosperity, the genius of the age blossomed in a calm and peaceful atmosphere. Using hard stone for sculpture, a legacy from the Reddis is a speciality with them.

Likewise painting also was encouraged by the Rāyas. Rural painting was widely in vogue. As this happened to be a worthy accounts wealthy people seemed to have indulged in this. Music and dancing are the twin arts which go hand in
hand. Music can survive without dancing but dancing cannot stand independently without music. The fact that Devadāsī system was in vogue at that time shows that they encouraged dancing and music. The first Vaggeyakara Annamācārya who wrote about thirty two thousand songs in praise of Lord Venkateswara of Tirupati was patronized by the Royal house. Lakuma who was connected with Vasantarāya of the Kondavidu Reddis said to be a Devadasi or a court dancer for whom the Vasantarājīyam was written. This practice was emulated by the Rayas of Vijayanagara also. Finally whatever the Rayas of Vijayanagara did they couched it with their genius so as to make it their own.

Thus we observe that all these principalities and kingdoms exhibited common culture inspite of the fact that they quarrelled with each other and tried to establish individual superiority over the other. It was the force of Indian culture that propelled them to preserve their nationality and to maintain the prestige of the country without succumbing to any other foreign culture, which they witnessed in the period.
1. Tasya gotrānyanekāni prasiddhanayandhra mandal
   Recerlagotram tesvekam kākatiyanrparcitāma
   Ayyanavoli Inscription A.D.1369
   H.A.S.19 Wgl P119
   Kakatiya Sañchika, p.50.

2. Teralu Satyanarayana Sarma : Racakonda Caritramu (Tel), p.15.

3. Inscription on the bend of Tungacerv A.D.1365
   Inscription in the Vicinity of Bhairava at
   Gannerla A.D.1380


7. Iti Śrī Kausika brahmarsi gotrājanunā pasupati
   pandita
   putrena Nāgānadha Kaviṇā likhitamidam sasvata
   pratista mestu.
   R.1876 (b) the information given in T.C.II-2619
   that the work is complete is incorrect.
   It breaks of in the middle.

8. Recerlavamsa ratnākareṇa Śrīlingabhūpāla purva-
   cala prabhākareṇa kesāmāmbikākalpa prasūna
   gucchena Śrī Anapotabhūpālena satat sannidhi-
   kṛta kalyāṇa nārāyanasya vasantotsava ....
   bhāradvājānvaya pariśūrna ratnācārya guru viśve-
   śvarakavicandrasya priyaśisyo nāgānandha ...
   Velugotivāri vamsāvali Appendix No.4,
   pp.20 ff.
9. Resārnava Sudhākara T.S.S. No. 50, pp. 50. 119 etc.

10. Velugotivāri vamsāvalī, Appendix-X.

11. R. 1170, R. 1401, R. 4557 Tanj. DC XXVII 4976

12. I.H.Q. XIX. P. 75.

13. Adyar XXXIII, G. 10


15. Velugotv Varivamsavali, Appendix.XII, V. 17.


18. Inscription of Anapotanenī A.D. 1380

............... mīrantra dīvadevata pārayana

Anavarata hemādri dāna Santosita Viprasamāhā etc.

19. Nirmitoham tvayārama vaisnavarthya kavalem"

Nagambika Inscription V 15 and 16 Nagaram

19B The Astādhyāyī IV-I-162

21. Ibid., p.123.

22. Ibid., p.123.

23. See Appendix III

24. Kapaya Nayaka was the son of Prolaya Nayaka
History of Medieval Deccan, Vol.1 Ed. by Prof. H.K.Sherwani Reddi Kingdoms and Minor States, p.535.

25. Yasoda devi V. After the Kākatiyās, p.68.


27. SII Vol.VI No.823


29. Ibid., Vol.VI, Nos.822 and 823.

30. Somasekhara Sarma feels that the titles pattutatata Kelādirāya goye go-vāla and Jaganobhaganda held by Vallabhpāla are the titles usually borne by Reddis and Velamas History of the Reddi Kingdoms, p.30. When the same titles were borne by the two communities Reddis and Velamas we do not find any in consistancy when they were adapted by Koppula rulers also.


35. Ibid., p. 6.

36. Ibid., p. 6.


It seems that Parāsara Bhatta lived and finally died at Korukonda. This view may be confirmed by the Pillar Inscription of Mummadi Nayaka at Korukonda.


41. Vadunu rosina Vaisnavega nonarimpuma .... Krishnadevaraya, Amuktamālyada.

43. In Palnadu there are many schools of this type and the news that they were started by Srinatha the poet is current. If this were to be correct, we can say that the Reddis took special interest in spreading education in regional language also.

44. Edurainaco tana madha karindra mudiggi geylutamosagi ekkinchi koniye

Manucaritra Pithika, p.2.

45. Krishnadevarayalato divi kegaleka
bratikiyunnadjivaccavambanagucu

Catupadya manimanjari, p.162

46. Manucaritrambandu konuvela
.... tanaceta pallakinetti patte

Manucaritramu pithika, p.2