The history of the Renadu Cholas traced thus far is that of Nandivarma and his descendants. A few other Telugu Chola chiefs, who ruled over Renadu, have also come to light through inscriptions. However, it is difficult either to clearly ascribe them to this family or to give them exact dates in view of the fact that these inscriptions are not dated. It is well known that the praśasti of the Renadu Cholas commences with the expression aridurdharavara and its occurrence is the criterion for assigning these rulers to the Renadu Chola family. Even here the difficulty is that the inscriptions beginning with this expression are found in different areas and in different periods of time. It is also difficult to decide the relationship between the rulers mentioned in these inscriptions. However, an attempt is made here to collect and present as much information as possible about them.
Mahi Chōla and Manu Chōla

An inscription from Velpucherla in Jammalamadugu taluk of Cuddapah district mentions a chief called Mahi Chōla ruling over Rēnādu 7000. His subordinate Karikāla Chōla Kathlavyrengu was administering Vēlpucheruv. On the basis of the fact that he was governing Rēnādu 7000 and that his praśasti commenced with aridurḍhāravāra, he is considered to be a member of the Rēnādu Chōla family. It is, however, not possible to establish any connection between him and the descendants of Nandivarma discussed in the earlier chapter. Another chief by name Manu Chōla figures in an inscription at the same place. He is also associated with Rēnādu 7000, and his inscription also has the aridurḍhāravāra praśasti. These chiefs are assigned to the ninth century A.D.

Jata Chōla

The next Rēnādu Chōla ruler we come across is Jata Chōla. His belonging to the Rēnādu Chōla family is confirmed by his association with the Rēnādu Chōla praśasti aridurḍhāravāra, etc., as is known by an inscription at
Miduturu\(^5\) in Cuddapah district. This Jata Chola finds a mention in the famous inscription in the Kailasanatha temple at Kanchi,\(^6\) which belongs to his son Jata Chola Bhima. This inscription speaks of Jata Chola as governing Pendekallu which corresponds to the modern Banganapalli and Dhone regions in Kurnool district. It may be noted here that this region was outside the Renadu territory. It is likely, therefore, that he was displaced from his hereditary region possibly by the Vaidumbas. An inscription from Veligallu\(^7\) in Madanapalle taluk of Chittoor district mentions Vaidumba Ganda Trinistra as ruling over Renadu 7000. Further an inscription of this Ganda Trinistra at Animala\(^8\) in Cuddapah district mentions a Jata Chola obviously as a subordinate. A few other Vaidumba inscriptions are found in different parts of Cuddapah district which was the Renadu territory.

**Jata Chola Bhima**

The next Renadu Chola ruler we come across is Jata Chola Bhima, the son of Jata Chola mentioned above. He is by far the most famous of the Renadu Cholas. He played an effective role in the history of Andhra so much
so he is called Andhra Bhūma in history. His only inscription is the famous Kailasanātha temple inscription at Kānchī. During this period, the eastern Andhra was ruled by the Eastern Chālukyas of Vengi and they had continuous conflicts with the Rāṣhtrākūtaṇa and the Chōlas on the other. At such a juncture Jata Chōla Bhūma also jumped into the fray and even succeeded in occupying the Vengi throne for as long as twenty-seven years.

In Vengi there was continuous fight between Amma II (945-70 A.D.) and his half-brother Dānārṇava (970-73 A.D.) for the Vengi throne. The situation was highly uncertain with both the rivals claiming to be the rulers. It is said that Dānārṇava succeeded in sending Amma into exile with the help of Rāṣhtrākūtā Krishna III (939-967 A.D.). But Amma managed to come back after a few years of his exile in Kalinga and established himself as the ruler. He seems to have received much help from Jata Chōla Bhūma in this endeavour. However, Dānārṇava succeeded finally in pushing aside Amma who was killed in the battle field and himself occupied the throne. Jata Chōla Bhūma could not keep quiet. He rose against Dānārṇava and finally succeeded in occupying the Vengi throne himself in 973.
The inscriptions of this period refer to a state of anarchy (anāyaka) in the Andhra country. This is normally considered to be an interregnum because of the break of the rule of the Chālukyas of Vengi and the occupation of the throne by Jatā Chōla Bhīma. This continued for more than 25 years, i.e., till the end of the rule of Jatā Chōla Bhīma. However, scholars like B.V. Krishnarao think that this anāyaka state was due to the conflicts between the Eastern Chālukya kings themselves like Adhirāja Bādna and Amma II. But it seems more plausible to ascribe the situation to the occupation of Jatā Chōla Bhīma. This in its train brought Jatā Chōla Bhīma into conflict with many powers. First the sāmantas of the Vengi rulers did not welcome the intruder and they opposed Jatā Chōla Bhīma. Among such sāmantas the tribes of Naḥhya Kalinga appear to be one. However, this opposition did not affect the position of Jatā Chōla Bhīma.

The Vāidumbas were not happy either. Bhuvana Trinētra of this family took advantage of Jatā Chōla Bhīma's conflicts with Dēnārava. He attacked Rēnāḍu and occupied it. But Jatā Chōla Bhīma retaliated and Bhuvana Trinētra was defeated and forced to vacate Rēnāḍu. As a mark of
this victory he bore the title Chôla Trinētra. The Kâñchî inscription makes indirect reference to the victory of Jâta Chôla Bhîma over the Vaidumbas.

Jâta Chôla Bhîma also came into conflict with the rulers of the Eastern Ganga dynasty, Kâmarâga and his brother Vinayâditya. Jâta Chôla Bhîma killed Vinayâditya and overran the Kalinga country. Dânârâna's two sons, Śaktiverma and Vimalâditya, and their mother had sought refuge of the Eastern Ganga when Jâta Chôla Bhîma occupied Vengî. But now with the conquest of that land by the latter they fled to the Chôla country and sought refuge under Râjarâja. These events gave a new twist to the politics of the Vengî country. The Chôla king took up the cause of the fugitive princes and directly attacked the Vengî territory. Right at this time the Western Châlukyas also started interfering with the Vengî affairs obviously due to their rivalry with the Chôlas and also with an intention to establish their superiority in that region. When the Chôla king sided with the Vengî princes, the Châlukya king appears to have supported Jâta Chôla Bhîma. This resulted in long-drawn battles between the rival parties, and the consequential state of uncertainty in Vengî. This
situation appears to have come to an end finally with the conquest of Vengi by Chōla Rājarāja in about 999 A.D. The fact that one Vishṇudeva Durai Arasan was the governor of Reddipalem in 991 A.D., indicates his hold over Vengi. One of his commanders, Paraman Kālapādiyar alias Mummādiśōlan is said to have conquered Śītpali-nādu and Pāki-nādu. 15

This conflict, however, appears to have been long drawn with Jata Chōla Bhīma on one side and Eastern Chāluṇya Śaktivarma backed by Rājarāja on the other. It ended finally with the death of Jata Chōla Bhīma on the battle field. Both Śaktivarma and Rājarāja claimed to have killed Jata Chōla Bhīma on the battle field. An inscription, for example, claims that Śaktivarma rooted out the tree, that is, Jata Chōla Bhīma, with its expansive foliage and established himself in the land. 16 The Tiruvalangādu plates of Rājendra 17 ascribe the same fate to Rājarāja, though there is difference of opinion in the interpretation.

Jata Chōla Bhīma was in power till 1001-1002 A.D. He ruled over a kingdom which extended over the entire
coastal region from the Mahendragiri in the north to Kanche in the south and from the Bay of Bengal in the east to the border of Karnataka in the west. He was acknowledged by several feudatories by paying tribute.

It may also be noted here that with the end of Jayanta Chola Bhima the Renadu Cholas were dislodged from their original home of Renadu region. Some chiefs of this family appear to have taken shelter in the Chalukya kingdom as can be gathered from the inscriptions of the later family members. The available details are mentioned below.

Sovana Chola and His Son Atyana Chola

The next later Renadu Chola chief we come across is Sovana Chola Maharahaja. He figures as the father of Atyana Chola Maharahaja in the latter's epigraph at Peddamudiyan in Cuddapah district. He is considered as a Renadu Chola chief on the basis of his association with the prasasti ariduradhavara, etc., borne by the Renadu Cholas. He had a son named Atyana through Gosanamahadevi. Atyana who also calls himself as a Chola Maharahaja was a
feudatory of Chālukya Vikramāditya VI in 1124 A.D. He in
 turn had a subordinate called Mahānandāśvara Chīdlana
 Chōla Mahārāja.

Chīdlana Chōla Mahārāja

The next chief we come across is Chīdlana Chōla
 Mahārāja. He figures in seven inscriptions. It cannot
 be ascertained whether Chīdlana Chōla Mahārāja mentioned
 in these records is one and the same, for in only two
 inscriptions he is introduced with the praśasti
 aridurūdhāravara, etc. He is referred to in a record of
 Chālukya Sōmēśvara I dated 1067-68 A.D., as governing
 Ayaje 300. After this, he figures as the feudatory of
 the next Chālukya king Sōmēśvara II in 1073-74 A.D., as
 the governor of Kanne 300, Pedekal 800, Naravādi 500 and
 Ayaje 300. An inscription of Ś. 996 (1074 A.D.) records
 that he was governing four divisions, of which only
 Kanne-nādu is mentioned. He led an expedition against
 a Sēgūna, worsted him in battle and captured him. The
 Sēgūna against whom he marched was a Sēuna king who is
 identified with Sēnachandra II (1068-80 A.D.). The
 expedition was probably aimed at chastising the Yēsava
ruler for espousing the cause of Vikramādītya against his brother Sōmēśvara II in the fight for the Chālukya throne. Of the territorial divisions mentioned in the inscription, Kanne-nādu appears to be the same as the area around Nandikotkur taluk of Kurnool district, Naravādi 500, the ancient Nalavādi-vishaya corresponding to portions of Kurnool and Anantapur districts, Pedekal 800, the Pedekal-vishaya of earlier records representing a portion of Kurnool district and Ayaje 300 corresponding to the area around Ayije in Alampur taluk of Mahbubnagar district. What happened to Chiddana Chōla after Vikramādītya's succession is not known. But he appears to have entered the service of Vikramādītya VI, for in the record in which he figures as the feudatory of Atyana Chōla, he is spoken of as having governed Pedekal, Avuku and Rēnādu 70 besides a fourth division, the name of which is lost.
A certain Gajakusa Chola figures in an inscription at Madalasa in Madakasira taluk of Anantapur district wherein he is stated to have come into conflict with Ballaha, i.e., a Rashtrakuta king (ARSIE, No. 728 of 1916 and SII, IX-I, p. 13, No. 25). V. Ramakrishna identifies Gajakusa Chola with a Renadu Chola chief (El, XXXII-II, No. 12, pp. 77-78). The Government Epigraphist identifies him with Chola Parantaka's son Rajaditya (ARSIE for 1917, part II, p. 106). There is indeed no definite evidence to consider this Gajakusa Chola as a Renadu Chola chief.

5. ARSIE, No. 303 of 1937-38 and IAP, Cud-I, pp. 135-137, No. 106.
7. ARSIE, No. 314 of 1922-23.
8. ARSIE, No. 191 of 1937-38, APARE.103 of 1966 and IAP, Cud-I, p. 73, No. 69.
9. EI, XXI, No. 7, pp. 29-34.
10. ARSIE for 1918, part II, para 5.
11. JAHRS, X, p. 34.
13. EI, XXI, p. 32.
15. ARSIE, No. 79 of 1921.
17. SII, II, iii, p. 398.
18. ARSIE, No. 350 of 1905 and SII, IX, p. 208, Jo.207.