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HISTORY OF ANDHRAS **(FROM 1070 TO 1650)**

M. A. History First Year
Semester – II, Paper-III



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SEMESTER-II

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14
DEPARTMENT OF HISTORY ARCHAEOLOGY

M.A. -Paper -III A/H 2.3 (COMMON FOR HISTORY AND ARCHAEOLOGY)
203HI21 - History of Andhras (from 1070 to 1650)

Unit I Political Conditions of Andhradesa at the Rise of the Kakatiyas – Origin of the Kakatiyas
Ganapatideva- Rudramadevi – Prataparudra – Muslim Invasions on Andhradesa and fall of the
14 Kakatiyas.

Unit II Resistance to the Muslim Expansionism – The Musunuri Chiefs – Prolayanayaka and
Kapayanayaka – The Reddi Kingdoms of Kondavidu and Rajahmundry – Cultural Developments
during the period.

Unit III The Vijayanagara Kingdom – Theories about the foundation – The Sangama dynasty –
Harihara and Bukka – Harihara II – Devaraya I – Devaraya II – Fall of the Sangama Dynasty –
Mallikarjuna and Virupaksha II – Relations with the Reddi Kingdoms.

Unit IV The Vijayanagara Kingdom under the Saluva and Tuluva kings – Saluva Narasimha and
his Career – Regency of Narasanayaka and Usurpation of Power – Vira Narasimha –
Krishnadevaraya- Achyutaraya and Sadasivaraya – Aliya Ramaraya and the Battle of Rakshasi –
Tangadi.

Unit V The Vijayanagara Kingdom under the Araviti Chiefs – Tirumala Nayaka Sri Rangaraya –
Venkatapati II – Fall of 16 the Araviti kingdom – Administration of the vijayanagara kingdom – The
Nayankara System – Literature of Vijayanagara Times.

Suggested Readings.

1. Parabrahma Sastry, P.V., Kakatiyas of Warangal.
2. Somasekhara Sarma, M., 14 A Forgotten Chapter in Andhra History.
3. ---do--- History of the Reddi Kingdoms.
4. Sewell, R., A Forgotten Empire.
5. Nilakanta Sastri, K.A., A History of South India.
6. --do--and Venkataramanayya, 14 N. Further Sources of Vijayanagara Empire.
3 Vols.
8. Venkataramanayya, N., Early Muslim Expansion in South India.
9. ---do--- The Vijayanagara : Origin of the City and the Empire.
10. ---do--- Studies in Thid Dynasty of Vijayanagara.
11. Mahalingam, T.V., Administration and Social Life Under Vijayanagara, 2
Vols.
12. Sherwani, H.K., and Joshi, P.M., History of Medieval Deccan, 2 Vols.

HISTORY OF ANDHRAS (FROM 1070 TO 1650)

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UNIT -1**M.A. History****Semester III****Paper-II****HISTORY OF ANDHRAS (FROM 1070 TO 1650)****1.ORIGIN AND POLITICAL HISTORY OF THE
KAKATIYAS**

Aim: To make the students know about the Kakatiyas origin and their rule.

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HISTORY OF KAKATIYAS

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1.1 Origin and Antecedents

There is no agreement among scholars and historians about the origin and antecedents of the Kakatiya dynasty. Though by profession warriors and administrators of high caliber, the Kakatiyas appear to belong by birth to the fourth section of the traditional Hindu caste system. Their matrimonial relations also substantiate this conclusion. The consensus of opinion among historians is that the Kakatiyas were originally the residents of a village named Kakati. Villages of this name are found in the districts of Ganjam, Vizagapatnam, East Godavari, Krishna, Guntur, Anantapur and Chittoor. Even so, there is nothing which militates against the assumption that the Kakatiyas derived their dynastic appellation from the place of their original habitation. It is also said that the Kakatiyas were at one time a nomadic tribe which roamed about the Andhra Desa. They were the worshippers of a popular deity known as Kakati. That it is surmised, had given them the name of Kakatiyas. Another amusing explanation of the name Kakatiya is the. Kakati is the pumpkin in creeper in Sanskrit. One of the illustrious ancestors of this dynasty was born following of the pumpkin creeper. And so his descendants became Kakatiyas. The members of this illustrious family were a set of bold adventurers who migrated to the Eastern Chalukya kingdom and managed to secure the head-ship of a few hamlets in that region. Then they were described as "Rashtrakutas". Gundyana was the earliest progenitor of the Kakatiyas known to history. This person appears to have risen to the rank of a local chieftain the name of considerable importance, and felt justified in discarding the name of a Rashtrakuta which was indicative of a humble status and assuming the surname of 'Kakartya' which referred to the village of his family's original residence. Gundyana lived in the middle of the 10th century and his principality included a part of the modern Warangal district known in those remote times as 'Natavati Seema'. The next important personage of this family was Beta I and this ruler is now recognized by all scholars as the first among the kings of the Kakatiya dynasty.

A chronicle of the 16th century written by one Kase Sarvappa known to scholars for the past eight decades, but published recently (1960) throws a flood of light on the origin and

antecedents of this dynasty. This work is 'Siddheswara Charita'. This book starts with a preliminary glorification of Lord Siddheswara the patron- deity of the Kakatiyas, and goes on to narrate the story to the period of Pratapa Rudra, the last ruler of this illustrious descriptions, and faulty chronology, it is a historical work of considerable worth, and a mine of much authentic information regarding the political and social conditions of the Kakatiyan age. After a careful scrutiny of the historical material supplied by 'Siddheswara Charitra' and comparing it with the conclusions already arrived at by recognized scholars and students of Kakatiyas history, the author of this work puts forth the following tentative amplification of the story of the Kakatiyas. The founders of the Hanumakonda kingdom which later on passed into the hands of the member of the Kakatiya dynasty were of the illustrious lunar race in which were born the immortal Pandava brothers of Mahabharata fame. A member of this great family was one Somadeva. He ruled over a principality in the modern Guntur district. His capital was Kandara Pura. There arose between this chieftain and a prince of the Pallava dynasty a bitter feud which culminated in a bloody war. In the course of this war, Somadeva was killed. His wife Siringala Devi escaped to Hanumakonda and sought refuge at the place of a learned Brahmin of that town named Madhava Sarma, the leader of the local Brahmin community. Taking pity on the fugitive princess who was an expectant mother, this Brahmin offered her asylum. In course of time, Siringala Devi gave birth to a male child. This boy was named Madhava Varma in honour of Madhava Sarma the generous-hearted Brahmin who helped Siringala Devi in her distress. Madhava Varma grew up into a fine and valorous young man. He was able to secure the favour of Goddess Padmakshi at Hanumakonda who conferred a divine sword on him, and prophesied that he would become the founder of a kingdom, that would last for a thousand years. This is said to have happened in the middle of the 14th century A.D. The benediction of the goddess proved effective. Madhava Varma collected an army and waged a successful war against the then reigning prince of Hanumakonda and displaced him. Kakartya Gundyana who was the founder of the Kakatiya married a princess of the family founded by Madhava Varma. Hence, the assertion that his kingdom lasted for a thousand years (The fourth century to the fourteen century). Thus, he became the founder of a new dynasty which in the succeeding centuries passed through many vicissitudes of fortune, but continued to rule at Hanumakonda for a thousand years when it was finally overthrown in 1323 by Muslim invaders. The father of Madhava Varma had his seat of government at Kandara Pura the reputed capital of the princess of the Ananda Gotra Dynasty who was short but glorious character. Somadeva, the father of Madhava Varma might have been one of the members of the Ananda Gotra dynasty who waged unsuccessful war against the Pallavas and lost his life. His son, Madhava Varma could not regain his ancestral domain, but was able to conquer and occupy the principality of Hanumakonda. There is nothing improbable in such a happening. The rulers of this dynasty were devotees of Lord Shiva whom they worshipped in the name of Siddheswara. Madhava Varma's son Padma Sena was said to have worshipped Lord Siddheswara with pumpkins and had a son by His grace. This might have given rise to the strange story that the Kakatiyas were the offspring of the pumpkin creeper. Strange as this story may sound, there is nothing more great unique in it than in the tale of the fabled founders of Rome, Romans and Remus who were said to have been suckled and mothered by a she-wolf. To use a phrase of Macaulay the Romans were 'the She – wolf's litter'. Several centuries roll away, the fortunes of the dynasty founded by Madhava Varma declined, but its members continued to rule at Hanumakonda.

In the ninth century A.D., the Hanumakonda kingdom comes to the fore in a rather circuitous way. In the long drawn struggle for power between the Eastern Chalukyas and the Rashtrakutas, the latter monarchs supported the claims of one Bhima to the East Chalukyan throne. However, they could not enforce Bhima's claims to the Vengi kingdom. Either Chalukya Bhima himself or one of his successor might have married a princess of the ancient family of Madhava Varma and thus kept up the continuity of that princely dynasty. In the 10th century Gundana or Gundyana appears on the scene. His ambitions soared high with the rise of his fortune. Being a diplomat of considerable shrewdness and fore-sight, he gave his sister Kamasani (Kuntala Devi) in marriage to one Yerra, a chief of the powerful Viriyala family which held sway over the uduru Seema, of the modern Warangal district. Going deep farthless himself married a lady of the ancient family of Madhava Varma ruling at Hanumakonda. Matrimonial alliances augmented his prestige and strength immensely. He was now related to the historic family of the Hanumakonda rulers. To signify this fact he called himself Pendli Gundama Raja . In course of time, Gundama seized the Hanumakonda principality and became the founder of the Kakatiya kingdom. He invested it with all the glamour and prestige that goes with the name of an ancient race of rulers. Gundana or Gundyana the founder of the Kakatiya dynasty died before he could consolidate his newly formed kingdom. He was succeeded by his boy son Yaruku Deva. This boy king was no other than the first recognized ruler of the Kakatiya family, Beta I. It was crown of thorns that he inherited from his father. It was a period of serious political unrest in the Deccan. The nascent kingdom of Hanumakonda became sand-wiched between two powerful warring powers the Eastern chalukyas in the east, and the kalyani Chalukyas in the west. By this time the Rashtrakuta power had been over-thrown, and Taila. It revived the hegemony of the Chalukyas in the Deccan. The boy-king Yeruku Deva or to give him his more familiar name Beta I could have hardly steered the frail barge of his newly founded kingdom to a haven of safety in the tempestuous weather of the fierce warfare between the East and West Chalukyan powers. Further, there were many other local chieftains who regarded the new kingdom with feelings of jealousy and unfriendliness. To save the Kakatiya kingdom from extinction and consolidate it was a task beyond the capacity of a mere boy. Fortunately for the Kakatiya dynasty, it secured the help of powerful and unselfish allies at this critical juncture. Reference has already been made to the marriage alliance of the Kakatiya family and the Viriyala family. Gundama Raja's sister Kuntala Devi alias Kamasani had been given in marriage to Yerra a member of the latter family. At the death of Gundana, Viriyala Yerra was alive and was wielding powerful influence in the Warangal district. He could have easily set aside the boy son of Gundana and established his rule over the Hanumakonda kingdom, but Yerra was too noble and too chivalrous to raise his hand against a boy ruler. On other hand he came forward as the friend of young Yarukudeva, guardian of his none too well-established kingdom. He was against the local chieftains who cast longing and hungry looks at the Kakatiya realm. From inscriptional evidence, it is clear that Yerra slew one such rival in a fierce battle. This rival's identity is difficult to establish, but it may be assumed that he was one among the Mudigonda cholas. Yerra's powerful advocacy over-came the opposition of this local chieftain, and extended the power of the Kakatiyas into the Koravi Seema. He would have done much more for the kakatiya dynasty had he not been carried away by the hand of death, Yerra's death was a terrible misfortune for the newly founded kingdom of Hanumakonda, but this great loss was more than retrieved by the appearance of a new protector of the Kakatiya kingdom in kamasani,

the wife of Viriyala Yerra and the aunt of Yerukudeva. She was a lady of great courage, resourcefulness and statesmanship. Kamasani saved and consolidated the Kakatiya kingdom by her remarkable shrewdness and diplomacy. At this juncture, the Vengi kingdom of the Eastern Chalukyas was under the sway of one Jatachoda Bhima. He had come into power as the result of a political revolution in the Vengi state. The former rulers of Vengi had been well disposed towards Gundama Raja, and he, on his part had been content to be one of their vassals. Jata Choda Bhima appears to have reversed this policy and come to regard Gundama and his newly founded kingdom at Hanumakonda as unfriendly to him. He encouraged the rivals of the Kakatiya dynasty to wage war against Yeruka Deva and was himself getting ready to begin hostilities against the Hanumakonda kingdom. This was indeed a most unfortunate development for the newly founded state. But Kamasani the regent of the Kakatiyas kingdom faced this crisis with unflinching courage, and rose to the occasion. To foil the attempts of Jata Choda Bhima, she transferred the allegiance of the Hanumakonda kingdom to the imperial house of Western Chalukyas which had established itself firmly at Kalyani. The Western Chalukyas were the rivals of the Vengi kingdom, and hence with their powerful support, she was able to resist successfully the inroads of the Eastern Chalukyas into Yerukudeva's kingdom. Thus, the credit of having saved and consolidated the Kakatiya kingdom in its must go to the illustrious Viriyala family and its distinct members Yerra and Kamasani. It is thus clear that the Kakatiya family were in the early stages bound to the kings of the Eastern Chalukya dynasty by ties of allegiance and friendship, but at the very outset of their independent career they broke off their relations with the Vengi kingdom and became the vassals of the Western Chalukyas monarchs, of their own free will. This is the view held by almost all Andhra Historians at present.

1.2 POLITICAL HISTORY OF THE KAKATIYAS

1.2.1 Beta I (A.D. 1000 – 1030)

The son of Kakartya Gundyana was Beta I. The Siddheswara Charithra referred to him as Yeruku Deva. For some years after his father's death, he was merely the De jure ruler of the Hanumakonda kingdom, his guardians Viriyala Yerra and his wife Kamasani being the de facto rulers. Beta took up the reins of government in 1000 A.D. and laid the true foundations of his dynasty. He was the ruler of two seemas or regions which now form a part of Warangal district. These regions were Natavati Seema and Koravi Seema. In A.D. 1008 the Cholas of the South who were always at war with the Western Chalukyas invaded the Andhra Desa. Beta I had to fight in self-defence against these aggressors. Thus, he consolidated his kingdom. Beta I died about 1030 A.D. and was succeeded by his son Prola-I.

1.2.2 Prola I (A.D.1030 – 1075)

Prola also was a war-like prince like his father. He overran the neighbouring principality of Poranki and annexed it to his kingdom. He was a far-sighted realist and diplomat. He recognized the supremacy of the Western Chalukya monarchs, and reaffirmed his allegiance to them. In return for this act of subordinate friendship, the Western Chalukya ruler Someswara renowned as Trailokyamalla conferred the principality of Hanumakonda on Prola I. It was just a formality. Prola had already been in possession of this region. Someshwara Chalukya put the

seal of his approval on a fait accompli, and gave the dynasty of the Kakatiyas a legal status. By this act of nominal submission Prola was able to secure the powerful support and protection of the Western Chalukyas to his young state. He took an active part in the wars that the Western Chalukyas waged against their rivals, the Cholas of the South. In 1052 there took place at Koppam a bloody battle between Kalyani Chalukyas and the Cholas. The Cholas sustained a heavy defeat and fled away and his gallant general Bammana are said to have pursued the fugitive's right to the gates of Kanchipuram. At the instance of his over-lord Someshwara, Prola led a successful expedition against one Dhara Varsha, the prince who ruled over the Chakrakuta Vishaya or the modern Bastar State in the Madhya Pradesh province. Prola died about 1075.

1.2.3 Beta II (A.D. 1075 – 1108)

Prola I's successor was Beta II. He affirmed his allegiance to Vikramaditya VI, the powerful monarch of the Western Chalukyan dynasty, and received a region of a thousand villages known as 'Sabbimandala' from his over-lord. This Sabbimandala was a part of the modern Karimnagar District. During that age, the Western Chalukyas and the Eastern Chalukyas regarded each other with feelings of bitter hostility, and hence Vikramaditya must have thought it expedient to have a strong subordinate ally between his kingdom and that of his rivals. This consideration induced him to confer special favours on the princes of the Kakatiya dynasty. A general of Beta II by name Vaija appears to grant of Sabbimandala from Vikramaditya of Kalyani. Beta II assumed the titles of Tribhuvana Malla and Maha Mandaleswara possibly with the permission of his suzerain, but he remained all his life a faithful ally of the Western Chalukyas. Beta II was a staunch Saivaite and described himself as a 'Parama Maheswara'. He was the disciple of a renowned Saiva scholar named Rameswara Dikshita. Beta II died in A.D. 1110 and was succeeded by his son Prola II. Prola was a strong powerful prince who not only extended his kingdom, but also threw off his allegiance to the Western Chalukyas and assumed complete independence. By this time, the power of the Kalyani Chalukyas declined. Prola must have felt that the hour was propitious for his assumption of complete independence. A long inscription of his son Rudra Deva, found in the Thousand – Pillar temple at Hanumakonda eulogizes the many conquests of Prola II. The most important and spectacular among them was his defeat of a Western Chalukya prince named Tailapa who was then ruling over a principality comprising the modern districts of Nalgonda and Mahboobnagar. Prola is said to have taken his prince a captive during the war, but later on released him. This Kakatiyan monarch successfully intervened in the internal strife for power which broke out in the Western Chalukya kingdom, and helped Bijjala in overthrowing his master's rule and founding a new dynasty (i.e.,) of the Kalachuryas. Taking advantage of the dissensions in the Vengi kingdom, Prola II extended his principality into many parts of the modern Warangal and Karimnagar Districts. He repulsed the attack made on Hanumakonda, his capital, by the chieftain of Vemulavada, in the district of Karimnagar. Prola II died while waging a war against the Velanati Chodas in the coastal districts of the Andhra Desa (1158 A.D.) considering the needs of his expanding kingdom, Prola II chose a new site for his capital, and that was at Orugallu, a place about six miles from Hanumakonda. The construction of the great fort of Warangal must have begun in his reign.

1.2.4 Rudradeva (A.D. 1158 – 1195)

Prola II was succeeded by his son Rudra. Some chronicles refer to him as Pratapa Rudra too. In that case, he should be designated Pratapa Rudra I to distinguish him from another illustrious ruler of this dynasty, who ruled nearly a century afterwards. Rudra was a war-like prince, who waged many wars and extended his kingdom far and wide. It is needless to go into the details of his campaigns. Suffice it say, that by his prowess he spread his kingdom to the river Godavari in the North to Srisailem in the South, to the ghats in the east and up to Kalyani in the west. It is particularly worthy of note that the entire Telangana area of the present day came under the sway of Rudra Deva. Rudra appears to have been a far seeing statesman and diplomat of considerable shrewdness. Himself childless, and looked the children of his younger brother Mahadeva. He married his niece Kumdevamba to one Rudra one of his own powerful feudatories and the ruling prince of Natavati Seema. Thus, Kakatiya Rudra had the diplomatic to consolidate by matrimonial alliance a kingdom which he mended by the strength of his arms. This distinguished took as much interest in peaceful activities and the persons of the arts as in wars. An unconfirmed story is often written by the writers of Andhra History. While he was the is said to have killed his father Prola II by a fatal mistake. Whatever the causes might be he thus became a parricide. We are told that Rudra expiated for this heinous sin by constructing several temples. At the village of Ainavolu, Voddepalli and Mogilicherla, he raised temples dedicated to Mailaru deva, Budhana Ganapati and Mahasakti respectively. He made pilgrimage to the famous shrine of Lord Mallikarjuna at Srisailem and propitiated Brahmins by lavish gifts of gold. However, the brightest feather in Rudra's cap in this respect was the construction of the celebrated temple at Hanumakonda. This great shrine was built in three parts and the images of Lord Siva, Vishnu and the Sun were set up in it. Still the temple as a whole was designated 'The abode of Lord Rudreswara' (Rudreswaralaya). The village of Maddicheruvula was donated by the king to this temple deity.

Rudra provided a tank for this shrine. This temple is known to fame as the "Thousand Pillar Temple" it being the literal translation of the Sanskrit term "Sahasra Stambha Mantapa". Rudra Deva beautified the city of Orugallu. The streets were well laid out, and fine houses rose on both sides of the streets. A temple dedicated to Ganapeswara was built in the city. Thus, Rudra Deva was the first glorious monarch among the Kakatiyas who transformed a family of local chieftains into dynasty of national kings.

1.2.5 Conquest of Kanduru

Having consolidated his position in Northern and Western Telangana, Rudradeva turned his attention towards Kanduru (Nalgonda) and Palamuru (Mahaboobnagar district). Udayachoda, the chief of Kanduru made peace with Rudradeva by giving his daughter Padmavati in marriage to him. Rudradeva allowed his father-in-law to rule over Kanduru as his vassal. To commemorate this victory Rudradeva constructed at Panagallu (Nalgonda) a big irrigation tank and named it Rudrasamudram. Having brought Nalgonda under his control, Rudradeva crossed the Krishna river in the south and annexed Srisailem, Tripurantakam and other places in Rayalaseema.

1.2.6 Coastal Andhra

Rudradeva felt that time had come to extend the kingdom into coastal Andhra which was under the control of various chiefs like the Cholas of Velanadu, Haihaiyas of Palnadu, Kotas of Amaravati. He intervened in the Palnadu war (1176-1182) on behalf of Nalagama and sent a force to assist Nayakuralu. As a result of the war, the position of the Velanati Chodas weakened considerably. Capitalising on the situation Rudradeva annexed Dharanikota and other regions in Velanadu (Guntur district).

1.2.7 Death of Rudradeva

While Rudradeva was expanding his empire in coastal Andhra, the Yadava king Jaitrapala or Jaitugi (1191-1210) invaded the Kakatiya dominion in 1195. Rudradeva died while opposing the invaders. Since he had no issue he was succeeded by his younger brother, Mahadeva.

Rudradeva was a great patron of art and literature. He constructed the majestic Rudreswara (Thousand pillared) temple at Hanumakonda. His trusted minister Vellaki Gangadhara built the Prasanna Kesava temple at Hanumakonda and excavated a tank. Rudradeva was the author of Sanskrit work Nitisara. He also extended patronage to Saivite scholars like Palkurki Somanatha. One of the notable events of his reign was the shifting of the capital from Hanumakonda to Warangal.

1.3 Mahadeva (1195 – 1198)

Mahadeva, who succeeded his brother Rudradeva, ruled only for three years. He died while besieging the Yadava capital of Devagiri.

1.4 Ganapatideva (1199 – 1262)

Ganapatideva was the greatest of the Kakatiya rulers. He accompanied his father Mahadeva when the latter besieged Devagiri, the Yadava capital. As noted earlier, Mahadeva was killed outside the walls of Devagiri and Ganapatideva was taken prisoner by the Yadavas. The news of the death of Mahadeva and the arrest of Ganapatideva created great chaos in the Kakatiya kingdom. Many feudatories of the Kakatiyas rose in revolt and tried to assert their independence, but the loyal general of the Kakatiyas, Racharla Rudra, put down these revolts and looked after the kingdom. Ganapatideva was released in 1202 and allowed to return to his kingdom.

In the course of his long reign extending over sixty years, Ganapathideva brought a great part of contemporary Andhra Pradesh under his control.

1.4.1 Annexation of Velanadu

Though a part of Velanadu came under the control of the Kakatiyas during the reign of Rudradeva, other chiefs of the area like the Kotas, Kondapadumatis asserted their independence following the death of Mahadeva. In the Diviseema region at the mouth of the Krishna river, Pinachodi of the Ayya family proclaimed his independence with the connivance of Prithiviswara, the Velanadu chief. So in 1202 Ganapatideva sent his general Chamunda to

conquer the area. The general conquered the Divi island and the adjoining area and plundered the treasury. Pinachodi made peace with the Kakatiyas by giving his daughters Naramamba and Peramamba in marriage to Ganapatideva. The Velanadu chief Prithviswara, who withdrew towards the Godavari region, attacked the Kakatiyas during the years 1206-1208, but he died fighting. The Kakatiya ruler was assisted by Tikkabhupala of Nellore.

1.4.2 Conquest of Nellore

After annexing Velanadu into his kingdom, Ganapatideva turned his attention towards Nellore whose rulers, the Telugu Chodas, functioned as the vassals of the Cholas. The ruler of Nellore Manumasiddi- I was overthrown by his younger brother Nallasiddi with the help of the Cholas. Manumasiddi's son Tikkabhupala, as seen earlier, assisted Ganapatideva in his war against Prithviswara the Velanadu chief. As a reward for his service, Ganapatideva installed Tikkabhupala as the ruler of Nellore expelling Nallasiddi. In this connection the Kakatiyas won a spectacular victory by defeating the combined forces of Cholas, Sevanas and Karnatas. Tikkabhupala ceded to the Kakatiyas. The western part of his kingdom comprising the present Cuddapah district. Ganapatideva appointed his Kayasta general Gangaya Sahini as the governor of the region.

Tikkabhupala died in A.D. 1248. His son Manumasiddi -II ascended the throne but his position was challenged by Vijayaganda Gopala who was supported by the Cholas and Hoyasalas. From Cuddapah the governor Gangaya Sahini was expelled. Thus the position of the Kakatiyas in Southern Andhra was endangered. At this critical juncture Manumasiddi -II sent his court poet Tikkana Somayaji to Warangal to secure the help of Ganapatideva. At Warangal Tikkana completed the translation of the fifteen parvas (cantos) of the Mahabharata into Telugu, left unfinished by Nannaya. He, however, did not translate the unfinished portion of the Aranya parva. It was subsequently translated by Yerrapragada in the fourteenth century. Tikkana's mission was a success. Ganapatideva led an army against the Cholas and Hoyasalas and conquered Kanchi. Manumasiddi- II was reinstated as the ruler of Nellore. Ganapatideva reconquered Cuddapah, Anantapur and Chintamani in Kolar district.

1.4.3 Wars against Kalinga

After annexing Velanadu and Vengi regions, the Kakatiyas invaded the Kalinga kingdom under the control of the Eastern Gangas. Their forces marched as far as Aska, near Berhampur in the Ganjam district of Orissa. However, the hold of the Kakatiyas over Kalinga did not last long. The Eastern Ganga king, Ananga Bhima (1211-38) regained the territory up to Draksharama in the East Godavari district.

1.4.4 War with the Pandyas

The last years of Ganapatideva were not happy. In the south, the Pandyas came to power. Jatavarma Sundara Pandya I (1251-68) extended the Pandya power over most of South India. After occupying Kanchi, he proceeded to Nellore and defeated the combined armies of Kakatiyas and Manumasiddi -II at Muthukuru and performed Virabhisekha ceremony. This was the last war and the first defeat of Ganapathideva. Soon after he relinquished power in favour of

his eldest daughter Rudramba. According to some writers he died in 1262, but some others contend that he lived for six more years.

1.4.5 Estimate

Ganapatideva was the greatest ruler of the Kakatiya dynasty. He was a multifaceted personality. He was a great general who lost only war and that, too, towards the end of his career. He extended the empire in all directions. In spite of his engagements in numerous wars he did not neglect the administration. Till his time the village accountants (Karanams) belonged to the Viswa Brahmin (gold smith) caste. As they used to interfere in religious and political disputes, Ganapatideva removed them and appointed Brahmins in their place. The Brahmins so appointed came to be known as Niyogi Brahmins. Till recently the Niyogi Brahmins functioned as Karanams in most of the Andhra villages, especially in the coastal region.

Another praiseworthy aspect of Ganapatideva's administration was the attention bestowed on the development of irrigation and commerce. The great irrigational tanks like Ramappa, Parakala, Ghanapuram built by Ganapatideva and his successors are still in existence.

1.4.6 Motupalli Abhaya Sasanam

Ganapatideva also paid great attention to the development of trade and commerce. In this connection, it is important to mention his promulgation of "abhaya sasana" at the port of Motupalli. Motupalli was an important port of Andhra in the ancient and medieval periods. Many foreign vessels used to visit this port. After the fall of the Velanadu rulers, there was confusion in the mid-coastal region of Andhra. Taking advantage of this confusion, the local chieftains started to collect vexatious customs and other taxes from the foreign ships and local merchants. As a result, the port fell into disuse and trade languished. After subjugating the Velanadu area, Ganapatideva issued the "Abhaya Sasana" at Motupalli guaranteeing security to all ships and abolished many vexatious customs duties. Very soon, the port regained its former glory.

Ganapatideva had no son but only two daughters. The elder daughter was Rudramba and the younger Ganapamba. Rudramba was actively associated in the administration of the kingdom from as early as A.D. 1240.

1.4.7 Generals of Ganapatideva

Ganapatideva while enlisting the support of the different feudatories tried not to alienate any of the important castes like the Reddis, Kammas, Vekamas etc. His commanders hailed from different castes including Brahmins. Racherla Rudra, the well known commander was a Reddi. He was mainly responsible for safeguarding the interests of the Kakatiyas when Ganapatideva remained a prisoner of the Yadavas. He was therefore given the title Kakatitrayya stapanacharya. Jayapa, the chief of the elephant corps was a Kamma. Gangaya Sahini, the Chief of the calvary was a Kayasta.

Ganapatideva had the foresight to enlist the support of the feudatories through matrimonial alliances. He gave his eldest daughter Rudramba in marriage to Veerabhadra, son

of Indusekhara, the Vengi Chalukyan ruler of Nidadavolu. Similarly Ganapamba, the second daughter was married to Betaraja, the ruler of Dharanikota. His sister Melamba was married to Rudraraja, the feudatory of Madhira. Ganapatideva married Naramamba and Peramamba, daughters of Pinachoda of Diviseema. Jayapa, the son of Pinachoda was made governor of Velanadu. Later he became the chief of the elephant corps.

1.5 Rudramba (1262-1289)

Rudramba ascended the throne in A.D.1262. She was the first and the only woman to rule over Andhra. Her reign was marked by the uprisings of her feudatories who did not like a woman to rule over them. Soon after her accession to the throne, Mahadeva, the Yadava king besieged Warangal but failed to capture it. Rudramba took command and drove him out as far as Bedadakota (Bidar) and annexed it to her realm. Mahadeva was forced to pay a huge ransom. To commemorate this victory she took the title of Rajagajakesari – a title held by her father Ganapatideva. She offered thanks to Swayambhudeva- the presiding deity of the family by constructing a “rangamantapa” to the temple in the Warangal fort.

1.5.1 Attack on Vengi

In 1274, the Gajapati king of Orissa Bhimdeva – I invaded Vengi. The Kakatiya forces were led by Poti Nayaka and Proli Nayaka. The outcome of the conflicts is not clear. However, the Kakatiya rule in that region was not effective and the local feudatories began to defy the authority of Warangal.

1.5.2 Affairs in the South

More serious than the Gajapathi attack on Vengi was the revolt of Ambadeva, the Kayasta chief of Cuddapah region with his capital at Gandikota. Ambadeva who became the chief of Cuddapah in 1272 defied the authority of Warangal and joined the Pandyas, who wanted the disintegration of the Kakatiya Empire. In 1282 Ambadeva attacked Nellore and annexed it to his realm. Thus the Kakatiyas lost control of both Cuddapah and Nellore. Next Ambadeva occupied Gurajala in Guntur district.

The growing defiance of Ambadeva forced Rudramba to assert her authority. She led big army to the south. Mallikarjuna Nayak followed the queen. Both lost their lives in this expedition. This is evident from a recently discovered inscription at Chandupatla (Nalgonda). This event might have taken place in 1289, since the very next year, i.e., in 1290 Ambadeva issued an edict at Tripurantakam and boasted that he defeated all Andhra Kings in battle (Sarvanandhra Mahipatin Ranamukey Jeyatha Yasolabdavan).

Rudramba had no son but only three daughters. So she adopted as son, Prataparudra, the son of her eldest daughter Mammudamma, wife of Prince Mahadeva of the kakatiya family.

1.5.3 Prataparudra (1289-1323)

Prataparudra ascended the throne after the death of his grandmother in 1289. His immediate problem was to suppress the revolt of Ambadeva who was supported by the Pandya

and Sevana rulers. To achieve this objective he made a three-pronged attack on Ambadeva. One column marched against Ambadeva direct, while the second column proceeded towards Nellore and the third against the Sevuna kingdom. Induluri Annaiah who led the first column captured Tripurantakam in A.D. 1291. The second column led by Adidam Malla occupied Nellore at the same time. On the western front, the third column led by Gona Gannayya, son of Gona Buddha Reddy captured the forts of Adoni and Raichur from the Sevunas. Thus Prataparudra succeeded in re-establishing the power of the Kakatiyas in Southern and South-west Andhra.

1.5.4 Re-organization of Administration

Prataparudra began his reign with a series of reforms in the administration. During the reign of Ganapathideva the governors of different areas of the empire, known as Nayakas, were appointed from the members of different castes. This was known as the "Nayankara" system. Prataparudradeva re-organised this system appointing only Padmanayaks to these offices. He dismissed Nayaks belonging to other communities. His reforming activities ended in 1303 when the empire had to face the first shock of a Muslim invasion from the north. From 1303 to 1323 the Muslim rulers of Delhi invaded it five times and finally annihilated the Kakatiya Empire.

Allauddin ascended the throne of Delhi in 1296 soon after his victory over the Yadava kingdom of Devagiri. He undertook this unauthorized invasion when he was the Governor of Kara and Allahabad. Soon after his victory, he murdered his father-in-law Sultan Jalaluddin Khilji and proclaimed himself the Sultan. The ease with which he annihilated Devagiri prompted Allauddin to undertake another invasion to the south in A.D. 1303. The Muslim army was, however, defeated by the Kakatiya forces at Upparapalli in Karimnagar district. Allauddin sent an expedition under Malik Kafur to the south in 1307. It was directed against Devagiri. In 1309 the second attack on the Kakatiya Empire was undertaken. Malik Kafur commenced his attack on the fort of Warangal on 19th January 1310. The Kakatiya army withstood the attack for two months and finally on 19 March it surrendered and accepted the terms dictated by Malik Kafur. Prataparudra agreed to surrender his wealth and pay annual tribute to the Sultan of Delhi.

After the return of Malik Kafur to Delhi the Kakatiya feudatories in Rayalaseema area, namely Ambaraja and Tripurantaka of Gandhikota and Vallur, respectively rose in revolt. So Prataparudra undertook an expedition against the rebels and re-established his authority. He visited the famous Saivite temples at Srisailem and Tripurantakam. He found the area covered with thick forests. So he undertook the work of land reclamation. Large tracts of land were cleared of forests and new villages were built which were colonized by the people from Telangana and the coastal regions. The region was constituted into a Nayamkara and assigned to Videmu Kommaraju, a local subordinate.

After re-establishing his authority in Rayalaseema, Prataparudra launched a campaign against Kanchi and the Pandyas. Kanchi fell into the hands of the Kakatiyas. Both Vira Pandya and Sundara Pandya were defeated.

Prataparudra kept his agreement with Malik Kafur and paid annual tribute to the Delhi Sultan regularly. In 1216 Allauddin died and there was confusion regarding the succession to the throne. Taking advantage of the situation Prataparudra withheld his tribute to the Delhi Sultan. In 1318, Qutubuddin Mubarak emerged successful in the struggle for the throne of Delhi. He sent an expedition to Warangal under Khusrau Khan to demand the payment of annual tribute due to the Delhi Sultan. Prataparudra, who was at that time engaged in a war with the Kampili ruler Kumararaja, thought it prudent to make terms with the Delhi Sultan and paid him the arrears of tribute.

In 1320 the Tughlaqs replaced the Khilijis at Delhi and Ghiasuddin became the Sultan of Delhi. The New Delhi Sultan changed his Deccan policy from one of levying tribute to that of territorial conquest. Meanwhile, Prataparudra again stopped paying tribute to the Delhi Sultan and re-occupied Badarkot and other places ceded by him to Khusrau, the Khilji governor. In 1321, the Delhi Sultan sent a large force under the command of his son Ulugh Khan against Warangal. The attack on Warangal was repulsed and the Delhi forces suffered heavy losses. Therefore, they withdrew to Delhi, but mounted another attack on Warangal within four months. This attack proved to be a success. Prataparudra and his family were taken prisoners and sent to Delhi. On the way to Delhi Prataparudra committed suicide.

After the conquest of Warangal Ulugh Khan proceeded to other areas along the coast from Nellore to Rajahmundry and by September A.D. 1324 he completed the conquest of the Kakatiya Empire. The fall of Warangal and the Kakatiya Empire was so sudden and unexpected that it left the people bewildered. The Muslim rule that followed proved to be very cruel and oppressive, so within a short time the feudatories of the Kakatiyas took a lead in organizing a movement for liberating the country from the Muslim Tyranny.

Questions

- 1) Explain the origin of Kakatiya dynasty.
- 2) Briefly narrate the political career of the Kakatiya rulers.
- 3) Describe the political achievements of Ganapatideva.

UNIT -1

M.A. History Semester III Paper-II

HISTORY OF ANDHRAS (FROM 1070 TO 1650)

2. SOCIO CULTURAL CONDITIONS OF THE KAKATIYAS OF WARANGAL

SOCIO CULTURAL CONDITIONS OF KAKATIYAS

2.0 The Contribution of the Kakatiyas to Andhra Culture and Civilization

2.1 Literature

2.2 Sanskrit works

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2.5 Religion

2.1.1. THE ROLE OF FEUDATORIES

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2.5. VILLAGE ORGANISATION

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2.7. INDUSTRY AND TRADE

2.8 RELIGION, CASTE AND SOCIETY

2.9 THE CASTE SYSTEM

2.10 LITERATURE AND ART

2.0 The Contribution of the Kakatiyas to Andhra Culture and Civilization

The contribution of the Kakatiyas to Andhra culture and civilization is immense. During their rule of over three hundred years they shaped and influenced Andhra history and culture by defending the Deccan from the repeated invasions of the Muslims.

2.1. Literature

During the time of the Kakatiyas, the Telugu language and its literature began to develop. The earliest extant work in Telugu is Nannaya's Andhra Mahabharatamu. The work was undertaken during the reign of the Eastern Chalukyan king Rajaraja Narendra (1019-61).

Nannaya could not complete the work. Tikkana, the court poet of Manusasiddi –II of Nellore, completed the translation of the fifteen cantos (parvas) of Mahabharatha into Telugu at Warangal. He went there to persuade Ganapatideva to help his patron Manumasiddi who had been driven out of his kingdom by his kinsmen. The other work of Tikkana was Nirvachanottara Ramayanamu. The popular work Bhaskara Ramayanamu which is attributed to Mantri Bhaskara belonged to this period. Gona Buddha Reddi, a feudatory of Rudradeva was the first to translate the Ramayana into Telugu by about A.D. 1250. The work is known as Ranganatha Ramayana. Marana, a disciple of Tikkana wrote Markendeya Puranamu. The immensely popular work Sumati Satakam is attributed to Baddena, a Telugu Choda king of the Kakatiya period. His other work is Niti Sastra Muktaivali, Palkurki Somanatha was the author of the two Saivite works Panditaradhya Charitra and Basava Puranamu. The other important Telugu works belonging to the Kakatiya period include Nannechoda's Kumara Sambhavam, Ketana's Dasakumara Charitra, Manchana's Keyurubahu Charitra.

2.2 Sanskrit works : The Kakatiya rulers extended patronage to Sanskrit also. Satkalyamalla wrote Udatta Raghava Kavyam and Niroshya Ramayana in Sanskrit. Jayapa Senani was the author of Nrittya Ratnavali, Gita Ratnavali and Vadya Ratnavali, Rudradeva, the first of the Imperial Kakatiyas, was the author of the Sanskrit work called Nitisara. Yyati Charitram, a Sanskrit drama, is attributed to Prataparudra.

2.3 Art

The Kakatiyas were great builders of temples. Among the famous temples built by them were the Rudreswara temple of Hanumakonda and Svayambhunatha temple in the fort of Warangal. The Ramappa temple and the Pillalamarri temples are the greatest works of art. The four majestic gateways in the fort of Warangal testify to the genius of the Andhra artists of Warangal. The Kakatiya capital Warangal was known as the Andhra Mahanagara. No other city in Andhra had such a distinction.

2.4 Irrigation Works

The Kakatiya period witnessed great development in agriculture. This was made possible as the Kakatiya ruler's bestowed great attention in building numerous irrigation works, like lakes, tanks, wells, etc. Among the famous irrigational works constructed by them were the Ramappa and Parkhal lakes. Prataparudradeva ordered reclamation of vast jungle tracts in Rayalaseema, especially in Kurnool district.

2.5 Religion

When the Kakatiya established their rule in the 11th century A.D. Jainism occupied a dominant position in Andhra. Saivism came second, but within two centuries, Jainism had almost completely disappeared out of Andhra and Saivism was the dominant religion. Three persons, namely Sripati, Sivalanka Manchana and Mallikarjuna Panditaradhya were responsible for making the Siva cult popular in Andhra. In Karnataka, Vira Saivism became very virulent and led to many religious clashes and bloodshed. This had its repercussions in Andhra also.

There were many clashes between the Saivites and Jains. Many of the Jain temples including the famous Padmashi temple at Hanumakonda were converted into Saivite shrines. The Kakatiyas after Prola II became staunch Saivites. But it must be said to their credit that they never became religious fanatics. They, in fact, tried to keep in check, the religious animosities between the Jains and the Saivites.

In a word the Kakatiya rule gave Andhra Desa and the Telugu language and individually of their own.

2.1.1. THE ROLE OF FEUDATORIES

The feudatories belonging to different families contributed as much to the ascendancy of the Kakatiyas as to their fall. A powerful general belonging to the Recharla family, Damanayudu by name, is described as the "founder" of the Kakatiya kingdom (Kakati rajya pratishtapanacharya). They are known as the Recharla Reddis or simply the Reddis. One of their chiefs, Kama Chamupati, was the right-hand man of Prola-II. His three sons, Beti Reddi, Katreddi and Nami Reddi were the subordinates of Rudradeva. The most powerful general belonging to this family was Rudra, the son of Katreddi. He was "the first among the saviors of the Kakatiya kingdom".

ADMINISTRATIVE SYSTEM

The Kakatiyas divided their kingdom into nadus, some being smaller or bigger than others which were otherwise called Vishayas. There were provincial governors and district heads, which were called by different names, besides feudatories with various titles and grades ranging from the boya to the mahamandaleswara. Neither the officials nor the feudatories received cash salaries. They were revenue farmers or fief-holders, wielding extraordinary powers over the people placed under their jurisdiction. They were military commanders of different grades with armed detachments under them. Hanumakonda, the first capital of the Kakatiyas, was "a mighty and lovely city.... The ornament of the Andhra country".

The capital was shifted from Hanumakonda to Warangal, a nearby town, which was developed as a great city by the later Kakatiyas, especially by Rudramba and Prataparudra II.

2.1.2 The Ruler and His Officials

The king was the head of the state, the supreme commander of the armed forces and the chief dispenser of justice. He was an expert in statecraft, a patron of arts and literature and a skilled warrior. He was expected to be benevolent to his people, cruel to the oppressors and merciless towards his enemies. The rights he enjoyed were claimed to be divinely ordained.

The king had a council of ministers, the chief of whom was called the mahapradhani. The state officials were collectively referred to as the bhattara or the seventy two. They were under the supervision of a high ranking officer called the bhattara niyogadhipati. The various categories of the bhattara niyogas was listed, but their exact functions are not known. Ganapatideva appointed the Kayastha chief, Gangaya Sahini, as the bhattara niyogadhipati and bestowed on him a territory extending from Panugal to the fort of Kaivara. The greatest of the Kayastha chiefs, Ambadeva maharaja, acted as the bhattara niyogadhipati under Prataparudra II. The office of mahapradhani was held by Pochiraju Peddiraju and Mummadi Juttaya Ienks under the same monarch.

The state officials held estates of different sizes, called nayankaras. The revenue collected from the nayankaras was their remuneration for services rendered to the state. Besides the king and his officials, there were a number of feudatories belonging to various

dynasties, owing allegiance to the king, paying annual tribute to him and fighting by his side with their own armies whenever required.

2.1.3 State Revenue

Land was the main source of income. The policy of encouraging new settlements on land was continued by the Kakatiyas more intensely and systematically than before. Taxes had to be paid for the maintenance of members of the royalty. Other sources of income were mines, industry, trade and commerce.

2.2 Trade

The Kakatiya kings promoted internal and external trade. The details of the Kupa sulka, which correspond to the modern custom-house duties, are recorded in the Motupalli inscription. The long list of cargo shipped by the merchant vessels at Motupalli corroborates the glowing remarks of the Italian traveler Marco Polo on the trade carried on at the sea-port town of Mutfili (identified as Motupalli while he visited it during the reign of Rudramba about the end of the 13th century A.D.

2.3 Punishment for Crime

Punishments for criminal offences were very severe. Vijnanesvaram prescribes torture in cases of theft.

2.4 The Army

The Army consisted of three wings, the infantry, the cavalry and the elephant force. We are not certain how the soldiers were remunerated, but there are certain indications to show that soldiers received cash payments. Warfare was not a chivalrous bout of arms with the Kakatiyas, It was found necessary not merely to defeat one's enemy, but to destroy his capital, loot, burn and ultimately plough the land where once stood elegant buildings and magnificent palaces.

2.5 VILLAGE ORGANISATION

This brings us to the subject of the organization of village life. All lands in the kingdom were held under three types of tenure: (1) those held directly from the state, i.e. paying revenue directly to the state; (2) those held by the officials of the state or feudatories owing allegiance to the state; (3) those held by groups of people or institutions like the temple, paying nothing or a nominal amount as revenue to the state.

There is inscriptional evidence of lands being purchased by the king from private individuals. The passage from Ketana's Vijnanesvaram quoted above proves beyond doubt that during the thirteenth century enjoyment of land without ownership was considered invalid; its owner must show that it was either purchased or accrued as hereditary property.

Three types of village organization prevailed: the sabha, the uru and the nadu. The sabha was in most cases an elected body formed in brahmadeya villages. The uru existed in

the non-brahmadeya villages in which the land-holders were not exclusively Brahmins; all the people of the village made the uru. The nadu functioned in the territorial units called by that name; perhaps the villages were represented on the nadu on some stipulated basis. Sometimes the nadu was called mahanadu. There was another form of organization called the nakaram. It represented the mercantile community spread over a number of villages; it was not a village organization as such.

The most important function of the village organization was the control and regulation of land-holdings. It was also interested in the creation and maintenance of irrigation facilities. It helped in the collection of taxes levied by the government. It also levied and collected taxes for local purposes. Hence it had the right of granting remissions of such taxes or transferring incomes accruing from them. The assembly's permission was needed if some one wanted to donate property or income from taxes for religious purposes. It could own lands for itself with the right of sale and purchase. It supervised the charitable endowments in the village. Sometimes it exercised control over the administration of the temple. It maintained law and order and administered justice.

Select members of the assembly belonging to the Brahmin caste, presumed to be the representatives of the people residing in a village, were collectively called the mahajans. On certain occasions all the people belonging to different castes and professions used to assemble for making a decision or sanctioning a grant. They were called the ashtadasa prajalu or the eighteen communities.

2.6 Taxation

Regarding taxation, we have no information about the proportion of the land produce which the state claimed as its share. The sukranti, however, permits the imposition of land tax up to 33 per cent of the produce. Proper care was taken to mark the boundaries of individual fields, so as to prevent each individual from encroaching upon others; it facilitated the state to fix exactly the land revenue due to it from individual holders.

As pointed out already, taxes were levied by the state as well as the village organization. They were collected either in cash or in kind. It is likely that owing to the perishable nature of some products- mangoes, betel leaves, flowers, etc. - taxes were collected in cash. The others were in kind except in special circumstances.

2.7 INDUSTRY AND TRADE

The spinner and weaver, the carpenter and blacksmith, the mason and architect, the jeweler, the potter, the oil-maker, the cobbler and the basket-maker-all served the industrial needs of the village. Metals like iron, copper, lead and zinc and minerals like the marble, limestone and diamonds were extracted in select areas. Salt was manufactured at all suitable centers on the sea coast. Though direct evidence is not available, it is reasonable to conjecture that certain industries like weaving, jewellery and metallurgy employed large numbers of labourers in urban areas, serving the needs of the palace; the temple constituted the second largest, or sometimes the largest market. Most of the products manufactured were not

commodities; they served the needs of the locality. Textiles, metals and minerals, however, served a wide market, acquiring the character of commodities. Some of them were exported.

Internal communication was difficult due to a large number of mountain streams and lack of roads and bridges across rivers. All important coastal towns must have been connected with Warangal, the capital of the Kakatiyas. It is probable that there were other such inland roads. During the twelfth century the sea-borne trade of Andhra received a set-back and pirates made it impossible for merchant vessels to sail safely. This state of affairs was put an end to by Ganapatideva who issued a charter of protection to all merchants, including foreigners, trading with countries beyond the seas. He fixed the rates of export and import duties in accordance with the custom in vogue. As a result, sea-ports like Motupalli, Machilipatnam and Krishnapatnam (Nellore district) buzzed with activity again.

A Warangal inscription of Ganapatideva records the gifts of various tolls to the god Virabhadresvara. In the case of most commodities like fruits, grain, oil, ghee, etc. the unit of measurement was the cart-load. Puka was the unit in the case of salt, unhusked grain, etc. In the case of sandal, metals etc. the unit was the tola, while in the case of perfumes like civet it was the mada. Kode was the unit in the case of ivory and silk, while in the case of yarn and cotton piece goods it was the malega. Other units of measurement, weight and value were also used.

The only inscription which records the rates of tolls on merchandise in cash is the Motupalli inscription, which was a charter of protection issued by Ganapatideva in A.D. 1244. It gives a schedule of customs duties levied since a long time. The following are its details (The standard coin gadyana is translated as pagoda and ruka as fanam).

Sandalwood, camphor, pearls, pepper, areca nuts, ivory, civet, camphor oil, corals, perfumes and non-ferrous metals constituted the main items of our export, though textiles and precious stones are not included in the schedule, for reasons which we do not know. Actually these constituted two of the items which fetched from abroad the biggest revenue to the state. Our main imports were silk and silk goods, China camphor, rose-water etc. Horses have not been mentioned in the schedule although the state incurred year after year enormous expenditure on Arabian horses.

2.8 RELIGION, CASTE AND SOCIETY

Virasaivism continued to hold the hearts of the people and enjoy the patronage of kings. According to Saiva-siddhanta, there are three realities of the universe-the pasu or individual soul, the pasa or the bond and the pati or the lord. Pasu existed in bondage; it could be liberated only by its union with pati. And, pati, the lord, is identical with Siva.

Saivism consists of different sects-pasupatas, kappalikas, kalamukhas, sakteyas, etc. While each recognizes Siva as the supreme lord of the universe and bhakti as the only way of salvation, they differ from one another in their emphasis on one or the other of its tenets, in their forms of worship, modes of discipline and practice of rituals. Virasaivism distinguishes itself from the others in its militant opposition to atheistic religions like Jainism, in fact all religious creeds which do not recognize Siva as the supreme lord of creation. It opposes renunciation or sanyasa, condemns caste distinctions and advocates equality of sexes.

2.9 THE CASTE SYSTEM

Caste system during this period was in a very petrified condition. On the one hand, hereditary professions had become impracticable and therefore ceased to be a binding force, on the other hand, each caste was subdivided into a number of sub-castes observing various endogamous and exogamous rules which divided society into numberless groups of varying sizes.

Normally, as kingdoms grew, the privileges of the ruling and fighting castes could be enjoyed only by a few, and they obviously restricted the number. But, in abnormal times like war, anyone, even the Brahmins, could take up arms and win laurels of victory. The fourth caste, normally following agriculture as an occupation and forming the bulk of the population, took to arms whenever there was a chance, earn a little money and obtain a change from their humdrum life. The vaisyas were a homogeneous group, earning profits during war as in peace and well-organized in powerful guilds engaged in trade. The sudras were the least homogeneous of all.

The untouchables were the least recognized and most despised, condemned to a life of shame, without a ray of hope for the future. Concubinage enjoyed royal patronage. Contemporary literature throws a flood of light on the ugly features of caste hierarchy and its perpetration by courts of justice, the ghastly evils of concubinage, the deterioration of public morals, etc. during the period under review. The rates of interest to be charged for a Brahmin, kshatriya, vaisya and sudra should be 2 percent, 3 percent, 4 percent and 5 percent respectively. The state did nothing effect any change in the social conditions. Hinduism has never been a proselytizing religion, and in the medieval times it ceased to be a dynamic force.

2.10 LITERATURE AND ART

This was an age of popular literature, as contrasted with the highly ornate and pedantic poetry of the elite. The latter was not altogether absent. In fact, as popular literature gained ground, the pundits drifted away from popular trends and produced works, of which Prataparudra Yasobhushanam in Sanskrit is a classical example. This was written by Pandita Vidyanatha, a court poet of Prataparudra, the last of the Kakatiyas. It deals with the science of rhetoric (alankara sastra) and is "a sort of tour de force on the part of the court poet." The majority of literary works were in Telugu, a language which could be read and enjoyed by most of the middle sections of society.

Inscriptions from Bothpur, Kondiparti, Pillalamarri, Ganapavaram, Garla, Kulpak and Warangal are in Sanskrit. They reveal a gradual deterioration in taste and a tendency of ornamentation. Isvara Suri, the poet of the Bothpur inscriptions, was more a pandit than a poet", says Sriinivashachari, a man who strove more to parade his learning and impress the reader than to attract him by the excellence of his poetic feeling and expression. The Kondiparti inscriptions are "burdened with aesthetic theory, intricate metres, culture and technique, the poet's inspiration fails to generate a perceptible savour since there is practically no sentiment worth speaking, and what little there is, it is weak and artificial. Over elaborate expression, assonances, plays on words and verse jingles richly abound in these descriptions to the exclusion of delicacy, moderation and reserve".

The poets of the Hanumakonda Niroshthya-Kavya inscription "has successfully attempted here, in this Kavya-like composition, to show his capacity to compose a work, not using the aksharas of the labial class. Compositions of this kind are called niroshthya, and there are examples in Sanskrit literature illustrating this class of works..... The work called Niroshthya Ramayana, attributable to about the same period as that of the inscription under study, is another instance of this kind of kavya. The uniqueness of this inscription lies in the fact that among the numerous Sanskrit kavyas known from inscriptions this is the only example of this class of compositions. Besides, this piece of composition contains quite a few slokas noted for their sabda and arthalankaras".

Besides Vidyanatha, there were a number of Sanskrit scholars who adorned the court of Prataparudra. Some of them, like Kolachala Mallinatham received the highest of honors', viz. immersion in gold coins. Rudradeva's Sanskrit book on statecraft, entitled Nitisara was rendered into Telugu by one whose name is not known. Other anonymous works on statecraft are Panchatantri, Kamandaka, Nitibhushana, etc. Sivadevayya, the author of Purushardhasara was the royal preceptor of Ganapatideva. He also wrote a sataka, Sivadevabhmani by name, kshemendra wrote Mudramatya, Srigiri was the author of a sataka, entitled Srigirisa sataka. Singana has to his credit a whole miscellany of writings on statecraft, entitled Sakalaniti Sammatamu, including his own work, Niti taravali, Ketana rendered Vijnanesvara's Mitakshara into Telugu, entitled Vijnaneswaram. It is recognized by international jurists as an authority on Hindu law. Baddena wrote Nitisaramuktavali another work on statecraft.

The main poets of saivite literature during this period were Mallikharjuna Panditaradhya, Palakuriki Somanatham Yathavakkula Annamayya, Sivadevayya, etc. They chose simple, idiomatic Telugu as the vehicle of their ideas and preferred new literary forms like the dvipada, sataka, geya, yakshagana etc., which were best suited for their purpose. Ketana, popularly known as Abhinavadandi earned the credit of writing the first Telugu grammar entitled Andhrabhasha bhashanam. It is said that Nannaya had written a Telugu grammar in Sanskrit, but none had written in Telugu language before Ketana.

The other work of Ketana, viz., Vijnanesvaram is also in verse and divided into three parts. The first part is entitled "rules of conduct "to be followed by all, the second is the "code of punishment" and the third "legal provisions". The work is indispensable for those who wish to know the social conditions of the day. His Dasakumara Charitra, as pointed out already, gives an insight into the social evils of the day – the tricks of harlots and courtesans, ways of committing theft, Brahmins turning into dacoits, etc.

The two great epics, Ramayana and Mahabharata continued to win the hearts of the people. Of the eighteen parvas of Mahabharata Nannaya could complete the first two and left the third half-way. Tikkana, without completing the third parva, commenced the fourth and completed the whole work consisting of eighteen parvas with a total number of about 20,000 verses.

Tikkana is the first Telugu poet. Tikkana, in his Mahabharata, used a number of idioms and proverbs which manifest the sweetness of Telugu. His second work, Nirvachanottara Ramayana is also replete with the beauties of Telugu language. The second great epic, Ramayana, was rendered into Telugu by Gona Buddhareddy and his two sons. Kacha and Vittla. It is entitled Ranganadha Ramayanam. Written in couplet metre, Ranganadha Ramayanam is more suited to be sung than read.

A few inscriptions disclose literary talents of an extraordinary nature rarely combined in a single individual. Four short Sanskrit inscriptions in the fort of Warangal, attributable to the twelfth or thirteenth century, speak of poet Narasimha, son of Visveswara Pandita, the religious preceptor of Ganapatideva. Literary evidence reveals that the great Tamil poet, Kamban, the author of Ramayana, stayed in the Kakatiya court for some time.

Along with literature, fine arts prospered under the patronage of kings and their subsidiaries. The temple continued to be the main prop of dance, music and song. Besides, there were folk-arts like collective dances on festive occasions, ballad-singing, story-telling pantomimes, puppet shows, etc. Every temple displayed sculptures representing gods, goddesses and saints, together with purana and epic stories. Contemporary literature contains sidelights on fine arts. The princes of Dasakumara Charitra are described to have learnt to play on the veena etc. Some of them were proficient in vocal music.

A Kakatiya general, Jayapa by name, wrote a work on the art of dance, entitled *Nrta Ratnavali*. It is considered an authority on the subject. The dance sculptures found in the Ramappa temple at Palampet are said to have been based on the principles laid down in this work. It consists of eight chapters, the first four dealing with the marga style and the next ones to the desi pattern.

The temple dance is of two styles: the marga and desi. When she attained maturity, the teacher gave her initiation, after which she became a member of the Troup. If the teacher was a saivite, she was made to wear a linga around her neck; if he was a vaishnavite, prescribed marks were branded on both of her shoulders and chest.

The Kakatiya temples at Palampet, Hanumakonda, Pillalamarri, Nagulapad and at other places like Macherla, Gurazala, etc. are all rich in sculpture, the ceilings and pillars being elaborately carved with scenes from itihisas and puranas. "The high plinth, the elaborately carved pillars with high polish and intricate work on ceiling and doorways make the temples veritable treasure houses of art".

Fergusson is full of praise for the Hanumakonda style of sculpture. According to him, "the architects as usual lavished their utmost skill on the objects represented. Nothing in the Hindu art is more pleasing than the pierced slabs which the Chalukyas used for screens and windows. They are not, so far as I recollect, used extensively in other styles, but as used by them are highly ornamental and appropriate, both externally and internally."

The Ramappa temple at Palampet in Warangal district was constructed on a high star shaped platform. Scenes from Ramayana, Mahabharata and Bhagavata were also carved on the interior walls. Of them the figure of lord Krishna playing the flute displays superb art. The Ganapuram group of temples (Warangal district) constitutes a veritable museum of Kakatiya monument. "In workmanship and artistic effect they far surpass the pillars of the temples of both north and south India". The northern portico possesses a pair of female dancing girls carved out of black-stones. "Features of Kakatiya art can be noticed at Alampuram (Mahaboobnagar district), Ahobilam (Kurnool district), Kalesvaram and Manthena (Karimnagar district).

Questions

- 1) Explain the socio cultural conditions under the Kakatiyas.
- 2) Briefly explain about the literature and art of kakatiyas
- 3) Mention the religion, caste system and administration of Kakatiyas.

UNIT - II

M.A. HISTORY

Semester III

Paper-II

HISTORY OF ANDHRAS (FROM 1070 TO 1650)

3. RESISTANCE TO THE MUSLIM EXPANSIONISM THE MUSUNURI CHIEFS

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Introduction:

3.0 The Rise of the National Movement and the war of Liberation

The fall of the Kakatiya dynasty in 1323 was a catastrophic of the first magnitude in the history of the Andhra Desa, as well as in the Deccan. It marked the end of one epoch, and the beginning of another. Till the end of the 13th century, India South of the Vindhya had been ruled by Hindu kings only. The fourteenth century witnessed a change of far-reaching importance. The forces of Islam, which had been till then confined to the Aryavarta, poured forth like a deluge into the Deccan, with almost irresistible force and carried everything before them. Kingdom after kingdom was submerged by this deluge. The Yadava kingdom of Devagiri fell in 1313. The Hoyasala rulers of Dwarasamudra admitted defeat shortly after. The kingdom of Madura, situated at the southern extremity of the Indian sub-continent felt the weight of the Muslim arms, and was finally annexed by them. Within six months of the fall of Warangal, the fort of Kondapalli (near Vijayawada) was captured. One strong hold after the other on the eastern coast Rajahmundry, Nidadavolu, Kolanuvidu and Nellore were reduced by the Muslims. Thus, the whole of the Andhra Desa passed into their hands. Ulugh Khan, the conqueror of the

Kakatiya kingdom rechristened its capital Orugallu as Sultanpur, and set about reorganizing the government of the conquered provinces. In the meantime, he received urgent summons from Delhi, where his presence was immediately required. Ulugh Khan entrusted the governance of the Telugu country to Malik Burhanuddin, the governor of Devagiri. A deputy was appointed at Warangal. Thus, the land of the Telugu's had now become a province in the vast empire of the Delhi sultans.

3.1 The Condition of Andhra Desa after the fall of the Kakatiyas

The overthrow of the Hindu rule, and its substitution by Muslim hegemony was not a mere political change. It was not the replacement of one line of kings by another. It was the fall of a national government and the beginning of alien rule. Till then, the rulers of the kingdoms of the Deccan as well as their subjected were Hindus. Whatever minor religious differences there might have been among the people, were of a minor character, all religious creeds having emanated from one parent faith. The kings protected with scrupulous care the followers of all religious persuasions. The policy of the Hindu kings was characterized by a rare catholicity of out-look, and a whole-hearted devotion to the cause of the people's welfare, without any narrow distinctions. This was a noble legacy handed down, from millennium to millennium, by the ancient kings and law-giver of the land of which Manu was the first. After the advent of the Muslim rule, these conditions underwent a complete change. Being persons of a foreign origin and of a religion quite different from that of their subjects, the Muslim rulers felt no natural sympathy for the ruled. As the conquerors, they had a justifiable pride and looked down upon the conquered. There were many differences in dress, in food, in social conduct, and a host of other matters between the Muslim conquerors and the vanquished Hindus. In matters of worship, and other religious practices, these differences were very prominent. Unfortunately for the Hindus, the Muslim rulers adopted an attitude of the utmost contumely and hostility towards the religion of the vanquished. To the Muslim, the Hindu was an infidel, an idol worshipper, and a pitiable ignoramus steeped in the utmost barbarism. His places of worship were the dens of Satan. All the sacred and secular literature of the Hindus was to the Muslim conqueror a heap of worthless sophistry, fit only to be consigned to flames. The first impact of the Muslim rulers resulted in the utmost violence and destruction to the peoples of the conquered regions. The victor's devastated the country with fire and sword. They massacred the people at the sign of the least resistance. Places of worship as well as seats of learning were defiled, dismantled and destroyed with barbaric vandalism. The grants made by the former kings to learned Brahmins, centers of learning and religious institutions were systematically confiscated. Heavy fresh taxes were imposed upon the people, and they were collected with the utmost severity. The average Hindu felt that the age of righteousness had passed away and that the Iron Age had set in. He lost all sense of security in his own land. The Brahmin and the Cow-both objects of deep veneration for the Hindus now became the targets of the conqueror's fury and abhorrence. In many cases, the orthodox Hindu was forced to eat the flesh of the cow an act that he regarded as one of the most heinous sins. The peoples of the Andhra Desa felt like creatures caught in a wild fire." This is the description given of the land of the Andhra soon after the fall of the Kakatiya monarchy in a contemporary copper plate inscription. In a Sanskrit poetical work entitled 'Kamparaya Vijayamu or Madhura Vijayamu' the authoress – Ganga – devi enumerates similar facts, describing the condition of the Andhra country. Some of the towns in the coastal

region of the Andhra Desa bear the traces of the destructive activities of the Muslim conqueror, even to this day. At Rajahmundry, the Capital of the Eastern Chalukyas there stood a temple dedicated Lord Ven¹³ Gopala. It was pulled down most uncereemoniously and a mosque built on its site (A.D.1324). Similarly, at Eluru and Kondapalli also Hindu temples were dismantled and mosques were constructed. Little wonder if the Hindus of the Andhra were thoroughly exasperated with rule of the new monarchs. Conquests and annexations of kingdoms were not unknown happenings in the Deccan. They were as old as civilization itself. In the Hindu age, when kings overran other kingdoms, they took scrupulous care to leave the civil population unmolested. Religious and cultural institutions were not disturbed in any manner. Grants of lands, and other concessions, given by former rulers to Brahmins and other scholarly personages were treated as sacred trusts, and protected with the utmost zeal. In short, military conquests in Hindu India meant only a change of kings at the top, and nothing more. They meant only a ripple on the surface of the stream of life, which did nothing to disturb the placid waters of ¹³ traditional life of the common man. As opposed to this, the Muslim conquest resulted in a violent shake up of the entire social fabric. The ancient institutions of the land were overthrown, age-long practices were upset, and people in general humiliated and ¹³ subjected to the grossest type of tyranny. Hence, there was witnessed in the Andhra Desa, an outburst of national indignation and patriotic enthusiasm. The populace took a solemn resolve to drive out the alien invader who had desecrated the temples and the holy places of the land and heaped insult after insult on them.

3.2 THE LEADERS OF THE MOVEMENT

This national movement which aimed at the expulsion of the foreigner and the revival of a Hindu government was headed mainly by three distinguished leaders. They were Bendapudi Annamantri, Kolani Rudra Deva alias Pratapa Rudra, and Recherla Singama Nauaka. All of them had been the trusted counselors and generals of Pratapa Rudra Kakatiya, and were the only survivors of the gallant band of soldiers and statesmen, who had served that ill-fated monarch. The rest had perished in the war against the invaders. From inscriptional and literary evidence it is clear that Kolani Rudra Deva and Recherla Singama Nayaka had taken part in the campaign led against Kancheepuram during the age of Pratapa Rudra and won laurels. All the above mentioned three were now aged statesmen, who constituted the brain of the nationalist movement. With unanimity, they chose a younger man to lead the movement of liberation, and agreed to work as his lieutenants. This fortunate young patriotic leader was Musunuri Prolaya Nayaka.

3.2.1 Musunuri Prolaya Nayaka (1325 – 1333)

Musunuri Prolaya Nayaka was the son of a valorous Telugu chieftain named Pochi Nayaka. Prolaya, also was a valiant soldier like his father, brave, adventurous, and righteousness. He had many cousins of heroic mettle, the most notable among them being Kapaya Nayaka. Kapaya, was the right hand man of Prolaya, in his noble and patriotic endeavor, to liberate the Andhra Desa from the clutches of the foreigner. Addanki Vema Reddy, Koppula Prolaya Nayaka, and Manchi Konda Ganapati Nayaka gave Musunuri Prolaya, conspicuous support in this war of liberation. How these patriotic leaders gathered armies, what

tactics they employed, and where they opposed and vanquished the Muslim armies, it is difficult to say. Historical research has not made enough²³ advances to be able to illuminate these dark corners of our annals. But one thing is certain. Within four years of the fall of the Kakatiya kingdom, the coastal districts of the Andhra Desa were liberated, and the Muslim invaders were driven out. This fact is clearly revealed in an inscription of Addanki Vema Reddy issued in 1325 A.D. In this, Vema Reddy is eulogized as the Agastya for the sea of Muslim invaders. The times also were propitious for such a happy consummation. In 1325, Ghiasuddin Tughlak, the Emperor of Delhi met with an untimely end, and his son Ulugh Khan took up the reins of government having assumed the title Muhammad Bin Tughlaq. Taking advantage of the change in government at Delhi, the leaders of the Andhra nationalist movement intensified their war-like activities and succeeded in overthrowing the rule of the invaders, in the coastal districts. Musunuri Prolaya Nayaka, as the supreme leader of the patriotic struggle took the most prominent part in this victory. He is said to have been very ably assisted by Bendapudi Annaya Mantri. Annaya was a Brahmin, and in recognition of his meritorious services, Prolaya Nayaka made him a grant of some villages in the modern West Godavari District. Now Musunuri Prolaya was the universally recognized ruler of the coastal districts of the Andhra desa. Prolaya Nayaka had made a good beginning, and achieved a notable success in the liberation movement, but Telangana, the heart of the Kakatiya kingdom as well as that of Andhra desa, was still smarting under the heel of the alien conqueror. This region also had to be liberated, and without that his self-imposed mission would not be a complete success. However, before setting out on this-the second phase of his heroic endeavour, Prolaya Nayaka determined to consolidate his gains. Being a realist, Prolaya took into full account, the formidable nature of the task he had to face. Mohammad Bin Tughlaq, the Emperor of Delhi, his opponent was an implacable enemy of almost inexhaustible resources. He would never take his defeat in the Deccan lying down, but would make a determined attempt to regain last ground. So, the forces of Andhra Nationalism would be obliged to put up a very stiff fight, with their back to the wall. Prolaya set up his headquarters at Rekapalli, a place situated in the inaccessible jungles of the Bhadrachalam Taluq, in the modern East Godavari District. It is worthy of note that even now after the lapse of seven centuries, this area is covered with dense forests and is styled the agency area. In that remote age, the region of Rekapalle must have been an almost impenetrable fortress of tree. Having ensconced himself in such a safe place, Prolaya Nayaka continued his efforts to release the rest of the Andhra Desa from Muslim domination. But his splendid career was short by the hand of death. Prolaya Nayaka passed away about 1333, leaving his great task unfinished. Contemporary inscriptions make highly eulogistic references to the achievements of this distinguished hero. "He revived the rule of the Dharma that had been overthrown by the conquest of the Muslims. He restored to the worthy Brahmins, all the land grants made to them by the former rulers, but unrighteously taken away by the alien conquerors. Once again, the Andhra Desa was sanctified by smoke issuing from the altars of sacrificial fires. During the age of the Hindu sovereigns, the farmers used to pay the state a sixth part of the produce. This arrangement that had been temporarily scrapped by the conquerors that exacted heavy and oppressive taxes was once again revived to the great¹³ relief of the agriculturist". One of the noteworthy happenings of Prolaya Nayaka's rule was that many learned and pious Brahmins of the Telangana region migrated to the coastal districts. Among the Andhras, the surnames are usually derived from the names of the villages of their original habitation. Mallamapalli, Aripirala

and Devulapalli are villages in the Telangana region, and it is interesting to find that families bearing these surnames are living in the coastal districts even to this day. The instances of Sri Mallampalli Somasekhara Sarma, one of the leading historians of the present century, and Sri Devulapalli Venkata Krishna Sastry one of the distinguished lyrical poets of this period, will substantiate this surmise. Prolaya Nayaka granted the village of Vilasa situated in the delta region of the Godavari to a learned and worthy Brahmin named Vennaya. The chieftain rechristened the village after himself and called it Polavaram. Vennaya in his turn gave away a good many of the aghara lands to other Brahmins well – read in the Vedas and Shastras, and settled them in the village Polavaram. It would not be unreasonable to surmise, that Prolaya Nayaka made many more similar grants of lands to the pious and learned, though reliable historical evidence regarding them has not yet come to light.

3.2.2 KAPAYA NAYAKA

After the death of Musunuri Prolaya Nayaka, his cousin brother Kapaya Nayaka, assumed the leadership of the liberation movement (1333 – 1368). Kapaya was a very wary and cautious warrior who set about his work in a systematically planned way. The task he had to perform was the expulsion of the Muslims from the Telangana. The first step he took in this direction was to create serious disaffection among the people of the Telangana region, against the Muslims rulers. This was by no means a difficult one, for the seeds of disobedience that he spread fell on fertile soil. The Hindu subjects of the Telangana region, who were groaning under the heel of the Muslim conquerors, readily listened to the appeals of Kapaya Nayaka, and his followers, to throw off the foreign yoke. The second step taken by Kapaya Nayaka to overthrow the Muslim rule in the Telangana region was to help the enemies of the Delhi Sultan, in the other regions of the country. For a proper appreciation of the efforts made by Kapaya in this direction, a brief survey of the vicissitudes of the Muslim conquest of the south is essential.

One of the senior officers stationed at Sagar in the Deccan by Mohammad Bin Tughlaq, was Malik Bahauddin. For some time, he remained faithful to his Imperial master at Delhi. However, when he watched the successful revolt of Prolaya Nayaka in the coastal districts of the Andhra desa, his ambitions rose high. The desire for independent sovereignty took possession of his mind. He rose in revolt against the Emperor of Delhi, (1327). To assert his independent status, Malik Bahauddin led military expeditions into the principalities of the subordination of Bahauddin, the Delhi Emperor deputed one Khaja-i-Jahan to suppress the revolt. At the head of a strong army from Gujarat Khaja-i-Jahan marched against Bahauddin, and in a fierce battle fought at Devagiri, the latter was completely routed. He fled in terror, and after a short period of distress and wanderings, finally sought refuge at the court of the ruler of Kampili. This Kampili was a small but independent kingdom in the Bellary District. It was surrounded on all sides by hills. The attempts made by Malik Kafur, the renowned general of Alauddin Khilji to overrun this principality had ended in failure. Nor did the efforts of Mohammad Bin Tughlaq to collect tribute from the Raja of Kampili meet with better success. These two successes strengthened the Kampili kingdom, and heightened its prestige enormously. About the time of Ulugh Khan's conquest of the Andhra Desa, Kampili was ruled by a prince named Kumara Rama alias Kampili Raja. To this prince fled the fugitive Malik Bahauddin and the Hindu Raja refused to surrender him to the court of Delhi as the protection of a fugitive is ordained by

the Hindu Dharma. This led to the out break of hostilities between the tiny David of Kampili and the gigantic Goliath of Delhi. Two expeditions sent by the Emperor to chastise the presumptuous Raja of Kampili proved utter failures. On the third occasion, the indignant emperor took the field personally, and went down with a powerful army on Kampili. In 1328, the Delhi armies overran the Kampili principality, and the Raja and his valiant followers perished on the battle field. The emperor remained in this region for about two years, reducing all opposition; and having appointed as his deputy one Malik Nayab Mahammad, he returned to his metropolis.

3.3 The Progress of the National Movement

It is after the return of Mohammad Bin Tughlaq to Delhi, that kapaya Nayaka and his brave patriotic lieutenants appear on the scene again. The people of this region as well as their leaders left their hearths and homes, and retired into inaccessible hilly regions as long as the scourge of the imperial armies' afflicted their land. But when the storm blew over, and the emperor returned to his capital, these indomitable sons of the soil emerged from their places of hiding, and reoccupied their original habitations. They refused to pay the oppressive taxes imposed by the new rulers. Within a short period, matters came to a head, and there broke out an open revolt against the Muslim regime. The leader of the patriotic band of rebels in this region was one Araviti Somadeva Raju. The successes achieved by Soma Deva Raju are attested by weighty literary evidence. He is said to have reduced seven fortresses namely Mosali Madugu, Satani Kota, Kurnool, Kalva Kolanu, Rachuru, Yetagiri and Gangineni Konda in a single day. It is difficult for a sober historian to give credence to these patriotic hyperboles. They only indicate the amazing rapidity with which the nationalist movement gained strength, and achieved one striking victory after the other. Somadeva Raju met with opposition even from some of the local Hindu chieftains, who wished to display their loyalty to the Emperor of Delhi, but the Raju carried everything before him. The last to oppose Somadeva was the deputy of the Emperor, Malik Nayab Muhammad himself. He fared no better than the other opponents of Somadeva, and is said to have been utterly routed and taken captive on the field of battle. With considerable difficulty, the Malik secured Somadeva's pardon, and retired to his own headquarters in utter humiliation. Somadeva led his victorious armies into the doab between the Krishna and Tungabhadra, and having captured all the fortresses there, appointed some Kshatriya chieftains to rule over them. The career and achievements of Araviti Somadeva Raju have a two fold importance in the annals of this troubled period. In the first place, they recount the manner in which the yoke of the alien conqueror was thrown off by the people of the Rayala Seema region. Somadeva Raju appears to have received considerable assistance in his heroic efforts to release the Rayala Seema region from bondage from his compatriots in the Telangana region. It was a happy era when the Andhra leaders of all regions worked in the closest collaboration. There are weighty reasons to believe, that Addanki Vema Reddy played an important part in the capture of the fortress of Raichur. In the battle of Anegondi where Somadeva had to face many local chieftains, who remained faithful to the Delhi Emperor, Vema Reddy rendered him yeoman service. Contemporary literary evidence bears testimony to the above narrative.

The campaign of disaffection started by Kapaya Nayaka bore fruit not only in the Andhra, but all over the South. The Hoyasala rulers of Dwarasamudra had agreed in the recent

past to be the vassals of the Delhi Sultan and to pay him an annual tribute. The fearless conduct and activities of Kapaya appear to have emboldened them to a defiant attitude. They rose in revolt against the Delhi Emperor in the Karnataka. Malik Naib, the deputy stationed at Kampili found his position extremely irksome, and even risky, and wrote to the Imperial Court counseling the emperor to relieve him of his present charge, and send some local officers to rule over Kampili. The measures adopted by the Delhi Durbar in this respect form a part of the history of 13 Vijayanagar kingdom to which a reference will be made at the appropriate place. The happenings in the Andhra Desa and Karnataka proved infectious. Jalaluddin Hasan, the governor of the Malabar region, who had his headquarters at Madura now felt bold enough to raise the standard of revolt. He renounced his allegiance to the emperor, assumed the titled of Jalaluddin Hasan Shah, declared his independence and issued coins in his own name (1334 – 1335). The news of these successive revolts threw Mohammad Tughlaq into a fit of violent rage. At the head of a large army, he marched to the South and reached Orugallu (Warangal) in 1335. But unfortunately for him a dangerous plague broke out in an epidemic form in his camp. The plague took a heavy toll both among the high and the low. The emperor was himself affected. This unexpected misfortune unnerved him, and he decided to get away from Orugallu as early as he could. However, before his hurried departure, the emperor effected one important reform. He split up his Telangana dominions into two sections, the Eastern and the Western. For the eastern region he chose Orugallu as the capital, and appointed Malik Maqbool as the governor, conferring on him the title of Imad-UI-Mulk. The western area of Telangana was to have its headquarters at Bidar and another governor was stationed here. In the general consternation created by the plague and the seditious activities of Kapaya Nayaka, the emperor was in no mood to prolong his stay in the South. Hence, he took no measures to reconquer the coastal districts of the Andhra Desa, which slipped out of his hands, nor to chastise his recalcitrant subordinates in the South. The imperial forces hurried to Daulatabad from where they proceeded to Delhi.

This was the most opportune moment for Kapaya Nayaka and his patriotic band to achieve their ends. Kapaya is said to have made an appeal to Ballala, the Hoyasala ruler of Dwara Samudra, for assistance. Ballala, sent a strong contingent of infantry and cavalry to help the patriotic party in the Andhra Desa, Kapaya Nayak reinforced this army with a good many local volunteers. With great celerity and secrecy, he marched his armies on the fort of Warangal, which was the strong-hold of the Muslim garrison and laid siege to it. He closed the access to the fortress from all sides, and successfully cut off the supply of food stuffs. The Muslim defenders of the fort of Warangal had no time to get ready to face this formidable menace. All over Telangana there broke out one revolt after the other. Malik Maqbool, the governor of Telangana found it impossible to hold his own against such tremendous odds. In despair, he gave up all opposition, and secretly escaped from the historic fort of Warangal. Once again the great city of the kakatiyas was free, and on its battle – mends proudly waved the flags of Kapaya Nayaka and his brave freedom fighters. It was a proud moment in Kapaya Nayaka's career. His glory had reached its pinnacle.

For a few years Kapaya Nayaka had the enviable privilege of being the over lord of Andhra Desa. He consolidated his position by appointing his close associates, and relatives, as the rulers of the many regions of his now extensive kingdom, Anapota Nayaka, the cousin of

Kapaya Nayaka, was appointed as the governor of the coastal districts of the Andhra Desa. Anapota had his headquarters at first at a small place called Toyyeru and later shifted it to Rajahmundry. Another lieutenant of Kapaya, named Muppa was deputed to rule over the north western region of the kingdom. This governor had his head-quarters at Ramagiri in the modern Adilabad district. Another valorous chieftain, by name Manchikonda Kuna Reddy was stationed at Korukonda, a place Manchikonda Kuna Reddy was stationed at Korukonda, a place eleven miles to the north-east of Rajahmundry. It is situated on the verge of a vast region of thick jungles. It is none too prosperous an area even today, and in those far off days, it must have been practically a wilderness. The semi-barbarous folk of these forests, often made incursions into the towns and villages near by, and looted and plundered the peaceful citizens. In order to ward off their periodic menace, Kuna Reddy built a strong fortress at Korukonda which remained his head quarters ever after. Kapaya Nayaka strengthened his relations with Kunaya Nayaka by marrying his niece to the latter's son Mummadi Nayaka. One more loyal associate of Kapaya was Vema Reddy, the governor of Addanki. The chieftains of the Koppula family were among the loyal and devoted associates of Kapaya Nayaka, and they ruled over the region extending from the east coast to Tuni in the modern district of East Godavari. Their headquarters was at Pithapuram, the ancient Pishtapura of historic celebrity.

Notwithstanding his complete success in liberating the Andhra Desa from its bondage to the alien conqueror, Kapaya Nayaka was fully aware of the precariousness of his position. Any moment the powerful Emperor of Delhi might swoop down on the Deccan, and sweep away all the good work done by the patriots of Andhra. This possibility kept Kapaya wide awake at all hours. He left no stone unturned to consolidate and fortify his position. He had important fortresses like Orugallu repaired, and regarrisoned them. Strong forces were stationed at strategical positions. Kapaya allied himself with all the local chieftains, who were in revolt against the Delhi Sultanate. The most important of these nobles was Jaffar Khan. Kapaya Nayaka is said to have gone to the rescue of this nobleman, when he was involved in great troubles. Further, Kapaya Nayaka rendered conspicuous help to Jaffar Khan in his final struggle with the Delhi Sultanate reinforcing the Deccan forces with a contingent of 15000 infantry. Thus, recalcitrants grew formidable and the imperial forces were over – thrown. Jaffar Khan assumed the title of Alauddin Hasan Gango Bahman Shah, and founded the Bahamani Kingdom with its capital at Gulbarga. It is an irony of fate that the very Bahamani kingdom in the formation of which Kapaya Nayaka had played no inconspicuous part should have brought about his down fall.

3.4 The Decline of the Kapaya Fortunes

It did not take Kapaya Nayaka a long time to realize that the assistance he had given to Jaffar Khan was suicidal one. Soon after the foundation of his kingdom, Alauddin Bahman Shah launched on a policy of expansionism at the expense of his Hindu neighbours. No considerations of gratitude stayed his hand. The kingdom of Orugallu ruled by his former ally Kapaya was the first to feel the weight of his arms. Alauddin Shah defeated Kapaya and forced him to cede the famous fortress of Kaulsa and the surrounding territory. However, the chieftain was allowed to retain his nominal independence. In 1351, Mohammad Bin Tughlaq, the Emperor of Delhi passed away. This strengthened Alauddin Shah's position considerably. Now

he had no more need to fear attacks from external enemies, and consequently made further attempts to expand his kingdom. He felt that Kapaya Nayaka was his most powerful adversary, and determined to reduce him to the position of a feudatory. The Bahmani Sultan began to assert that he being the lawful successor to all the territories ruled over by the Emperor of Delhi till recently, they had ipso facto become subject to his sway, and that all those feudatory princes who used to pay tribute to the Emperor of Delhi should transfer their allegiance to him and pay him annual tribute. Kapaya Nayaka seems to have rejected the contention. The outcome was that in 1356, Alauddin Bahman Shah invaded the Telangana region, and lay waste the land with fire and sword. He captured the fortress of Bhuvanagiri and occupied all the adjacent territories. In several places temples were pulled down, and on the same sites mosques were built. This policy of terrorism had the desired effect, and Kapaya Nayaka is said to have agreed to pay tribute to the Bahmani Sultan. Alauddin Bahman Shah died in 1359 and was succeeded by his son Mohammad Shah. He continued his father's unfriendly policy towards Kapaya Nayaka. Kapaya Nayaka now sought the alliance of the Rajas of Vijayanagara, and thereby hoped to retrieve much of the lost ground. However, this alliance brought him no gains, on the other hand his valorous son Vinayaka Deva was taken captive during the struggle that ensued, and was put to death in a cruel manner. Kapaya was grieved and angered beyond measure by this brutality of his enemies. He and his ally, the Raja of Vijayanagara sent an appeal to Firoz Shah Tughlaq, the new Emperor of Delhi asking for military assistance against the Bahamani Sultan. They are said to have promised in return to accept the suzerainty of Delhi, and pay annual tribute to the Emperor. However, Firoz Tughlaq paid no heed to this appeal. When Mohammad Shah Bahamani came to hear of these attempts to overthrow him, he was greatly incensed, and collecting a large force marched on his enemies. Just at this juncture the Raja of Vijayanagara died, and Kapaya Nayaka received no help from his ally. In the unequal struggle that ensued, the forces of Orugallu were utterly routed. Kapaya had to flee and take refuge in a wild fortress. Mohammad Shah remained in the Telangana region for two years plundered the people, destroyed the crops and set several villages on fire. Kapaya Nayaka found himself absolutely helpless against so formidable an opponent and sued for peace. Mohammad Shah was bent on the total destruction of his enemy and declined to enter into negotiations, but on the intercession of his generals, the Sultan relented and agreed to conclude peace. According to the terms of the treaty Kapaya had to pay a heavy indemnity of over three millions and surrender to the Sultan a good many of his war elephants and horses. The historic fort of Golconda was also ceded to the Bahamani Sultan. This fort was recognized as the frontier of the two contending parties. Mohammad Shah solemnly promised to honour these successors also, so long as the other covenanting party acted similarly. It should be said to the credit of both the Bahamani Sultans and the Musunuri chieftains, that the terms of this treaty were violated by neither.

3.5 Kapaya Nayaka's humiliation and Death

Great as this humiliation was, it was not certainly the worst of Kapaya's misfortunes. The terrible calamity of alien domination which caused much suffering to the people of Andhra and threatened to exterminate their culture and way of life had a most salutary effect on the Telugu chieftains of that age. It united them more effectively than any other factor political or personal. Among the closest associates of Kapaya Nayaka in the war of liberation, the Velama chieftains were the most conspicuous. Devarakonda, in the modern Nalgonda district and Rachakonda in

the Hyderabad district were their seats of power. Soon after Kapaya Nayaka's humiliation at the hands of Mohammad Shah Bahamani, the Velama chieftains of Devarakonda launched on a project of carving out an independent principality for themselves. Even earlier, while Kapaya was engaged in a deadly grapple with the Bahamani Sultan, for his very existence, Singama Nayaka of Devarakonda declared his independence, and sought to occupy the territories around Pillalamarri and Amanagallu (Nalgonda district). He appears to have achieved a fair measure of success in this venture, but was killed in an attempt to capture the fort of Jallipalli (1361). After the demise of Singama, his sons Anapota and Mada continued his efforts to establish an independent state. They led their forces against the historic fort of Warangal. Kapaya's condition at this juncture was none too prosperous. With an exchequer sadly depleted, and an army thoroughly weakened by the war with Bahamani kingdom, Kapaya was neither willing nor prepared for a fratricidal struggle, but it was forced on him by the Velama chieftains. Kapaya gathered his forces and met the aggressors at Bhimavaram, a village in the modern district of Warangal; a bloody battle ensued in which he was killed. Thus, passed into history Kapaya Nayaka, one of the illustrious heroes of Andhra history (1369).

The chieftains of the Musunuri family ruled over Andhra for hardly fifty years, but this was a period of unique importance. At a critical juncture, when the mighty wave of Muslim conquest threatened to submerge the Andhra Desa, may the entire India south of the Vindhyas, the Musunuri chiefs stood as a mighty and impenetrable dyke and warded off that danger. But it was not given to them to enjoy a celebrity commensurate with their magnificent achievements. Historical research has shed light but recently on the career and the patriotic endeavours of the Musunuri chieftains. For long they remained "the mute inglorious Cromwells" of Andhra History. The rise and fall of the Musunuri family is illustrative of the strength and weakness of the Andhra people. Quick to respond to the call of duty, valorous to the point of recklessness, in the struggle to achieve the noble objectives set before them, the Andhras lack the capacity for concerted and sustained action, for the consolidation of the gains accruing from their endeavors. They fall out as soon as the crisis passes away, thereby rendering ineffective all that they could achieve before. The modern Andhra has to pause and ponder over the historical role played by his forbears.

QUESTIONS:

1. Trace the role of Musunuri chiefs against the muslim expansionism
2. Discuss the career and achievement of prolayanayaka and kaparanayaka
3. Examine the decline of the power of the Musunuri power

UNIT - II**M.A. HISTORY****Semester III****Paper-II****HISTORY OF ANDHRAS (FROM 1070 TO 1650)****4. THE REDDI KINGDOMS OF KONDAVIDU
AND RAJAHMUNDRY****Contents:****4.0 Introduction****4.1 Origin of Reddis****4.2 The Pioneer of Reddi Glory****4.3 The Princes of the Reddi Dynasty****4.4 Anapota Reddi****4.5 Ana Vema Reddi****4.6 Peda Komati Vema Reddi****4.7 Racha Vema Reddi****4.8 Other Reddi Principalities****4.9 Socio-cultural developments****4.0 Introduction:**

The age of the Reddis is one of the brightest chapters in the history of the Andhra Desa. They ruled over a large part of the modern Coastal Andhra Districts, for a century. Like their contemporaries and rivals, the Padma Nayakas of Telangana, the Reddis also were war-like princes, but not blood – thirsty. They were more peace-loving than the Padma Nayakas. Almost all of them did their very best to promote agriculture by extending irrigation facilities, and by founding new villages etc., their efforts to promote trade and commerce constitute one of the brightest feathers in their cap. All the Reddi rulers were personally learned noblemen, and were liberal patrons of learning. They were pious Hindus, who deemed it a pleasure and privilege to make grants of lands and lavish gifts to holy and learned Brahmins. They kept alive the great traditions of their principals, the Kakatiyas in running the administration in conformity with the standards of ancient Indian polity. They held aloft the banner of independence founding and ruling over a few Principalities, in addition to the main Kondavidu Kingdom, for over a hundred years after the might of arms of the

Gajapathis of Cuttack, the Rajas of Vijayanagar, and the Bahamani Sultans of the Deccan. Their rule was short-lived, but in that short span, they had a very bright, useful and noble record of achievements.

Like their rivals the Padma Nayakas, the Reddis also had served the Kakatiyas of Warangal, and played a notable part in their conquests and in their attempts to foil, and beat back the invasions of the Muslims from the North. After the fall of Warangal, the Reddi chieftains did their very best, in collaboration with the Musunuri Nayakas to liberate the Andhra Desa, from its bondage to the alien conquerors. One of the distinguished lieutenants of Kapaya Nayaka was Vema Reddi, whose descendants later on came to found an independent kingdom. There is historical evidence to prove that the Reddis had served with distinction in the armies of the Cholas, which ruled over parts of the Andhra Desa in the eleventh and twelfth centuries. Some of the Reddi chieftains of the Nellore district fought successfully against the Hoyasalas, on behalf of RajaRaja Chola III. In recognition of their valorous services, the Reddi leaders were granted some high sounding titles, which the Reddi kings of Kondavidu continued to assume with justifiable pride. The ancestors of the rulers of Kondavidu were the recipients of titles from the kings of Warangal also, and this was in recognition of the notable services they rendered to their masters when the Kakatiyas led a successful expedition against Kancheepuram.

4.1. Origin of the Reddis:

Nothing can be asserted with certainty at this stage about the origin of the Reddi Chieftains, for the light of historical research has yet to penetrate into some of the dark corners of Andhra history. However, it must be pointed out here that the late Mallampalli Somasekhara Sarma, a distinguished research scholar and historian of modern Andhra holds that the Reddis of the Nellore district might be the descendants of the Royal Pallavas of ancient Andhra, a sect of Kshatriyas, the second in the traditional Hindu social hierarchy. The Pallavas ruled over what we now call the Nellore district. Loss of political power, and the consequent decline in material and social eminence and lapse of time, the greatest levelers of all distinction might have obliged the Pallava Kshatriyas to descend to the level of mere tillers of soil, and also enter into matrimonial relations with socially inferior classes. But this is only a conjecture, and further historical research alone can uphold or reject this hypothesis. But it is worthy of note that the Reddi families of Nellore district are among the richest, the most enlightened, and the most learned among the members of their classes. This district has contributed one of the ablest stalwarts of modern Andhra and Indian Renaissance. The Reddi nobles that ruled over Kondavidu and other kingdoms were Panta Reddis. Panta was the name of a territorial division, in the modern district of Nellore. Those that lived in this part of the Andhra Desa were described as Panta Reddis. There are sub-divisions among the Pantacommunity, the Velanati Reddis, the Motati Reddis, and the Pakanati Reddis. These again are residential appellations. Velanadu, Motanadu and Pakanadu were regions of the Andhra Desa in the middle ages, and people inhabiting those regions were referred to by these names, whether they were Brahmins, Kshatriyas or others. Among the Andhra Brahmins there are people belonging to the Vengi Nadu, Vela Nadu, Telaga Nadu, Mulaka Nadu, Paka Nadu sub-divisions. It is conceivable that such distinctions came to prevail in the Reddi society also. The Reddi rulers of Kondavidu were also known as "Desati" Reddis. Researchers assume that the words 'Desati' and "Reddi" both, must have gradually evolved themselves from a certain expression used in the inscription of Ammaraja, a prince of the

Vengi Chalukya dynasty. The expression is "Desa Rattodi" Rattodi is assumed to be the parent of the modern word "Reddi" and Desa indicate local origin. It may thus be said that the Reddi chieftains of Kondavidu were noblemen, who had been living in the Andhra Desa for long. There is a school of historical researchers that asserts that the Reddis were among the oldest inhabitants of the Telugu land, living here from the 6th century onwards. They had been working in the innumerable villages of the Andhra Desa, as leaders of the village and magistrates. They were in charge of revenue collection, and whenever the ruler of the region wished to have an inscription issued, he would entrust the task to these Reddis, and they had the inscription carved in their presence.

4.2. The Pioneers of Reddi Glory:

The first ruler of the Kondavidu Reddi dynasty was, as we shall see presently, Vema Reddi. His father was Prola Reddi or Komati Prola Reddi. "Komati" in Telugu means a tradesman, and hence it is a rather curious thing for a war-like prince and potentate to call himself "Komati". Vema Reddi also prefixed his name with Komati Vema's elder brother Macha Reddi had three sons, and one of them was Komati Reddi Senior, and the third was Komati Reddi Junior. Thus, it is clear that the prefix "Komati" was a very common feature among the Reddis of this family. There is an interesting story that seeks to account for it, and it is recorded in the local chronicles, of Kondavidu. Once there lived a man named Allada Reddi. One day a strange guest came to him. He was a tradesman (Komati) by name Vemana. This Vemana was a very enterprising person, who spent a good many years in the forests, in the company of recluses and anchorites and secured from them the much coveted alchemy that converts baser metals into gold. The tradesman tried to keep the matter a closely guarded secret, but some how Allada Reddi came to know of it when the guest went out. In order that no suspicion may rest on him, Allada Reddi set fire to his own house. Later, the tradesman Vemana returned and was stunned to hear that his great secret was lost beyond recovery. The broken-hearted trader had no interest left in life, and threw himself into the fire that had consumed his dear treasure. Later, thus Vemana's spirit is said to have appeared before Allada Reddi in his sleep, and solemnly exhorted him on pain of total ruin to utilize the wealth that he was able to acquire, through the means of his precious alchemy for the benefit of the sick and helpless and other worthy causes, and also have the prefix of "Komati" before the names of all the members of his family. Hence, the Reddis of Allada's family gave themselves this quaint name. It is very difficult for a modern student of history to swallow so fantastic a tale. There is another explanation for this unusual custom, which seems to be more plausible. Komati was a Jain goddess, and the Reddis of Allada's families were her faithful devotees and in honour of their patroness, they called themselves "Komati". Whatever the truth may be, it is a fact that the rulers of the Kondavidu dynasty gave themselves the strange epithet of Komati.

4.3. The Princes of the Reddi Dynasty:

Vema Reddy also called Prolaya Vema Reddi founded the Reddi Kingdom of Kondavidu, and held sway for a period of twenty eight years from 1325 to 1353. The times were propitious for the founding of an independent principality. Independent Hindu States were in fact an imperative necessity in that age. After the fall of the Kakatiya Kingdom, there was no powerful agency to protect and foster Hinduism and the Hindu way of life. It was

perhaps during the generation of Vema Reddi's grand-father who again was a Vema Reddi that the members of this family relinquished the ancestral profession of agriculture, and chose to don the mantle of warriors. Vema's son Prola appears to have been a local potentate, in the district of Kurnool. He was perhaps one of the officers in the employ of Pratapa Rudra of Warangal. After the fall of Warangal, Prola Reddi actively associated himself with the national heroes Prolaya and Kapaya Nayakas, the liberators of Andhra, and played a conspicuous role in the struggle with the Muslims. Prola Reddi's son Vema Reddi founded an independent kingdom, and chose Addanki in the Nellore district as his seat of government. He was ably assisted by his younger brother Malla Reddi, who waged a successful war with the Bahamanis and repulsed their attacks (1348). One of Malla Reddi's glorious achievements was the conquest of Motupalli, a sea port of importance of that age, and its inclusion in the kingdom of his brother. Vema Reddi ruled over a fairly large area extending the east, and from the river Krishna in the north to Nellore in the south. He was a far-sighted prince, who built several forts in his kingdom and stationed strong garrisons there. The most notable among them were Dharani Kota, Chanda Volu, Vinukonda, Konda vidu, Kondapalli and Bellamkonda. Needless to add that these fortresses stood as vigilant sentinels safeguarding the realm. Vema Reddi was a very pious Hindu. His powerful arm gave protection to the pious Brahmin, and the sacred cow. He encouraged the Brahmins to revive the age-long religious rites of Hinduism, and brought about a renaissance in the Hindu way of life. He had many extensive groves developed, where people could live a quiet and peaceful life. He caused flights of steps to be constructed for the benefit of pilgrims who visited the holy shrines at Srisailem and Ahobilam-both situated in the Kurnool district. At Srisailem, the river Krishna flows through a gorge of the Eastern Ghats some three hundred feet deep. For the convenience of devotees, who wished to have a dip in the holy waters of the Krishna which is called the "stream of the Nether World" (Patala Ganga) here, he had steps built. It is worthy of note that exactly at this place, the Government of Andhra Pradesh is now having a dam put up across the Krishna, both for purposes of irrigation and the production of hydro-electric power. Yerra Pragada, the celebrated author of 'Harivamsa' pays a very high tribute to Vema Reddi, and declares that he was a mode prince as pious, as he was war-like.

4.4. Anapota Reddi (1353-64):

Vema Reddi was succeeded by his son Anapota Reddi. His was a period of constant war-fare where his defeats were just balanced by his victories. The Reddi Kingdom was by no means safe. It had several mortal enemies. The Padma Nayaka Chieftains of Telangana, the Rayas of Vijayanagara, and the Bahamani Sultans – of all them looked upon this newly founded kingdom with feelings of jealousy and hostility. To the north of the Krishna, there were many minor chieftains whose principalities were so small and whose power of resistance so insignificant, that they excited the cupidity of the powerful kings of Orissa, the Gajapathis, who let go no opportunity to cross the river Godavari and extend their realm southwards. At this period, the principality of Raja Mahendra Varma (Modern Rajahmundry on the banks of the Godavari in the East Godavari district) was ruled by one Mummadi Nayaka. He appears to have overthrown the former dynasty of princes, which was closely related to Kapaya Nayaka, the celebrated hero of the Telangana freedom movement. The frequent change of ruling families, and the generally unsettled political condition in the hand of the Telugus was eagerly watched by the King of Kalinga, Narasimha Deva. He led his armies into Andhra, and overran the territory as far south as Srikakulam, a place of great

historical importance on the banks of the river Krishna. Anapota Redi was no match to the powerful monarch of Kalinga. Hence, he did nothing to oppose on stay the tide of Kalinga conquest. But when Narasimha retraced his steps, Anapota ; led an expedition to the north of Krishna and subjugated the minor states lying between the Godavari and the Krishna. But his success was short-lived. He sustained a heavy defeat at the hands of a local chieftain belonging to the Choda family, in a battle fought in the modern West Godavari District, and was obliged to surrender to him all his territorial gains to the north of Krishna. Anapota is said to have fought successfully against the Sultans of the Bahamani dynasty, as well as his mortal enemies the Velama Chieftains of Telangana. The latter led an attack on the fortress of Dharani Kota in the Reddi realm, but were driven back. The Raya of Vijayanagara kept on casting longing glances on the growing principality of the Reddis. Anapota took note of all the dangers that enveloped him, and thought it prudent to transfer his capital from Addanki, to the immensely superior and better fortified town of Kondavidu. The ruins of this historic fort stand to this day, in the District of Guntur, at a distance of less than thirty miles from the headquarters. Not with standing the various problems of security by which his kingdom was beset, Anapota devoted much attention to the prosperity of his realm. It was found that the sea borne trade that passed through the sea port of Motupalli was on the decline. Anapota caused an enquiry to be made into the reasons of this decline, and did his best to arrest it. In 1358, he issued an inscription, wherein he promised absolute safety and security to the traders that used this fort. He abolished all vexations exactions and promised to collect only reasonable taxes and tithes from the merchants. Anapota too was a pious Hindu like his father. He granted several villages to worthy and learned Brahmins, and thus fostered the Hindu way of life. This prince is said to have conferred lavish gifts on many other worthy persons and causes. After a short rule of 12 years, he passed away and was succeeded by his brother Ana Vema.

4.5 Ana Vema Reddi (1364-86):

Ana Vema Reddi also known to fame as Komati Vema Reddi did not certainly have the best legal right to succeed his brother Anapota Reddi. The latter had a minor son by name Kumaragiri Reddi. Further, Kataya Vema Reddi a renowned warrior of that age was the son-in-law of the deceased ruler, Anapota and for that reason naturally became Kumaragiri's protector and guardian. Not with standing these objections, the nobles of the realm appeared to have preferred the succession of Ana Vema, for he was at that time a mature statesman and a seasoned warrior. The position of the realm was precarious, and much had to be achieved before the kingdom could become safe and unassailable. To achieve these ends, an experienced relearn had to be at the helm of affairs. Ana Vema was a loyal lieutenant service in fighting his battles and safeguarding the realm. Hence Ana Vema was invited unanimously to succeed his brother to the Kondavidu throne. He was a chip of the old block, and like his brother and father was a distinguished soldier. Fortune smiled on him, and he was able not only to maintain the integrity of his realm, but extend its limits. He crossed the river Krishna, and captured the fortress of Divi. Later he marched his forces into the Vengi region, subjugated the chieftains there and captured the citadel of Niravadyapura, the modern Nidadavolu in the West Godavari district. The regional chieftains of Rajahmundry were compelled to become his vassals. Inscriptional evidence goes to prove that he conquered the extensive and highly fertile region of the Godavari Delta. Carrying his victorious arms farther, Ana Verma crossed the river Godavari, routed the forces of the local chieftains, and led his armies as far north as Simhachalam, the seat of a famous temple in

the modern Vizagapatnam district. During this king's rule, the Rayas of Vijayanagar appear to have made some attempts to occupy the region of Srisailem and push their frontiers eastwards, but Ana Vema repulsed their attacks, and maintained the integrity of his realm. He fought successfully against the Padma Nayaka Chieftains of Rachakonda. He passed away in 1386.

Ana Vema Reddi was a staunch supporter of the Hindu Dharma like his predecessors. He gained a very enviable reputation as a great giver of gifts. Literary distinctin and intellectual keenness never went unrewarded by him. In popular song Ana Vema is compared to the "Divine tree of plenty". Ana Vema was succeeded by his nephew Kumaragiri Reddi. Reference has already been made to this prince. Strictly speaking he should have stepped into the shoes of his father Anapota Reddi, but that could not be. His uncle Anavema died childless, and that facilitated his succession, but it was not undisputed. It is said in one of the contemporary inscriptions that Kataya Vema Reddi, the famous brother – in – law of Kumaragiri helped in the installation of this prince, on the gadi as Lord Krishna was instrumental in the enthronement of Yudhishthra, the eldest of the Pandava brothers. Prolaya Vema Reddi, the founder of the Kondavidu Kingdom had two younger brothers, by name Malla Reddi and Macha Reddi. King Vema Reddi appointed Malla Reddi as his deputy at Kandukur (Nellore district) and Macha Reddi as the Governor of Chandavolu (Guntur district). Both of them were princes of talent, but as long as Ana Vema was at the helm of affairs, they had to submit to his superior prowess and statesmanship. But when he passed away, Mach Reddi's grand son Komati Vema Reddi, the senior (Peda Komati Vema Reddi) and other seem to have asserted their claim to the Kondavidu and other seem to have asserted their claim to the Kondavidu kingdom. But Kataya Vema Reddi, the powerful friend of Kumaragiri used all his diplomatic skill, and pacified them by promising that Peda Komati Vema would be Kumaragiri's successor at Kondavidu. This statesman like move brought peace to the realm. Kumaragiri had none of the valour or energy of his predecessors. He was an easy going prince, who delighted in leading a life of comfort and luxury. He entrusted the governance of his realm to Kataya Vema, his brother-in-law, and led a care-free life. Harihara II the Raya of Vijayanagara is said to have led an expedition into the Kondavidu kingdom during 1386-90, but Kataya Vema repulsed the attack. Harihara realized the advantage of befriendng so powerful an adversity, and gave his daughter Hariharamba in marriage to Kataya Vema. Kataya Vema fought the Padma Nayaka Chieftains of Telangana successfully. Subsequent to these victories, this warrior statesman led the Kondavidu armies into the region north of the Krishna and also of the Godavari. In this campaign, he was ably assisted by Dodda Reddi and Vema Reddi, princes of the Rajahmundry kingdom. Kataya Vema over ran all the territory in the trans Godavari region right up to Simhachalam, and annexed it permanently to the Reddi Kingdom. Kumaragiri was immensely pleased by the valorous exploits and territorial acquisition of Kataya Vema, and gave away to him the area between Rajahmundry and Simhachalam permanently. This partition of the kingdom was deeply resented by the cousins of Kumaragiri, and the other nobles of the realm. Unmindful of the discontent that his thoughtless policy had engendered, Kumaragiri spent a life of ease in the company of poets and singers, and in celebrating spring festivities. His incapacity and indifference towards the state affairs cost Kumaragiri dear. In 1396 there broke out a terrific famine in his kingdom. Hundreds of people died of starvation. These conditions led to serious discontent in the realm. The stern measures that Kumaragiri took to suppress the discontent only served to worsen matters. Kumaragiri became thoroughly unpopular. Taking advantage of the turn in the tide, Peda Komati Vema

Reddi, Kumaragiri's cousin and rival deposed him and assumed the reins of government (1402). Kumaragiri retired to Rajahmundry where he died subsequently. His reign was not a success from the political stand point, but as a patron of learning, and as a lover of the good things of life and a luxurious style of living, Kumaragiri enjoys a reputation hardly approached by any prince in his family.

4.6 Peda Komati Vema Reddi (1402 – 1420):

Peda Komati Vema Reddi was a distinguished warrior. But it was very unfortunate that his valour and other war like qualities should have been spent in a futile internecine war. His deposition of Kumaragiri Reddi was deeply resented by that prince's friends in general. Ad Kataya Vema and Peda Komati Vema Reddi, in both of which the former was defeated. The powerful allies supported the cause of Kataya Vema. Harihara II the Raya gave his support to Kataya Vema, and sent his armies against the ruler of Kondavidu, but the invaders were driven back. Peda Komati over ran the Kondapalli region, which lies to the north of the river Krishna and also reconquered the Sri sailam hill region which had been temporarily occupied by the Rayas of Vijayanagar, during the regime of Kumaragiri. He over ran the coastal region, which was ruled by the Reddis of Kandukuru. In 1414 Peda Komati Vema fought the last of his battles, with his great adversary Kataya Vema Reddi and slew him. After this there was a turn in the tide of Komati Vema Reddi's fortunes. Deva Raya of Vijayanagar sent his armies into the coastal region, and occupied the famous sea port of Motupalli. Allada Reddi, the powerful ruler of Rajahmundry began to press hard against the Kondavidu kingdom from the north. Sandwiched between two bitter enemies, Peda Komati Vema found his position very insecure, and sought the assistance of Feroze Shah Bahamani. But that could not rescue him from a humiliating defeat by Allada Reddi, the ruler of Rajahmundry. There was a long standing and bitter hostility between the Reddis of Kondavidu and the Recherla Chieftains of Telangana. Lingama Nayaka, a prince of the Devarakonda principality and a distinguished warrior of that age declared war against Peda Komati Vema Reddi, inflicted a heavy defeat on him, and is said to have carried away, as a mark of his glorious triumph a famous sword from Kondavidu, which was a highly cherished heirloom. Lingama is said to have killed Peda Komati Vema in the battle. Whatever be the manner of his death, Peda Komati Vema Reddi passed away in 1420. His death virtually brings to a close the glorious rule of the Reddis of Kondavidu. Komati Vema was personally an erudite prince, and extended his patronage to poets and scholars. He was also a man of very generous disposition, and many were the benefactions and gifts that he conferred.

4.7 Racha Vema Reddi (1420-24):

Komati Vema Reddi's son Racha Vema Reddi had a brief and inglorious reign. He was cruel and invexatious that his subjects became thoroughly disgusted with him very soon. The Gajapatis of Cuttack and the Rayas of Vijayanagar had been waiting for a long time to swallow up the Reddi domination. Racha Vema's incompetent rule gave them an opportunity, and they were not slow to take advantage of it. The Kondavidu Kingdom was overrun by these enemies and parceled out between them selves.

4.8 Other Reddi Principalities:

The Kondavidu Kingdom was not the only state founded and ruled by the Reddis. There were other principalities also like Korukonda, Kandukuru and Raja Mahendra Varamu.

The Korukonda principality was ruled by the princes of the Manchikonda family. Kesava Nayaka and Ganapati Nayaka, father and son, of this family were two of the distinguished officers in the service of the Kakatiya monarchs. Ganapati Nayaka's son Kunaya Nayaka was a close associate of Kapaya Nayaka, the celebrated Musunuri chief who fought for and affected the liberation of the Andhra Desa, after the fall of the Kakatiya dynasty. Kunaya Nayaka was responsible for the construction of the famous fortress of Korukonda. Kunaya's son Mummadi Nayaka married the niece of Kapaya Nayaka, and thus this family became one of the leading aristocratic houses of the Telugu land. In 1353, Mummadi Nayaka founded an independent principality with its headquarters at Korukonda. Korukonda was a frontier town, and to its north is a region of very thick jungles. The rulers of the Korukonda principality ward off the periodical incursions of the barbarians of the forest regions into the plains, and thus saved the peaceful dwellers there from the depredations of the forest folk. Mummadi Nayaka's sway extended over the rich Godavari delta in the East Godavari district, the coastal region of modern Kakinada, as well as the talukas of Bhimavaram and Tanuku in the West Godavari District. The delta area of the Godavari is one of the richest and most fertile regions of the Andhra, and is referred to as Konaseema (The region of groves). The palm of the Coconut and the areca nut as well as the mango, and jack trees grow in abundance in this delta to this day. In the distant past of Mummadi Nayaka's period too, this region is said to have been equally famous for its groves and gardens. Mummadi Nayaka stationed his brothers at Kotipalli and Tatipaka, two small towns which retain their original names to this day. Mummadi died in 1388. For some forty years after this, this principality maintained its independence and was later over run and annexed to the bigger principality of Raja Mahendravaram. The Kandukuru principality was ruled by a junior branch of the Kondavidu dynasty. Vema Reddi the founder of this dynasty had appointed his able brother Malla Reddi as the Viceroy of the Kandukuru region. After the latter's death, his successors ruled over this principality as the vassals of Kondavidu. But Srigiri Reddi, the grand son of Malla Reddy threw off his yoke and declared independence. He was a powerful prince who waged successful wars with the Bahamani Sultans and the Rajas of Vijayanagar. Srigiri Reddi occupied the coastal region of the east, which had been under the sway of the rulers of Kandukuru. In 1427, Deva Raya of Vijayanagara marched his armies into this region and occupied it. Thence forward, the Reddi Chiefs of Kandukuru were content to be the feudatories of Vijayanagar.

Among the subsidiary dynasties that branched off from the main stem of the Kondavidu family, the Rajahmundry principality was perhaps the biggest and the most famous. It was founded by Kataya Vema Reddi in 1395. It has already been pointed out that due to considerations of grateful administration. Kumaragiri Reddi, the ruler of Kondavidu gave away the Rajahmundry principality, to his brother-in-law and adviser-in-chief, Kataya Vema. It may be reasonably surmised that soon after this partition; Kataya Vema Reddi began his career as an independent ruler. For seven years after this event, Kumaragiri Reddi continued to rule at Kondavidu in the midst of ever increasing dissatisfaction and hostility of his subjects. But Kataya Vema managed to keep Kumaragiri's as well as his enemies at bay for some time. However, in 1402 Kumaragiri was deposed, and came away to Rajahmundry to spend the rest of his life with his friend and kinsman, Kataya Vema. The wars that Kataya Vema waged against the enemies of Kondavidu during Kumaragiri's reign, and his conflicts with Prda Komati Vema Reddi have been described already. It was in the first instance, a very thoughtless and suicidal step that Kumaragiri took in portioning his kingdom and giving away a part of it to Kataya Vema. The recipient of the favour, should

have known better than to arrogate to himself the rank of an independent ruler. Whatever airs he gave himself during the reign of the light hearted pleasure seeker Kumaragiri, Kataya Vema should have recognized the suzerainty of Peda Komati Vema Reddi, when once he established himself on the gadi of Kondavidu. But pride and longstanding animosity prevented this warrior statesman from making the obviously right step. Instead, Kataya Vema, tried to pursue the phantom glory of an independent ruler, an attempt which only served to weaken his newly founded principality of Rajamahendravaramu as well as the parent kingdom of Kondavidu.

The conditions at Rajamahendravaramu were quite favourable for the founding of an independent state. For nearly a century before this event, several powerful Reddi noblemen had settled down at Rajamahendravaramu. During the reign of Prolaya Vema Reddi, the founder of the Kondavidu kingdom, several enterprising Reddis penetrated beyond the Godavari and had carved out for themselves a strong hold of influence, if not political power. The Reddis of the Duvvuri family were one of this group. Allada Reddi, a powerful nobleman of this Rajamahendravaramu group became closely related to Kataya Vema by ties of matrimony. Allada was also related by ties of kinship to the Kondavidu Royal family, but he preferred to give his valuable assistance to Kataya Vema. Kataya Vema had two daughters Anitali and Hariharamba. He gave them in marriage to the two sons of Allada Reddi, the elder, Vema Reddi marrying Hariharamba, and the second Veerabhadra Reddi taking Anitali for his spouse. The deposition of Kumaragiri Reddi and his retirement to Rajahmundry served only to increase the troubles of Kataya Vema. For twelve years, he waged unintermittent wars with Peda Komati Vema Reddi of Kondavidu and his allies, and was finally killed in 1414 in one of these fratricidal battles. Whatever errors Kataya Vema might have committed as a soldier and statesman, he was one of the finest specimens of the Reddi aristocracy of that age. In his personal life, he was a man of deep and abiding loyalties. To Kumaragiri Reddi, his brother-in-law, liege lord and benefactor, Kataya Vema was eternally grateful. He named his only son Kumaragiri after his benefactor. Kataya Vema was a man of great erudition and wrote a commentary on the three famous dramas of 'Kalidasa', and called this Sanskrit work 'Kumaragiri Rajeeyamu' in honour of Kumaragiri Reddi. Kataya Vema's book of criticism is regarded by highly competent scholars as one of the finest, lying bare as it was the heart of the great Kalidasa. As for his manly courage and mature statesmanship, they need no iteration. To find a peer of his, one has to look a century ahead into the annals of the Vijayanagar kingdom, where there rose up in the first quarter of the 16th century, a Raya, who like Kataya Vema was the very embodiment of courage and state craft, as well as deep learning and refined artistic talents. Kataya Vema was succeeded by his son Kumaragiri Reddi. He was then, it is said in some of the contemporary inscriptions, a lad of ten. At this tender age, he was married. Allada Reddi acted as the guardian and Regent of the young Prince and carried on the administration. Allada Reddi waged successful wars with Komati Vema Reddi and others, and kept up the independence of the Rajamahendravaramu principality. But as ill luck would have it, Kumaragiri the boy ruler died at this juncture. This led to a series of intrigues by some of the self-seeking nobles of the Rajamahendravaramu court. Some of them secretly crossed over to Peda Komati Vema Reddi's side, and with their help the ruler of Kondavidu occupied the newly founded kingdom of Kataya Vema. But it was only for a short while. Allada was highly resourceful. He wrested the Rajahmundry principality once again from Komati Vema. Allada is also said to have waged successful wars with the Gajapathis of Cuttack, and the Rayas of Vijayanagara and repulsed their incursions into his realm. He entrusted the governance of this hard won

kingdom to Anitalli the wife of his second son, Veerabhadra Reddi. Allada Reddi died in 1420. For a brief period of one year, Allada's brothers Kumaragiri and Anapota usurped the throne. This outrage was not allowed to go unchallenged. Veerabhadra Reddi was ably assisted by his brother Vema Reddi, and they drove away the usurpers and in 1421 the former was installed on the throne of Rajamahendravaramu. It is possible that in regaining his authority from the usurpers, Veerabhadra Reddi and Vema Reddi sought and secured the help of the Gajapathis of Kalinga, by ceding the northern regions of their principality and by agreeing to recognize the suzerainty of the Kalinga king. Vema was the elder brother, but with a high sense of rectitude and a noble unselfishness, he installed his younger brother Veera Bhadra on the throne of Rajamahendravaramu and remained content to be his adviser. Perhaps the understanding was that Anitalli's husband should succeed and become the ruler of the principality founded by Kataya Vema. Veerabhadra Reddi's reign lasted for 25 years (1423-1448) and during this period, he was all but independent, recognizing the suzerainty of the Kalinga rulers only nominally. Again Vema Reddi was the de facto ruler all through Veerabhadra Reddi's regime. These two princely brothers were pious Hindus, and patrons of learning. They made gifts of lands to many learned Brahmins. Veerabhadra Reddi's wife Anitalli made a gift to a village to a Brahmin who was an expert in Ayurveda (Indian system of medicine). It was Veerabhadra's rare good fortune to have been the patron of the celebrated scholar, poet, Srinadha who dedicated one of his works to him. One of the able ministers who served Veerabhadra Reddi was a Brahmin by name Bendapadi Annayya. He was a good linguist, and was well versed in Persian. Srinadha dedicated one of his famous poems to this Annayya. Veera Bhadra Reddi's reign was a period of disturbance from the political point of view. About 1428, Deva Raya of Vijayanagara waged a successful war against the Gajapatis of Kalinga and the Velama chieftains of Devarakonda who were now his subordinate allies invaded the territory of Rajamahendravaramu and inflicted heavy defeats on Veerabhadra and his forces. These reverses on the battle field forced the Reddis of Rajahmundry to transfer their allegiance to the Raya of Vijayanagar. Taking advantage of the weakness of the Kalinga kingdom, Veerabhadra and Vema invaded the Southern Kalinga and occupied the territory as far north as Simhachalam. But the proverbially fickle goddess of victory did not smile on the Reddis of Rajahmundry for long. About 1434 Kapileswara Gajapati, a very able ruler came to occupy the Kalinga throne. He was determined to avenge the defeats of his predecessors, and widen his kingdom. Thus, the principality of Rajamahendravaramu which was now an ally of the Raya of Vijayanagar become the first target of his over run by Vema and Veerabhadra. It is difficult to assert with certainty as to when he invaded the principality of Veerabhadra Reddi. It must have been some where between 1444 and 1448. The Raya of Vijayanagara sent a strong contingent to assist his allies, the Reddis. But that did not make any material difference. Veerabhadra and Vema fought bravely in defence of their realm and perished on the battle field. Thus, the Reddi kingdom of Rajamahendravaramu became extinct.

4.9 SOCIETY, RELIGION AND CASTE

The Reddy rulers played a prominent part in post-[Kakatiyas](#) of [Telangana](#). The Kakatiya empire came to an end in 1323 after the army of the [Delhi sultanate](#) invaded [Warangal](#) and captured Kakatiya ruler Pratapa Rudra. Warangal fell to the invaders and Ulugh Khan commanded Warangal and Telangana. During this time of foreign invasion and chaos in

Telugu country, seeds of revolt were sown by two princes, Annaya Mantri and Kolani Rudradeva. They united the Telugu nobles with the purpose of reclaiming the kingdom. Musunuri Prolaya Nayaka, Prolaya Vema Reddy, Recharla Singama Nayaka, Koppula Prolaya Nayaka and Manchikonda Ganapatnayaka were the prominent nobles. Musunuri Prolaya Nayaka was the chosen leader of this confederation of Telugu nobles who united and vowed to put an end to the Sultanate's rule. They succeeded in repulsing those forces from Warangal and then established independent Kingdoms of their own

SOCIETY:

The hindu family under feudalism was based on the docility and submissiveness of the woman. Unquestioning obedience on the part of the wife was held up as the supreme virtue of the womanhood.

The widow was perhaps the most miserable of all. She was an object of ridicule, a victim of insults and injuries. The law ignored her; society spurned her. Contemporary works praised to the skies those wives who committed sati and condemned those who preferred to live.

The devotees of god Mailara, who called themselves Mailara Virabhataa, prced hook-swinging as a part of their religious ceremony. An iron hook was passedn iron hook was allowed to pass through the fleshy part of the back and bhata swang round a maypole in mid-air. some times the hook was pierced so as to pass through the skin covering the breast bone.

Marriage was one of the ceremonies which was performed with great rejoicing. The custom of offering dowry to ones daughter or her husband on the occasion of their marriage was prevalent in royal families. Some of the Brahmin parents gave their young daughters in marriage to old men, getting in exchange large sums of money for themselves as bride price or sulkam.

The spring festival or vasantotsava was celebrated with great merriment and wild abandon by people belonging toall castes and creeds, high or low. It was devoted to Madana the god of Love and Vasanta the god of spring. The celebration lasted for nine days. It was a festival of involving fun and frolic, music and dance, swimming and swinging.

The Reddy kings, by patronizing and in actively participating in this festival, made it a national ceremony. King Anavema of the Nandapur grant " was surnamed as Vasantaraya; he caused not only the earthy but also the sky to be perfumed with musk, camphor and sandal scattered . he was also called Karpura Vasantaraya. Vivid descriptions of the spring festival are contained in contemporary works , Simhasanadvatimsika, Bhimeswara Puranamu and Kasikhandamu.

This festival played a significant role in sustaining and strengthening the social order based on exploitation and superstition. The fact that it was thrown open to all, irrespective of caste or creed, high or low, narrowed down the gulf between the ruler and the ruled; the Brahmin and the sudra, the rich and the poor at least for a few days in the year. At least once a year the subjects were made to live in the illusion that the king was theirs.

Women was given a change to mix freely with men, enjoy their company in full, participate in fun and frolic, sport and pastime, song and dance, which were all part and parcel of the festival.

The courtesans enjoyed a high status in society. Though they belonged to the fourth caste, they were taught music and dance by Brahmin teachers. By their accomplishments they attracted wealthy persons to their houses and earned fortunes. Religion recognised their profession as honorable one. They were patronized by kings, honoured by nobles and respected by the elite.

Hunting was practiced by the kings and nobles as a pastime. Contemporary literature contains elaborate descriptions of this sport. They give the details of its technique.

The custom of fighting duels to settle disputes of a trifling nature was in vogue during this period. Goparaju describes a duel fight between two persons serving under different chiefs during a spring festival.

Bull and Buffalo fights, ram fights and cock fights were also popular pastimes. Kridabhiramam contains a description of ram and cock fights in the city of Warangal. A cock fight was the immediate cause of the battle of Palnad. Srinatha gives a beautiful description of that fight in his Palnativira Charitra.

RELIGION:

It was during this chaotic period in Andhra history that Prolaya Vema Reddy established the Reddy kingdom in 1325. The Reddy rulers patronised and protected Hinduism and its institutions. The [Brahmins](#) were given liberal grants by the Reddy kings and the agraharas of Brahmins were restored. Vedic studies were encouraged. The Hindu temples of [Srisailem](#) and [Ahobilam](#) were provided with more facilities. Prolaya Vema Reddy bestowed a number of [agraharas](#) on the Brahmins. He was revered by the title of *Apratima-Bhudana-Parasurama*. He commissioned major repairs to the Srisailem Mallikarjuna Swami temple, and had a flight of steps built from the [Krishna river](#) to the temple. The [Narasimha](#) Swamy temple at Ahobilam was built during his reign. He built 108 temples for [Shiva](#).

The Muhammadan invasions brought about some change in the religious outlook of the people. The invader who had destroyed the temples, desecrated the idols and looted their property was not punished by God. On the other hand he began to rule the land with the same authority as that of the Hindu king, who was considered to be the God's own representative. The conversion of some nobles into Islam mitigated the fear of sin among ordinary men.

The Muhammadans who were camp followers of the invader became in course of time permanent settlers in the country. They became the subjects of native as well as alien rulers. Many prisoners were war purchased their liberty by embracing Islam. The Muhammadans joined the armies of native rulers, while the sons of the soil joined those of the alien kings.

Temples continued to flourish as social and religious institutions with their own staff, accountants, supervisors, treasurers and craftsmen, besides dancers, musicians, songsters and songstresses. The Mathas, which were attached to the temples, imparted knowledge to the pupils and patronized scholars, poets and philosophers.

Saivite and Vaisnavite temples constructed or renovated by the kings and the subordinates attracted large numbers of people. Srisailem, Tripurantakam, Draksharama, Palaakol, Bhimavaram and Amaravathi were the main saivite kshetras. Srikurmam, Simhachalam, Sarpavaram, SriKakulam, Bapatla and Ahobilam were vaisnavite centres.

Next to saivism, vaishnavism acquired a hold on the minds of the people. Two schools of vaishnavism crystallized during this period into two different sects, the Vadagalai or the northern school and the Tengalai or the southern school. The former championed brahmanical supremacy, while the latter advocated the cosmopolitan outlook of Ramanuja, the founder of Vaisnavism.

There was also Harihara cult, which emphasized the common traits of both, like devotion, charity and good conduct. Beside Siva and Vishnu a number of village goddesses were worshipped, especially by the lower orders of society, they were Gogulamma, Mandatalli, and Nookamba.

The various vratas or religious ceremonies the danas or charitable acts and a number of ceremonial observances became the common legacy of the people, binding all the members of society, irrespective of castes, into an endless chain of illusions and superstitions. The Mahadans, or the great gifts, mentioned by Hemadri in his Danakhandas were sixteen in number. These dhanas and vratas brought much credit to the kings, nobles and well-to-do classes. Charity was held up as the supreme act of piety, the best means of attaining salvation and the most effective penance for the ills of the world.

The cult of Nathas, or Natha Siddhas, who were considered to be adepts in all the siddhis, including kayasiddhi, seems to have been popular among the middle and upper strata of the society. The followers of this cult were supposed to have mastery over bodily functions like respiration and the power to control nature, communicate with spirits, transform themselves into any shape they wanted.

Another cult Bhairavi Tantra or chakrapuja, it was thought possible to attain salvation by partaking in the panchatattva or the five categories which are the objects of human desire and through which perfection can be attained. They were madya, mamsa, mastya, mudra and maithuna. These five are collectively called Panchamakara. Small group of worshippers belonging to both the sexes gather together for participating in worship and a ceremonial meal.

CASTE:

The fact that the Reddi kings belonging to the fourth caste wielded political power, added to the prestige of that caste. Members of Musunuri, Recherla, Koppula and of other families distinguished themselves as great generals and officers of the state and obtained from their sovereign all the honours and insignia enjoyed by the king.

The [varna](#) designation of Reddys is a contested and complex topic. The Reddys belong to the Shudra Varna. Even after the introduction of the varna concept to [south India](#), caste boundaries in south India were not as marked as in [north India](#), where the four-tier varna system placed the priestly [Brahmins](#) on top followed by the [Kshatriyas](#), [Vaishyas](#), and [Shudras](#).

The dominant castes of south India such as Reddys and [Nairs](#) held a status in society analogous to the Kshatriyas and Vaishyas of the north with the difference that religion did not sanctify them, i.e. they were not accorded the status of Kshatriyas and Vaishyas by the Brahmins in the Brahmanical varna system. Historically, land-owning castes like the Reddys have belonged to the regal ruling classes and are analogous to the Kshatriyas of the Brahmanical society.

The Brahmins, on top of the hierarchical social order, viewed the ruling castes of the south like the Reddys, Nairs and [Vellalars](#) as sat-Shudras meaning shudras of "true being". Sat-shudras are also known as clean shudras, upper shudras, pure or high-caste shudras. This classification and the four-tier varna concept was never accepted by the ruling castes

The Kshatriyas were divided into the solar and lunar races. The vaishyas engaged themselves in trade as their exclusive profession, though some of them were reputed generals, fighting by the side of the kings and their subordinates. The shudras who formed the great mass of the people depending on agriculture and handicrafts, were divided into several endogamous groups called jatis, kulas or varnas. They were steeped in ignorance and continued to be exploited by the village bosses.

Literature:

[Telugu](#) literature blossomed under the Reddy kings. The Reddy kings also patronized [Sanskrit](#). Several of the Reddy kings themselves were distinguished scholars and authors. Kumaragiri Reddy, Kataya Vema Reddy and Pedakomati Vema Reddy were the most outstanding among them. [Errapragada](#) (Errana), [Srinatha](#) and [Potana](#) were the remarkable poets of this period. Errapragada, the last of the [Kavitraya](#) (Trinity of Poets) was the court poet of Prolaya Vema

32nd poet of Pedakomati Vema Reddy. He wrote 'Palnadu Viracharitra' in 'Dwipada' meter. This story chronicles the 12th century war between two branches of Kalachuri family that ruled from Gurazala and Macherla. This battle changed the course of Andhra history, with political control passing into Kakateya hands. Other works of Srinatha, include 'Pandita-radhy Charita', 'Sivaratrimahatmya', 'Haravilasa', 'Bhimakhanda' and 'Kasikhanda'.

Kumaragiri Reddy, Kataya Vema Reddy and Pedakomati Vemareddy were the most outstanding among them. [Errapragada](#) (Errana), [Srinatha](#) and [Potana](#) were the remarkable poets of this period. Errapragada, the last of the [Kavitraya](#) (Trinity of Poets) was the court poet of Prolaya Vema Reddy. He completed the Telugu translation of the [Mahabharata](#). He completed the rendition of the [Aranya Parva](#) of Mahabharata left incomplete by [Nannaya Bhattu](#) (Aadi Kavi who started the translation of Mahabharata into Telugu). He wrote Hari Vamsa and Narasimha Purana. Errana's translation of the [Ramayana](#) in *Chapu* form (a style of poetry) has been lost.

Srinatha was considered the most distinguished writer of the Reddy period. He was the court poet of Pedakomati Vemareddy. He wrote 'Palnadu Viracharitra' which chronicles the Reddy dynasty. His other works include 'Pandita-radhy Charita', 'Sivaratrimahatmya', 'Haravilasa', 'Bhimakhanda' and 'Kasikhanda'.

Gona Buddha Reddy lived during the 13th century so actually belonged to the [Kakatiya](#) period. He is famous for his *Ranganatha Ramayanam*. His translation of the [Ramayana](#) was a pioneering work and is still used during puppet show

ART AND ARCHITECTURE:

The Reddi dynasty ruled in the region around present day Vijayawada and Guntur towns for nearly a hundred years (1328-1428). The kingdom was ravaged by the Bahmanis (1458), the Vijaynagara Kings (1516), the Qutb Shahis, (1531,1537 & 1579), the Mughal Army of Aurangzeb in 1687, the French (1752), the Asafjahi Kings, and finally the British (1766 & 1788). Two major hill forts, one at Kondapally 20 Km north west of Vijayawada and another at Kondavid about 30 km west of Guntur bear testimony of the fort building skill of the Reddi Kings. Surviving structures in these two massive granite forts therefore represent a mixture of Qutb Shahi and Hindu styles.

At Kondapally, the old palace lies on an elevated platform situated between the two hills on either side. A wide stone stairway leads to the hilltop. The peak is fortified with towers and loop holed bastions. The upper fort is accessed through three successive gateways. This leads to Tanisha Mahal named after Abul Hasan Tana Shah, the seventh and last Qutb Shahi King. The palace has a cloistered lower floor with arched roofs. There is a large hall above. Several bathrooms have stone pipes and cisterns. The Zenana quarters are approached along a terrace and enclosed by a high wall. The buildings in Kondapally are in predominantly Qutb Shahi style with ogee arches and extensive use of granite and stuccowork.

At Kondavid, ruins of three forts from successive periods can be seen. The main fort at a height of nearly 320 meters consists of massive ramparts, magazines, godowns, granaries and wells. There is a temple with carved stone pillars and a mosque within the fort.

Prolaya Vema Reddy bestowed a number of [agraharas](#) on the [Brahmins](#). He was revered by the title of *Apratima-Bhudana-Parasurama*. He commissioned major repairs to the [Srisailem](#) Mallikarjuna Swami temple, and had a flight of steps built from the [Krishna river](#) to the temple. The [Narasimha](#) Swamy temple at [Ahobilam](#) was built during his reign. He built 108 temples for Lord [Shiva](#). The restoration of peace starting with his reign brought about a revival of literature and the arts. [Errana](#), the translator of the [Mahabharata](#), lived during his period.

Chengizkhanpeta

Chengizkhanpeta has multiple temples, one constructed by [Krishnadevaraya](#), as well as other temples constructed by the [Reddys](#) of Kondavidu. [ISKCON](#) is currently reconstructing the Srikrishna temple. It has only one statue of [Krishna](#) as a child.

Balakrishna Temple is located in a village called chengizkhanpet near Guntur at the foot hills of famous kondaveedu hills which also hold a majestic fort in ruins. The idol is unique in that is very big idol and said to be only one such idol with the lord shown at young age with a butter ball in his hand in India.

Motupalle stone pillar inscription

In the history of early medieval Indian trade and commerce, Motupalle has a distinct position because of its stone pillar inscription of the Kakatiya king Ganapati Deva (AD 1244-45). In the language of this inscription, it was an edict assuring freedom from fear, and this assurance was given to the traders who came from foreign lands (both islands and different lands) and whose cargoes, if shipwrecked, used to be forcibly possessed by the earlier kings. Interesting too is the description of the shipwrecked merchandise: gold, elephants, horses, gems, etc. Such merchants were assured that henceforth nothing but the specified custom duties would be levied on their goods, even if shipwrecked:

1. One in thirty on all exports and imports;
2. on one *tula* (400, 500 or 800 *tulas*) of sandalwood 1 *Gadyana* (*Varaha* or pagoda, a gold coin of 48 *Ratis* or 87.81 grains) and $\frac{1}{4}$ *Pana* (*Fanam*, a gold coin of 4 or 5 grains);
3. on 1 *Gadyana* worth of camphor, Chinese camphor (*Chini-karpura*) or pearls $\frac{3}{4}$ + $\frac{3}{8}$ *Pana* 403
4. on 1 *Gadyana* worth of rose-water, ivory, civet, camphor oil, copper, zinc, lead, silk-threads, corals and perfumes 1 $\frac{1}{4}$ *Panas* + $\frac{1}{8}$ *Pana*;
5. on 1 *Gadyana* worth of pepper $\frac{3}{4}$ + $\frac{1}{8}$ *Pana*
6. on 1 measure of silk of all kinds 5 $\frac{1}{2}$ *Panas*;
7. on one lakh areca-nuts 1 *Gadyana* and 3 $\frac{1}{4}$ *Panas* (Sircar 1983, pp. 550-59).

The nature of the organized trade under Ganapati Deva is also clear from the details of taxes given by native and foreign traders in what is called his Warangal inscription at Khan Saheb Gardensi (beginning of the 14th century AD). The goods on which the taxes were levied have been listed as areca-nuts, betel-leaves, vegetables, coconuts, different varieties of fruits, pickles, sesamum, grains, oil and ghee, salt, rice, mustard, pepper, honey, tin, lead, copper, sandal, camphor, silk yarn, ivory, pearl, rosaries, glass beads, turmeric, ginger, etc

ECONOMY:

The age of reddy was a period of prosperity, if we take into account the lot of common man as elsewhere in India in the Andhra state also the village was the basis of national economy. It was a self-sufficient unit. Every village produced most of the food stuffs that it required, and every village had the following five types of artisans, the goldsmith, the black smith, the carpenter, the mason and the bronze smith.

In the handicrafts of the village, the making of gold jewels was the most important. The goldsmiths in Andhra used to prepare jewellery of the finest finish, studded with precious stones of different varieties.

The carpenters of this period had their hands always full. They were called upon to prepare varieties of cots, cradles, chests and chariots for taking out the images of the gods in procession.

Ivory work also attained great perfection at this time. The textile industry was perhaps the fore-most in the andhra from time immemorial. Making of silvers and spinning were invariably carried on in every household.

Preparation of dyes was very common in this age. The materials used in this were locally procurable. India had known the manufacture of indigo for centuries. Dyeing and printing of clothes was a very common industry of this age. Green, blue and saffron were the colours commonly used by the textile manufacturers. Andhra used to export clothes of a fine variety to foreign lands.

In the age under discussion, there were very few well developed highways. A grand highway starting from kancheepuram in the south which passed through nellore and orugallu in the andhra and ran right up to ayodhya in the north. During the age of kakatiya, orugallu was not only the metropolis, but a leading emporium, where roads starting from various countries in the land converged.

Traders used to put their merchandise in sacks, and transport them. Heavy taxes which imposed a crushing burden on the traders were collected from them. All these causes tended to strangle the maritime trade of andhra during the 12th century.

Questions:

1. Give a brief note on the rise of redid power.
2. Examine the political achievements of the redid power.

UNIT-III**M.A HISTORY****SEMESTER III****PAPER II****HISTORY OF ANDHRAS (FROM 1070 TO 1650)****5. THEORIES ABOUT FOUNDATION THE
VIJAYANAGARA KINGDOM.**

**AIM: TO MAKE THE STUDENTS KNOW ABOUT VARIOUS THEORIES GIVEN BY
DIFFERENT WRITERS ABOUT THE ORIGIN OF VIJAYANAGARA EMPIRE.**

CONTENTS**5.0 ORIGIN OF VIJAYANAGARA EMPIRE****5.1 KANNADIGA ORIGIN THEORY****5.2 TELUGU ORIGIN THEORY****5.3 OTHER THEORIES OF ORIGIN****5.0 Origin of Vijayanagara Empire**

The origin of Vijayanagara empire is a controversial topic in South Indian history, with regard to the linguistic affiliation of the founding dynasty, the Sangama family. The Vijayanagara empire rose to power in southern India in the 14th century CE. Over the past decades historians have expressed differing opinions on whether the empire's founders, Harihara I and Bukka I (two of four sons of Sangama), were of Kannada or Telugu origin. There are various opinions about role of the Vidyanarya, the Hindu saint and guru of Harihara I and Bukka I in the founding of the Vijayanagara empire.

5.1 Kannada origin theory

Scholars such as Rothermund, B.L Rice, P.B. Desai, Saletore, Henry Heras, Suryanatha Kamath, Karmakar and S.K. Aiyangar claim that the founders of the Vijayanagara Empire were Kannadigas and related to the Hoysaladynasty. E. W. West opines the founders were officers in the army of Veera Ballala III, the last Hoysala king. Though controversies over the role of Vidyanarya in the founding of the empire exist, it is well accepted that he was an important individual at the powerful Shringeri monastic order, though he became the head of the order around 1380, a few decades after the founding of the empire.

According to these historians, modern epigraphal research and interpretation of these inscriptions (not available to earlier historians) support the theory that the founders of the empire were local princes under the service of the last of the Hoysala king. According to them, inscriptions prove that Harihara I and Bukka Raya I were in the Hoysala service a decade before their arrival at Kampili (in modern Bellary district). Not only did the widow of Hoysala Veera Ballala III participate in the coronation of Harihara I in 1346, her name appears before that of the founding King Harihara I in a 1349 inscription, indicating he gained legitimacy for being a devoted heir of the Hoysala legacy. Further, according to William Coelho and Heras, it is known that the original founding of the capital Vijayanagara was in 1320 by Veera Ballala III, the city then being known as Vijayavirupaksha Hosapattana. According to Eaton, By 1344, the transfer of power from the Hoysala Empire to the emerging Vijayanagara Empire seems to have been gradual and without bloodshed, as ex-Hoysala officers melted away from a crumbling Hoysala power to support the Sangama cause. Historian Kamath argues that in 1346, Harihara I made a grant to Bharati Tirtha, the Shringeri pontiff in the presence of Krishnayitayi, queen of the slain Hoysala king Veera Ballala III (who herself made a grant on the same day). Harihara I was a commander in the Hoysala Kingdom and had been appointed by Veera Ballala III with autonomous powers after the fall of the Seuna (Yadava dynasty) and Kampili kingdoms, to administer the northern territories. Also, the very first fortification that Harihara I built was at Barakuru in coastal Karnataka in 1336. He was a Hoysala commander in charge of its northern territories from his seat in Gutti (modern Ananthapur district of Andhra Pradesh), at that time a Hoysala territory. He assumed the Kannada titles Purvapashchima Samudradhishvara (lit, "Master of eastern and western and oceans"), Arirayavibhata (lit, "fire to the enemy kings") and Bhashegetappuvarayaraganda (lit, "punisher of the ruler who failed to keep a promise"). According to Kamath, when Veera Ballala III died fighting the Sultan of Madurai, Harihara I seems to have gained sovereign powers over the entire Hoysala territory.

The historian Saleore pointed out that that even famous Telugu scholars such as Vallabharaya and Srinatha called the Sangama brothers Karnata Kshitinatha in their writings, indicating they were a Kannada family. An early inscription of Harihara II called him "Lion to the scent elephant of the Andhra king", demonstrating their anti-Telugu propensity. According to the epigraphist and historian P.B. Desai, the Persian author Ferishta of the Vijayanagara days wrote of the emperors "Rois of Karnataka". According to Kamath, the Kannada writings of that time such as Chikkadevaraya Vamshavali and Keladinripa Vijayam claim that the Sangama brothers were Kannadigas by linguistic affinity, making them people of Karnataka. Regarding the earliest modern work written on the history of the Vijayanagara Empire by Robert Sewell (A Forgotten Empire, 1901) Kamath claims that Sewell had not used all sources but had copiously used travellogues and other works written by only European travellers to forward his theories.

Kamath points out that almost half of the Vijayanagar Empire inscriptions, out of a total of 7000 available to us, are in Kannada. The Kings used titles such as Bhashegetappuvarayaraganda, Moorurayaraganda and Arirayadatta which are pure Kannada language titles. Their remaining inscriptions are in Sanskrit, Telugu and Tamil. According to Appadurai, The "Karnataka Empire" or Vijayanagar Empire was originally of the Karnataka region and it drew its inspirations from the Hoysala Empire and the Western Ganga Dynasty of the Karnataka and

the Chola and Pandya of the Tamil country. According to Henry Heras, inscriptional evidence shows that Ballappa Dandanayaka, a nephew of Hoysala Veera Ballala III was married to a daughter of Harihara I, the founding king of the empire. This is claimed proof enough of the association Sangama brothers had with the Hoysala family.

According to the historians Salefore, P.B. Desai and Henry Heras, the theory of capture of Harihara I and Bukka Raya I by the Sultan of Delhi and conversion to Islam is false and that the testimony of epigraphs proves that the area around Hampi constituted their homeland. The empire never had a Telugu origin. The patron saint of the early kings was saint Vidyaranya, the 12th Shankaracharya of Sringeri in Karnataka, and this is proof enough of their unquestionable identity with the Kannada country. About the Muslim records that claim a Telugu origin of Harihara I and Bukka Raya, these historians feel, the records are neither unanimous nor reliable in their claims. In those days of religious rigidity, it is too far-fetched to accept a theory of conversion to Islam and re-conversion to Hinduism while still managing to win the trust and loyalty of Hindu subjects in an hour of impending invasions. According to Kamath, the great devotion the founders of the empire had in Lord Chennakeshava of Belur and Lord Virupaksha of Hampi testifies to their origin from Kannada country, though in political and administrative matters, the Vijayanagar kings followed the Hoysala, Kakatiya, Chola framework in the various provincial regions of the empire. The Sangama brothers even signed their Sanskrit records in Kannada (as Srivirupaksha) and used their Kannada titles even in their Telugu, Tamil and Sanskrit records. No Telugu titles were used by them. A popular chieftain and patriot of those times, prince Kumara Rama of Kummata Durga or simply Kummata Durga (capital of the tiny Kampli kingdom in Bellary District) may have been related to Sangama, father of Harihar I. This evidence exists in a literary piece by poet Nanjunda (Kumara Rama Charita). According to Kamath, the early Vijayanagar kings raised memorials at Sandur, Chitradurga and Dharwad to sing the glory of Kumara Rama's valor and show their continued efforts to build an empire in his legacy. All this proves the matrimonial relations the Sangama family had with the Kummata family.

5.2 Telugu origin theory

Historians such as Robert Sewell, Dallapiccola, M.H. Ramasarma, Y. Subbarayalu, N. Venkataramanayya and B. Suryanarain Rao have attested the Telugu origin of Vijayanagar empire. According to British traveler Francis Buchanan (1801), while on a visit to Beidur in Mysore (Karnataka), he was shown a Sanskrit book called Vidyaranya Sikkabya a person called Ramappa Varmika. The book mentioned that the founders of Vijayanagar were Harihara and Bukka, and that they were guards of the treasury of the Kakatiya King Prataparudra of Warangal. The brothers met a spiritual teacher called Vidyaranya, the sage of Sringeri monastery, who guided them to establish the Kingdom of Vijayanagar to safeguard the Hindu religion. This was in 1336 and Harihara was made first king of the fledgling empire. Robert Sewell considered various such theories and concluded that Harihara and Bukka were treasury officers of Kuruba Gowda caste, in the court of Warangal, the capital of the (Kakatiya dynasty). The Delhi Sultan who captured and converted the brothers to Islam, sent

them back to put down the rebellion of Hoysala king. They succeeded in suppressing the rebellion but laid foundation of an independent kingdom at the behest of Vidyaranya.

According to the scholar Suryanarain Rao, who described seven traditional accounts of the origin of Harihara and Bukka, five were inclined towards a Telugu origin of the founding kings. According to Sreenivasa Rao, the Telugu Golla identity of Harihara and Bukka and their devotion to the goddess Bhuvaneshwari is also established. According to Subbarayalu, indirect evidences such as the employment of predominantly Telugu Nayaks (Kamma, Baliya, Velama and Reddy people) for revenue collection throughout the empire also supported their Telugu affinity.

According to Gribble, Muslim scholars of the time, such as Ziauddin Barani, Isarni and Ferishta and foreign visitors such as Ibn Batuta and Nuniz also recorded that the Sangama brothers were serving King Prataparudra and were taken captive after the fall of Warangal. According to B.R. Gopal, who based his research on evidence gleaned from inscriptions such as the Gozalavidu record, the founders of Vijayanagara were at first in the service of the last Kakatiya king Prataparudra of Warangal. When that monarch was defeated by Muhammad bin Tughluq and taken prisoner, they fled to Kampili and took refuge in the court of Kampilideva. Venkataramanayya states that on the outbreak of a rebellion in Kampili the brothers were sent by Tughluq with an army to Kampili to reconquer it from the rebels and rule the province as his deputies. According to M. Somesekhara Sarma, they successfully suppressed the rebellion, but under the influence of Vidyaranya renounced Islam and threw in their lot with the Andhra nationalists led by Musunuri Nayaks who had just then succeeded under the leadership of Kaapaya Nayaka in expelling the Muslims and re-establish the national independence. Professor Nilakanta Shastri claims that Harihara and Bukka then reverted to their ancient faith and having declared independence, assumed the leadership of the Hindus of Kampili in their fight against the Muslims.

According to Venkataramanaya, Kaapaya and Bukka had actively collaborated with each other to ward off the Muslim threat, probably because of their close association in the court of Warangal. He surmised that the establishment of Vijayanagar kingdom drew inspiration from the successful exploits of Kaapaya.

5.3 Other theories of origin

A popular account says that the Hampi region was part of a Kampili kingdom in the 14th century when large parts of north India was under Muslim rule. In 1326 AD Muhammad bin Tughluq defeated and killed the king of Kampili. Among those taken prisoner were sons of Sangama, Hukka (Harihara I) and Bukka (Bukka Raya), both treasury officers of Kampili who were forced to convert to Islam. Some years later the brothers were sent back to govern Kampili. In 1336, The brothers laid the foundation of an independent kingdom, denying any subordination to the Tughluqs and became Hindu again.

In the history of India in general and South India in particular, the Vijayanagara kingdom is remembered even today for its extensive political control of a large territorial state. Its legacy of architectural wonder of Hampi and magnificent religious structures throughout South India.

These kings are also remembered for their policy of promotion of agriculture, trade and commerce, and by their contribution to the greatest literary surge in Sanskrit, Kannada, Telugu and Tamil. They made themselves memorable by their policy of separating religious dogmatism from the sphere of politics.

Foreign travelers' accounts of Abdul Razak, Nicolo Conti, Domingo Paes and other Portuguese traders paint a picture of affluence and wealth enjoyed by the kings, nobles and courtiers, while the common people led the life of subsistence due to excessive taxation. The origin and early history of the Vijayanagara kingdom is shrouded in mystery. Historians are not unanimous regarding the original home or the founders of the kingdom. Though all historians agree on the role played by Harihara and Bukka, in the foundation of the kingdom and the role of Sage Vidyanaraya in inspiring and helping them, there is a difference of opinion regarding their original place of birth and mother-tongue.

Literary traditions and epigraphs testify that Vijayanagara kingdom was founded in AD 1336 by Harihara and Bukka, the two Sangama brothers. Robert Sewell, who brought to light this "Forgotten Empire", refers to seven 'traditions' regarding the origin of the foundations of this Vijayanagara kingdom. Rev. Fr. Heras, S. Krishnaswamy Ayyangar, B.A. Saletore, P.B. Desai, G.S. Gai and some other scholars support the theory of Kannada origin by associating the founders with Hoyasala Ballala III.

Numerous traditions like Kumararama Katha, Kampiliyuddha, etc. in Kannada refer to the Kampili origin of the founders of Vijayanagara. Robert Sewell, N. Venkata Ramanayya, M. Somasekhara Sarma are of the view that the founders of the Vijayanagara kingdom were Andhras, in the service of Prataparudra of the Kakatiya dynasty. Whatever may be the original home of the founders of Vijayanagara kingdom, it is to be noted that in building their system of administration, the Vijayanagara rulers used the Tamil traditions of the Cholas, Kannada traditions of the Hoyasalas and the Telugu traditions of the Kakatiyas as they represented themselves as rulers of entire South India.

There is also a controversy regarding the role of Sage Vidyanaraya in founding the city of Vijayanagara. As the city of Vijayanagara has an alternate name of Vidyanagara, it is believed that Sage Vidyanaraya was responsible for the construction of the city also. Inscriptions contain certain evidence that Vijayanagara was founded and completed by the two brothers Harihara and Bukka. Treating the epigraphs that refer to Vidyanaraya as spurious, Fleet, Rice, Fr. Heras, Narasimhachar and Gopinadha Rao question the role of Vidyanaraya in founding the city as well as the kingdom.

A strong belief prevails that the primary objective of establishing the Vijayanagara kingdom was to stop the penetration of Islamic way of life and worship into South India as well as to preserve

and conserve the age-old Dharmic culture of the Sanatanadharm from pollution. Vidyaranya's role is minimized by the advocates of this view, who also point out that the Vijayanagara rulers ruled as trustees of the kingdom on behalf of their tutelary deity Virupaksha.

This view is rejected by others who argue that the decline of the Delhi Sultanate was the main reason for the emergence of Vijayanagara state in South India. There is no definite proof that Vijayanagara rulers were fanatical Hindu revivalists or champions of Hindu faith. A critical examination of their pragmatic religious policy and other policies and their relations with contemporary political power centres, indicate that political considerations and self-interests outweighed protecting Hindu Dharma against Islam.

The recruitment of proficient archers belonging to Islamic faith, construction of a mosque and venerating Islamic religious text Quran and the title of Yavanarajyasthapamcharya by Krishnadevaraya are some examples to suggest that the Vijayanagara rulers were not influenced by religious consideration in framing their policy. Taking advantage of the decline of the Delhi Sultanate after the Tughlaks and the disintegration of the erstwhile power centres of the Yadavas, the Kakatiyas, the Hoyasalas, and the Pandyas, the resultant vacuum was filled by the Vijayanagara rulers.

The Vijayanagara and Bahmani kingdoms were contemporary power centres, one located in Karnataka and the other in the upper Deccan. While the Vijayanagara kingdom was established in AD 1336, the Bahmani kingdom was founded in AD 1347. Vijayanagara and Bahmani rulers opposed each other at regular intervals, until their energies and resources were dissipated in this constant struggle for control of fertile zones.

Satish Chandra rightly observes that the interests of the Vijayanagara rulers and the Bahmani Sultans clashed in three separate and distinct areas in the Tungabhadra Doab, in the Krishna-Godavari delta and in the Marathwada country. The Tungabhadra Doab was the region between the rivers Krishna and Tungabhadra. On account of its wealth and economic resources, it had been the bone of contention between rival political powers for a long time.

The struggle for mastery of the fertile Krishna-Godavari basin, which on account of numerous ports controlled the long distance sea trade of the region, was often linked with the struggle for the Tungabhadra Doab. The smaller powers of the time either allied with Vijayanagara or Bahmani rulers depending on their immediate interests. In the Marathwada region, the main contention was for the control of the Konkan and the area, which gave access to it.

The Konkan is a narrow strip of land between the Western Ghats and the sea. Its principal port Goa, was thus of great importance to the southern states. Further, the military conflict between the Vijayanagara and the Bahmani kingdom was a constant feature throughout the existence of these two kingdoms. This constant friction based on rivalry made both these states ever ready for war. They are in fact viewed as military states given the fact that they belonged to two distinct religions. The struggle therefore was also given a religious colour, although it does not seem to be so as there are other factors that came into play.

Yet, the religious dimension cannot, however, be ignored totally as it made the conflict more bitter, leading to wide spread devastation in the contested areas with significant loss and destruction. The rivalry started in AD 1356 and continued with political fluctuations till the end of Aravidu dynasty of the Vijayanagara kingdom. The battles between Vijayanagara and the Bahmanis are described in great detail by medieval writers favouring either the Bahmanis or the Vijayanagara rulers, where the victim was the truth and the villain was parochialism.

QUESTIONS:

1. Describe briefly about various theories given on the origin of vijayanagara kingdom.
2. write a short note about kannadigan theory about the origin of vijayanagara kingdom.
3. write a short note about the Telugu theory about the origin of vijayanagara kingdom.

UNIT-III**M.A HISTORY
SEMESTER III
PAPER II****HISTORY OF ANDHRAS (FROM 1070 TO 1650)****6.SANGAMA DYNASTY AND ITS RELATIONS WITH
REDDI KINGDOMS**

**AIM: TO MAKE THE STUDENTS KNOW ABOUT THE RULE OF
SANGAMA DYNASTY AND ITS RELATIONS WITH REDDI
KINGDOMS.**

CONTENTS:**6.0 INTRODUCTION**

6.1 Harihara I (1336 – 1356 CE) :

6.2 Bukka Raya I /Bukka (1356-1377 CE)

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6.12 Praudha Raya (1485 CE)

6.0 INTRODUCTION:

Vijaynagar kingdom was one of the important kingdoms in the medieval Indian history. Vijaynagar Dynasty rules over India for 3 centuries. It is a history full of wars with Bahamani and other muslim rulers of northern Deccan, collectively said as Deccan sultanates.

Two brothers Harihara (Hakka) I and Bukka Raya laid the foundation of the Vijaynagar city, which was on the South bank of Tungabhadra River near Anegudi Fortress. They were also known as Sangama brothers. Vijaynagar Empire consolidated under Harihara I and began to expand and prosper under Bukka Raya which was more defensible and secure for its location between 14th and 16th century. It is said that a sage Madhav Vidyaranya and his brother Sayana were the inspirational source for this empire. The rulers were strict worshipers of the Hindu Gods and Goddess, but also tolerant towards the other religions. The emperors were great patrons of art and culture. The region influenced a development in the streams of music, literature and architecture. Many temples built in the territories of the south represent the style of Vijaynagar kingdom. The economy of the region flourished and several coins were introduced during the reign of the rulers of the Vijaynagar Empire.

Sangama dynasty (1334 – 1646CE) was the first to rule over Vijaynagar kingdom. Hariharan I and Bukka established Vijaynagar kingdom when Tughlaqs lost his power in Deccan. But its power declined after a major military defeat in 1565 by the Deccan Sultanates.

6.1 Harihara I (1336 – 1356 CE) :

He is known as Hakka and Vira Harihara I. He was the founder of Vijaynagar Empire, which was at south based in the Deccan Plateau. He was Bhavana Sangama's eldest son, belonged to the Kuruba (or Kurumas are Dhangeras in Southern states of India) and was the founder of the Sangama dynasty. [Some people believe that he was from Yadava clan]When he came to the power, he immediately built a fort at Barkuru which is at the west coast of present day of Karnataka. It is concluded from the inscriptions that he was administering the northern parts of Karnataka at Gutti, Ananthpur district from his seat during 1339 period of time.

Harihara was controlling northern portion of Hoysala kingdom. After death of Hoysala Veera Ballala III, he took full control over its entire range during 1343. He was famous by the names Karnataka Vidya Vilas (master of great knowledge and skills), Bhashegetappuvarayaraganda (punisher of those feudatories who don't keep their promise), Arirayavibhada (fire to enemy kings).

Kampana governed Nellur region, Muddappa administered Mulabagalu region, Marappa oversaw Chandragutti and Bukka Raya was his second in command. So overall his kingdom was well organized.

6.2 Bukka Raya I /Bukka (1356-1377 CE)

Bukka Raya ruled the kingdom for about twenty one years. The kingdom prospered and continued to expand as Bukka Raya conquered most of the kingdoms of southern India, continually expanding the territory of the empire. He defeated the Shambavaraya Kingdom of Arcot and the Reddis of Kondavidu by 1360 and the region around Penukonda was annexed. He defeated the Sultanate of Madurai in 1371 and extended his territory into the south all the way to Rameswaram. His son, Kumara Kampana campaigned with him and their efforts were recorded in the Sanskrit work *Madhuravijayam* written by his wife Gangambika. By 1374 he had gained an upper hand over the Bahmanis for control of the Tungabhadra-Krishna doab and also took control of Goa, the kingdom of Orissa (Orya) were also captured and Bukka forced the Jaffna Kingdom of Ceylon and Malabar to pay tributes to him.

During his reign Bukka would also have clashes with the Bahmani Sultans. The first was during the time of Mohammed Shah I and the other during the time of Mujahid. It is said that Bukka also sent a mission to China during his reign.

Bukka died in about 1380 and was succeeded by Harihara II. It is also notable that under Bukka Raya's reign the capital of the Vijayanagara Empire established itself at Vijayanagara, on the south side of the river, which was more secure and defensive than their previous capital at Anegondi. Even with the wars and internal conflicts, Bukka still managed to help support internal improvements for the city. Important works of literature were also written during his rule. Dozens of scholars lived under the guidance of Vidyaranya and Sayana. Sayana's commentary on the Vedas, Brahmanas and Aranyakas was written under the patronage of Bukka.

6.3 Harihara Raya II (1377-1404 CE)

During his reign, Harihara II continued to extend the kingdom's territory through fighting against the Reddis of Kondavidu for control of the coastal Andhra between Nellore and Kalinga. From the Reddis of Kondavidu, Harihara II conquered the Addanki and Srisailem areas as well as most of the territory between the peninsula to the south of the river Krishna, which would eventually lead to fights in Telangana with the Velamas of Rachakonda. Harihara II took advantage of the death of Mujahid Bahmani in 1378 and extended his control into the northwest, controlling such ports as Goa, Chaul, and Dabhol.

Harihara ruled from the capital Vijayanagara now more popularly known as Hampi. What is believed to be the ruins of Harihara's palace is located among the Hampi ruins.

He patronised Kannada poet Madhura, a Jain. An important work on Vedas was completed during his time. He earned the titles Vaidikamarga Sthapanacharya and Vedamarga Pravartaka.

6.4 Virupaksha Raya (1404-1405CE)

With the death of Harihara II, the throne for the Vijayanagara Empire was disputed among his sons, including Deva Raya I, Bukka Raya II, and Virupaksha Raya. Virupaksha Raya would only rule for a few months before being murdered by his sons and then succeeded by Bukka Raya II who would rule for two years before he himself would be succeeded by Deva Raya I. As his rule was only for a few months, Virupaksha's reign was not marked with any significant events or changes, though it is noted by the traveler Fernao Nuniz that Virupaksha Raya lost a lot of the kingdom's land to the Muhammadans such as Goa, Chaul, and Dabhol and that Virupaksha himself was cruel and as Fernao Nuniz wrote, "caring for nothing but women and to fuddle himself with drink"

6.5 Bukka Raya II (1405-1406 CE)

After the death of Harihara II the succession of the throne was disputed among Harihara II's sons. Virupaksha Raya managed to rule for a few months before he was murdered by his own sons. After Virupaksha's death, Bukka Raya II succeeded him as emperor of the Vijayanagara Empire. However, similar to his brother before him, Bukka Raya II only reigned for a short time period before he too would be overthrown by his brother, Deva Raya I.

6.6 Deva Raya I (1406-1422 CE)

After Harihara II died there was a dispute between his sons for the throne of the Vijayanagara Empire in which Deva Raya I eventually came out as victor. Throughout his reign, Deva Raya was continually fought against the Velamas of Telangana, the Bahmani Sultan of Gulbarga, and the Reddis of Kondavidu and the Gajapatis of Kalinga. Even so, Deva Raya was capable of managing the vast amount of territory that he controlled. After his death, Deva Raya was succeeded by his sons Ramachandra Raya and Vijaya Raya.

6.7 Ramachandra Raya (1422 CE)

Ramachandra Raya was the son of Deva Raya I who became king of the Vijayanagara Empire after his father's death in 1422. Throughout his reign there were no recorded significant changes in territory or major events. Afterwards, he would be succeeded by his brother, Vijayaraya, in the same year who was not noted for doing anything significant.

6.8 Vira Vijaya Bukka Raya (1422-1424 CE)

Veera Vijaya Bukka Raya was the son of Deva Raya I and succeeded his brother, Ramachandra Raya, in 1422 as the king of the Vijayanagara Empire. Similar to Ramachandra

Raya, Vijaya Raya is not known for doing anything significant and his short reign ended in 1424 when he was succeeded by his son, Deva Raya II.

6.9 Deva Raya II (1424-1446 CE)

Deva Raya II succeeded his father Veera Vijaya Bukka Raya after his short uneventful two year reign was a monarch of the Vijayanagara Empire. Unlike his father, Deva Raya II was an effective and successful monarch. During his reign, Deva Raya II prevailed over his conquest of Kondavidu in 1432, repelled the invasions of Ahmad Shah I of the Bahamanis and retained the Mudgal fort in 1436 but lost some areas in the Raichur doab in 1443, defeated the Gajapati of Orissa three times in 1427, 1436 and 1441, restored the Reddi Kingdom of Rajamahendri to its former position, fought against the Sultan Ala-Ud-Din, and continued onwards to Kerala where he defeated the ruler of Quilon as well as other chieftains. He invaded Lanka and collected rich tributes there. The ruler of Calicut and even the kings of Burma ruling at Pegu and Tanasserim paid tributes.

6.10 Mallikarjuna Raya (1446-1465 CE)

Mallikarjuna Raya succeeded his father Deva Raya II, who had brought prosperity throughout the Vijayanagara Empire as well as a golden age for the Sangama Dynasty. However, Mallikarjuna Raya was unlike his father, and was generally a weak and corrupt ruler.

At the beginning of his reign he defended the kingdom from the attacks of the Bahamani Sultan and the Raja of the Hindu kingdom of Orissa, but thereafter it was marked by a string of defeats: the Gajapatis conquered Rajamahendri in 1454, Udayagiri and Chandragiri in 1463 and the Bahamani kingdoms took over much of the Vijayanagara Empire by 1450 and grew closer to the capital, while at the same time the Portuguese arrived in southern India, seizing many of the ports on the western coast that the Vijayanagara Empire had once controlled.

These events eventually led to the decline of the Sangama Dynasty; Mallikarjuna Raya's cousin Virupaksha Raya II took the opportunity to seize the throne, though he failed to prove a better ruler.

6.11 Virupaksha Raya II (1465-1485 CE)

Virupaksha Raya II succeeded his uncle, Mallikarjuna Raya, a corrupt and weak ruler who continually lost against the empire's enemies. Throughout his reign, Virupaksha was faced with rebellious nobles and officers as well as multiple enemies who began to invade the weakened kingdom. It was during this time that Virupaksha Raya II lost the Konkan coast (including Goa, Chaul, and Dabul) by 1470 to Prime Minister Mahamud Gawan from the Bahamani kingdom, which was sent to conquer the area by the Sultan Muhammad Shah III. Virupaksha became increasingly unpopular and ignited many of the empire's provinces to rebel, eventually leading up to Virupaksha's death in the hands of his own son, Praudharaya in 1485. Praudharaya himself was not able to salvage the kingdom but fortunately, an able general Saluva Narasimha

took control of the empire in 1485 and helped to prevent its demise, though this change of power would mark the end of the Sangama Dynasty and the beginning of the Saluva Dynasty.

6.12 Praudha Raya (1485 CE)

He was an unpopular king of Vijayanagara Empire who ruled for a very short period of time being driven out of the capital by his able commander Saluva Narasimha Deva Raya in 1485.

He wrote Ratiratnapradipika, a book on erotics

Questions:

1. Briefly write about the sangama dynasty.
2. Write a note on Hari Hari raya.
3. Write a note on Bukka raya.

UNIT- IV**M.A HISTORY****SEMESTER III****PAPER II****HISTORY OF ANDHRAS (FROM 1070 TO 1650)****7. SALUVA DYNASTY**

Aim: TO MAKE THE STUDENTS KNOW ABOUT THE GREAT LEADERS OF SALUVA DYNASTY.

CONTENTS:**7.0 INTRODUCTION:****7.1 SALUVA DYANSTY****7.2 Wars And Rivalries****7.3 Decentralization and Loss of Territory****7.4 LATER DYNASTIES****7.5 Saluva Narasimha Deva Raya****7.6 Reconsolidation****7.0 INTRODUCTION:**

If we observe the period between decline of the Sangama dynasty and ascent of Sri Krishnadeva Raya, to the throne, two of the most important characters we find are that of Saluva Narasimha and Tuluva Narasa Nayaka. The former was the Governor of Chandragiri, during the final days of the Sangama dynasty, while the latter was a Bunt chieftain who later became the Commander of the Vijayanagara Army. Both these men, served with distinction in their military campaigns, and when the empire was tottering under weak rulers, they held the de-facto power to stop further disintegration. Both of them, founded dynasties, that ruled over Vijayanagara, one the Saluva dynasty, the other the Tuluva Dynasty, that gave Vijayanagara's greatest ruler ever, Sri Krishnadeva Raya. In a sense these two men, ensured Vijayanagara was not fully subdued by the enemy forces, managed to win back territories lost, and keep the empire intact, before Sri Krishna Deva Raya took it to the greatest heights ever.

The succession of weak, incompetent rulers post Deva Raya II, meant Vijayanagara had lost large tracts of its empire to the Bahmanis, the Gajapatis as well as the ports on the West Coast. With constant civil wars raging in the kingdom, the nobles were fed up with the existing lot of rulers, and were seeking change. The proverbial tipping point was a famine that broke out in the Vijayanagara empire, leading to widespread discontent among the people. Prauda Deva Raya, the last reigning Sangama ruler was not clearly equipped to handle the challenges, and that is when the Governor of Chandragiri province, Saluva Narasimha, saw this as a golden opportunity to stake his claim. Saluva Narasimha, came from a long, illustrious lineage that had served the earlier Vijayanagara rulers faithfully. His great grandfather Mangaladeva, played a major role in Bukka's victorious campaign against the Madurai Sultanate. Saluva Narasimha Raya, was the son of Saluva Gunda, who had served as chieftain of the Chandragiri province. Saluva Narasimha had played a vital part in the military campaigns of Vijayanagara, and during Virupaksha Raya's time, he was the defacto ruler of sorts, exercising administrative power.

7.1 SALUVA DYANSTY

Sensing the total collapse of administration and law in Vijayanagara, he decided to stage a palace coup, and sent his able general Tuluva Narasa Nayaka to capture the city. It proved to be much easier than expected, when Narasa Nayaka, met with little or no opposition, the palace gates unguarded, and he went all the way up to the king's harem. Prauda Raya, sensing the imminent defeat, had already fled, leaving his harem behind, and soon Saluva Narasimha Deva Raya, ascended the throne, starting the Saluva Dynasty era in Vijayanagara from 1485-1505. One of Saluva Narasimha's major achievements was recapturing the Western ports of Mangalore, Bhatkal, Honnavar back from the Bahmanis, and gaining control over the Western coast. This also made him get the faster Arabian horses, he also upgraded his cavalry and army too. He also managed to counter the minor chieftains like Ummatur (Mysore region), Saluvas of Hadavalli and Santaras of Karkala both in Coastal Karnataka and the Sambetas of Peranipadu in Cuddapah. In a sense, Saluva Narasimha Raya, bought back the stability to Vijayanagara, recaptured many lost territories.

However his campaigns against the Gajapatis of Odisha, was a disaster, especially his attempt to capture Udayagiri in 1498. He led the siege on Udayagiri, however was defeated and held as prisoner by the Gajapati ruler in 1489, for an year or so. Though he was released, he had to suffer the humiliation of ceding the entire Coastal Andhra to the Gajapatis, it was a terrible loss. Saluva Narasimha Raya, was also a patron of arts and learning, he wrote the Sanskrit work Ramabhudayam, and the famous Kannada poet Kavi Linga was patronized by him. The Madhawa saint Sripada Raya, was also patronized by Saluva Narasimha Deva Raya, who also served as the Rajaguru of the Vijayanagara rulers. However, his constant, fights to subdue rebellious chieftains, ate away most of his time and energy, and the final nail was the defeat to the Gajapatis. It is pertinent to note that when Saluva Narasimha Raya, passed away around 1490, the power passed to his able general Tuluva Narasa Nayaka, whom he appointed as regent, as he was not sure about his sons. So one can say that the Saluva dynasty effectively

began and ended with Narasimha Deva Raya , the other two rulers Thimma Bhupala and Narasimha Raya II, were effectively rulers in name.

Tuluva Narasa Nayaka was the son of Tuluva Ishvara Nayaka, a Bunt chieftain, who also served the Vijayanagara Empire, he had risen to fame under Saluva Narasimha, as his commander. When Saluva Narasimha Deva Raya, ascended the throne, the entire Southern part of the empire, beyond the Kaveri delta, had either slipped out or was under the rule of the Gajapatis. With Narasimha Deva Raya, engaged in battles with the Gajapatis and rebellious chieftains closer home, it was Tuluva Narasa Nayaka, who took on the responsibility of capturing the Southern domains. In a long campaign in 1497, the local chieftains of the Kavery Delta, the Chera rulers were all brought under control, Srirangapatna under rule of Hoyasala ruler Heuna was captured and so was Gokarna on the West Coast. Again the attempt by Gajapati ruler Prataparudra to capture Vijayanagar was foiled effectively by Narasa Nayaka. When Thimma Bhupala was murdered by an Army commander during a period of civil strife, Saluva Narasimha's second son Narasimha Raya II, or Immadi Narasimha was crowned as emperor. The real power however was with Narasa Nayaka, who was the regent, as well as the Mahapradhana(Prime Minister) and the Senadhipati(Commander), which means he had the military and administrative powers right with him. He literally put Immadi Narasimha under house arrest at Penukonda, on pretext of his safety, while he held all the powers himself. This enabled him to get a complete grip on the Vijayanagara Empire, and would also lead to the founding of the Tuluva dynasty.

7.2 Wars And Rivalries

Harihara II's death in 1404 was followed by a violent succession dispute among his three surviving sons. Only after two of them had been crowned and dethroned was the third, Devaraya I (reigned 1406–22), able to emerge victorious. Continuing instability, however, coupled with the involvement of Vijayanagar and the Bahmani sultanate as backers of different claimants to the throne of Kondavidu, led to further confrontation between the two powers (each joined by various of the rivalrous Telugu chiefs). Sultan Firuz Shah Bahmani supported a Reddi attack on Udayagiri. In a related move, the sultan himself mounted another siege of Vijayanagar city, imposing tributary conditions that included his marriage to Devaraya's daughter. Despite Bahmani successes, Vijayanagar managed to hold Panagal, Nalgonda, and other forts and to regain Udayagiri. The defeat of Firuz Shah in 1419 and the death of his Vema ally led to the eventual partition of Kondavidu between Vijayanagar and the Velamas of Rajakonda, who had switched sides with the Vemas during the protracted struggle. This extensive involvement in Andhra and Telingana—inspired by the ambition to expand farther up the eastern seaboard (an area that the Bahmanis to the west also sought to control)—brought Vijayanagar into conflict for the first time with the kingdom of Orissa to the north. Although a war was temporarily averted, there began a rivalry that was to last more than a century.

Perhaps Devaraya's most significant achievement was his reorganization of the army. Realizing the value of cavalry and well-trained archers, he imported many horses from Persia and Arabia and hired Turkish bowmen, as well as troopers who were skilled in mounted warfare. Thus,

although it appears that he was seldom able to best the Bahmanīs in the field, he had begun to narrow the strategic and technological gap between north and south and to build an army that would be better suited to warfare on open plains.

The short reigns of Devaraya's two sons, Ramcandra and Vijaya, were disastrous. In a war against the Bahmanīs, many temples were destroyed, and Vijaya was forced to pay a huge indemnity. A combined invasion by the king of Orissa and the Velamas of Andhra resulted in the loss of the territories newly gained in the partition of the Reddi kingdom of Kondavidu. Vijaya's son and successor, Devaraya II (reigned 1432–46), reconquered the lost Reddi territories and incorporated them into his kingdom, thus establishing the Krishna River as the northeastern boundary. Wars with the Bahmanīs in 1435–36 and 1443–44 over control of Raichur and Mudgal forts in the Tungabhadra-Krishna Doab ended inconclusively. Those campaigns, however, led to further improvements in Vijayanagar's military forces when Devaraya II proclaimed that Muslims would be welcome in his service and assigned Muslim archers already in Vijayanagar service to instruct his Hindu troops. Devaraya also levied tribute from Sri Lanka and campaigned successfully in the Kerala country of the far south, where his victories over local chieftains suggest a process of consolidation. His reign saw both the greatest territorial extension and the greatest centralization of the first period of the history of Vijayanagar.

7.3 Decentralization And Loss Of Territory

During the first 40 years after Devaraya's death in 1446, the centralized power of the state declined, and a considerable amount of territory along both coasts was lost to the Bahmanī sultans and to the suddenly powerful Gajapati ruler of Orissa. In the 1450s and '60s Kapilendra (Kapilleshvara), the great king of Orissa, together with his son Hamvira, conquered the Reddi kingdom of Rajahmundry and the Vijayanagar province of Kondavidu, captured Warangal and Bidar from the Bahmanīs, eventually occupied Udayagiri, and sent a victorious army down the east coast as far south as the Kaveri (Cauvery) River, where he was repulsed by the able Vijayanagar general and governor of Chandragiri, Saluva Narasimha.

The Orissan raid had a considerable effect upon Vijayanagar. It not only weakened the empire in the east but also indicated that provincial governors might have to fend for themselves if they expected to retain their territories. The fact that Devaraya's son Mallikarjuna (reigned 1446–65) was succeeded by a cousin rather than by his own son was another indication of lessened central control and of the failure of the king and his immediate family to secure their own future, as had been done by many of his ancestors when they removed their cousins from positions of power. The new ruler, Virupaksha (reigned 1465–85), had been a provincial governor. His usurpation was not accepted by many of the provincial governors on the east and west coasts or by the direct descendants of Mallikarjuna, who retired to the banks of the Kaveri and ruled much of the southern part of the kingdom in a semi-independent fashion.

Beginning in 1470, the Bahmanīs, under the vizier Maḥmūd Gāwān, began a campaign that succeeded in taking much of the west coast and the northern Karnataka from Vijayanagar. The loss of Goa and other ports was especially disconcerting, because it cut off not only an important source of trade and state income but the principal source of supply of Middle Eastern horses for the military as well. The death in 1470 of Kapilendra of Orissa temporarily relieved military pressure in the east; but it was Saluva Narasimha (since transferred to Penukonda), rather than Virupaksha, who took advantage of the resultant civil war in Orissa to regain lost

territory. He reconquered the Tamil region and became master of the east coast up to the Godavari River. Bahmanī aid to Hamvira, in return for the surrender of all the captured forts in Telingana, drew Narasimha into a war with the sultanate. A two-pronged attack by Muḥammad Shah and Maḥmūd Gāwān on Narasimha's territories—Penukonda and the coastal region—and the plunder of Kanchipuram in 1481 were only temporarily successful, for Ishvara Nayaka, a Vijayanagar general, recovered the loot from the returning Bahmanī forces at Kandukur, and Narasimha recaptured Penukonda after turning back the Bahmanī forces.

7.4 LATER DYNASTIES

Beginning as a small chieftain about 1456, Narasimha had put together a large dominion by 1485 as a result of conquests in the south, as well as campaigns against Orissa; and, although nominally subordinate to Virupaksha, he was performing more extensive military and administrative functions than was his superior. It is not surprising that when Virupaksha was murdered by one of his sons—who was in turn murdered by his brother—Saluva Narasimha (reigned 1485–90) stepped in to remove the new ruler and to begin his own dynasty. Usurpation was easier than consolidation, however, and Narasimha spent his reign in relatively successful campaigns to reduce his vassals throughout the kingdom to submission and in unsuccessful attempts to stop the encroachment of the king of Orissa. Narasimha also opened new ports on the west coast so that he could revive the horse trade, which had fallen into Bahmanī hands, and he generally revitalized the army. By 1490 the process of centralization had begun again, and both internal and external political circumstances soon would combine to create better opportunities than ever before.

7.5 Saluva Narasimha Deva Raya

Saluva Narasimha Deva Raya (r. 1486–1491 CE) (or Saluva Narasimha, Saluva Narasimha I) was an emperor of the Vijayanagara Empire from the Saluva Dynasty. A patron of the Madhwa saint Sripadaraya, he authored the Sanskrit work *Rama Bhyudayam*. He also patronised Kannada poet Kavi Linga.

In 1452, he was given the title Maha Mandaleshwara of Chandragiri during the reign of Mallikarjuna Raya. His father Saluva Gunda was the governor of Chandragiri.

After the death of Virupaksha Raya II and arrival of Prauda Deva Raya as the new monarch of Vijayanagar, the empire plunged into neglect and anarchy. Seeing that a military coup was the only hope to save the kingdom, he despatched the son of Tuluva Isvara, Tuluva Narasa Nayaka to the imperial capital of Vijayanagara. The incumbent king Prauda Raya fell, thus starting the rule of Saluva Narasimha. The writings of Nuniz gives a graphic account of how Narasa Nayaka went to Vijayanagara and found it completely unguarded, even all the way to the harem.

As king, Saluva Narashima tried to expand the empire, though he continually faced difficulties caused from rebelling chieftains. By 1491, he lost Udayagiri to Gajapati Kapilendra of Orissa while the Chiefs of Ummattur in the Mysore region, Saluvas of Hadavalli and Santharas of Karkala from coastal Karnataka region, Srirangapatna and Sambetas of Peranipadu in Cuddapah still remained threats to the empire.

Saluva Narashima's war with the Gajapatis over Udayagiri in 1489 proved disastrous when he was taken prisoner and released later after giving up the fort and surrounding areas to the Gajapatis of Orissa. However he was successful at conquering the western ports of Kannada

country of Mangalore, Bhatkal, Honnavar and Bakanur. This success enabled him to trade for swift horses with the Arabs. He took more efforts in the upkeep of his cavalry and army in general.

Saluva Narashima eventually died in 1491. However, at the time, his sons were too young to ascend to the throne. Because of this, the sons were left to the care of Narasa Nayaka, a loyal general and minister from the Tuluva family

7.6 Reconsolidation

At his death in 1491, following the siege of Udayagiri (and his own imprisonment there) by Orissa, Narasimha left his kingdom in the hands of his chief minister, Narasa Nayaka, whom he had appointed regent for his two young sons the previous year. The minister in effect ruled Vijayanagar from 1490 until his own death in 1503. Court intrigues led to the murder of the elder prince by one of Narasa's rivals and to the capture and virtual imprisonment of the younger prince (officially enthroned as Immadi Narasimha) by Narasa in 1492. The usurpation resulted in opposition from provincial governors and chiefs that lasted for the rest of Narasa's life. Early in his regency, however, he had the opportunity to take advantage of the beginning of the disintegration of the Bahmanī sultanate. He invaded the disputed Tungabhadra-Krishna Doab in 1492–93 at the invitation of the Bahmanī minister, Qāsim Barīd, who was trying to subdue the newly independent Yūsuf 'Ādil Khan of Bijapur. Narasa took the strategic forts of Raichur and Mudgal; and, although they were lost again in 1502, the growing disunity of the emerging Muslim polities would provide many similar opportunities in the future.

Narasa also campaigned in the south to restore effective control, which had not existed in many areas since the raid from Orissa in 1463–64. He compelled most of the chiefs and provincial governors to recognize his suzerainty in both Tamil country and Karnataka and nearly restored the old boundaries of the kingdom (some eastern districts were still held by Orissa). By 1503 Narasa had practically completed the process of reconsolidation with which Saluva Narasimha had charged him, although trade restrictions and other impositions by the Portuguese had significantly compromised Vijayanagar's prestige. He also had made virtually certain that his own line rather than that of his old master would continue to rule. It was during the reigns of his sons that Vijayanagar rose to new heights of political power and cultural eminence.

Narasa's eldest son and successor, best known as Vira Narasimha (reigned 1503–09), ended the sham of regency. After ordering the by-then grown Immadi Narasimha's murder in 1505, he ascended the throne and inaugurated the Tuluva dynasty, the third dynasty of Vijayanagar. The usurpation again provoked opposition, which the new king spent most of his reign attempting to quell. He was successful except in subduing the rebellious chiefs of Ummattur and Seringapatam in the south and in recovering Goa from the Portuguese, with whom, however, he was able to establish relations to obtain a supply of better horses. By this time the Bahmanī wars, in which the successor states had joined, had become a series of annual jihads, or holy wars, maintaining the Bahmanī's virtual control over the *doab* forts.

QUESTIONS:

1. Write About The greatness Of Saluva Dynasty

UNIT-IV**M.A HISTORY****SEMESTER III****PAPER II****HISTORY OF ANDHRAS (FROM 1070 TO 1650)****8.TULUVA DYNASTY**

AIM: TO MAKE THE STUDENTS KNOW ABOUT THE ORIGIN OF TULUVA DYNASTY AND ITS GREAT LEADERS LIKE SRI KRISHNA DEVA RAYA.

CONTENTS:**8.0 INTRODUCTION****8.1 Viranarasimha Raya****8.2 SRI KRISHNA DEVA RAYA:****8.2.1 Foreign affairs****8.2.2 Success in Deccan****8.2.3 War with Feudatories****8.2.4 War with Kalinga****8.2.5 Final conflict****8.2.6 Internal affairs****8.2.7 Art and literature****8.2.8 Kannada literature****8.2.9 Telugu literature****8.2.10 Amuktamalyada****8.2.11 Tamil literature****8.2.12 Sanskrit literature****8.2.13 Religion and culture****8.3 Achyuta Raya****8.4 Venkata I****8.5 Sadasiva Raya**

8.0 INTRODUCTION:

The Tuluva Dynasty is the third dynasty, that ruled Vijayanagar Empire. They were chiefs who feigned portions of coastal Karnataka. The Tuluva Dynasty was one of the decision-making lines of the Vijayanagara Empire of Southern India. The Vijayanagar empire accomplished its utmost splendor during this period with their most celebrated king was Krishna Deva Raya. Their reign comprised of five emperors from 1491 till 1570. They ruled approximately the whole of South India with Vijayanagar as their capital.

Tuluva Narasa Nayaka was the son of Tuluva Ishvara Nayaka, a Bunt chieftain, who also served the Vijayanagara Empire, he had risen to fame under Saluva Narasimha, as his commander. When Saluva Narasimha Deva Raya, ascended the throne, the entire Southern part of the empire, beyond the Kaveri delta, had either slipped out or was under the rule of the Gajapatis. With Narasimha Deva Raya, engaged in battles with the Gajapatis and rebellious chieftains closer home, it was Tuluva Narasa Nayaka, who took on the responsibility of capturing the Southern domains. In a long campaign in 1497, the local chieftains of the Kaveri Delta, the Chera rulers were all brought under control, Srirangapatna under rule of Hoysala ruler Heuna was captured and so was Gokarna on the West Coast. Again the attempt by Gajapati ruler Prataparudra to capture Vijayanagar was foiled effectively by Narasa Nayaka. When Thimma Bhupala was murdered by an Army commander during a period of civil strife, Saluva Narasimha's second son Narasimha Raya II, or Immadi Narasimha was crowned as emperor. The real power however was with Narasa Nayaka, who was the regent, as well as the Mahapradhana (Prime Minister) and the Senadhipati (Commander), which means he had the military and administrative powers right with him. He literally put Immadi Narasimha under house arrest at Penukonda, on pretext of his safety, while he held all the powers himself. This enabled him to get a complete grip on the Vijayanagara Empire, and would also lead to the founding of the Tuluva dynasty.

One of the significant events, during Tuluva Narasa Nayak's reign, was the war with Bijapur sultan Yusuf Adil Shah in the Tungabhadra Doab. One of Adil Shah's disgruntled rivals, Qassim Barid approached, Narasa Nayak for help in his war against the Bijapur sultan, and in turn promised him the vital forts of Raichur and Mudgal. It was part of the Vijayanagara rulers, to have tactical alliances with the Bahmani rulers, playing off one against another, and soon Narasa Nayaka, laid waste the Doab area, and captured the forts of Raichur, Mudgal. However Adil Shah, struck back around 1493 AD, marching with a huge army to recapture, Raichur and Mudgal. There was a fierce battle fought on the banks of the Tungabhadra river, between the Vijayanagar and Bijapur armies, while Narasa Nayaka, had the initial victory, Yusuf Adil Shah, managed to rally his troops, and struck back. A furious assault, led to defeat of the Vijayanagara forces, and once again Raichur, Mudgal passed back to Bahmani rulers. Tuluva Narasa Nayaka passed away sometime in 1503, but his two sons Veera Narasimha Raya, and a certain Sri Krishna Deva Raya, would take Vijayanagar to further glory.

8.1 Viranarasimha Raya

Viranarasimha Raya (1505-1509 CE) was crowned the king of Vijayanagar Empire following the death of Tuluva Narasa Nayaka. The adolescent Krishnadevaraya was the king's half brother. The demise of their competent father Tuluva Narasa Nayaka resulted in feudatories mounting in revolt ubiquitously. Primarily, Immadi Narasa Nayaka, the eldest son of Tuluva Narasa Nayaka became king and lasted the throne for two years prior to assassination. Viranarasimha Raya was coronated subsequently in 1505 and depleted years, combating revolt warlords. Yusuf Adil Khan of Bijapur tried to expand his sphere of authority to the south of the Tungabhadra.

The Vijayanagar regent was backed by Ramaraja of the Aravidu family and his son Thimma. With their aid, Adil Khan was overpowered and repressed. Adoni and Kurnool area became a part of Vijayanagar Empire. During this time, the chief of Ummattur was again in revolt and Viranarasimha Raya set out south to quell the rebellion, having placed Krishnadevaraya as the ruler in absence. Intensive efforts by Viranarasimha Raya to suppress the rebellion in Ummatur had mixed results. Portugal assisted king Raya's forces in this conflict, providing horses and weaponry, in exchange seeking control of the port of Bhatkal.

The death of their capable father Tuluva Narasa Nayaka resulted in feudatories rising in rebellion everywhere. In his writings, Nuniz noted that the whole world had risen in rebellion. At first, Immadi Narasa Nayaka, the eldest son of Tuluva Narasa Nayaka became king and lasted at the throne for two years before being assassinated. Vira Narasimha Raya was next crowned in 1505 and spent all his years fighting rebel warlords.

Yusuf Adil Khan of Bijapur tried to extend his domains south of the Tungabhadra. The Vijayanagar regent was supported by Aliya Rama Raya of the Aravidu family and his son Thimma. With their help, Adil Khan was defeated and pushed back. Adoni and Kurnool area became a part of Vijayanagar Empire. During this time, the chief of Ummattur was again in revolt and Vira Narasimha Raya set out south to quell the rebellion, having placed Krishna Deva Raya as the ruler in absence. Concerted efforts by Vira Narasimha Raya to quell the rebellion in Ummatur had mixed results. Portugal assisted king Raya's forces in this conflict, providing horses and artillery, in exchange seeking control of the port of Bhatkal.

In 1509 When on his death bed, legend has it that Vira Narasimha Raya requested his minister Saluva Thimma (Thimmarasa) to blind his younger brother Krishna Deva Raya so that his own eight-year-old son could become king of Vijayanagar. Thimmarasa however brought a pair of she-goat eyes to the king and informed him that he had Krishna Deva Raya killed. However there is no record to prove anything but a friendly relationship between the two half brothers and that the coronation of Krishna Deva Raya was a smooth one.

Legend has it that, when on his deathbed, Viranarasimha Raya appealed to his minister Saluva Thimma (Thimmarasa) to blind Krishnadevaraya so that his own eight year old son could become king of Vijayanagar. Thimmarasa however fetched a pair of she-goat eyes to the king and informed him that he had Krishnadevaraya killed.

8.2 SRI KRISHNA DEVA RAYA:

Krishnadevaraya was an emperor of the Vijayanagara Empire who reigned from 1509–1529. He is the third ruler of the Tuluva Dynasty. Presiding over the empire at its zenith, he is regarded as an icon by many Indians. Krishna Deva Raya earned the titles Kannada Rajya Rama Ramana (lit, "Lord of the Kannada empire"), Andhra Bhoja and Mooru Rayara Ganda (lit, "King of three Kings"). He became the dominant ruler of the peninsula of India by defeating the Sultans of Bijapur, Golconda, the Bahmani Sultanate and the Raja of Odisha. The great south Indian mathematician Nilakantha Somayaji also lived in the Empire of Krishnadevaraya. He was the most powerful of all the Hindu rulers of India. Indeed, when the Mughal Babur was taking stock of the potentates of north India, Krishnadevaraya was rated the most powerful and had the most extensive empire in the subcontinent.

Portuguese travellers Domingo Paes and Fernao Nuniz also visited the Vijayanagara Empire during his reign. Krishna Deva Raya benefited from the able prime minister Timmarusu, who was regarded by the emperor as a father figure and was responsible for his coronation. Krishna Deva Raya was the son of Tuluva Narasa Nayaka, an army commander under Saluva Narasimha Deva Raya, who later took control of the empire to prevent its disintegration and became the founder of the Tuluva Dynasty, the third Hindu Dynasty to rule Vijayanagara. The emperor's coronation took place on the birthday of Hindu God Krishna. He built a beautiful suburb near Vijayanagara called Nagalapura. The king was of medium height, had a cheerful disposition, and was reputed to be respectful to foreign visitors, ruthless in maintaining the law, and prone to fits of anger. He maintained himself to a high level of physical fitness through daily exercises. Travelogues indicate that the king was not only an able administrator, but also an excellent general, leading from the front in battle and even attending to the wounded. The Telugu poet Mukku Timmana nandi Thimmana appraised him as the destroyer of the Turks.

8.2.1 Foreign affairs

The rule of Krishna Deva Raya marks a period of much military success in Vijayanagara history. On occasion, the king was known to change battle plans abruptly and turn a losing battle into victory. The first decade of his rule was one of long sieges, bloody conquests and victories. His main enemies were the Bahamani Sultans (who, though divided into five small kingdoms, remained a constant threat), the Gajapatis of Odisha, who had been involved in constant conflict since the rule of Saluva Narasimha Deva Raya and the Portuguese, a rising maritime power which controlled much of the sea trade. The feudal chiefs of Ummattur, Reddys of Kondavidu and Velamas of Bhuvanagiri who rebelled against Vijayanagar rule were conquered and subdued.

8.2.2 Success in Deccan

The annual affair of the raid and plunder of Vijayanagar towns and villages by the Deccan sultans came to an end during the Raya's rule. In 1509 Krishnadevaraya's armies clashed with the Sultan of Bijapur at Diwani and the Sultan Mahmud was severely injured and defeated. Yusuf Adil Khan was killed and the Raichur Doab was annexed. Taking advantage of the victory and the disunity of the Bahamani Sultans, the Raya invaded Bidar, Gulbarga and Bijapur and earned the title "establisher of the Yavana kingdom" when he released Sultan Mahmud and made him de facto ruler. The Sultan of Golconda Sultan Quli Qutb Shah was defeated by Timmarusu who was the prime minister of Sri Krishnadevaraya.

8.2.3 War with Feudatories

He subdued local rulers of and Velamas of Bhuvanagiri who were the feudatory of Gajapati kings of Odisha, and seized lands up to the Krishna river. Ganga Raja, the Ummatur chief, fought Krishna Deva Raya on the banks of the Kaveri and was defeated. The chief later drowned in the Kaveri in 1512. The region was made a part of the Srirangapatna province. In 1516-1517, he pushed beyond the Godavari river.

8.2.4 War with Kalinga

The Surya Vamsi Gajapatis of Odisha ruled a vast land comprising Andhra region, most of Telengana region, the whole of Odisha, parts of present West Bengal, Jharkhand and Chhattisgarh. Krishna Deva Raya's success at Ummatur provided the necessary impetus to carry his campaign into the Telangana region which was in control of Gajapati Prathapa Rudra Dev. The Vijayanagar army laid siege to the Udayagiri fort in 1512. The campaign lasted for a year before the Gajapati army disintegrated due to starvation. Krishna Deva Raya offered prayers at Tirupati thereafter along with his wives Tirumala Devi and Chinnama Devi. The Gajapati army was then met at Kondaviduraju where the armies of Vijayanagara, after establishing a siege for a few months and heavy with initial defeats began to retreat, until Timmarusu upon discovering a secret entrance to the unguarded eastern gate of the fort launched a night attack culminating with the capture of the fort and the imprisonment of the greatest swordsman of his time, Prince Virabhadra, the son of Gajapati Emperor of Kalinga-Utkal, Gajapati Prataprudra Deva. Saluva Timmarasa took over as governor of Kondavidu thereafter. The Vijayanagar army then accosted the Gajapati army at Kondapalli area and laid another siege. Krishnadevaraya then planned for an invasion of mainland Kalinga-Utkal but the Gajapati Emperor, Prataparudra, privy of this plan had built up a strategy to rout the Vijayanagara army and along with it its king, Krishnadevaraya. The confrontation was to happen at the fort of Kalinganagar. But the wily Timmarusu secured the information by bribing a Telugu deserter, formerly under the service of the mighty Prataprudra deva. Prataprudra was driven to Cuttack, the capital of the Gajapati empire and eventually surrendered to Vijaynagar, giving his daughter Princess Annapurna Devi in marriage to Sri Krishna Deva Raya. As per treaty Krishna river became boundary of Vijaynagar and Odisha Kingdom. Thereafter peace between the two strongest Hindu empires in India ensured a period of harmony and the safety of Sanatana dharma in India.

Krishna Deva Raya established friendly relations with the Portuguese, who set up the Portuguese Dominion of India in Goa in 1510. The Emperor obtained guns and Arabian horses from the Portuguese merchants. He also utilized Portuguese expertise in improving water supply to Vijayanagara City.

8.2.5 Final conflict

Kannada inscription dated 1524 A.D., of Krishnadeva Raya at the Anathasayana temple in Anathasayanagudi near Hampi. The temple was built in memory of his deceased son

The complicated alliances of the empire and the five Deccan sultanates meant that he was continually at war, in one of these campaigns, he defeated Golconda and captured its commander Madurul-Mulk, crushed Bijapur and its Sultan Ismail Adil Shah and restored Bahmani sultanate to Muhammad Shah.

The highlight of his conquests occurred on 19 May 1520 where he secured the fortress of Raichur from Ismail Adil Shah of Bijapur after a difficult siege during which 16,000 Vijayanagar soldiers were killed. The exploits of the chief military commander, Pemmasani Ramalinga Nayudu, during the battle of Raichur were suitably rewarded by the grateful emperor. During the campaign against Raichur, it is said that 703,000 foot soldiers, 32,600 cavalry and 551 elephants were used (See The battle of Raichur). Finally, in his last battle, he razed to the ground the fortress of Gulburga, the early capital of the Bahmani sultanate. His empire extended over the whole of South India.

In 1524 he made his son Tirumala Raya the Yuvaraja though the crown prince did not survive for long. He was poisoned to death. Suspecting the involvement of Timmarusu, Krishna Deva Raya had his trusted commander and adviser blinded. At the same time, Krishnadevaraya was preparing for an attack on Belgaum that was in the Adil Shah's possession; Krishnadevaraya took seriously ill. He died soon after in 1529. Before his death, he nominated his brother, Achyuta Deva Raya as his successor. The rule of Krishnadevaraya was a glorious chapter in the history of Vijayanagara Empire. Even the ruins at Hampi tell the glorious tale of that mighty empire.

8.2.6 Internal affairs

During his reign he kept a strict control over his ministers who were severely punished for any misdeeds. He abolished some of the obnoxious taxes such as the marriage fee. To increase the revenue he brought new lands under cultivation by ordering deforestation of some areas. A large-scale work to obtain water for irrigation around Vijayanagar was also undertaken by him. He was tolerant of all religions and showed respect towards Islam and Christianity. Foreign travelers such as Paes, Nunez and Barbosa who visited Vijayanagar speak highly of the efficiency of administration and prosperity of the people during his reign. In spite of his preoccupations with the defense and reorganization of the territories conquered by him, he founded a new town called Nagalapur. Paes summarises the king's attitude to matters of law and order by the sentence, "The king maintains the law by killing." Offences against property (designed to maintain stability) and for murder ranged from cutting of a foot and hand for theft and beheading for murder (except for those occurring as a result of duel). Paes could not estimate the size of Vijaynagar as his view was obscured by the hills but estimated the city to be at least as large as Rome. Furthermore, he considered Vijaynagar to be "the best provided city in the world" with a population of not less than a half a million. The empire was divided into a number of provinces often under members of the royal family and into further subdivisions. The administrative languages of the Empire were Kannada and Telugu—the latter was also the Court language. Telugu was a popular literary medium, reaching its peak under the patronage of Krishnadevaraya.

Sewer remarks that Krishna Deva Raya was not only a monarch *de jure*, but he was also a *de facto* sovereign with extensive powers and strong personal influence. With the active cooperation of Prime Minister Timmarusu he administered the Kingdom well, maintained peace in the land and increased the prosperity of the people

The administration of the empire was carried on along the lines indicated in his *Amuktamalyada*. He was of the opinion that the King should always rule with an eye towards Dharma. His concern

for the welfare of the people is amply proved by his extensive annual tours all over the empire, during which he studied everything personally and tried to redress the grievances of the people and to punish the evil doers. With regard to the promotion of the economic progress of his people, Krishnadevaraya says: "The extent of the kingdom is the means for the acquisition of wealth. Therefore even if the land is limited in extent, excavate tanks and canals and increase the prosperity of the poor by leasing him the land for low ari and koru, so that you may obtain wealth as well as religious merit."

¹⁸ The Portuguese Chronicler Domingo Paes praises Krishna Deva Raya as, "the most feared and perfect King... a great ruler and a man of much justice". Though a follower of Vaishnavism he showed respect to all sects, and petty religious prejudices never influenced him, either in granting gifts or in his choice of companions and officers. According to Barbosa, "The King allows such freedom that every man may come and go, live according to his own creed, without suffering any annoyance".

8.2.7 Art and literature

⁹ The rule of Krishna Deva Raya was an age of prolific literature in many languages, although it is also known as a golden age of Telugu literature. Many Telugu, Sanskrit, Kannada and Tamil poets enjoyed the patronage of the emperor. Emperor Krishna va Raya was fluent in many languages. There remains a debate whether he was a Telugu, Kannadiga or Tuluva by lineage.

The poet Muku Timmana praised him as a great general and stated: "O Krishnaraya, you Man-Lion. You destroyed the Turks from far away with just your great name's power. Oh Lord of the elephant king, just from seeing you the multitude of elephants ran away in horror.

8.2.8 Kannada literature

He patronised Kannada poets Mallanarya who wrote Veera-saivamruta, Bhava-chinta-ratna and Satyendra Chola-kathe, Chatu Vittal-anatha who wrote Bhaga-vatha, Timmanna Kavi who wrote a eulogy of his king in Krishna Raya Bharata. Vyasatirtha, the great saint from Mysore belonging to the Madhwa order of Udupi was his Rajaguru. Krishna Deva Rayana Dinachari in Kannada is a recently discovered work. The record highlights the contemporary society during Krishna Deva Raya's time in his personal diary. However it is not yet clear if the record was written by the king himself.

8.2.9 Telugu literature

Government of India issued a stamp to commemorate Srikrishnadevaraya Krishna Deva Raya's reign is considered the golden age of Telugu literature. Eight poets known as Astadiggajalu (eight elephants in the eight cardinal points such as North, South etc.) were part of his court (known as Bhuvana-vijayamu). According to the Vaishnavite religion there are eight elephants in eight corners in space and hold the earth in its place. Similarly these eight poets were the eight pillars of his literary assembly. Who constituted Ashtadiggajas is not certain. But, it is popularly believed to include these : Allasani Peddana, Nandi Thimmana, Madayyagari Mallana, Dhurjati, Ayyala-raju Rama-Bhadrudu, Pingali Surana, Ramaraja Bhushanudu and Tenali Rama Krishna.

Among these eight poets Allasani Peddana is considered to be the greatest and is given the title of Andhra Kavita Pitamaha (the father of Telugu poetry). Manu-charitramu which was patronised to Sri Krishna Devaraya is his popular prabhanda work. Nandi Timmana wrote Paari-jaata-apaharan-amu. Madayya-gari Mallana wrote Raja-sekhara Charitramu. Dhurjati wrote Kalahasti

Mahatmyamu and Ayyal-rajū Rama-bhadrudu wrote Rama-abhyudaya-mu. Pingali Surana wrote the still remarkable Raghava-pandaveeyamu, a dual work with double meaning built into the text, describing both the Ramayana and the Mahabharata. Bhattumurti alias Rama-rajā-bhushanudu wrote Kavyalankara-sangrahamu, Vasu-charitramu, and Harischandra-nalopakhyanamu. Among these works the last one is a dual work which tells simultaneously the story of King Harishchandra and Nala and Damayanti. Tenali Ramakrishna first wrote Udbhataradhya Charitramu, a Shaivite work and later wrote Vaishnava devotional texts Pandu-ranga Mahatmyamu, and Ghatikachala Mahatmyamu. The period of the Empire is known as "Prabandha Period," because of the quality of the prabandha literature produced during this time. Tenali Ramakrishna remains one of the most popular folk figures in India today, a quick-witted courtier ready even to outwit the all-powerful emperor. Among Dhurjati's works, a set of poems rather a collection of 100 poems called the "srikalahastheeshwara satakamu" (satakamu means set of 100 poems) is the most famous.

8.2.10 Amuktamalyada

Once the Vijayanagara emperor Sri Krishnadevaraya was travelling via Vijayawada during his Kalinga campaign (c. 1516). He had conquered Vijayawada, kondapalli fort and the surrounding areas. He came to know about the holy temple of Sri Andhra Vishnu and visited Srikakulam village for a few days. Within Amuktamalyada itself it was mentioned that on a Harivasara, Sri Krishnadevaraya had the Darsana of Sri Andhra Maha Vishnu. Harivasara is the time between the last 4 muhurtas of Ekadasi and the first 4 muhurtas of Dwadasi, i.e., 6 hours and 24 minutes. This incident of visiting the temple must be between Ahobilam Śaasanam (dated December 1515) and Simhāchalam Śaasanam (dated 30 March 1515). Maybe January 1516, he might have visited the temple on the Dvadasi day. Beyond this no other valid references are available for exact date of visit.

Content

Sri Krishna Deva Raya's Amuktamalyada beautifully describes the pangs of separation (viraha) suffered by Sri Andal (incarnation of Mother Goddess Sri Mahalakshmi venerated as Sri Bhoomi Devi, the Goddess of Earth and the divine consort of Almighty Sriman Narayana) Andal (one of the twelve bhakti-era alvars) for her lover Lord Vishnu. As elsewhere in Indian poetry - see Sringara - the sensual pleasure of union extends beyond the physical level and becomes a path to, and a metaphor for, spirituality and ultimate union with the divine.

One of the main characters is Periyalvar, the father of Andal. Lord Vishnu in the form of Sri Mannaru Swami of Sri Villiputtur commands Periyalwar to teach a king of the Pandya dynasty the path of knowledge to moksha. Amuktamalyada is also known by the name Vishnu-chitteeyam, a reference to Vishnu-chittudu, the Telugu name of Vishnuchittar aka Periyalwar. Several other short stories are included in Amuktamalyada in the course of the main story of Godadevi, including the story of a brahma-rakshasa and an untouchable devotee (Maladasari Katha). The Sanskrit name Amuktamalyada means the one who gives a garland that has been put on and taken off. Krishna Deva Raya was also well-versed in Sanskrit, Tamil and Kannada. Jambavati Kalyanam is his Sanskrit work.

8.2.11 Tamil literature

Tamil inscription of Krishnadevaraya, Severappoondi

Krishna Deva Raya patronised the Tamil poet Haridasa and Tamil literature soon began to flourish as the years passed by.

8.2.12 Sanskrit literature

In Sanskrit, Vyasa-tirtha wrote Bhedo-jivana, Tat-parya-chandrika, Nyaya-mrita (a work directed against Advaita philosophy) and Tarka-tandava. Krishna Deva Raya himself an accomplished scholar wrote Madalasa Charita, Satyavada Parinaya and Rasamanjari and Jambavati Kalyana.

8.2.13 Religion and culture

Tirumala Temple and Vaikuntam Queue Complex (semicircular building in the foreground) as seen from Srivari Padalu on Narayanagiri hill. Krishna Deva Raya respected all sects of Hinduism and lavished on the Tirumala Venkateswara Temple numerous objects of priceless value, ranging from diamond studded crowns to golden swords. Additionally, he is known to have commissioned the making of statues of himself and his two wives at the temple complex. These statues are still visible at the temple at the exit. He also contributed in building parts of Srisailem temple complex.

Krishna Deva Raya was formally initiated into the Vaishnava Sampradaya by Vyasa-tirtha. He patronised poets and scholars in Kannada, Telugu, Tamil and Sanskrit. Sri Vyasa-tirtha was his Kula-Guru.

8.3 Achyuta Raya

Achyuta Raya (1529-1542 CE) was a ruler of a Vijayanagara Empire of South India. He was the younger brother of Krishna Deva Raya, whom he succeeded in 1529. He patronised Kannada poet Chatu Vittalanatha and the great singer Purandaradasa (Father of Carnatic music) and the Sanskrit scholar Rajanatha Dindima II. Upon his death, the succession was disputed. His nephew, Sadashiva, finally became king while yet a child, under the regency of Aliya Rama Raya, a son-in-law of Krishnadevaraya. Achutha devaraya crowned Garikepati Viswanatha Naidu of Baliya caste as the king of Madurai and thus Viswanatha Naidu became the founder of Madura dynasty.

Achyuthadevaraya not only crowned Alluri Sevappa Naidu of Baliya caste as the king of Thanjavur but also gave his sister-in-law Murthimamba (His wife Thirumalamba's own sister) in marriage to Sevappa naidu who became the founder of Thanjavur dynasty. The time when Achyuta Raya became the king was by no means a favorable one. The peace and prosperity of the halcyon days under Krishnadevaraya were coming to an end. Feudatories and enemies were waiting for an opportunity to bring down the empire. In addition, Achyuta Raya had to contend with the powerful Aliya Rama Raya, who was competing for the throne.

While the works of Nuniz speak very lowly of Achyuta Raya as being a king given to vices and cruelty, there is enough evidence to prove that the king was indeed noteworthy in his own right and fought hard to keep the prosperity of the kingdom alive. He had been handpicked by Krishnadevaraya himself as an able successor. Ismail Adil Shah of Bijapur invaded and captured the Raichur doab. However the Gajapati's of Orissa and Quli Qutub Shah of Golconda were defeated and pushed back. Now Achyuta Raya along with his general Salakaraju Tirumala went on a southern campaign to bring the chiefs of Travancore and Ummatur under control.

This they did successfully. Then they invaded the doab north of Tungabhadra and recaptured the forts of Raichur and Mudgal. The two Sanskrit works Achyutabhyudayam and Varadambikaparinayam describe the kings life and rule in detail.

Throughout his rule, Achyuta Raya had to contend with the manipulations of Rama Raya who in his powerful capacity had replaced many of the faithful servants of the Kingdom in high ranking positions with men of his own favour. On more than one occasion the Bahamani Sultans were brought in to play the role of mediator between the king and Aliya Rama Raya in the game of power sharing. This would further weaken the kingdom. In 1542 Aliya Rama Raya imprisoned Achyuta Raya in a coup and made Sadasiva Raya the new regent. Aliya Rama Raya became the de-facto king and let very little governance in the hands of Sadasiva Raya.

The Tiruvengalanatha Temple was built at Vijayanagara during his reign. It has become popularly known by his name as Achyutaraya Temple, rather than by the name of the deity Lord Venkateshwara to whom the temple was dedicated.

8.4 Venkata I

Venkata I (Venkata Raya or Venkatadri Raya) (1542 CE) was a ruler of a Vijayanagara Empire of South India. He was the younger son of Achyuta Deva Raya, whom he succeeded in 1542.

Achyuta Deva Raya was succeeded by his son Venkata I and his maternal uncle Salakaraju Chinna Tirumala (Salakaraju Chinna Timmalayyadēva) became regent. The latter, Salakaraju killed all the claimants to the throne including Venkata I and assumed full royal powers. Only Sadasiva Raya, son of Ranga Raya who had hid himself in the fort of Gutti escaped.

As soon as Salakaraju heard about the plans of Aliya Rama Raya and his brothers (Tirumala Deva Raya and Venkatadri Raya) to dethrone him, he invited Ibrahim Adil Shah I and placed him on the throne of Vijayanagar for seven days. This was too much for the nobles of Vijayanagar to tolerate.

But they acted cleverly, offered full support to Salakaraju and requested him to send away Ibrahim Adil Shah which he did after paying him a suitable compensation.

In 1543, Rama Raya and his supporters now marched into Vijayanagar, killed Salakaraju and placed Sadasiva Raya on the throne.

8.5 Sadasiva Raya

Sadasiva Rao was now the undisputed ruler of the Vijayanagar Empire. All the nobles and the imperial officers in the far flung corners of this vast kingdom recognized him as their king. However, he was only a titular head, the real power rested with Rama Raya and his two brothers Tirumala and Venkatadri.

He owed to them his life and crown. He had neither the training nor the actual experience to assume the leadership. The three brothers-The Triumvirate-had acquired a long experience of administration and were also highly connected. They traced their descent to the great Aravidu

warrior Somadevaraya who had fought against Muhammad-bin-Tughluq when he invaded Deccan.

Aravili Bukka, a general of the famous emperor Saluva Narasimha, was a great grandson of Somadevaraya. Many of their relations held important positions during the reigns of the Tuluva Kings.

Moreover, Rama Raya and Tirumala were both the sons-in-law of the great king Krishna Raya and had saved the empire from the traitors, the Salakaraju brothers who had not hesitated to invite the sworn enemy of the Vijayanagar, the Adil Shahis to occupy the country.

The new rulers of Vijayanagar faced many difficulties. It is a tribute to the statesmanship and prowess of Rama Raya that he was able to reassert the authority of Vijayanagar over Travancore, and suppress the supporters of the usurper Salakaraju.

However, it was an uphill task to deal with the neighbouring Muslim rulers. In fact, Ibrahim Adil Shah, knowing fully well the uncertain conditions in Vijayanagar, had already despatched an army under Asad Khan to capture Adoni.

The Vijayanagar forces under Venkatadri repulsed the invaders at first but later had to seek peace due to a surprise attack by Asad. Burhan Nizam Shah of Ahmadnagar and Ibrahim joined hands and captured some territory of Vijayanagar. Rama Raya now resorted to diplomacy and won over Burhan Shah to his side.

In several successive battles he inflicted crushing defeats on Ibrahim and recovered Raichur and Mudkal. Burhan Nizam Shah occupied Kalyani and Sholapur. He also entered into a treaty with the Portuguese by which the supply of horses to Ibrahim was stopped. But later on he did not hesitate to send an army to foil the attempt of the fanatic Affonso de Sousa who tried to plunder the temples at Kandu and converted Hindus to Christianity.

Thus through diplomacy he was able to weaken his foes. Burhan's death in 1553 led to a combination of his successor Husain Nizam Shah I and Ibrahim Qutb Shah of Golkonda who attacked Adil Shah's territory Bijapur in 1555. Rama Raya rushed to the help of his ally and drove out invaders.

Flushed with his success, Rama Raya arranged a meeting of all the four kings who signed a treaty of friendship. In case of aggression from any one of them, the others were to join together and punish him. But this did not improve matters. The hostility between the sultans of Ahmadnagar and Bijapur continued.

After the death of Ibrahim Adil Shah in 1557, his son Ali took shelter with Rama Raya to save himself from the aggressive designs of Husain Nizam Shah. Rama Raya helped him actively in all the wars against Husain who had to submit to him.

The ruler of Golkonda had also to come to terms with Vijayanagar rulers. Rama Raya was thus the Bismarck of South India who held all the leading rulers of the region under his strings.

QUESTIONS:

1. Briefly explain about the greatness of Sri Krishna Deva Raya.
2. write a note on Achyuta Raya.
3. Write a note on Sadasiva Raya.

UNIT-IV

M.A HISTORY SEMESTER III PAPER II

HISTORY OF ANDHRAS (FROM 1070 TO 1650)

9. BATTLE OF RAKSHASI TANGADI AND THE DOWNFALL OF VIJAYANAGARA EMPIRE

AIM: TO MAKE THE STUDENTS KNOW ABOUT HOW THE BATTLE OF RAKSHASI TANGADI LED TO THE DOWNFALL OF VIJAYANAGARA EMPIRE.

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9.0 INTRODUCTION

9.1 Career of Aliya Rama Raya

9.2 Sultanate Affairs during Aliya Rama Raya

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9.4 Assesment of the battle's outcome

9.0 INTRODUCTION:

Aliya Rama Raya, also known as Rama Raya was the founder of the Aravidu Dynasty who ruled the Vijayanagar Empire from 1543 till 1565 CE. Rama Amatya, who was a reputed Sanskrit scholar was patronised by Rama Raya.

9.1 Career of Aliya Rama Raya

Tirumala Deva Raya and Aliya Rama Raya were sons-in-law of Krishna Deva Raya, the legendary emperor of Vijayanagar. As per the Kannada language, the term 'Aliya' implies nephew and son-in-law. Aliya Rama Raya and his younger brother Tirumala Deva Raya gained significant power during the regime of the ruler Krishna Deva Raya. Aliya Rama Raya was said to be an intelligent army general and a shrewd diplomat who had pioneered several successful campaigns while Krishna Deva Raya was the king of Vijayanagar empire. Following the death of

Krishna Deva Raya, Aliya Rama Raya started exercising his influence and power over the internal matters of the kingdom of Vijayanagar. Achyuta Deva Raya, who was the younger brother of Krishna Deva Raya, became the new ruler in the year 1529, after the demise of Krishna Deva Raya. However, Achyuta Raya died in the year 1542, after which the throne passed into the hands of Sadasiva Raya, his nephew.

Sadasiva was just a minor at that time and therefore Aliya Rama Raya declared himself as the royal regent to Sadasiva Raya. Aliya Rama Raya imprisoned Sadasiva Raya immediately after he attained maturity and was about to ascend the throne as a capable ruler of Vijayanagar empire. After Sadasiva was taken captive, Aliya Raya called himself the new virtual ruler and eliminated several faithful servants of Vijayanagar, replacing them with servants who displayed their utmost loyalty to him. The Gilani brothers were then appointed to his services, who had previously served Sultan Adil Shah as his commanders. This, however, would prove to be a costly mistake which would lead to the Battle of Talikotalater.

7 9.2 Sultanate Affairs during Aliya Rama Raya

While Aliya Rama Raya was ruling Vijayanagar as a regent, the Deccan Sultanates were always engaged in internal conflicts and asked Aliya Raya to be their mediator and resolve their issues. This encouraged Aliya Rama Raya to proceed to the northern parts of Krishna River and seek his territorial expansion, gaining advantage of the disputes amongst the Deccan Sultanates. He had also suppressed the rebellion which was led by the chieftains of Chandragiri and Travancore. Historical accounts have also stated that Qutb Shah of Golconda and the Nizam of Ahmednagar had requested Aliya Rama Raya to support them in their battle against Bijapur. Rama Raya then enabled the Nizam and Qutb Shah to regain the region of Raichur Doab for his benefactors.

During 1549, when Barid Shah of Bidar and Adil Shah of Bijapur attacked the Nizam of Ahmednagar, Aliya Raya had participated in the war by supporting the Nizam of Ahmednagar and restored the fort of Kalyana. Again, when the Sultan of Bijapur had invaded Ahmednagar in the year 1557, Aliya Rama Raya had made Barid Shah of Bidar as well as Ali Adil Shah of Bijapur as his allies. Qutb Shah of Golconda and Nizam Shah of Ahmednagar were defeated by the armies of the three kingdoms. This particular policy of Aliya Rama Raya of constantly altering his sides and changing his allies in order to meet his own objectives motivated the Deccan Sultanates to create their own alliance. Inter marriages between the Muslim rulers were encouraged to resolve the disputes amongst the several Muslim Sultans. Therefore, all the rulers of the Deccan Sultanate unified against Aliya Rama Raya which resulted in the Battle of Talikota.

9.3 Battle of Talikota

The Battle of Talikota (26 January 1565), a watershed battle fought between the Vijayanagara Empire and the Deccan sultanates, resulted in a defeat of Vijayanagara, and ended in greatly

weakening one of the greatest Indian Empires originating from the South before the Marathas. Talikota is situated in northern Karnataka, about 80 km to the southeast from the city of Bijapur.

The throne of the Vijayanagara Empire had passed from Achyuta Raya, upon his death, to Rama Raya. The Sultanates were in constant fear of a much bigger Vijayanagara Empire united against it, which was seen as the common enemy. The excessive pride of Vijayanagara in its strength and internal conflicts also added to the cause of the battle.

By 29 December 1564 the first battles broke out. Qutb Shah and Nizam Shah, who were friends, decided to go on their own first and led their divisions to clash with Tirumala Deva Raya's division. The Hindu army inflicted defeat on the Muslims and the Sultans fled in disarray losing thousands of men in the encounter. The Sultans were shaken by this encounter and asked Adil Shah to forget previous arguments and stand by them for the intended Hindu counter-attack. The Sultans met secretly and decided that the only way to succeed was to resort to stratagem. Nizam Shah and Qutb Shah decided to parley with the Raya who was now planning a large counter-thrust into the Muslim flanks. At the same time Adil Shah sent a false message to the Hindu commander that he wished to remain neutral. As a result of these parleys Ramaraya delayed his counter-thrust giving a small but critical time window for the Muslims to regroup. Sultan Imad Shah of Berar made the first thrust by attacking Tirumala Deva Raya's division guarding the Krishna ford. Tirumala fell upon him with his full force and in a short but intense encounter destroyed the Sultan's army and sent him fleeing for life. However, the sultans Nizam Shah, Qutb Shah, Barid Shah on one side and Adil Shah on the other used this distraction to cross the Krishna and attack the main Hindu divisions.

Rama Raya, though surprised, rapidly responded. Despite being in his 70s he decided to personally lead the Hindu armies and took to the field in the center. He was faced by Nizam Shah's division. Ramaraya's first brother Tirumala hurriedly returned to form the left wing of the Hindu army that was countered by Adil Shah and traitorous Hindus under the Maharatta chief Raja Ghorpade. His second brother Venkatadri formed the Hindu right wing that was opposed by Qutb Shah and Barid Shah, strengthened by Nizam Shah's auxiliaries as the battle progressed.

On 23 Jan 1565, the armies clashed on the plains near the villages of Rakshasi and Tangadi. Several reports claimed that over a million men were involved. Venkatadri struck early and within the first two hours the Hindu right wing's heavy guns fired constantly on the ranks of Barid Shah. As the ranks were softened the Hindu infantry under Venkatadri ploughed through the divisions of Barid Shah annihilating them. The assault was so vigorous that it looked like a Hindu victory was imminent. Qutb Shah was also in retreat, when Nizam Shah sent his forces to shore up the ranks of the Sultans. Nizam Shah himself was then pressed hard by the heavy cannonade from Rama Raya's division and was facing a Hindu infantry thrust with Ramaraya at the helm. At this point the Sultans signaled to the Moslem officers in the Vijayanagaran army to launch a subversive attack. Suddenly Ramaraya found his rear surprised by the two Moslem divisions in his ranks turning against him. About 140,000 Moslem troops had opened a vigorous rear attack on the Hindus and captured several artillery positions. Several cannon shells landed near Ramaraya's elephant and he fell from it as his mount was struck by a cannon shard. Ramaraya tried to recover but Nizam Shah made a dash to seize him.

The battle seems to have been decided by the Deccan sultanate's artillery and the capture and execution of the ruling Hindu minister Rama Raya Venkatadri was also killed as the Qutb Shah, Nizam and Barid put all their forces together and launched a concerted punch. Tirumala tried to stiffen the center but at that point the whole division of Adil Shah that was waiting all the while made the final assault on the rear of Tirumala Deva Raya's division. The Vijayanagar artillery had by then been exhausted and was blasted by the Adil Shah's artillery and the Hindus faced a rout.

Tirumala Deva Raya, seeing the rout, fled to Vijayanagara and taking up the treasury on 1500 elephants fled south towards Penukonda. The looting of Hindu Vijayanagara by the victorious army of the Muslim sultanates is supposed to have gone on for six months, after which the sultans set fire to the city. The heat from the burning of the city is supposed to have been so intense that it left cracks in the granite hills on its periphery.

9.4 Assessment of the battle's outcome

Historians have debated the cause of the defeat. Apart from epigraphal analysis, historians also have at their disposal writings of European travelers to the kingdom around the time of the war.

The betrayal by two Muslim commanders (Gilani Brothers) of Vijayanagara Army at a key point in the battle was the chief cause of the defeat. The Vijayanagara armies had fewer cavalry on horseback and depended on commanders riding war elephants, making them slower on the battlefield. The Sultanate armies had many more swift Persian horses used by key sections of the army and commanders. This gave them an advantage. The three main commanders of the Vijayanagara army, including Aliya Rama Raya, were aging compared to the younger commanders of the Sultanate armies.

While the Vijayanagara infantry depended on bows made of bamboo, the Sultanate armies used crossbows made of metal which were much more effective in accuracy and distance. Also, the Vijayanagara army used 7 feet (2.1 m) long spears and javelins while the Sultanate armies used 15 feet (4.6 m) long spears while riding horseback. This gave them an advantage.

Aliya Rama Raya's policy, of placing his family members at key public posts, led to civil unrest. The Vijayanagara armies had pillaged their neighboring empires and had formed alliances with imperial forces, also sowing dissension. The Sultanates' armies had a much better prepared artillery division manned by mercenary gunners from Turkestan. At that time they were considered the best at artillery warfare, while the Vijayanagara forces depended on European mercenaries who were not as well trained.

Despite all these disadvantages, the greatest factor was the betrayal of the Vijayanagara Army by two Muslim commanders (Gilani Brothers). At the critical point of the war, Muslim officers in the Vijayanagara army launched a subversive attack. Suddenly Rama Raya found himself surprised when the two Muslim divisions in his ranks turned against him. The Muslim troops of the Vijayanagara army had opened a vigorous rear attack on the Hindus and captured several artillery positions. Several cannon shells landed near Rama Raya's elephant and he fell from it as his mount was struck by a cannon shard. Rama Raya tried to recover, but Nizam Shah made a dash to seize him.

During the battle Tirumala was standing before Adil shah, Venkatadri before Qutb shah, and Rama Raya was facing Nizam shah. Rama Raya had ordered his soldiers to capture Qutb shah and Adil shah and behead Nizam shah. First honors were enjoyed by Hindu forces.

At one point of time Nizam shah and Qutb shah thought of running away from the battle field as Tirumala and Venkatadri had given such a mortal blow to both of them. Suddenly there was confusion in the ranks of the Hindu troops. They were dumb-struck that they were being attacked from behind. That was the deciding moment of the war. Two Muslim soldiers, the Gilani brothers, had betrayed the Hindu troops. They had been expelled from Adil shah's army for betraying him but were offered a higher status in Rama Raya's army.

A day before the war, they were secretly invited by the Muslim troops and were instigated to betray the Hindus. The same thing happened. No one knew what was going on, an intelligence failure on the part of Rama Raya. Cannons fired continuously from the front end, leaving thousands of Hindus dead, and at that point an elephant belonging to Ahmadnagar pushed Rama Raya out of his litter. He was taken prisoner and was produced before Adil shah. Rama Raya was soon beheaded and his head was exhibited to the troops. Seeing that their king was dead, and in utter confusion, the Hindu troops turned their backs to the battlefield and ran away.

There was no one to lead the troops, though the army consisted of lakhs of soldiers. They had traveled almost 160 km from the capital city. The Muslim soldiers chased Hindu troops and butchered them on their way. More than one lakh soldiers were killed that day. The people at the capital city received the news that Rama Raya was killed and that the army had lost the war. But they would not believe the news because they had never seen such a scenario nor heard the news of Vijayanagar being defeated in war for the past 200 years. The troops entered the city along with Tirumala and Venkatadri, having been defeated. Tirumala and Venkatadri slipped into the palace and took whatever they could before the Muslims came and killed them too. They fled along with their family members. Those who remained loyal to the throne followed them. The others, who didn't want to leave their motherland, stayed there, waiting for the Muslims to enter the city and kill them. There was another pitched battle at that juncture, but in vain.

The Muslim troops waited and rested outside the capital for three days. During those three days there was the scenario of theft and robbery in the city. After three days, Muslim troops entered the city. There was no one to stop them. They looted, plundered and destroyed the city. Men, women and children were killed. Shops, temples and houses were burnt and the Hindu idols were destroyed. This destructive episode continued for six months. Robert Sewell, in his book *The Forgotten Empire*, concludes thus - "With fire and sword, with crowbars and axes, they carried on day after day their work of destruction. Never perhaps in the history of the world has such havoc been wrought, and wrought so suddenly, on so splendid a city; teeming with a wealthy and industrious population in the full plenitude of prosperity one day, and on the next seized, pillaged, and reduced to ruins, amid scenes of savage massacre and horrors begging description."

1 A victorious army along with dwellers then fell upon the city. Using axes, crowbars, fire and sword the victorious armies went about the task of destroying the city of Vijayanagara which

never recovered from the onslaught. The highly diminished Vijayanagara empire now tried to stage an unsuccessful resurgence with its capital at Penukonda. Tirumala however could not lay claim over Vijayanagara as locals instead supporting the younger brother of Aliya Rama Raya, also called Tirumala, the regent. It was another six years before Tirumala could claim regency over the former capital of Vijayanagara. During this time, anarchy had spread. Aliya Rama Raya's habit of nominating family relatives to key positions of the former kingdom instead of loyal officers became a reason for family feuds and rebellion.

The *Polygar (Palyagar)* system (localchieftains) which had been so successful earlier was also a reason for break away factions. The Nayaks of Tamil speaking regions; Gingee, Madurai Nayaks and Tanjore Nayaks were flexing their freedom and in fact Tirumala Deva Raya had to tacitly accept the independence of these Nayakas in order to keep their friendship in an hour of impending invasions from Bijapur. Later, the Vijayanagara empire shifted capitals to Chandragiri and eventually to Vellore during which time the other feudatories, the Kingdom of Mysore, Nayakas of Keladi in Shimoga and Nayakas of Vellore also became independent. As a result of the Vijayanagara empire's collapse, the political system of the southern areas disintegrated.

However, it left a residue of Telugu enclaves and local elites scattered over most of South India. Kannada country lost its united identity for the coming four centuries, with the creation of smaller states such as the Kingdom of Mysore, Keladi Nayakas, Nayakas of Chitradurga, the latter two eventually merging with the Kingdom of Mysore. For the Sultanates and Muslim rulers of the south, victory seemed temporary as they continued to engage in squabbling and fighting amongst themselves which ultimately resulted in their capitulation to the Marathas and later the British Empire. Some Kannada speaking regions became part of Hyderabad Karnataka ruled by the Nizam of Hyderabad and Bombay Presidency governed by Marathachieftains all of whom came under the British umbrella.

After the fall of Vijayanagar, some historians believe that Tirumala, the brother of Rama Raya made an attempt to revive the city but failed. It is believed that there was a conflict between him and his nephew Pedda Tirumala over the control of the city and hence he decided to abandon it. With the Vijayanagar army in shambles, Rama Raya's nepotism at the expense of traditional Hindu civil officers left the whole kingdom in a state of chaos. Moslem horsemen roved over the countryside extorting money and goods from the people. There was also a profusion of robberies and plundering operations by gangs of warlords in the Telugu country. In the Tamil country Nayakas of Madurai, Tanjavur and Gingee established independent kingdoms, which to a great extent restored local stability in these regions. It took Tirumala a whole six years to restore civil administration and rebuild an army. He attacked Portuguese horse traders and seized horses from them to raise a cavalry. He made Penukonda his capital and started heavily fortifying it to prepare for a major defensive war.

Imad Shah of Berar suffered massively and his kingdom soon ended within a few years of Talikota. Barid Shah of Bidar, founded by the Turk Qasim Barid from Azerbaijan, and Nizam Shah of Ahmednagar were also considerably weakened. Adil Shah, who had recovered from the Talikota war, marched southwards again in 1567 to continue the conquest of the Vijayanagar kingdom. Pedda Tirumala entered into negotiations with the Sultan and directed the invader against his uncle Tirumala, whom he feared. But the Sultan brushed him aside

and took Vijayanagar and then marched on Penukonda. Tirumala dispatched his commander Savaram Chennappa Nayaka to repulse the Sultan.

The Nayaka inflicted a defeat on the Moslem forces through a surprise sally when the Sultan was expecting a defensive reaction from the fort of Penukonda. Tirumala made Chennappa commander of the Vijayanagar army and resorted to diplomacy to buy some time for himself. Tirumala thought that his negotiations would result in Nizam Shah and Qutb Shah forming a common cause against Adil Shah. A twin Moslem army attacked the Vijayanagarans at Adoni and Penugonda. Hard pressed in Adoni the Hindu armies capitulated but Tirumala and Chennappa put up a strong resistance at Penukonda and repulsed the Moslem forces from the Telugu country. Tirumala then initiated negotiations with the Nayakas of Gingee, Tanjavur and Madurai and unified them to his cause of the defense of the South against the Turushkas. He appointed his 3 sons, Sriranga, Rama and Venkata as viceroys at Penukonda, Shrirangapattanam and Chandragiri to respectively administer the Telugu, Kannada and Tamil divisions of the kingdom. He then strengthened his army to deter any further Moslem attacks and finally ascended the throne with the title: "Reviver of the decadent Kamata empire". In 1572, he felt he was too old to rule and retired to a religious life of Vishnubhakti (Devotion to God Vishnu).

But by 1576 Adil Shah had vastly strengthened his army and fortified Adoni as a base to launch a "non-stop war" on the Vijayanagarans. A huge Mohammedan army suddenly set forth from Adoni to attack Penukonda from different directions. The capital and treasury lay in great peril, so Sriranga I retreated with the treasury to Chandragiri and from there established a supply line for Chennappa Nayaka to defend Penukonda. One of the generals in the Moslem army was a Rigvedi Maharashtrian Brahmin, Yamaji Rao.

Chennappa sent a message to him appeal to his duty to the Dharma against the Mlecchas and Turushkas. Yamaji Rao accepted the message and joined the Vijayanagar side with the Hindu troops in the Shah's army and critical intelligence. Chennappa immediately struck with great vigor. On 21 December 1576, the holy solisticial day for the Hindus, Chennappa advanced heavy guns against the Moslem flanks and opened an intense simultaneous bombardment from the Penukonda ledges and the flanks. Adil Shah's army broke up very rapidly and retreated in disarray. Sriranga I sent reinforcements to tear apart the disarrayed Moslem ranks and they retreated. In the mean time Shriranga negotiated peace with Qutb Shah who did not send any reinforcements to Adil Shah allowing the Vijayanagarans to completely evict him.

However, Qutb Shah soon appointed Murari Rao, the Brahmin brigand, as his commander-in-chief, and he began strengthening the Golconda army. In 1579 Murari Rao launched a sudden plundering operation and the head of a large Moslem army. His hordes began systematically ravaging the territory south of the Krishna with great ferocity. In late 1579, he appeared near the great Narasimha temple at Ahobilam, which had been enormously endowed by several generations since the Reddis and the Vijayanagarans. Along with his Moslem troops he ransacked the temple and laid waste to it. He uprooted an ancient ruby-studded pure gold idol of Vishnu and sent it to the Sultan as gift.

Sriranga I, hurried to parry the attack and defeated Murari Rao and his Golconda raiders. Finally, by 1580, he turned the tide and started chasing the Golconda army northwards recovering the territory they had seized. In the process Murari Rao was captured but his life

spared because of this brahminical origins. Ibrahim Qutb Shah was furious and decided to settle the matters himself and invaded Kondavidu with the rest of his army and took the fort. Then he launched a massive raid on Udayagiri. But Sriranga I kept the fight on and repulsed the Moslem army from Udayagiri after an initial retreat. Unfazed Qutb Shah struck at Vinukonda and seized the fort. Sriranga I along Chennappa rushed to counter the attack. After much fierce fighting the Moslem army was forced to retreat. The Hindus stormed the fort of Vinukonda after intense fighting. Then Chennappa stormed Kondavidu and died fighting even as he forced the Islamic army to retreat. But Sriranga I got into an internecine conflict with his brothers, who refused to cooperate in the national struggle. Qutb Shah took advantage of this and in late 1580 captured Kondavidu firmly and died in Golconda shortly after that. His son, Muhammad Quli became Qutb Shah thereafter.

In 1586 Sriranga I died without issue and his younger brother Venkata II became the king. Venkata was faced with the new Qutb Shah. The Qutb invaded Kurnool in Andra and seized the territory shortly after Venkata II came to power. Then he ravaged Cuddapah and having completely laid waste to it, marched on Anantapur burning and plundering the district. Next a large Moslem army of the under the Qutb's personal command besieged Penukonda. Another Moslem division under the fierce Turk Rustam Khan ravaged Gandikota and Gutti and annexed them. Venkata II realized the deep crisis that had dawned on the Hindus and decided to resort to stratagem. He sent a delegation to the Shah stating that he was suing peace and accepting him as the overlord of the conquered territory. The Shah thought the Hindu was brought to his knees and pleased with his conquests decided to consolidate them rather than stand a long siege before Penukonda. Venkata II, moved very rapidly to strengthen Penukonda to withstand a long siege and declared war on the Moslems. The Sultan hurried back to renew the siege. The Venkata II waited till just before monsoon and launched a strong artillery barrage on the Moslem army.

The Moslems began to retreat and the monsoons began swelling the Krishna river and cut off their escape route. The Hindus fell upon the Moslem army and soundly trashed it. Qutb somehow escaped the attack and retreated to Kondavidu. Then Venkata II attacked the Moslem garrison at Gutti and destroyed it to re-conquer the fort. Then from Kondavidu a large Moslem force advanced to provide relief to the garrison at Gandikota. But the Venkata II intercepted the army, destroyed it and stormed Gandikota to liberate the territory that was earlier taken by Qutb Shah. Qutb Shah decided to put an end to the Hindu resistance for good and sent his ace general Rustam Khan with Moslem army of around 100000 men to smash Venkata. Venkata II quickly prepared for their charge and prepared an ambush for them between Gandikota and the Penner River. Rustam Khan believed that the Hindus were not reacting and fell into the Vijayanagar ambush in mid-1588.

The Hindus opened artillery fire and after having softened the Moslem ranks fell upon them with their infantry and cavalry divisions. A carnage followed, Rustam Khan's head was cut off, and over 50,000 Moslem troops were exterminated in the battle of Penner. It was great win for the Hindus and the Sultan's men were on the retreat everywhere. Venkata II followed this up with a strike on Udayagiri and liberated it from the stranglehold of the Moslem troops. After this the Vijayanagar recovered the territory lost to the Qutb Shahs and repulsed them beyond the Krishna. Thus, till the end of Venkata's rule the Moslem advance was pushed beyond the Krishna. For another 28 years, Venkata II ruled and did much to restore the rest of South India that was under his control to great prosperity.

However, the Hindu chiefs remained much disunited and after his death there was a long period of internal instability. But the measure of Venkata II had kept out Moslems till Adil Shah recovered and sent Abdul Wahabi to attack Kumool. But the Vijayanagar general Gopalaraja defeated and repulsed this attack in 1620. Then another Adil Shahi general Randhula Khan finally overcame the Hindu resistance, and with help from some Hindu traitors took Bangalore in 1641.

In 1645 the Mughal Emperor of Delhi instructed the Sultans of the Deccan to eliminate Vijayanagara, in fact a Mughal commander Mustafa Khan led an expedition. The last Hindu ruler of Vijayanagara Sriranga III was too weak to do much and was driven into exile. The Brahmins met at Tirupati to use the wealth from temple donations for organizing a national defense against the Moslems. The women too donated their jewels for this national movement. They called upon the Nayaks to fight for the Dharma and inflicted a defeat on Mustafa Khan. But Moslem powers combined their forces and pressed on again with the expedition with Sardar Mir Jumla strengthening Mustafa Khan's assault.

The Hindus put up their last fight in very fiercely fought battle at Virincipuram. While they suffered heavy losses in the engagement, Moslems too suffered heavy losses and could not pursue their conquests immediately. However, even as Sriranga III was vanishing into oblivion in 1649 another Hindu power was slowly growing up in the form of Marathas. They started their victory march in 1659 and by 1761 brought almost entire Indian subcontinent under their control crushing the domination of Deccan Sultans & Mughals forever. Thus Hinduism survived in India.

QUESTIONS:

1. Give a brief account of Aliya Rama Raya.
- s2. Briefly describe the Battle of Rakshasi Tangadi.

UNIT-V

16
M.A HISTORY
SEMESTER III
PAPER II

HISTORY OF ANDHRAS (FROM 1070 TO 1650)**10. ARAVIDU DYNASTY**

AIM: TO MAKE THE STUDENTS KNOW ABOUT THE LAST HINDU DYNASTY OF VIJAYANAGARA EMPIRE.

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10.3.2 Nayak rebellions

10.3.3 Shifting the capital

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10.0 INTRODUCTION:

The **Aravidu Dynasty** was the fourth and last Hindu dynasty which ruled Vijayanagara Empire in South India. Its founder was Tirumala Deva Raya, whose brother Rama Raya had been the masterful regent of the last ruler of the previous dynasty. Rama Raya's death at the Battle of Rakasa-Tangadi (also known as the Battle of Talikota) in 1565 led to the subsequent destruction of Vijayanagar by the combined forces of the Muslim states of Bijapur. The Aravidu family used their dynastic name as their surname and their gotra is Atreya.

The main rulers of the Aravidu dynasty were:

- Aliya Rama Raya (1542–1565)
- Tirumala Deva Raya (1565–1572)
- Sriranga Deva Raya (Sriranga I) (1572–1586)
- Venkatapati Deva Raya (Venkata II) (1586–1614)
- Sriranga II (1614)
- Rama Deva Raya (1617–1632)
- Peda Venkata Raya (Venkata III) (1632–1642)
- Sriranga III (1642–1652)

10.1 Tirumala Deva Raya

Tirumala Deva Raya (reign 1565–1572 CE) was the first Crowned King of the Vijayanagara Empire from the Aravidu Dynasty. He was the younger brother of Aliya Rama Raya and son-in-law of Krishna Deva Raya. When Rama Raya was killed in the Talikota battle in 1565 he immediately emptied the treasury and fled the capital taking with him the Royal family and the minor crown prince Sadasiva Raya. He, after a few years of hardships, reestablished the Vijayanagar rule in Penukonda, in present-day Andhra Pradesh. During this time the Southern Nayakas of Madurai and Gingee declared partial independence, while some others rebelled over Tirumala Deva Raya's authority.

In 1567 he encountered another attack by the Bijapur Sultan; this time the Sultan was defeated, but also lost some territories. Tirumala Deva Raya later tactfully approved the new status of Southern Nayaks, who still paid some tributes and held him as their emperor. Tanjore and Mysore rulers still paid the annual tributes while Madurai and Gingee rulers grudgingly followed.

Tirumala Deva Raya also retained most of the Vijaynagar territories and assumed the title "Reviver of the Decadent Kamataka Empire".

In 1570 he split the Viceroyalty among his three sons: first son Sriranga (Sriranga I) in Penukonda in charge of Telugu country, second son Rama (father of Sriranga II) in Srirangapatna in charge of the Kannada country and third son Venkata (Venkata II) in Chandragiri in charge of Tamil country. Penukondawas the Capital of the empire. Tirumala Deva Raya retired in 1572 after feeling too old to rule and retired to a religious life of living till 1578.

10.2 Sriranga I

³ Sriranga Deva Raya (1572–1586 CE) was the eldest son of Tirumala Deva Raya and the king of Vijayanagara empire. He carried the restoration of the Vijayanagara empire, but his reign was marred with repeated attacks and loss of territories from his Muslim neighbours.

In 1576, Ali Adil Shah lay siege to his fort in Penukonda for three months, but at the end Sriranga I bought out the Adil Shah's Hindu lieutenants which helped his commanders defeat the Sultan's army. In 1579, Sultan's new commander Murari Rao, a Maratha Brahmin, launched a sudden plundering operation heading a large Muslim army. His hordes began systematically ravaging the territory south of the River Krishna with great ferocity. In late 1579, he ransacked the Ahobilam temple and laid waste to it. He uprooted an ancient ruby-studded idol of Vishnu made out of pure gold and sent it to the Sultan as gift.

Damarla Chennappa Nayaka, a general of Recherla Velama dynasty was sent to defeat the Golkonda raiders but the magnitude of atrocities committed by the invaders alerted Sriranga I who also hurried to parry the attack. Murari Rao and his Golkonda raiders were defeated, Murari Rao was pursued by Chennappa who captured and imprisoned him in a cage. By 1580, Sriranga I turned the tide and started chasing the Golkonda army northwards recovering the territory they had seized. Sriranga I generously spared the life of Murari Rao because of his brahminical origins. Ibrahim Qutb Shah, the new Sultan was furious and decided to settle the matters himself and invaded Kondavidu with the rest of his army and took the Udayagiri fort. Then he launched a massive raid on Udayagiri and slaughtered the locals, but Sriranga I kept the fight on and repulsed Sultan's army from Udayagiri after an initial retreat. Unfazed, Qutb Shah struck at Vinukonda and seized the fort. Sriranga I, along with Chennappa and Kasturiranga, rushed to Vinukonda and after a fierce battle the Sultan's army was defeated and sent back. Later, Sriranga I's troops, under Chennappa, stormed the fort of Kondavidu while the later died fighting even as he forced the Sultans army to retreat.

Despite the loss of territories, which was higher this time, Sriranga I also had a difficult time with his uncooperative brothers and noble men and continued to resist with limited resources as the Nayaks of Madurai and Gingee evaded on paying annual tributes. Sriranga I died in 1586, without an heir and was succeeded by his youngest brother Venkata II.

10.3 Venkata II

. Venkatapati Deva Raya³ (1585–1614 CE) was the younger brother of Sriranga I (also the youngest son of Tirumala Deva Raya) and the ruler of Vijayanagara Empire. His reign of three decades saw a revival of strength and prosperity of the empire. He dealt successfully with the Deccan sultans of Bijapur and Golkonda, the internal disorders, promoting economic revival in the country. He brought rebelling Nayaks of Tamil Nadu and parts of present-day Andhra Pradesh under control.

10.3.1³ Battles of Sultans

In 1588 he instigated a war with the Golkonda and Bijapur Sultanates and captured some of the territories lost earlier by his predecessor.^[1] Kasturiranga Nayaka, a scion of Recherla Velama dynasty was sent to check the combined armies of the Sultanates. Hindu army led by Kasturiranga and his son Yachamanedu fought a series of battles with patriotic zeal and achieved the success. Muslim soldiers who escaped in these battles from the Vijayanagar army joined their main troops on the upper bank of river pennar. Historic accounts say that the strength of sultanates army was more than 120,000 and Turko-Afghan gunners were with them to fire their Artillery units. Kasturiranga led the imperial troops towards north and met the enemy directly on the upper bank of river Pennar.

The clash raged for 8 hours, artillery units of the sultanate army created havoc in the Vijaynagar ranks but Yachama kept the discipline among his forces and rigorously pressed the attack. By the end of the day, brave and wise generalship of Vijaynagar won the Battle of Pennar and more than 50,000 Golkonda and Bijapur troops were exterminated including the Sultans most able generals Rustam Khan and Khasim Khan. Imperial forces drove their enemies into the Golkonda territory but the quarrel among king's nobles prevented further attempts on Golkonda. Several of his chieftains in his North now revolted against him, including some of Aliya Rama Rayas descendents, but successfully subdued them.

10.3.2 Nayak rebellions

Nayak of Gingee

In 1586 the Nayak of Gingee, rebelled against Venkata II, who captured him and had him put in prison and was only freed when Raghunatha Nayak of Tanjore secured his release after helping Venkata II in his Penukonda campaign secured his release.

During his imprisonment, Gingee was ruled by another one Venkata, who was sent against him by Venkatapathi Raya (Venkata II).

Nayak of Vellore

In 1601 another campaign led by his viceroy of Arcot and Chengelpet, Yachamanedu subdued a revolt headed by the Lingama Nayak, the Nayak of Vellore. Later Lingama Nayak of Vellore was defeated, and the Vellore Fort came under direct control of Venkata II. Another expedition headed by Yachamanedu went right into the Madurai Nayak kingdom, putting those revolting Nayaks in order.

10.3.4 Shifting the capital

Around 1592 Venkata II shifted his capital from Penukonda to Chandragiri, which was further south near the Tirupathi hills. After 1604 Venkata II shifted capital from Chandragiri to Vellore Fort, which was used as a major base.

10.3.5 Arrival of Dutch

In 1608 the Dutch who were already trading in the Golkonda and Gingee regions sought permission to set up a factory in Pulicat. The English too started trading through the Dutch from Pulicat. Since 1586, Obayama, the favorite queen of Venkatapati Deva Raya, now operating from the new capital at Chandragiri, was bequeathed Pulicat to rule. She also gave aid to Portuguese Jesuits to build a residence at Pulicat.

10.3.6 Successor

Venkata II, in spite of having several queens, did not have a son, hence appointed Sriranga II, the son of his older brother Rama as his successor. This was done to prevent one of his favorite queen Bayamma who practiced a fraud on the King by borrowing a baby of her Brahmin maid and calling it as her own. While Robert Swell's book mentions that the infant was surreptitiously introduced into the palace by Bayamma born out from the marriage of a niece of Venkata I (the son of Achyuta Deva Raya) and a Brahman boy, who had been and educated in the pretence that he was son of King Venkata.

Venkata II, knowing the controversial status of the so-called heir apparent, appointed Sriranga II, the son of his vice royal brother Rama, as his successor. In October 1614, the old king Venkata II died, and was succeeded by Sriranga I

10.4 Sriranga II

Sriranga Chika Raya (1614 CE) was nominated in 1614 by King Venkata II to succeed him as king of the Vijayanagara Empire in Southern India. Sriranga was supported by a faction headed

by Yachama Naidu of Recherla Velama dynasty, one of the Venkata II's loyal viceroys and commanders and Nayak of Venkatagiri, but was not favored by a set of nobles headed by Gobburi Jagga Raya, brother (or father) of Venkata II's favourite Queen Obayamma.

10.4.1 Coup and Murder

The presence of a putative heir of former King Venkata II further worsened matters. Jagga Raya, with two of his lieutenants seized Sriranga II and his family and threw them into prison at Vellore Fort, and crowned the namesake son of the former emperor.

Yachama Naidu opposed the plans of Jagga Raya and, with the help of a washer man, smuggled Sriranga's 12-year-old second son, Rama, from the fort. However, a subsequent attempt by Yachama Naidu to bring Sriranga II and his family through an underground escape tunnel was discovered, making Sriranga II's confinement more severe.

Finally, Yachama Naidu arranged with the captain of the Vellore Fort to murder the guards and release Sriranga II and his family. The guards were eventually killed, but the news reached Jagga Raya first, and he rushed in before Yachama Naidu could succeed, killing the captive king, Sriranga II, and his entire family.

Yachama attacked Chandragiri and captured the fort but the putative heir of Venkata II and few of his nobles managed to escape from the fort and joined the Jagga Raya's camp. The murder of the Royal family created shock and horror throughout the kingdom, fomenting hatred of Jagga Raya and his group. As a result, when Yachama headed his forces towards the Vellore fort there was no one to oppose him and the fort was surrendered without any resistance. Many nobles and chieftains deserted the Jagga Raya faction and joined Yachama's camp, which backed a legal royal claimant.

Thus Sriranga II was killed within four months of his accession, but one of his sons, Ramadeva, escaped from the massacre to become the next King of Vijayanagara, after winning a gruesome war of succession (Battle of Toppur) in 1617.

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10.5 Rama Deva Raya,

Vira Rama Deva Raya (1617–1632 CE) ascended the throne after a gruesome war in 1617 as the King of Vijayanagara Empire. In 1614 his father, Sriranga II the preceding King and his family were gruesomely murdered by rival factions headed by Jagga Raya, who was one of their kins. Rama Deva himself was smuggled out of the prison by Yachama Naidu, a faithful commander and the viceroy of earlier king Venkata II.

10.5.1 Civil War

Jagga Raya made a claim of a putative son of Venkata II's queens as the King, which was strongly challenged by Yachamanedu, who claimed the throne for Rama Deva, the rightful heir.

In a long drawn battle between the two factions in which the whole of the kingdom took part, Jagga Raya was slain and his Gobburi estates in south west of Nellore was seized by Yachama Naidu.

10.5.2 Battle of Toppur

The defeated Jagga Raya sought refuge in the jungle but bounced back and sought help from the Nayaks of Gingee and Madurai, both eager to get out of the Vijayanagara bond, to attack Yachama Naidu and Rama Deva. Yachama Naidu and Ramadeva sought support from the Tanjore Nayaks, who still treated the Vijayanagar as their authority.

10.5.3 Armies

Jagga Raya and his allies, the Nayaks of Madurai, Gingee and Chera ruler, chieftains of Madurai, and some Portuguese from the coast assembled a large army near Tiruchirapalli. Yachama led his forces from Vellore and was joined in midway by Tanjore forces headed by the Tanjore King Raghunatha Nayaka. Yachama - Tanjore forces were further strengthened by nobles from Karnataka and (according to some accounts) Dutch and Jaffna armies. Both the Armies met at the Toppur, at an open field on the northern banks of River Cauvery, between Tiruchirapalli and Grand Anicut in late months of 1616. The huge assembly of forces on either side is estimated to be as many as a Million soldiers (according to Dr. Barradas in Sewell's Book) and considered to be one of the biggest battles in the Southern India.

10.5.4 Result

In the Battle Jagga Raya's troops could not withstand the aggression generated by the imperial forces. Yachama and Raghunatha, the generals of the Imperial camp led their forces with great discipline. Jagga Raya was slain by Yachama, and his army broke the ranks and took flight. Yethiraja, the brother of Jagga Raya, had to run for his life. The Nayaka chieftain of Madurai tried to escape, he was pursued by Yachama's general Rao Dama Nayani who captured him near Tiruchirapalli. The Nayak of Gingee in the encounter lost all his forts except Gingee Fort and the putative son of Venkata II, cause of all trouble was captured. The victory was celebrated by the imperial armies headed by Thanjavur Nayak and Yachamanedu, who planted pillars of victory and crowned Rama Deva as Rama Deva Raya, in early months of 1617. Rama Deva Raya was barely 15 years old when he ascended the throne.

10.5.5 Continued Hostilities

Yethiraja, the brother of Jagga Raya, after losing the Toppur Battle, aligned with the Gingee Nayak and attacked Tanjore, but was defeated with the later ending as captive. Yethiraja waged on, until he reconciled with Rama Deva Raya, after giving his daughter in marriage. Things settled for the king after the death of the putative son in 1619.

10.5.6 Loss of Kurnool

The Bijapur Sultan, taking advantage of the ravaging civil wars attacked Kurnool in 1620, but was defeated and sent back only to return in 1624 and taking that region completely.

10.5.7 Yachama

Yachama Naidu, now the military governor of the kingdom opposed the marriage of Rama Deva to Yethiraja's daughter. The king was reprimanded but he went on to marry the daughter of Yethiraja. Yachama felt the humiliation and requested Rama Deva to remove him from the royal service with the pretext of age. Yethiraja, now father-in-law of Rama Deva Raya broke into a conflict with Yachama when he demanded the Gobburi lands, and by 1629 with help from Tanjore and Gingee forces, Yachama's territories were attacked by the imperial army. Yachama's forces though inferior in number, put up a stiff fight. After a prolonged siege, Yachama agreed to return the Gobburi lands to Yethiraja. The regions of Pulicat, Chengalpattu and Maduranthakam was completely brought under control of Vellore. Yachama was allowed to rule Venkatagiri but he chose to spend his life in the protection of Udaiyarpalaiyam chieftain.

10.5.8 Successor

Rama Deva Raya, with no brothers and sons nominated Peda Venkata Raya (Venkata III), grandson of Aliya Rama Raya, now governing Anekonda as successor and died on 1632, aged 30 after a troublesome rule of 15 years

10.6 Venkata III

Peda Venkata Raya, the grandson of Aliya Rama Raya became the King of Vijayanagara Empire from 1632–1642.

10.6.1 Seizure by Timma Raja

But his paternal uncle, Timma Raja, another brother of Sriranga II, thought himself to have a better claim, seized the government at Vellore Fort, compelling Venkata III to remaining in his native place Anekonda. The Nayaks of Gingee, Tanjore and Madurai declared support for Venkata III, while Timma Raja got support from no-one and was looked upon as a usurper.

Timma Raja nevertheless made a lot of trouble and civil strife continued until his death in 1635. Initially he was winning, until the King Peda Venkata (Venkata III)'s nephew, Sriranga III took to the field and defeated Timma Raja with help from the Dutch in Pulicat, compelling him to accept Venkata III's claim. Timma Raja was allowed some territories under his control, but stirred up trouble for a second time, only to be slain by the Nayak of Gingee in 1635. Peace was finally restored and Peda Venkata Raya or Venkata III returned to Vellore to take charge.

10.6.2 Madras Land Grant

On 22 August 1639 Francis Day of the East India Company obtained a small strip of Land in the Coromandel Coast from Peda Venkata Raya (a.k.a. Venkata III) in Chandragiri as a place to build a factory and warehouse for their trading activities. The region was under the control of the

Damerla Venkatadri Nayakudu, a Recherla Velama chieftain of Srikalahasti and Vandavasi. Venkatadri Nayakudu was son of Damerla Chennappa Nayakudu.

10.6.3 Trouble from Southern Nayaks

In 1637 the Nayaks of Tanjore and Madurai, out of some complications attempted to seize Venkata III and attacked Vellore but were defeated and peace was established.

Sriranga III's rebellion

The King's loyal nephew, Sriranga III for some reasons turned against the King in 1638 and engineered an invasion from Bijapur. The Bijapur – Sriranga III combine initially attacked Bangalore making the King Venkata III buy peace after an expensive deal. In 1641 the same combine launched another attack and were just 12 miles from Vellore Fort, but their camp was attacked with backing by Southern Nayaks.

10.6.4 Golkonda forces

In the following year (1641), the Golkonda Sultan watching the disorder, sent a huge force along the East Coast. The Golkonda army, after facing a stiff resistance near Madras by Venkata III's army backed by Damerla Venkatadri Nayaka and the Gingee Nayak, marched towards the Vellore Fort. But Venkata III, now badly under threat from all sides retreated to the Jungles of Chittoor and died October 1642. Venkata III had no son and was immediately succeeded by his treacherous nephew Sriranga III, who came to Vellore Fort after deserting the Bijapur camp.

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10.7 Sriranga III

Sriranga III (1642–1678 CE) was the last ruler of the Vijayanagara Empire, who came to power in 1642 following the death of his uncle Venkata III. He was also a great grandson of Aliya Rama Raya.

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10.7.1 Early rebellions

Before his accession to the throne, Sriranga III was in rebellion against his uncle Venkata III¹. He sought help from the Bijapur Sultan and attacked Venkata III in Chandragiri – Vellore in 1638¹. Another invasion of these two in 1642 was defeated by Venkata III's army, who were also facing Golkonda armies near Madras. Under these troublesome circumstances Venkata III died, and Sriranga III who was with the Bijapur army deserted them and returned to Vellore and made himself the King of Vijayanagara.

10.7.2 Reign

Many of his nobles like the Nayaka of Gingee and Damerla Venkatadri Nayaka, the chieftain of Madras, had a dislike for him for his mischief in rebelling against the former King. Squabbles among the Sultans of Bijapur and Golkonda helped Sriranga III for a while. In 1644 the Sultan of

Golkonda appeared with a vast army, but was defeated by Sriranga III. Sriranga III, now feeling strong enough to demand money from the Southern Nayaks, marched south.

10.7.3 Battle of Virichipuram

In 1646 Sriranga III collected a large army with help from Mysore, Gingee and Tanjore and met the Golkonda forces. The Muslim forces were losing, but later advanced, when consolidated by additional armies from the Deccan. The war went on till 1652. In 1649 Thirumalai Nayak sent his forces supporting the Bijapur ruler, but upon converging at the Gingee Fort, the Madurai forces created a chaos and took sides with the Gingee army, when the Bijapur and Golkonda entered into their agreements. This led to the banishment of Gingee Nayak rule in 1649.

By 1652, Sriranga III was left with only Vellore Fort, which was finally seized by the Golkonda forces. By now he had only the support of Mysore, while Tanjore had submitted to the Muslim forces and the Madurai Nayak ended up paying huge sums to Muslim forces, but all three retaining their kingdom.

10.7.4 Last years

Sriranga III spent his last years under support of one of his vassal chieftains, Shivappa Nayaka of Ikkeri, and was still hoping to retrieve Vellore from the Muslim forces. Thirumalai Nayak's treachery to Sriranga III made the Mysore ruler Kanthirava Narasa wage a series of ravaging wars with Madurai, later capturing the territories of Coimbatore and Salem, regions which were retained by Mysore till 1800.

10.7.5 Death

The Mysore ruler Kanthirava Narasa still recognised Sriranga as a namesake emperor. Sriranga died in 1678 as an emperor without an empire, putting an end to over three centuries of Vijayanagara rule in India.

Questions:

1. Give a brief description about the Aravidu dynasty.
2. Write a short note on Rama Raya.



UNIT-V

16
M.A HISTORY
SEMESTER III
PAPER II

HISTORY OF ANDHRAS (FROM 1070 TO 1650)

**11. ADMINISTRATION OF VIJAYANAGARA
 KINGS**

**Aim: TO MAKE THE STUDENTS KNOW ABOUT THE ADMINISTRATIVE
 SYSTEM OF VIJAYANAGARA KINGS.**

CONTENTS:**11.0 INTRODUCTION:****11.1 Vijayanagar Empire Administration System****11.2 Centralized Administrative System at Vijayanagar****11.2.1 Powers of the king:****11.2.2 Focus on welfare of subjects****11.3 Council of ministers****11.4 Vijaynagar Empire Provincial Administration****11.4.1 Six Provinces****11.4.2 Governor****11.4.3 Districts****11.4.4 Self-sufficient villages****11.5 Land Revenue Administration of Vijayanagar Empire****11.5.1 Tax:****11.6 Military Administration of Vijayanagar Empire****11.6.1 Nayankara system****11.7 Judicial Administration of Vijayanagar Kingdom****11.7.1 The Court****11.8 Defects of Vijayanagar Administration**

11.0 INTRODUCTION:

The **Vijayanagara Empire** was an empire based in South India, in the Deccan Plateau region. It was established in 1336 by Harihara I and his brother Bukka Raya I of Sangama Dynasty. The empire rose to prominence as a culmination of attempts by the southern powers to ward off Islamic invasions by the end of the 13th century. It lasted until 1646 although its power declined after a major military defeat in 1565 by the Deccan sultanates. The empire is named after its capital city of Vijayanagara, whose ruins surround present day Hampi, now a World Heritage Site in Karnataka, India. The writings of medieval European travelers such as Domingo Paes, Fernão Nunes and Niccolò Da Conti, and the literature in local languages provide crucial information about its history. Archaeological excavations at Vijayanagara have revealed the empire's power and wealth.

11.1 Vijayanagar Empire Administration System

The Vijayanagar administration system was centralized, elaborate and just. The history of the rise and fall of Vijayanagar Empire is primarily a history of constant wars and conflicts. The rulers of the Vijayanagar Empire were able to set up a very efficient system of administration. It is not correct to say that the administration of the Vijayanagar empire "contained no principle of development, represented no ideal of human progress and therefore could not be lasting". The truth is that the rulers of Vijayanagar continued to organise the administration as demanded by the circumstances.

It was natural that the administration of such a state would essentially be guided by military purposes and systems. Surprisingly the rulers of Vijayanagar Empire could not only keep the administration free from this military impact but also made it a liberal, perfect, tolerant and benevolent one.

The administrative system of Vijayanagar was a centralized one. The entire Vijayanagar empire was divided into two sets of governments – **the central and the provincial**.

11.2 Centralized Administrative System at Vijayanagar

The central administrative system of Vijayanagar Kingdom is discussed below:

11.2.1 Powers of the king: The king of Vijayanagar kingdom was at the top of the administration. He had unlimited power. He was responsible for the overall administration of the state. He was the commander-in-chief of the army, the highest administrator and the chief justice. Yet, he was not a tyrant. Rather, he was a benevolent despot.

The king of the Vijayanagar Empire was the fountain-head of all power in the State. He was the supreme authority in civil, military and judicial matters. This does not mean that he was a tyrant or an irresponsible despot. He was required to rule according to Dharma. He was required to keep in view goodwill and welfare of the people. He was required to bring peace and plenty to the kingdom.

The ideal of kingship was given by Krishna Deva Raya in his Amuktamalyada. According to him, a crowned king should always rule with an eye towards Dharma. "A king should rule collecting round his people skilled in statecraft, should investigate the mine yielding precious metals in his kingdom and extract the same, should levy taxes from his people moderately, should counteract the acts of his enemies by crushing them with force, should be friendly, should protect one and all of his subjects, should put an end to the mixing up of the caste among them, should always try to increase the merit of the Brahmans, should strengthen his fortress and lessen the growth of the undesirable things and should be ever mindful of the purification of his cities."

11.2.2 Focus on welfare of subjects: The aim of the Vijayanagar administration was to do the welfare of his subjects. Krishnadevaraya (also Krishna Deva Raya) was the most important king of Vijayanagar Empire. He believed in the principle that **a crowned king should always rule with an eye towards dharma.**

11.3 Council of ministers:

To assist the king in the affairs of administration of Vijayanagar empire, there was a council of ministers which consisted of possibly six or eight ministers. They were appointed by the king who could dismiss them also and they held office during the pleasure of the king.

The ministers were chosen from all the three castes of the society:

- o Brahmins,
- o Kshatriyas and
- o Vishayas.

The Vijayanagar Empire was a vast feudal organisation and the King was at the head of the whole system. He was helped in his work by a council which consisted of ministers, provincial governors, military commanders, men of priestly class and poets.

The members of the council were not elected but were nominated by the King. The ministers were taken not only from the Brahmans but also from the Kshatriyas and Vaishyas. The office of a minister was sometimes hereditary and sometime not. It is not possible to ascertain the exact number of ministers.

The important officers of the state were the Prime Minister, Chief Treasurer, and Custodian of the Jewels and the Prefect of the Police. The Prime Minister advised the king in all important matters. The Perfect was like the Kotwal and his duty was to maintain law and order.

Nuniz tells us that the Perfect of Police was required to give an account of the robberies in the capital and that lessened their number. There was corruption everywhere. No merchant could see the king without offering bribes to many officers. It appears that bribery was not considered to be something wrong.

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The office of the ministers was hereditary though it was not followed always. Apart from the posts of the ministers there were other officials like chief Treasurer, officer-in-charge of jewels, officer-in-charge of commerce, the prefect of the police, and the master of the horse and so on. The household department the king of Vijayanagar was also well-organized. The nobles, priest's astrologers, musicians, scholars and poets used to throng the royal court. The ruler used to spend a huge sum on the splendor of the court. It was so gorgeous that the foreign diplomats and travelers considered it an object of wonder.

11.4 Vijaynagar Empire Provincial Administration

The provincial administration system of the kingdom has been discussed below:

11.4.1 Six Provinces: The whole of Vijayanagar Empire was divided into six provinces. The administration of each province was under a governor. They were either a member of the royal family or an influential noble.

1.4.2 Governor: The governor was the key authority for the province and used to exercise civil, military and judicial powers. He used to furnish the account of the income and expenditure of his province to the Central Government. If the Central Government of Vijayanagar Kingdom needed his help, he would have to send military assistance whenever he was asked to do it. The governor had absolute power in the province although he was under the authority of the kings of Vijayanagar empire and controlled by the latter.

11.4.3 Districts : Again the provinces were divided into number of districts. These districts were each again divided into number of smaller units.

11.4.4 Self-sufficient villages: The lowest unit of administration of Vijayanagar Empire was the villages. Each of these villages was self-sufficient. There was a village assembly in every village which practically functioned like the modern village panchayats. This village assembly carried on the administration of the village. There were the village accountants, village weights men, the village watchmen and the village officers who were all hereditary officers. There was a village officer-in-charge of forced labour. They were paid by grants of land or a portion of agricultural produce. There was also a special officer through whom the central Vijayanagara government maintained contact with the village. He practically supervised the administration of the village.

11.5 Land Revenue Administration of Vijayanagar Empire

The land revenue was the main source of income of the government. There was a separate land revenue department. To assess the proper revenue entire land was classified into four parts:

1. the wet land,
2. the dry land,
3. the orchards and
4. the woods.

11.5.1 Tax: The kings of Vijaynagar charged a little more than one sixth of the revenue. This was because the king had to maintain a huge army to protect the Vijaynagar Empire as well as to fight their permanent enemy, the Bahmani Sultanate.

Apart from this land tax, the government also levied other taxes like the grazing tax, the marriage tax, and the customs duty, tax on gardening and taxes on manufacture of various articles. The rate of taxation was rather high, but the taxes were never extorted. The mode of payment of these taxes was both in cash and in kind.

11.6 Military Administration of Vijayanagar Empire

The king of Vijaynagar had to maintain a huge army. The strength of this army often varied from time to time. According to the sources, the state army during the reign of Krishnadevaraya, the most famous king of Vijaynagar, consisted of 3600 horses, seven lakhs foot soldiers and 651 elephants. There was also an artillery department. The commander-in-chief managed the military establishment. He was assisted by a number of subordinate officers. In spite of all its strength the organization and strength of the Vijaynagar army was obviously inferior to the army of the Muslim Sultans of Deccan for which they were time and again defeated.

11.6.1 NAYANKARA SYSTEM: For effective administration the vast territory of the Rajya was divided as vassal states and provinces ruled directly by the king's direct representatives. While the vassal states were administered by the Nayakas or Samantas, the territories directly under the king were called Rajyas, Mandalas and sometimes Chavadis. The governors appear to have enjoyed greater amount of autonomy, leading to the disruption of the empire under its competent rulers.

The other provinces were ruled by the Samantas or Nayakas and this type of administration was known as Nayankara system. This is an important feature of the Vijayanagara provincial organization. The term Nayankara is an abbreviation of Atmanayankara composed of three words; Amara, Nayaka and Kara. Amara literally stands for a command of a thousand foot soldiers. Nayaka stands for the military-chief who held land for the king.

Kara probably means an office. The term ¹¹Amaranayankara may be taken to refer to a military chief who was granted land, yielding fixed revenue for the sovereign. This system of Nayankara is not a new phenomenon.

It existed during the Kakatiya period under the same name and was called Iqta during the Delhi Sultanate period and Munsabdari system of the Mughals. All these need not necessarily be one and the same; there were minor differences. The Nayaka and the provincial governor's role appear to be different and neither of them enjoyed the same level of autonomy. The Nayakas had to maintain two agents, one military and the other civil representing his interests at the capital city. Nayaka appears to be military vassal who has to render military and financial assistance to the king.

The office of Nayaka was not transferable from one person to another person. The Vijayanagara epigraphs and later Mackenzie manuscripts refer to the Nayakas as territorial magnets with political aspirations which at times differed from those of the rulers. Krishnaswamy views the Nayankara systems as feudal, but N. Venkata Ramanayya states that the Nayankara system cannot be feudal because it did not contain the elements of fealty, homage and sub-infeudation.

D.C. Sircar also refutes the theory of feudalism and explains it as a kind of landlordism, a variant of feudalism in which land was allotted to the Amara Nayankara for military services rendered by them to the king. The importance and dependence on Nayakas can be understood from the fact that three-fourth of the area of land in Vijayanagara territory was alienated under the Nayaka system. The Nayankara system had both merits and demerits. As long as the king was powerful and strong, the Nayakas were under control but once the king became weak, the Nayakas behaved as independent rulers and destabilized the kingdom.

¹¹

The merits of this system were the formations of new settlements, extension of irrigation facilities bringing new areas under cultivation and measures to preserve and conserve age-old culture. The Rajyas or Mandals are further sub-divided for administrative convenience and to ensure efficient and effective administration. The nomenclature of the subdivided divisions differed from locality to locality. They are known as Kottams or Ventures or districts, Nadus or Seemas or Talukas or present-day Mandalams and Sthala or a group of villages.

The village was the basic unit, and each village is said to be a self-sufficient one in all aspects, which is debatable. There is an accepted view that during this period autonomous local institutions experienced a setback in Tamil, Karnataka and Andhra regions. The Ayagar system became widely prevalent in the macro-Vijayanagara region.

The Ayagars were village servants or functionaries and consisted of group of families. These Ayagars were headman of the village (Reddi or Gaunda or Gauda or Maniyam), accountant (Karnam or Senabhova) and watchman or Talari or Talavari. These Ayagars were given land either tax free or as Manya and these were provisions for payment in kind for their services by

the villagers. Other Ayagars like washer men, potter, blacksmith, carpenter, watchman and charmakara were also allotted land and paid in kind for their services. There is a view that these payments were provided for the first time to village servants holding a particular office.

11.7 Judicial Administration of Vijayanagar Kingdom

The king was at the top of the judiciary. He was the fountain head of justice. All cases were judged and decided by him. There were also regular courts the judges of which were appointed by the king. The villages had their own village Assembly or Panchayats which adjudicated the cases of the village people. In some cases the judges used to take the help of the local bodies to settle the disputes.

The law administered in the court was that which had come down from the past and was based on traditional regulations, customs and constitutional usage of the country. The criminal law, however, was very severe and all sorts of crime like theft, adultery or treason to the state were punished with death sentences or mutilation. But for the ordinary offences the punishment was rather simple – either fine or confiscation of property or ordeal.

11.7.1 The Court

The rulers of Vijayanagar maintained a magnificent court and spent a lot of money for that purpose. The court was attended by nobles, learned priests, astrologers and musicians. Festivals were celebrated with great, pomp and show. Nicolo Conti refers to four festivals in particular.

The festival of Mahanavami lasted for nine days. According to Abdur Razzaq, "The king of Vijayanagar directed that the nobles and chiefs should assemble at the royal abode from all the provinces of his country, which extends for the distance of three or four months' journey.

They brought with them a thousand elephants tumultuous as the sea and thundering as the clouds. Arrayed in armour and adorned with howdahs, on which jugglers and throwers of naphtha were seated; and on the foreheads, trunks and ears of the elephant's extraordinary forms and picture were traced cinnabar and other pigments."

Abdur Razzaq refers to the hospitality of the rulers of Vijayanagar towards the Muslim plenipotentiaries in these words: "Once day messengers came from the king to summon me, and towards the evening I went to the Court and presented five beautiful horses and two trays each containing nine pieces of damask and satin.

The king was seated in great state in the forty pillared hall and a great crowd of Brahmans and others stood on the right and left of him. He was clothed in a robe of zaitun satin, and he had round his neck a collar composed of pure pearls of regal excellence, the value of which a jeweller would find it difficult to calculate. He was of an olive colour, of a spare body and rather

tall. He was exceedingly young, for there was only some slight down his cheeks and none upon his chin. His whole appearance was very prepossessing. On being presented to him. I bowed my head.

He received me kindly and seated me near him and taking the august letter of the emperor, made it over (to the interpreters) and said, "My heart is exceedingly glad that the great king has sent an ambassador to me." As I was in profuse perspiration from the excessive heat and the quantity of clothes which I had on me, the monarch took compassion on me and favoured me with a fan of Khatai which he held in his hand.

They then brought a tray and gave me two packets of betel, a purse containing 500 foams and about 20 miscalls of camphor and, obtaining leave to depart, I returned to my lodging. The daily provision forwarded to me comprised two sheep, four couple of fowls, five mans of rice, one man of butter, one man of sugar, and two varahas in gold. This occurred everyday. Twice a week I was summoned to the presenece towards the evening when the king asked me several questions respecting the Khakan-i-Said and each time I received a packet of betel, a purse of fanams, and some miskals of camphor."

11.8 Defects of Vijayanagar Administration

The Vijayanagar Administration System also had some vital defects which practically were largely responsible for its fall.

1. The provincial governors enjoyed too much power that subsequently caused the disintegration of the empire.
2. The army organization was not at all efficient and had many interval defects. As the Vijaynagar Kingdom had to fight almost a continuous war against the Bahmani Sultans, they should have a strong and efficient army which obviously they lacked.
3. The rulers allowed the Portuguese to settle on their western coast to have commercial profit. But that was a great mistake.
4. The rulers also failed to develop a sustained commercial activity in spite of various facilities.

Inspite of the defects mentioned above, The administration of Vijayanagar Empire was undoubtedly elaborate and just.

Questions:

1. Briefly explain about the administrative system of Vijayanagara rulers.
2. write a note on the defects of vijayanagara administration.
3. write a note on the judicial system of vijayanagara kings.
4. write a brief note on Nayanakara system.

UNIT-V

16
M.A HISTORY
SEMESTER III
PAPER II

HISTORY OF ANDHRAS (FROM 1070 TO 1650)
**12. SOCIO-CULTURAL CONDITIONS DURING
 VIJAYANAGARA EMPIRE**

AIM: TO MAKE THE STUDENTS KNOW ABOUT THE SOCIO-CULTURAL CONDITIONS OF PEOPLE DURING VIJAYANAGARA EMPIRE.

CONTENTS:

12.0 INTRODUCTION
12.1 Culture - Social life
12.2 Economy
12.3 Religion
12.4 Literature
12.5 Architecture
12.6 Language
12.0 INTRODUCTION

1 The period of the **Vijayanagara Empire** is considered an age of prosperity in South India in the 14th century CE. Many travelogues written by visitors, ambassadors and authors of that time provide ample proof of a vibrant era. Agriculture was the main sustenance and the Tungabhadra was the life blood of the capital city.

Other major rivers that found their course through this land are the Krishna, Kaveri and Godavari. The most prosperous time during the 230 year rule of the empire was during the rule of the Sangama dynasty of which Deva Raya II was the most successful and during its peak under Krishnadevaraya. Progress was made in building of canals, fortifications, water storage tanks (*bunds*). Trading from the western sea ports with Europeans and Persians was profitable. Sculptures and quarry workers were in demand 6 due to the prolific temple building activities undertaken

12.1 Culture - Social life

Most information on the social life in Vijayanagara empire comes from the writings of foreign visitors and evidence that research teams in the Vijayanagara area have uncovered. The Hindu caste system was prevalent and rigidly followed, with each caste represented by a local body of elders who represented the community. These elders set the rules and regulations that were implemented with the help of royal decrees. Untouchability was part of the caste system and these communities were represented by leaders (*Kaivadadavaru*). The Muslim communities were represented by their own group in coastal Karnataka. The caste system did not, however, prevent distinguished persons from all castes from being promoted to high ranking cadre in the army and administration. In civil life, by virtue of the caste system, Brahmins enjoyed a high level of respect. With the exception of a few who took to military careers, most Brahmins concentrated on religious and literary matters. Their separation from material wealth and power made them ideal arbiters in local judicial matters, and their presence in every town and village was a calculated investment made by the nobility and aristocracy to maintain order. However, the popularity of low-caste scholars (such as Molla and Kanakadasa) and their works (including those of Vemana and Sarvajna) is an indication of the degree of social fluidity in the society.

The practice of Sati was common, though voluntary, and mostly practiced among the upper classes. Over fifty inscriptions attesting to this have been discovered in the Vijayanagara principality alone. These inscriptions are called *Satikal* (Sati stone) or *Sati-virakal* (Sati hero stone). *Satikals* commemorated the death of a woman by entering into fire after the death of her husband while *Sati-virakals* were made for a woman who performed *Sati* after her husband's heroic death. Either way, the woman was raised to the level of a demi-goddess and proclaimed by the sculpture of a Sun and crescent moon on the stone.

The socio-religious movements of the previous centuries, such as Lingayatism, provided momentum for flexible social norms to which women were expected to abide. By this time South Indian women had crossed most barriers and were actively involved in matters hitherto considered the monopoly of men, such as administration, business and trade, and involvement in the fine arts. Tirumalamba Devi who wrote *Varadambika Parinayam* and Gangadevi who wrote *Madhuravijayam* were among the notable women poets of the era. Early Telugu women poets like Tallapaka Timmakka and Atukuri Molla became popular during this period. The court of the Nayaks of Tanjore is known to have patronised several women poets. The Devadasi system existed, as well as legalised prostitution relegated to a few streets in each city. The popularity of harems amongst men of the royalty is well known from records.

Well-to-do men wore the *Pethaor Kulavi*, a tall turban made of silk and decorated with gold. As in most Indian societies, jewellery was used by men and women and records describe the use of anklets, bracelets, finger-rings, necklaces and ear rings of various types. During celebrations, men and women adorned themselves with flower garlands and used perfumes made of rose water, civet musk, musk or sandalwood. In stark contrast to the commoners whose lives were modest, the lives of the empire's kings and queens were full of ceremonial pomp in the court.

Queens and princesses had numerous attendants who were lavishly dressed and adorned with fine jewellery, their daily duties being light.

Physical exercises were popular with men and wrestling was an important male preoccupation for sport and entertainment. Even women wrestlers are mentioned in records. Gymnasiums have been discovered inside royal quarters and records speak of regular physical training for commanders and their armies during peace time. Royal palaces and market places had special arenas where royalty and common people alike amused themselves by watching matches such as cock fights, ram fights and wrestling between women. Excavations within the Vijayanagara city limits have revealed the existence of various types of community-based activities in the form of engravings on boulders, rock platforms and temple floors, implying these were places of casual social interaction. Some of these games are in use today and others are yet to be identified.

12.2 Economy

The empire's economy was largely dependent on agriculture. Sorghum (*jowar*), cotton and pulse legumes grew in semi arid regions, while sugarcane, rice and wheat thrived in rainy areas. Betel leaves, areca (for chewing), and coconut were the principal cash crops, and large scale cotton production supplied the weaving centers of the empire's vibrant textile industry. Spices such as turmeric, pepper, cardamom and ginger grew in the remote Malnad hill region and were transported to the city for trade. The empire's capital city was a thriving business centre that included a burgeoning market in large quantities of precious gems and gold. Prolific temple-building provided employment to thousands of masons, sculptors, and other skilled artisans.

Land ownership was important. Most of the growers were tenant farmers and were given the right of part ownership of the land over time. Tax policies encouraging needed produce made distinctions between land use to determine tax levies. For example, the daily market availability of rose petals was important for perfumers, so cultivation of roses received a lower tax assessment. Salt production and the manufacture of salt pans were controlled by similar means.

The making of ghee (clarified butter), which was sold as an oil for human consumption and as a fuel for lighting lamps, was profitable. Exports to China intensified and included cotton, spices, jewels, semi-precious stones, ivory, rhino horn, ebony, amber, coral, and aromatic products such as perfumes. Large vessels from China made frequent visits, some captained by the Chinese Admiral Zheng He, and brought Chinese products to the empire's 300 ports, large and small, on the Arabian Sea and the Bay of Bengal. The ports of Mangalore, Honavar, Bhatkal, Barkur, Cochin, Cannanore, Machilipatnam and Dharmadam were the most important.

When merchant ships docked, the merchandise was taken into official custody and taxes levied on all items sold. The security of the merchandise was guaranteed by the administration officials. Traders of many nationalities (Arabs, Persians, Guzerates, Khorassanians) settled in Calicut, drawn by the thriving trade business. Ship building prospered and keeledships of 1000–

1200 *bahares* (burden) were built without decks by sewing the entire hull with ropes rather than fastening them with nails. Ships sailed to the Red Sea ports of Aden and Mecca with Vijayanagara goods sold as far away as Venice. The empire's principal exports were pepper, ginger, cinnamon, cardamom, myrobalan, tamarind timber, anafistula, precious and semi-precious stones, pearls, musk, ambergris, rhubarb, aloe, cotton cloth and porcelain. Cotton yarn was shipped to Burma and indigo to Persia. Chief imports from Palestine were copper, quicksilver (mercury), vermilion, coral, saffron, coloured velvets, rose water, knives, coloured camlets, gold and silver. Persian horses were imported to Cannanore before a two-week land trip to the capital. Silk arrived from China and sugar from Bengal.

East coast trade hummed, with goods arriving from Golkonda where rice, millet, pulse and tobacco were grown on a large scale. Dye crops of indigo and chay root were produced for the weaving industry. A mineral rich region, Machilipatnam was the gateway for high quality iron and steel exports. Diamond mining was active in the Kollur region.^[56] The cotton weaving industry produced two types of cottons, plain calico and muslin (brown, bleached or dyed). Cloth printed with coloured patterns crafted by native techniques were exported to Java and the Far East. Golkonda specialised in plain cotton and Pulicat in printed. The main imports on the east coast were non-ferrous metals, camphor, porcelain, silk and luxury goods.

12.3 Religion

The Vijayanagara kings were tolerant of all religions and sects, as writings by foreign visitors show. The kings used titles such as *Gobrahmana Pratipalanacharya* (*lit*, "protector of cows and Brahmins") and *Hindurayasuratrana* (*lit*, "upholder of Hindu faith") that testified to their intention of protecting Hinduism and yet were at the same time staunchly Islamicate in their court ceremonies and dress, as Philip Wagoner points out in his 1996 article 'Sultan Among Hindu Kings' published in the *Journal of Asian Studies*. The Empire's founders, Harihara I and Bukka Raya I, were devout Shaivas (worshippers of Shiva), but made grants to the Vaishnava order of Sringeri with Vidyaranya as their patron saint, and designated *Varaha* (the boar, an Avatar of Vishnu) as their emblem. It is also important to note here that over one-fourth of the archaeological dig found a "Islamic Quarter" not far from the "Royal Quarter." Nobles from Central Asia's Timurid kingdoms also came down to Vijayanagara. The later Saluva and Tuluva kings were Vaishnava by faith, but worshipped at the feet of Lord Virupaksha (Shiva) at Hampi as well as Lord Venkateshwara (Vishnu) at Tirupati. A Sanskrit work, *Jambavati Kalyanam* by King Krishnadevaraya, called Lord Virupaksha *Kamata Rajya Raksha Mani* ("protective jewel of Kamata Empire"). The kings patronised the saints of the dvaita order (philosophy of dualism) of Madhvacharya at Udupi.

The Bhakti (devotional) movement was active during this time, and involved well known Haridasas (devotee saints) of that time. Like the Virashaiva movement of the 12th century, this movement presented another strong current of devotion, pervading the lives of millions. The

haridasas represented two groups, the *Vyasakuta* and *Dasakuta*, the former being required to be proficient in the Vedas, Upanishads and other Darshanas, while the *Dasakuta* merely conveyed the message of Madhvacharya through the Kannada language to the people in the form of devotional songs (*Devaranamas* and *Kirthanas*). The philosophy of Madhvacharya was spread by eminent disciples such as Naraharitirtha, Jayatirtha, Sripadaraya, Vyasatirtha, Vadirajatirtha and others. Vyasatirtha, the *guru* (teacher) of Vadirajatirtha, Purandaradasa (Father of Carnatic music) and Kanakadasa earned the devotion of King Krishnadevaraya. The king considered the saint his *Kuladevata* (family deity) and honoured him in his writings. During this time, another great composer of early carnatic music, Annamacharya composed hundreds of *Kirthanas* in Telugu at Tirupati in present-day Andhra Pradesh.

The defeat of the Jain Western Ganga Dynasty by the Cholas in the early 11th century and the rising numbers of followers of Vaishnava Hinduism and Virashaivism in the 12th century was mirrored by a decreased interest in Jainism. Two notable locations of Jain worship in the Vijayanagara territory were Shravanabelagola and Kambadahalli.

Islamic contact with South India began as early as the 7th century, a result of trade between the Southern kingdoms and Arab lands. Jumma Masjids existed in the Rashtrakuta empire by the 10th century and many mosques flourished on the Malabar coast by the early 14th century. Muslim settlers married local women; their children were known as Mappillas (*Moplahs*) and were actively involved in horse trading and manning shipping fleets. The interactions between the Vijayanagara empire and the Bahamani Sultanates to the north increased the presence of Muslims in the south. The introduction of Christianity began as early as the 8th century as shown by the finding of copper plates inscribed with land grants to Malabar Christians. Christian travelers wrote of the scarcity of Christians in South India in the Middle Ages, promoting its attractiveness to missionaries. The arrival of the Portuguese in the 15th century and their connections through trade with the empire, the propagation of the faith by Saint Xavier (1545) and later the presence of Dutch settlements fostered the growth of Christianity in the south.

12.4 Literature

During the rule of the Vijayanagara Empire, poets, scholars and philosophers wrote primarily in Kannada, Telugu and Sanskrit, and also in other regional languages such as Tamil and covered such subjects as religion, biography, *Prabandha* (fiction), music, grammar, poetry, medicine and mathematics. The administrative and court languages of the Empire were Kannada and Telugu—the latter was the court language and gained even more cultural prominence during the reign of the last Vijayanagara kings. Telugu was a popular literary medium, reaching its peak under the patronage of Krishnadevaraya.

Most Sanskrit works were commentaries either on the Vedas or on the Ramayana and Mahabharata epics, written by well known figures such as Sayana and Vidyaranya that extolled the superiority of the Advaita philosophy over other rival Hindu philosophies. Other writers were famous Dvaita saints of the Udupi order such as Jayatirtha

(earning the title *Tikacharya* for his polemical writings), Vyasatirtha who wrote rebuttals to the Advaita philosophy and of the conclusions of earlier logicians, and Vadirajatirtha and Sripadaraya both of whom criticised the beliefs of Adi Sankara. Apart from these saints, noted Sanskrit scholars adorned the courts of the Vijayanagara kings and their feudatory chiefdoms. Many kings of the dynasty were themselves litterateurs and authored classics such as King Krishnadevaraya's *Jambavati Kalyana*, a poetic and dramatically skillful work.

The Kannada poets and scholars of the empire produced important writings supporting the Vaishnava Bhakti movement heralded by the Haridasas (devotees of Vishnu), Brahminical and Virashaiva (Lingayatism) literature. The *Haridasa* poets celebrated their devotion through songs called *Devaranama* (lyrical poems) in the native meters of *Sangatya* (quatrain), *Suladi* (beat based), *Ugabhogha* (melody based) and *Mundige* (cryptic). Their inspirations were the teachings of Madhvacharya and Vyasatirtha. Purandaradasa and Kanakadasa are considered the foremost among many *Dasas* (devotees) by virtue of their immense contribution. Kumara Vyasa, the most notable of Brahmin scholars wrote *Gadugina Bharata*, a translation of the epic *Mahabharata*. This work marks a transition of Kannada literature from old Kannada to modern Kannada. Chamarasa was a famous Virashaiva scholar and poet who had many debates with Vaishnava scholars in the court of Devaraya II. His *Prabhulinga Lile*, later translated into Telugu and Tamil, was a eulogy of Saint Allama Prabhu (the saint was considered an incarnation of Lord Ganapathi while Parvati took the form of a princess of Banavasi).

At this peak of Telugu literature, the most famous writing in the *Prabandha* style was *Manucharitamu*. King Krishnadevaraya was an accomplished Telugu scholar and wrote the celebrated *Amuktamalyada*. In his court were the eight famous scholars regarded as the pillars (*Ashtadiggajas*) of the literary assembly. The most famous among them were Allasani Peddana honoured with the title *Andhrakavita-pitamaha* (father of Telugu poetry) and Tenali Ramakrishna, Krishnadevaraya's court jester who authored several acclaimed works. The other six poets were Nandi Thimmana (Mukku Timmana), Ayyalaraju Ramabhadra, Madayyagari Mallana, Bhattu Murthi (Ramaraja Bhushana), Pingali Surana, and Dhurjati. This was the age of Srinatha, the greatest of all Telugu poets in legend, who wrote books like *Marutraracharitamu* and *Salivahana-sapta-sati*. He was patronised by King Devaraya II and his stature was equal to the most important ministers in the court.

Though much of the Tamil literature from this period came from Tamil speaking regions ruled by the feudatory Pandya who gave particular attention on the cultivation of Tamil literature, some poets were patronised by the Vijayanagara kings. Svarupananda Desikar wrote an anthology of 2824 verses, *Sivaprakasap-perundirattu*, on the Advaita philosophy. His pupil the ascetic, Tattuvayarar, wrote a shorter anthology, *Kurundirattu*, that contained about half the number of verses. Krishnadevaraya patronised the Tamil Vaishnava poet Haridasa whose *Irusamaya Vilakkam* was an exposition of the two Hindu systems, Vaishnava and Shaiva, with a preference for the former.

Notable among secular writings on music and medicine were Vidyaranya's *Sangitsara*, Praudha Raya's *Ratiratnapradipika*. The Kerala school of astronomy and mathematics flourished during this period under such well known scholars as Madhava (c. 1340–1425) who made important contributions to Trigonometry and Calculus, and Nilakantha Somayaji (c. 1444–1545) who postulated on the orbitals of planets.

12.5 Architecture

Vijayanagara architecture is a vibrant combination of the Chalukya, Hoysala, Pandya and Chola styles, idioms that prospered in previous centuries. Its legacy of sculpture, architecture and painting influenced the development of the arts long after the empire came to an end. Its stylistic hallmark is the ornate pillared *Kalyanamantapa* (marriage hall), *Vasanthamantapa* (open pillared halls) and the *Rayagopura* (tower). Artisans used the locally available hard granite because of its durability since the kingdom was under constant threat of invasion. While the empire's monuments are spread over the whole of Southern India, nothing surpasses the vast open-air theatre of monuments at its capital at Vijayanagara, a UNESCO World Heritage Site.

In the 14th century the kings continued to build vesara or Deccan-style monuments but later incorporated Dravida-style gopurams to meet their ritualistic needs. The Prasanna Virupaksha temple (underground temple) of Bukka and the Hazare Rama temple of Deva Raya are examples of Deccan architecture. The varied and intricate ornamentation of the pillars is a mark of their work. At Hampi, though the *Vitthala* temple is the best example of their pillared *Kalyanamantapa* style, the *Hazara Ramaswamy* temple is a modest but perfectly finished example. A visible aspect of their style is their return to the simplistic and serene art developed by the Chalukya dynasty. A grand specimen of Vijayanagara art, the *Vitthala* temple, took several decades to complete during the reign of the Tuluva kings.

Another element of the Vijayanagara style is the carving and consecration of large monoliths such as the *Sasivekalu* (mustard) Ganesha and *Kadalekalu* (ground nut) Ganesha at Hampi, the Gommateshvara (Bahubali) monoliths in Karkala and Venur, and the Nandi bull in Lepakshi. The Vijayanagara temples of Kolar, Kanakagiri, Shringeri and other towns of Karnataka; the temples of Tadpatri, Lepakshi, Ahobilam, Tirumala Venkateswara Temple and Srikalahasti in Andhra Pradesh; and the temples of Vellore, Kumbakonam, Kanchi and Srirangam in Tamil Nadu are examples of this style. Vijayanagara art includes wall-paintings such as the Dashavatara and *Girijakalyana* (marriage of Parvati, Shiva's consort) in the Virupaksha Temple at Hampi, the *Shivapurana* murals (tales of Shiva) at the Virabhadra temple at Lepakshi, and those at the Kamaakshi and Varadaraja temples at Kanchi. This mingling of the South Indian styles resulted in a richness not seen in earlier centuries, a focus on reliefs in addition to sculpture that surpasses that previously in India.

An aspect of Vijayanagara architecture that shows the cosmopolitanism of the great city is the presence of many secular structures bearing Islamic features. While political history concentrates on the ongoing conflict between the Vijayanagara empire and the Deccan Sultanates, the architectural record reflects a more creative interaction. There are many arches, domes and vaults that show these influences. The concentration of structures like pavilions, stables and towers suggests they were for use by royalty. The decorative details of these structures may have been absorbed into Vijayanagara architecture during the early 15th century, coinciding with the rule of Deva Raya I and Deva Raya II. These kings are known to have employed many Muslims in their army and court, some of whom may have been Muslim architects. This harmonious exchange of architectural ideas must have happened during rare periods of peace between the Hindu and Muslim kingdoms. The "Great Platform" (*Mahanavami dibba*) has relief carvings in which the figures seem to have the facial features of central Asian Turks who were known to have been employed as royal attendants.

12.6 Language

Kannada, Telugu and Tamil were used in their respective regions of the empire. Over 7000 inscriptions (*Shilashasana*) including 300 copper plate inscriptions (*Tamarashasana*) have been recovered, almost half of which are in Kannada, the remaining in Telugu, Tamil and Sanskrit. Bilingual inscriptions had lost favour by the 14th century. The empire minted coins at Hampi, Penugonda and Tirupati with Nagari, Kannada and Telugu legends usually carrying the name of the ruler. Gold, silver and copper were used to issue coins called *Gadyana*, *Varaha*, *Pon*, *Pagoda*, *Pratapa*, *Pana*, *Kasu* and *Jital*. The coins contained the images of various gods including Balakrishna (infant Krishna), Venkateshwara (the presiding deity of the temple at Tirupati), goddesses such as Bhudevi and Sridevi, divine couples, animals such as bulls and elephants and birds. The earliest coins feature Hanuman and Garuda (divine eagle), the vehicle of Lord Vishnu. Kannada and Telugu inscriptions have been deciphered and recorded by historians of the Archaeological Survey of India.

QUESTIONS:

1. Describe the literary developments during the Vijayanagar rule.
2. Briefly describe about cultural conditions during the Vijayanagara rule.

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