CHAPTER II | HISTORICAL BACKGROUND

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HISTORICAL BACK GROUND

Section I:
Antiquity of the term Andhra:

Historically speaking the term "Andhra" appears to have a hoary past. References to it abound in ancient Sanskrit literature, Buddhist and Jain works, writings of foreign travellers, and inscriptions of various periods.

In the earliest times the term Andhra, was more or less synonymous with Dakshina or Deccan; meaning the entire South India. The Aitareya Brāhmaṇa assigned to 6th C. B.C. contains the earliest reference to the Andhras, along with Pundras, Sābaras, Pulindas, and Mutibas, as exiled or forbidden sons of the sage Viśvāmitra. The epic Rāmāyana2 and Mahā Bhārata also refer to Andhras along with Chēras, Chōlas, and the Pándyas. The Purāṇas also speak of Andhras, as a rare who enjoyed the same political status, as the Kāmbhojas, Yavanas and Gāndhāras in the north. The Jātaka stories of the Buddhist literature also mention Andhras. While the Kuśa Jātaka refers to Andhras as Āndhakas, the Serivānija Jātaka refers to their city Āndhakapura.

The above references show that the term Andhra was used to connote their jāti or race and not their country or land.

Among foreign writers, we find Megasthenes, and Pliny, referring to Andhras, "as a powerful tribe enjoying paramount sway over their land in the Deccan. Pliny states that "they
(the Andhreas) i.e. Andhrs, had possessed numerous villages, 20 walled towns, defended by moats and towers, and immense army of 100,000 infantry, 2000 cavalry and 1000 elephants. Fāhien who visited India in the 5th C. A.D. calls it as "Dakhina" while Hieuen Tseng in the 7th C. calls it as "in to Lo" or Andhra situated to the south of Kosala, with in a distance of 900 Li. Its capital according to him was Ping Ki Lo, identified with Yēngi.

Among the epigraphs, Asōka's X11th Rock-edict refers to Andhrs along with Bhōjakas, Petinikas, and Pulandaras. The next record that refers to Andhrs is the Mayidavolu charters of Pallava Sivaskandavarman, which mentions that Dhanakaṭaka or Dhāranikōta, near Amaravati in Guntur district, was the headquarters of the Pallava province known as Andhāpatha or Andhra Patha.

The foregoing study about the antiquity of Andhrs, makes it clear that the Andhrs of the present day were a much more ancient tribe, and inhabited perhaps the same land as they do today. It is interesting to note from Pliny, that they had 30 walled towns, defended by moats and towers, which fact leads us to believe that already by the time of Megasthenes, they were a powerful force to reckon with. It is unfortunate that the 30 walled towns mentioned by Pliny, have not yet been identified with certainty. However, on the basis of several archaeological evidences, belonging to the Satavahana period, coming to light viz. Dhūlikatā, Kōtalingāla, and Pedda Baṅkur in Karimnagar.
district of Andhra Pradesh, Bodhan in Nizamabad district, Kundapur in Medak district and Dharanikota in Guntur district may be considered as few among the 30 walled towns mentioned by Pliny. In this context may also be noted that the 30 walled towns, cannot be looked for in the present day limits of Andhra Pradesh alone, as their kingdom under the Satavahanas included the whole of Deccan, including present Maharashtra.

SECTION II:

Early History:

The political history of Andhradesa proper begins with the Ernagudi and Rajulamaṇḍa-giri edicts of Asoka, discovered in Kurnool district, which obviously point to the inclusion of the region in his territories. Another inscription of the same ruler, that has come to light is the fragmentary pillar edict at Amaravati in the recent excavations. This according to Sri T.V.G. Sastry "explains the absence of Asokan edicts along the eastern coast, from Orissa to Krishna valley in Andhra Pradesh."

Sātavāhanas: The next important phase is marked by the Sātavāhanas, or Andhra Sātavāhanas, the earliest rulers of the Andhra country who exercised their authority over the entire Deccan, from the last quarters of 3rd C. B.C. to the middle of 3rd C. A.D. There were in all according to the Puranic testimony 30 members in the line and ruled for well over a period of 4 1/2 centuries. But this view according to some scholars, is not acceptable and according to them their period ranges between 1st C. B.C. to 3rd C. A.D. Their capitals
Pratisthāna or Paithān on the banks of river Godavary in Aurangabad district, and Dhanakaṭaka, or Dharanikotā, modern Amaravati on the south bank of river Krishna in Guntur district.

The founder member of the dynasty was one Śimuka who established the new kingdom in or about 271 or 268 B.C. first as a vassal of the Imperial Mauryas of Magadha. He is styled as Raño Śimuka or Rāya Śimuka, in the Nanēghāt inscription of queen Nāganika.23

The next important member of the line was Śatakarni II who married the princess Nāganika, daughter of Maharathi Tranakayirō. During his reign came an expedition from Khāravēla of Kāliṅga, who in his 2nd regnal year sent against Śatakarni whose dominions lay to the west of his capital Kāliṅganagara.24 He is credited with the performance of 2 Āśvamedhas, and 1 Rājasūya, and styled as "apratihata chakra" and Dakshiṇāpathapati.25

After Śatakarni II, it is Pulumēvi I that draws our attention who ascended the throne in 43 B.C. and ruled up to 19 B.C. He slew the last Kāṇva ruler Susarman and occupied Magadha in 28 B.C. which fact is attested to by the discovery of his coins at Kumrāhar and Bhita.26

Hāla was the next important member of the line whose reign was marked by much literary activity. According to tradition, he is Salivahana who founded a new era called Śālīvahana Śaka. He was the author of Gāthā Saptā Sati, an anthology of 700 verses in Prakrit.
Then comes Gautamiputra Śatakarni, the greatest member of the family who ruled for 24 years from 62 to 86 A.D. His most important achievement was to regain the lost provinces of the kingdom by defeating the western Kshātrapas Nahapāna and in commemoration of which, he restruck the coins of Nahapāna with his own legend. According to Māsik cave inscription of his mother Gautamiputra Bāla Śrī, his empire included Asika, Asmaka, Mulaka, Saurashtra, Kukura, Aparāñṭa, Anupa, Vidarbha, Akara and Avanti. It also describes that his steeds have drunk the waters of three seas.

Gautamiputra Śatakarni was succeeded by his son Vāsiṣṭhi-putra Pulomavi II, who ruled between A.D. 87-115. His Amaravati lable inscription and the coins of Ship type at Gudivada and on the coromandul coast bear evidence to his authority over Andhra and far south. During his last years he appears to have lost control over Ujjain, for Ptolemy mentions Chāstena as its ruler.

The last great member of the family was Gautamiputra Yajña Śrī Śatakarni, who ruled between A.D. 128-157, the 27th regnal year of his china Ganjam record. His inscriptions at Kanheri, Māsik, China Ganjam and Silver coins of Sopara fabric and numerous coins from Krishna and Gōdāvernī district prove that he not only maintained his hold over eastern Deccan, but also wrested from Kshātrapas, Aparāñṭa and North Maharashatra. It was during this period ensued a struggle with Rudradāman, who in his Girnar record claims to have defeated him twice, but released him
as they were both related.  

With Yajna Sri, came to a close the power of Satavahanas practically, although some three more members of the family followed him in quick succession, within a period of 20 years. By the middle of 3rd C. A.D. the dynasty suffered severe losses, thus putting an end to the Satavahana power in Andhradeśa.

SECTION : III

Post-Satavahana period:

The fall of the Satavahanas from political power resulted in the dismemberment of the empire into a number of smaller principalities, occupied by several erstwhile feudatories. Among them figure prominently the Ikshvakus, who under the leadership of Chaitamūla I exercised authority over eastern Deccan, comprising the Krishna valley in Guntur and Nalgonda districts and parts of Prakasam district. There were in all 4 members in the line and ruled for 75 years with Vijayapuri i.e. modern Nagarjunakonf as their capital.

Then followed the Brihatphalayanas, under Jayavarman, who ruled for a short period of 10 years according to his Kondamudi grant, from his capital Kudūra or modern Koduru. His kingdom comprised the region near the mouth of river Krishna on either side corresponding to modern Gudivada and Bendar taluks of Krishna district and Tenali and Repalle taluks in Guntur district.

To the same period belong the Pallavas of early Prakrit charters. One Pallava Simhavarman I of Mahachikallu record, in
Painsd taluk, Guntur district, over threw the last Ikshvāku ruler Rudra Purishadatta and established his rule. His authority extended over Guntur, Nellore and Cuddapah districts in Andhra Pradesh.

To the North of Krishna, during the same period were the Śālākāyānas, in Vēngi, identical with Vaiṅgēyakas. Ptolemy calls them as "Salakenoi" with Benagouron or Vēngi as their capital. Their authority was confined to the region lying between Krishna and Gōdāvary rivers. The Allahabad pillar inscription of Samudragupta mentions one Vaiṅgēyaka Hastivarman.

Anahāda Gōtras were another family of the post-Ikshvāku period in 4th C. A.D. whose authority is seen in the northern part of Guntur district.

Another minor dynasty that exercised political authority in Telugu country was the Telugu Chōlas of Nēnāḍu in Rayalasīma region comprising the western taluks of Cuddapah district viz., Pulivendala, Kamalapuram and Jammalamadugu and the adjoining parts of Kurnool district. They ruled between 6th-10th C. A.D. Their capital was originally identified with Chippili in Madanapalle taluk of Chittoor district. But according to Dr. P. V. P. Sastry, the present Peda Cheppalli in Kamalapuram taluk of Cuddapah district could be their capital.

Meanwhile in the middle of 4th C. A.D. rose to power in coastal Andhra, another family of importance i.e. Vishnukundis who supplanted the Śālākāyānas. They ruled up to the last quarter of 6th C. A.D. The identification of their capital and the fixation of their genealogy and chronology are matters of dispute among scholars. Basing on the provenance of their
records their authority may be said to have extended up to
Kalinga i.e. Visakhapatnam district in the north, and the two
Godavary districts and Krishna and Guntur districts in south
and a major part of Telingana. Their authority came to a close
during the reign of Vikramendra Bhattacharakvarman II. There
were in all 8 members in the line. Of them, Madhavavarman II and
III were the greatest. The former even performed several Vedic
sacrifices, as Asvamedha and Rajasuya and brought the whole of
western and central Deccan under their control by vanquishing
the Vakatakas and married their princess Mahā Devi daughter of
Prithvisena, II. 38

SECTION: IV
Chalukyas of Badami

The next important epoch in the political history of
Andhradesa begins with the advent of the western Chalukyas of
Badami, who exercised sway over Deccan from the middle of 6th
c. to the middle of 8th c. A.D. with Vatapi, i.e. modern
Badami in Bijapur district, Karnataka, as their capital. Their
authority in Andhra desa was confined to its western part i.e.
the present Rayalasima region comprising Cuddagah, Kurnool and
Anantapur districts and parts of Mahaboobnagar district in
Telingana as evidenced by the provenance of their inscriptions.

Pulakesin II (610-642 a.d.) was the first Chalukya ruler
who set his foot on the soil of Andhradesa and it was from his
period onwards that we see traces of western Chalukyan authority
in the Telugu country. His undated inscription at Pedavaduguru
in Gutti taluk, Anantapura district mentions the gift of a
tax free land by Srreyitiyadigal, after his subjugation of
Raṇavikrama in Bāṇarājya-vishaya. Another inscription of the
same ruler is the lable inscription on a votive shrine near the
Śiva Nandīśvaraswamy temple in Kaḍamalakālva, Nandyal taluk,
Kurnool district. It reads as "Satyāśraya Bhaṭārakaṇṭarāṇa-
chakra Sumānaṇtu". The first part, according to Sri P.V.P.
Sastry, is identical with Pulakēśin II of the Western Chālukya
family.

Eastern Chalukyas of Vengi:

Pulakēśin II after his conquest of eastern Deccan
appointed his younger brother Kubja Viśṇuvardhana as his
Viceroy, who in turn became the founder member of a separate
line that out lived the main dynasty and came to be known as
the Eastern Chalukyas of Vēnigā. They ruled over the entire
coastal tract for a period of over 5 centuries.

Their kingdom comprised the whole area between the
Mahēndra mountains in Kalinga and the Māneru river in Nellore
district, and its western boundary ran along the Eastern ghats.
The Eastern Chalukyan history is largely a record of succession
struggles, in which the Rāṣṭrakūṭas, Chālukyas of Kalyāṇa and
the imperial Chōlas of Tanjore played a dominant role and took sides.

Their political history falls into three main phases,
from A.D.624 to A.D.1076. The first stage between A.D.624 to 755
is not of particular interest as no major political event seems
to have taken place excepting the fact, that early members of
the line viz. Kubja Vishnuvardhana, Jayasimha I, Vishnuvardhana III and Vijayāditya I enjoyed long reigns and were indulged in enlarging their hold.

The second phase between A.D.755 to 973 was marked by the struggle for independence. During this period began the confrontation with the Rāṣṭrakūṭas, which lasted for well over two centuries. The reign of Vijayāditya III Guṇaga, who ruled for 44 years from A.D.849 to 892 is most remarkable in the entire history of the period for he was responsible for suppressing the Boyas under the able command of his Brāhmaṇa general Pandaraṅga and annexed the whole of South eastern Telugu country which was probably under the Pallava dominion. He also rendered remarkable service to Rāṣṭrakūṭa king Amoghavarsha I and helped him in quelling the rebellion of Nītimārga Permanādi, the western Gāhga king of Talakkēd. After the death of Amoghavarsha I, he rose again and shook off the Rāṣṭrakūṭa yoke and put Krishna II and his ally the Chēdi king of Kiranapura to flight, devastated Dāhala and made Krishna II accept his independence. Next to him, Chālukya Bhima I and Chalukya Bhima II and Amma II figure prominently in the politics of the day. During the reign of Amma II, Dānārṇava his half brother, with the help of Rāṣṭrakūṭa Krishna III, dispossessed him of his territories. After a short rule of 3 years, he was faced with an attack from Jāṭa Chōla Bhima, a scion of Vijayāditya III Guṇaga and thus began a period of interregnum of 27 years.
The third or the last phase from A.D.973 to 1076 marks the interference of other powers, like the Cholas of Tanjore and Chalukyas of Kalyan in the politics of Vëngi. This period also witnessed the matrimonial alliance between the Cholas of Tanjore and the Chalukyas of Vëngi as a result of the marriage between Vimaläditya, son of Kirtivarman I and Kundava, the daughter of Raja Raja. Thus began the Chola hold over Vëngi which grew powerful and controlled the destinies of coastal Andhra. Among the last great rulers of the line were Raja Raja Narendra and his son Kulottunga I who inherited the Chola throne subsequently.

Rashtrañkutas:

The Rashtrakutas of Kalkhed, the successors of the Chalukyas of Badami also continued to rule over their erstwhile regions in Rayalasima and parts of Telengana. Their authority did not extend to coastal Andhra or Vëngi, although there were several attempts. There are a number of inscriptions in Telengana and Rayalasima which provide evidence to the authority of the Rashtrakutas. The ancient territorial divisions over which they ruled were Sindavadi 1000 in Kurnool district and Ređe 7000 in Gadapah district. In Telengana they ruled through their famous feudatories viz. the Vemulavada Chalukyas and the Mudugonda Chalukyas.
SECTION : V

Western Chālukyas of Kalyāṇa:

This was another powerful dynasty that supplanted the Rāṣhtrakūṭas of Mālkhed in the last quarter of 10th C. i.e. A.D.973. Like their predecessors i.e. Rāṣhtrakūṭas, the Chālukyas of Kalyāṇa also exercised their sway over practically the whole of Bāvalaśīma and Telengāna regions and even extended their power into Vēṇgi although temporarily. Inscriptions of this family are numerous and spread over at several places. They also entered into a long drawn out dynastic feud with the Chōlas, for supremacy over coastal region and thus attracted several Chola incursions into their territories. This was also the period which the saw the rise of Kākatiyas, to prominence as their subordinates in Telengāna with Anumēkonda as their capital, in the reign of Trailōkyamalla Sōmeśvara I. Other important members of the family were Sōmeśvara II Bhūvaṇakamalla, his brother Vikramāditya VI Tribhuvanamalla and his son Someswara III Bhūlokamalla. Of them Vikramāditya VI was the ablest and ruled for a long reign of 1/2 a century. Immediately after his accession to the throne, he founded a new era called Chālukya Vikrama Saka, beginning from 5999. He entered into matrimonial alliance with the Cholas by marrying the daughter of Vīra Rājendrā. He also baulked the succession of Kulottunga, to the territories of his maternal uncle Vīra Rajendra. To this period belong his famous Brahmana generals Anantapāla dandānāyake who ruled over Vēṇgi 12000 and
Anamadala 6000 and his nephew Gōvindadandanaṇyaka. In Telūnāna he ruled through the Kākatiyas and granted Sĕbbi 1000 as grant in addition to the Hanumakonda Vishaya.

Kākatiyas:

The Kākatiyas were a major medieval power in Āndhradēśa who ruled over it practically from the middle of 12th to the 1st quarter of 14th C. with Hanumakonda as their capital first and later Orugallu or Warangal. Beginning as the command ers of Rāṣṭrakūtas in Koravi-Hendīgama region, in 9th-10th C. they slowly rose to imperial position, under the Chālukyas of Kalyāna, to whom they shifted their allegiance later.

Regarding the early members of the line, the recent discovery of Sanigaram inscriptions provide interesting information. According to them there flourished some two early members before Bēta II the earliest known member till recently. They were Bēta I and Prōla I dated 973 A.D. 1051 and 975 A.D. 1053 respectively. Prōla I son of Bēta I, obtained from his master Sōmēśvara I Trailōkyamalla the fief of Anumakonda as hereditary which laid the foundation of a new principality. His successor Bēta II owed allegiance to his master Vikramāditya VI and held the titles 'Vikrama chakri' and 'Tribhuvanamalla', in imitation of his overlord. He was succeeded by Prōla II, who deposed his elder brother Durgarāja. He ruled from A.D. 1117 to 156. During his reign he stoutly defended the disintegrating empire of his masters i.e. Chālukyas of Kalyāna and served them loyally.
His kingdom comprised the whole region lying between Gōdāvāry and Krishna. He even seems to have made an attempt to conquer Vēngi, for an inscription from Drākshārāman, mentions that he was slain by Chōdavarāja of Kōta family. This is also confirmed by another inscription at Pithāpuram dated S.1117 A.D.1195 of Mahādevarāja a Sūrya Vaṃsi chief, a subordinate of Mallā Vishnuvardhana of the later Chālukyas of Vēngi line, bears the title Prōdari-bādabānala.

Rudra who succeeded his father Prōla II in 1158 A.C. took part as a prince in his father's various military campaigns. According to his Thousand Pillar temple inscription he proclaimed independence in 1163 A.D. Other important members of the line were Gānapati, Rudramādevi and her grand son Pratāpsrūdṛa.

Gānapati was the greatest member of the family who brought the whole of Telugu country under one single sceptre. He had a long reign of over 60 years. He was succeeded by his daughter Rudramādevi who ruled from 1259 to 1289 A.D. She faced troubles from inside and outside but however quelled them with the active help and assistance of the feudatories and generals like the Kāyastha chiefs Jannigadēva, Tripurāri I and Ambadēva and Rēcherla Prasāditya who held the title "Kākatiya rājya Sthāpanā chārya" and Gōna Ganaṅḍreddi. Towards the end of her reign she faced a rebellion from Kāyastha Ambadēva and led an army against him and met with fatal end along with her general Mallikhārjuna nāyaka, according to the recently discovered Chandupatla epigraph dated A.D.1289.
Pratāparudra was the last member of the family who ruled from 1295 to 1323 A.D. Immediately after his accession he consolidated the kingdom by reorganising its administration and introduced the nāyamkara system, which was to be inherited later by the Rāyās of Vijayanagar. He later turned his attention against the recalcitrant Kāyasthas and suppressed them. It was during his reign began the Muslim invasions from the North of Alle-ud-din-Khalji under Malik Naib Kafur and Hārūn Bin Tughlaq in 1303, 1309 and 1321 A.D. According to contemporary Hindu sources, there were in all 8 Muslim expeditions all of which excepting the last, were successfully with stood by Pratāparudra where as the Muslim chroniclers mention only five invasions.  

SECTION : VI
Post Kakatiya Period and Liberation movement

The fall of the Kakatiyas of Farangal resulted in the Muslim occupation of the land and thence began their oppressive and tyrannical yoke. This state of affairs are vividly described in the Vilasa grant of Prōlayanāyaka and the Kaluvachēru plates of Anitalli. Unable to bear this as mute witnesses the erstwhile Chiefs and nobles gathered together, formed a league and launched a movement of liberation under the leadership of Musunūri Prōlayanāyaka who was assisted by his cousin Kāpays. This liberation movement soon gained strength and spread to the entire Telugu country. At the
same time Sraviti Somadevaraya of Kampili obtained his independence by freeing the western Andhra i.e. Krishna Tungabhadra doab, from the Muslim rule. Next it was a turn of coastal Andhra to become independent. This was achieved by Prōlaya Nāyaka as attested by the inscriptions of the Hindu chieftains after S.1245 A.D.1323. The first of them is the MellaVaram record of Prōlayavēma dated A.D.1325 in which he is described, as "Agastya to the ocean of Mlechhas"i.e. Muslims. The second is the Santampgaluru grant of Kolani Rudra dated A.D.1326. After this Prōlaya Nāyaka, began ruling over the coastal Andhra as independent monarch i.e. Krishna-Gōdāvary region with Rākapalli as capital. After a short rule, Prōlaya Nāyaka died about A.D.1340, and the mantle of freeing the remainder of the Telugu country i.e. Telingana region fell upon the shoulders of his cousin and successor Kāpayanāyaka.

Kāpaya Nāyaka immediately after assuming power began to take measures for liberating Telingāna from the Muslim authority and hoist the flag of independence on the fort walls of Wārangal. For this he began mustering support from the neighbouring Hindu powers, chief of them being Ballāla III of Dwāra Samudra. He also took advantage of the troublous conditions prevailing in the Muslim court of the Sultan, arising out of the rebellion of Malik Bahauddin Garhasp, the governor of Sagar, and the departure of the Sultan Md. Bin Tughluq for Delhi from Deccan. Finding the conditions ripe for raising his
standard of revolt, Kapaya, besieged the fort of Warangal on all sides. Malik Makbul, the governor at that time appealed to the Sultan for help. Meanwhile Kapaya achieved his object and occupied Warangal. Barni the contemporary historian describes the events as follows. "A revolt broke out among the Hindus at Arangal. Kanya Naik had gathered strength in the country. Malik Makbul, the Naib Vazir fled to Delhi, and the Hindus took possession of Arangal which was thus entirely lost". Different dates have been given by different historians for this rebellion of Kapaya and his reoccupation of Warangal. Ferishta places it in A.D. 1343-44. But this is untenable, for, it preceded the date of founding the Vijayanagar kingdom by Hari Hara and Bukka. Further, Ibn Batuta says, that Mohd Bin Tughlaq started to put down the Mabar rebellion and reached Warangal in A.D. 1335, but due to epidemic he returned immediately to Daulatbād and after his return to that place "the provinces rose and anarchy reigned in the country". Thus the rebellion of Kapaya Nāyaka, has to be placed in 1336-37 A.D.

Kapaya Nāyaka, after his reconquest of Warangal, began ruling over the entire Andhradēśa, and assumed the titles Andhra dēśādhiśvara and Andhra Suratrana. He continued to rule up to 1369 A.D. During this period, he had to face troubles from the Bahmanis of Gulbarga, the newly established Muslim power in Deccan in 1347 A.D. In this he had to lose both Kaulas between 1347-51 A.D. and Golconda in 1364 A.D. to the Bahmanis.
During his last years Kapaya had to face trouble from another quarter i.e. the recalcitrant chiefs of the Velamas of Rachakonda. At last in a battle ensued at Bhimavaram in 1368-69 A.D. with Recherla Anapota nāyaka, Kapaya lost his life.64

Reddis of Kondavidu:

Next to the Kakatiyas of Warangal, it is the Reddis of Kondavidu, that occupy a prominent place in the history of Andhra desa. It was founded by Prōlayavema, one of the 77 nayaks, under Musunūri Prōlaya and Kapaya. He took an active part in the liberation movement and was responsible for freeing the coastal Andhra country as evidenced by his Mallavaram record.65 He first had his capital at Addanki. The fact that he ruled independently is attested by his Nekarikallu record66 dated 1254 A.D. 1352, and Kunthalaputra records in which he does not refer to any over lord.

From the available sources we learn that there were in all 6 members in the line ruling from A.D.1325 to 1424 A.D. Their kingdom at its height comprised the whole of coastal tract lying between Simhachalam in Vīgagh district in the north to Kandukuru in the present Prakasam district in the south and Srisailam in the west and Sea on the east.

During the reign of Prōlaya(1325-1354 A.D.) his northern limits did not cross Krishna. Since the beginning, the Reddis had a family feud with the Recherla chiefs of Rachakonda and Devarakonda. Erna Preggada the great Telugu poet, and the
author of Hari Vamsamu was his court poet.

Prolaya Vema was succeeded by his son Anavota (1354-1364 A.D.). His reign witnessed frequent inroads from the Bahmanis, Vijayanagar, and Recherla chiefs. He also waged a campaign of conquest and conquered the island of Divi and assumed the title Dvipi jeta. He shifted his capital from Addanki to Kondavidu.

Anavota was succeeded by his brother Anavema 1364-1382 A.D. During this period, he lost the territories heavily to Vijayanagar in the west, but appears to have regained in his last years as seen from his inscription at Srisailam dated 1377. In the north he expanded his territories up to Simhachalam.

The next ruler was Kumaragiri, the son of Anavota 1386 to 1404, the greatest member of the family. His reign witnessed internal quarrels between two factions headed by Kataya Vema, and Peda Komati Vema. Kumaragiri like his predecessors had to fight with his powerful foes viz. Vijayanagar under Hari Hara II who advanced as far as Vinukonda capturing Tripurantakam on the way. Kumaragiri deputed his brother-in-law Katayavema, who defeated the Vijayanagara armies and entered into a treaty of friendship with them. During his last years, Kumaragi committed the fatal mistake of dividing the kingdom into two halves and apportioned them between Kataya Vema with Rajahmundry as his headquarters and Peda Komati Vema with Kondavidu as his capital.
Pedakōmati Vema 1402-1420 was the last great ruler of the family. He was a great administrator and scholar. During his reign, Devarāya II, the ally of Kataya Vema marched into his territories as evidenced by his inscription at Inkollu in Guntur district. But Pedakomati Vema was able to drive back the invader. He was the patron of Srinatha his court poet.

After Peda Komati Vema, came Rachavema, his son 1420-1424 A.D. whose reign saw the end of the kingdom as a result of the simultaneous attacks made by Kapilēsvara Gajapati and Devaraya II of Vijayanagar.

Recherla Chiefs of Rāchakonda and Devarakondā:

The Recherla chiefs of Rāchakonda belonged to the Velama community and were known as Padma Nāyakas by lineage. Originally acting as the military commanders of Kakatiya Ganapati, they gradually grew to position of power and glory. Their family history is preserved in the chronicle Velugotivari-vamsavali. Ghūgama Nāyaka I was the founder member of the family who took part in the liberation struggle. After defeating Kapayanāyaka in the battle of Bhimavaram in 1369 A.D. he occupied Varangal and became the ruler of entire Telengana. He divided his kingdom into 3 divisions comprising Varangal, Rāchakondā and Bhongir. His son Anavota, gave Devarakondā to his brother Māda Nāyaka and allowed him and his descendants to rule over it. From the beginning the Velamas acted as a buffer state between the two super powers viz. the Bahmanis
and Vijayanagar and they were on friendly terms with the Bahmanis. At the same time they were in family feuds with the Reddis of Kondavidu and engaged in frequent wars and border struggles with them. It was in the reign of Singa II also known as Kumara Singa, that the Erava chief Annadeva Choda, took asylum in Devarakonda. During the reign of Anavota II was broken the family alliance with the Bahmanis and he made friendship with Vijayanagar kings, when Panugal was attacked and laid siege to by the Bahmani army in A.D. 1417. He was succeeded by his son Sarvagna Singa II 1425-1475 A.D. His contemporary at Devarakonda was Lingamanedu son of Kumara Māca, who led an army into the east and captured a number of forts. During the last years of Ahmad Shah I Bahmani, the Recherla chiefs lost Richakoḍa and Warangal. About 1433 A.D. Ahmed Shah II captured Ramagiri and many other forts in Telingana and appointed Ibrahim Sanjar Khan as governor and granted him Bhongir as Jagir. Humayun Shah led an invasion against Devarakonda for instigating the rebellion of Sikander Khan. When the garrison was about to fall Linga appealed to the Gajapati Kapilāvara, for help, who readily complied with his request and sent a large army under his son Kumāra Hāmvira. Hāmvira not only made the Sultan raise his siege of Devarakonda, but also captured Warangal in A.D. 1460. After Linga, the history of Velamas becomes obscure and passes into oblivion.
SECTION: VII

Vi.jayanagar:

The year 1336 A.D. is a landmark in the history of Andhra desa as it witnessed the birth and rise of a new kingdom called Vijayanagar, that reached new heights of power and glory and enjoyed unsurpassed supremacy over the whole of South India for nearly 3 centuries. It came into being at a time when it was felt that there was no strong Hindu power, to resist the oppressive Muslim yoke. Further the fall of Kakatiyas of Warangal in A.D.1323 and the consequent occupation of the land by the Muslims made matters worse still, leaving only Ballala III of Hoyasalas to offer any resistance worth the name. It was under these conditions lay the origins of Vijayanagar kingdom, which came as a sequel to the liberation movement started earlier by the erstwhile nobles and chieftains under the leadership of Musunuri Prōlaya and Kāpayya. About the same time Araviti Sōmadēvarāya, put the Muslim governor of Kāmpili to flight and freed the western Andhra country. At this Mohd. Bin Tughlaq the Sultan, appointed Hari Hara and Bukka of Saṅgama lineage, to rule over Kāmpili and bring it back under his control. The later, bided their time, and stirred up by the spirit of independence, and re-establish the Hindu dharma on the soil of Telugu country appostasized from Islam, and declared independence and founded the kingdom of Vijayanagar in A.D.1336 on the banks of river Tungabhadra. In this they were ably guided
by sage Vidyārany who became their guide in both temporal as well as state matters.

There are divergent views among scholars about the origin of the city of Vijayanagar and its founders. While some ascribe it to the feudatories of Dwārāsāmudra, others believe that it was the subordinates of Warangal.\(^7\)

Politically, the whole period of Vijayanagar is marked by interstate struggles, with rare intervals, against the Bahmanis of Gulberga and Gajapatis of Orissa. Another important aspect is the prolonged animosity between the Rayas of Vijayanagar and the Bahmanis which resulted in frequent warfare and gave no permanent advantage to either party, the bone of contention being the Krishna-Tungabhadra doab in the west, while it was the coastal track between the Gajapatis and Vijayanagar on the east.

There were in all 4 families that ruled over the kingdom of Vijayanagar (viz. the Sangama, (1335 to 1485 A.D.), the Sāluva (1485 to 1503 A.D.), Tuluva (1504 to 1565 A.D.) and Āravidū (1570 to 1614 A.D.) respectively.

**Sangama:**

Harihara I and Bukka I were the early members of the family who founded the kingdom of Vijayanagar and took measures for expanding it. The reign of Hari Hara I also witnessed the birth of the Muslim kingdom i.e. Bahmanis of Gulbarga in 1347 A.D. under Allauddin Hasan Bahman Shah I. From then on began
the dynastic struggles between the two powers, each vying for supremacy over Krishna-Tungabhadra doab, and fighting wars relentlessly. After Hari Hara I's death in 1354-55, Bukka I put an end to the Sultanate of Madura and expanded his influences as far South as Rameswaram which event is extolled in the poem Madhuravijayam of Gangadévi. The reign of his son Hari Hare II saw his authority expanded into Telengana by capturing Panagal which provided base for all future campaigns. This reign also began the conflict between the Reddis and Vijayanagar, as Devaraya I his governor at Udayagiri cast his eyes on the Reddi kingdom, in order to expand his empire up to river Krishna in the north-east. In the next reign that of Devaraya I (1404-1422 A.D.) came a two pronged attack from his opponents, one in the east and the other in the west. As a result he lost Udayagiri, Pulugurunadu, and Pottapi to the Reddis which were however reconquered after a period of 7 years in 1413-1414 A.D. It also saw the beginning of clashes with Gajapati Vira Bhrn-\(d\)eva IV. The next important member was Devaraya II during whose reign took place the extinction of the Reddi kingdom of Kondavidu in 1424 A.D. Towards the end of his reign he had to face two invasions from the Bahmani Sultan Allauddin II in 1435-36 and 1443-44 A.D. which centred round Mudgal and Raichur. After Devaraya II came weak successors viz. Mallikkh\(\ddot{\text{e}}\)juna and Virupāksha. During the reign of the former took place the Gajapati raids under Kapilēware which resulted in the occupation of Vijayanagar territories viz. Rajahmundry and Kondavidu,
Vinukonda, Addanki and Udayagiri and extended upto Rameswaram in the South including Chandragiri etc. This was followed by a period of chaos and uncertainty paving way for the first usurpation by Saluva Narasimha. About the same time also began the disintegration of the Bahmani kingdom which resulted in the rise of 5 Sultanates of the Deccan.

Saluva or IInd Dynasty:

The second dynasty was founded by Saluva Narasimha of Chandragiri, who revived the falling fortunes and glory of the Vijayanagar kingdom and restored to it its original position. Beginning his career as a subordinate of Mallikarjuna, he slowly rose in power and strength, and began wielding defacto authority during the time of Virupaksha. He spared no efforts in reviving the power of the Vijayanagar kingdom and with this end in view, he began his hostility with the Gajapatis. Saluvabhyudayamu and Varahapuramamu, describe at some length his attack against Udayagiri and refer to his conquest and subjugation of it. But is not known from whom he captured it. After this he expanded his authority into the coastal tract upto river Godavary. About 1485 A.D. finding his master Virupakshe assassinated and the consequent anarchy prevailing in the capital, he declared himself king and occupied their capital with the help of his trusted general Narasanyaka of the Tulu family and ruled upto 1490 A.D. During this period he was faced with an invasion from Purushottama Gajapati against Udayagiri to which Narasimha proceeded to oppose him. Sarasvati-
vilasamu describes briefly the details of this campaign. According to it Narasimha was taken prisoner, but set at liberty as he begged for his life.77

Sāluva Narasimha was succeeded by his son Immadi Narasimha who was raised to the throne by the protector Narasanyaka. Immadi Narasimha showed signs of discontent against Narasanyaka in the beginning, but had to compromise at last and accept his defacto authority. He was confined at Penugonda on an annual pension of 20,000 cruzados. Narasanyaka's son Vīrā Narasimha put an end to Immadi Narasimha and caused the second usurpation in A.D. 1504. He ruled from 1504 to 1509 A.D. for a short period of 5 years. During this period took place several troubles for Vīra Narasimha. Yousuf Adil Khan of Bijapur invaded the Raichur doab and captured Raichur and Mudgal. About the same time his ally Kēcheppa Qdaya, of Adoni crossed the river Tungabhadra and besieged Kandanavolu which was however repulsed by the valiant generals Araviti Ramaraja and his son Timma. Vīra Narasimha, pleased at this act of loyalty of the Aravidu chiefs, granted the fiefs of the Adavani and Kandanavolu to Timma.78

Krishna Devaraya A.D. 1509 to 1529:

Vīra Narasimha was succeeded by his younger brother Krishna Devaraya. The greatest among the kings of Vijanagar. At the time of his accession, the authority of the central Govt. was quite weak, and there was the persistent danger of attacks from the Sultans of Bijaipur on the one hand and the Gajapatis on
the other, besides the rebellious attitude of the chiefs of Ummattur and Sri Rangapatnam. He therefore decided to deal with them effectively and re-established his authority firmly. In the process he first proceeded against the Bahmani Sultan Mahmud Shah II of Bidar and a battle ensued at Diwani, in which the Muslim armies were routed and he pursued them upto Koilkonda, where Yousuf Adil Khan lost his life. Krishnadévaráya laid siege to Koilkonda and captured it. After this Krishnadévaráya at the instance of Bahmani neighbour marched against Raichur and captured it in A.D.1512. He also installed the Bahmani Sultan Mahmud Shah II on his ancestral throne and earned the title "Yavana rājya sthapana śācharya" which was an act of mature diplomatic skill.

He then turned his attention against Gangaraja of Ummattur who captured Penukonda also. He sent an army against it and captured before A.D.1512; and followed it with his capture of Sri Rangapatnam and Ummattur.

After this he proceeded against the Gajapatis who were holding the provinces of Kondavidu and Udayagiri. He first proceeded against Udayagiri in A.D.1513 and captured it after a year and a half siege. This was followed by his march against Kondavidu pillaging and ravaging several places on the way. He also captured a series of forts as Kahdukūru, Addarikī, Vinnkonda, Bellamkonda, Nāgarjunskonda, Taṅgeda, Kota varam etc., mentioned in Srisailam and Chinna Ahobilam records. He then reached...
Kondavidu, laid siege to it and surrounded it on all sides and succeeded at last in capturing it by escalade, and appointed his chief minister Sāluva Timmarusu who in turn appointed his nephew Nādenḍla Gōpa to rule over it. He also carried a number of Oriya chiefs and nobles as prisoners including prince Vīrabhadra and his queen and sent them to Vijayanagar by road. His next stage was Bezwada, after capturing which, he took Kondapalle on the northern bank of river Krishna. He then directed his attention against west and captured almost all important forts in Warangal and Malgonda districts. His next target was Rajahmundry in the east which fell easily. He proceeded as far as Simhachalam and planted a pillar of victory there. Finding the Gajapati Pratāparudra defiant, he marched upto Cuttack and forced him to come to terms and married his daughter. He also returned all the conquered territories to the north of Krishna back to the Gajapati.

No sooner than he completed his eastern campaigns, Krishṇadēvarāya had a new rival in Quli Qutb Shah I of Golconda who managed to conquer Panagal, Guntur, Ellore, Rajahmundry and Kondappalle. Krishṇadēvarāya sent a strong contingent of 200,000 forces under Sāluva Timma who repelled the Qutub Shahi aggression. Mean while, Ismail Adil Khan of Bijapur, taking advantage of this preoccupation of the Rāya, invaded the doab and captured Raichur. Krishṇadēvarāya, immediately after Sāluva Timma’s return to the capital, proceeded against Raichur at the
head of a large army and laid siege to it. In a fierce battle that ensued, the Bijapur forces suffered crushing defeat, and Ismail Adil Khan fled from the battle field. But the fort of Raichur did not fall easily. After a protracted and long siege only that he could reduce it with the help of Portuguese musketeers and enter it. This was followed up with his march against Bijapur which he laid waste.

Towards the end of his reign, Krishnadēvarāya had to face several internal problems. His infant son Tirumala, whom he coronated on the throne and began acting as regent on his behalf suffered untimely death. This resulted in his loss of confidence and faith in his able guide and trusted prime minister Sāluva Timmērusu, whom he caused to be believed and imprisoned. This led to the rise of a rebellion raised by Sāluva Tippa and Nāḍēndla Gōpa which was however quelled by Ayyasam Ayyāparasa. Krishnadēvarāya towards the end of his reign nominated his half brother Achyuta as his successor whom he kept in confinement at Chandragiri earlier. The reign of Krishnadēvarāya marks a glorious epoch in the history of Andhradēḍa; which was an age of cultural renaissance, marked by much literary activity and in the field of arts.

**Achyutarāva: 1520-1542 A.D:**

The reign of Achyuta was marked by many military reverses as a consequence of the simultaneous attacks made by the Gajapatis, the Bahmanis, and the Qutub Shahis of Gōconda. As a
Achyuta after his death was succeeded by his infant son Venkata I who was however put an end to by his uncle Salakaraju China Tirumala and declared himself emperor. This led to a civil war between Salakaraju China Tirumala and Aliya Ramaraya, who supported the cause of Sadasiva, in which the latter came out successful, captured the capital and installed Sadasiva on the throne.

Sadasiva: 1545 to 1565 A.D.

The reign of Sadasiva was marked by the de facto authority of Ramaraja who controlled the affairs of the kingdom. He adopted a policy of divide and rule and thus created apprehension among his Muslim neighbours i.e. 5 Sultanates of Deccan and thus tried to weaken their authority and strength. This diplomacy of Ramaraya was at last realised and they forged a common front against their common enemy i.e. Vijayanagar. Thus were laid the seeds for the great battle which took place at Rakkasa Tangadi in A.D. 1565 which led to the fall of the Hindu empire and the destruction of the city of Vijayanagar.

After this Sadasiva, along with Araviti Tirumala, the brother of Ramaraya, fled to Penugonda which became the capital thence forward. He ruled for 5 years more i.e. upto A.D. 1570. This was followed by the rise of a new family to power i.e. Travidi or the IVth dynasty, founded by Tirumala.
IVth Dynasty

Tirumala was the first member of the family. He tried to keep the Hindu nature of the kingdom intact even in the wake of serious disasters, and thus maintained the semblance of central authority. He divided the kingdom into three divisions and appointed his sons Sri Ranga as governor of Penukonda and Venkaṭa II over Chandragiri. The reign of Sri Ranga I 1575 to 1585 A.D. was full of Muslim aggressions by the Sultan of Bijapur and Ibrahim Qutub Shah in which he lost major portions in the north including Udayagiri, Kondavidu etc., He was succeeded by his brother Venkaṭa II 1585 to 1614 A.D. who was the ablest of all. Like his brother Sri Ranga, he also had to face several Muslim invasions and rebellions among the feudatory Chiefs. But he proved quite equal to the task and succeeded in averting the danger by compelling the Qutub Shahi to accept river Krishna as boundary between the two kingdoms. He also regained all the lost provinces. He followed a vigorous policy of resistance to the Muslims and revise the past glory of his kingdom. Realising the menace of Bijapur he shifted his capital to Chandragiri. He died in the year 1614 A.D. and with this came to an end practically not only the IVth dynasty but also the kingdom itself. Although there were a few successors, they were not able to resist the Muslim occupation of the land. By 1636 A.D. the Qutub Shahis conquered the whole of Telugu country on the east coast, and Chandragiri on the South, and thus brought the whole land under their control.
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6. Ibid, Bk. I No.3 p.12

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13. A small village in Karimnagar district of Andhra Pradesh where the state Dept. of Archaeology and Museums discovered a Buddhist Stupa and a fortification with an extensive habitation of the Satavahana period.

14. Another site of the same period, on the banks of river Godavary in Peddapalli taluk of Karimnagar district, which yielded several Satavahana coins of square and rectangular type in copper engraved with the legend of Chimuka identical with Simuka. Published by Dr.P.V.P. Sastry in the Journal of Epigraphical society Vol. IV.
15. Another site of the same period in the same district in Peddapalli taluk, it was excavated by Dr. V. V. Krishna Sastry and yielded an extensive habitation site and several Satavahana coins and other antiquities.

16. Situated in the Nizamabad district, Andhra Pradesh and identified with Potali, Potana, the capital of Asmaka of the Jataka literature. In medieval inscriptions it is referred to as Bahudhanyapura. Here lies a huge mud rampart, datable to the Satavahana period.

17. Situated in Medak district, it is another important Satavahana site, which yielded typical Satavahana ware, coins and other antiquities.

18. Lies on the south bank of river Krishna in Guntur district, Andhra Pradesh. Originally it is referred to as Dhamnakada, Dhannakada, and Dhanakataka in early Brahmi inscriptions of the Satavahana period. It also yielded an extensive Satavahana fortification assignable to 3rd-2nd B.C. on C14 basis.

19. EI, XXXII, p. 1


21. Pargiter "Dynasties of the Kali Age" pp. 35-43

22. Scholars like Dr. P. V. P. Sastry do not believe the earlier chronology adopted for the Satavahanas. According to him, the beginnings of Satavahanas do not go earlier than 1st C. B.C. on the basis of Palaeography, found on the coins of Chimuka-Simuka discovered at Kotalingala in Karimnagar district.


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