COINAGE AND CURRENCY SYTSTEM DURING VIJAYANAGARA PERIOD

A thesis Submitted to the University of Hyderabad in partial Fulfillment of the requirements for award of

DOCTOR OF PHILOSOPHY IN HISTORY

BY

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CERTIFICATE

This is to certify that the thesis entitled ***"Coinage And Currency System During Vijayanagara Period"*** submitted by ***Parisapogu Bhaskara Rao***, Regd. No. 03SHPH09 in partial fulfillment of the requirements for the award of ***Doctor of Philosophy*** in History is a bonafide work carried by him under my supervision and guidance which is a Plagiarism free thesis. This thesis has not been submitted previously in part or in full this University or any other University or Institution for the award of any degree or diploma.

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DECLARATION

I, ***Parisapogu Bhaskara Rao*** hereby declare that this thesis entitled ***"Coinage And Currency System During Vijayanagara Period"*** submitted by me under the supervision of Dr. M.N. Rajesh is a bonafide research work which is also free from Plagiarism. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of any degree or diploma.

Place: Hyderabad

Signature

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To God, My beloved brother p.p.franklin and My Parents &Family...

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ABBREVIATIONS

A S I	ARCHAEOLOGICAL SURVEY OF INDIA
I A	INDIAN ANTIQUITY
I I R N S	INDIAN INSTITUTE OF REARCH IN NUMISMATIC STUDIES
I C H R	INDIAN COUNCIL OF HISTORICAL RESEARCH
I H C	INDIAN HISTORY CONGRESS
N S I	NUMISMATIC SOCIETY OF INDIA
S I H C	SOUTH INDIAN HISTORY CONGRESS
T T D I	TIRUMALA TIRUPATHI DEVASTANAM INSCRIPTION

Chapter 1

INTRODUCTION AND REVIEW OF SOURCES

1.0 General Introduction of the thesis

This work elaborates the study of Vijayanagara Coinage and their cultural importance. Coins played a vital role in Indian history through the ages. From the beginning of the human society man had trying to live a better life. The human life has transformed through various stages i.e.from hunting gathering to globalization of the world in the present day. The economy, trade and commerce had a crucial role in changing the structure and thoughts of human society. In the part of developments man had started barter system in ancient period to gain control over the trade and commerce as well as monetary system which is continuing till today in terms of rupee coins and paper currency which are issued by Government of India. Coins played an important role not only in economy and trade but also in expression of cultural history, political and social life of the people. The coins started surviveing from 7'Th century B.C. onwards. Most of the Kings gave importance to coins to focus the property and prestige of their dynasty and it will reflect the culture, polity, economy, trade, commerce and position of a particular dynasty.

The present work focuses the coinage and currency system during Vijayanagara period. The Vijayanagara dynasty was founded in 1336 A.D. to protect the Indian culture. Though many dynasties ruled in South India, there remained vaccume, which was filled by the Vijayanagara after Kakatiyas, and the Reddi Kingdoms. There were disturbances and difficulties in Andradesa during 13th Century A.D. After the downfall of powerful kingdoms, the local chiefs and feudatories tried to be independent but it was spoiled by the Muslim invasions. By that time the strong pillars of Vijayanagara founded to foil the enemies' strategy and brought the unity among the local people. The political activities of Vijayanagara minted on their coins to prevent the enemies into its territory by showing the strength of Army of Vijayanagara. They also minted the coins to focus the culture of Vijayanagara by portraits of deities and Kings and their names and period. The typology of coins also explained in this thesis, which promoted the scientific approach of Vijayanagara as background of thesis, we've to look into history of Andhra Desa which was explained the previous conditions of the Andhra before entering of Vijayanagara regime. To understand the polity and cultural hegemony, the chapter explains the legacy of

Vijayanagara Empire. The title itself gives us the theme of the study and it was focused on above mentioned points which were explained. The entire thesis is focuses with the aim of political and cultural importance of Vijayanagara and its history and historical background. To understand this study we've to look in primary and the secondary sources.

1.1 Scope of the Study

The present study highlights on political and cultural history of Vijayanagara Coins. For the trade and commerce Vijayanagara rulers constructed different land and sea routes which linked the internal and external regions. The foreign trade was almost completely in the hands of Arabs and the Portuguese and was mainly centered on the imports of horses for the Vijayanagara Armies. The Amuktamalyada of Sri Krishna Devaraya mentions the Horses, Elephants, precious stones, sandals and pearls that were imported in to the ports. The minting of the coins to circulate the exchange system was played important role in the development of political activities of Vijayanagara and also its culture which was propagated to the world by the monetary system. It indicates the domination of the power and friendly relations of the Vijayanagara dynasty with other rulers of different dynasties. This study explores how the Vijayanagara rulers maintained their political identity and the cultural identity of the dynasty through their coins.

1.2 Thematic Overview

The coins had obverse and reverse, in between there is many secrets of history which explores the contents of the different dynasties. The main theme of the present study is to explain the coins and its importance in Vijayanagara polity and culture. Coins will speak the position of the dynasty whether it is rich or poor, and whether it is strong or weak, and also the coins will speak with different language which expresses the culture and power of the particular dynasty. Coins expresses the history of the kings and their wars, many coins of Vijayanagara was minted after the wars and invasions which proclaimed the dominance of the Vijayanagara rulers over other dynasties. The coins were minted with gold is very large in the kingdom of Vijayanagara. But the metal of silver and copper is very less if compared with gold. It indicates the richness of the dynasty. The cultural impact of coins on Vijayanagara shows the rich heritage of the dynasty. These themes have been discussed in the present study.

1.3 Problems of the Study

- The Vijayanagara in conformity with South Indian traditions was pre-dominated in gold which indicated the value of gold and economy, richness of dynasty. However, they have no interest to mint the coins in silver or copper, why did they mint only few in silver and copper? Why did they mint gold largely?

- The kings of Vijayanagara didn't prefer their portrait on their coins; they nevertheless, pleased to impress their names and titles on their coins.

- Were coins and currency really satisfied the political and cultural status of Vijayanagara?

- Why have the rulers of Vijayanagara given different importance to promote culture and patron different languages in their court?

- Was the dynasty of Vijayanagara neutral over its religious, cultural and political policies or is really Hindu Dynasty to overthrow Muslim dynasties from South India?
- Though it was strong in economy and culture, why were the last rulers of Vijayanagara failed to continue the prosporous era of Vijayanagara?

These are the main problems which I find in my study and i tried to solve the said problems by reviewing the Vijayanagara coinage on the basis of primary and secondary sources.

1.4 Area of the Study

Though the Vijayanagara Kings ruled in all Southern parts of India, present study focuses the Andhradesa and its geographical boundaries. The Vijayanagara was ruled by four dynasties i.e. (1) Sangama Dynasty (2) Saluva Dynasty (3) Tuluva Dynasty and (4) Aravidu Dynasty. The present study looks after the main History of the above said all dynasties, and also explains the important coins of prominent kings in Vijayanagara Dynasty, the limitations of Geographical boundaries of the study in entire Andhradesa, North Kalinga(Odissa) to South Nellore, West entire Rayalaseema and East boundaries of the Vijayanagara Dynasty. Therefore we are highlighting the history of Andhradesa and its

political and cultural areas which are the basics for the support of the South Indian History. The role of the kings to promote coins in various fields of Vijayanagara was also an important area of the study. The structural development of mints and types of the coins and technology of the coins are very much useful to this study. For historical background and the dominance of political history, this work looked after into the Deccan region and its importance. The Deccan was basically derived from the term 'Dakshina', 'Dakshinapada, Which means the south. The ranges of Vindya and Satpura was geographically divided India into two parts as North India and Southern India, therefore automatically their culture was also divided by the same. That's why India has many cultural boundaries by different languages, religious, castes, creeds, flora and fauna. Since historical times we have been observing many cultural activities of Andhradesa with different aspects of mankind. The coins are also one of the instruments to express the culture and the history of Andhradesa. The history of Andhra since Satavahana period highlighted because they are thepeople who gave prominent importance to Telugu speaking people and its region. The Vijayanagara rulers developed the Telugu Culture with all respects and they are also developed entire Andhradesa in all terms i.e. culturally, economically, politically and socially.

1.5 Chapterisation of the Thesis

This thesis carried out five chapters on the basis of the primary and the secondary sources. The main aim of the thesis is to develop the political and cultural history of Vijayanagara through the study of coins. Coins which played vital role in expressing the polity, prosperity, culture and society of Vijayanagara 1to the world. The details of the chapters are as fallows:

Chapter-I, Introduction and Review of sources

This chapter is very important to the thesis, which brings the introduction of entire thesis and its scope and area. It is an overview of the themes and objectives of the study. This chapter explains primary as well as secondary sources of the study. Without base we can't construct anything, by the same way history writing depends on its sources and evidence. The sources which were accepted by the historians and the people, only considered to be the evidences of the past. That's why we have to carefully survey the

primary and secondary sources to fulfill the task. We will look into the survey of the sources elaborately in the chapter.

Chapter- II: History of Andhradesa

This chapter highlights the political history of major Dynasties of Andhradesa since Satavahana to Reddi Kingdom. To understand history of any dynasty we've to look into the historical background of a particular region. So it is necessary to study Andhradesa and we should bring out the political structure of the Andhradesa and its rulers. The political situation gives us details of the condition of this region, and based on that we'll see the changes which occurred during that period. Different dynasties had ruled the Andhra with different ambitions and they also developed many places of this region and people. This leads to the better society to unite them when in odd condition. Therefore this chapter focuses entire political history of Andhradesa.

Chapter – III: The Legacy of Vijayanagara Empire

It is an important chapter among the other two chapters. This chapter discuses the political changes and differences among the four dynasties of Vijayanagara. Though Vijayanagara was one Dynasty, the rulers of the dynasty belong to different families, i.e. Sangama, Saluva, Tuluva and Aravidu. There was a different approach to consolidate the dynasty. Most of the rulers gave prominent priority to its political unity, for its protection from invasions of neighbors. The Vijayanagara rulers gave importance to Digvijaya Yatras to extend its territory, which also explained on the coins. And of course although there were many wars of successors the Vijayanagara did not lose its glory till its end. The golden age of Vijayanagara was flourished during Krishnadevaraya's period and it was lost after the Tallikota war and the latter rulers were weak and unity of neighbor enemies of Vijayanagara was main cause of the fall of the great dynasty. So this chapter brings out the entire history of Vijayanagara and also focused how it has gained a special part in Indian History.

Chapter – IV: Coinage and currency system of Vijayanagara

This chapter discusses the beginning of the coinage and their historical background. The core part of the chapter explains the Vijayanagara coinage and their importance. There are different coins issued by different kings of Vijayanagara to

proclaim their sovereignty, culture, prosperity and power. They issued different types of coins like Varaha, Gadyana, and Doddavaraha etc. Here we'll see how many types of coins issued by the kings and what technology they used to mint the coins. The metal of gold was predominant in Vijayanagara to mint the coins and silver, copper was got less importance. We'll see the variation of the using metals and models and here we also discuss the importance of the rulers to promote the interest of minting culture which depicts the prosperity of Vijayanagara dynasty and political identity.

Chapter- V: Political and cultural importance of the Vijayanagara Coins

This is the main chapter which aims to explain the languages of coins in promotion of Vijayanagara culture and its political identity. Coins played an important role to express the condition of the dynasty, prosperity, culture, polity and society. Here we will see the cultural impact of coins which expressed the protection of local culture by their portraits. They also send the message of sovereignty of Vijayanagara with huge army to the enemy dynasties. We'll see many examples of coins and their role in history of Vijayanagara. The rulers of Vijayanagara had special care in minting coins as to develop the trade and commerce with foreigners like Arabs and Portuguese. They had bought many horses to use in wars. They believed that if economy of Dynasty is prosper, there should be recruitments of many soldiers to fight against the invaders and also to maintain the richness of the Dynasty, and its people spread over the globe, which helps to develop its indigenous culture and trade. The symbols of coins which were minted on the coins speak their language to promote unity among the people of the region. The period of the kings and their patronage of court poets and the worship of different gods were displayed on the coins. The foundation of Vijayanagara was said to be protection of indigenous culture which patronized Vaishnavism as court religion and it is also depicted as secular in its coins by stating that the rulers played a vital role to protect their own culture as well as also respected the cultures of others.

1.6 Survey of the Sources

It is an important to construct the history, and its understanding has been developed on the basis of its sources. Sources played vital role to express the value of mankind and history, social life, economical activities, political achievements, cultural attitude and the entire aspects of life on the earth. India's history has been glorifying for

4000 years by its civilization and history which is still alive in the present day. Though India was ruled by different kingdoms, and people, the destination of its people reached its zenith i.e. unity which gifted the Great Independence, now we are enjoying the sacrifices of our fore fathers' lives.To complete the task, we've understand the sources. The sources of this work is divided in to two categories (i) Primary sources i.e. Archeology, inscriptions, epigraphic, numismatic and literary writings. (ii) The secondary sources which contain writings of historians, books, journals, articles and other important writings of the study concern.

1.7The Primary Sources

a) Inscriptions

Inscriptions are most authentic sources to construct the history. Inscriptions which stand for evidence of every event of the dynasty, relates to the kings, chronology and also insight in to the matters of political, social, cultural, economic and religious issues of particular dynasty. For the study of Vijayanagara history we're to look into many records which explains inscriptions of Vijayanagara like South Indian inscriptions, epigraphic carnatica, Karnataka inscription, epigraphia Indica, Tirumala Tirupati Devasthanams epigraphical reports, archeological survey, annual reports, archeological survey- Memories, reports of Indian antiquity are the most prominent of primary sources of the Vijayanagara history. The copper plates of Shimoga, Nagalavaram, Krishnapadu and Srisailam are the prominent sources of Vijayanagara. All these sources covered important events like accession, expedition, construction of movements and public works. These inscriptions provide us valuable information of Vijayanagara Dynasty.

b) Numismatic Sources

The study of coins called as Numismatics. The coins are very important and authentic source to write the history. Coins are useful to understand the political, cultural, economic, and social aspects of the dynasty. "The introduction of coins is a land mark in the history of civilization and is a great achievement of human race."[1] It indicates value of coins which were issued by different kings and the importance of the money economy reflects every life of mankind. There are many

[1] D.C. Circar, Studies in Indian Coins, Motilal Banarasidass, Delhi, 1968, p.2.

coins with different types and different symbols issued by the kings of Vijayanagara were discovered in many part of South India. The coins of Vijayanagara are main source of this study, to prove its political and cultural history. The coins which preserved in the Museums of Andhra Pradesh, Tamil Nadu and Karnataka are the most important coins as source of the study.The images on the coins of Pagoda, Varaha, Dodda varaha have the portraits of Siva Parvathi, Gandabherunda, Boar, Balakrishna, Vishnu, and Venkatesa are important coins which depicts not only cultural significance of the Dynasty but also express the Historical, Political and Economic conditions of the Vijayanagara Empire.

c) Chronicles and Commentaries

The chronicles of Paes and Nuniz (Nature of Domingo paes and chronicles of Fernao Nuniz) were written in Portuguese and Translated by Robert Swell, brought as the Forgotten Empire - Vijayanagara. These chronicles are important to understand the condition of Vijayanagara. Domingo paes visited Vijayanagara during the period of Krishnadevaraya and noted the report which he witnessed in the court of Vijayanagara. Nuniz who also visited Vijayanagara carried out the traditional history of the Dynasty as well as local and current events which he observed in the dynasty. These chronicles explained the great military expeditions (Digvijaya Yatras) and the political conditions of the Dynasty.

The Portuguese Commentaries focused on History of Vijayanagara in the period of Alfonso de Albuquerque, the Governor of Portuguese. The commentaries refer the expeditions of Albuquerque and also explain the relations of Krishnadeva Raya with Adilshash and other neighbor dynasties. Commentaries of Albuquerque were translated by Hakluyt society which gives us valuable information of social, economic and religious conditions of the Vijayanagara Empire.

The Persian traveler Muhammad Kasim Ferista wrote Tarikhi- I – Ferishta which was translated by Briggs. It is an important work which deals with the relations of the Deccan Rulers and the Vijayanagara Kings, and also explained major expeditions of both parties. The other Persian travelers Fuzuni Astarabadi had written the book Futuhat-I-Adilshahi, which was translated by K.K. Basu,

which is one of the important sources of the study. Fuzuni, who visited the court of Adilshahi of Bijapur, explained the political history and the relations of Vijayanagara and Adilshahis of Bijapur.

The Arabic work Tohfut-ul-Mujahideen, written by Shaik Zeen Ud Deen, is translated by M.J.Rowlandson. It is focused on the relations of Portuguese and Muhammadan rulers. It was carried out by the author in the court of Adilshahi and it is useful to us to understand Vijayanagara and its contemporary's relations.

The Telugu chronicle Rayavachakamu by Stanapati Nayani Viswanatha Nayaka,, stands for Krishnadevaraya. This work deals with the events of Krishnadevaraya and the traditional history. It will give us valuable information regarding Krishnaraya's relations, coronation of Vira Narasimha, his relations with the feudatory chiefs, the Gajapatis etc. Another chronicle is Velugotivari Vamshavali. "This Chronical commences with the reign of Kakatiya Kings. Gjapati comes to a close with the advent of the British Government. It gives much valuable information about the history of Velugoti family. But its main importance is due to light it throws on the histories of the Kakatiyas, the Reddis, the Rayas (Vijayanagara), the Gajapatis and the Bahmanis Sultans with whom the chiefs of this family came into intimate contact"[2] by observing above statement we've understand that the importance of this chronicle to write not only in Vijayanagara history but also the history of Andhradesa. It clearly describes the political, religious, cultural and socio-economic history of the Vijayanagara and its importance. It is a collaborated work of different authors who have written in the style of Biruda-gadya and Eulogistic version. It is an important source to the study of Krishnadevaraya's political policy and his military expeditions.

d) Accounts of Foreign Travelers

The accounts of foreign travelers are very important sources of Vijayanagara history. The foreign travelers who visited India,recorded the socio-economic, religious and political conditions of different dynasties. They were the main witness in the court of Vijayanagara.

[2] K.A.Nilakanta Sastri and N.Venkata Ramanayya, Further sources of Vijayanagara History, University of Madras, Madras, 1946, p.5.

According to Barbosa's book the book of Durate Bardos (2 volumes) which elaborated the social and political conditions of Vijayanagara dynasty. He gave us valuable information of Udayagiri campaign of Krishnadevaraya and traditional history of Vijayanagara. Correa, the secretary to Albuquerque, the Portuguese Governor, explains the history of Vijayanagara in his book 'Lindas do India'. He gives us details of relations of Vijayanagara with the Portuguese.

Castanhada's 'Fenao Lopez Dehistoira do descolrimento e conquista do India' written by Heras and Whiteway, focused on the Mission of Gaspar Chanoca which visited Vijayanagara, and their services and relations as well as the conditions of socio-political and economic in the area of Vijayanagara. The traveler cartas who visited Vijayanagara in 1514 AD focused on the commercial policies of Vijayanagara and its relations with the Portuguese traders and also the missionary services in Goa.

e) The Literary Sources

It is very important to researcher to study the literary sources. For study of Vijayanagara, the literary sources are very high if compared to the other sources. The rulers of Vijayanagara are very interested to encourage writing the literary works in their court, which is alive till toady to know the history of Vijayanagara. The kings of Vijayanagara was patronized by many poets and scholars of Telugu, Tamil and Kannada in their courts who were developed many writings regarding the history of Vijayanagara

Sanskrit: Aitereya Dipika, Tatteriya Dipika, Panchadasi, were written by Sage Vidyaranya. These works explains the renaissance of Indigenous culture and its importance. Brahmasutra Bhasya of Sirkanta, who were encouraged by Devaraya-II, explains the circumstances of the Vijayanagara Dynasty at the begining. Mandhura Vijayam of Gangadevi, Explains the Victories of Kamparaya the son of Bukkaraya. The author Gnagadevi is wife of Kamparaya and this work gives us the political conditions and the military expedations of the Vijayanagara during the period of Bukkaraya and his sons Kamparaya;

Saluvabhudayam, written by Rajanatha-II, he was heir of Dindimabhattu, this work gives us details of Saluva Dynasty and its victories and expansion of the Dynasty. The AchyutaRayabhyudayam of Rajanatha–III gives us details of Political condition and the life Achyutaraya. During this period the Vijayanagara facing many difficulties with the war of succession and the rivalries. This work highlights the victory and failures of the rulers of this period. Jambavathi Kalyanam of Krishnadevaraya explains the expeditions and victories of krishnadevaraya and the relations of the neighboring kingdoms with the Vijayanagara.

Telugu Works: The rulers of Vijayanagara played vital role to bring the Telugu Language which is prominent and the classical language among the world languages. Among the rulers of Vijayanagara, Krishnadevaraya has given much importance to the Telugu Language. Krishnadevaraya patronized Astadiggajas (Eight Greatest Scholars) in his court and their writings give us valuable information of History of the Vijayanagara.

- Amuktamalyada: It was written by Krishnadevaraya and it is most important work for construction of history of Vijayanagara. It is in the form of poetical and Kavya style which is not easy to understand. But Krishnadevaraya made it easy to understand. This work gives us details of the king and his Rajaniti, administration, the political policies, and military expeditions of the dynasty.

- Manucharitra of Allasani Peddana: The writer was greatest poet in the court of Krishnadevaraya. This book focused on the Eastern Expedition of Krishnadevaraya and also welfare policies of Krishnadevaraya. This is major literary source of Vijayanagara history.

- Uttara Harivamsam: it was written by Nachana Soma during the period of Bukka-II, and is dedicated to Harihara. This work was in Kavya style and the author explained the geneology and greatness of the rulers of Vijayanagara.

- Parijatapaharanamu of Nandi Timmana: this work was under taken by the author at the court of Krishnadevaraya and the work focuses on the

expeditions of Krishnadevaraya and the circumstances of Vijayanagar after the death of Krishnadevaraya.

- Rajasekhara Charitam of Madayagani Mallana: gives us details of early life of Krishnadevaraya and his Digvijaya Yatras against neighboring rulers like Gajapatis and the Muslim rulers of Deccan. This work was dedicated to Nadendla Apparasu the ruler of Kondavidu.

- KrishnaVijayam focuses on the expeditions and victories of Krishnadevaraya; this work explains the administration and policies of Krishnadevaraya during war fare. It was written in kavya style by Dhurjati, who was patronized by king Krishnadevaraya.

- Kalapurnodyam of Pinagli Suranna: this work was dedicated to Araviti Krishna of Nandyal. Krishna was the relative of Aliya Ramaraya. This work gives us details of political relations of Vijayanagara history.

- Panduranga Mahatyam written by Tenali Ramakrishna, who was patronized by Krishnadevaraya. The writer played an important role to unite the Saivas and the Vaishnava cults of Hindus. Though he was Saiva he became follower of Vaishnavism by the influence of krishnadevaraya

- Vasucharitram of Bhattumurthy or Ramaraja Bhushana: He was patronized by Aliya Ramaraya. This work was written in Penugonda, and dedicated to Tirumalaraya. During this period the Vijayanagara was in downfall and this work is one of the major sources to the last days of Vijayanagara Empire.

- Jaimani Bharatiam: was written by Pillalamarri Pinavirabhadra and it was dedicated to Saluva Narasimha. It focused on the cultural and political history and military expeditions.

Apart from these we've many literary sources in Telugu which help us to construct the history of Vijayanagara. They are: Krishnarjuna Samvadamu of Nadendla Gopa, Prabhavatipradhyumnamu, Ramabhudyam, Raghavapandaviyam of Pingali Suranna,

Sakalamata Sara Sangraham of Ayyalaraju Ramabhadrakavi, and Kalahastiswara Mahatyam of Dhurjati are the major sources which focused on social, cultural and political history of Vijayanagara.

1.8 Secondarysources

The secondary sources are based on the writings of historians, scholars, critics, books and articles which focused on vijayanagara dyanasty. M.H.Ramasharma's The History of The Vijayanagara Empire Beginnings and Expansions [1308-1569]. Explain the details of political expeditions and expansions of the VijayaNagar Dynasty. The author has expressed three dynasties of Vijayanagara's Political scenario well in script while he forgot about the cultural and geographical discoveries of the Vijaya- Nagara in larger aspect. As researchers of Vijayanagara we also look in to the contemporary dynasties of others regions. The author entrusted about the location of Vijayanagara; of course it is located in Karnataka, but it was expanded in other states also, but the writer left the importance of the other parts in the dynasty which located in other states today. I noticed in the Book as these are some short outs and the author neglected the importance of the Numismatics which shows glory of Vijayanagara to the world today.

S.P.Sen's Sources of the history of India vol-1 Central theme is to explore quality in the sources of Indian History, here the author takes care regarding various regions in India. He focused regional history than overall history of India. However it is good to researchers to read these books to find out the sources easily. the author decided in five parts to focus his study i.e. (1) Nature of source material in general (ii) classification of source material (iii) Critical view of the extent and dependability of the different categories of source material (iv) the extent to which the source material has been utilized by historians and the fields which remain to be observed and (v) any problem or difficulty in suing the source material.

The writer focused height on the regions of Karnataka, Andhra Pradesh, Maharastra and Goa. While exploring quality in sources there are some short comes in this book. (1) The author went through the some areas without critical analysis and not using the pattern which he was said as the objective (2) in some areas the papers included do not make an exhaustive study of the subject relating to any particular period.

It is valued that the exploration of the sources as a whole in Indian History is still awaiting the attention of the historians. I would like to contribute in little bit to full fill the gap in Indian History.

K.A.Nilakanta sastry's 'Further sources of Vijayanagar History' focused on the Hindu Literary sources and advance knowledge of the subject. He deals with general literature, Chronicles and the Mackenzie Manuscripts. In deep length of Vijayanagara History he explained the Kamparaya Charita. The Saluvabhudya, the Raya Vachaka, the Krishnaraya Vijaya, the Vardhambika parinaya, the Achutaraya and the Sahitya Ratnakara. He saw the forming of the Vijayanagara Dynasty as the literary revival in southern region of India.

The drawback of the book is the author was started to counter the Muslim Chronicles and gave importance to the overall Hindu Literature. To study History all sources are important than the biased views of the authors. When writing history all the writers' views it will take consideration for the constructing History. Here the author for got the political identity and geographical works at the dynasty and didn't give priority to Numismatics which explains cultural of Vijayanagara.

N.VenkataRamanayya's 'Studies in the History of the third dynasty of Vijayanagara', views of the book is to narrate the principle events of Vijayanagara between 1529 and 1543. The seconds describes the system of Administration under which the empire of the Rayas was governed in the Sixteenth Century, and the third deals with the religious and social conditions of the same period. In this book the author focused only on the Administrative, social and religious conditions of the third dynasty of Vijayanagara. He didn't look in to the economy and cultural identity of the dynasty. He looked on only conditions of the third dynasty but he neglected the after third dynasty which was important to the study of Vijayanagara History. I would like to fill this gap and try to explain all four dynasties and conditions in Vijayanagara.

S.Thiruvenkatachari was translated Gangadevi's authentic work 'Madhura Vijayam or Vira kamParaya Charitam' was discovered by accident amidst a heap of worn out Palm-leap manuscripts as part of Sanskrit works and but for careful scrutiny of the head Pandit of the curator of Sanskrit Miss Trivandrum, it would have gone the way of

many other works of the past which are not available to us. The central theme of the book is explaining the destruction of the Sambuvaraya Rule in Tondaimandalam and the destructions of the Madhurai Sultanate. It is no doubt the story of Vijayanagara invasions of Tondaimandalam to send away the MuslimSultanate. This explains only invasion but it was neglected by the translations to achieve the social, economic and cultural conditions of the Vijayanagara Dynasty.

William.J.Jackson presents Vijayanagara visions-Religious experience and cultural creativity in a South Indian Empire is a series of Vijayanagara vision and which explores some of the archetypal attractors of South Indian Culture in the lives of saints and sages and in the images and arts of spiritual creativity. It explores how such voices proved a traditional order, and renew a spiritual path way in a world of contingencies, chaos, and uncertainty. The author focused on the theme of cultural and lives of the saints. He explained the meaning of the vision to explore the new thoughts and imaginations of the Vijayanagara Priests; he compared the Hindu Culture with China and Christian cultures and beliefs. However, in the short comes of the book,he forgot the patronage of the saint hoods by different kings of Vijayanagara. He did not explain the historical view of Vijayanagara and also did not look into the political, economic, social aspects of the Dynasty.

Robert Sewell's description on Vijayanagara was depicted in his book 'A Forgotten Empire (Vijayanagara)'. The main aim of the book is to explain the original writings of Nuniz and Domingopaes which was in Portuguese and translated in to English. The author compared the Dynasty past and present condition and the writers give importance to the ruling of the important rulers. He succeeded to explain the tradition of Vijayanagara, Forts of Vijayanagara etc. However, in the book, the explanation regarding culture, economy and social issues in the dynasty is less. He enlarged the political conquests of the Mohammedan Rulers and Counters of Vijayanagara rulers in South India.

The author was interested to reconstruct the Vijayanagara History which was ignored by then writers in his words he says that "Making the dry bones live but meanwhile the Bones themselves must be collected and pieced together, and my duty is try

to construct at least the main portion of the skeleton."[3] But the author did not fulfill the total gap to reconstruct Vijayanagara History.

Yazdani's The Early history of theDeccan [parts vii-xi] explains the conditions in early times of Deccan. He concentrated to highlight the proportionate things of early chalukyas, Satavahanas, Yadava's, and Kakatiyas of the Deccan region. He moreover described the literature, polity, architecture and coins of these Dynasties. But the author did not give elaborate ideas of the rulers of the dynasty and social form of the Deccan region. He did not concede the Geographical differences of the region and in period of study he excluded Vijayanagara in this book. This is useful to historians to write history on Deccan but the book should cover more areas to construct original history of Deccan.

Burton stein's book 'Peasant State and Society in Medieval South India' examines the circumstances of peasants without lords who established and maintained great states enduring and complex local institutions and elaborate religious institutions. The author is trying to explore the political system of South India which was wrongly interpreted by the writers of the past. He examined the present village its local context. Rural groups have been elaborated but constructions put up on the extent evidences. It assumed that the relationship existing between the social and cultural phenomena comprising medieval South Indian peasant society and other sectors of the social orders was obvious and unchanging. So it was proved by the author and the social order still existing today. He tried to explain the agrarian system and its relations with the state. But he did not concentrate on total political structure of South India and cultural aspects in medieval South India.

VijayaRamaswamy's Textiles and weavers in medieval south India examine the Handloom industry and the weaving communities in various periods in Medieval South India. The Author gave importance to study of economy and social conditions of South India. He did not give the priority cultural aspects in social community of the South India and he also didn't touch with the traditions elaborately while studying social status of the weavers.He did not explain the political scenario of the different dynasties while explaining the relations of the weavers. Without political importance the task should not be complete.

[3] Robert Sewel, A Forgotten Empire, Vijayanagara, Asian educational services, NewDelhi,1980, p.3

Burton stein's 'The new Cambridge history of India- Vijayanagara' focused the political part of Vijayanagara with the contemporary of Europe and the author tried to discuss the political Economy and society in Vijayanagara. He explained the segmentary state,the new idea how Vijayanagara was emerged as powerful dynasty in South India and how the Vijayanagara administration reached into high position in 14th century. Though the Kings of Vijayanagara did not give the priority in subjugation numerous royal and chiefly lineages and did not uproot the several Muslim Sultanate regimes of Deccan. The Vijayanagara succeeded to stand by of its sovereignty. But the author did not cover the entire economic and social structure of the dynasty and also little neglected the cultural aspects throughout the four dynasties of Vijayanagara.

Mrs.Sumathi Mulay's Studies in the historical geography and ethnography of the Deccan explains significance of the Historical Geography, Cultural Geography and Ethnography of the Deccan from 2nd century AD to 13th Century AD. The author analyses the names in the regions and the diversity of the culture in Medieval Deccan. It's not possible to understand one's culture with analysis of the names only, but we've to study conditions of the society which existed in those days. Here she was neglected to explain the condition of the society and polity. In geographical history she did not give importance to cartography. She gave importance to religion rather than conditions of the society in Deccan.

C.MargaBandhu's Archeology of the Satavahana Kshatrapa times represents the material culture of the people during circa the 3rd century B.C. and 3rd century A.D. in Central and Western India and the Deccan up to the South East Coast covering a span of six centuries. The author covered the Maurya, Sunga, Kushana, Kshatrapa and Satavahana Dynasty. It is the technological and archeological study the author explains the traditions, customs of the people and economic development of the Dynasties. In geographical settings he did not cover entire area of Deccan and he gave brief explanation of the regions. He more over concentrated on religion rather than social developments. he neglected the political identity of the dynasties, with brief idea, but the political situation was changed the regional geography in those days in Deccan. It is wonderful how the author justified the material culture without describing the Numismatics which is an important source of the Archeological study of the Deccan.

Anna.L.Dallapiccola's book Sculpture at Vijayanagara-Iconography explains iconography and style of the sculpture in Vijayanagara capital city of Vijayanagara Dynasty. The author discusses that the Vijayanagara rulers consciously promoted religion and culture in Vijayanagara (Capital city) they incorporated many cults and religious traditions, not only Hindu, but also Jaina and Islamic. The author explains variety of secular sculptural themes, including those depicting courtly and material scenes. The author centralized only on religious and cultural views of Vijayanagara city only. But he did not cover the entire dynasty. He forgot about the Numismatics which was very important in the study of culture of Vijayanagara. He totally neglected political and economic conditions of the society which was base for the cultural developments of the Vijayanagara. This is the main drawback of the book, the author did not explains the priority of all three dynasties of Vijayanagara

M.L.Vidyarthi's Cultural history of India, explains the Indian Culture from the premature to modern period. He describes Indian culture which is based on philosophical and spiritual beliefs. "The Indian culture seeks wider harmony reconciling spirit with matter, preserving the truths of material science and its real utility but at the same time keeping intact the spirit as the key stone of the Arch our Culture''[4] the author concentrated different cultures in India but he totally neglected the South Indian Culture and South Indian Dynasties. He did not explain regional developments in major parts of India. He did not look into the Deccan and Vijayanagara which is very prominent in Indian Cultural History. The author neglected the political and economic life of the Indian Society and highlighted only on religion. Of course it is secular and integrated state but the author explains views on different religions. However, the author has not dealt with the entire history while writing on cultural History of India.

D.C.Sircar's Studies in Indian Coins. Description of the book is to study the Indian coin with all aspects and angles. Through his scientific approach he explored the quality and class of coins in India. He describes how the Numismatics were neglected by the previous researchers and the purpose of Numismatics is helpful to reconstruct the ignored past in Indian History. In his study he explained the Numismatics and its importance from the Ancient Period to Marathas of Medieval India. His scientific analysis is useful to the

[4] M.L.Vidyarthi ,Cultural history of India ,Meenakshi prakarshan, Meerut, 1977,p.3

scholars to elaborate the ideas of the past and facts which will recover from the coins. Though author pursued the scientific study there is a gap in this book. He did not explain the entire Indian Coins, and he neglected the South Indian coins in medieval period. He did not take any examples of Vijayanagara which is very important to reconstruct the India past. The Vijayanagara coins played a vital role in Indian History to show the Indian culture to world and stand beside the other cultures of the world. But the author did not focused importance of the Vijayanagara.

I.K.Sarma's 'Coinage of satavahana Empire' highlighted the Geographical area of Satavahana Empire and their coins. The author says that it is endeavor discovery of Satavahana coins right from beginning till the 1979.His approach is very different in scientific methods to classify the coins, and he demonstrates the techniques i.e. cast and die struck were adopted in manufacturing the coins. First he collected the coins and classified them based on materials like lead, copper, potin, and silver but no gold was found in his research. The coin blanks are wholly casting respect on all the metals irrespective of shape. The devices and legends were die-struck over such cast blanks.

He concentrated on symbols on coins and classified in 4 type i.e. (1) **Regional Symbols**: Bull, Elephant, Lion, Tree in railing. (2) **Territorial or Political:** Portrait types, Ached hills (3) **Mercantile:** Ship Types and (4) **Religious:** Horse, Chakra, Srivatsa, Laxmi, River with Fish, Swastika, Triangle-Headed Banner.

The author did not explain the historical background of Satavahana with expansive study and also lack of exploring maps of geographical sequences of the Satavahana Empire and their coins. He concentrated on only some metals used by Satavahana for making of coins. The author did not give the explanation about the different metal which was not shown in the book.

Walter Elliot's Coins of South India, explains the historical sketch of the principal southern rules who issued dynastic coins. The author is self-collector of the coins and based on his collections he wrote the book. He slightly explained the History of South India compared with the Aryans. But he did not much explain the facts as the essential structure of the History of Southern Dynasties. Of course he classified coins in three types i.e. Gold, Silver and Copper, but he failed to describe the scientific techniques and methods of various dynasties in South India. The cultural geographical explanation is far

away of his study. He succeeded to rewrite the history in various interpretations but couldn't fulfill the entire structure of the coins of Southern India.

Edward James Rapson's book Catalogue of the Indian Coins describes the coins of the Andhra Dynasty, the Western Khstrapas, the Tarikutakas and the Bodhi Dynasties. The coins are collections of General Godfrey pearse which have been presented in the British Museum by the Govt. of India. The author made it good attempt to secure some uniformity in the use of coins obverse and reverse. He describes that inscription to identity various types of coins. In the translation of coin legend and of all ancient names whether persons or of places, the system of Indo-Parisian has been followed. "The evidence of paleography is also of great importance in determining the date of Indian coins a tracing of the coin-legend of each variety has been given. This trace can make no claim to the scientific accuracy which can only be obtained by purely mechanical means"[5]. Here the author is intention to classify the coins is not need of scientific method but only based on mechanical mode of explanation, the study of coins, scientific method is necessary to understand the types, weight and metal etc. He explained in only on ancient terms but did not use the modern terms. so the modern people may not understand the ancient names. He neglected the cultural, geographical aspects of the dynasties.

E.J.Rapson's another book is Indian Coins. And the central point of the book is to give an account of ancient Historical point of view of all the known coinages of ancient and medieval India. The coins were classified in three types i.e. (1) Primitive native coinage, which is so far as the present state of our knowledge will allow us to judge seems to have been very widely used in India and in Ceylon. (2) Southern (3) Northern Coinage, because of the geographical classification he used these terms, The Vindya and Satpura ranges divided India in to two parts i.e. Southern India and Northern India. These two regions have different cultures, different languages and after invasion of Arayans the Indigenous people were restricted to South India, now they are called as Dravidans. "After the Mohammadan Invasions the coins which were minted by North Indian shows the dominance of the power"[6]. The distinctions were displayed on the coins of the Northern and the Southern Dynasties of India. Here the author concentrated on the northern coinage in primitive native mode of coins, but not much concentration take place in view of south

[5] Edwrd James Rapson, Catalogue of the Indian coins,British Museum, London,1908, p . XIII
[6] E.J.Rapson, Indian Coins,Indological book house, Varanasi, 1969 ,p. I

Indian study. It's only briefing the history of the coins in India but not expanding study of the coins the lack of Historical, Cultural descriptive is observed.

DevendraHanda bringing out numismatic materials to present important and interesting data on numismatic research in his Numismatic Studies Vol-1. He collected all the data from India and contiguous countries with the best possible visuals which have litter to remain generally unsatisfactory in most Indian publications. This study classified the coins in silver punch marked, copper punch marked, lead coins etc. the author prefered for few dynasties in India. And the Historical background of the coin was lacked. They have given more number of portraits than the explanations. The uninscribed copper coin was called Dikshit as an interesting one and it does not bear the general characteristics of a coin and represented an unusual variety. An indistinct object in circle with in squire raised border on the obverse and the hallowed cross and crescent hill all in a circle within a squire raised border on the reverse. These types of coins will explain the natural vegetation, geographical structure of that locality. The another type of symbols an armed symbol showing a wheel with eight umbrellas or arrows on the reverse an Ujjain symbol, each orb which has a pillar in the Centre, a partially cut Nandipada on one orb and Swastik in between the arms. These symbols indicate the cultural and religious importance. Most of the study explained the basic structure of religion and culture but it lacked to describe the political, geographical aspects of the Dynasties.

Stennely Lane Poole's book 'Coins and Medals' represent coins and their value in documents of history and monuments of art and what relations they bear to other branches of historical, artistic and archaeological research. "According to Herodotus the father of History says that the Lythians were the first nation to introduce the use of Gold and Silver Coin"[7]. Of course from ancient period to modern period the men searching for better life, through this process the barter system has come to selling and buying goods. After some centuries later man was perfected in all the ways and started to live rich life, the richness was reflected in gold and silver coins from ancient to till today.

The author classified the coins in metals like gold, silver, copper, lead etc. and different region in Greek, Rome, European, Indian, Japan etc. most of the coins did not

5.Stannely lane poole, Coins and Medals,Cosmo publications, New Delhi,1985,p.10

reflect in scientific techniques and the cultural aspects were also absent. The historical background of the study should be expanded and the lack of geographical importance is observed.

D.D.Kosambi's Indian Numismatics, which focused study of coins in statistical method. Many hoards of punch marked coins were available for study. The author says "It is possible to establish the relative positioning of the groups in a hoard, the natural concern of a numismatist would be to speculate on their circulation history as also the history of the making of a hoard, whether a hoard is deposited at one time or in successive steps or whether or not the hoard indicates the volume and variety of coins in circulation in given point of time. The main purpose of coin is not to carry a legend, portrait or cult marks but to put in to circulation a piece of metal cut to standard weight"[8]. The author explains in only scientific method but didn't explore the importance of the historical background of the coins.

S.C.Ray's stratigraphic evidence of coins in India excavations and some allied issues, significance of the study is to develop the information of forgotten coins in various regions and various metals in Excavations. It is different study where the scholars neglected in various fields of archeology to find the coins. The content of values of the coins is another significance of the book. Date and time of coins given important in study of the archeological research.Coins not only determines by their findings the date and their parent layers, but along with it the date of all objects will be lying in its associations. The date of few principal types of Industry thus determined has immensely helped to build up a general chronology in excavation.

In addition to giving date to the containing occupational strata or to other associated unknown or otherwise un-datable objects which by digging the strata graphic evidence of a coin can be interpreted to bear out further significant. And the importance of the study is restricted to some regions of India. But the study did not cover the southern parts of the country and also lacked the importance of the cultural evidence etc.

Charles J.Rodger's 'catalogue of the coins'part-1, this book is to systematically organize the entire collection in series. This catalogue discussed the subject of coins in four volumes. Presently it consists of the Mughal dynasty and local rulers of Indian

6.D.D.Kosambi, Indian numismastics,Orient logman, New Delhi, 1981,p.VI

continent. This book expresses the variety of coins from Greco- Bactrian to the nineteenth century of East India Company. The author concentrated to display the names of the rulers and the positions of dynasties. He classified the words of mints and places of the regions etc.

The author has not given the importance of cultural, historical background of the dynasties concerned. He explained only the coins which are available in museums and in some collections. It is very different task to understand without knowing the scientific study, here the lack of scientific techniques is shown and geographical regions were neglected.

A.K.Narayan and Lalanji gopal,s edited writing –seminar papers on the chronology of the punch marked coins, explains sequence of the Indian punch marked coins and display the chronological order of the coins. The punch marked coinage covers a long range of period, the limits of which are difficult to ascertain with absolute certainty in the present state of our knowledge. The punch marked coins became known to the numismatists as early as 1800 A.D. when col. Coldwell found there worn out silver specimens in tunnels in the district of Coimbatore in South India. All of them are not available to the numismatists. These coins have been issued by an authority that had wide political influences all over the land. The punch marked coins have different in their weight, metal content, fabrics (uniform) and the symbols. The author did not explain the cultural importance and regional importance of the study.

S.K.Maity's Early Indian coins and currency system is aimed to study ancient and Medieval dynasties coins and currency system. The author classified coins as indological and exchange currency in Ancient India. Grater historical importance given to the early ethnographic studies, they are mostly inscribed on the copper plates or on stone tablets. They generally alter information about personages and events of ancient India. The circulation of coins however, need not always be confined to the dominion of the issuing sovereign power. Coins may travel far beyond the borders of such dominions under curious circumstances. The high sounding titles used by the Kings on their coins also reflect their power and magnificence to a certain extent for the first time in the numismatic tradition of India; the coin legends became mostly metrical. They have also high poetical merit. Large number of gold, silver, copper coins has been found from different parts of India. The purchasing power of silver coins was equally high for the gold coins. The

cheaper metallic coins like copper, lead and also cowries evidently served the smaller need.

The author concentrated only on the parts of history, but hasn't applied for any scientific techniques for making of metals in the coins and no geographical extents and cultural importance found in the book.

C.J.Brown's book 'The coins of India' describes the evolution of the coinage itself and to show its importance as a source of history or as a commentary upon economic, social, political movements. A detailed description will be found opposite each of the plates, giving transliterations and translations of the coin legends. He described how foreign influences gradually began to make themselves felt in the fabric and design of purely native coins of the North West. Their influences gradually widened until the whole northern, western and parts of central India were affected. "Demetrious was the first Bactrian King to strike square copper coins of Indian types with a legend in Greek on the adverse and in Kharosthi on the reverse. His rival Eukratides struck these bilingual square copper pieces in grater abundance as well as a very rare silver coin with inscriptions in both languages"[9].

He described the Kushana Coins in to two phases in the copies of gold coins as Kanishka and the other is Vasudeva. One continues the standing type with Siva and Bull reverse the second has the Indian King obverse, with the deity of Artho-Khsno, who was by this time identified with the Indian Laxmi representing as sitting on a throne and holding a cornucopia on the reverse. The author has given importance to historical, cultural, identity of Indian Coins than scientific examinations.

Sir.A.Cunning Ham's 'Coins of Medieval India' highlights the coinage of ancient and medieval periods of Indian continent. It focused on the successive ingression of Northern Huns in the Northern India in the beginning of the sixth century A.D. gave the first shock to the stability of great Gupta Empire, which had lasted for two centuries without a check. The western provinces of Malava, Rajputana, from the Narbeda to the Jamuna as far East as Gwalior were seized and held by the consequence, while the Gangatic provinces were over run and plundered and the temples destroyed as far East as Magadha. From that time the Eastern provinces were in an unsettled and distributed state,

7.C.J.Brown,The coins of India, Indologocal book house, Delhi, 1973, p. 25

and the power of Gupta's began rapidly to decline. Most of the states said period rose power by two centuries and their history was reflected in coins. Of course this intension was in mind of the author but he did not fulfill the task. The author concentrated the purely historical orientation of different dynasties and different coins. The scientific method of technology of coins and regional geography is needed to explain the importance of the regions and he did not cover South Indian coins history as large though it was flourished in Medieval India.

Parameswrilal gupta and Sarojani kulashreshta's Book, Kushana coins and history explain the chronological sequences of the Indo-Scythian Kings based on their coins. Only the time of shortage and necessity to import coins from another territory is possible. The Kshatrapas and the Guptas had issued their silver coins in central and western India and the Sathavahana and the local copper coins were in continued currency from the early times and were sufficient to meet their need. So quite naturally did not require foreign currency. It is not surprising therefore, if Kushana Coins are not found there in abundance, though sporadic finds are not unknown. There is very possibility that the wide distribution of the Kushana coins in the east was the result of the economic needs of the people in the post Kushana period and their presence. There is not an indicative of any political expansion of the Kusahna's eastward of the dynasty. The author has not concentrated on relations of South and North rulers in expansive study.

K.V.Raman's 'studies in south Indian coins' is part of description and discussion on recently discovered coins and new interpretations of known discoveries by the various scholars. This book has seven volumes and discussed about the history of South Indian Coins and their importance. It is very interestingly speaking about the various dynasties like Sathavahana, Kshatrapa, foreign coins (Roman), Vakataka, Vijayanagara, and Indo-sessanians etc.

It has also discussed and related to Muslim rulers revealing a wealth of numismatic material. The author identified three coins of Auranga Zeb issued from Mylapur in Chennai, Tamilnadu. Some unknown coins of Kanthirava Narasaraja of Mysore Vadayar family are discussed in two papers. A terracotta pendent depicting a portrait resembling the Roman Emperor Tiberius is an interesting find from Sannathi, the ancient pottery and coins from places like Bandarpattanam, Kambam valley and Anuvanahalli.The author well explained the history of coinage of South India but it should be extent to study as cultural and technical aspects of the coins.

T.Desika Chari's south Indian coins, is aiming to promote the reconstruction of South Indian History on the basis of inscriptions and coins as source. There are very limitations to write south Indian history by the literature but there are more important sources in inscriptions and coins to give the belief of Religion, Customs, and Writings of Chronology etc. to the History of South India. The reliable historical material one would have hoped that the Numismatic studies of the peninsula would be help in verifying at least the reality of the personages treated in the other sources having regard particularly to the large variety and great number of examples of the South Indian Monetary system still existing.

In terms of copper coins the large quantity of coinage were continued to rollmodel to the future generations though there was break through in mean time due to lack of metal and if we trace prvious period would have been tracing the coinage which flourished with legends and also without legends. In medieval period the metal of copper was lacked due to large usage of rulers in previous period. Here author trying to explain the metal scarcity to making of coins in south India, and styles of coins not in tchniqes of coinage.

Nalini kanta Bhattachari's coins and chronology of the early independent sultans of Bengal, explain chronology of Sultans and their coins in Bengal. The author discussed the various Independent Sultans of Bengal like – Dacca, Sonaragaon, Satgaon, Ghatgaon, Pandua, Junapur and all other famous places in the history of Bengal as well as later Mohammad History of India. Numismatic materials for the region as Allaudin Adil Shah are unfortunately rather meager. His Kingdom was confined to the western half of Bengal and consequently his coins had circulation only in that part of the country. The Cooch Bihar hoard probably contained a large number of his coins, but the Eastern finds do not contain a single sample of them.

The historians give Alishah a reign of one year and five months and Iliyas Shah a reign of 16 years and some months. The 742 coins of the Alishah described by Thomas is in all probability of coin 743 and consideration of two facts that the two coins of the Indian Minting Corporation are also of same year. The author described the year of reign chronology of the Independent Sultans but did not focused overall history of Sultans.

Prashant srivastava's 'Aspects of ancient Indian numismatics' is the work of comprehensive study to do the joint commemorative, victory, of ancient Indian History. It discussed the nature and scope of Indian coinage and deals with the medals of Joint, commemorative and victory medals. This also focused the Indo-Greek, Scytho-Parthiens, Kushanas, Gandaras, Sakas and sildasas and also the imperial Guptas and discussed various types of coins in ancient Indian history.

The study begins with the poros medal which are believed by certain scholars to have been issued by Alexander after defeating the Indian King and ends with the down fall of the Imperial Gupta's which marks the close of a glorious phase of ancient Indian History. The author tried to utilize the evidence of the joint, commemorative and victory coins for reconstruction of the political and cultural history of ancient Indian History. The author followed the approach of Numismatics because "It is one of those unwritten sources which give scope to historian to wander off in to a land of Romance. If he is not disciplined in undertaking the limitations of the sources he is using… for certain periods the historians have to be a Numismatist."[10]

Rekha Jain's Ancient Indian coinage is systematic study of money economy from Janapada period to early medieval period deals with the gradual development of money in the form of coins from sixth century B.C. to the 12th Century A.D. The scientific study of ancient coinage of India started from 19th century A.D. onwards. Initially these coins were collected objects for the sake of pleasure but later on attempts were made to decipher their legends. The material regarding money economy in ancient India was scanty. The detailed explanation only came from the source of coins. The sources of the book is ancient literary works, inscriptions, coins and the account of the foreigners etc. are primary sources and catalogues, journals, commemorative volumes etc are secondary sources of the book. The author concentrated on money economy of the Janapada period to the Gupta period.the author didn't describe the study in scientific mode of coins and historical importance is less than the structure of the economic perspective of the said period.

Swami Satyaprakash saraswthi and Rajendrasingh's book coinage in- ancient India highlighted in a description of ancient Indian coins of different period, available in

8.Prashant srivastava, Aspects of ancient Indian numismatics, Agamkala prakashan, Delhi, 1996, p. XXVII

collections of museums. A documental reference to Indian coinage in ancient Indian literature, that covers Vedic Period, Brahmanic Period the periods of Panini and Kautilya and the laboratory work on the chemical and spectroscopic analyses and metallurgical study of Indian Coins as well as an account of the coinage in the ancient neighboring countries has also been discussed.

A considerable revival of interest in the chemical analysis of ancient coins occurred in the second quarter of the 20th century A.D. Among the more extensive investigations are on the Greek bronze coins and Chinese coins. An awaking interest of the composition of ancient Indian coins may be explored in the research scholar's analysis studies only. Of course there is a chance to explore the Indian coins in scientific manner due to the emission spectroscopy manner which was applied in the 20th century. The author gives the importance only on the scientific methods but did not explained historical background and of the said period.

D.C.Sircar's 'studies in the geography of ancient and medieval India' has contained dissertations on numerous problems relating to India's historical geography of the ancient and medieval period. the author cited important geographical texts. He highlighted to correct the geographical names of the Indian sites in the past. He explained the various Emperors who influenced the early Indian conceptions regarding the earth, the additional number of geographical names, identical names of different locations, cartography and elephant forests. He gave the major sources of historical geography to find the localities in present period. But he did not explain the entire medieval dynasties who ruled in India in medieval period.

Paul herrmann's the great age of Discoveries explains the route map to the world and geographical discoveries. And also emphasizes the causes to invent the sea routs to India by the Vascoda Gama, other important routes to the world. He gives the Sketches of maps the linkage of routes in the world which shows the civilization of different countries. This book helps us to understand geographical regions of the world which shakes the world's history from the civilization period to modern period. He explains the relations of navigators with the local Kingdom Authorities and focuses on light to development of trade and commerce. Historical geography which depends on each other on economy and political strategies of various regions in India as well as in the World History.

B.G.Tamaskar's contributions to historical geography of India is highlighted in the concepts of the ancient Indians on the rising and setting of the sun, directions, the

spherodicity of the earth and its support-less-ness in space, the southward and northward march of the sun attract the equator, the duration of light of the sun and darkness around the north pole for six months, the spread of the ocean around the land twice as large. There is hardly any direct allusion to the spherodicity of the earth in the Upanishads although their author seems to have some vague concept about its Spherical form. The authors have seen the geography in the historical texts of Upanishads, Jataka tales, Geographic basis of Kautilya Geo-politics, the concept of Boundaries of India through ages. He critically analyzed the vegetation and forests of Indian part. The Puranic names of the regions, rivers were discussed. But he did not cover the historical sources than geographical explanations.

O.P.Bharadwaj's studies in the historical geography of ancient India explains topography i.e. names of places, tribes, rivers, hills, routes, etc. It is general work of geographical dictionary of ancient and medieval India and historical basis of literature of various dynasties. Geographical and linguistics considerations trace the evaluation of tribal and geographical names through the ages leading in the process in some important conclusions deserving of notice by research scholars in the reconstruction of Indian past. Historical geography reveals its mysteries through more knowledge of the history of the region selected for the study and close acquaintance with the original sources and their medium from the earliest times to almost the present day, access to all branches of Indian Literature familiarity with the philosophical principles of linguistics changes, and geographical acquaintance with the region and up to date information on epigraphical and archaeological discoveries needed.

K.Satyanarayana's 'A Study of the history and culture of the Andhras (from Stone Age to feudalism)' vol-1, produce Historical background and cultures of the Andhras. The author mainly concentrated on the lives of the Andhras from the ancient age to medieval feudalism. He mainly focused on the tribes of Andhras i.e. Chenchus, Koyas, Reddis of Bison Hills, Svaras, Khonds and Raj Ghonds. He explained the pre-history of Andhras and directly deals with the Satavahanas but in the gap he did not fulfill the History of the Andhras. He used to say about the social life of the people and did not concentrate the political views of the study. He gave only some importance to the political life of the people. He raised the questions of the people's existence as the feudal lords, warriors and warlords Devadasis etc. in the society. He tries to explain the rise and Growth of Feudalism and relation between state and peasants, the life of tax collectors etc. The author did not much concentrate on the major dynasties who ruled in Andhra Desa. He did

not give the historical background of the Andhra Desa after Satavahana in extensive manner.

Satishchandra's Essays on medieval Indian history, is the study which explores the relations of the state and society. The author explained the medieval economy, political process of the state up to the end of the Mughal Empire. He concentrated the importance of the taxes like Jizyah and the religious policies of Mughals etc. He highlighted the cultural history and relations of the state, the Raja Putana Policy, the Deccan policy of the Mughals, and the author considered the Bhakti Movement which played vital role in Indian cultural system in economic point of view, he focused the money economy, rise of Zamindari systems and importance of cultivation and agriculture etc. He developed the view on village society in Northern India and Marathi Polity and society. He critically examines relations of the Marathas, Jats, Shikhs and the Afghans etc. In Historical point of view the author did not give much priority to the South India and Southern dynasties which played a major role in Indian history especially in Medieval Indian History. He focused only North Indian History and society but did not cover the overall history of India.

H.C.Verma's medieval routes to India focused on the Historical routes in the North West Region of Medieval India. The study covers the medieval Khursans, Turkistan, Iran, Afghanistan, part of Russia, Pakistan and India up to Delhi, this study is evidence to development of economy, military activities in India. The trade activities at one point, the other establishment of military stations at different places are better understood of their mercantile and logistic importance is better ascertained. The route system in medieval India is neither judged in this work by modern standards nor condemned for want of modern technology involved in the preparation of roads. The 18^{th} century A.D. saw the emergence of a vast Arabian Empire which gave enough space to their adventurous, travellers and merchants to trade. This resulted in growth of interest in the study of Geographical science among the Arab Scholars. The Arab Geographical literature composed in the 9^{th} century A.D. drew heavily on the Greek tradition. The author gives the good information about the historical geography of the medieval India but he did not concentrate on the Southern part of Medieval India.

S.A.Rahman's the beautiful India-Andhra Pradesh focuses the History of Andhra Pradesh. It gives the history of different rulers and dynasties who ruled Andhra. He focused the Satavahana, Sakas, Ikshavakas, Eastern Chalukyas, and Kakatiya's

contribution to the Andhra. The geographical structure they covered plained part of the ancient and stable Deccan black. Though the number of geological formation occur in this region, it is chiefly composed of genetic complex of pre Cambrian region .the expense of the gneisses interspersed with granitic intrusion presents a surface monotony throughout Northern area except on the out skirts where the Archaean basement is over lain by the rock of younger series. The author focuses the natural vegetation, drainage system of the Andhra and he highlighted the ancient Andhra History in Aitereya Brahmana and indicates the Andhra originally Aryan race, but many scholars and archaeological evidences denied this statement and proved the Andhra as originally Dravidians.

M.Naga Bhushana Sarma's History and culture of the Andhra, explores the cultural history of Andhras. The territory now known as Andhra Pradesh and its surroundings areas occupied a vital position in interesting major cultural currents, thus paving the way for Indian nation hood. For long it stood as melting pot for diverse, cultural trends not only from within south India but also from the north mainly due to its geographical central position. They focused on the geographical history and relations of the other languages, religions from ancient to modern period, different dynasties of Andhras and the position of people socially, politically, economically and culturally etc. they also examined the folklores, tribes and formation of the tribal density activities etc. The inscription and the Ethnographic study should be extended and it will be good work for the Andhra History if they cover the overall inscriptions and Numismatics.

P.Hymavathi's Vijayanagara-the life and times of Tuluva ViraNarasimha, focuses the VijayaNagar life and activities during the period of Tulava Vira Narasimaha Raya. The author explores the wide-ranging of Administration, Military Forces, Social, Cultural, Economic aspects under Tuluva Vira Narasimaha Raya. Based on Epigraphy, Literary works, Muslim and European sources used to write this book. The author highlighted the origins of Tuluvas through the literary and Puranic style, he linked the origins of Tuluvas with the Moon (Chandra Kumara). She also highlighted that "the Vira Narasimaha Raya who was first proclaimed himself as 'Raya"[11]. The author explained the society and culture of VijayNagara under Vira Narasimha Raya. But she did not completely focus the origin of Vijayanagara and did not give much importance to the Krishna Devaraya.

9.P.Hymavathi, Vijayanagara-The life and times of Tuluva ViraNarasimha,New era publications, Madras, 1994, p. 60

Kesavan velu's 'the early medieval in south India' focus is presenting an alternative history of the deep south and re-examines the problems and patterns in the History of Tamilakam in general, early medieval Kerala and Karnataka in particular. The author looks into the previous researches on south India to Distinct from the proceedings of early Historical information and explains the structures characterizing the early medieval India. He used the sources in epigraphic and literary sources and drew from the regional languages and inscriptions. He explained the theories of historiography and the history of Tamil Nadu, Kerala and Karnataka. He explains the cultural history, customs, and constructions of different temples and worship of different deities in three regions. He also explains the social life and economic activities of the people and the rulers of different dynasties. But the author didn't explain the major dynasties in Andhra for historical ground though it is under South India.

Henry heras's view on Vijayanagara was explained in his book- South India under Vijayanagara empire, vol-1. Main aim of the book is to explore the history of Aravidu Dynasty. The end of the third dynasty i.e. Tuluva Dynasty and the raising up of the Aravidu dynasty is not marked or separated by any great fight to put before our eyes the latter announces the extention of the former. The Aravidu families connected by marriage with the reigning Tuluva dynasty become increasingly powerful after the demise of Achuyata Deva Raya. The author focuses the relations of various dynasties in Vijayanagara and he works based on Epigraphic literary, inscriptions as sources of the study. He did cover the entire history of Aravidu dynasty and also explains the social, cultural, economic life of the people. But he did not explain the previous dynasties of Aravidu who ruled in Vijayanagara.

Inukonda Tirumali's descrption on south India is reflected in the book of 'South India-Regions, culture and sagas' aim of the book is to explore the unique regional culture and civilization of South India. It has focused on socio-religions, economic and cultural life and its typical ecology and weather patterns, religious and philosophical system, languages and literary traditions, caste structure and assertions of disprevilaged groups, food, dress and beliefs, maritime economy distinguishes it from rest of the Indian subcontinent. The author highlighted the comparative of historical study with modern perspective and way of life of the people in South India. He also focuses the theoretical explanation from the past to the present in various cultures of the south. But he did not concentrate on the dynasties of South India in extensive way of study.

K.A.Nilkanta sastry's A History of south India, is aimed to fulfill the gap of history of South India. He covers the book from the prehistoric period to downfall of the Vijayanagara Empire. The author explains the history, geographical structure of South India. He also focuses the general survey of the historical sources i.e. inscriptions, epigraphic and literary sources of the study. The author explains the relations of the different dynasties and Aryan, Dravidian interpretations and socio-cultural aspects of the regions etc. the study of the subject is still initial in stage and there is scope for widely different views and interpretations at almost every chapter of the study. He did not focus the study in extensively but he gave the summary of the history of the South India.

1.9 Summaray of the chapter

In this chapter major research area and reviews of the sources are dicussed. The scholars of history have depicted the dynasty as mililitary state, feudal state, and segmentary state even benevolent and despotic state. To construct the history of an empire the sources are essential, but in primary sources coins are an important source to study of the history. It is important to note that historiography was extensive in many aspects but it is limited in the area of numismatics. There are many inscriptions explained the Vijayanagara, among them south Indian inscription, Karnataka inscriptions, epigaraphia indica, T T D epigraphical reports, archaeological survey re cords are important primary sources of Vijayanagara. The inscriptions, epigraphics and numismatics (coins) in the period of Vijayanagara is in the script of Devanagari, Telugu, Kannada and Tamil.literary works in this period were developed by the rulers, poets, and travelers accounts which gives many details of Vijayanagara. Among them Amuktamalyada, Manuchritra, Rayavachakam, Madhura vijayam and the writings of the travelers are exposed to the nature ofVijayanagara state, polity, economy, administration, socio and cultural aspects of the dynasty.

The secondary sources i.e writings of historians, books, journal, and articles are major works of Vijayanagara, which the scholars described Vijayanagara as benevolent despotic state. Among them Nilakanta sastry described it as military state, K.Satyanarayana argued it is a benevolent despotic state, Satish Chandra's view on it as feudal state and Burton stein explained it is as segmentary state.but in the study of numismatics of Vijayanagara, there is vaccum because many scholars are not willing to study the coins. The availability of coins of Vijayanagara is not easy task and also study

of them with scientific analysis is one of the hurdles in the research of Vijayanagara coinage. The historians had not consentrated in the numismatics of vijayanagara but they were interested in political, economical aspects because the dynasty was established to protect indegenious people from the enemy kings.Though the major aspects of Vijayanagara reflected in coins but these were neglected by the scholars. The historiography of Vijayanagara was observed by very few scholars and there is need to focus on the numismatics of Vijayanagara because the richness, culture, polity and economy were clearly focused by them which we will see in further chapters.

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Chapter 2

HISTORY OF ANDHRADESA

2.0 Introduction of the chapter

This chapter deals with the history of Andhra with reference to the important dynasties which ruled in ancient period and medieval period. If we observe India and Indian states and people there are variations in terms of region, language, culture, religion and traditions etc, it shows the diversity with the natural unity among the people of India. Among the Indian states Andhra Pradesh is one of the prominent state,and it is also called as Andhra desa, Thrilinga desa from ancient period. Andhradesa has different history from the past. The term Andhra indicates the tribe of the people and language i.e., Telugu; the region of the Andhra was divided by the Vindhya and Satpura ranges from the north and also it is called as Deccan, Dakshanpatha since ancient period and it means the southern part. Geographically it locates the southern part of India and the culture of Andhra is different from the north India. The word of Andhra focused in Sanskrit literatures Buddhist and also in Pali literature. "In the Aitareya Brahmana of Rigveda the word "Andhra" occurs. From the Buddhist composition we come to know that there was flourished state on the banks of the Godavari known as Andhra".[12]

According to Megastanese, the Greek Ambassador who visited the Maurya dynasty during Chandra Guptas Maurya period. "The Andhras are powerful race of people outside the empire of MauryanMonarch".[13] The Andhra hasbeen studied by many researchers and described by many historians. The Andhra people have separate identity from the world and they were described as separate race in inscriptions of Ashoka and the Pallava inscriptions mentioned Andhras as region and also the Maukhari's examing the Andhras as people. It will be understood after examining all the inscriptions and researches that the Andhras should be the name of the region and also the people. But the Andhra term also applicable for the language of Telugu one of the prominent classical languages in India. The Andhras speaking language is Telugu, and thus language had similarity with Tamil,

[12] K.Balendu sekharam, Andhras through the ages, Sri Saraswathi Book Depot, Secunderabad, 1973, p.1
[13] Ibid p:1

Kannada, Malayalam and Sanskrit. The existence of Telugu is known to be 10th century onwards only. The Muslim rulers and historians say the region of Andhras as "Telang" and it was derived from Trilinga where the ruler exchanges the currency for the development of trade and commerce.

"It was Agastya Vidhya Nadha the Author of Sanskrit work on poetics. 'Pratapa Rudra Yasobhusana' who lived at the court of Pratapa Rudra the last king of Kakatiya rulers of Warangal who gave an explanation for the Andhra desa as Trilingadesa. He proclaimed that Trilinga is a country sanctified by the existence of famous shrines of which saivaite worship and they are the Srisailam temple in Kurnool district, the Kaleswara temple in the district of Adilabad and the Draksharama temple in East Godavary district and he tried to elaborate that these are the boundaries of the Andhra desa in the north, the north east and the south west. The eastern border of the country is Bay of Bengal. The Sanskrit term of Thrilinga (three lingas) became the language known as Trilinga, and Tenugu, finally Telugu".[14]

"Ptolemy the famous Greek Geographer of the second century visited India about 150.Ad, and he makes a reference to a region known as 'Trilinga' and its relationship to Telugu is quite unmistakable."[15] According to this theory the scholars says that the word Telugu is derived from the "Talaing". The Talaing's are foreign tribe who lived in Burma and they were adventurous people and ruled western Burma. The Talaings signified by their influence and importance on their original land shows by the name that they bore. They are prominent in the history of Burma up to 13th century. The word 'Tala' means head in Telugu and they were ruled as head in society where they lived. It is possible that the Taingas may be entered in to Telugu country as conquerers and settled here. If this theory is accepted by the scholars, the word Telugu is much older than Trilinga.

The word Telugu was derived from the "Trikalinga" by one of the schools of thought, and "Trikalinga" was observed in the inscriptions of Gunaga Vijayaditya king of Eastern Chalukyas. In ancient times it was common practice to describe the region between rivers Godavari and Mahanadi as the land of Kalinga. Sri Krishna Deva Raya the

[14] Ibid,pp. 2, 3
[15] Ibid, p.4

famous Vijayanagara king refers to the region between the Godavari and Krishna also as Kalinga, but this description rather loose and in exact. To affect use of the word 'ka' is very heavy and the scholars' feels that the word 'ka' is no use and they removed 'ka' and the word came to be known as Trilinga. The scholars used to agree with the word Telugu changing from time to time and many scholars accepted the theory Talaing and Telugu derived from this word (Taliang). The other scholars had given the word 'Tenugu' before Telugu and they thought the word Telugu was derived from 'Tenugu' this word was used by the Nannayya Bhatta, the father of classical Telugu poetry in Andhra Maha Bharatam. His opinion about the Andhra people who belongs to the Dravidian stock lived at foot hills of Vindhya Mountains. After circumstances changed and they migrated further south and settled in Southern India. "In the Dravidian languages 'Ten' is south and those that are related to the south are ten + agu, Tenugu people. In other words they are Telugus even at present days they are among the Andhras a Section of People who call themselves as Tenugu, Tenugus. In this manner the words Telugu and Tenugu are interchangeable and they are much older than the Sanskrit word Trilinga."[16]

However the history of Andhras will begin with their language and the language which leads to explain the origin of tribe and people in different regions of the Earth where they lived and the content of Andhras are truely speaking people of Telugu which derived from Tenugu and it is interchangeable with other words like Trilinga, Tilainga, Trikalinga etc. and we will see the region of Telugu and the rulers who ruled Telugu region with explanations of Major dynasties.

2.1 The Regions of Andhra Desa

The Andhra desa was also called as Manjira desa, Vajradesa, and the Nagabhoomi in the age of Buddha. The name Manjira desa came from the Manjira River flowing in Nizamabad district and it is the tributary of Godavari. The Vajra desa was derived from the diamond land of Dhanyakataka/ Dharanikota in Guntur districts. The Nagabhoomi is derived from the Naga tribe and the Buddhist epics says that the land from Ganges to Cylon called as Nagaland because the worship of Serpant of Naga. The Andhra desa has another name in Ancient period i.e Vengi because of the Vegi of Elur district which was capital of the Eastern chalukyas in ancient time.

[16] Ibid, p.6

Many scholars expressed their views that the Andhras belong to Aryan, but scientifically it was not proved. But the scholars have totally agreed that the people of Andhras are aboriginals and non aryans. The Aitreya Brahmana refers to Andhras in the side of Pulindas and Sabaras and other non Aryan tribes. The Sabara or Savara are aboriginal people and the Andhras have the similarity with the Sabaras. It was proved ethnical but there is mismatch of Andhras with the Aryans. Andhra desa was devided historically, politically for the sake of Administration. In historical period the Sathavahanas devided Andhra desa in to Vishyas, Andhras, Nadus. The 'Patha' and 'Rashtra' names were given to the subdivisions of the regions. "Andhrapatha, Karma Rashtra, Hiranya Rashtra, Sathavahana Rashtra were the names given to provinces and districts in the land to south Vindhyas".[17]

The word "Nadu" occurs in the Telugu historical writings as well as literary words of middle ages. "The 'Nadu' means region or district or a country. Vegi Nadu, ValaNadu, PakaNadu, PalaNadu are quite known to the present Telugu people. Originally these Nadus are a subdivision for the Telugu land. Vegi Nadu represents the coastal strip between the Eastern Ghats and the Bay of Bengal on the one hand and the Godavari River and the Krishna River on the other. Certain regions of Guntur district were called as Velanadu because the Velanat Choda dynasty ruled there. The region between Guntur and Nellore called as 'Pakanadu'. The other region called as 'Mulakanadu' refers to Medak district and it was ruled by the Sathavahanas. Kasala Nadu is the region of Pathancheru and Hyderabad".[18]

As far as knowledge of regions concerned, The Andhras are historically and politically one though their names were different. The region of Andhra is famous region from ancient period. It is part of the Deccan / Dakshinapadha. The Deccan / Dakshinapadha were historical region of India and the Mountains of Vindhya and Satpura devided this region from the North India. It has boundaries as east is Bay of Bengal, West is Karnataka, Arabean Sea, South Tamil Nadu, Kerala and Indian Ocean, North is Vidhyan/Satpura ranges and also Madhyapradesh e.t.c., between above boundaries the Andhradesa exists. The Andhras have different history and it was explored by the historians time to time. There are many dynasties who ruled Andhra desa and we will see the Major Dynasties of Andhra and Political History of Andhra desa. There are many

[17] Ibid, p.8
[18] Ibid, pp.8, 9

dynasties ruled Andhradesa. But we will see the Major Dynasties i.e A.Satavahana, B.The Chalukyas, C.The Kakatiyas and D.The Reddi kindoms and their political influence on Andhradesa.

2.2.0 The Satavahanas

The Satavahanas are the historical ruling dynasty of Andhra and their achievements in political, religion, and literature is remarkable in Indian history. Their ruling over five centuries is extended to unique in all dimensions. Their control over the south India and also some parts of Magadha, Gujarat, Maharashtra and Tamil nadu has been created as obstacles to the foreign invaders from the route of North West India. The Satavahans are first major dynasty which ruled in ancient period and the only dynasty which explored the indigenous culture in south India. This is the remarkable history after the Mauryans.

2.2.1 Origin, Name and Meaning

According to I. K. Sharma he described the Satavahans as Horse riders. He says that "Etymologically the name Satavahana is made up of two words namely 'Sata' primarily meaning 'Sharpened or Thin' and secondly 'Nimble or Swift or handsome', 'Vahan' means a vehicle a horse in this context. The expression denotes 'one who rides a nimble horse'. Kosambi pointed out that Sata is presumably the Sanskrit 'Sapti' meaning not seven but horse, with special reference to the horse of the Sun. The literally name of Satavahana in terms of Gopalachari is a Prakrit word 'Saptavahana' and in the Kasikhanda at the Skanda purana 'Sapta Vahana' means the Sun."[19]

"It appears then that the family name 'Satavahana' has originated from the Staunch Vaishnavite learnings of the early members of the family, who perhaps had the states of Nobles to start with. In course of time, when a member of this family rose to power and became a ruler in his own right, the family name 'Saptavahana' also came in to lime light and attained Great popularity . The ruler was Simukha i.e Srimukha. It is pertinent to note that even the very first ruler has the name after the family diety, Vishnu, the Sapta vahana. The fact that these early Satavahanas were followers of Vedic religion and Brahmanas and originally worshippers of Vishnu"[20]

[19] I.K. Sarma,Coinage of the Satavahana Empire, Agamkala Prakashan, Delhi, 1937, p.3
[20] Ibid, p.3

Though the rulers were the Hindus by religion which was proved by the inscriptions of Nanaghat, Nasik, the rulers have given importance to other religious sects also. The rulers have patronised the Buddhism and Jainism also the first Satavahana ruler Simukha was a Jain follower during his early days of ruling and later he believed himself that the Jainism will destroy the Vedic culture and turned into Hindu. Acharya Nagarjuna the founder of the Madhyamik a marga in the doctrines of Buddhism had lived at Sriparvata or Nagarjuna konda during the period of Gautamiputra Satakarni. But the Satavahana rulers gave priority to the Hinduism and protected the Hindu doctrines and stopped Varna Sankara or inter caste marriages. This situation discovered in the Nanaghat inscription by Naganika the wife of Satakarni.

2.2.2 Controversy of region of the Satavahana

The Satavahana is itself controversy by the arguments of the Andhra and the Maratha Historians. Both side historians owned Satavahanas to their region. The famous historians from Andhra is G Venkat Rao , M Rama Rao, Vincent Smith, L D Barnet, E J Rapson and R C Bhandarkar argued that the Satavahanaa were the Andhras. But the other group of historians H C Rayachaudhari, P T Srinivas Iyyanger and V V Mirashi argued that the Satavahanas were Maharashtrians.

If we go through their views we can understand the majority people opinion that the Satavahanas were the Andhras in origin. Though they have settlements in Maratha region they are located in between Godavari and Krishna region as a centre. By the centre point which was Dharinikota or Dhanyakataka. The Andhras were the second powerful rulers after the death of Ashoka, and The Mauryan Empire, they extended their power to west of the dynasty and the boundary of west is Nasik in Maharashtra. For the protection of dynasty from foreign invaders the Satavahanas established capital at ‘Pratista’ or ‘Pithon; near Aurangabad and they shifted this capital to Andhra after the invadors fell aside. The powerful evidence of coins from the Andhras is Kotilingala, Kondapur, Peddabankur, Dhulikatta, Nagarjunakonda, and Amaravathi /Dharanikota are proved that the Satavahanas were Andhras. According to “Ashoka Rock Edicts II,V and XII they were clearly known to have belonged to Kula (family) designated as Satavahana and later on popularly as Satakarnis and they occupied the outlying provinces along with Rastrikas and Bhojas. The Megatenese says they (the Andhras) were prominent military power

occupying Godavari – Krishna regions with "thirty walled towns"[21]. It shows the way of Satavahanapower to establish provinces from the capital. The satavahanas used to write in Prakrit and is also in Telugu. The influence of the Mauryas has shown the impact on Satavahana languages and more over the sixth century BC,and Telugu scripts were not given importance because the major dynasties in India havebeen following the Prakrit language. But based on this argument we should not say the Satavahanas are Marthians though they write inscriptions in Prakrit in Maratha region, they have written in Telugu on their Coins which were discovered in Andhradesa. The Satavahanas are Andhras due to their stay at Andhra alone after losing the Western part of the Dynasty.

2.2.3 Period of the Satavahanas and chronology

Many scholars have different view on the data of raising the Satavahana rule. According to V.A. Smiths "The independent Andhra rule must have begun about 240 or 230 BC, long before suppression of the Kanvas about 28 BC and the Andhra king who slew Susarman couldn't possible havebeen Simukha or Srimukha"[22]. G. Venkat Rao and O. Ramachandraiah described as the period of Satavahana commenced from 271 BC. This argument should not be accepted because that was the time of Ashoka and he declares that the Andhras are with in his domenion in his rock edict 13. According to Rapson "the period of Naneghat inscription is about 184 BC as the reigns of first three rulers Srimukha, Kanha and Satakarni-I covered period of 43 years, the Satavahana rule commenced from 227 BC"[23]. "However the majority of the people agreed the period of Satavahanas around 221 BC to 203 AD.

Chronology of the Satavahana Rulers

S.No.	Ruler	Ruling Year	Importance
1	Srimukha Satavahana	230-207 BC	Founder of the imperial line
2	Krishna / Kanha	207-189 BC	The Symbols and legend characters confirm the early date
3	Sri Satakarni I also Sri Mallikarni	189 – 179 BC	First king to issue Coinage Kharavelas synchronism
4	Puranotsanga	179-161 BC	Title for Vedi Siri Pushyamitra, Sunga Synchronism

[21] Ibid, p.7
[22] Ibid, p.10
[23]P.Raghunatha Rao, History and Culture of Andhra Pradesh, Sterling Publications Pvt. Ltd,1994, p.9

5	Satakarni II	161-105 BC	Sungas were removed from the scene, a powerful ruler
6	Lambodara	105 – 87 BC	No evidence
7	Sri Sapilaka	87 – 75 BC	---
8	Meghavasti	---	---
9	Svati	---	---
10	Skandasvati	---	---
11	Mrigendra Svati	---	---
12	Kuntala Satakarni	---	---
13	Satakarni (Chhimuka)	40 BC	The name is clearly Raya Sri chhimuka Satavahana on the kotilingala coins and the slayer of the last Kanva susarman, revivor of Satavahana supremacy
14	Pulumavi	40 – 16 BC	He is the powerful ruler as it appears, and advanta- geously placed after the extinction of Kanvas. His successors also enjoyed stability.
15	Nemi Krishna or Arishtakarna	17 BC – 8 A.D	---
16	Hala	8 -13 AD	Several literary works the author of famouns anthology Gada Sapthasati
17	Mandalaka	13 -18 AD	Khandalwala takes him as the elder sarganus of periplus when kalyan was open to foreign ships.
18	Purandara Sena	18 - 23 AD	---
19	Sundara Sakarni	23 – 24 AD	---
20	Chakora Svatikarni	25 AD, 6 months	---
21	Siva Svati	26 – 54 AD	---
22	Gautamiputra Satakarni	54 – 88 AD	Nahapana’s death at the hands of

	III		Gautamiputra Satakarni took place sometime before 18th rengal year
23	Vasista Putra Pulomavi	88 – 116 AD	Chasthana was ruling Ujjain when the king was at pratisthana
24	Vasista Putra Sri Satakarni	116 – 145 AD	Karl Khandavala takes him as the king twice defeated. But whom Rudradaman did not destroy due to close relationship. He was married to the daughter of Rudradaman perhaps late in his regal years, as a diplomatic patch up. This marriage perhaps took place after the death of Chhastana (AD 110-140) after Rudradaman becoming a Mahakshatrapa. Junagadh record narrates a past incident only.
25	Vasishtiputra Siva Sripulumavi	145 – 152 AD	Mirasi identified him with Vasistaputra pulomavi, but this is not correct in view of the clear evidence including silver portrait coin with different bust.
26	Vasihthiputra Skand Satakarni	152 -165 AD	Also known as khada Satakarni and Siva Sri Khada on coins.
27	Goutamiputra Yajna Sri Stakarni	165 -194 AD	Described in Nasik inscription, Kanhari, China- Ganjam, and Amaravati inscriptions.
28	Gautamiputra Sri Vijaya Satakarni	194 – 200 AD	Describedin Nagarjunakonda inscription as Rano Gotamiputsa Sri Vijaya Satakunisa
29	Vasistaputra Chandrsri Satakarni	200-203 AD	Described as Rano VasethiputasaSamiSirichandaSatisa in kondavavolu inscription.
30	Pulomavi	203-210 AD	He is the last king and he didn't

			rule other than Vidharba Because most of the region was occupied by Kshatriyas,Sakas etc.

Note: The rulers from S.No. 8 to 13 listed here were very probably under the threat of later sunga and Kanva rulers. There is no evidence traced soforth that we cannot deem them even as independent rulers. The dynasty remained in dark from 75 BC to 41 BC"[24].

We saw the chronological list of the Satavahana Rulers and we will see the major changes in Satavahana dynasty with explanation of Political Strategies of the important Satavahana rulers.

2.2.4 The Major political changes during important Satavahana Rulers are:

- **Simukha or SriMukha 221-198 B.C**

When the Satavahanas came to power the cirmustances of India were disturbed by the downfall of Mauryan Empire. The Mauryas, who ruled India greatfully, slowly decreased power by the weak rulers of the dynasty after the death of Asoka. This situation leads in to confusion in Mauryan authority and taking this confusion as an advantage, the Satavahanas asserted their Independence. Simukha was the founder of the Satavahana dynasty, he is also known as Srimukha, Sisuka and Sindhuka. He described in coins as 'Sri Chimukha Sata'. "The word chhimukha is identified with simukha by Para Brahma Sastry and in inscriptions of Naneghat; Simukha is described as 'Srimukha Satavahana Sirimatia".[25] If we observe this the dynasty was derived from the Satavahana and not from Srimukha. "It can be presumed that Satavahana who was a vassal of Asoka took advantage of the death of the emperor and consolidated his position in the Deccan and paved the way for the Independence of his son"[26]

[24]I.K. Sharma,coinage of the satavahana Empire, Agamkala Prakashna, Delhi, 1980, pp. 13 – 23
[25]P.Raghunadha Rao, Hisotry and Culture of Andhra Pradesh, Sterling publishers Pvt. Ltd. New Delhi, 1994, p.10.
[26] Ibid, p.10

After assuming the power the Simukha had began to consolidation of empire and extended the empire to north and south Maharastra, east and west Malwa. He overcomes with the Rithikas and Bhojas who were the local tribes and maintained the matrimonial relationship with them. In this process Simukhas son Satakarni was married to Naganika, the daughter of Marathi Tranakayiro. In early years of ruling, Simukha partronised Jainism and choosen Prathistan as capital to put check the foreign invasions in western Deccan. In the later period he wants to counter check the northeastern power culturally and he decided to partronised Brahmanism. However in his days Simukha played vital role in control of foreign invasions like Sungas etc, and built the dynasty strongly in all ways.

- **Kanha or Krishna 198-180B.C**

Kanha or Krishna is another important ruler and the successor of seize Simukha. He was brother of Simukha. Satakarni the son of Simukha was minor, so Kanha took incharge as Guardian of Satakarni. Kanha played a dynamic role to overcome the invasion from the north and the east. In his time Pusyamitra Sunga had seize the throne of Magadha. The Kharavela king of saka dynasty raised power in Kalinga and began to threaten other country. The Kanha was not scared about the enemy dynasties but he extended the dynasty upto Nasik to check all the powers.

- **Satakarni I 180-170 B.C**

Satakarni I was son of Simukha and he was well known by the inscription of Nanaghat by his wife Naganika and inscription of Hathigumpa by Kharavela. Satakarni I was great king amongst the Satavahanas and he consolidated the empire after his father Simkha. According to Inscriptions of Nanaghat by Naganika he performed two Aswamedha yagas or Horse Sacrifices.

"During the period of Satakarni-I, the satavahanas carried their successful arms as far as Avanthi (Older Ujjain) in western Malva"[27] after the Malva invasion according to Naganika, inscription of Nanghat says that "he performed great sacrifices, and the fees was paid to the officiating priests, including Ten thousands of cows, thousands of horses, numbers of elephants, whole villages along with huge sums of money (Ten thousands of

[27]K. Balendu sekharam, Andhra through the ages,Sri Saraswathi Book Depot. Hyderabad, 1973, p.125.

Karshapanas)"[28]. He made two horse sacrifices on the occasion of his success of invasions i.e. "when Pusyamitra Sanga has come to power after Mauryas, he proclaimed Independence. There upon Pusyamitra sent his son Agnimitra to Vidharba which was independent state to conquer it, but Agnimitra could conquer some part of Vidharbha near the mouth of river Vardha. The southern part was annexed by the Satavahanas and Satakarni-I was thrown away by the Sungas. To celebrate his success Satakarni-I performed the horse sacrifice"[29]. Another invasion took place at the time of "Kharavela who reached the Krishna river and threatened Mushikanagara, Satakarni-I repulsed the attack of Kharavela and re-established his authority in the east. To mark his achievement he took the title of 'Dakshinpattapati' and perfomed the second horse sacrifice. His other titles include Samrat and Aprathihata Chakra"[30].

The victories of Satakarni-I is mentioned in the Drama Malavikagni Mitra by Kalidasa and Naganika's Nanaghat inscription which decribes the lord of Dakshinapatha and as 'the wielder of the unchecked wheel (apratihata chakra)'.

- **Satakarni-II 152-96 B.C**

Satakarni-II was the famous king after Satakarni-I. He ruled long period over 56 years; he defeated Kharavela of saka king in Kalinga. Immediately after that he took charge as a ruler, it was great achievement in the history of Satavahana and later he moved to north to occupy the Pataliputra. "For the first time a South Indian dynasty established its sway over north. Taking advantage of the dissensions in Magadha kingdom following death of Pushyamitra Sunga, Satakarni II advanced Vidisa and annexed it. Thus success was mentioned in an inscription on the Gateway of Sanchi, the Yugapurana and a few coins"[31] this war inspired to later rulers to conquer the north and to establish sovereignty.

After Satakarni-II, the Satavahana power came to decline and there is no important ruler till the entrance of Gautamiputra Satakarni. But the inscriptional and numismatic evidences have been focused the rulers after Satakarni-II with very less importance. The

[28]K.A. Nilakantha Sastry, A History of South India,16th Edition,Oxford University Press, Madras, 1955, p.93
[29]P.Raghunatha Rao, History and Culutre of Andhra Pradesh, Sterling publishers Pvt. Ltd. New Delhi, 1994, p.11
[30] Ibid, p.11
[31] Ibid, p.12

rulers in this period are Kuntala Satakarni, 38-30BC; Pulomavi-I 30-6 BC, and Hala 19-24 AD.

- **Kuntala Satakarni,** 38-30BC is known in literary works like Kavyamimamsa of Rajasekhara, Kamasutra of Vatsyana and Brihat katha of Gunadhya. He introduced Prakrit as official language and composed many literary works in Sanskrit. In his court the Gunadhya is a minister and he composed Brihat katha in paisachi dialect with Prakrt, desi letters, but the king didn't satisfy with the language and ordered to destroy Brihat katha which is in non-sanskritic language. Brihatkatha made source to the Kathasaritsagara of Somadeva.

  Kuntala Satakarni extended his power to south and the parts of Northern India. He was responsible for the accident, death of his queen Malyavathi which was mentioned in Kamasutra. Pulomavi I 30-6 BC was mentioned in puranas, as ruler of Andhra and killed Susarma the king of Kanva and annexed it.

- **Hala 19-24 AD**, was another important ruler of Satavahana and he is known as the poet who encouraged literary works. "He is mentioned by name in the purans, the Prakrit Kavya Lilavati, Abhidhana Chintamani and Desinamamala. Two coins of the kaus collection are attributed to Hala."[32] "He is also known as Salivahana, is famous in literature as the compiler of Gadhasaptasati, a collection of 700 erotic verses in Prakrit. Bana in the introduction to his Harsha charitra speaks of it is an imperishable and refined repository of good saying composed by Salivahanas. These verses contain several references to the social and economic conditions of the day"[33]. After the Hala the glory of Satavahanas was declined and they lost central and western provinces including Magadha. They were confined to their home territories in Andhra desa.

2.2.4.1 The Dark age of Satavahana

The age between Hala and Gautamiputra Satakarni was called as Dark age, why? What extinct lead the Satavahanas into darkness? The Satavahana rulers became weak after Hala. The successors of Hala may be five rulers- they are Mandalaka,

[32]Dr. B.S.L. Hanumantha Rao, The Age of Satavahanas, Potti Srirmulu Telugu University, Hyderabad, 2001, p.33

[33] K.Satyanarayana, A Study of the History and Culture of the Andhras, Vol.1, Vishalandra Publishing House, Hyderabad, 1975, p.107.

Purandarasena, Sundara Satakarni, Chakora Savati Karni and Siva Svati. These rulers were unable to face the invasions of kshatrahatas and the sakas of Malwa.

"The western kshatrahatas or Satraps under Nahapana, their greatest conqueror, extended their dominion during this period. Nahapana is known to have ruled in I'st century A.D. His rule extended over Gujarat, Kathiawad, northern Maharastra and Konkan. The Periplus of the Erythrean Sea states that Mambanus (Nahapana) caused the Greek ships coming into the Satavahana Port Kalyan to divert their course to Barygaze (Broach)"[34]. This shows that the western kshatrahatas are powerful rulers and they defeated the Satavahanas and extended their territory upto Deccan region.

The power of Nahapana was described in his coins at his capital is Minnapara which may be Mandasor, lying between Ujjain and Broach, and also a large hoard of 22,000 coins, including 300 silver coins bearing the Nahapanas name were found at Joghalemphi. His inscriptions at Nasik, Junnar and Karle described the conflict of the kshatrahatas and Satavahanas; the extenction of power of kshtrahatas and the weakness of the Satavahana rulers had lead Satavahanas into the Darkage.

But the Darkness did not stop the real power of Satavahana though they suffered only 40 years with the stability of power and faced the invasions of the North. They waited for the time which will lead them into light from the Darkness. The aggressive desire of Satavahanas to over come the northern rulers and re-establish their autonomy over the past ruled region which was gained by the one of the powerful late Satavahana ruler, he is none other than Gautamiputra Satakarni.

- **Gautamiputra Satakarni 78-102 A.D**

Gautamiputra Satakarni was the great ruler of Satavahanas and he is the only source to restore the Satavahanas from the darkage. Many scholars have different opinions about the period of Gautamiputra Satakarni, some scholars say he ruled in 78-102 AD, and some scholars say he has reigned in 106 to 130 AD. However, the period of 78 to 102 AD, will agree to the majority of scholars. Gautamiputra Satakarni is very familiar to us by the inscriptions of Nasik by his mother Gautami Balasri. His father was Sivasti.

[34] Ibid, p.107.

"The Nasik inscription describes Gautamiputra Satakarni as the destroyer of Sakas, Yavanas and Pahalavas. The destroyer of the Kshaharata family, the restorer of the glory of the Satavahana dynasty and who crushed the pride of the kshaharatas[35]" In the early time of Gautamiputra Satakarni's dynasty was in very difficult situation. The kushans were made powerful in northern border in their Indo Gangetic Plains, the Kshatrahatas under Nahapanas became powerful in Deccan region, the foreign tribes sakas, yavanas, and Pahalavas were penetrating into dominion of Deccan. In such situation the Gautamiputra Satakarni didn't lose courage and he determined to sway all their enemies from his dynasty. This determination of Gautamiputra Satakarni described in Nasik inscription as "His horses quench their thirst in the three seas, that washed the shores of this land; he is unremitting in his services to his mother"[36]. It indicates that he defeated the sakas and other foreign invaders and swayed them from Maharastra, Malwa, Gujarat and Rajasthan areas. He destroyed the Nahapana's kshatrahata or Satrap dynasty.

The assertion that his horses had quenched their thirst with the waters of three seas (Thrisamudratoya pitavahana) indicates the extension of his dynasty from the Bay of Bengal to Arabian Sean which includes Indian Ocean and the South Indian rulers accepted the Sovereignty of Gautamiputra Satakarni.

He was the victorious king of the dynasty of Satavahana, and his victories reflected on the coins of Nahapana. He brought the light and glory to the dynasty and extended peace to the north India. Besides this he was great counselor and traditionalist, he restored the four fold caste system in his dynasty. He was Staunch Brahmin according to his mother Balasri's Nasik inscription he was Eka Brahmin which means unique Brahmin, it shows the interest of the Gautamiputra Satakarni to re-establish the Brahmanical tradition in South. Of course he respected the other faiths also, the Buddhism flourished in his dominion without obstacle, and the Gautam Balasri was the devotee of Buddha who encouraged the Monks to construct Viharas in the Satavahana Dynasty. The other importance of Gautamiputra Satakarni, respect for women in his dynasty is a role model today. He added his mother's name Gautami to his name; this is mentioned in many inscriptions of Dhanyakata the first capital of Satavahana, near Amaravathi, Gunur

[35] P.N. Choptra, T.K.Ravindran, N. Subrahmanian, History of South India, Vol.1, S. Chand & Company Ltd., New Delhi, 1979, p.23.
[36] K.Balaendu Sekharam, Andhras through the ages, Sri Saraswathi Book Depot, Hyderabad, 1973, p.127.

district, on the banks of Krishna River and also reflected in second capital Pratisthana, or pytan, Aurangabad district in Maharastra on the banks of river Godavari. Another feature of his dynasty in the Salivahana era or the saka era, if we look into the issue, which the Satavahanas was founded as the remarkable era or period is Saka or Salivahana on the occasion of commemoration of memorable event in the life of Satavahana kings. The Satavahana saka begins from 78 AD.

According to traditional accounts "This famous era marks the Victory of Satavahana over Vikramaditya of Ujjain. But history has not yet revealed the Salivahana. Evidently he must be famous ruler of Satavahana dynasty. It is not possible with the present historical data to identify Vikramaditya associated with the Salivahana era as the Vanquished ruler. Gautamiputra had been an asisted king by 78 AD. Salivahana is a historical personage said to have been ruling Prathistanapura and that he inflicted a crushing defeat on Vikramaditya the ruler of Ujjain[37]. The historical fact should not be denied that the Vikramaditya the chieftain of saka of Ujjain was defeated and crushed in 78 AD by Gautamiputra Satakarni and this incident became the Salivahana era of Satavahana. This was unquestionable life of the Gautamiputra Satakarni who consolidated the Satavahana dynasty.

- **Vasistaputra Pulomavi 102-130 A.D**

Gautamiputra was succeded by his son Vasistaputra Pulomavi. During his period the dynasty became disintegrated due to pressure of the sakas from west and north. He concentrated on the eastern part of Andhras and his inscriptions and coins available in Andhra, Maharastra and Tamilnadu. At the end of reign he faced the Chastana the Saka king and the saka chieftain drove away the Satavahanas from Ujjain and established the independent kingdom.Thus Pulomavi's period was ended in 130 AD. After the end of Pulomavi II, the Sivasri Satakarni has become ruler of Satavahana dynasty and ruled upto to 130-154 AD in his time the Satavahana dynasty become rigorously destroyed by Rudradaman, the father-in-law of Sivasri Satakarni.

"Rudradaman declares in Junagadh inscription that he had inflicted two crushing defeats on Sivasri Satakarni, but that he sets him free in consideration of their relationship. Sivasri Satakarni was said to have married Rudradaman's daughter, and it is this kinship

[37] Ibid, p.128

that is referred to in the Junagadh inscription"[38]. After the Sivasri Satakarni the rulers became weak and the invasions of north were grown up high.

- **Gautamiputra Yagna Sri Satakarni 170-230 A.D**

Gautamiputra Yagnasri Satakarni was the greatest king in the last clan of Satavahanas. He is mentioned in the major inscriptions of Nasik, Kanheri and Chinaganjam and he recovered all regions which were lost by his predecessors, and have been taken advantage of confusion in Ujjain after the death of Rudradaman and conquered his kingdom and re-established sovereignty over central and west India. This incident was proven in his coins of Berar, Konkan, Saurashtra and Maharastra. "Some of coins bearing the figure of a ship and an anchor perhaps indicates his interest in Naval activities, or possibly these coins were issued by Autonomous merchant group interested in overseas trade"[39].

It shows the development of maritime trade with foreigners and the interest of warships to self protection from enemy. The trade and commerce well established in this period where the Arabeansea was controlled by the powerful Indian rulers.which also indicates during the period of Chandragupta II of Gupta dynasty. Yagnasri Satakarni was the patroniser of Buddhism. "He was adorned by Nagarjuna the exponent of Madhyamika doctrines of Buddhist Philosophy. He lived at Sri Parvata now known as Nagarjunakonda. Yagnasri Satakarni built the Buddhist Chaityas and Maha viharas at Sriparvata. The Kathasaritsaga of Somadeva is said to be the Yagnasri Satakarni was exhorting the Nagarjuna for propogation of Buddhism, it leads to confusion for the scholars"[40]. Yagnasri Satakarni was a powerful ruler with the greatest victories but in final days he didn't stand before the Northern rulers and it was the advantage to the invadors and local chieftain to fight against the king to Proclaim Independent.

2.2.5 Decline of Satavahanas

Though the Satavahana rule was began with the powerful leader Srimukha or Simukha it was ended with the weak successor Polomavi - III. In the last days of dynasty it was disintegrity with confusion, and the last three rulers were Vijayasri Satakarni,

[38] Ibid, p.129
[39] Ibid.p.130
[40] P.Raghunatha Rao, History and Culture of Andhra Pradesh, Sterling Publisher Pvt. Ltd, New Delhi, 1994, p.15.

Chandra Sri Satakarni and Pulomavi –III who ruled from 203 AD to 224 AD. The feudatories of Satavahana foil their Independence. When the Scions of Satavahana family rose to power and ruled over small territories of Andhradesa after Polomavi – III, then the Abhiras and Maharathas proclaimed indendence. The Cheta dynasty was started ruling with the title of Satakarni and established separate state. The number of Naga Chieftain became independent rulers. This was notable in the History of India about four and half centuries the Satavahanas passed this stage and finally downfall was in 225 AD. This is the time of Santamula the chieftain of Ikshavaku to establish the dynasty with the help of local feudatories and established Ikshvaku dynasty.

Though the Satavahana dynasty was ended rigorously it has sown the fruitful fruits in History of Andhra desa. It was created good relationship with foreign invadors through matrimonial relations and it has shown the way for life of Indian Culture along with foreign culture, it had constructed the bridge between South India and North India with the patronage of Hinduism and Buddhism and also it focused the way for well developed maritime trade and land routes for trade and commerce. By this achievements History never forgets the Satavahanas.

2.3 The Ikshvakus

After the fall of Satavahana dynasty the Andhra desa was splited into small states and the period between 225-625 AD, has become the confusion and dark era in History of Andhra desa because of uncertainty of the Independent rulers and the kings of small dynasties. The region of Satavahana was ruled by Abhiras, Nagaas and Ikshvakus. The Ikshvakus ruled both sides of Krishna valley and Southern parts of Krishna valley now known as Nagarjunakonda. The inscriptions of Nagarjunakonda proved the ruling of Ikshvakus in Andhra desa. They were ruled in third century AD with the capital of Vijayapuri. By this way the Ikshvakus were the first rulers who have chain link with the Satavahana dynasty upto Eastern Chalukyas.

According to Bhuller and Rapson "the Ikshvakus are the decendants of the North Indian Ikshvakus who migrated to the Andhra"[41] and in puranic version of vayupurana described as "the Ikshvakus was the founder of solar dynasty monarch and he was eldest

[41] P.V.K. Prasad Rao, Andhra Pradesh Samagra Charitra, Emesco Publications, Hyderabad, 2010, P.69.

among the nine sons of Manu and his capital was Ayodhya. This ruler had hundered sons and the eldest Vikukshi succeeded his father as the ruler of Ayodhya. Of the rest fifty sons founded small principalities in the northern India. Forty eight of Ikshvakus sons migrated to the South of Vindhyas and carved out kingdoms for themselves"[42]. According to Buddha and Jain texts says that the Ikshvakus migrated from the North to South and the Buddha texts is saying that the Ikshvakus are the rulers who extablished the Asmaka, Maluvaka dynasties on the Banks of Godavari in north India. But the Jains text in Kannada literature which described Ikshvakus in Dharmamitra as the Yashodhara the twelth theerthankara belongs to the heir of Ikshvakus has come form Anga to Vengi and constructed the city of Pratipalapura known as Bhattiprolu. This source strongly summarised the branch of Ikshvakus tribes who had settled in Andhra desa.

However "the historians have been able to gather the information and built and collected account of Ikshvaku dynasty by the discovery of inscriptions at Nagarjuna konda, Jaggayapeta and Ramireddipalli"[43]. The words of inscriptions at Nagarjunakonda (Sriparvata) has reflect of southern region and also the tradition of matrimony with Matriachial saint who belongs to the south which was practiced by Virapurushadatta has focussed strongly about the origin of Ikshvakus who belong to Andhra desa. Different historians have different opinions about Ikshvakus identity. According to Gopalachari they belong to Tamil nadu, but vowel says that they belong to Karnataka. The opinion of choldwel that the Ikshvakus are the local, who had worshipped the symbol of Ikshu i.e sugar cane since ancient independent Tribal dynasty and they sanskritised and became Ikshvakus.

According to Nagarjunakonda inscription, Virupakshadatta the ruler of Ikshvakus proclaimed himself that he belongs to Sakya tribe which is another name of Buddha, so in the process of patronization of Buddhism the Sriparvatians may be proclaimed as Ikshvakus. The Ikshavakus ruled from 225 AD to 325 AD after the Satavahanas. And it was proved in their inscriptions.The important kings and their contribution to The Ikshavaku dynasty is as follows…

[42] K.Balendu Sekharam, Andhra through the Ages, Sri Saraswathi Book Depot, Hyderabad, 1973, p.149.
[43] Ibid, p.149

A.Vasisthiputra Santamula

The prominent king and founder of the dynasty was Vasisthiputra Santamula I who came to power in 225 AD after the disappearance of Satavahana dynasty. He declared Independence after the sacrifice of Horse as ritual of Aswameda. He was staunch Hindu and performed Vedic sacrifices of Agnistoma and Vajpeya. He was a devotee of Siva and Kartikeya. He protected his dynasty from the feudatories through matrimonial alliances. So he married a Brahmin lady Madhuri Devi.

"He had two sisters one of them was Samtisri and the other Hemmasri. Both of them had daughters who were married to their cousin Virapurusha datta, the heir apparent and Santamula-I had daughter Atavi-Samtisri who married to Visakha Naga who belongs to Dhankaka family and commandor-in-chief (Dhanda Nayaka)"[44] Santhamula had donated large number of cows, gold and plough share. It is to note that in the last days of Satavahanas, the dynasty was totally destructed in Agriculture, and the economic situation of the state was rigorous, so Santhamula-II encouraged the agriculture with donation of large plough share. His coins were found in Nagarjuna konda and Ongole which shows the extent of the kingdom of Ikshvakus.

B.Madhariputra Virapursha Datta

During the regime the power of the Ikshvakus reached its zenith. His inscriptions were found in Nagarjuna konda, Amaravati and Jaggayapeta. He followed the policy of his father to protect dynasty he accessed the matrimonial alliances. "He married the daughters of his paternal aunts and another queen of Virapurusha Datta was Rudradhara Bhattarak, she might be relative of Rudrasena-II, of saka ruler of Ujjain. Virapurusha's daughter Kodabalisri was married to the ruler of Vanavasi or Manavasi in Karnataka. The vanavasi belong to the Chetu family, the branch of Satavahana"[45]. Thus he maintained the matrimonial alliances with Banavasi and Ujjain for the sake of protection of the dynasty from the neighbors.

C.Vashisthiputra Ehuvula Santamula II

He was third ruler of the dynasty and ruled only eleven years. Nine inscriptions of the king were found in Nagarjuna konda. His mother was Vasisthi devi and she built a

[44] Dr.B.Gopal Reddy, Telugu Culture, The Premier Printers,1998, Hyderabad, p.24
[45] P.Raghunatha Rao, History and Culture of Andhra Pradesh, Sterling Publisher Pvt. Ltd, New Delhi, 1994, p.24

vihara which was known as Devi vihara. It indicates the importance of Buddhism in his rule. His sister Kodabalasri constructed and dedicated a vihara to Mahisaka sect of Buddhists.

He was succeeded by his son Rudrapurusha datta, as inscription of Nagarjuna konda is mentioned that he constructed a Chayastamba in the memory of his mother. He was a weak king and the Ujjain rulers who belonged to his father and grand father lost the power. The Pallavas from the south ultimately over thrown him and occupied the Ikshvakus dynasty, then the empire ultimately came to an end.

The significance of the Ikshvakus though they were followers of Vedic culture, they also simultaniously patronized Buddhism, by this Buddhism was penetrated in to deep roots in Andhra in their period. Nagarjuna konda was a famous historical site in the rule of Virapurshadatta, and nagarjunakonda called as vijayapuri, sriparvata etc at the time of Ikshvakus, which was also capital of Ikshvakus.

The Chaityas, and viharas constructed by the queens samtisri, at vijayapuri are prominent constructions among the bhuddhist monuments. Most of the inscription records show that the royal queens had patrionised Buddhism and encouraged the donations to the great monastry of vijayapuri.The language of insciptions are used is Prakrit. After decline of Ikshvakus the Buddhism began to decline in Andhradesa.

2.4 The Pallavas

After the downfall of Ikshvakus, the Pallavas came to throne in major part of Andhradesa. Different historians had different opinions regarding their region and homeland. The major inscription in the Prakrit, Sanskrit and the Timal languages says that they were first Andhra and later they restricted to Tamil nadu.

"According to some historians' it says that the Pallava name derived from the foreign tribe known as Pahalava in the Puranas. The Saka, Yavana and Phalavas have been clubbed together and hence it is reasonable to surmise that they Pahalavas were foreigners who penetrated into India alongwith sakas and others and settled down here for good"[46]. Meanwhile the other shcolars says that the Pallavas are indigenous who came from the north India alongwith sakas, and settled in Andhra desa, and their name was

[46] K.Balendu Sekharam, Andhras through the ages,Sri saraswathi book depot,Hyderabad, 1973, p.156.

drastically changed as land because the Pallavanadu. The Pallavanadu become the palnadu the region between Guntur and Macharla. The land was again controversy and the Tamil historians says that their origin is tamilnadu and they are one branch of Pallavas in tamilnadu, but the historians of Andhra disagee with their couterparts and they say that the Pallavas and Andhras are twin tribes. But finally according to B.VKrishnarao "The Pallavas were konkan region of Maharashtra that they entered into matrimonial alliance with the Satakarnis of vaijayantipura (vanavasi) and strengthened their position and finally advanced into Andhra country to establish kingdom here"[47].

The early settlement of Pallavas is Pallavanadu, now known as palanadu and the founder of the dynasty was Virakurucha Varma also known as kumar Vishnu 285-310 AD. He was married to a young lady from Satakarni family of vanavasi and he dethroned the ruler of vanavasi and came to power. This led to conflict between Virapurushadatta (Ikshvaku ruler who gave his daughter to vanavasi ruler) and the kumara Vishnu, finally kumara Vishnu occupied vanavasi and nagarjuna konda, extended his territory upto Bay of Bengal. He established his territories in western Maharashtra, Arabeansea, Karnataka, Tamilnadu and Andhra. He was assisted by his son vijaya skanda Varma in governing the vast dominion. Vijayaskanda made dhayakataka as his capital and waged successful wars against his enemies and perfomed agnistoma, vajapeya, aswameda sacrifices and assumed the title 'dharmamaharajadhiraja' and he had ruled upto 310-335AD.

The third ruler of the dynasty was Vishnugopa. he was succeeded at the vijaya skanda Varma or siva skanda Varma. While Vishnu gopa, the Pallava sovereign ruled from kanchipuram, the Buddha Varma the own son of Siva Skanda Varma represented in Andhradesa at capital of Dhanyakataka. This vishnugopa said to have been defeated by samudragupta in his period the andra desa had two capital i.e nagarjuna konda and dhanyakataka. The successor of vishnugopa was Trilochana Pallava who came to power in 350 AD at Kanchipuram. " he had two other names i.e. Trinayana which is but synonym of Trilochana and the other is 'Mukkanti Kaduvatti' Mukkanti means three eyed and Kaduvatti means a king who caused forest to be cut down and had villages founded"[48]. Karikala chola the great king of chola dynast defeated Trilochana who occupied kanchipuram and invaded Andhra desa. He was succeded by his son kumara Vishnu – II

[47] Ibid, p.157.
[48] Ibid, p.160.

360-385 AD, and he was succeeded by budha Varma 385-410 AD. They waged successful wars against cholas and re-established their capital kanchipuram. Buddha Varma's son kumara Vishnu III ruled 410-436 AD and he was succeeded by Simha Varma I 436-460 AD who checked the kandambas from Konkan Region Western Maharastra after Simha Varma-I. Skanda Varma 460-485 AD, Nandi Varma I 485-510 AD ruled and under Nandi Varma I the Pallava dynasty held swaying over Andhra and during last days of his reign the karnatakas invaded Pala dynasty and created disorder and anarchy, as a result the Pallavas lost Andhra and Karnataka regions.

The Pallavas played vital role in administration which was a role model to the society. The inscriptions of Nidadavolu, kandukuru, and harihadagalli focused rural awarness of the rulers, and the kings of dynasty contributed the land to the poor and excempted 18 different types of revenue taxes. The donar need not pay tax on the land gifted to him; he need not supply manure, hay, vegetables and dry fruits to his king or prince. Gifts of land were of two kinds, those made to temples and gods and those made to Brahmins; they were referred by two names 'Devabhoga' and Brahmindeya. The Pallavas focused the culture of south and protected it. Their temples and capitals are famous places of the reflection of Indian cultures in south and in Andhra desa.

2.5 The Brihatpalayanas

It is interesting to note that the history of Andhra desa, the only one dynasty i.e Brihatpalayanas came to light based on only one inscription i.e. kondamudi inscription. This inscription which was discovered at Koduru near ghantasala present located in Krishna district.

It has elaborated the rule of Jayaverma the king of Brihatpalayanas, the dynasty extended to north of the Krishna River to the godavary between Eastern Ghats and Bay of Bengal. He was saivaite and ruled from 270-285 AD. He was founded the independent dynasty after the Pallavas. The kondamudi inscription which was in Prakrit declares that taking of advantage of weak rulers after sivaskanda varam of Pallava, Jaya Varma came to throne in Andhra desa. The inscription of konda mudi, described that the king made gifts to eght Brahmins, as they received the village panturu as agrahara. It shows that importance of hindu culture, to protect it he patronized the Brahmins and nobody should enter into the agrahara.it is confused to agree that the Brihatpalayanas is only gotra, but

not surname of jaya Varma and the history shows none of the ruler came to throne after jaya Varma the only one person in the family.

2.6 The Vishnu Kundinis

The Vishnu Kundinis are powerful rulers among the rulers who ruled Andhra desa. After the Salankayans and Andhra gottras the Vishnu Kundinis came to power, and they established the dynasty with large distance after the Ikshavakus, the historians have different opinion regarding origin of the Vishnu Kundinis. "The Vishnu Kundinis are Brahmins and the name of Vishnu Kundin is derived from the Vinukonda which is located in Guntur district, it was surname of the family and the sanskritisation of Vinukonda is Vishnu Kundins. It is the birth place of Vishnu Kundinis"[49]. According to another school of historians: "The Vishnu Kundinis are a family of north Indian Kshatriayas who migrated to Andhra desa about 572 AD. This story is based upon the description of Telugu poem 'Krishna Vijayam' about 540 AD, the Aristocracy of Pasupati family (the rulers of Vijayanagaram estate presently in Vishakhapatnam dist), claim that they descend from madhava Varma I family. Many Kshatriaya families of Andhra distantly linked up with the Pasupati family recognizing the maharajas of Vijayanagaram as their doyens and also claim their defeat from Madhava Varma"[50].

This is interesting to note that the Vishnu Kundinis have started rule from Vinukonda and their capital might be srisailam, sriparvata in the nallamala hills of the Kurnool district. The saivite inscriptions, proved this and they assumed the title 'Trikuta Malayadhipa', 'Sriparvata Svami padanudhyata' this indicates that the Vishnu Kundinis were the lords of trikanta and Malaya trikuta is situated near Narasaraopeta popularly known as kotappa konda and the diety is koteswara and the Malaya stand for the eastern ghats, so this view strengthen the Vishnu Kundinis who originally belong to Vinukonda ruled from Srisailam.

Madhava Varma I (420-455AD) was the famous king in vishnukundin family and he gained many victories against his enemies and performed eleven horse sacrifies, one rajasuya, and one purushamedha. It is also believed that the famous Buddhist sanctuary at amaravati became a center of saivism during his time. The victories of madhava Varma I have led to matrimonial alliances with the northern rulers and enabled him to secure the hand of princess of the vakataka royal family in marriage. Vakatakas are powerful in that

[49] P.V.K.Prasad Rao, Andhra Pradesh Samagra Charitra, Emesco Publications, Hyderabad, 2010, P.89.
[50] K.Balendu Sekharam, The Andhras through the Ages,Sri saraswathi book depot,Hyderabad,1973, p.176

period; Chandragupta-II of gupta dynasty also gave his daughter prabhavathi in marriage to Rudrasena of vakataka family.

By the same way Kadamba king Krishna Varma-I has given his daughter Ajita Bhattarka to Naraendra sena of Vakataka family. Thus the gupta's vakatakas, kadambas and visnukandins became the relatives through matrimonial alliances and this led to elimination of wars. Due to matrimonial alliances during this period peace was flourished in India.

After the end of mahendra Varma – I, govnda Varma-I his son came to throne. He was contemporoary of pravarasena II of vakataka ruler, after the disorders of salankayana, govida Varma – I have taken advantage and occupied most of their dominion and he extended his dynasty towards coastal Andhra. He married parama mahadevi the daughter of prithvimula the local fuedary chief. "He and his quen accepted the Buddhist faith. He built dakshanapathavihara and he tolerated Vedic faith. He was great builder of not only viharas but also temples halls, watersheds for travellers, tanks, wells and groves. His queen built a vihara at Amaravati (Sakapura) for the Buddhist bikkus and granted villages for the maintainance of those structures"[51]. He and his queen intension are for the welfare of state and they have done the frame work to develop the dynasty.

Govinda Varma – I was succeeded by his son Madhava Varma II, in 462A.D; his rule was described in Velpur pillar inscription,Ipur plates and Kahanapur plates.the Vishnu-kundina power reached its zenith during his rule. Taking advantage of military weakness of devasena vakataka he (Madhava Verma II,) extended his boundary to Waranagal and Karimnagar region and upto Godavari banks. He over threw salankayans in east and occupied vengi and also occupied pithapuram from Marathas in East Godavari district. He penetrated into Vijayanagaram and obtained the allegiance of early Ganga rulers. Mahadeva Varma II married Vakataka Mahadevi princess of vakataka, the daughter of Prithvi sena.

He was succeeded by his paternal uncle's son Indra Bhattaraka 529-556 AD. "He was powerful ruler and in his period the Maukhari chief of North tried to invade south, but Indra bhattaraka anticipating the invasion marched his armies towards north to drive away

[51] Dr. B.Gopal Reddy, Telugu Culture, the premier printers, Hyderabad, 1998, p.28.

the Mankharis".[52] Finally the conflict ended with matrimonial alliance, the daughter of Indrabhattaraka was given to marriage with Isna Varma son of Maukhari chief.

Vikramendra Varma was minor when his father indrabhattaraka died, and he came to throne with the help of mantri mandali and he drove the Pallav simha Varma III who invaded against him and he is not able to stabilize his kingdom with troubles of local chiefs who gave support to him and he was succeeded by his son Madhava Varma IV.

Mahendra Varma II came to throne after VikramendraVarma I, and He is mentioned in the inscriptions of polamur and ipur, which belongs to the collateral branch of Vishnukundin family and was originally the Governor of Kandarapura (Chezerla in Narasaraopet) region.

Madhava varma IV 546-594, was successor of Vikramendra bhattaraka and he was successful ruler who gained power in Vengi region and consolidated it. Chandragupta gave his daughter Chandravati in marriage to Madhava Varma IV and thus alliance leads to extend the Vishnukundins power up to kalinga. The grants of village Polumburu which is granted by him is last grant of the Vishnukundin dynasty. "Madhava Varma IV was learned to be monarch and bore the title 'Janasraya'. Janasraya Chandovichitti a work on prosody is attributed to him. This bold and warlike king met death worthy of him. About 611AD, Pulakesi II and his brother Kujba Vishnuvarthana invaded the Coastal region. Madhava Varma IV though old, he fought against the invaders and died on the battle field[53]". After this war the power of the Vishnukundins disappear from the land of Andhra desa. Pulakesi II had mentioned about this war in his Aihole inscription and says that the entire kolleru lake turned in to red with the blood of the contestants. This war is land mark to establish Eastern Chalukyas power in Andhradesa.

During the age of VishnuKundins Andhradesa history is reached its zenith. After satavahanas, the Vishnukundins only ruled larger part of Andhradesa and extended their dimension up to kanauj in north. The Emblem of the dynasty was the lion and it was carved on the coins of the dynasty as well as the entrance of the gates with its tails erect which is ready to pounce upon its prey. The importance that was given by the rulers to the hidden art is not forgetable. For the first time, a temple dedicated to the sungod was built

[52] Ibid, p.28.
[53] Ibid, p.29.

at vengi, and the sungod worshipped in the name of chitraradhaswami.

The cave temple at Indrakiladri, Mogalirajapuram, Undavalli and Bhairavakonda are focusing the art of the Vishnukandins. In the Inscriptions the Sanskrit was replaced in the place of Prakrit. The rulers of Vishnuleundins have given importance to the education. And in this process, they constructed Educational institutions namely 'Ghatikas',This means the pot. "A Ghatika which is a centre where education is imparted and the meaning given to it varies with every researcher's ingenuity. It has earned a meaning where the candidate after the full course of studies is examined by a team of scholars. A pot (Ghatika) is placed in the central hall, where the viva-voce is conducted in the pot are placed pieces of palm leaves, on which are written some references to the various subjects. The candidate is asked to pick out some pieces and discourse on the various titles found on the picked up leaves. The scholars assembled, when satisfied, awarded the academic distinction"[54]. This is the role model to modern period and the glory of vishnukundins reflected in major cities of Andhradesa.

2.7.1 The Eastern Chalukyas

The Eastern Chalukyas were the powerful rulers of Andhra desa who ruled in the prriod of 625-1077-1188 AD. They were the sub branch of badami chalukyas. The main branch of chalukyas was badami chalukyas or Western Chalukyas. The Badami Chalukyas has two branches known as Eastern Chalukyas or Vengi Chalukyas and the kalyani Chalukyas. The Andhra Chalukyas are the eastern or Vengi Chalukyas and it had two branches known as vemulavada Chalukyas and Mudigonda Chalukyas.

The origin of Chalukyas is obscure according to the Writer of 'Vikramanka Charitra', Bilhana the great poet in the court of VikramadityaVI of Eastern Chalukyas. "The origin of Chalukyas has done on the occasion of god brahma performing devotion in evening when Indra came to meet him, and the Indra complained of the godliness rife in the world and requested him to create a warrior. Who would chastise the wicked? There up on, brahma looked in to his chaluka i.e, the hollow of his palm filled with water for pouring out a libation. From where sprang out a powerful knight brave to enough to protect the world. As the warrior was born out of Chaluka, the family came to be known as

[54] Ibid, p.29

the Chalukyas"[55]. It is the opinion of bilhana in his poetical work, but it has no historical evidence. However, according to the inscriptions, and the plates the Chalukyas came from the Ayodhya or ouadh in uttarpradesh. The originator of the dynasty is Harita from Ayodhya, according to the records of Vikramadeva V "the fifty nine kings of chalukya family reigned in Ayodhya, and after them sixteen more over the Dakshanapadha, that, then there was a temporary break in their power, and that eventually was restored by Jayasimha- I"[56]. The most authentic record of Ranastipundi grant of Vimaladitya says the Chalukyas came from the geneology of Atri and the race of soma, and their heir called Samvamsa in lunar race.

With references of different theories the Eastern Chalukyas have their own destiny to establish kingdom. Many scholars expressed the chalikyas came from north india and settled in western part of badami, from there they might have scattered in to other places, But the historians of south feels that the Chalukyas origin is Hiranya rashtra in Kadapa District of Andhradesa. However the word of Chalukyas derived from Chulike and it is pointed out in course of several decades, the Chalukyas rose from the rank of local officers and feudatories to the status of sovereign kings and spread towards the west of Karnataka and found mighty kingdom there. This theory is true and acceptable to all. Many Scholars agreed the origin of Chalukyas is Badami from there the branches penentrated in to Andhra desa consolidated and expanded the power of Chalukyas with different names.

The Eastern Chalukyas called as vengi Chalukyas, the country called as Vengidesa, Vengimandala, Vengi Bhumi, Vengi Maharajyam etc. "According to epigraphical and copper plate inscriptions of Salankayanas, Vengi is a dynasty which sway roughly for century or little more over the territory enclosed by the river Krishna on the west or south west and the Godavari in the north or north east"[57]. But originally the boundaries have some variation and the original boundaries of vengi exist towards the west. The Mountain ranges, locally called 'Malayan' or Eastern Ghats running from the south west to north east; towards east the sea Bay of Bengal, on the northern or north eastern frontier the river Godavari at Eluru, East Godavari District and on the south, south - west the rivers Krishna and its tributaries Musi.It formed larger territory called Andhra, Andhra desa. Vengi and

[55] P Raghunatha Rao, History and Culture of Andhra Pradesh, Sterling publishers pvt limited,New Delhi, 1994, p.36
[56] B.Venkata Krishna Rao, History of the Eastern Chalukyas of Vengi, A.P.Sahitya Academi, Hyderabda, 1973, pp.54-55.
[57] Ibid, p.46.

its branches made Andhra desa as Maha Andhra desa. This time the Andhra desa expands to the north Eastern Ganges of Kalinga, South Pallavas of Kanchi, west the Vatapi or Badami / West Chalukya kingdom and the East is Bay of Bengal.

2.7.2 Expansion of Royal power of Eastern Chalukyas

The early Chalukyas family has no records for their time and period. The historians say JaySimha I and Ranaraga were the Army Chiefs at time of kadambas, Banawasi, Kuntala and Gangas of Kalinga. After downfall of these kingdoms Jayasimha I started independent kingdom in the west. But it has no records. However Ranaraga's son Pulikesi-I(Tiger hair) was the real founder of Chalukya dynasty in 550 AD is acceptable truth. The glory of the dynasty reached its zenith under pulikesi II son of Kirthi Varma. He ascended throne in 610 AD. He was powerful ruler and assumed title satyasraya and Prithvivallabha. He was great conqueror and with his conquest's, he put check to the power of Pallavas of Kanchi , Kadambas of Kuntala, Gangas of Kalinga, later he marched East wards and invaded the country at Vengi which was at that time ruled by Madhava Varma III of the family of Vishnukundins. Pulikesi II dethroned Madhava Varma III and occupied the city of Vengi Capital of Vishnukundins. After this he deputed, the general of his dynasty name Prithvi Dhruva Raja Indra Varma to rule his domine in Andhradesa. The authority of Chalukyas is not accepted by local rulers and Kandara Raja of Ananda gotra dynasty defeated Prithvi dhruva Raja Indra Varma with the help of Pallavas. This Incident made Pulikesi II angry and he sent his brother Kubja Vishnuvardhana (Vishnuvardhana, the dwarf) to vengi for Establishment of Chalukyan dynasty permanently at Vengi in the East.

Chronology of Eastern Chalukyas

1. Kubja Vishnu Vardana (AD – 624- 641) (Queen Ayyanadevi)
2. Jayasimhavallabha I (AD 641-673)
   - IndraVarman
3. Indrabhattarak (AD 673)
4. Vishnuvardhana II (AD 673- 682)
5. Mangi Yuvaraja

(AD 682 – 706)

by 1st wife	by 2nd wife
6 Jayasimhavallabha II (AD 706-718)	8. Vishnuvardhana III
7 Kokkilivikramaditya (AD 718-719)	& Pridvipori(AD719-755)

- **Kubja Vishnu vardhana 624 – 641 A.D**

Kubja Vishnu vardhana is brother of pulikesi II and he was appointed as Yuvaraja in 615 AD and sent to east to consolidate the Chalukya dynasty.

"The Chalukyan armies Marched in to Andhra and Vishnuvardhana over and threw the ruler of Pishtapura (Pithapuram) by name Prithvi Maharaja and wrested power from him. Pisthapura (Pithapuram) became the seat of Chalukyan Government. Vishnuvardhana ruled over his newly acquired dominions without challenge and by 625 AD he over ran the other parts of Andhra desa also"[58]. In this period he enjoyed Royality with peace and his dynasty became one of the glorious dynasties in Andhra desa. According to "The Timmapuram grant the king resided at capital Pishtapura and enjoyed comparative peace at home and abroad with the neigbours"[59].

Kubja Vishnuvardhana's great task was to establish himself firmly in Andhra and his reign was occupied with wars with the enemies on all sides. The south he had fight with Mahendra Varma I of Pallavas on the north Eastern gangas of Kalinga the hereditary enemies of Chalukyas and the king is Danarnava of Ganga dynasty. The Vishnukundins waited to take revenge against Kubja Vishnuvardhana, the Manchannabhattaraka prince and son of Madhava Varma III of Vishnukundins invaded Chalukya dynasty with the help of Kalinga ruler Danarnava, but finally they Vishnukundins and the Gangas of Kalinga was defeated by Kubjavishnuvardhana and Kalinga submitted to Chalikya Kingdom.

In the period of Kubja Vishnuvardhana the famous Chinese Piligrimage Yuwan Chwang visited Eastern Chalukyan Country. "He found Buddhism in a decadent condition

[58] K.Balendu Sekharam, Andhra Throguh the ages, Sri Saraswathi Book Depot, Hyderabad, 1973., p.190.
[59] B. V. Rao. History of the Eastern Chalukyas of Vengi, A.P.Sahitya Academi, Hyderabad, 1983, p:86.

in the Andhra Country and Lamented for the state of the Samgharamas which were deserted for want of Bikkus. He found Mahayana school of Buddhism in the Andhra Country in some what flourshing condition. The country was in a state of Confusion and anarchy at the time of Yuwan Chwang's visit"[60].

KubjaVishnuvardhana had a high reputation as a Conqueror and his might was Irresistable to reducing Jala sthala and Vana durga i.e Island fortresses, land fortresses and Jungle Fortresses. His Inscriptions were found in Chipurapalli, Timmapuram, and Chejerla. However the Great king of Eastern Chalukya, KubjaVishnuvardhana was died on 641 AD, in war of Kalinga. His dynasty Extended from North Chipurupalli Vishakhapatnam Dist, to South Kammanadu bounded by the river Manneru, Nellore Dist, on the West it included the country known as Telangana half of the Nizam's Dominion and on the east Bay of Bengal. Thus Vishnu vardhana became the founder of Eastern Chalukya dynasty in Andhra desa.

- **Jaya Simha I 641 – 673 A.D**

Jayasimha I was son and Successor of Kubja Vishnuvardhana. According to Polamuru grant he was called as SriPrithviVallabha Jayasimha Maharaja. He was Powerful king like his father Vishnuvardhana I and ruled 33 years i.e from 641 – 673 AD. He issued Pedamaddali Inscription from Udaypur now known as Udayagiri in Nellore Dist. It explains that Jaysimha I occupied these areas after Victory of Vijayaditya son of Pulikesi II over Pallavas and made local Boyakings as feudetories of Chalukyan (East) dynasty. According to Palamuru inscription he also occupied Kalinga. After Successful Annexations he re-granted the Palamuru Village as Agrahara to Rudrasaraman son of Siva saraman Grand son of Damasarman of the Gautama potra, and in these records Rudrasarmans II name was mentioned as Purvagrahika. (One who was previously owner of the village) because this Agrahara was previously Granted to his father Sivasarman son of Damasaraman, Grand son of Rudrasarma I by MadhavaVarma III of Vishnukundins, after victory of crossing over Godavari to annex kalinga and excuted by his own son Manchanabhattanaka as senapati, the granted date is 594 AD.The Pulikesi II invaded and Madhava Varma III lost his life in course of struggle. After this Rudrasarman II obtained back this agrahara in 646 AD by Jayasimha I, on this occasion of his complete victory

[60] Ibid, pp.92 – 94,

over his enemies. The sarman family is head of Ghatika which were learning Centires in period of Chalukyas. They teach Epics, Purna Dharmasastras, Upanisads and Vedas they are masters in Vedas and were appointed as heads of the institutions i.e Ghatikas. Another Important factor of Jayasimha I is shifting capital from Pisthapura (Pithapuram) to Vengi. His reign was constantly marked by conquest and consolidation for this reason he changed capital Pisthapura founded by his father KubjaVishnuvardhana. Vengi is located in present West Godavari Dist and it was called as Pedavegi, Chinavegi and Dendulur which were formerly it was located between Elamanchali Kalinga Vishayas.

Dandin's Mantragupta in the Dasakumara Charitra describes the restless wars between Wastern Chalukyas and Kalingas. Kalinga was ruled by IndraVarma III who lost his life during war with Jaysimha I to throw the Chalukyan power. "The most memorable event in reign of Jayasimha I is the first Telugu inscription written in archaic characters on a stone table found at Vipparla in Guntur District"[61] it was issued on the occation of construction of water tank in Vipparti or Vipparla. "The life of Jaysimha - I started with wars and ended with wars. Jayasimha- I have tried to extend for expansion and Consolidation of empire. In this process to fulfill Expansion of Empire he made restless invasions and finally he ended his life in the battle with Mantragupta. The kalingan according to Dandins Dasakumara Charitra He (Jayasimha- I) Successful Expedition against Kardana, the Kalinga ruler whom he over threw in the field of battle but refrained from killing due to his love for Kanaka Lekha the beautiful daughter of the defeated king"[62]. Thus the reign of Jayasimha I ended and after him Indra Raja, Vishnuvardhana II, Mangi Yuvaraja and Jayasimha II came to throne.But their period is very less and they are not successful emperors in Chalukyan dynasty.

Jayasimha II had no children thus Vishnuvardhana III 3rd brother of Jayasimha-II should attain throne but Kokkili younger brother of Jayasimha II Occupied throne and ruled 6 months only, Vishnuvardhana III over threw Kokkili who flew to Kalinga and established Independent dynasty with capital of Elamanchili and after sometime Elamanchali included in to Vengi. Vishnuvardhana reigned for thirty seven years, from AD 719-755. He bore title Vishamasiddi and adopted it as the legend seal. He also had titles Makaradhvaja and Pralayaditya.

[61] Ibid, p.105
[62] K. Balendu Sekharam, Andhra through the ages, Sri Saraswathi Book Depot., Hyderabad, 1973, p.194.

The reign of Vishnuvardhana-III has witnessed the crush of Pallava power in Kanchi by Badam Chalukyas. The disintegration of Pallava dynasty on this account of death of Parameswaravarma II, Nandivarma II known as Pallavamalla came to power and he had considerably weakend the power and made the Pallavas an easy prey to invading Chalukyas. Vishnuvardhana III had enthusiasm to reoccupy the northern province of Tondimandalam which was previously occupied by the Chalukya as of Vengi in reign of emperor Mangi. The Udayendiram plates of Nandivarman indicates the clashes of Pallava – Chalukyas of Vengi in the reign of Nandivarman II, he practiced Aswameda a sacrificed horse which drove into land of Chalukyas of Vengi in Renadu Mulkinadu of Nellore Dist and the horse was killed by Vishnuvardhana III, it leads to annexation of pallavas by Chalukyas of Vengi, the Vishnuvardhana III invaded Chola dynasty and defeated Nandivarma II by looting of his possessions of Musical Instruments the royal insignia called Katumukha and Samudraghosa of his banner Khatvagadhvaja and of his innumerable elephants and rubies.

Another memorable incident of Vishnuvardhana III period was religious migrations and people from north to south had taken place. When he came to power in Vengi the Eastern portion of Deccan was in Peace, but other side of Deccan was in invasions by Arabs of Sind under leadership of Muhammad son of kasim in 712 AD.

The invasion forced the people from north to settle down in south. The Arabs destroyed Sind, cutch, konkan, Gujarat and then entered in to Deccan to invade south, first they entered in to Lata, of Gujarat Dist, in Western Deccan where the Chalukya prince Avani Jansreya was ruled. However in eastern portion was experiences with tolerance of Vishnuvardhana III both Brahmanism and Jainism flourished, but Buddhism declined. Because of lack of patronage of rulers after Ikshavakus it was started to decline in times of Pallavas. The rulers may be Brahmins, and they had neglected Buddhism and they patronised the new religion i.e Hinduism. The Indian society may absorbes the Hinduism and the Buddhist monasteries had become stone remains in this part many charities, Monasteries in Andhradesa became just mud and stone remain; such remains appeared in Vijayanagaram, Guntapalli, Vengipura, Gudivada, Jaggayyapeta, Dharanikota and Nagrajunakonda. The another remarkable feature in the last period of Vishnuvardhana III is another crushing of Pallava which destroyed their power, Kirtivarman IV was invaded against Pallavas for second time during the last days of his father. as prince, and inflicted a

disastrous defeat on Nandivarman II. The Pallava kingdom of Kanchi totally disappeared. The Vishnuvardhana III gloriously ruled for 37 years with peace and died in 755 AD at the height of prosperity and power.

After the death of Vishnuvardhana III the successors are Vijayaditya I (755-772 AD), Vushnuvardhana IV (772-808 AD), Vijayaditya - II or Vijayaditya Narendra Mrigaraja (808-847 AD) he also had second name as Chalukya Arjun, Kalivishnuvardhana or Vishnuvardhana-V and Vijayaditya-III or Gunagavijayaditya the great had come to power. But we will discuss the Vijayadittya III or Ganapavijayditya, the great Chalukyan king of Vengi.

- **Vijayaditya III or Gunaga Vijayaditya 844 – 888 A.D**

Vijayditya III or Gunagavijayaditya was great king amongst the kings of Eastern Chalukyas. He was son and Successor of Kalivishnuvardhana or Vishnuvardhana V. He was crowned himself king of Vengi as Vijayaditya III in 844 AD and appointed his younger brother Vikramaditya to the dynasty as Yuvaraja. Vijayaditya III had several titles like: Gunaka Nallata (the lover of Excellence), Parachakra Rama (Rama and the circle of his enemies), Tripura Martya Mahesvara (The mortal Maheswara to the three cities), and Vallabha (the lord) are important. His reign witnessed and experienced with 3 stages:

a. His reign began with a short period of victory and expansion.
b. Then followed a disastrous defeat and prolonged subjection to foreign rule.
c. At the end he gained brilliant victory leading to assumption of imperial authority over the whole of the Andhradesa.

Vijayaditya III had to send an expedition against the Boya Kottams, the Disticts inhabited by the Boyas in the south. According to yazdani. “The Boyas were a race of hardy warriors who occupied the northern branches of the Pallava dynasty presently in Nellore and Prakasam Districts. And they were stubborn resistant to advance of the Chalukyas Armies in the south though their country appears to have been overrun and brought within the pale of the Eastern Chalukyan territory sometime before accession of Vijayaditya III, their power was not completely broken. The death of Vishnuvardhana V and the accession of his youthful son inspired them with fresh hope of regaining their

freedom. They refused to obey his orders and attempted to assert their independence."[63] It shows the desire of Vijayaditya III to occupy BoyaKottams, to fulfill his desire he sent Panduranga son of Kadeyaraja with instructions to demolish all strong holds of Boyas and to subjugate their country. Then the Boya forces were powerful in Kattem and Nellore where Panduranga has penetrated and destroyed it.

After this invasion he advanced to Chola territory and halted on the bank of Pulicat where he founded a new township called Pandurangam and built a temple for Siva, Pandaranga Maheswara which named after himself as a result of this invasion the Chalukyan dynasty further expanded to south eastern of Telugu country. The Panduranga became the Governor of Conquered territories and established himself at Kandukur in Prakasam Dist and Bezawada became the capital of Eastern Chalukyas. These incidents were described in Kandukur and Addanki inscriptions. The Victories of Vijayaditya III was described in the inscriptions of Chalukya Bhiama-I's of inscriptions as follows:

"తత్పుత్రః కిరణపుర మచలపుర మురు నెల్లూర పురాణ్ విదాహ చైతత్
త్రిపుర మర్త్య మహేశ్వర నామ్న ఖ్యాతియశోరాశిబబేయస్సతతం।।
అథచ – కాలిగంగ రూప్యది కోసలేశద్విపాది చ
పాండ్య పల్లవ హేమాది హరత్యా ఇత్థమహరత్।।
గంగా నారోపయ ద్గంగ కూటమ్మంగి శిరోచ్చినత్
కృష్ణం రణే జయ ద్వక్తుం కస్సమర్థో సుసాహాసాస్।।[64]

It means Gunga Vijayaditya got the title Tripuramarta Maheswara (the mortal Maheswara to the three cities) after he had burnt three Cities Kiranapura, Achalapura and Muru-Nellorepura of his enemies and acquired lots of money from Gangas of Kalinga, Elephants from Kosala and Gold from Pandyas and also Pallavas. He also had cut off the head of Mangi, drove the Gangas of the south i.e., the western Gangas to flew before his armies and take refuge on the top of the hill Gangakuta, which is apparently a figurative expression meaning the capital of Gangas, humbled Baddega and defeated the Rashtrakuta Krishna on the Battle field, This inscription was in prakrit language and the three cities Kiranapura identified as Krishnapura or the city of Krishnavallabha II, The Rashtrakuta

[63] G.Yazdani, The Early History of The Deccan, Oriental Books Reprint Corporation, New Delhi, 1960, p.476.
[64] Dr. N.Venkataraya, Sri Pallavulu, Chalukyulu, Vedam Venkataraya Sastri & Bros. Madras, 1969, p.292.

king and Modern Manyaketha. Achalapura represents to modern Elichpur in central provinces which was ancient capital of Kalachuris of Chedi and finally Muru-Nellorepura indicates the location of Modern Nellore which was key point of the north Tondimandala of the Pallavas of Kanchi.

The Dharmavaram inscriptions describe the protection which general Pandaranga offered to Chola king who had been reduced to helplessness by an unnamed invader and the Satuluru grants refers to his wars with the Pallavas and the Pandyas. Gunagavijayaditya III was Great emperor who ever sat upon the throne of Vengi and he expended most of the time in wars. In his period the Eastern Chalukyas extended from Mahendragiri in the north to Pulicat in south. He was great warrior who constrained sometime to submit to the Rashtrakutas. He recovered his power after Amoghavarsha's death and turned the tasks, so completely on Krishna II that the later was compelled to acknowledge him as his over lord and the Emperror of the south except Narendra Mrigaraja Grand father of Gunagavijayaditya, so eastern Chalukyan king could not succeed completely in wars with Rashtrakutas. After long reign of Gunaga Vijayaditya III breathed his last in 892 AD and he had no sons thus his younger brother Vikramaditya whom he had chosen as heir pre-deceased, leaving behind a son Bhima to whom the crown passed on the account of his uncle's death.

Chalukya Bhima I

Chalukya Bhima I was son of Yuvaraja Vikramaditya and his queen Vengambika. Yuvaraja Vikramaditya is known to be as chief of Army General in the court of Gunaga Vijayaditya III and also brother of Gunapa Vijayaditya III. He was powerful soldier who is indicated by the title Sachchamupati (the best commander in chief) and he helped his brother in wars with Pandyas, Cholas, Kalingas and Rashtrakutas. He seems to have died in the Campaigns of wars in distant countries.

There was confusion in the dynasty after death of Gunaga Vijayaditya III. This situation has given advantage to Krishna II of Rashtrakuta. The Krishna II marched on Vengi defeated their apparent Chalukya Bhima I, and appointed Talaraja, traitor of Yuddhamalla and he ruled Vengi only for four years, with the help of Rashtrakuta commanders. But the joy of Krishna II is not permanent, though he had support of heir

apparats or dayadas of Chalukya bhima I, and the feudatories and the heriditory servants of eastern Chalukyan royal family rallied under Kusumayuddha I the chief of the Chalukyas of Mudigonda to the aid of Chalukya Bhima I and having driven out Krishna II and his allies from his kingdom and restored the kingdom where he celebrated his coronation with title of Vishnuvardhana in 892 AD;

In the period of Chalukya Bhima I the Ganga Pallava power had completely disappeared. It was supplanted by the Cholas under Aditya I. he was Succeeded by his son Parantaka I who reduced the descendant of Ganga Pallava king Aparajitha to the position of feudatories in his kingdom. The Rashtrakuta power was shaken on account of devastating wars with Eastern Chalukyas. According to Koravi inscription of Warangal which says that the war between Chalukya Bhima I and Krishna Vallabha, for consolidation of Empire with the help of Madana son of Nalla Jereya.

The Eastern Gangas of Kalinga seems to have continued agony against Eastern Chalukyas. Vajrahasta I of Eastern Ganga was son of Gunamaharnva and also Contemporary of Chalukya Bhima I from the beginning of ninth and tenth Centuries, the Eastern Gangas are not independent rulers but they are feudatories. Chalukya Bhima I controlled the Eastern Gangas and his rule was later in peace and was glorious. He had built the town named Chalukya Bhimavaram where he also constructed the temple chalukya Bhimeswara where the diety seated named Siva, also called with his name Chalukya Bhimesvara in Samarlakota (near Railway station), East Godavari Dist. It was constructed during the war with his kinsmen Yuddha Malla and Talaraja in the earlier part of his reign and removed his residence from Bezawada. The main attraction of this temple is its architecture and huge rocking Mantapa built of Black Granite stone fixed in a corner of the inner court yard. Chalukya Bhimavaram is one of the aramas of Andhradesa. The five aramas are Draksharama, Skandarama or Kumararama or ChalukyaBhimavaram, Krishnarama or Palakolanu, Gudipudi Bhimavaram and Amararama or Amaravathi. The other feature of this temple or Aramas is the Buddhism was patronised and flourished in all Aramas.

In the reign of Chalukya Bhima I it is notable Patronage, glory to the Music, art and Science, Metaphysics. He patronised Chellava, a Singer and Musician and Dancer of the dynasty, Chalukya Bhima I granted lands, gardens, and paddy in Attili in West Godavari Dist. In the last years of his reign the Rashtrakutas tried to invade the Vengi but

they failed due to invasions of Gurjarapratiharas and also opposition of Chalukyabhima son Vijayaditya IV finally the Chalukya Bhima was died on 921 AD. After Chalukya Bhima I, there are short reigns, under Vijayaditya IV, Ammaraja I, Yuddhamalla II, ChalukyaBhima II, Ammaraja II and Danarnava.

- **Amma raja I**

Among these Ammaraja I, was powerful ruler and he came to throne in 918 AD till his reign, Vengi was the metropolis of Eastern Chalukyas, it should have its own fort and other advantages but it was situated in plain ground without any natural barriers to safeguard it. This is the reason why Amararaja shifted his capital northwards from Vengi to Rajamahendravarm which was constructed by him located on the northern banks of River Godavari. During his period the dynasty enjoyed peace and prosperity which was thrown out of the insurgents of Rashtrakutas from the dynasty. In the beginning of his period there was an internal rebellion with the help of Rashtrakutas, Nolambas, Vaidumbas and Eastern Gangas. Ammaraja I has decided to suppress them, and he mobilized the rivals of army chiefs in the enemy court and he gave them feudataries and fiefs, and he suppressed the rebellion and restored peace in the dynasty. In the end of the era Ammaraja I defeated Ayyapa raja the Nolambas, the Nolambas have no friendly relations with Vengi since Gunaga Vijayadityas period, we know that Gunaga Vijayaditya cut off the head of Mangi, one of the ancestors of Ayyapparaja of Nolamba, since then they have been waiting for revenge against Vengi thus Ayyapuraja maintained friendly relations with western [Gangas] though they were erstwhile enemies to Nolambas. Ereganga or Ereyappa was ruling this period in western Ganga, he proclaimed war against Ammaraja I, a terrible battle ensued them at a place called Rajaramadu, and in this battle Ammaraja I seems to have lost his life in December 925 AD, However during these wars The Eastern Chalukyas lost many territories, After Ammaraja I the Eastern Chalukyan dynasty became weak and the period of 926-45AD called as Dark age due to incapability of rulers and internal disputes of the dynasty as well as the Enemies aggressiveness towards Eastern Chalukyas.

- **Ammaraja II**

After the Dark Age, the restoration of the dynasty began from the period of Ammaraja II he was son of ChalukyaBhima II son of Vijayaditya IV and his queen Meeramba, whose

younger brother was Ammaraja I. ChalukyaBhimaII has two wives i.e Lokamahadevi the chief queen and Ankimahadevi. Lokamahadevi had two children i.e. AmmarajaII and Kamanripati, by the second queen Ankimahadevi had a son Danarnava.

Ammaraja II ascend the throne in 945 AD at the age of 12, where the elder step brother Danarnava son of Ankimahadevi satisfied to choose Ammaraja II for the throne by the elders, Ministers and chief queen Lokamahadevi proved the abilities of Ammaraja II, in Eastern Chalukyan politics. He had second name Vijayaditya and the epithet Samastabhuvanasraya. The legend on his seal was Sri Tribhuvanamuska he also had titles i.e Maharajadiraraja, Parameswara, Paramabhattaraka and Rajadhiraja which is not known before in the family of Chalukyas of East. The period of Ammaraja II was glorious and peaceful. The hostilities with Rakshtrakutas had come to an end. The practice of Restoration of Rashtrakuta Empire by Krishna III has been failed due to powerful king Ammaraja II of Eastern chalukyas. During this period the Vengi extended its glory to Orissa on North, Kanchipura on south and bordering on west the Rashtrakutas. During his period he constructed many temples and encouraged fine arts. The construction of Rajamahendrapura which started in the period of Ammaraja I was completed in the period of AmmarajaII. He also patronised Jaina faith in his country, for the development of Jaina faiths he had built the temples of Jainadeva, and Tirdhanhara throughout his dynasty. Among these the important temples located in Ramatirtham in ViajayaNagaram Dist, Pitapuram, Aryavartham, Tatipaka, Nedanuru in East Godavari dist, Vijayawada in Krishna Dist and Dharmavaram in Guntur Dist. The period of Glory is not permanent to Ammaraja II, of Eastern Chalukyas though he enjoyed peace for sometime, his circumstances forced him to disturbed administration.Krishna III of Rashtrakuta again in 956 AD, He conquered south and occupied chola kingdom defeated Paranataka of chola in the battle of Takkolam, sacked the cities of Kanchi and Tanjavur and also annexed whole Tondamandalam to his dominions. And then he had turned in to Vengi by promising to Danarnava to set him the throne of Vengi. But he realised it was not possible without huge support of the local rebels so he visited Badapa Talla II of son of Yuddhamalla II, at this situation the brother in law of Ammaraja II Gandanarayana betrayed him and joined with hands of Badpa raja. The kingdom of foreigners (Saronatha) invaded together on Vengi and had slain the Ammaraja II with his children on the civil war which was followed by invasions, thus Ammaraja II lost his breath in the war in fight with foes bravely at the age of 37.

The rule of Vijayaditya Rajamahendra Ammaraja II saw the great dawn of political revolution in Andhradesa by denying the power of Rashtrakuta and circled the power of Rashtrakutas within the part of west in India. Danarnavathi elder step brother of Ammaraja II succeeded the throne and ruled only three years. At this period the Tailapa II revived the western Chalukyan kingdom and founded the Kalyani kingdom of Chalukyan dynasty. In the south the Cholas became predominant rulers having brought full of the Pallavas. It was in their interests to see that the Vengi Chalukyas do not make common course with cousins in west, for such a coalition would constitute a challenge to the rising Chola power. At this point Raja raja Kesarivarma the king of Chola marched against Vengi in 999 AD and suppressed the forces of civil strife and anarchy and elevated Saktivarma son of Danarnava to the throne of Eastern Chalukyas. Rajaraja Chola was far seeing statesmen, thus he gave his daughter Kundavadevi in marriage to Vimaladitya the brother of Saktivarma.

- **Vimaladitya**

Sakthi Varma I has no children and after his death Vimaladitya the younger brother of him Succeeded to the Soveregnity of Vengi in 1011AD. " He had two wives one is Kundava daughter of Rajaraja I of Chola, and the second is Melamba daughter of Jhatajata Choda Bhima of Choda dynasty."[65] He has titles Bhima, MummadiBhima, Rajamartanda, etc;

"From the moment of coronation, he had to figiht with his enemies on all sides. Antanarma Vajrasta II surnamed Aryanka Bhima would appear to have openly joined the rivals and fought against Vimaladitya,vimaladitya fled to Chola country in 1013 AD and offered gifts in Tanjavuru capital of Chola also he had sought the help of his brother-in-law Rajendra Chola I, to conquer Vengi from his kinsmen. Vimaladitya assisted by his brother-in-law Rajendra Chola I, returned to Vengi with a large army, conquered back his kingdom and became the undisputed lord of Vengi By this invasion Vimaladitya destroyed his rival enemies from the side of kinsmen princess totally, and also uprooted the supporters of his rivals from the country. Vimaladitya had two sons i.e. Rajaraja known as Rajaraja Narendra through Kundava, daughter of Rajaraja I of Chola, and second is

[65] Dr.B.S.L. Hanumantha Rao, Andhrula Charitra, Pub: Tripura Sundari Publications, Guntur, 1983, p.176.

Vijayaditya son of Melamba daughter of Jhatajata Bhima of Choda. Vimaladitya was the follower of Saivism, but at the old age he adopted Jainism by preaching's of Siddantadeva.He built Ramakonda caves at Ramatirtham in Vijayanagaram district."[66]

At the end years of Vimaladitya marked the commencement of the Chola influence at Andhra capital Rajamahendrapura, which gradually preponderated over that of the ruling house. After the death of Rajaraja, the result of the Eastern Chalukyas of Vengi has come to an end in the middle or eleventh century A D. In other words, the estern Chalukya dynasty lost nativity within the hundred years of rule after Vimaladitya, and merged in the chola, and ruled as Chalukya Chola in the reign of Kulothunga – I. This new dynasty from the death of Rajaraja II, ceased to think of Vengi as their native country and the land of their original rase glory to power. The Eastern Chalukyan powers also reached its zenith during the period of Vimaladitya sons, grandsons and had declined shortly afterwards in Vengi, till they finally disappeared altogether as an Imperial dynasty.

- **Rajaraja Narendra**

Rajaraja Narendra was son and successor of Vimaladitya. He was powerful king and ascends the throne on 1022 AD. He bore all traditional titles like Maharajadhiraja, RajaParameswara, Paramabrahmanya and Paramabhattaraka. He also had the titles which were described by his court poet Nannayyabhatta, i.e., Rajamartanda, Rajanarayana, ParakramaRaghava, Niravadya Rajasarvajna, Chalukyamanmadha and Uttamachalukya. Rajaraja Narendra started to rule with difficulties of the dynasty. First few years of his reign appear to have been peaceful, but he had faced the struggle from his half brother Vijayaditya who drove him out of the kingdom and crowned himself king on 1031 AD, assuming Vishnuvardhana Vijayaditya. Rajaraja Narendra regained the power by overthrowing of Vijayaditya in 1035 AD. "An Inscription at Bhimavaram in the Kakinada taluk of East Godavari which is dated in Rajaraja's 16 rengal shows clearly that some time before that year he returned from exile and recovered his kingdom."[67]

After this incident we can't hear of Vijayaditya VIII after his defeat and disgrace any longer in Vengi, may be he fled into exile evidently for his life and wandered from

[66] B.V.Rao, History of the Eastern Chalukyas of Vengi, A.P.Sahitya academi, Hyderabad, 1983, P.310.
[67] Yazdani G, The Early History of the Deccan Pub: Oriental Books reprint Corporation, New Delhi, 1982, p.490.

place to place for a long time. However, the Rajaraja had been experiencing with the expeditions of neighbours over vengi country. In the last days of Rajendra I Chola the western Chalukyas have made an expedition against Vengi. The causes of this invasion not clear; perhaps it is over enthusiasm of the ruler of Western Chalukyas and Ahavamalla Someswara of Kalyani I who began aggressive policy over Vengi. Rajaraja Narendra sought the help from his uncle Rajendra Chola I, and though he was too old, Rajendra went to field himself along with his sons and huge army, under commandershipof Rajaraja Brahmaraja and other two commanders Uttama Choda Miladudiyan and Uttamachoda Chodakona. Terrific battle took place at Kalidindi near Vengi in which both commanding offices died, and the issue of the battle was indecisive.

Rajadhiraja succeeded after death of his father Rajendra Chola, for the throne of Chola Empire, and he wants to restore Chola power over Vengi according to Rajadirajas. Inscription "He advanced at the head of his army, slew the Western Chalukyan commander Gandapayyan and Gangdharan in battle fought at Dhannada (Dhanyakataka), on the Krishna and compelled Vikramditya and Vijayaditya VIII to retreat disorder, and also penetrated into Western Chalukyas dominions and set fire all the important forts of Killippakai (Kulpale in the Hyderabad state) which stood on the frontier between the territories of Kalyani and Vengi."[68]

This victory was no longer to celebrate Rajaraja Narendra of Vengi. He had peace with three to four years, and the western Chalukyas reappeared and compelled him to submit their authority. The reason Rajadhiraja was not interfering this time is not known. Many inscriptions acknowledged that Ahavamalla Someswara I and his son Bhuvanaikamalla Someswara II, ruled the Vengi and Kalinga. This shows the Eastern Chakulayas became feudatories of western Chalukyas, Kalyani chalikuyas, and finally Rajrajanarendra accepted the sovereignity of KalyaniChalukyas and maintained friendly relations. "Narayana Bhatta, one of the Pradhani's of Kalyani court was appointed as permanent resident in Eastern Chalukyan court, he was distinguished scholar, and assisted to Nannayya in writing of Andhra Mahabharata. For this the king rewarded him by the grant of the village of Nandampudi as Agrahara in 1051 AD. It was clearly described in Koppam by the daughter of Narayana Battas, Dhraksharama inscription. After this the

[68] Ibid, p.491.

reign of Rajaraja Narendra has experienced with peace till 1061, and the Rajaraja Narendra was died on 1061 AD, then another opportunity opened the door to kalyani chalukyas, to strengthen its hold on Vengi. Rajaraja Narendra was great warrior, great scholar, and poet; he patronized many scholars in his court. The reign of Rajaraja Narendra marks an important epoch in the history of Telugu language and poetry. It was under the inspired patronage, the Mahabharata rendered into Telugu as an independent Kavya by the poet laureate Nannayya Bhata, he also patranised the great scholar Narayana batta and Nanni Narayana. The other important poets are Pavuluri Mallana, the author of work on mathematics called Pavuluri Ganitamu in Telugu, the translation on the lives of Jaina mathematician, Mahaviracharya. Rajaraja Narendra married Ammangadevi the daughter of Rajendra Chola I (Gangaikonda Chola), (Rajaraja) he had one son Rajendra chola known as Kulottunga Chola I and daughter Kundavamba. Kulottunga Chola I was founder of Chalukyachola dynasty on the throne of Gagaikonda Cholapuram"[69]. Kulothunga maintained same relationship with Cholas, which his fore fathers maintained, and he married Madhurantakadevi the daughter of Rajendra Deva II of Chola. This relationship which lasted for three generations naturally fostered in the Eastern Chalukyan kings, a high regard and a special partiality for the Cholas and their kingdom. However, the glorious days of Eastern Chalukyas ended after Rajaraja Narendra.

2.7.3 Decline of Easterm Chalukyas

The circumstances of Vengi have changed after the death of Rajaraja. His son Rajendra Kulothuga Chola I became the ruler of Chola, because he (Rajendra Deva -II) had no son to ascend the throne. By this situation Rajendra Kolothunga I, appointed Vijayaditya VII asking of Vengi and representation of Kulothuga I. But Vijayaditya VII didn't come to throne immediately and substituted his son Saktivarama II; Meanwhile Virarajendra the chola emperor brother of Rejendradeva II of Chola invaded Vengi, and Vijayaditya VII has sought help from Ahavamalla Someswara who sent an army under Vikramaditya, where they defeated in Gangavadi then flew from the battle field. The Gangawadi went into under control of cholas. But Chalukyas did not allow the Cholas into Vengi. The news reached to Vengi, that the Virarajendra was beaten up by Gangavadi and Nolambavadi and that the latter even threatened to attack prince Vikramaditya on the frontiers of the Kuntala in 1063 AD. Prince Vikramaditya dispatched a strong army under

[69] Ibid,p.493

Mahamandaleswara Chamundaraya lord of Banavasi, into Vengi to assist Saktivarama II against Chola invasion but Vira Rajendra has come to know the plans of enemy and sent strong army which cutoff the head of Mahadandanayaka chamundaraya and severed the nose from the face of Chamundraraya's only daughter called Nagalai, who was queen of Irugayan. This was second victory of Vira Rajendra encountering his enemy and crushing him completely. Meanwhile Vijayaditya VII joined the army of Vikramditya in Nolambavadi with reinforcements from Vengi. Ahavamalla Someswara I moved north to south with huge army and joined his sons Vikramaditya and Jayasimha. The Chola monarch prepared and attacked his foes at Kudalisangama where there was confluence of the two rivers Krishna and Tungabhadra in 1064AD, and he defeated the Chalukyas. It was described in Tiruvenkadu inscription of Virarajendra. Kirthivarma II might have died during wars of Cholas. However, Vijayaditya not disappointed by the victories of Virarajendra, he flew to Kalinga to seek help from Ganga dynasty. The Rajaraja Devendra Varma has given assurance to Vijayaditya to over throw Cholas from Vengi.

Vira Rajendra has come down this time and made treaty with emperors of Kalinga, and gave his daughter Rajasundari in marriage to Rajaraja Devendra Varma and also appointed Vijayaditya as ruler of Vengi under control of Rajendra Kulottunga Chola. In the last days of his rule Virarajendra marched to Chakrakutam where the Nagavamsi ruler Dharavarsha was ruling. The reason for Chola is conquest for Chakrakuttam was not clearly known. In the literary work of Bilhana's Vikramankadeva Charitra states that "The Vengi and Chakrakutam were conquered by Vikramaditya VI, during the life of his father Ahavamalla Someswara I. Possibly with the intention of reconquering these regions, which were previously held by them, the Cholas marched into Chakrakutam region. The Chalukya forces which met Chakrakutam were defeated by Virarajendra and Kulottunga I. After this war Virarajendra gave his daughter in marriage to Vikramaditya, for consolidation of peace and empire."[70]

Virarajendra was died in 1070 AD, Adhirajendra the son of Virarajendra came to the power, but he was not able to control the dynasty and lost his life. The situation created a way to attain the throne, and Rajendra son of Rajaraja Narendra, came into power in chola dynasty with the title of Kulothuga I, in1072 AD. Though he was

[70] M. Krishna Kumari, The Rule of the Chalukya Cholas in Andhra Desa, B.R. Publishing Corporation, Delhi, 1985, p.15.

powerful king, he made Vijayaditya VII as successor of Rajaraja Narendra in Vengi, and consentrated in consolidation of chola emprie, thus chalukya Chola Empire was established.

Vijayaditya VII married two wives, one is Madhava princes of Haihaya family (Kirthi Varma II's mother), and two Revala by name which is mentioned in Dhraksharamam inscription, she bore one daughter called Somala. In his period Yashakarnadeva of chedi invaded Vengi about 1073 AD, he claims to have destroyed with ease rulers of Andhra country and to have honoured with magnificent gifts to Bhimeswara of Draksharma. Banapati commander of Rajaraja Devendra varma of Eastern Ganga of Kalinga also declared that he invaded Vengi in 1075 AD, defeated the king and gained lots of wealth. However, the Eastern Chalikyan power was ended with the death of Vijayaditya in 1075 AD, and Vengi completely absorbed in Chola Empire. The Rajendra Kulottunga Chola I was totally focused on Chola Empire and Vengi became the part of Chola dynasty. The descendents of Rajaraja Narendra did not control the destination of Vengi for another half century but they no longer lived in the country. They ascended to their native home, relinquished their family name and traditions and gloried in the name and prestige of the Chola which they adopted as their own on succeeding to the Chola Empire.

2.8 The Kakatiyas

The Kakatiyas of Warangal are powerful rulers of Andhradesa. The country was filled with disintegration among the feudatories ie Vengi, Velandu, Renadu, Konduru, and eruva etc. The Katiyas were also feudatories of Chalukyas of Kalyani but they were first appearing Rashtrakuta dynasty as military generals. Kakatiyas made history through the unification of Andhradesa. They drove away in causalities of regionalism and spread the unity among Telugu speaking people and this is the period which spread the awareness of words Andhra and Trikalinga through out the country. The Kakatiyas proclaim the brotherhood among the regions of Andhradesa, and also they made obstacles to invaders from north and maintained peace in Andhradesa.

There are many sources to construct history of Kakatiyas among the sources; the inscriptions are prominent to study of Kakatiyas. The important inscriptions are the thousand pillars temples inscription at Hanumakonda, Malleapuram inscription,

Mailamba's Bayyaram inscription, Magallu inscription of Ammaraju II, History of Siddeswara by Kasesiddeppa, the epigraphs of Amirkusrobarani, and the writings of Marcopolo were important sources.

- **Origin of Kakatiyas**

"The term Kakatiya with its variants Kakati, Kakata, Kaketa and Kakartya etc. occurs in inscriptions but its proper significance as applied to the family is not clear, because none of the records so far discovered affords any explanation on this point."[71]

Many scholars described Kakatiyas in their own way, but some inscriptions said that the Kakatiyas worshipped the Goddess of Kakati, so they were called as Kakatiyas. Some historians have opinions that the Kakati word was well known in the village names in Ganjam, Guntur, Visakhapatnam district, so they came from the village known as kakati that's why they are called as Kakatiyas. The meaning of Kakatiyas is crow and pumpkin, the person who was born from the pumpkin is called as Kartiya, and latter it termed into Kakatiyas.

"The members of this tribe migrated to the eastern Chalukya kingdom and managed to secure headship of few hamlet in that region, then they were described as Rashtrakutas. Gundyana was the earliest progenitor of the Kakatiyas and this person appears to have risen to the rank of a local chieftain of considerable importance and felt justified in discarding the name of Rasthrakuta which was indicative of a humble status and assuming surname Kakartya, which referred to the village of his family original residence."[72] Kakartya Gundyana is said to have lived in 10h century at Natavati seema presently known as Warangal. He was chieftain of Rashtrakutas.

He seized Hanumakonda principalities and had become founder of Kakatiya dynasty. He was diplomat so he gave his sister Kamasani in marriage to Yerra of Yeriala family.Gundyana died before consolidation of newly founded Kakatiya dynasty.

[71] K.V.Subrahmanya Aiyer, Historical Sketches of Ancient Deccan, Cosmo Publications, New Delhi, 1980, p.267.
[72] K.Balendu Sekharam, Andhra through the ages, Part-2, Sri Saraswathi book depot, Hyderabd, 1973, p.4.

Beta – I

Beta-I was son and successor of Gundyana, also known as Yeruka Deva. He was a boy when his father had died, his guardians Yerra of Viriyala and his wife Kamasani. "Beta-I took up the reigns of Government in 1000 AD and laid foundations of his dynasty, he was ruler of two seemas or regions i.e. Natavati Seema and Koravi Seema."[73] Meanwhile the local chieftains were aggressive over the rule of Kakatiyas, among the invaders Jata Choda Bhima, the ruler of Telugu Choda, who also occupied Vengi which became unfriendly to Kakatiyas. He encouraged the rivals of Kakatiyas to wage war against Beta-I and was himself ready to begin hostilities against the Kakatiyas. To foil the attempts of Jatachodabhima, Kamasani the defacto of Beta-I has transferred the allegiance of the Hanmakonda to the imperial house of western Chalukyas of kalyani.

The Kakatiyas resisted Jatachodabhima and local chieftains through attaining full support of western Chalukyas. Thus the credit of having saved and consolidated Kakatiyas should go to Viriyala family, Kamasani and Yerra. However, it is clear that the early stage of Kakatiyas bound to the Eastern Chalukyas by ties of allegiance and friendship, at the very outset of their independent career they broke of their relations and became the tools of western Chalukyas. After the consolidation of empire Beta-I died on 1030 AD. After the death of Beta-I, the rulers Prola-I, Beta-II, Durga became the rulers of Kakatiyas and ruled. There is no importance in this period. But when Prola II son of Beta-II became successor, then onwards this dynasty became powerful and consolidated.

Prola – II 1117 A.D

Prola – II was son and successor of Beta II, and brother of Durga. He came to throne on 1117 AD, "By severe contest with western chalukyas and some of the chieftains of Telugu country, he raised himself to a position of Independence which made it possible for his successors to increase the limits of kingdom."[74] We may know much about him through the single inscription of Hanumakonda. According to the inscription "Prola II captured Tailapa, the crest Jewel of the Chalukyas, but impressed by his devout and amiable bearing, immediately released him. He has conquered Govinda Raja, plundered

[73] Ibid, p.11
[74] K.V.Subramanya Aiyer, Historical Sketches of Ancient Deccan,Cosmo publications, New Delhi, 1980, p.277.

the territory of Udaya, which he however restored to its owner. Pursued Gunda of Mantrakuta, who having been defeated in the battle, fled to his capital, where his conqueror had his head shaved and caused him to be branded on the breast with the symbol of boar."[75]

It shows the entire period of Prola II was concentrated only consolidation of empire through suppression of rebel and invaders of the Kakatiyas. He also suppressed Jaggadeva who rebelled against Hanumakonda, also he successfully intervene the internal strife for power which broke out in western Chalukyas and helped Bijila in overthrowing his master's rule, and founding new dynastry called as Kalachuryas. The disintegration of Vengi leads to advantage of Prola II, by which he extended his dominions in many parts of Warangal and Karimnagar Districts. During his period the dynasty extended at large with the defeat of Gunda, Manthena on the Godavari and Krishna must have passed into his hands and also the Telugu Choda Udayaditya of Panugal, Nalgonda, must have acknowledged his supremacy. But finally he was checked by Velanatichodas, the Prola – II was while waging wars with Kota chief of Amaravati, the Haiaya chiefs, Solar chiefs of Malaya who were the vassals of Chalukyas of Vengi and died in 1153 AD.

Prola II was mighty warrior, he constructed tank called Jagatkesari, and he transformed the feudal chief which he inherited in to a sovereign state by his military skills. Even though he started his carrier as chief of Mandalika, he ended with as ruler of independent state which was destined to grow under his successors into powerful dynasty in Andhradesa, Prola II was firstly follower of Jainism and later he spread the Saivism. He shifted capital from Hanumakonda to Orugallu (Ekasila Nagaram) present Warangal.

- **Rudra Deva 1150 – 1196A.D**

Rudra Deva was elder son and successor of Prola II and he was also called as Pratapa Rudra Deva I. He was powerful and courageous king who extended the dynasty from Godavari in north to Srisailam in south, and to the ghats in the east and up to Kalyani in the west. He himself was childless and looked upon the children of his younger brother Mahadeva as his own; he got his niece Kumdavamba married to Rudraraju one of his own

[75] G Yazdani, The Early History of the Deccan, Part-VIII –XI, Oriental Books reprint Corporation, New Delhi, 1982,p .89

powerful feudatories and the ruling prince of Natavatiseema. After accession, Rudradeva devoted all his energy and resources to safeguarding his independent status and to extending his dominion wherever possible. Rudradeva made many expeditions according to Hanumakonda inscription; he utterly suppressed Dommaraja, Medaraja or Melarasa, and Maililigideva, the chieftains of local principalities. Rudradeva then turned into south and annexed Bhima, Gokarna, Chodaya and Tailapa.

Rudradevas war with Bhima appears to have been the one event of outstanding importance which happened during early years of his rule. The Hanumakonda inscription explains that the cause of war is Bhima was killed Gokarna, and he next proceeded to the chiefs of Chododaya and Tailapa.Both died of the fear caused by Rudradeva's Military success. The real cause of war with Bhima is political rivalry, Bhima gathered together a number of petty chief, proclaiming himself king. So it is necessary to Rudradeva, to invade Bhima territory and then burning the city Vardhamana (Vaddemana in Mahboobnagar) and Chodadaya thought to be protected by surrounding forests and he constructed one tank called Padma, in the name of his royal queen Padma the daughter of Kandur Odaya Choda. All the enemies of Rudradeva were burnt in the fire and died. The Gokarna may belong to family of Kandur Choda, Chodaya, and Bhima both belong to the family of Telugu Cholas, the Tailapa identified as Tailapa II of Western Chalukyas.

"Rudra Deva appears to have devoted the rest of his reign to the conquest of the coastal region which lay between his kingdom and sea and he wants to control Vengi, then it was ruled by representatives of Kulothunga I, and Rundradeva probably entered into alliance with Rajaraja II and having obtained the Godavari delta as fief from him."[76] But Rudradeva's supremacy was not tolerated by velanati chief, who are the vessels of Kultothunga I, after death of Rajaraja II, the Kulothunga Rajendra Choda ruler of Velandu, has brought control all over coastal area and made himself master of almost the whole maritime region.There were sudden changes in the Velanadu after death of Kulothunga Rajendra Choda in 1181 AD, the dynasty was passed into eclipse. By the same time there is war that broke out in Palnadu between Haihaya Prince Nalagama and his brother in which many local chiefs involved including Durjayas of Velanadu.

[76] Ibid, pp.90-91

The Palnati kings sought help from Kakati Rudradeva, and he gave support to Nalagama for which he thought to extend his dynasty in coastal line. He set out with a large army accompanied by Nayakas of Malaya, Komaravelli, Vipparla and Natavadis of Madapalli and pushed through to the banks of river Krishna. In this war Nalagama won and the supremacy of Kakatiyas extended to Krishna meanwhile he (Rudra deva) also expedited against the Kota rulers of Dharanikota Doddabhima, the son in law of the Velanati Kulothuga Rajendra Choda, who was ruling them in Dharani Kota and led out forces against Rudradeva armies.A terrible battle took place at Dharanikota, in which Kata son of Sabba Seneni and Bollama of the Malaya family, won victory over the enemy and captured the city, the Dodda Bhima died in this war.

"The power of the Kotas broken, their capital fell into hands of Rudradeva and their territories lay prostrate at his feet, but Rudradeva did not annex it to his kingdom. Believing that it would better serve his purpose to treat the vanquished enemy with kindness and consideration than to confiscate his possessions, he adopted policy of conciliation, installed Ketha II, the son of Dodda Bhima on his father's throne and gave him back his ancestral territories. Ketha II became loyal to Rudradeva and supported him in his south campaigns."[77]

The last days of Rudradeva were darkening by internal and external disaster. The era of Rudradeva 1185-86 AD, the Tripuranthakam inscription, 1195-98 AD of Draksharama inscription were remaining black in this period. We don't know exactly what happened in this period and why this period was black in reign of Rudradeva. But many scholars and the Patna inscription (1210-47 AD) is saying that "Rudradeva of Kakatiya has made an expedition against Jaitra Pala, the Yadava King of Devagiri in 1195 AD, for Jaitras aggressive policies and being jealous about the growth of Kakatiya strength and also held an expedition into the Telugu kingdom. Rudradeva fought valorously against Jaitrapala but was defeated and killed. Rudradeva died and he was succeeded by his brother Mahadeva who also died in the hands of Yadava Kings in 1198 AD. In these wars the Ganapati deva, son of Mahadeva was also captured by the Yadava kings who have led to an outbreak of disorders in the kingdom. The local chieftains,

[77] Ibid, p.594.

revolted and foreign rulers made invasion against Kakatiyas, but these forces were foiled by the Recharla Rudra, the Chief Commander of Kakatiyas"[78].

The main invaders against Kakatiyas are Nagati, the Mudigonda Chalukya and Kulothunga III of Chola, desired to occupy Kakataiya dynasty, which was in disintegration. These invasions were defeated by Recharla Rudra. Ganapati Deva was soon released from prison and set back to rule his kingdom, and his reign started from 1199 AD. The diplomacy of Recharla Rudra favoured and set free the Ganapatideva from the hands of Jattugi, the Yadava ruler. The Jattugi has recognized the power of Recharla Rudra who defeated Cholas and also he feels that the enemy's i.e. foreign invaders will attack his dynasty. So he released Ganapatideva from prison.

Though the reign of Ganapati Deva was begun in unfavourable circumstances, he made it one of the most brilliant epochs in the history of Andradesa. He was energetic monarch and during his long reign, he brought his sway under war and diplomacy almost whole Andradesa. "Ganapati deva seized Bezawada, immediately after throne of Kakatiya, with the help of feudatories Kotas, Natavadis, Malayals, by invasion against Pridhviswara, last ruler of velanati Choda and also he was weak ruler. It was the inscription of Natvati chief Vakkidamlla Rudra, which was in front of Kanakadurga Mantapa at Indrakiladri, explains that the troops captured Bezawada, and moved further east to Diviseema, where Ayya was resisted the power of Kakatiyas, and finally they were defeated by Kakatiyas. The Ganapati deva adopted policy of reconciliation, and gave back Deviseema to Ayya, chief, and maiantained matrimonial relations through the marriage of Naramba, and Peramba, daughters of Ayyapina Choda."[79]

Ganapati deva had unique distinction of bringing the whole of the Andhradesa from Aska modern Ganjam district to Nellore and extended upto Bay of Bengal in east to Mysore in the west under his sway. The Kakatiyas played vital role in the political affairs with Manumasiddi, the ruler of Nellore, their dynasty was called as Telugu chodas.The Chebrolu inscription explains the expeditions of Kakatiyas towards south.The Telugu Chodas were ruling in Nellore and Kanchi territories. It was the period of Tikka the son of Manumasidddi who sought help from Kakatiyas to dethrone Tummasiddi, brother of

[78] Ibid.p.600
[79] Ibid, p.602.

Manumasiddi, who forcibly enjoyed the power in 1207 – 08 AD. Then Ganapati Deva led an expedition to Nellore, and defeated Tammu Siddhi, installed Tikka on the throne of his ancestral kingdom. Thikka, the able and war like prince; Ganapati Deva recalled his army after installation of Tikka in 1228 AD, and the armies move forward to Vengi to expel Kalingas. It was in an epigraph of Ganapati Deva in temple of Palisvara at Ayiragavarm in West Godavari district in 1231 AD, which explains that the army of Kakatiyas, under commander-chief Malyala Hemadri Reddy conquered Kolanu where Velanati Gonka was defeated and Kulottunga Rajendra also surrendered at his discretion. While Ganapati Deva engaged in these expeditions, there was sudden change in Nellore with the death of Tikka in 1248 AD. The empire of Nellore underwent in to Anarchy and Ganapati was invited by the rulers of Nellore to set right the situation Vijaya Gandagopala the relative of branch of Telugu Chodas rebelled and seized the Chungleput included Nellore and Cuddapah districts, with the support of Vira Someswara. By the same time a rebellion headed by Padiharis, Bayyana and Tikkana broke out in Nellore against Manumasiddhi II son of Tikka.These circumstances Manumasiddhi II, made out of control who sought help from Ganapati Deva of Kakatiyas. For this invitation he sent his minister Tikkana Somayaji, also a poet who wrote Nirvachan-uttara-Ramayanam to the court of Kakatiyas.To solve the problem he sent his minister Tikkana somayaji a poet who wrote Nirvachan-uttara–ramayanam to the court of Kakatiyas and sought help from them.

According to Nayanapalli inscriptions "Tikkanna Somayaji was warmly received by Kakatiyas and accepted to intervene in the Anarchy rebellion and Ganapati deva sent a huge army under Samant Bhoja which reduced Nellore in to the ashes and destructed the enemies Bayyanna, Tikkanna, and Vijayaganda Gopala.The armies also enter of Dravila mandal, which captured Kulothunga Rajendra chola, but it was not known whether he was Kulothunga of Chola or any other person. However, the armies plundered Vijayaganda Gopala in the battle field of Palaiyuru and marched towards Kanchi and captured that city."[80]

The relations of Nellore rulers and Kakatiyas have made its zenith, and Ganapati supported chodas of Nellore to attack on Seunas, though the Kakatiyas fought battle with Kurumalur against Senas they resisted Pandya ruler Jatavarman. The support of Kakatiyas to Telugu Chodas of Nellore leads to jealousy towards Pandyas, who believed the Telugu

[80] B.S.L.Hanumatha Rao, Andrula Charitra, Tripurasundari Publications, Guntur, 1983, p.258.

chodas of Nellore are feudatories of Pandyas. It was Jatavarman Vira Pandya who desired to occupy Nellore firstly annexed Kanchi which was under ruling of Vijayagandagopala and Kadva chief Kopperun Jinga.

The Kakatiyas uprooted the inclines i.e., Kopperen Jinga Rajendrachola III and VijayaGanada Gopala; the ruling Pandyas have changed their attitude for the power of Kakatiyas, and they desired to conquest Kakatiyas rather than the Telugu Chodas and others.Now the bad time occurs for Kakatiyas while engaged in expeditions of Koppernjinga,The Pandyas marched to Nellore, the forces have met at Mutukur where Vijaya Ganda Gopala was killed and also the Kakatiyas and sena forces appear to have suffered seriously in the course of battle field, as a result of the victory, the Telugu Chodas of Nellore went under control of Pandyas and Jata Varman Sundara Pandya celebrated Virabhisekha, or conquering hero in this victory.

Ganapati Deva was the king of warrior and also a genious diplomat, mostly he tried to consolidate power with peace, that's why he followed the matrimonial alliances with the enemies and other neighbouring rulers. "He gave his first daughter Rudramba in marriage to Chalukyan Virabhadra, the powerful prince of Niravadyapura, the modern Nidadavole in West Godavari district, his second daughter Ganapamba to a nobleman of the Kota family, his sister Mailamba became spouse of Rudra of Natavati clan. Ganapati Deva himself married Nagamma and Peramma, the daughters of Ayyapina choda."[81] Thus his far sight, the Ganapati deva have mentioned matrimonial alliances, and he was well cooperated with his feudatories and also Ganapati Deva introduced many schemes like decentralization of power in the dynasty.

The reign of Ganapati Deva ended in 1268 AD because of his old age and he voluntarily retired from the throne, he has no male child, he had two daughters as previously said, Rudramamba, and Ganapamba. Rudramba is called as Rudra Deva the male name by Ganapati Deva as we know there is no male heir. So Ruramba, with the name of Rudramadevi came to power in 1261 AD.

[81] K.Balendu Sekharam, Andhra through the ages Part-2, Sri Saraswathi book depot, Hyderabad, 1973, p.18.

Rudrama Devi 1259-95 AD

RudramaDevi was elder daughter of Ganapati Deva and she became successor of the Ganapati Deva for the throne of Kakatiya, and also she actived as regent of Ganapat Deva in 1260 AD, under the name of RudraDeva Majaraja, due to absence of male heir to Ganapati Deva. She took part of ruling of her father in initial stage, when the dynasty was disintegrated with the war fought by Pandyas in Mutukur. The defeat of Kakatiyas in Mutukur war with Pandyas led to feudatories of Kakatiyas in all regions they became powerful and also tried to act as independent rulers. In this difficulties Ganapati Deva, retired from the ruling with leaving the kingdom in the hands of his Rudrama or Rudrama Devi. Though Ganapati Deva was retired in 1260 AD, he was alive till 1268AD; it was described in the inscription of Tripurantakam of Pedda Mallaya Pragada the feudal lord of the donor.

According to Pratapa Charitra, and Veligotivari Vamsavali "the accession to the throne of Rudrama Devi in Kakatiya, has faced severe objection of her half brothers Hariharadeva and Murarideva, who rebelled against Rudrama. It was initial stage of Rudrama and she suppressed rebellion with the help of Jannigadeva, Tripurari and Ambadeva of Kayastha family. Prasaditya of the Recharla family and also Gona Gannaya Reddi, the chief of Reddis, and the victory has come to the hands of Rudrama. Prasaditya of Recharla has said to carry through her coronation and for this he was honoured with the title of Kakatiya Rajyastapanacharya, and Raya Pitamahanka."[82]

While Rudrama Devi engaged in internal disputes, the external forces were threatening the Kakatiyas, some of the rulers proclaimed independent with seizing of Kakatiya border dominions. The Godavari valley which is famous from ancient period where Vengi is located, there was eclipse of Kakatiyas in this valley, after Ganapati Deva. The Eastern Chalukyas and Haihaya chiefs ruling this period acknowledge no overlord in this region. "It is not possible to ascertain whether they were actually independent or were merely for sometime allowed by the queen to govern as nominally autonomous princes because of their relationship with her through her marriage."[83]At this moment Virabhadra Bhanudeva I son of Narasima I of Gajapathi ruler of Kalinga invaded Vengi, but it was checked by Rudrama with capable army under Poti Nayaka and Proli Nayaka who met

[82] B.S.L.Hanumantha Rao, Andhrula charitra, Trpura sundari publications, Guntur, 1983, P.260.
[83] Yazdani, The Early History of the Deccan, part-VIII-XI, Oriental books reprint corporation, New Delhi, 1982, p.623.

Gajapati ruler at bank of Godavari, where the Nayaka's crushing defeat on Gajapati's army then the Army General was felicitated with the titles of Gajapati Matta Matanga Simha and Oddiyaraya Mana Mardana.

The another important expedition, during Rudrama Devi was Mahadeva of Seuna's invasion in 1260 AD, against Kakatiyas according to Pratapacharitra "The Queen Rudrama bravely resisted the attack of Seuna's and fought for fifteen days with the army of Mahadeva, where she suppressed and defeated the Seuna army thrown up to Devagiri, she also collected a crore of Gold coins as war indemnity from Mahadeva. Finally the war ended with treaty of both the rulers".[84] After Victory at this war Rudrama attained the title of Rayagaja Kesari.

After this victory, Rudrama was severely attacked by, Ambadeva, the Kayasta ruler. He seems to have constructed an independent kingdom rather than feudatory rule and he was constantly engaged in warfare with his neighbours according to Tripurantakam inscription "Ambadeva has conquered Sripati Ganapati and seems to have assured the title Rayasaharsa Malla, which had been borne by him. He also cut off the heads of seventy five kings."[85] Ambadevas victory over Sripati Ganapati led of course conflict with Kakatiyas because Sripati Ganapati was one of the vassals of Rudrama Devi, and also trusty noble man to the Kakatiyas. Then Rudrama sent huge army against Amba Deva to put down his rebellion, but he suppressed the all chiefs, who were Nayaks of Rudrama in battle and cut the heads of all seventy five Nayaks. Some time after the victory he concentrated reconquering of the ancestral territories of his family and attacked the Kalukadas, Allu Ganga the Telugu Chola ruler of Gutti, who approached Pandyas for help. The Pandyas sent army under Vijaya Ganda Gopala and Kopperunjinga, to Nandalur where battle has taken place in 1281AD; Ambadeva defeated and killed Kopperunjinga, later he has marched to Nellore in 1282 AD where Manumagandagopala was ruling.

While Ambadeva engaged in the wars with neighbours, the tide of Kakatiyas Prataparudra the grandson of Rudrama met against him. According to Tripurantakam inscription, "In1291 AD Queen Rudrama set out of Tripurantakam, to attack Ambadeva,

[84] B.S.L. Hanumantha Rao, Andrula Charitra, Tripurasundari Publications, Guntur, 1983, p.261.
[85] Yzadani, The Early History of the Deccan, part-VIII-XI, Oriental books reprint corporation, New Delhi, 1982, p.629.

accompanied by Manuma Gannaya, the chief of Kolanu, no details of the insuring conflict not recorded, however the Ambadeva was defeated and retreated southwards in the Mulkinadu."[86] It was differed by Chandupatla inscription and according to this "Amba Deva was suppressed all army of Kakatiyas, and Queen herself made expedition against Amba Deva the ruler of Vellur in 1289 AD. The Mallikarjuna Nayaka the vassal of Rudrama also participated in the war. Finally Rudrama and Mallikarjuna were defeated and killed by Ambadeva in 1289 AD."[87] Rudrama was powerful ruler in Kakatiya clan, and she made justice to the name of Rudradeva, a male child name given by her father Ganapati Deva. She had two daughters Mummadamma and Ruyyamma, she had no male child. Mummadamma was married to Mahadeva, and their son was Prataparudra, who was adopted by Rudrama, as heir, Pratapa Rudra succeeded after Rudrama death. Marcopolo, the Vennis travellor visited the court of Kakatiyas in the period of Rudrama and he visited Motupalli and he praised the administration of Kakatiyas and development of trade and industries which reached its zenith during Rudramadevi's period.

- **Pratapa Rudra**

Pratapa Rudra, the grandson of Rudram Devi, ascended the throne after the death of Rudrama Devi in 1289 AD. The early years of his reign were very successful and the reforms which he implemented in Muncipal administration in Warangal were very effective. It is said that Prataparudra exclusively appointed seventy seven Nayaks from Velama community and assigned them territories and entrusted to each of them the defence of one of the seventy seven bastings of the forts of his capital Warangal.

Prataparudra has maintained well trained huge army for revolt against the Kayasta chiefs. "To fight against Ambadeva, Prataparudra set out three dimension of war, and he sent three troops in three sides to attack Ambadeva, and finally Ambadeva was defeated by the Indulluri Annaya, the husband of Ruyyamma, (the daughter of Rudramma) at vellur".[88]

The major event of Rule of Prataparudra was the invasion of Muslim rulers from Delhi, who desire to conquering whole India entered into Andradesa. It was Jakludin

[86] Ibid, p.635.
[87] B.N.Sastry, Andhrapradesh Charitra- Samskruthi, Musi publications, Hyderabad, 1987, p.727.
[88] Ibid,p.729.

Khilhi who desired to invade south, has sent his son-in-law Allaudddin to Seuna. The development and glorification of Kakatiyas has attracted the Turushkas, who occupied northern India, did turn towards south.

"The earliest Allaudin Khilji's expedition against Andradesa took place in 1303 AD, the object of the invasion was to plunder and for senatorial expansion. He wanted money to finance his wars against Rajputs and the Mongols who constituted serious menaces to the safety of the sultanate of Delhi. He was eager to despoil the rich Hindu kingdoms of the south, so that he might organize efficiently the defence of his own territories at the time of dispatching his first campaign against Kakatiyas as Allauddin also engaged in besieging of the fort Chittoor in Rajputana. Malik Fakhruddin and Jajhu of Kara were sent with all the available officers and troops of Hindustan to Invade Warangal. But it was foiled by the Kakatiyas. According to Velugoti Vamshavali, one of the officers in the court of Kakatiyas said that the Malik Fakhruddin, Jajhu, penetrated into Andhra desa and reached Upparapalli of Karimnagar district, near Warangal. At that place of their advance they were checked by the Kakatiya army and in the battle. The Turushka Army was defeated."[89]It shows the pleasure of Allauddin and protection of Dynasty of Kakatiyas by powerful officers, but the Alaudin has not got discouraged about the defeat and he concentrated on Rajaputana and the Mongols attacks in Western India, finally he crushed Mongols in 1309 AD. Ray Karan the king of Gajraraj, and Sangama the ruler of Devagiri were suppressed.

In 1309 Allauddin sent an army under Malik Naib Kafur to the south, and he first invaded Devagiri, and suppressed the Yadavas, after this victory he moved to Warangal in 1310 AD. He seiged the hill of Hanumakonda, where he erected Katkhar or wooden palisade to protect his camp, according to Pratapa Charitra "The siege began in 19 January 1310 AD. not withstanding of a counter attack by the Hindus on the Muslim camp, it continued with unabated vigour for a period of twenty five days when on 12 February 1310 AD, the Mudfort was taken by storm and Kafur, did not relax with the vigour of his operations, he sent army into the country to devastate it and to terrify its Inhabitants. There upon Prataparudra sued for peace and Malik Naib Kafur agreed with condition that Prataparudra should hand over all his accumulated wealth and should further promise to

[89] Yzadani, The Early History of the Deccan, Part-VIII –XI, Oriental Books reprint Corporation, New Delhi, 1982, pp.644-645

pay the sultan annually a stipulated some of money and sent contingent of elephants as tribute. Prataparudra accepted these conditions and surrended all his treasure and his elephants and horses. Then Malik Naib Kafur returned to Delhi on June 1310 AD."[90]

This submission led disintegration of the Kakatiya dynasty and feudatories began to proclaiming independent. Prataparudra sent army under Gonkaya Reddy against Mahi Deva the chief of Kayasta and suppressed him and also he sent army to invade Nellore against Ranganatha, the Telugu Chola ruler and Kanchi against Pandyas. The Kakatiya army commanded by Muppidi Nayaka's son Peda Rudra has marched against Sri Ranganatha of Telugu Chola, of Nellore, and defeated and killed. Though peda Rudra defeated Ballala III of Pandya, "The Pandyas of Kanchi roused fresh activity, where five kings of Pandyas made attempt against Kakatiyas, when Prataparudra was in Kanchi, he sent army under Velama chief Erra Dacha, he played vital role when severe battle occurred between Kakatiyas and Pandyas. Finally Pandyas were defeated, and Prataparudra appointed Mahavira as Governor General of Kanchi and ordered Devari Nayaka to look into matters of interior war of Pandiya and installed Sundara Pandya on his throne at Vira Dhavala"[91]

While Delhi was in disintegration after the death of Allauddin Khilji, Prataparudra has refused to pay tribute to the Qutubuddin Mubarak Shah, son of Allauddin, thus the invasion took place under command of Khusrukhan where Prataparudra was again defeated and agreed to pay arrears of payment and also accepted the sovereignty of Delhi sultans. The Disintegration of Padma Nayakas and Velama Nayakas the army chiefs in Kakatiya dynasty, and rejected to send payment of tribute to Delhi which has led an expedition against Warangal by Muslim rulers. There was change in ruler ship of Delhi. The Khiljis was defeated and dethroned by Ghiyasuddin Tugluk, and came to power in 1320 AD. He sent first expedition to Warangal under commandership of his son Ulughkhan, but it was totally foiled by the Kakatiyas and by the roumer which spread that the king Ghiyasuddin has died; but it was a second expedition of Ulugh khan who returned from Delhi which reached to Andhradesa by rapid army force and captured first fort Bidar, second the Bodhan and finally he marched to Warangal and laid to seize the city. The first

[90] Ibid, p.647.
[91] Ibid,p.650

was captured and Pratapa Rudra was taken as prisoner and sent to court of Delhi sultans at Delhi.

"Ulughkhan didn't allow Prataparudra to remain long in Warangal after his submission, considering that it was not safe to keep him in the country, where his presence might lead to popular revolts and other political complications, he sent immediately to Delhi with all the members of his family."[92] But Prataparudra died on the way to Delhi according to Musunuriprolaya Nayaka. "Prataparudra, while being carried away as captive to Delhi, died on the banks of river Narmada. But his death does not seem to have been the result of natural causes, and it was explained in Kalachuri grant of the Reddi Queen Anitalli (1423 AD), he departed to the world of Gods by his own desires, it seems, to suggest that Prataparudra committed suicide and died in 1330 AD."[93] By the death of Prataparudra, the Kakatiya dynasty completely went under control of Tugluk's of Delhi. Prataparudra had his wives Vishalakshi and Machala Devi, and son Virabhadra; after disappear of Prataparudra, we did'nt find his heir in any inscription. Thus Kakatiya dynastry was ended in 1330 AD, with Prataparudra.

The major significance development of Kakatiya age is national consciousness among the Andhras, after Sathavahana of Ancient India, the Kakatiya was the first fortune sovereigns to exercise undisputed sway over the entire Andhra region. They promoted political unity among its people, which led to national solidarity and development of language.Tikkanna Somaji, Vidhyanatha the author of Prataparudra Yashobhusana referred Trilinga country and the boundaries of Telugu people. The early princess of the dynasty followed Jainism, and they developed Hindu architecture. Kolanupaka, and Jogipeta was in the district of Warangal and Medak were some of centres of Jainism in Kakatiya kingdom. The great temple of Ramappa at Palampeta, in Warangal district was constructed by Recharla Rudra, one of the generals of Ganapatideva of Kakatiya. Another important temple was the thousand pillars temple at Hanumakonda which constructed by king Rudradeva in 12th century AD. They constructed well developed fonts. "All of them lay stress on the need of ruling princes, having a good number of impregnable fortresses, where they could take refuge in the event of an invasion of the kingdom by a powerful enemy. These fortresses devided in to four sections, Stala Durga, (a ground fort), Giri Durga (a hill fort), Jala Durga, (an island fort), and the Vana Durga (a fort in the wild

[92] Ibid, p.657.
[93] Ibid, p.657.

forest), Warangal and Dharanikota was rockened and land forts, Hanumakonda, Raichur and Gandipet were hill fortresses, Kandur and Nayanaram are the forts in the wild forest, Divi and Kolanu were island forts."[94] All forts were well constructed and should be guarded around the fortresses with arms and military exercises.

The Kakatiyas society was dominated by the Brahmins though their number is less, society practiced Hindu Varna system. Saivism and Vaishnavishnu were dominated from the period of Prola II of Kakatiya. There was conflict between Vaishnavism and Saivism. The Ramanuja propagated Visistadvaitam where he supported Vaishnavism in the period of Kakatiyas. The system of Basivini in Saivism, which elected a lady to worship lord Shiva has become Prostitute, as well as Devadasi, a lady in Vaishnava temple also become Prostitute woman in Kakatiya society. However the rulers of Kakatiya were made priority to the development of society and the state through the welfare works and they have maintained friendly relations, and also invasions to consolidate the empire of Kakatiya.

2.9 The Reddikingdom

Andhradesa was in disintegration by the fall of Kakatiya Dynasty in 1323A.D. It was captured and totally came under the control of Tugluks of Delhi. The Sultans of Delhi ruled with military in character. The people suffered with heavy taxes levied by the sultans. The rulers and representatives looted money and wealth of the people in entire Andhradesa.

By this situation, the people became angry, came into one roof to thrown away the sultans from Andhradesa. To this great work, the feudatories of Kakatiyas, who served as army chief prepared ground network to complete the task. So, a confederacy of the Hindu chieftains under the leadership of Prolayanayaka has made rebellion against sultanate. Prolayanayaka started the insurrection against alien domination in entire Andhradesa from the oppressive rule of sultanate. Many chiefs joined him, and prolaya Vemareddy, the ruler of Reddi kingdom also joined to eradicate the sultanates from Andradesa. As we know, the Reddis, and Velamas were the feudatories of Kakatiyas. The Reddis played vital role in Kakatiya dynasty in conquests and in their attempts, he foiled in their invasions against enemy rulers.

[94] K.Balendu Sekharam, Andhra through the ages, Sri Saraswathi book depot, Hyderabad,1973, p.44.

To know the History of Reddis, we have many sources, ie., inscriptions literary works, coins and mythological stories etc., The Sanskrit works 'Kumaragiri Vijayam' a commentary on dramas Kalidasa, by a kondadaviti Reddi king Katayavema, 'Sringaradipika' a commentary on 'Amarasataka' by Pedakomati vema reddi, giving us information about Kondaviti Reddi kingdom. The Muslim writings Khazain-ul-Futuh by Amirkhusru, Tarikh-i-feristha by Mohammad Kazim faristha give us valuble information of Muslim invasions on Andhradesa. Abdul Razak gives us circumstances in Vijayanagara and Reddi kingdom. The writings of travellers Marcopolo, Nicolo Di Cante, athanasias Nikintin explain the society in Reddi kingdom.

The Reddi kingdom ruled in Andhra desa in Regions of Kordavidu, Rajahmundry, and Kandukur, which there were major capitals of Reddi kingdom and they began to rule from there. The origin of the Reddi kingdom according to Mallepalli somasekhara Sarma, "the word Reddi is derived from, Radda, Rattodi, Rattagudi, chalki Rattagudi, etc., Datta, means the farmer, and they were in the Rashtrakutas, to help the kings in matters of collection of Revenue tax in terms of land tax from the farmers, by kind or money. Punyakumara's Malepadu inscription says that Marpidagu Rattagudi indicates the headman of the village who helped in the Administration of Rasthrakutas."[95]

The Reddi's have different branches, ie., Pakanati Reddi, Velanati Reddi, Motati, Morasa, Pongalinati, Munnuru, Panta Reddi, Nereti, Bhumanchi, desati, Ayodhya, Origanti, Kuriseti, and Gandi kota among these the Panta Reddi's are famous, who were the rulers and founders of the Reddi kingdom.

- **The Kondavidu Reddi Kingdom**

Prolaya Vema Reddi founded the dynasty of Reddi at Kondavidu in 1325 AD.Kondavidu is presently located in Narasaraopet of Guntur district. The family of this Reddi's belongs to Panta Reddis and Desati Reddis. Prolaya Vemas grandfather was Vema Reddi that the members of this family reliquieshed the ancestral profession of Agriculture and chose to do the mantle of warriors. Vema's son was Prola Reddi who was the chief of Army in the Kakatiyas, and fought for the independence with Muslims after

[95] Mallempalli Somasekhara Sharma, Redi Rajya Charitra, Sri Potti Sriramulur Telugu Viswavidyalayam, Hyderabad, 2001, pp.78-79

the fall of Kakatiya Empire. His son was Prolaya Vema Reddi who founded the Kondavidu Reddi kingdom, with the capital of Addanki in Prakasham district.

"The Mallavaram inscription described him as the virtual agastya to the ocean of the mlechas, his youngest brother Mallareddy, defeated the forces of Bahmanshah sbujugated several local chieftains and recaptured Motupalli, the main seaport of the kingdom. Prolaya Vema ruled over a territory which extended from Srisailam in the west to Bay of Bengal in the east, from the river Krishna in the north to Nellore in the South. He constructed eighty four forts; among them some of the important forts are Dharanikota, Chandavole, Vinukonda, Kondavidu, Kondapalli and Bellamkonda."[96]

To consolidate of empire he made many invasions against neighbor hundu rulers and Bahamani rulers. The land of Kondavidu dynasty was located in between the rivers of Kundiprabha or Gundlakamma and Krishna. Prolaya Vema was pious king and he restored many Agraharas that had been unjustly taken away during Muslim invasion of Andhra. "To extend the dynasty he gave strategic importance to Tripurantakam which served as the main out post to the western and southern region. Prolaya Vema conquered the region which was under a branch of the Telugu Choda, called the Chodas of Eruva. The fact that Bhaktiraja, the Eruva chief defeated 'Bogga' i.e. Bughra Khan and the other Muhammadan generals in a battle near Gollapudi and over threw the armies of Daburukhan(allauddin) of Bahmani and others didn't deter Prolaya Vema from drawing swords with him."[97]

Prolayavema was patron of Saivism and he constructed rest houses at Srisailam and Ahobhilam, at temples of Saiva cenres. He patroned the great poet Errapragada who had the title Sambhudas, and has written Harivamsha which explains about Reddi kingdom.Errapragada completed the Aranya Parva of Mahabharata, which was left by Nannaya. Prolaya Vema has no sons, so he adopted his brother's son anapotha reddi, the successor of him. Prolaya Vema was died in 1353 AD.

[96] K.Satyanrarayana, A Study of the History and Culture of the Andhras, Peoples publishing house, New Delhi, 1982, p.101.
[97] Ibid, p.102.

Anapotha Reddy

Anapota reddi was adopted son and successor of Prolaya Vema reddy, who came to throne on 1353 AD. During his period, the Reddi kingdom had several mortal enemies. The Padma Nayakas, the Rayas of Vijayanagara, the sultans of Bahamani are waiting for time to conquer the Reddi kingdom. At this period, "Mumadi Nayaka ruled in Rajahmundry, he appears to have thrown the former dynasty of princes, which was related to Kapaya Nayaka. The frequent changes of ruling families led to an expedition of Narasimha Deva of Kalinga, on Andhradesa, where he over ran territory as far south as Srikakulam. Anapotareddi was no serious about this expedition, but when Narasimha Deva retraced his steps; Anapota led an expedition to north of Krishna and subjugated minor principalities lying betweem Krishna and Godavari."[98] This success sustained very short, and he was defeated in the battle of Suravaram in the hands of chodas. "Anapota, took a note of all dangers that eneveloped him, and thought it prudent to transfer his capital from Addanki to strong fort of Kondavidu, and changed his capital to Kondavidu."[99]

This defeat gave a chance to Bahamani to invade reddis, where they were strongly opposed by Mallaya Vema, the minister of Redd kingdom, but it was failed and he was crushed to defeat by them. During this situation "The Vijayanagara Rulers have made rapid expansion of the Viajayanagara under Harihara and Bukka, who became a serious threat to Reddikingdom. The two Brothers, who are generally acclaimed as the valiant defenders of Hinduism, the inveterate enemies of the Muhammadans and contest fighters for liberation, did not hesitate to launch a fierce campaign against their co-religiousist at a time when the latter was involved in a struggle against the Bahamanis on the one hand and the recharla chiefs on the other. Bukka led an expedition into the eastern territory lying to the south of Krishna chiefs."[100] Though he was defeated by the unfavourable circumstances, he maintained dignity of empire, and controlled law and order in trade routes at Motupalli and finally he lost crown with defeat and disaster.

[98] K. Balendu Sekharam, Part-ii, Andhra through the ages, Sri Saraswathi book depot, Hyderabad,1973, P.105.
[99] Ibid, p.105.
[100] K.Satyanarayana, A Study of the History and Culture of the Andhras, Peoples publishing house, New Delhi, 1982, pp.102-103.

- **Anivema Reddi 1364 - 86A.D**

Anivema was brother of Anapota, succeded the throne of Kumaragiri son of Anapota was too young to assume authority with the support of ministers, feudatories, chiefs Anivema came to power. He was an able warrior who fought many wars for consolidation and to regain power and expansion of Reddi kingdom. According to Srisailam inscription, he had titles of 'Divi Durga vibhala', 'Sagara Gauthami salila Sangama Jala Durga Sadhana Raghurama' and Rajamahendra;

When Anivema ascended the throne in 1364 AD, the neighbor Choda dynasty was in disintegration. "Taking advantage of the clash of choda Bhima and Annadevachoda, of Choda dynastry, anavema support the cause of chodabhima, and led an expedition against his rival claimant. Annavema was succeeded in this expedition, he reconquered the whole of region as for north as Kalinga. He subdued Vengi and Niravavadyapuram (Nidadovole) and declared Choda Bhima as king of Eruvanadu. After crossing Godavari, he also caputred Rajahmundry, the chief strong hold of Mummadinayaka, the Korukunda chief and reduced Jaladurgas of Deltaic region."[101]

Anivema foiled the victories of Viajayanagara rulers over Srisailam to the expansion of their dynasty.and he also defeated the Recharla kings of Rachakonda who held sway over telangana region, Anivema recovered all territories which they have occupied and crushed them into defeat; thus he restored the glory of reddy kingdom.

- **Kumaragiri Reddi 1386 – 1402A.D**

Kumaragiri nephew of Anivema ascended the throne in 1386 AD. Anivema was died with childless and it is Kataya vema the brother in law of Kumaragiri who helped him to ascend the throne here, the ruling family has fought each other to ascend the throne, because "Prolaya Vema the founder of the Kondavidu kingdom had the younger brothers, Mallareddi and Machi Reddi, king Prolaya vema appointed Malla Reddy over Kandukur and Machi Reddy over Chandavolu as his representatives. Both of them obeyed and followed the superiority of Reddi kings. But after death of Anivema, Machareddis grandson Komati Vemareddy I, and other seems to have asserted their claim to the

[101] Ibid, p.103.

Kondavidu. But Katayavema used all his diplomatic skill and pacified them by promising that Pedakomati vema would be Kumaragiri's successor at Kondavidu."[102] Kumaragiri faced many obsticles in his rule and he fought with Viajayanagara, Recharla chiefs for consolidation of the dynasty. "Harihara II, the Vijayanagara ruler marched as far as tripuranthakam and captured strong fort. After that they advanced to Vinukonda. Kumaragiri therefore sent Katayavema with large army against Harihara II; Katayavema was successful and defeated Vijayanagara armies. The Vijayanagara army already defeated by Recherla chiefs and Baamani rulers, and therefore realising the political necessity of keeping friendly relations with the Reddi kings, and Harihara II cemented the relationship by giving his daughter Hariharamba in marriage to Katayavema himself."[103]

These victories have given new enthusiasm to the rulers of Reddi kingdom, and they tried to extend the dynasty and turned further east. Kumaragiri sent Katayavema to the east, where Kataya vema moved and plundered the Cuttack, Simhachalam, and on the banks of Chiluka lake. By these victories, Kumaragiri appointed Katayavema as the ruler of Rajahmahendravaram, though it was undigested to the nobles like Pedakomativema reddy, Kataya vema was rebelled and established independent Reddi branch at Rajahmundry. As a result of this Kumaragiri ended his rule with misery and Pedakomativemareddi occupied the throne.

- **Pedakomativema Reddi 1402 – 20 AD**

Pedakomativema was distinguished ruler and his disposition of Kumaragiri was deeply resented by the princes, supporters and generals, especially katayavema. For this reason the two battles took place between Katayavema and Pedakomativema, in both of which former was defeated. The powerful allies are supported to Katayavema, where Rayas of Viajayanagara also would be side of Kataya Nayaka, and Harihara II has sent army to help Kataya Vema, but invaders drew back. PedaKomativema reconquered the Kondapalli and Srisailam by his army Chief Gajarao, and with the help of Annadevachoda (Eruva chief), he dealt crushing blow against Katayavema where the Katayavema was

[102] K.Balendu Sekharam, Part-II, Andhra through the ages, Sri Saraswathi book depot, Hyderabad,1973, p.109.
[103] N.Ramesan, The Kondavidu Reddi Kingdom and other minor states in Andhra in 14th Century A.D., The Dept. of Cultural Affairs, Govt of Andhra Pradesh, Hyderabad, 1968, p.28.

defeated and killed in this battle of Attili, Kakara parru (Tanuku, West Godavari) in 1412 AD.

"This war described in Devarayas Inkollu inscription, Devaraya came to power after death of Harihara II and he sent huge armyto help Katayavema, where the desire of Raya was to occupy the seaport of Motupally and to establish Sovereignty over this port, but it was failed with defeat of war in 1412 AD, where Pedakomativema and Anidevachoda were proved powerful in battlefield."[104]

Pedakomativema became helpless while, Allada the relative of Kataya Vema defeated and killed Anideva choda. So Pedakomativema approached Firozshah, the Bahamani ruler who sent huge Army against Rajahmundry, acoording to Farista. "The Battle was taken place in 1417 AD, where Firozshah and Pedakomati Vema war defeated by Allada."[105] It is very interesting, that while Pedakomativema was engaged in war with Allada at Rajahmundry, the Devaraya of Viayanagara attacked Kondavidu, and also the Recharla chief of Rachakonda, and Deverakonda attacked against Reddi forces, withdrawing their armies from those of Firoz Shah. As a result of assasiniation of Machareddy by Kumaradevagiri, which led to take revenge by Pedakomativema, the brother of Macha Reddi, invaded and assassinated Kumaradevagiri. By the vise versa, Lingamana the brother of Kumaradevagiri of Devarakonda, invaded Kondavidu and defeated Pedakomativema and killed him in 1420 AD.

- **Rachavema 1420 – 24 AD**

Rachavema was son and successor of Pedakomativema, and Suramamba, he came to power after death of Pedakomativema in 1420 AD. He was last and weak ruler of the dynasty, where the dynasty was depressed with wars and famines. "He was cruel and Tyrannical, he was hated by people and his subordnates rebelled against him, the Gajapathi's of Kalinga and the Vijayanagaras, invaded the kingdom and annexed it."[106] Thus ended the Kondavidu rule which glorified the rule of a century and the rulers maintained the strength and the image of Telugu people, though there were the aggressive invasions by Mohammadans and local rulers have taken place in this century.

[104] Mallempalli Somasekhara Sharma, Reddi Rajya Charitra, Redi Rajya Charitra, Sri Potti Sriramulur Telugu Viswavidyalayam, Hyderabad, 2001, p.164.
[105] B.S.L. Hanumantha Rao,Andrula Charitra, Tripurasundari Publications, Guntur, 1983,p.329
[106] K.Satyanrayana, A Study of the History and Culture of the Andhras, Peoples publishing house, New Delhi, 1982, p.105

As we know the Reddis ruled Andhradesa with three branches apart from kondavidu, will briefly discuss about the circumstances of Rajahmundry and Kandukur. We know, Katayavema ruled Rajahmundry, and Allada the relative of him, was defeated and killed Annadeva of Eruva. This incident led to anger of the Bahamanis, who sent an army under Nizam ul mulk in 1417 AD. But it retreated without capturing the fort of Rajahmundry. After this in 1420 AD, Alladareddy was died. At this juncture the throne was occupied by his nephew, Kumaragiri II, and Anavota II. Katyanavema had two sons Kataya, Kumara Giri II and daughter Anitalli, who installed inscription.

Anitalli got married to Virabhadra the son of Allareddi. The Allayavema, the elderson of Allada rebelled against his cousins Kumaragiri and Anavota with the help of Narasimhadeva of Kalinga, and defeated them. Allayavema enthroned Virabhadra, his younger brother, as king himself acting as the defacto ruler. "Perhaps understanding that Anitallis (daughter of Katayavema) husband Virbhadra should succeed and become the ruler of Rajahmundry. Virabhadra's reign lasted twenty five years (1423 – 1448) AD and during this period, he was all but Independent recognizing the suzerainty of the Kalinga rulers nominally."[107]

These rulers patronized poet Srinatha, and Anitalli gifted a village to a Brahmin who was expert in Ayurveda; the Vijayanagar kings assisted by the Recharla chief defeated Allayavema, and Vira bhadra in battle, ravage the kingdom of Rajhmundry and Simhachalam in 1428 AD. Devaraya II completely occupied Reddi kingdom by annexing Kondavidu to Vijayanagar. Then allayavema and Verabhadra became the subordinates of Devaraya II of Vijayanagara.

Another branch of Reddi kingdom was Kandukuru, located in Prakasham district. It was ruled by Mallareddi, brother of Prolayavema reddy since 1324 AD. He helped his brother to throw away the Hasan Gangu Bahamani. He was Army general to the Reddi dyanasty at Addanki, and captured Motupalli; he was elected by his brother prolayavema as representative of Boyakottam which was located in Atmakur, Udayagiri, Kanigiri and Kandukur. The successors of Mallaareddi, ruled this area with the capital of Kandukur for a century in the period of Srigiri, son of Mallareddi. According to inscriptins of

[107] K.Balendu Sekharam, Andhra through the ages, Sri Saraswathi book depot, Hyderabad,1973,p.115

Kondamudusupalem and Chundi, Feroz shah of Bahamani was invaded in 1398 AD, in the part of invasion of Vijayanagar. This invasion was suppressed by Machareddi brother of Srigiri, and Komatireddi II son of Machareddi who ascended the throne after Srigiri according the Pedapudi inscription, he occupied coastal area and Udayagiri.

The greatness of Kandukuru Reddis has not sustained longer period. In the period of Komatireddi III son of Srigiri, Devaraya III of Viajayanagar invaded Kandukuru and defeated him. By this incident the Reddis of Kandukuru became feudarotories of Viajayanagara Empire and the reddy kingdom totally got merged into Vijayanagara dynasty.

The significance of the Reddi kingdom, is it was established in the heart of Andradesa in order to resist Southern thurst of Muslim forces. It was full successful in buidling up its position and in acting as buffer between the South and Deccan. The reddis restored many forts, Agraharas villages which were plundered by the Muslim rulers. Under Reddis literature, Art, industries flourished and there was general peace and happiness among the people.

2.10 Summary of the Chapter

In this chapter we discussed that the Andhra had separate identity by its geographical, cultural, economical, social, economical and political. Geographically it was divided by the Vindya and Satpura ranges which cut off from the North. It has many natural resources i.e. Mines, gold, iron, diamond and coal. This region mainly depends on agricultre which gives crops like paddy, jawar, cotton, tobacco, ragi, jute and vigetables and fruites e.t.c. the agriculture was based on monsoon rains and irrigation canals, lakes, streams and dams of rivers. The natural resources of this region attracted the ruling class to establish their kingdoms to control monopoly on it, and also expand their territories by its economic sources. However in Andhradesa many dynasties ruled since ancient period.

The Satavahanas of Andhra one of the important rulers of the Andhradesa established their sovereignty with the capital of Daranikota or Dhanyakataka, Amaravathi in Guntur district. The rulers of this dynasty maintained cultural unity and political mobility.basically they are Vaishnavites but they have given importance to Buddhism and Jainism. By proving that Simukha the first ruler of Satavahana accepted Jainism and

followed it.acharya Nagarajuna the Buddhist scholar lived in the period of Guatami putra satakarni at Nagarjuna konda. The rulers of Satavahanas protected the Hindu doctrine and Hinduism, but they rejected the inter caste marriages. It shows that though they followed liberal policies in the culture they've majorley concentrated to protect Hinduism. So this policy might've spread to the regime to regime after satavahana, and many dynasties who ruled in this region basically gave importance to the Hindu culture, which they may have owned it as indegenous culture. The satavahanas are war like kings, who tried to expand their country in the edges of three seas i.e. Arabian Sea, Bay of Bengal and The Indian Ocean. It was proved in the wars of Gautami putra satakarni 78-102 A.D, who had the title of 'Thri Samudra Toya Pita Vahana' which means that the horses of Gautami putra satakarni had quenched their thirst with the waters of three seas.

They had maintained friendly relations of the neighbouring dynasty and also supressed the enemies. Inscriptions like Naneghat (Nganika wife of Satakarni), Nasik (Gautami Bala sri), and Junagadh (Rudradaman) explains victories, failures, trade, culture, and various policies of Satavahana kings. The coins of Gautami putra yagna Sri Satakarni expressed the interest of maritime trade of the king by stricking the ship figure on the coins. It is one of the important sources of maritime trade in the period of Satavahanas which followed the same by the latter rulers of Andhra desa, many authors described after the Guptas, the Satavahanas of Andhra were the first Hindu rulers, who practised and protected its culture. The Satavahana policies were implemented by the latter kings of Andhra desa.

After Satavahanas, the Ikshavakus came to the throne.the Ikshavakus are chiefs of Satavahanas and also had matrimonial relations with them.these relations led the Ikshuvakus to become the rulers of Andhra with the capital of Vijayapuri (Nagarjuna konda). The diplomatic policies of Ikshvakus mainly with matrimonial relations protected the dynasty from the attcks of the enemies. Among relations of that type are Banavasi and Ujjain empires are prominent.

The Pallavas followed the same policies of Ikshvakus, who came to power after them.Kumara Vishnu (285-310 A.D) married a young lady from Satakarni family of Vanavasi and dethroned Vanvasi ruler, this led conflict between Virapurusadatta (Ikshuvaku ruler who gave his daughter to Vanavasi ruler) and Kumara vishnu, where finally Kumara vishnu got victory and occupied Vanavasi and Nagarjuna konda by

expanding regime up to Bay of Bengal. The rulers of this dynasty focused on rural development which mentioned in inscriptions of Kandukur and Nidadavile by stating that the rulers contributed huge lands to the poor people and they were exempted from 18 types of taxes. They also focused on development of temple culture in South India.

Another important ruler who came to power in Andhra desa was Vishnukundins, their origin was Vinukonda in Guntur district and their capital was Srisailam. These rulers patronised saivism, basically they are saivates. After the Satavahanas the large area came in to control under Vishnukundins.They expanded their rule from Vinukonda to Kanauj in north. The embelem of the Vishnukundins is lion, which was minted on the coins shows the great power of the Vishnukundin dynasty. These types of coins were imitated by the latter dynasties. In the rule of Vishnukundins education was flourished in high proportion. The ghatikas is the centre of education where it carried out good quality of researches e t c.

The Eastern Chalukyas of Vengi, who ruled Andhra desa in 625-1077-1188 A.D, are prominent kings and it is hereditary state, they belong to Badami chalukyan family. The capital of Eastern Chalukyas is Vengi. It is war state because the rulers are engaged in wars with Pallavas, Gangas, Rashtrakutas and Kalachuris of Chedi. In the period of Eastrn Chalukyas the four Aramas known as Chalukya Bhimavaram, Palakolanu, Gudipudi Bhimavaram, and Amaravathi expressed its cultural values. The temple architecture of the South reached its peak stage in this period. The matrimonial relations in the reign of Eastrn Chalukyas made good relations with Cholas of South, but these relations were one of the causes to neglect the region of Andra, by Kulottunga Chola and the feudotaries and chiefs proclaimed their independence.

The Kakatiyas came to throne when Vengi was in disintegration with the feudotaries. The Kakatiyas are the feudotaries of Chalukyas of Kalyani, but they were appeared as military generals in Rastrakutas. The Kakatiyas spread brother hood of all regions by unifying Telugu people in Andhra desa. They have maintained diplomatic matrimonial relations, Gundyana the earliest progenitor has given his sister Kamasani in marriage to Yerra of Yeriyala family. This policy continued till the last ruler of the dynasty; they maintained friendly relations with neighbouring dynasties. Manuma siddi II of Nellore invited Ganapati deva of Kakatiya to set right the anarchy rebellion in his kingdom, and sent his minister Tikkana, to the court of Kakatiyas. By receiving invitation,

Ganapathi deva had sent under Samanta Bhoja and suppressed the rebellion and set right the situation at Nellore. This shows one of the best friendly relations among Telugu dynasties in Andhra desa. The Kakatiyas have given importance to equlity of women by appointing Rudrama Devi as ruler of the Kakatiyas, she suppressed all the rebellions which fought against the dynasty, and she controlled the chiefs and feudotaries. After Rudrama, Pratapa rudhra the last powerful ruler of this dynasty made war against the Khiljis of Delhi rigoriously, but he was failed and captured by the Muslim rulers, then the dynasty became disintegrated which led to establish independent kingdoms in Andhra desa.

When the Kakatiya was downfall, the Muslims occupied its territories and looted the wealth of it and transported the same to Delhi. This situation caused people to become angry and to turn in to unity among the Telugu chiefs to throw out the invaders from the regime. In this time the Reddi kingdom was established in Andhra desa, the Reddis are feudotaries of Kakatiyas.the Reddis ruled Andhra desa with the capitals of Kondavidu, Rajahmundry and Kandukur. Prolya vema reddy was the founder of the dynasty, and he patronized saivism and constructed guest houses at Srisailam and Ahobilam.he also paroned great scholar Erraprgada. The Reddy kingdom was always engaged in anarchy, and they recruited Boyas as commanders in the army at kandukur to face the wars with the neighbor dynasties. The Reddis acted as buffer between Suth and Deccan and they also fought with the Muslim rulers. Though they restored many forts which were plundered by the Muslim kings, but finally the last rulers were unable to stand infront of Vijayanagara rulers, Devaraya III, occupied, the seat of Komatireddi III of Reddi kingdom. We will see about Vijayanagara rulers in next chapter. However, the rulers of Andhra have been trying to establish the indigenous sovereignty in Andhra desa since ancient period and they protected the cultural values and prosperity and political relations of Andhra desa.

Chapter 3

THE LEGACY OF VIJAYANAGARA EMPIRE

3.0 Introduction of the chapter

This chapter is exploring the factors of the Vijayanagara and its legacy which constructed the pillars of Medieval India and History of South India. The glory of Vijayanagara was breathed in 1336A.D. by the proclamation of Harihara and Bukkaraya as Independent Kingdom on the banks of Tungabhadra in South India. The rulers of Vijayanagara had remarkable identity among the successful rulers in India. They constructed an unending path between past and present which can be proved by many aspects of lives of the people of India. The glory of Administration, Political, Social, Economic and Religious cultural activities have shown unremarkable influence on Indian Society. Many scholars explained the greatness of Vijayanagara through their research but the lack of research in many aspects open the doors to explore the new ideas of research even till today.

Different authors predicted Vijayanagara in different ways. The authors of Vijayanagara explained theoretical explanation as well as scientific observation. The indigenous researchers, the orientalists have brought to focus of Vijayanagara because the service of emperors rendering alot to the Indian Society. M.H.Ramasarma described the Vijayanagara as "The Dynasty which defends the cultural heritage of India. The cultural aspects of Indigenous Civilisation survive more and better in South than North India. The historical religious significance of Vijayanagara is one of the causes for this. The Vijayanagara which patronised and nourished the ancient culture when rest of India had been laid prostrate. It fulfilled its mission for nearly 350 years and succumbed like any other, to the natural effects of time and the encroaching defects of human character[108].He explores that Vijayanagara was critically restricted to the development of indigenous culture and civilisation. It shows the importance of rulers who desired to preserve the culture of the dynasty Vijayanagara.

3.1.1 Views of Researchers on Vijayanagara

S Krishnaswamy Iyyangar works on sources of Vijayanagara History shows the exploration of sources both Telugu and Sanskrit literature bearing upon the history of

[108] Sarma R.H.The History of the Vijayanagara Empire, Bombay Popular Prakashan, Bombay, 1978, p.XIV.

Vijayanagara. It was study of manuscripts and inscriptions of Vijayanagara. "The untapped sources only that are brought together in the extracts from various works, Sanskrit and Telugu principally which bear on the particular period"[109] he explained the sources which was base for the construction of Vijayanagara history and also explores, the circumstances of which encouraged the establishment of Vijayanagara empire. He says that the political history of Vijayanagara will speak about the condition of the empire and emperors which proved in many sources of Vijayanagara.

Chari S.T. edited the Madhura Vijayaam of Gangadevi, which explains Victories of Vijayanagara. It was in purely poetic and literary work composed by Gangadevi the chief Queen of Kampana II son of Bukka. The author gave importance to the effort of the emperors i.e. Bukka & Kampana to establish strong dynasty through the invasions.

The Madhura Vijayam signifies the story of the conquest of Madhurai by Kumara Kampana told by his wife Gangadevi. She explains circumstances of Vijayanagara with neighbouring dynasties to suppress the newly established Kingdom. The author describes that the emperors of Vijayanagara concentrated consolidation of empire which led to the invasion over the south where Kampana marched to destroy the chieftains of Tamil Country and to establish him self as ruler of Kanchi and also he marched further south to Madhurai to establish Vijayanagara sovereignity over there.

Hymavathi (1994) the writer of Vijayanagara (the life and times of Tulava Viranarasimah raya) says that the Tuluva dynasty is third of the four dynasties that ruled Vijayanagara and Viranarasimha was the founder of Tuluva dynasty. The significance of this dynasty is foundation of strong Kingdom which was proved in the battle of Kandukuru in 1480A.D. "The battle of Kandukuru laid the foundation for the greatness of Narasimha and the Tuluvas"[110]. She explained the life of Viranarasimha and the society during his period, and she doesn't focus on entire Tuluvas.

Robert Swell 1982, worked on the forgotten Empire, Vijayanagara, alludes that this is the empire which became the saviours of the south for two and half centuries. He

[109] S Krishanaswany Aiyangar, Sources of Vijayanagara History, Gian publishing house, New Delhi, 1986.p.142
[110] Hymavathi, P. Vijayanagara, New Era Pulbications, Madras, 1994, p.38

explains the historical background of the dynasty and the circumstances during that period. He highlighted the cultural view of Vijayanagara as he states "The King constructed city of Vijayanagara and a magnificent temple in honour of the sage. This temple shall be the great temple near the river Tungabhadra, still in use and known as temple of Hampi or Hampe, having a small village clustering about it"[111]. prior to the political, cultural history of the Vijayanagara with the explanations of foreign travellers i.e. Neunez, Abdul Razak, and Ibanbatuta e.t.c, writings, he says that the achievements and the practices and activities of the emperors of Vijayanagara are living till today being implemented by the Modern Government in India.

Venkata Ramanayya. N, analysing Vijayanagara in his book 'studies in the history of the third dynasty of Vijayanagara' as the dynasty of cultural disciplined and role model of Administration. When diseased King Krishnaraya was died, then Achyutaraya came to power. Though there were internal disputes over the throne, the rulers have made good effort to peace and friendly relations with the people and neighbours. They (rulers) also maintained close relations with foreign countries.

"The rulers of the dynasty should treat the ambassadors of foreign countries with much courtesy and considerations in the audience hall. He should intimate to them his intention towards their masters in such manner as to give them no offence"[112] The author didn't bring entire history of Vijayanagara though he highlighted the third dynasty and its culture and administration.

Burton Stein says in his own words in the Book of Vijayanagara as follows "The Vijayanagara era was one which I see a new form of polity but one with important links to earlier polities in being segmentary in character and one in which kings continued to essentially ritual figures rather than, like contemporaries in Western Europe, autocrats ruling bureaucratised absolutist regimes. But is less in its political forms than in others, I believe that the kingdom attains its primary historical importance"[113]. The author focuses the history of Vijayanagara where he was impressed by the ideas of political thoughts of

[111] Robert Swell, A Forgotten Empire (Vijayanagara), Asian Educational Services, New Delhi, 1982, p.19.
[112] Venkata Ramanayya N. Studies in the History of the Third Dynasty of Vijayanagara, Gian Publishing House, Delhi, 1986,, p.118.
[113] Burtonstein, The new Cambridge History of India - Vijayanagara Cambridge University Press, Cambridge, U.K. 1993, p. XII.

the rulers and massive constructions of archilictaural system which focused in all religious and non-religious buildings and also cultural importance of the dynasty as well as patronisation of other cultures in the Vijayanagara Dynasty. There is no doubt that author is expressing the Vijayanagara's much influence in India's culture and heritage.

Dr. P. Sreerama Sarma, elaborated history of Vijayanagara specialised in Saluva Dynasty and focused on Sanskrit and Telugu literature of the sources and the changes which brought under the rulers of Saluva Dynasty. He says that it is not an easy task to complete entire history of Vijayanagara so that he concentrated only on Saluva dynasty for his research purposes. The Saluvas rendered invaluable service to the cause of great Hindu Kingdom in South. Though their lineage is different in each dynasty in Vijayanagara, the rulers have been giving importance to indigenous culture unanimously and they protected the dynasty by the creation of unity among the people of Vijayanagara. That's why Vijayanagara history has remarkable place in Indian History. Though it was passed in through critical phase, the dynasty survived two and half centuries with invaluable service of the rulers of Vijayanagara.

S.P. Sen described, to write history the sources will have the major role and it'll construct the past. He said that "Although serious research in Indian History had started from the second half of the nineteenth century and considerable progress had been made during last hundred years or more. There had been no attempt made so far in colleting the available source material in different Indian and foreign languages that preserved in different parts of the country or had any attempt been made to ascertain the extent to which the available source of material had been utilised by historians and the gaps that still remain to be filled up"[114]**.** His intension is thought by many researchers who have done to construct the past, there is still gap to be filled by the historian in Vijayanagara, the availability of sources very high, but many columns that are remained to do research. The coins of Vijayanagara as primary sources attributed the culture and society of Vijayanagara whose portraits were minted on the coins.

[114] S.P.Sen, Sources of the History of India, Vol.I, Institute of Historical Studies, Calcutta, 1978, p.V.

3.1.2 Origin of the Vijayanagara Empire

The origin of Vijayanagara was described with different theories of Historians. Some scholars' say the Vijayanagaras belong to Kampili and some scholars describe the Vijayanagara origin is relating to Kuruba, and another sect of scholars mentioned that the rulers of Vijayanagara belongs to Telugu family. However, it may complicate to justify the origin of Vijayanagara, many scholars brought to light on Vijayanagara through the sources.

The Telugu origin of Vijayanagara was described by N. Venkataramanayya, he said that "the Vijayanagara rulers were the feudatories of Kakatiyas, and ruled over Udayagiri region in Nellore District"[115]. The symbol of Vijayanagara also has the relation with the Telugu ruling dynasties. "The similarities between the boar crest and the administrative divisions of Vijayanagara rulers and the crest and the devisions of the Kakatiya rulers are having same relations"[116]**.** But it was denied by historians because the emblems of any dynasty may or may not be same, if it is in same it doesn't mean the particular dynasty belongs to same stock. The tiger crest is common to Pallavas, the Cholas and the Hoyasals.

The other argument is that the Kuruba origin of Vijayanagara where the sons of Sangama related to this origin "The two brothers Bukka and Harihara, Hindus of the Kuruba caste, who were men of strong religious feeling, serving in the treasury of the king of Warangal, fled from that place on its sack and destruction in 1323 A.D. and took services under the Petty Rajah of Anegondi. Both they and their chiefs were filled with horror and disgust list the conduct of marauding Muslims and pledged themselves to the cause of developing country and their religion."[117]It is clear that the rulers belong to the Kuruba caste or Shepherds who came to power and established Vijayanagara.

Many historians argued that the Vijayanagara belongs to the origin of Kampili. Kampili presently located at Bellary district of Karnataka. In the Bellary district of Karnataka, there was town called as Anegondi which stood on the banks of river Tungabhadra. The Anegondi Kingdom is also frequently referred to as Kamapili Kingdom and The Kampili is very near to Vijayanagara city. Then the Delhi was ruled by Muhammad Bin Tugluk and Malik Naib as head of affairs in Anegondi. This was captured

[115] K Balendu Sekharam, Andhra through the ages, Srisaraswati Book Depot, Hyderabad, 1973, p.167.
[116] S Krishnaswamy Aiyangar, Vijayanagara, History and Legacy, Aryan Books International, New Delhi, 2000, p.143.
[117] Robert Swell, A forgotten Empire, Vijayanagara, Asian Educational Services, New Delhi, 1982, p.23.

by Muslim rulers and also captivated the four sons of Sangama (Bukka, Harihara, Kampana, Mudapa and Marappa) to Delhi. These worked as officers in Anegondi Kingdom under Virabhallala III. But N. Venkata Ramanayya says "that Harihara and Bukka had held important posts in Kakatiya not Hoyasala Viraballa"[118]. They were made prisoners and later converted to Islam and offered employment by the Sultan to govern the newly conquered Kampili Territories. But the Harihara and Bukka were rejected by local Hindus and they began to roaming in forest where they met Madhava Charya or Vidhyaranya a sage of Hindu religion. "The sage was deeply impressed by the demeanour bearing and talents of these homeless wanderers reconverted them by purification, and admitted them into the fold of Hinduism. Then the sage thought of founding for them a new strong Hindu Kingdom for which there was at that time a very pressing need"[119]. The Vijayanagara was founded on the Banks of Tungabhadra in 1336 A.D. by Harihara and Bukka Raya. It was located near Hampi, Mysore State. Vijayanagara was named in the name of Vidhyaranya, the sage and it was previously called as Viurpakshapura, where the temple of Virupaksha i.e. Siva, located in the Vijayanagara.

3.1.3 Circumstances ofAndhradesa during foundation of Vijayanagara

During 13th century A.D. the region of Andhra was totally disturbed and disintegrated. The prominent empires of Andhra were fallen one by one. The feudatories are trying to establish independent Kingdoms. But the incursions of Musilims from north have made the local rulers completely surrendered to them. The exploitation of Muslim rulers reached peak stage.the disastrous fall of Kakatiyas in 1323 brought the Andhras for first time in their History under Yoke of an allies ruler, the Muslim allies in languages religion social order, ideals and aspiration. So they set out with determination to regroup, reassert and fight for the survival of their political and cultural unity.

The foundation of sultanate at Delhi and their zeal to expand their empire to the south made expeditions on the independent Kingdom of Andhra i.e. Kakatiyas in 1323 A.D. and annexed the Tughlak Empire, the Andhra people were not reconciled to the new step. We saw the history of Andhradesa in previous chapter the political identity and unity

[118] Burton Stein, The new Cambridge History of India - Vijayanagara Cambridge University Press, Cambridge, U.K. 1993, p.19.
[119] K Balendu Sekharam, Andhra through the ages, Sri Saraswathi book depot, Hyderabad, 1973, p.168

of Andhradesa and also it will give information about Historical background of Andhra which leads to found the new dynasty of Vijayanagara.

The Muslim invasions of Andhra started from the period of Allauddin Khilji in 1296 A.D. on Devagiri the capital of Yadavas. He made an attack on Kakatiya dynasty in 1303 A.D. under Fakruddin Juna, the Army Chief in Commandor of Khilji, but it was foiled by Kakatiya forces at Uppara Palli. He again invaded on Devagiri in 1306 A.D. and defeated its ruler Ramachandra Deva. Allauddin didn't forget the defeat of his Army at the hands of Pratapa Rudra in 1303, he decided avange his defeat and sent Mallikkafur to attack Kakatiya in 1309 A.D. and defeated Pratapa Rudra who surrendered to Mallikkafur in1310 A.D. The precious treasure surrendered to Delhi Sultan, which included the famous Kohinoor Diamond. After this victory Malikkafur attacked Hoyasala by the help of Ramachandra Deva of Devagiri in 1311AD. He reached to Dwarasaudra the capital of Hoyasala, the king of Vira Ballala III, who engaged in attacking the Pandyan Kingdom, which involved in Civilwar. Viraballa III returned to his capital and sued for peace. He accepted the suzerainty of Allauddin and pay annual tribute. The invasions of Allauddins continued up to his death and also Qutab Uddin Mubarak (1316-20 A.D.), son of Allaudin attacked Devagiri and Warangal.

3.1.4 The Tughlak's Invasion

Ghazi Tughlak ascended the throne of Delhi 1320 A.D., under the title Ghias-Ud-Din Tughlak Shah and established the Tughlak dynasty. He adopted a new policy towards South India. He wanted to extend his empire through annexation of the Southern Kingdom.

3.1.5 Expedition on Warangal

While confusion has taken place in Delhi, Pratapa Rudra stopped the payment of tribute to the Delhi Sultan and recovered Fort Badarkot in the period of Kusrau. "Ghias-ud-din sent his son Juna Khan alias Ulugh Khan to subdue Kakatiya ruler. Ulugh Khan reached Warangal in 1321 A.D. and attacked the fort the siege continued for eight months without any result he failed to capture the fort and returned to Delhi"[120].

[120] P Raghunatha Rao, History and Culture of Andhra Pradesh, Sterling Publishers Private Ltd. New Delhi, 1995, p. 96.

The determination of Ghiasuddin's was not changed and at any cost he wants to capture the Warangal, so that he sent Ulugh Khan to make second attempt to invade the Kakatiya Kingdom. In 1323 A.D. ulugh Khan made second expedition over Warangal and on the way he was capture Bodhan and reached to Warangal.The Sultanates of Delhi had no ideas of territorial consequence. But they were desired by love of gold of Southern Kingdoms and the fanatic zeal to spread Islam. In this situation to protect indigenous culture, the organised central Government is needed.

3.1.6 Liberation Movement of the Local Chiefs

After the annexation of Kakatiya to Delhi, the rural people of Andhradesa did not accept the new set up. "In such situation it was in the forest region of Rekhapalli, on the Bank of Godavari that the spirit of defiance regenerated it self under the leadership of Musunuri Prolaya nayaka to gain enough strength in due course to drive away the invader from the eastern Andhra by 1328 A.D. proalya united all the feudatories for the common task of winning independence for the country. Kapaya Nayaka cousin of Prolaya took over the leadership in 1333 A.D. after demise of Prolaya. He was successful in regaining Warangal and hosting their Andhra flag in 1336 A.D. The same year the Vijayanagara Kingdom also established on the banks of Tungabadra about the same period. in 1347 Allauddin hasan Shah the Viceroy of Delhi Sultan in Deccan rebelled against Delhi Sultanate and proclaimed himself the ruler of an independent Kingdom which is Known as the Bahmani Kingdom with Gulbarga as its capital. as soon as he came to throne, he asserted his authority on Andhra, and Kapaya had to agree to pay annual tribute. Kapaya was also to dealing with rebellious feudotaries such as the Reddis and Velamas. But finally Kapaya met to death in a battle with the Velama ruler Anapota in 1369 A.D."[121]Thus, at the end of 14th century A.D. the Andhradesa experienced with powers of Velamas, the Reddis the Bahmanis and the Vijayanagara Kings who changed the shape of Andhra desa with their policies and implemented their own identity in the cultural sphere of Andhra desa.

3.2 The legacy of Vijayanagara

The establishment of Vijayanagara dynasty was not sudden. It was struggle from decades of the indigenous people to protect the indigenous culture and the society. As we

[121] M. Nagabhusana Sarma & M. Veerabhadrasastry, History and Culture of the Andhras, Telugu University, Hyderabad, 1995, p.96.

know many scholars are trying to say that the Vijayanagara was established for the protection of Hindu Culture.

If we observe previous paragraph we'll say that the foundation of Vijayanagara was not only to protect Hindu culture, but it also protected the suppression of Muslim rulers, and proclaim the Independent political status to the South India. According to Heras "It was founded on two broad principles, that freedom of religions worship, free from perception and molestation and freedom from political subjecation"[122].

To defend the Indigenous culture, the political organization was necessary. In Andhradesa there was no empire which rightly deserved to be the political representation of Hindu at a time when all the states worth the name of champion their cause had been put out of existence. The rulers of Vijayanagara after forming the dynasty within three to four decades because the sole and unchanged masters of vast portions of the south from west Goa to east Krishna River, in this the emperors were eminently successful.

Sangama

Hariharihara I Kampa Bukka I Marapa Muddapa

Sangama Hari Hara II
Bukka –II Deva raya I
Vira Vijaya
Devarya II Pratapa Devaraya
Mallikarjuna Virupaksha I
Rajasekhara Virupaksha II

[122] S. Krishnaswamy Aiayangar, Vijayanagara History and Legacy, Aryan books international,New Delhi, 2000, p.32.

3.3.0 The first Dynasty of Vijayanagara[123]

Harihara and Bukka established their sway over Kampili againist the represents of the Delhi Sultanate, on returning to the Hindu fold by teachings of Sage Vidyaranya; they declared independence and founded new city opposite to Anagondi on the Southern bank of the river Tungabhadra. The new city was named Vijayanagara or the city of victory, Vidya Nagara or the city of education named after the Sage Vidyaranya.

"The first rulers of Vijayanagara, however, did not dare to call themselves kings, or did even the Brahmans do so who composed the text of their early inscription. It is for this reason Hari Hara-1 and Bukka-1 called as chiefs. The inscription referred to Harihara in 1340 calls him Hariyappa Vodeya. The former name is being less honourable than Harihara and the later definitely entitling him to rank only as chieftain. Moreover, the Sanskrit title given to him is Mahamandaleswara, which may be translated as great lord - not King"[124]

However, Harihara -1 established Independent kingdom of Vijayanagara and it was survived till 1565 A.D. the Tallikota war witnessed decline of the empire.

3.3.1 Hari Hara – 1 (1336 – 57AD)

According to Kapaluru Grant "Hari Hara -1, 1336- 57 A.D. the eldest of the five sons of Sangama of the Yadu race, was ruling the country in the neighbour hood of Pampakshetra with the city of Kunjara Kona (Anegondi) as his capital. His four brothers were known by the names of Kmapna, Bukka, Marappa and Muddupa."[125] Harihara-1 celebrated his coronation in the presence of Virupaksha Temple in 18th April 1336 A.D. His dynasty came to be known as the 'Sangama' in honour of Harihara's father Sangama. Harihara-1 was the first ruler of Vijayanagara and ruled 1336 to 1357 A.D. His main aim was to nurture and develop the new kingdom as a bulwark aginst the danger from Muslim rulers. But it is not an easy task as his dynasty was surrounded on all sides by the powerful neighbours. "Kapay a Nayaka who was expelled from Northern Andhra by Malik Maqbul and captured Warangal which was anxious to annex the territories intervening between his

[123] Robert Sewell, A Forgotten Empire, Vijayanagara, Asian Educational Services, New Delhi, 1982, p. 24.
[124] Ibid- p.25
[125] K.A. Nilakanta Sastri, Further Sources of Vijayanagara History, University of Madras, Madras, 1946. p. 23

state and that of Harihara. He was also sore over the defeat of his friend and ally Ballala III of Hoyasala at the hands of Harhara-1, in the north east Gutlugh Khan, Governor of Devagiri was looking for an opportunity to recapture the areas which once formed part of the imperial dominions in Deccan perhaps his strongest rival for supremacy in Deccan was Ballala III, who wanted to conquer Harihara's small state of Tungabhadra"[126]. In spite of all these difficulties, there is a hope to Harihara the ruler of Vijayanagara and his brothers that they might eradicate Mulsim rule from south through unification of Indigenous identity.

3.3.2 The First Expedition of Vijayanagara

The greatest danger to the existence of Vijayanagara came from Ballala III, the Hoyasala ruler of Dwarasamudra. "Ballala III, the doughty warrior was engaged in a life and death struggle with the Sultan of Madura. Harihara took the advantage of the opportunity. Bukka defeated Ballapa Danda Nayaka, Chief Minister and Commandant – in – Chief of Ballala III, in a battle and wrested the fortress of Penugonda in Ananthapur District which he made his head quarters. The territories of Hoyasala i.e. Hasan, Shimoga, Kolar, Mysore, Chitradurga were also conquered. Though Viurapaksha Ballala succeeded his father Ballala IV, he was unable to check the advance of Vijayangara forces. His choicest soldiers had been killed in war by sultan of Madura. He had given away his entire treasure to the Sultan in the vain of hope of purchasing liberty of his father. His general Ballappa Dandanayaka after deserted him. In spite of all difficulties he still put-up a stout resistance and it was only after a continuous struggle of six years 1346 A.D. that the Vijayanagar rulers were able to conquer and annex the whole of HoyasalaKingdom"[127].

3.3.3 Estimation of Harihara-I

Harihara-I was the far sighted ruler and administrator, he was conscious of all dangers which were surrounding his dynasty. Therefore he strengthened the forts of Gooty in Ananathapur District, Udayagiri in Nellore District, and Badami in karanataka for safe guards against neighbour dynasties for the Administration purpose; he divided the dynasty in to Sthalas, Nadu and Sima. The four regions in Kingdom are Dwara Samudra, Male, Mulabaga and Udayagiri where he put his brothers as in-charge.

[126] P.N. Chopra, T.K. Ravindraa, D Subramanian, History of South India- Medieval period, Vol-II, S.Chand & Company Ltd. New Delhi, 1979, p.29
[127] Ibid. p. 29.

"In 1346 AD.HariharaI and his brothers visited Sringeri to offer their homage to Vidyathirtha, their Guru and they celebrated in his presence Vijayotsava or victory celebrations as the Kingdom they extended from sea to sea in Arabian Ocean to Bay of Bengal"[128]. By the victory of Hoyasala, Kadamba (Goa) and Madurai, Harihara-I made successful establishment of independent Vijayanagara Kingodm and he was died in 1357A.D without any issue. Harihara-I was succeeded by his brother Bukka – I.

3.4.0 Bukka-I (1357 – 77 A.D)

Bukka-I was powerful ruler of Vijayanagara. When he came to throne, the dynasty was moving to disintegration with the activities of his nephews. "Kampana –I, Governor of Udayagiri was died about 1355 A.D. his two sons Savanna and Sangam-II divided the Province among themselves and did not think it necessary to make any references to the centre. Marapa Governor of Malenadu and Banvasi was succeeded by his sons Savanna and Hariappa. Bukka was fully conscious that these arrangements would lead to the disintegration of the empire. Therefore he appointed his own sons and made them responsible to the centre"[129].

3.4.1 Success of Vijayanagara on Madhurai Invason

One of the great achievements of the Bukka-I is the expedition on Madurai. During this period, the Sultanate of Madurai was an Independent Muslim state in South. "Allau-Ud-Din Khilji's distinguished genral Malik Kafur had penetrated in to Southern most regions of the Peninsula and defeated all the Hindu Kings there. Jalaluddin Ashan Shah was stationed at Madura as the representative of Delhi; he ruled over the Madura principality and declared his independence and style by himself as the Sultan of Madhura."[130]. However, the activities of the Sultan disturbed the indigenous people, and the subjects of Bukka-I pleaded him to interfere the issue and solve it. Bukka-I sent his son Kummara Kampana to suppress the Mulsim rurlers of Madurai, the hostility lasted for twenty years from 1351 to 1371 A.D. During the period the Sambuvaraya occupied a strategic position in the Tamil Country between Vijayanagara and Madurai Sultan, therefore Bukka-I placed emphasis on the need to remove all political cobwebs before

[128] P Raghunatha Rao, History and culture of Andhrapradesh, Sterling publishers' pvt ltd, New Delhi, 1995, p.101.
[129] P.N. Chopra, History of South India-Medieval period, Vol-II, S,Chand&company ltd, New Delhi, 1979, p.31.
[130] K. Balendu Sekharam, Andhra Through the ages, Sri Saraswathi book depot, Hyderabad, 1973, p.170.

launching the attack on Madurai. Kumara Kampana was first to fight with Sambuvaraya the feudatories of Chola, who became independent ruler of north Arcot region, and moved further south to Madurai, to invade Qurbat Hassan Kangh, the Sultanate of Madurai where the latter was crushed to death by Kampana and Annexed Madurai to Vijayanagara in 1571 A.D. This invasion was described by Gangadevi, the wife of Kampana in her Sanskrit poem Madhura Vijayam. It was explained as follows: "Seated on his agile horse, King Kampa, who was the glory of the Karnataka race, avoiding the sword blow aimed by the Yavana, cut off in instant the head of the latter. The head of Suratrana (Sultan) fell on the grounds, the head that never knew the art of cajoling servant like, the head borne the royal burden of Turuska Samrajya and had not bowed down even to God. The hero Kampana was astonished to see that even after the head had fallen, the trunk on the horse back still held the reins, checking the horse's course with one hand, while the other was uplifted to return the blow of the adversary"[131]. Thus the sovergnity of Sultans of Madurai was ended and the power of Bukka-I established all over South India. The victorious Kampa was died on 1374 A.D.

3.4.2 War against Bahmani Sultans of Kulbarga (Gulbarga)

Allah-Ud-Din Hasan Gangu Bahmani revolted against Delhi Sultan and declared his independence in 1347 A.D. with the capital of Gulbarga, and the dynasty called as Bahmani Kingdom. He was succeeded by his son Mohammad Shah-I (1358-75 A.D.) who was threatened by the two powerful neighbours i.e. Vijayanagara and Kapaya Nayaka of Warangal. These neighbours demanded him to return the territories which his father occupied from them. Here we understand the problem is legacy of past in political affairs but not attributed to the religious intolerance of the both sides. "According to Sayyad Ali, the genesis of this war to the land hunger of the Bahmani Sultan. Being desirous of conquering countries and cities, Mahamad Shah conceived the idea of conquering the country of Vijayanagara, and accordingly marched towards the place with large and well equipped forces"[132]. It was a land between Krishna and Tungabhadra which had great economic wealth with huge resources and the rivers acted as defenders of the forts and dynasties. So the struggle for this land started at the time of the Western Cholas, the Cholas, the Yadavas and the Hoyasala and it continued in the period of Vijayanagara and

[131] Gangadevi, Madhura Vijayam, ed.Thiru Venkata Chari, Annamalai University, Annamalai Nagar, Tamil Nadu, 1957, p.70.
[132] K.A. Nilakanta Sastry & N.Venkata Ramanayya, Further Sources of Vijaya Nagar History, University of Madras, Madras, 1946. p.78.

Bahmanis. Vijayanagara's wealth was also another source of temptation for the Bahmanis, of course these were in the minds of Sultan, he added fire by sending a draft to Vijayanagara. According to Feristta "one evening when the spring of the garden of mirth had infused cheek of Mahmmad Shah with the rosy tinge of delight, a Band of Musicians sung two verses of Ameer Khoossroo in praise of Kings, festivity and music. The Sultan was delighted beyond measure and commanded Malik Saifud-din to give the three hundred performers a draft for a gratuity on the treasury of the Raya of Beejanuggur (Raya of Vijayanagara), and dispatched the draft which was written in drunken mood to Vijayanagara; It was enraged by this insult the Raya of Vijayanagara gave immediate order for assembling his troops and prepared to attack the dominions of the house of Bahamanies"[133]. Bukka-I also asked Mahmmad Shah to return him the forts in Raichur and Muktal. The ruler of Warangal also joined with the hands of Vijayanagara and demanded restoration of the fort of Kauls which had been occupied from him. "Bukka-I marched with thirty thousand horse, three thousand elephant and one hundred thousand foot to capture Mudgal. The Raya captured Mudgal and all the inhabitants, men, women and children put to sword in 1366 A.D."[134]. Ferista and the Hindu chronicles of palaigars of Nadimidoddipalem give contradictory versions. "The Hindu chronicle says that Bukka-I was victories over Bahmanis, while ferisltha speaks victories of Mahammad Shah who inflected in a crushing defeat on Bukka who had to agree to humiliating terms of peace"[135]. However, the war ended with treaty of peace Sultan of Bahamani agreed as river Krishna as boundary between two dynasties, Kapaya nayaka of Warangal also sought peace due to being defeated in war with Bahudur Khan the General Sultan. "A huge indemnity of 1, 00,000 Gold Huns (the coins known as pagodas by the British in north India, its worth 4 rupees) to the Bahamani Sultan."[136] But the activity of his father was not acceptable to his son Vinayakadeva and he harassed the Bahmani soldiers and plundered their baggage. As a result of this, Kapaya Nayaka was completely defeated and annexed Warangal to Bahmani dynasty.

Mahmmad Shah did not forget the defeat in Mugdal and he wants to take avenge against Vijayanagara. "Mahmmad Shah deputed his cousin Khan Mahmmad with large army while the Vijayanagara force led by Mallinath. The war continued several months,

[133] Robert Swell, A Forgotten Empire- Vijayanagara, Asian educational services, New Delhi, 1982, p. 33.
[134] Ibid, p.33, 34
[135] P.N. Chopra, History of South India, Vol. III, S.Chand&company ltd,New Delhi,1979, P.33
[136] Ibid, p.33

the first major engagement was at Kaithal in 1367AD in which Bahmanis were successful. Mallinath was mortally wounded. Mahmmad Shah killed about half of a million Hindus, but was unable to conquer Vijayanagara at last treaty was signed, the important provision of which was that in future wars the lives of non-combatants should be spared."[137]. By the treaty the war ended between Kulbarga (Gulbarga) and Vijayanagara, Mahmmad Shah was died on April 1375 A.D. and he was succeeded by his son Mujahid.

After the succession of the throne, Mjahid asked Bukka-I "That as some forts and districts between Krishna and Tungabhadra rivers were held by them in participation, which occasioned constant disagreements, he must for the future limit confine to the Tungabhadra and give up all on the eastern side to him with the fort of Beekapore (Benkapur South of Darwar) and some other places."[138] This order was denied by Bukka – I and declared that all land that belongs to Raichur doab is under Vijayanagara. This incident led a war between both the parties. Mujahid marched in person to Vijayanagara where Bukka-I adopted Gurilla war by hiding in forests and hills. Mujahid efforts to capture the fort failed, his seige of Adoni was not successful. On this situation he was killed by his uncle Dand Khan in 1378 A.D. Bukka-I also died in few months before him in 1377 and was succeeded by his son Hari Hara –II.

3.4.3 Estimation of Bukka – I

Bukka-I was great King who tried for consolidation and expansion of the empire. His thoughts and invasions against Madurai Sultan was inspirational to Bukka-I successors.

"Bukka-I, was assumed titles of 'Vaidika Marga Pravataka; and Veda Marga Prathi Haraka' by his deeds of work which he encouraged the competition of commentaries on Vedas under able guidance of Madhava and Sayana. He encouraged Telugu literature and the Telugu Poet Nachana Somanatha lived in his court. Bukka-I had religious toleration safeguards the interests of Jains and other minorities."[139] He also tried to bring together of Vaishnavism and Jainism. He was great able emperor who founded the pillars of dynasty strongly and unshakeable by his confidence and power. So feristha also praised tributes by saying "Bukka-I whose country was well prepared and subjects were submissive to his

[137] Ibid, p.33
[138] Robert Swell, A Forgotten Empire, Viajaya Nagara, Asian educational services, New Delhi, 1982, P.40.
[139] P.Raghunatha Rao, History and Culture of Andhra Pradesh, Sterling Publishers Pvt. Ltd. New Delhi, 1995, p.102.

authority. The Rai's of Malabar, Ceylon and other countries kept ambassadors at his court and sent annually rich presents."[140] It shows the power and authority of Bukka-I who influenced later Vijayanagara rulers by his policies and activities.

3.5.0 Hari Hara-II 1377 AD – 1404 A.D

Hari Hara-II the son of Bukka-I ascend the throne in 1377 AD. There was rebellion immediately after death of Bukka-I, particularly by the Pandya and the Chola and some of the Chiefs were dissatisfied with the new policies of Hari Hara-II also joined with the rebels. The decision of Hair Hara-II for having appointed his son Viurpaksha as Viceroy to Tamil country, led serious rebellion against the dynasty. But Hari Hara-II able king crushed them. " Harihara II sought to impose authority of Vijayanagara over commercially important Malabar Coast, displacing a brief Bahmani overlordship from Goa to Chaul, near modern Bombay, in the North West, the river Krishna did become the frontier of Vijayanagara as a result of wars with the Bahmani which yielded control of the Raichur tract North of the Capital."[141] During Hari Hara-II's period the Vijaaya nagara extended its territory through the wars.

3.5.1 War with Bahmanis

Vijayanagara continued war with Bahmanis for extension and consolidation of the Empire. It was Mujahid Shah, son and successor of Mahamad Shah-I, attacked Vijayanagara, where Harihara – II suppressed the invasion and forced the Bahmani's to with draw from Adoni and Vijayanagara. While Mujahid retreating towards his dynasty he was killed in his tent in 1378 AD.

The war with Bahmanis continued till the period of Feroz Shah Bahmani (1397 -1422 AD), in between Harihara-II engaged wars with Konkan, Reddis and Velama Kings. The war with Feroz Shah is an important war during the period of Hari Hara-II. While the confusion which followed by death of Mahmmad Sha-I and deposition of his two sons and usuruption of the throne by Feroz Shah prompted Harihara to capture the fort of Mudgal and Riachur. According to Feristha "It was Hari Hara-II that first began war, his object being the recovery of Mudgal and Raichur. The Raya advanced both ward with 30,000

[140] P.N.Chopra, I.K. Ravindran, N. Subramanian, History of South India, Vol.II, S.Chand & Company Ltd. New Delhi, 1979, p.34.
[141] Burton Stein, The New Cambridge History of India, Vijayana Nagara, Cambridge University Press, U.K., 2003, p.28.

horses and vast number of foot and encamped on the Banks of the Krishna to oppose the passage of Muslims. Shortly after Feroz Sha arrived to facing Harihara-II. Feroz Shah was indespair about victory but by clever, he won the war in 1398 AD. He also crossed the river and the Hindu camp thrown into confusion. It's leader retreated to Vijayanagara and took shelter behind its walls, followed by Feroz who Slaughtered the Hindus all the way and also captured many Brahmins. the relatives of Brahmins begged Hariahra-II to release them. Finally Harihara-II paid large some of money to Feroz Shah to release them and also accepted to pay annual tribute to sultan."[142] This description was differing by many Hindu writers and inscriptions on Vijayanagara and however, Vijayanagara lost its control during the period of Feroz Shah of Bahmani.

3.5.2 War with the Konkan, the Reddis and the Velamas

Konkan which was in Western part of the neighbourhood of Vijayanagara was under control of Bukka which lost its sovereignty and went under Bahmanis rule. "After the death of King Majahid Shah, Harihara-II took full advantage of this opportunity and invaded Konkan in 1380 AD, Madhava Mantrin, the great general of his court was successful in the expedition. He not only defeated the Turushkas but also captured the port of Goa. Harihar-II brought the seven Konkan Chiefs under control. He also acquired the important ports of Chaus and Dabhol on the coasts of Northern Konkan."[143]

The Reddi Kingdom was powerful in coastal Andhra, ruling with the capital of Kondavidu during the period of Hariahar-II. The Kondavidu Reddi king Kumaragiri Reddy (1386-1403A.D) opposed the rise and extension of Vijayanagara Empire. It led conflict with the Reddi's of Kondavidu. Harihara-II appointed his son Devaraya to annex the Kondavidu, as the first step to crush the Reddi Kingdom. Later Harihar-II attacked the Reddi;s of Kondavidu and conquered Tripuranthakam, Addanki, Sirsailam and Vinukonda.

Apart from this invasion Harihara-II also invaded the Velamas of Warangal, who tried to restrict the authority of Vijayanagara with the help of Bahmanis and the Reddis. The Velamas tried to occupy Srisailm and Udayagiri. "The Velma attack was repulsed by the Udayagiri Governor Devaraya and his son Ramachandra Udaya, the combined Velma

[142] M.H.Rama Sharma, The History of the Vijayanagara Empire, Bombay Popular Prakashan, Bombay, 1978, p.40.
[143] P.N. Chorpa, T.K. RAvindaran, W.Subrahmanian, History of South India. Vol. II, S.Chand&company ltd,New Delhi,1979, P.34.

–Bahmani forces were defeated by the Vijayanagara General Immadi Bakukka at Kottakonda."[144] Though they defeated, the Velamas continued to trouble the Vijayanagara. Devaraya was sent two expeditions under Immadi Bukka but it was unable to break the alliance. He sent another expedition in 1390 AD, which did not get any result and the Vijayanagara forces, were defeated by Pedavedagiri, son of Mada and nephew Anapota. Finally it was ended after ten years long when Bukka-II captured the Panagal. Hencefotrh the authority of Vijayanagara was established in Northern Andhradesa.

3.5.3 Estimation of Hari Hara – II

Hari Hara-II was powerful able ruler and farsighted King of Vijayanagara. During his long period he strengthened the frontiers of the empire. He maintained matrimonial alliances with neighbour dynasties to build up the peace. "He recognised strength of Reddis and gave his daughter to Hari Haramba in marriage to Kataya Vemareddi, who came to find an independent kingdom at Rajamahendravaram. He maintained friendly relations with Sultans of Malva, Gujarat and Kandesh[145]". He was the first king of Vijayanagara who assumed the titles like 'Maharajadhiraja' and 'Rajaparameswara." the invasion of Konkan Coast, the ports of Goa have made the way to foreign trade. "He was great and mighty king who extended his empire in all directions which now touched the eastern, western and southern seas. Mysore, Dharwar, Knachipuram, Changalput and Trichinopoly all came under his sway. He appointed his sons as Viceroy of important places such as Araga, Mudgal, Udayagiri,."[146] The appointment of his sons as Viceroys led to disintegration of the Empire. Hari Hara-II was died in August 1404, the Kingdom of Vijayanagara lost a powerful king, and his death led to internecine war between his sons.

3.6.0 Devaraya – I, 1404 – 1422 AD

"In the war of succession among the sons of Harihara-II Virupaksha succeeded in securing the throne but he was ousted by his brother Bukka-II who ruled for two years 1405-1406 AD, finally Devaraya-I secured the throne and celebrated his coronation on

[144] P Raghunaadha Rao, History and Culture of Andhra Pradesh, Sterling Publishers Private Limited, New Delhi, 1985, pp.103-104.
[145] K.Balendu sekharam, Andhra through the ages, Sri Saraswathi book depot, Hyderabad,1973,p.172
[146] P.N.Chopra, T.K.Ravindran, N.Subramanian, History of South India. Vol. II, S.Chand&company ltd,New Delhi,1979,p.35

November 5, 1406 A.D. he ruled sixteen years."[147] The disintegration of the dynasty made the way to invasions of neighbours and attacked Vijayanagara during the period of Devaraya-I among the neighbours; the powerful rulers were Bahmani, the Reddis of Kondavidu, the Velamas of Warangal, The Velamas allied with Bahmanis and also the Gajapatis of Orissa.

3.6.1 Conquest of Feroz Shah on Vijayanagara 1406 A.D

The Sultan Feroz Shah of Bahmani invaded Vijayanagara in 1406 AD. While the dynasty was in disintegration the sultan had secured the alliances of Reddis and Velamas. He made strategic attack by two sides i.e. the Reddis and the Velams attacked eastern provinces of Vijayanagara, while the Sultan attacked the Doab. According to Ferista and Nunez "The Sultan is said to have attacked Devaraya-I, to save the Chastity of a Gold Smith's Daughter defeated him in a very engagement, ravaged his country and having driven him with in the seven wall of his capital, compelled to purchase peace by bestowing the hand of his daughter on the Sultan."[148] This description was dismissed and fragment of Ferista's imagination the allies met with some initial success in the east and occupied Pottapinadu and Pulugulanadu in Cuddapha District. Devaraya – I recovered these principalities in 1413-14 AD.

3.6.2 Invasion on Krishna – Tungabhadra Doab

During this period the Reddi Kingdom was in Disintigration. The death of Kumaragiri has brought difficulties, with the Peda Komativema who succeeded the throne, but the Kataya Vema who had taken possession of the northern districts with Rajamundry as his capital occupied by Pedakomati Vemareddi for this reason Kataya Vema approached Devaraya-I and sought help. "He paid visit to Ahobilam in the interior of the Vijayanagara Kingdom in 1410 AD, accompanied by his family. Though the motive for this visit is not known it is unreasonable to surmise that he would have met with Devaraya-I and discussed him about interstate relations. The fact that Devaraya -I's armies fought with Kataya Vemas enemies on the banks of Godavari the war broke out in 1415 AD.[149]" In this war Pedakomati Vema allied with Feroz Shah and entered into the battle

[147] P.Raghunadha Rao, History and Culture of Andhra Pradesh, Streling Publishers Private Ltd. New Delhi, 1995, p.104.
[148] K.A. Nilakanta Sastri, Further Sources of Vijayanagara History, University of Madras, Madras, 1946, p.86.
[149] Ibid, p.91

filed. Kataya Vema was killed in the war, the situation was changed and now the war took a different turn and the real combatants, the Rayas and the Bahmanis came into direct clash. Feroz Shah's army entered Rajahmundry, to divert the attention of the Bahmani foreces. Devaraya-I seized the important fort of Pangal, in Nalgonda. "He was obliged to suspend operations in the Godavari Delta, and haslin to Nalgonda with the object of recapturing the fort in 1417 AD. The siege lasted two years, and when reinforcement of Devaraya-I, gathered fresh army and having secured the help of Telugu Chiefs, marched against the Sultan, the Muslim forces tried to withdraw but caught between the Hindu Armies, they were cut to pieces. The Sultan saved his life, but the Krishna – Tungabhadra doab thus passed into the hands of Devaraya-I. Feroz Shah completely broke down and abdicated in favour of his brother Ahmad in 1422 AD"[150].

3.6.3 Estimation of Devaraya – I

Devaraya-I was the successful diplomatic king who maintained friendly relations and matrimonial relations with neighbour dynasties. He won friendship with Velamas to defeat and crush Feroz Shah. He was the first King who imported horses from West Asia for strengthening the Cavalry. "To win the allegiance of Muslim subjects Devaraya-I placed a copy of the Holy Quran in front of the throne so that they can pay homage to the king without any hesitation. He constructed many irrigational works on the Tungabhadra, Nicolo Canti the Italian traveller visited during 1420 AD and praised the military might of the kingdom of Vijayanagara and also he said that in this city there are estimated to be ninety thousand men fit to bear arms, their king is more powerful than all the other kings of India."[151] After successful invasions, Devaraya-I secured the Raichur doab and occupied Kondavidu which annexed to Vijayanagara. Devaraya-I died in 1422, his death led disintegration of the empire and there was succession of war, his son Ramachandra who occupied the throne and ruled few months. But he was over thrown by Viravijaya who ruled about five years 1422-1426AD; he was succeeded by his son Devaray-II, the powerful Sangama King of Vijayanagara.

[150] Ibid p.93
[151] P.Raghunatha Rao, History and Culture of Andhra Pradesh, Sterling Publishers Private Ltd., New Delhi, 1995, p.106

3.7.0 Devaraya-II, 1426-1446 A.D

Devaraya-II successor of his father Vira vijaya ascended the throne in 1426 AD. He was great and powerful King among the Vijayanagara Kings. Immediately after ascending the throne he subjugated the Reddi Kingdom of Kondavidu. He also invaded Orissa and defeated Kapileswara, the ruler of Gajapati's, Devaraya-II further subjugated Quilon (Kollam) in Kerala, under his powerful rule Devaraya-II extended his dynasty from Gulbarga in North to Ceylon in South, and from Bay of Bengal in the east Malabar on the west.

3.7.1 Expedition against Reddi Kingdom of Kondavidu

Devaraya-II remembered Pedakomati Vema's play in the last war, who was with the Bahmani Sultans. The death of Peda Komati vema and the murder of his successor and son Rachavema has changed the situation. This circumstances of Kondvidu, led to battle ground of the neighbour kings. According to Srinatha "The Kindavidu, after the fall of Reddi Kingdom many chiefs tried to attempt the siege of Kondavidu among these, the two chiefs who siege the Patromany of the Reddi, are Panta Mailareddi and Saluva Teluguraya both of them patrons of Srinatha, and aimed at carving out independent principalities in the southern marches of the Kondavidu the former was son of Mummadi Reddi and he has holding portions of the Ongole and Narsaraopet taluka as independent prince in 1424-25 AD. The later was the son of Saluva Sambuvaraya and ruled over the part of Podili, portions of Ongole and Bapatla n 1428 AD. But these chiefs were not allowed to remain undisturbed in the possession of their estates. Devaraya-II has made an attempt to subjugate them in 1427 AD, and they were forced to acknowledge his supremacy."[152]. Devaraya-II defeated all border chiefs one by one and they acknowledged his supremacy, by 1432 AD, Kondavidu annexed Vijayanagara, thus the territory of Viyananagara was extended to the river Krishna. Devaraya-II was further forwarded to the Rajahmundry. It was the period Allaya Vema and Virabhadra of Reddi Kingdom; Bhanudeva of Kalinga invaded northern districts of Reddi Kingdom in 1433 AD, Mean while Kapileswara the minister of Bhanudeva declared himself as king of Cuttack, and marched to Rajahmundry in 1435A .D. The Reddis of Rajahmundry have sought help from Devaraya-II, because of Matrimonial alliance with Allaya Vema therefore Devaraya-II had dispatched an army under Mallapparodeya who seems to have defeated Kapileswara and put him to flight in

[152] K.A. Nilakanta Sastry, Futher Sources of Vijayanagara History, University of Madras, 1946, p.95.

1435 AD. But the victory was not permanent to Devaraya-II. Kapileswara again invaded Rajahmundry in 1446 AD, after death of Devraya-II and reoccupied it.

3.7.2 Invasion against Kerala

Though the power of the Kings of Vijayanagara over spread to shores of the Indian Ocean in early reign of Harihara-II, no attempts seem to have been to conquer Kerala until Devaraya-II ascend the throne. He subjugated the ruler of Quilong (Kollam) and collected tributes. "Devaraya-II had conquered the kings of Kerala and other countries and exacted tribe from them. One of the chiefs Samuri (Zamorin) of Calicut managed to retain his independence until the Devaraya-II's end of the reign. Abdulrazak says 'nevertheless he is in grant of Alaram and apprehension from him' therefore that Devaraya-II was the supreme monarch of the whole of the south India who extended his dominions from the borders of Sarandip (Ceylon) in Kulburga (Gulbarga), and from Bengal (Orissa) to Malabar"[153]. It has shown the zeal of Devaraya-II to extend his frontier to edge of the South India.

3.7.3 Expedition on Sri Lanka

Devaraya-II also sent an expedition to Sri Lanka (Ceylon), and it was naval expedition under the leadership of Lakkana, who defeated ruler of Ceyolon and the Ceylon ruler paid huge indemnity to Devaraya-II. Lakkana was given the title 'Dakshina Samudradhiswara' for this great victory.

3.7.4 View over Velamas

During the period of Devaraya-II it was transition stage in the relations of the Velamas with the Ruler of Vijayanagara they maintained friendly relation with Devaraya-I, due to common enemy of Bahmani dynasty. In course of time their attitude changed towards Vijayanagara during the war of succession in Velama country. "After the death of Ravu Singh-I, Velmas had now been devided in to two sons Anapota-I and Mada-I, Ahmad Shah had been successful in capturing Warangal in 1429 AD. The Racharla family which had ruled Warangal since 1365 AD migrated to the neighbouring states after the annexation of their territories by the Bahmanis. Anapota-II became chief of Medak and his

[153] Ibid, p.106.

cousin Linga-I became the chief of Devara Konda"[154]. These chiefs disturbed the peace in the bound areas of Vijayanagara. "Anapota-II ravaged the district of Kota as far as the fort of Panugal, plundered the territory of Kondavidu, and spread destruction in the Tamil Country up to Channapatnam. He was opposed in kondavidu by Sambeta Soma and Sarepalli Timma whom Devaraya-II placed in charges of the district. Anapota-II is said to have won a victory over them after a severe fight. His campaign and victories do not seem to have produced any result, for Devaraya-II's hold upon these districts remained unshaken until the end of his reign."[155]

3.7.5 War with the Bahmanis

Allauddin was successor of Ahmad Shah-I in 1436 A.D. He deputed his brother Mohammad Khan to realise the arrears tribute from the Vijayanagara ruler. "Who had with held his tributes for five years and refused to pay that the Roy in a Short time was glad to procure peace by giving twenty elephants, a great sum of money, and two hundred female slaves skilled in music and dancing besides a valuable present to Mohammad Khan. It was described by Feristha. After this war, the Devaraya-II was begun to think that his condition is very severe, in relations with the Bahmanis. He searched the root cause of the defeat, and picked up the valuable suggestions from the General Council of his nobility and Principal Brahmins. They advised the weakness of horse, and army was the main cause for defeating wars with Muslamans. So recruitment of Muslims in to army is helpful for the Victory against Bahmanis to face the war in 1443 A.D. Devaraya-II upon gave orders for the entertainment of Musalmans in to his service, allotted them Jagirs, erected a Mosque for their use in city of Vijayanagara and commanded that no one should molest them in the exercise of their religion. He also ordered a Koran to be placed before his throne, a rich desk that the Musscot might perform the ceremony of obeisance in his presence without sinning against their laws. He also made all the Hindu soldier's learn the discipline of the bow, in which he and his officers used such extensions, that he had at length two thousand Musalmans and sixty thousand Hindus, well skilled in archery, besides eight thousand horse and two hundred thousand foot armed in the usual manner with pikes and lances."[156]

[154] P.N.Chopra, History of South India, Vol.II, S.Chand&company ltd, New Delhi,1979, p.38.
[155] Robert Swell, A Forgotten Empire (Vijayanagara), Asian educational services, New Delhi, 1982, p.71.
[156] Ibid, p.72.

At this juncture the Jealous Nephew (Brother) of Devaraya-II has tried for assasination of King but it was failed. By taking advantage of this conspiracy, Allaud-din sent a message to Devaraya to pay annual tribute 7 lakh of varahas. Devaraya-II was irritated and sent a brave answer to prepare for war. Thus the war broke out in 1443 AD; Devaraya crossed the Tungabhadra, while his two sons reached to Raichur and Bankapur.

"Devaraya-II marched the bank of Krishna, from there he sent out detachments to plunder the enemy country. Thus they did successfully by carrying fire and sword laying waste everything as far as Sagar and Bijapur, learning this Sultan Allaud-din marched with an army of 50,000 horses and 60,000 foot and a considerable train at artillery on his approach Dearaya-II changed his tactics by shifting his ground and releaving to Mugdal under whose walls he again encamped."[157] From this the war went to saviour situation, in course of two months of war the eldest son was killed. It led to treaty of peaces between Vijayanagara and the Bahmanis.

The treaty was agreement of payment of annual tribute to Sultan, return all prisoners taken in return the Sultan Vowed himself never again to molest Devaraya-II's territories.

3.7.6 Greatness of Devaraya-II

The period of Devaraya-II was considered as the Golden age in the Sangama dynasty of Vijayanagara. He was brave commander who modernised and reorganised his army to put the check to threats of the neighbours. He was foresighted king who realised to failures of his army and revived it to meet with the Bahmanis by recruiting huge Muslims in his Army. He improved the Cavalry, Archery, and imported horses from West Asia. He has also given priority to the navy by recruiting Lakkana as admiral to launch expedition against Sri Lanka, and defeated it by the invasion the power of Vijayanagara spread to the neighbour countries. The King of Samarkand, Persia, Sharukh, recognised the power of Vijayanagara and sent his Ambassador Abdul Rzak who reached in 1443 to the court of Devaraya and he (Abdul Razak) describes that "the city of Bidjanagar (Vijayanagara) is such that the pupil of the eye has never seen a place like it , and the ear of Intelligence has never dues informed that there existed any thing to equal it in the world. It is built in such a manner that seven citadels and same number of walls enclose

[157] M.V.Ramaswamy, the History of the Vijayanagara Empire, Bombay Popular Prakarshan, Bombay, 1978, p.61.

each other, around the first citadel are stones of the height of a man one half of which is sunk in the grounded while the other half raises above it, these are fixed one beside the other in such a manner that no horse or foot soldier could boldly or with easy approach the citadel. …… Roses are sold every where the people could not live without roses and they look upon them as quite as necessary as food….. Each class of men belonging to each profession has shops continuous one to the other. The jewellers sell publicly in the bazaars pearls, rubies, emeralds, and diamonds …… the kings palace, one sees numerous running streams and canals formed of chiselled stone, polished and smooth."[158].

He also descripted the Vijayanagara as "The Country is for the most part of well cultivated, very fertile……. The troops in amount in the number of eleven lakhs (11,00,000) …… each of the seven fortresses alike contain a great number of places of prostitution, and their general proceeds amount to Twelve thousand Fanams from which they pay allotted to the guards. These later have it assigned to them as a duty to make them acquainted with every event which occurs within the fortresses. If any article is lost or stolen by thieves it is their duty to recover it. If not, they are bound to make it good……."[159] Devaraya-II collected tributes from Sri Lanka, Quitton, Pegu, Quilon and many other countries. Devaraya-II was culturally very sound "he is said have built the exquisite Hazara Rama Temple in honour of Sri Rama. A small epigraph consisting of a single Sanskrit Sloka in the anustubh metre engraved on the basemet of the Hazara Rama temple. It runs this (1) Van-iva Bhojarajam Tripuramba Vatsarajam-iva, (2) Kal-iva Vikramarkam kalayati Pamp-adya Devarayanripam' the verse seems to prove conclusively that Hazara Rama Temple was in existence during one of the Devarayas. 'The Vithalaswami temple also constructed by Devaraya-II, though the inscription of Krishna Devarayas was proved that the records the grants of the land to the temple and its servents, but did not attribute to its construction to these monarchs (Krishna Devaraya); there is evidence to show that the temple Vithala Swami's Gopura was built by Proluganti Tippana one of the commanders of Devaraya-II."[160] So many scholars agreed to the Vithala Temple and Hazari Rama Temple was constructed during the Devaraya's period.

[158] Robert Swell, A Forgotten Empire (Vijayanagara), Asian Educational Services, New Delhi, 1982, pp: 88-90
[159] P.N.Chopra, T.K, Ravindran, N. Subramanian, History of South India, Vol.II, S.Chand & Company Limited, New Delhi, 1979, p.40
[160] K.A.Nilakanta Sastry, Further soruces of Vijayanagara, University of Madras, Madras, 1946, pp.108-109.

Devaraya-II has also entertained the Jain, Vaishnava, and Vira Vaishnavism in his court. He conducted philosophical debates in his palace. He conferred the title of Kavi Sarvabhauma on Srinatha who defeated his court poet Dindina in hotly contested debate. Devaraya-II was credited to have written two Sanskrit works 'Mahanataka Sudhanidhi' and commentary on 'Brahmasutras' of Badarayana. Devaraya-II has the title Gajavetakera (hunter of Elephent).

The greatest ruler passed away in May 24, 1446 A.D, after the rule of twenty five years, he was succeeded by his survived son Mallikarjuna and the History of Vijayanagara in Sangam period, was constantly consolidated by the efforts of Devaraya-II.

3.8 Mallikarjuna (1447-1465 A.D)

Devaraya-II's death has given opportunity to his brother Vijaya Raja-II to rule the dynasty. But he ruled for very short period, Mallikarjuna son of Devaraya-II has over thrown his uncle and ascended the throne in 1447 A.D. His rule was witness to the downfall of Sangama dynasty. "The weakness of Mallikarjuna was exploited both by Allaud-din-II of Bahmani and Kapileswara Gajapathi of Orissa. The latter captured Rajahmundry and Kondavidu in 1454 A.D. he also captured Kanchi and Thiruchirapally in 1463 A.D. his son Hambar defeated Mahummad Gawan and captured Warangal and Bidar in 1461 A.D."[161] Mallikarjuna assumed the title Immadi Devaraya, and he did not put effort to oppose the neighbour enemy the Gajapathi rulers of Orissa. In these campaigns, the Vijayanagara rulers lost their territories, but not the strength and courage. They had powerful generals one was Saluva Narasimha the Governor of Chandragiri and the other was Iswara Nayaka, the Governor of Southern provinces. These Governor Generals played an important role in the politics of Vijayanagara in later period. Mallikarjua was died in 1465 A.D. then onwards the Decline of Sangama started and in the period of Vurupaksha, the Sangama dynasty was totally declined and the Governor General of Chandragiri, Saluva Narasimah became the powerful and established new dynasty.

3.9 Downfall of Sangama during Vrupaksha-II period

It was last days of Sangama age, that after death of Mallikarjuna, in 1465 A.D.his infant son Rajasekhar came to throne and ruled few months. He was overthrown by his

[161] P.Raghunatha Rao, History and Culture of Andhra Pradesh Sterling Publishers Private Limited, New Delhi, 1995, p.108.

cousin Virupaksha-II. Virupaksha was the son of Pratapa Deva Raya, a younger brother of Devaraya-II. Virupaksha-II was irresponsible person towards welfare of the dynasty and was last weak ruler who was not able to control his own desires, which leads to rebel the Governor Generals and chiefs against to the crown. According to Numiz "He was given over to voice, caring for nothing but women and to fuddle himself with drink…. So that in a short time he lost that which his forefathers had won and left to him."[162] By the recklessness of the King Virupaksha-II, the Governor General of Chandragirifort Saluva Narasimha became the powerful to rule Andhradesa, he also invaded against Bahmani Sultans to establish his own Independent dynasty i.e. Saluva dynasty. Virupaksha-II was cruel ruler, the Masacre at Bhatkal Port in 1469 A.D. witnessed to his cruelty in history of Vijayanagara.

"From long time Bhatkal was the sea port from which the Kings of Vijayanagara used to get horses for their army from the Morish dealers who had settled there in 1469 A.D. these Moors sold their horses to the Bahmani Sultan much against the King of Virupaksha-II. Getting angry at this he ordered his vassal at Honawar to kill all those Moors as far as possible and drive rest away. His orders were executed and in the terrible massacre that followed, 10,000 Moors lost their lives."[163] This type of policies made the people to turn against Sangama Dynasty. The Bahmanis become powerful and Mahmmad Gawan invaded against Virupaksha-II and occupied Goa, the western territory of Vijayanagara in 1470 A.D. Virupaksha-II lost important ports of Goa, Chaul and Dabul. His nobles rebelled against him each carving a kingdom for himself Virupaksha-II was deprived of the main source of his income from overseas trade Virupaksha was killed by his eldest son in 1485 A.D. Prauda Devaraya second son became the ruler after the death of his father Virupaksha-II. He also sank in to rice and wickedness much deeper than his father and then plunged into Debachary and neglected the affairs of state then the Saluva Narasimha become powerful ruler and occupied the throne in 1486, and established Saluva dynasty of Vijayanagara.

[162] K.Satyanarayana, A study of the History and Culture of the Andhras, Peoples publishing House, New Delhi, 1982, P.259.
[163] M.H.Rama Sharma, the History of The Vijayanagara Empire, Bombay popular Prakashan, Bombay, 1978, p.74.

3.10 The Saluva Dynasty of Vijayanagara

The Saluva Dynasty was one of the powerful dynasties amongst the Vijayanagara Empire. It was founded by Saluva Narasimha son of Gunda in 1486 A.D. It was not sudden establishment of the dynasty but it was gradual establishment by the foresight ancestors of Saluva Narasimah who played key role in the Sangama court. The term Saluva, Salva, Salvatyas and Salahaleyas are the names of some tribes mentioned in the books of Puranas, "The term 'Salva' finds mentioned in Panini where it is supposed to denote a nation in the south. In all the records of the Saluva Dynasty of Vijayanagara the term used is Saluva and not Salva. Saluva means a hawk used in hunting. Saluvas of the east coast were Atreya Gotra they were disciples of the Vaishnava teacher Tata Charya. They claimed themselves to be Kshatriyas. The application of the epithet Saluva to Narasimha is justified on the grounds that he smoked to a crowd of enemies as hawk does to a flight of birds, his ancestor Mangideva is said to have made the world of enemy birds know that he was Saluva. In Saluvabyudayam it is stated that Saluva was a biruda of Mangideva and after him it was adopted by his descendants."[164]

The Saluva history begins from the Gunda who ruled as Governor General of Chandragiri. He had six sons; the Mangu was famous among them. "Jaiminbharatam, Saluvabyudayam, Ramabhyudayam and the copper plate inscriptions of Immadi Narasimha clearly state that 'Saluva' was a title conferred for the first time on Mangideva son of Gunda."[165]

The Sangamas and the Saluvas have close relation by the matrimonial alliances. "Gunda-I and his son Saluva Mangideva rendered Significant service to Harihara-I and Bukka-I. This family appears to have gained the favour of the rulers. Virupaksha son of Harihara-II describes himself as the grandson of Bukka-I, (paternal side) and of Ramabhupathi (maternal side) the Ramabhuapti identified as Saluva Ramadeva, the Governor General of Haraihar-II, Harima, sister of Devaraya-II was married to Saluva Tippa an uncle of Saluva Narasimha."[166] These family relations made the Sangama and Saluva families very close. Though they were Generals of the court of Sangamas, the Saluvas were faithful and bold chiefs to save the emperors of Sangama and their dynasty.

[164] P. Sree Rama Sarma, Saluva Dynasty of Vijayanagara, Prabhakar Publications, Hyderabad, 1979. pp.32-34.
[165] Ibid, p.39.
[166] Ibid, p.40

We know the person who was in the beginning of Saluva Family was ruled as Governor General of Sangama Court. But the powerful person in the clan of Saluva family was Saluva Narasimha, the Governor General of Chandragiri, and the son of Gunda. He was clver and farsighted chief, so that he usurpted the Kingdom of Sangama while there was disturbance with conflict of anarchy in the period of Virupaksha-II, the weak and last ruler of Sangama dynasty. Saluva Narasimha took advantage and declared himself as independent king by proclaiming and establishing Saluva dynasty of Vijayanagara.

3.10.1 Saluva Narasimha 1486-1491 A.D

The Anarchy and disintegrity of Sangama rulers lead the way to usurption of Vijayanagara Kingdom by the Governor General of Chandragiri, The Saluva Narasimha "Srimad Rajadhiraja Rajaparameswara Praudha Pratapa Saluva Narasinga Raya was ruling at Vijayanagara on 1st November, 1486 A.D. He was first proclaimed Sarvabhauma (emperor) at Chandragiri on sun day 29th July and 9th September 1485 A.D."[167] The Salava Narasimha ascends the throne by over throwing of Prauda Devaraya the last ruler of Sangama dynasty of Vijayanagara. It was the first usurption in the history of Vijayanagara. The new dynasty was named after the family name of Narasimha as Saluva dynasty.

"Saluva Narasimah saw that the only way to save the kingdom was to put an end to the old dynasty and to assume the royal title himself. He therefore commanded his general Narasa Nayaka to proceed against Vijayanagara and captured the city. Nunez gives us graphic account of the last scenes, how Narasimha's captain arrived at the city gates and found them undefended. How he penetrated the palace and found no one to oppose him, how he even went as far as the harem 'Slaying some of the women' and how at last the Carwen King fled. There upon Narasimha was raised to be king in 1486 A.D. and the Kingdom came to be called after him."[168] By this usurption, the Narasimha saved the empire from disruption. For this achievement there was huge number of supporters who followed Narasimha, later they became opponents of Narasimha. "The Sambetas (Chieftains) of Peranipadu, Cuddapah District, Palayagars of Ummattur near Mysore and

[167] Ibid, p.173.
[168] K.A.Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1975, p.373.

Sangitapara (Tulu) rose in revolt and defied central Government. Narasimha advanced against them and put down their revolt with heavy hand."[169]

3.10.1.1 War against Gajapathis

After the usurption Narasimha concentrate to consolidate his empire. While he was engaged in South and Western parts, to expand and consolidate the empire Purushothama Gajapathi invaded Andradesa. "The Gajapathi ruler Purushottama started campaign in 1482-83 A.D, taking advantage of disturbed conditions like death of Mahammad Shah-III of Bhamani dynasty and then occupied coastal districts of Andhradesa, Kondavidu, he was now bent upon occupying the fort of Udaygiri in Nellore District during 1485-90 A.D. Purushottama occupied Udayagiri by defeating Narasimha. Kalinga inscription says that Narasimha was taken captive during siege of Udayagiri, and that he was released on agreeing to surrender the fortress of Udayagiri."[170]

3.10.1.2 Conquest on the West Coast

In the period of Virupaksha-II there was huge loss of ports of the empire, we know that Mahammad Gawan of Bahmani occupied Goa, Chaul and Dabhol. To compensate for the loss of above ports Narasimaha captured Honavar, Bahtkal and Mangalore, the important ports of Tulu Coast. He has also taken steps to revive the trade by the ports and army, armours of the dynasty. "He caused horses to be brought from Ormuz and Aden into his Kingdom, and there by gave profit to the merchants paying them for the horses just as they asked (Nunez)."[171] Narasima was deid in 1491, leaving behind two young sons' in-charge of Narasa Nayaka. Narasimha played a vital role in crucial period of Vijayanagara. He prevented the Disruption of Vijayanagara Empire by expelling the weak ruler Prauda Devaraya and subduing the rebellious chiefs. He also continued the tradition of Patronisation of the poets and writers. The writer of Saluvabyudayam or History of Saluva Rajanatha was Dindina who was lived in Narasimha's court. The king himself was writer, who had written a Sanskrit work called Ramabyudayam.

[169] P.Raghunatha Rao, History and Culture of Andhra Pradesh, Sterling Publishers Private Ltd. New Delhi, 1995, p.110.
[170] K.Balendu Sekharam, Andhra Through the Ages, Sri Sarswathi book depot, Hyderabd, 1973, p.182.
[171] K.A.Nilakanta Sastry, A History of South India, Oxford University Press, Madras, 1975, p.274.

3.10.2.0 Immadi Narasimha 1491-1505 A.D

Timmabhupala and Dhamma Timmaraya (Immadi Narasimha) are the minor sons of Saluva Narasimha before his death; Narasimha appointed the able and trusted General Narasa Nayaka as the Rakshaka Kartha (Protector) of his sons. Narasanayaka belong originally to the inhabitants of the Tulu Region of the Konkan Area. Iswaranayaka father of Narasanayaka rendered good service as General under the Rayas of Vijayanagara.

"Narasa Nayak at first made the elder prince Timmabhupa King, but Timmarasa (Timmarsu) a rival of Narasanayaka, had him murdered. The crown then descended to the Younger Prince, Immadi Narasimha (1491), but Narasa nayaka retained all real power in his hands as regent and even assumed the royal style along with his Saluva Titles."[172] Immadi Narasimha turned against to Narasa nayaka by the influence of Timmarusu. Disgusted with behaviours of Immadi Narasimha, Narasanayaka withdrew from the court and gathered forces at Penugonda to lay siege to Vijayanagara. By this incident, the King immadai Narasimha gave orders to death penalty for Thimmarusu. The King was removed to Penugonda where he was kept in detention.

Narasanayaka became defecto ruler of Immadi Narasimha. While the Immadi Narasimha came of age, tried to assert his independence, the regent Narasanayaka who had tasted the power was unwilling to surrender the authority, instead he had imprisoned Immadi Narasimha in the fort of Penugonda and carried in the Government in the name of Immadi Narasimha. In this situation, Narasa nayaka sought to capture the fort of Raichur and Udayagiri which had rebelled against him, but he could not subdue because time failed him.

3.10.2.1 War on Manvi

The invitation of Quasim Barid, the Chief of Bijapur to Bahadur Gilani of Konkan and to Raya of Vijayanagara was to attack Yusaf Adil Khan's territory and take away Raichur and Mudgal. "Timmaraj, the General of the Raya of Vijayanagara having crossed the river Tungabhadra, laid waste to the country as far as Mudgal and Raichur, and Bahadur Geelany reduced the Fortress of Jumkhandi. Yusaf Adil Khan was too weak to repel these attacks by force. He accordingly made peace with Timmaraj and expelled

[172] K. A. Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1975, p.274

Bahudur Gilani from his dominions."[173] As soon as Yusaf Adil Khan succeeded as emperor of Bijapur he wants to recover Raichur and Mugdal. However, Yusaf was defeated and forced to seek refuge in the fortress of Manvi near Tungabhadra in 1493 A.D. As pretended, the Adil Khan "sent a message to sue peace with Raya of Vijayanagara. Glad at this Submission the King and 400-500 followers came to attend their principal nobility of conference in the field, when Yusaf fell upon them by surprise with his whole Army and routed them wounding the Raya in action and killing seventy persons of the ranks. By this incident Timmaraja unable to stand the attack fled leaving whole army at the field."[174]

3.10.2.2 Southern Conquests of Narasanayaka

After defeating his enemies, Narasa Nayaka moved to South along the seacoasts till Tondamandalam. It was then ruled by Konetiraja who opposed him with his elephant hordes. " Koneti Raja was one of the officers of Vijayanagara, who succeeded Saluva Tirumala Raja as the Governor of Tiruchinapally – Sima, oppressed the Sri Vaishnavam of Srirangam and that they requested Nrasanayaka to punish him. When the matter was repeatedly reported by the people to Narasa nayaka, the latter came with a large army, put down Konetiraja and took away the charge of the district from his hands."[175] He also led expeditions against the chiefs of Chola and Pandya Kingdom. He suppressed the Gajapathi ruler Pratapa Rudra to advance towards the South.

3.10.2.3 Arrival of Vasco-da-gama 1498 A.D

One incident which has changed entire feature of Indian History was the arrival of Vasco-da-gama a Portuguese Navigator who discovered the sea route to India for trade development link to across the Globe. "Vaso-da-gama rounded the Cape of Good Hope with a fleet of three ships and arrived at Calicut in August 1498 A.D. The object of this expedition was to find out the possibility of establishing trade relations with India, which in the estimation of European Monarchs, was the richest country in the world, supplying the markets of the east and the west with wonderful articles of trade precious stones like

[173] P Sri Rama Sarma, Saluva Dynasty of Vijayanagara, Prabhakar Publications, Hyderabad, 1979, p.195.
[174] M.H Rama Sarma, The History of The Vijayanagara Empire, Bombay Popular Prakashan, Bombay, 1978, p.93.
[175] K.A. Nilakanta Sastri, Further Sources of Vijayanagara History, University of Madras, Madras, 1946, p.p..171-172

diamonds and pearls, Muslins, China Silk, spices and perfumes of rare quality."[176] Under this circumstances these goods which reached to Europe by the road ways through Kabul and Samrkhand. There were restrictions over the trade, no control over deliveries. The Portuguese Navigators received strong support from their Kings. The forwarding agents were making Arabs and Egyptians who controlled the overall trade, thus the conflict and competition occurred between these two and the Portuguese navigator. By this situation, the Indian Kings welcomed the new strangers to export and promote their trade. "King John of Portugal had acquired knowledge of India in 1484 A.D. and after causing enquiries to be made as to be possibly of discovering rich and interesting country in the Far East, had begun to fit out three ships, but he died before they were ready. His successor, Dom Manual, took up the matter warmly and sent these ships out under Vasco-da-gama and his brother Paulo, with orders to try and doubled the Cape of Good Hope."[177]

Then he reached Calicut in August 26, 1498 A.D. first he was received by Zamorin, King of Calicut and maintained friendly relations very short while. But due to misunderstanding on the part of Vasco- da-gama, which created by the Arabs, no progress was made in establishing trade relations. So, Vasco-da-gama returned to Portugal, two years later in 1500 A.D. another expedition reached Calicut where Zamonin Sympathised by the aggressive acts of Portuguese the another expedition in 1502 took place headed by Vasco-da-gama, where he wantonly bombarded the city, captured the people of fishermen and massacred eight hundred among them. Thus the relations of Portuguese and Zamorin reached peak stage in conflicts and however he (Vasco-da-gama) was succeeded to construct the fort of Cochin in 1503 A.D.

It was changed in course of time Almeda the Governor General of Portuguese asked the permission from Narasanayaka of Vijayanagara, to erect port at Bhatkal and Alfondo-de. Albuguergue was fighting with the Moors (the Arabs) at the period of Krishna Devaraya. However, the previous rulers of Portuguese made restrictions by trade of Vijayanagara and the other local rulers. Narasanayaka was died on 1503 A.D.

[176] K.Satyanarayana, A study of the History and Culture of the Andhras, Peoples Publishing House, New Delhi, 1982, p.261.
[177] Robert Swell, A Forgotten Empire (Vijayanagara), Asian Educational Service, New Delhi, 1982, p.116.

3.10.2.4 The Conspiracy of Murder of Immadi Nrasimha

After the Portuguese contacts, the captive King Immedi Narasimha was murdered. "The Prince Immadi Narasimha had now grown up and was Quite Capable of Managing the affairs of the state, the regent was in no mood to give up his authority on the other hand he had resolved to remove the prince and usurped the throne. Immadi Narasimha got assassinated and the Vira Narasimha, son of Narasanayaka crowned himself as the King and found new Dynasty called as Tuluva dynasty of Vijayanagara."[178]

By the weakness of the rulers, insufficient of Administration, the Governor General of the same dynasty was made powerful and suppressed the authority of the King and also captured in prison and finally assassinated the king. Thus the Saluva Dynasty was ended by its Governor Generals i.e. Narasanayaka, and the new Dynasty was established by his son Vira Narasimha, it was called as Tuluva Dynasty which gave birth to the powerful Kings like Sir Krishna Devaraya in the entire history of South India and it was Glorious period in South Indian History.

3.11 The Tuluva Dynasty

Tuluva Dynasty was one of the Greatest Dynasties in the History of Vijayanagara Empire. It was founded by the Tuluva Vira Narasimha son and successor of Tuluva Narasa Nayaka Governor General of Chandragiri, occupied the throne of Vijayanagara in the period of Immadi Narasimha. The present Western Part of Karnataka was called as Tuluva region they used language called Tulu. The Tuluvas are one of the classes who lived in this region. Harihar-I the founder of Sangama Dynasty was defeated Tuluva region in 1342 A.D. by this invasion he brought some of the warriors of Tuluvas to his empire, and appointed them as Army Generals in the troops of Vijayanagara. Then onwards the strength of Tuluvas grown up gradually and reached its zenith by establishing independent dynasty i.e. Tuluva dynasty in 1505 A.D.

"The word Tuluva includes all the natives of the Tulu region. This word has been confined to the Bunts who are from the majority of Cultivating class of South and North District of Kannara. Some of these Bunts prospering in trade have called themselves Shetties or Shresties and tried to raise themselves in the social scale.the later kings of

[178] P.N.Chopra, T.K.Ravindran, N.Subramanian, History of South India, S.Chand & Company Ltd., New Delhi, 1979, p.44.

Tuluva dynasty called them selves Yadavas of Lunar Clan. Thimma the only historical person of this house was the first to rise in to prominence. This must have been in the region of Mallikarjuna, and Vriupaksha. Iswara Naika, his sons by Devaki identified himself with the fortunes of the Saluvas and rose to a distinguished position under Saluva Narasimha Raya-I. It was during his life time that his family moved from his native district and settled in Tekal in the Kolar District. So Iswara was born to Bukkamma or Bukkambika, Narasimha or Narasa and Timma of these the former was born at Magodu, Nagara Taluk while his father was in service in Shimaga District. Their son also rose to be a General under Saluva Narasimha-I, and eclipsed his own father by his extra ordinary military achievements. During the reign of Immadi Narasimha he became the commander in chief and prime minister till at last, he usurped the throne and proclaimed himself emperor of Vijayanagara."[179]

After the succession of Vira Narasimha to the throne of Vijayanagara by founding Tuluva dynasty, he did not enjoy peaceful throne like his father. His supremacy was challenged by many independent and rebel rulers. Firstly he was denied by Devappa Nayaka son of Immadi Narasimha of Saluva who ruled Doddaballapur, he also refused by Governor of Adoni, Chief of Srirangapatnam, they did not pay tribute to Vijayanagara. The chief of Adoni was suppressed by Ramaraja son of Araveeti Bukka, a loyalist of the Tuluva house. Vira Narasimaha's supremacy was questioned by Chickraya Oddeyar, chief of Ummattor by proclaiming himself as King of Kings and lord of Penukonda, the Vira Narasimha was successful in suppressing the rebels of Karnata and Tulu Districts, but failed to subjugate the invaders of Ummattor who rebelled against Vijayanagara by the help of Palegars of Talakkad. He was making for fresh campaigns in Karanataka when he suddenly fell ill and died.

3.11.1 Achievements of Vira Narasimha

He was powerful ruler of Tuluva dynasty of Vijayanagara, Vira Narasimha who checks the foreign domination in trade and commerce and maintained peace with the others, which led to the consolidation of the dynasty by his successors. "Broken the monopoly of Arabs and Persian Merchants in the import of horses and he who signed the first treaty with Portuguese in 1505 A.D. by sending his minister to the Governor of

[179] M.H. Rama Sharma, The History of the Vijayanagara Empire, Bombay Popular Prakashan, Bombay, 1978, pp.101-102.

Portuguese, Almeda by saying that all horses should imported by them only. He also tried to help the poor royts by abolishing tax and also withdrawing marriage tax which was great burden on the poor people, particularly the peasants.[180]

3.11.2 Srikrishna Devaraya 1509-1530 A.D

Srikrishna Devaraya was greatest King among the kings of Vijayanagara. During his period the Vijayanagara touched the peak stage of Adour of the peace and reached its zenith by the glory and prosperity. It is the period where the king was ruling righteously and selfishlessly. His policies were prominent till today. His way in the unity and cultural diversity signifies the proud of every Indian as the citizen of the great kings who has sown seeds of unity in land of India. He was farsighted king, being trained in Artefacts, the good writer and poet who promoted the Telugu Language by saying, 'Desa Bashalandu Telugu Lessa' which means Telugu is the only language which is precious than other languages in the country. He was warrior with great diplomacy by the policies which were taken towards neighbour rulers. He came to power by many difficulties; the persons in his own family cheated him and created obstacles to him to get the throne. But the well wishers of Krishna Devaraya, the Saluva Timma helped him to get the throne.

According to Paes "Krishna Devaraya was not only monarch dejure, but was in very practical fact an absolute sovereign, of extensive power and strong personal influence, he was the real ruler. He was physically strong in his best days, and kept his strength upto the highest pitch by hard bodily exercise. He rose early, and developed all muscles by the use of Indian chess and use of the sword. He was fine rider and was blessed with a noble presence which favourably impressed all who came in contact with him. He commanded his immense armies in person, was able, brave, and statesman and vital man of much gentleness and generosity of character. He was beloved by all and respected by all finally he was gallant and perfect in all things."[181]

Srikrishna Devaraya's father was Tuluva Narasa Nayaka who married Tippamba, Nagamba and Obamba. "Vira Narasimha was born to Tippamba, Srikrishna Devaraya was

[180] P.N.Chopra, T.K. Ravindran, N. Subramaniayan, History of South India, Vol.II, S.Chand & Company Ltd. New Delhi, 1979, p.45.
[181] Robert Sewell, A Forgotten Empire (Vijayanagara), Asian educational Services, New Delhi, 1982. p.121.

born to Nagamba and Rangaraya, Achutaraya both were born to Obamba."[182] During the period of succession of Srikrishna Devaraya, there was war of succession among the heir of Tuluva Narasa Nayaka. While Veera Narasimah was in illness, he desired to make his eight year old son to the king of Vijayanagara. Therefore he ordered his chief minister, Saluva Timma to blind his step brother Srikrishna Devaraya, to prevent him from seizing the throne, Saluva Timma was far sighted minister, and so he pretended to obey the order of Vira Narasimha. He flucked the eyes of she goat, and produced them before the king. Vira Narasimha was satisfied that he had removed the obstacles from the path of his son and died. As soon as he died, Saluva Timma set aside the calims of the late king's son and raised Krishna Devaraya to the throne. "Krishna Devaraya's earliest inscription is dated 26th July 1509 A.D. His Caronation was celebrated about fortnight later on the birth day of Srikrishna, to convey the suggestion that the king was an incarnation of the lord. The reign of Krishna Devaraya was the period of Vijayanagara's greatest success, when its armies were every where victorious, and the city was most prosperous. Krishna Devaraya was between twenty and twenty five years of age at his accession."[183]

At the time of Krishna Devaraya's succession, the entire empire of Vijayanagara was in bad time with restless revolts of neighbours. The rebel chieftains of Ummatur were in a position to occupy the lordship of Mysore. The north eastern part of Vijayanagara was attacked by the Gajapatis of Orissa. Prataparudra was in aggressive relations with Vijayanagara. The Muslim pressure from Bijapur reached in peak stage against Vijayanagara, even after split of Bhahmani in to five parts, the aggression was not ended. The newly risen power of Portuguese was trying to control over land and Maritime trade of Vijayanagara. By these circumstances Krishna Devaraya succeeded in firmly establishing the authority of Vijayanagara all over the country.

3.11.2.1 Campaigns of Krishna Devaraya

a) War with Bijapur 1509 A.D

After the succession of the empire Krishna Devaraya was turned attention on the Bahmanis who proclaimed Jihad against Vijayanagara. The leader of combined Muslim Army (Bijapur, Ahmmad Nagar and Golkonda) was Yusuf Adil Khan. The Mulsim rulers came to know that they were no longer free to plunder and ravage.

[182] B.N.Sastry, Andhra Pradesh Charitra – Samskruti, Musi Publications, Hyderabad, 1987, p.466.
[183] K.A.Nilakantha Sastry, A History of South India, Oxford University Press, Madras, 1975, p.227.

The Bhamani forces were totally checked by Krishna Devaraya at Adoni and the Vijayanagara forces led a crushing defeat on the combined Muslim forces. The Muslim forces fled to Kavali Konda where it was again defeated by Vinayanagara emperor. Yousuf Adil Khan who opposed Krishna Devaraya lost life in the battle field.

b) Capture of Raichur 1512 A.D

After this victory Krishna Devaraya turned into Raichur where the Sultan was in trouble. Yusuf Adil Khan was succeded by his son Ismail Adil Shah, Krishna Devaraya advanced in to Bijapur territory and captured Raichur doab in 1512 A.D. then proceded to Gulbarga and occupied it. Here we know about the intellectual mind of Krishna Devaraya, by timely responses and also he restored the Bahmani Dynasty from the hands of Ismail Adilshah. Krishna Devaraya supported the legal ruler of Mahammad Shah who was kept as prrisioner by Ismail. "The restoration of Bahmani Kingdom was an act of Statesmenship on the part of the Vijayanagara Emporer. Srikrishna Devaraya placed an apple of discord in the midst of the Deccan Sultans and prevented them to unite agansit the Vijayanagara. By rusticating the Bahmani Sultanate, Srikrishna Devaraya assumed the title Yavana Rajya Satpanacharya (restover of Muslim Dynasty)."[184]

C) War Against Ummattur

Gangaraya of Ummattur had been revolts against Vijayanagara since the last years of Vira Narasimha's reign; Krishna Devaraya besieged and captured the main forts of Srirangapattana and Siva Samudram. Gangaraya was sunk in the waters of cauvery while he was attempting to escape. The conqured territory became a new provience i.e. Mysore and its capital was Srirangapattana with Saluva Govinda a brother of Saluva Timma was oppinted as first Governor of it.

d) Campaigns Against Gajapathis

Srikrishna Devaraya marched aganst Gajapathis of Orissa by his five campaigns. "Krishna Devaraya then consulted Appaji (Salu Timma) about

[184] P.Raghunadha Rao, History and Culture of Andhra Pradesh, Sterling Publications Private Limited, New Delhi, 1985, p.115.

proceeding further into Mussalaman territories. But Appaji replied that it was not at all desirable to enter into the interior of the enemy's territory leaving the Gajapathi free to attack him on the flank in the east. The emperor accepted the salutary advice and directed his march towards the east against the Gajapati."[185]

I. The first campaign was launched against Gajapatis by attacking Udayagiri in 1513 A.D. It was located in Nellore District of Andhra Pradesh. The siege of Udayagiri fort has taken one year period because, the construction of new roads, cut of the rocky hills to enable the troops of Vijayanagara to reach the fort of Udayagiri. Finally it was occupied by Krishna Devaraya in 1514 and the Gajapathi ruler Prataparudra with drew to Kondavidu. After this victory Krishna Devaraya visited Tirupati with his two wives. "On his way back to his own capital, Krishna Devaraya and his Queens Tirumala Devi and Chinna Devi visited Tirupati and offered thanks to Venkateswara Swamy in July 1514 A.D. His religious orthodox was also shown by the capture from Udayagiri and re-erection in Vijayanagara of a fine Image of Balakrishna. This image was also shown in coin of Krishna Devaraya, the Sage Vyasaraya composed songs celebrating the occasion."[186]

II. Campaign against Kodavidu

After the successful capture of Udayagiri Fort, Krishna Devaraya marched against Kondavidu, where Prataparudra in pursuit of the retiring of force in previous war. It was Saluva Timma, who controls the army of Vijayanagara, invaded against Kondavidu. While his invasion he occupied the forts of Kandukuru, Vinukonda, Bellamkonda. Salavua Timma failed to capture Kondavidu but Krishna Devaraya sieged the Kondavidu. "Being the chief city of the Gajapati dominions South of Krishna River, it was strongly guarded and many chiefs of the kingdom were stationed in it. Only after many months, when many of its inmates had died of Starvation, where the walls scaled and Garrison over came. Many Oriya Nobles, including son (Virabhadra) and the wife of Gajapati ruler were taken captive and the prisioners were sent by road to Vijayanagara. Krishna Devaraya entrusted the administration of the District of Kondavidu to Saluva Timma, before he and his queens proceeded to Amaravathi to offer worship to Amareswara. From there he

[185] S.Krishna Swamy Ayyangar, Sources of Vijaya Nagar Histroy, Krishna Raya Vijayam, Gian Publishing House, Delhi, 1986, p.131.
[186] K.A. Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1975, p.280.

went back to capital after visiting Srisailam to make magnificent gifts to Mallikarjuna."[187]

iii. Invasion against Bezwada (Vijayawada)

Krishna Devaraya now marched against Bezwada and captured it. He also captured Kondapalli Fort. An army sent for its relief by Prataparudra was met on the banks of river Krishna and defeated. Krishna Devaraya entered into parts of Nalgonda and Warangal Districts by seiging many forts of this region.

iv. Capture of Rajahmundry

In this campaign Krishna Devaraya liberated North Coastal Andhra. From Vijayawada, the emperor proceeded to Rajhmundry on the banks of river Godavari. The Gajapati rulers were Astonished and accepted defeat. But meanwhile Chitaf Khan helped the Gajapathis. "Chitaf Khan who had 60,000 archers under him tried to stop Krishna Devaraya near the hills of Rajahmundry. But Krishna Devaraya proved more than a match for them and Chitab Khan's men took to their heels. He captured Rajahmundry and whole of Vengi upto Simhachalam. He erected a pillar of victory at Pottanuru and presented jewels to Vira Narasimha in 1516 A.D."[188]

V. the final battle with Gajapatis – Cuttack

Though the Gajapatis suffered with the series of humiliation and defeats, they are not ready to accept the suzerainty of Vijayanagara Empire. So Krishna Devaraya decided to take final march against Gajapatis by sattacking their capital Cuttack. "It was only possible through a wicked stratagey. He arranged a fencing contest between the son of Gajapathi and one of his own men. Gajapathi prince Virabhadra felt it extreamly humiliating to be asked to fight with a man of low birth and committed suicide. The tragedy along with long captivity of his queen led Prataparudra Gajapati to sign a treaty in 1518 A.D."[189]

[187] Ibid, p.281.
[188] P.N.Chopra, History of South India, Vol.2, S.Chand & Company Ltd, New Delhi, 1979, p.47.
[189] Ibid, p.47

According to inscription of Prataparudra the death of Virabhadra took place as "The Hostilities between the Kingdom combined even till 1519 A.D. Prince Virabhadra son of Prataparudra who was taken captive in 1515 A.D. at Kondavidu and one of the wives captured at kondapalli were kept at Vijayanagara as hostages pending a permanent solution, Krishna Devaraya made Virabhadra the Dejure Nayaka of Bennur. Sime and the latter in that capacity remitted the taxes on marriages in 1515-1516 A.D. for the merit of his father Prataparudra and his Lord Krishna Devaraya. This prince was very dexterous with both sword and dagger. It seems Krishna Devaraya after his return to capital in 1516 A.D. arranged fencing. It was no wonder that the Raya's love for the art and the fame of Virabhadra as a dexterous fencer might have induced the former to arrange for the fencing. Prince Virabhadra misunderstanding Raya put an end to himself."[190]

"The Gajapathi gave his daughter Jaganmohini to Krishna Devaraya in marriage and offered him presents of valuable gems, ornaments, elephants, horses, scents etc."[191] In return Gajapathi got back the queen and all the territory conquered by Krishna Devaraya, north of the Krishna River. Krishna Devaraya assumed the title of 'Gajapati Saptangharana or appropriator of (Orissa's) seven elements of royalty.

e. War with Golkonda

While Krishna Devaraya was busy with campaigns against Gajapatis of Orissa. Muhmmad Quili Qutubshah the Muslim ruler proclaimed himself an independent sovereign at Golkonda. He took full advantage of the preoccupation of Krishna, Razukonda, Devarakonda, Hyderabad and conquered strategic forts Pangal and Guntur. He also occupied Warangal, Kambhammet and even invaded Kondapalli, Ellore and Rajahmundry after the Gajapati ruler had been subdued by the Vijayanagara ruler. "On learning of this Krishanaraya detached his general and son-in-law Seevaraya with 100, 000 foot and 8000 horses to march against the Muhmmadans. The Sultan retreated and encamped on the banks of Krishna leaving Kondavidu to the Vijayanagara."[192] The Qutub Shahi Army was defeated and their

[190] R.Subrahmanyam, Inscriptions of the Surayavamsi, Gajapathi of Orissa, Indian Council of Historical Research, (ICHR), Agam Prakashan, News Delhi, 1986. p.xxvii.
[191] S. Krishna Swam I Ayyangar, Sources of Vijayanagara History, Rayavachakam, Gian Publishing house, Delhi, 1986, p.116.
[192] Robert Swell, A Forgotten Empire (Vijayanagara), Asian Educational Services, New Delhi, 1982, p.134.

commanders Madar-ul-Mulk with his contemporaries were taken into custody of Vijayanagara.

f. War with Bijapur

When Krishna Devaraya was busy with campaign against Orissa and Golkonda, Ismail AdilShah of Bijapur who suppressed Vijayanagara armies in 1512 A.D, and captured Raichur doab, was waiting for opportunity to recover the fertile land of Bijapur and recovered the Raichur doab. "Krishna Devaraya's campaign for its recovery (1520) is described by Nuniz. Determined to try for conclusion once for all with the Adil Shah, Krishna Devaraya marched against him an army consisting of about a million of men, if the camp followers be included and over five hundred elephants, he pitched his camp to the east of Raichur and began a regular siege of the fortress. Ismail came to its relief with strong contingents of Cavalry and advanced to within nine miles of Raichur where he entrenched him self leaving the Krishna River about five miles behind." [193]

"On Saturday morning May 19, in the year 1520 A.D. the forces became engaged and a decisive pitched battle was fought. Krishnadeva making no attempt to out flank his adversary, ordered an advance to his immediate front of his two forward divisions. Their attack was so far successful that they drove the Muhmmadans back to their trenches. The Sultan had apparently deployed his forces over too wide an area, expecting that the Raya would do the same. But finding him self weak in the centre he opened fire from the Guns that he previously held in reserve, and by this means caused great loss in the close ranks of the Hindus. The king Krishna Devaraya him self who commanded the second line began to the despair of victory, but rallied his troops collected about him a number of his nobles, and determined to face deaths with the bravery that had always characterized him . Mounting his horse, he ordered a forward movement of the whole of his remaining divisions and charged the now disordered ranks of Muslamans. This resulted in complete success, for the enemy, scattered and unable to form, fled before his impetuous onslaught. He drove them the whole way back to and in to the river, where terrific slaughter took place and their entire army was put to flight. The Raya then crossed the river and seized the Shah's camp while the Shah himself by the council and help of Asad Khan, a man who

[193] K.A. Nilakanta Sastry, A History of South India, Oxford University Press, Madras, 1975, pp.281-282.

afterwards became very famous escaped only with his life, and fled from the filled on an elephant."[194]

It was Great War in Indian history and Krishna Devaraya made great spoil to the Sultan of Bijapur. The entire rulers of India was learned a lesson from Vijayanagara rulers. Krishna Devaraya returned to Raichur and shortly recaptured it. This war remained a large measure because the assistance was rendered by Portuguese soldiers with Christovao de figueiredo of their head. They picked off the defenders from the walls. And enabled the besiegers to approach the lines of fortification and pull down these stones of which they formed the Portuguese commander was honoured in the next Mahanavami festival. The intervention of Portuguese however is dual role. Though they supported the Vijayanagara they also defend the foes of Vijayanagara, because they need necessity help from the Indian rulers to develop their trade in India and also they resided Goa which was valuable for construction of Ports to imports and exports.

The resounding success of Krishna Devaraya against Muslim dynasty had important political result. "Krishna Devarayaa demanded of the Sultan to visit him personally and kiss his foot as the price of peace. The Portuguese captain stationed at Goa, Ru De Mello, taking advantage of Sultans difficulties seized by force the main lands of Goa. The Raya permitted the captain to take possession of these, as a mark of Gratitude to the Portuguese; the sole of consideration of the Raya was horses"[195].

However, the result of Raichur war had far reaching effects in Indian History. The Muslim rulers tasted the dangerous position of them, by strengthening the Vijayanagara Army and its capacity to interfere in their affairs, which led by and by to more consideration on their part against Krishna Devaraya. The Portuguese in this war witnessed, and the Goa rose and fell simultaneously with rise and fall of Tuluva of Vijayanagara Dynasty. After shuttering seviour humiliation Ismail Adilshah sent on Emissary Asadhkhan Lahari to Krishna Devaraya by requesting him to restore his dynasty.

In 1523, the treaty made by Asadkhan Lahari by saying that the Sultan would meet the emperor Krishna Devaraya at the place of mugdal. When Krishna Devaraya reached

[194] Robert Swell, A Forgotten Empire (Vijayanagara, Asian Educational Service, New Delhi, 1982, pp.138-139.
[195] K Satayanarayana, A Study of History and Culture of Andhras, Peoples Publishing House, New Delhi, 1982, P..268.

there the Sultan did not turning up. So Krishna Devaraya marched on Gulbarga by way of teaching lesson to them, and crushed its fortress to the ground. He also captured Firuzabad and Sagar, and led his army upto Bijapur which was sadly suppressed and injured. At Gulbarga he liberated the sons of Muhmmad Shah of Bahmmani, made the eldest son as Sultan and brought the others with him to Vijayanagara, this incident made unity of Bahmani and Muslim rulers, and under Hindu Patronage lacked all possibilities of success and perhaps only served to irritate the more sultans of the five successive states.

3.11.2.2 Last Days of Krishna Devaraya

The great warrior and intellectual ruler Sri Krishna Devaraya went in to unhappy days in his last days by problem of succesSon. "Krishna Devaraya had an infant son Tirumala Raya who was made obviously as prince but the young prince was poisoned and killed, the emperor on suspicion arrested his favourite minister Timmarusu along with his brother's son, he imprisoned them and got their eyes pulled out. In this act he was aided by the Portuguese, who at that time were exercising great influencing in the Court"[196]. By this incident the king became sad and sick, he was undigesting the death of his son who was appointed as King and survived only eight months of accession. By the illness of Krishna Devaraya, the entire administration of the Dynasty was gone on disturbance. So he decided to appoint a new king as successor of Krishna Devaraya and chose Achyutaraya considered to be the fittest and nominated him as his successor. Aflter this Krishna Devaraya was died in 1529.AD, with his illness.

3.11.2.3 Achievements of Krishna Devaraya

Pre eminent as a warrior, Krishna Devaraya was also great states man administrator and scholar who portray the art and literature; he himself was great writer, poet who gave valuable writings like Amukta Malyada to India. By the greatness of his court many foreign visitors visited the court of Krishna Devaraya and described the wealth of Vijayanagara, its festivals, its military strengths and its heroic king make reading eloquent. All South India was under Krishna Devaraya's sway and many Quasi – Independent chiefs like those of Bankapur, Gersoppa, and Bhatkal and so on were his vassals.

[196] Ibid- p.269.

As a general Krishna Devaraya knew no defeat, where he commanded the army in person, he was victorious. His triumphant armies extended the capitals of most of his enemies. The success which attended upon his arms must be attributed to his capacity for organisation and his skilful generalship. In battle field he took valuable decisions and overcame the obstacles. It is observed in the battle of Udayagiri, he crushed the rocks and boulders to make a road for his soldiers to reach the fort. He also setup a wooden platform around the fort of Kondavidu to enable his army to fight on an equal footing with the foes in the fort. He also dared to put to the sward his own soldiers who turned their back on the enemy at Raichur. Moreover, he usually commanded his troops in person and showed extra ordinary courage in situations of gravest danger. It was clearly shown in war against Adhil Khan of Bijapur. In this war Krishna Devaraya stood firm and asked his soldiers whether they would join him incharging the adversing Muslim Cavalry and showed his will to win the Battle field.

"Then he took a ring from his finger and gave it to one of his pages, so that he might show it to his queens in token of his death, that they might burn themselves according to custom (Sati). Then he mounted a horse and moved with all his remaining divisions commanding to stay without mercy every man of those who had fled and thus battle tasted the great victory"[197]. Krishna Devaraya was Generous of his army and commander. He visited battle field at the end of every war to looking for the wounded. He would see that they were properly cared or not and he took special care about warriors who were wounded seriously and paid attention for all medical help. The qualities of Krishna Devaraya won him the action of the Army, and every person in the army including soldier, warriors and officers were ready to face death in the Battle field. So Krishna Devaraya won the hearts of the every person in the Dynasty.

As an administrator Krishna Devaraya proved to be very efficient. The vast empire was divided into Mandalams, Nadus, and seems so that even the remote village could have benefits of effective administration, the Rajaniti of Krishna Devaraya was reflected in his writings i.e. Amukta Malyada. In the Amukta Malyada, he teaches as Yamunaking to his son (Defeat the enemy and occupy his wealth but shouldn't kill him by doing this we should won the heart of enemy….

[197] Robert Sewell, A Forgotten Empire (Vijayanagara) Asian Educational Services, New Delhi, 1982, P.339.

"క. వీడెడరు నగీడెన్నిన । వాడని, జయమైన, హింస
వదలికొనుము శ్రీపోడి ; యహియేమి గొఱబ ।
ల్వాడిసెడిన, నట్టి దయకు వైరియు నమ్మున్ . (అ.ము.మా)"[198]

Krishna Devaraya was believer of Universal Dharma the world such as earth Bhura and Suarya are built on the foundations of Dharma, therefore the crowned king should govern the state, keeping dharma in view. He doesn't however explaining what he means by Dharma. May be he probably takes the term to mean the reign of law on which the established order of things is based. The origin of kingship based on the lord of the people has created the king specially to govern the people, his office which is analogous to the position of god, has been recognised by the Vedas. He should be capable to remove the troubles of the world inspite of difficulties. The king has two duties i.e protection of the people and punishment of the evildoers. The king should protect his subjects and solve all their Grievances. The king must have power to command and punish for the maintenance of law and order where the country and its people should fear for punishment. Krishna Devaraya appointed Brahmins in office by believing that the king who appointed the Brahmins in high position, the Kingdom should become prosper. By two reasons Krishna Devaraya proposed Brahmins. (i) The Brahmins stands at the post of duty facings even difficulties than the Kshatrias and the Sudras (ii) If the forts well protected is given to no one but to a Brahmin he may turn against king. And so even to a Brahmin a large army and much territory should not be given, because he might lose the fear on royal authority.

Krishna Devaraya maintained good relations with neighbour states. Though he fought long fight with Gajapatis, the war was concluded with matrimonial relations by marrying with the princes of Gajapati. He fought against Muslim invasons but he also built the Muslim dynasty by crowning Mahmmadh Shah of Bijapur and got the title Yavana Rajya Stapanacharya. He also strengthened the forts and built many frontiers fort by equiping necessary weapons of defence, store up in then provisions sufficiently to keep the Garrisons for a life time.

In revenue system kingdom was depended on agricultural, trade and industries. Krishna Devaraya extended the cultivation area, provided all facilities for better yielding

[198] Sri Krishna Devaraya, Amukta Malyada, Yamuna Prabhu Rajamati, P. 447-48, Translated Vedam Venkataraya Sastry, Publisher: Vedam Venkataraya Sastry & Brothers Madras, 1964.

of production. He has developed the ports in Goa, Mangalore for imports of foreign commodities especially horse, elephants, pearls, gems, and sand wood. He encouraged horse trade with Portuguese in Goa. Krishna Devaraya facilitated all protection to the merchants from abroad. He also derives considerable income from the mineral sources on his kingdom. He spends less than his income and replenishes his treasury without opposing his subjects. Krishna Devaraya enjoins that the revenue of state should be devided in to four parts (i) Reserved for charity and personal expenses of the king (ii) A charity should be deposited in the treasury (iii & iv) Charitables are maintained for the army maintenance.

Krishna Devaraya was great scholar, literary critic, poet; he encouraged language and literature in Dravidan Language i.e. Telugu, Kannada and Tamil. He also encouraged Sanskrit. He him self was a writer in all the said languages. "His Telugu Poem called Amukta Malyada or Vishnu Chittayamu is pronounced by competent authority to be an excellent production, until Krishna Deva's time Telugu Poetry had been confined to versions in that language of the classical Sanskrit works, such as Ramayana and Maha Bharata, but thence forths original poems began to be composed"[199]. As patron of Telugu literature Krishna Devaraya was unsurpassed. His reign was golden era of Telugu literature and has been compared with the periclean age of Greece and the Elizabethan age of England. Eight literary Lumanaries known as Ashtadiggajas and their court was called as Bhuvana Vijayam. Among them Allasani Peddana was contemporary of Krishna Devaraya and also popular poet who wrote Manucharitra was known as Kavita Pitamaha the other seven poets were Nandi Timmana the author of Parijata Paharana, Madayagari Mallana the author of Rajasekhar Charitra, Dhurjati the author of Kalahastiwara Mahatyam and Kalahastiswara Satakam.

Krishnaraya Vijayam, Ayyalaraja Rambhadrudu the author of Ramabhyudayam, Pingali Surana the author of Kalapuranodayam, Ramaraja Bhushana also known as Battumurthi the author of Vasucharitramu, and Tenali Ramakrishna previously he was following Saivism and his name was Garlapati Ramalingaiah, but his name was changed after he took Vaishnavism as Tenali Ramakrishna, he was the author of Udbhataradya Charitra (Saivism) and Panduranga Mahatayam (Vaishnavism). These Ashta Diggajas played vital role to the development of Telugu Language and its, literature.

[199] Longhurst A.H. Hampi Ruins, Indian Historical researches, Vol. 46. Cosmo Publications, New Delhi, 1987, p.19.

Krishnadevaraya proclaimed Telugu as Rajabasha (authentic language of the dynasty) by writing Amuktamalyada in Telugu first Prabhanda in this work he himself called as Telugu Raya the famous poem in Amuktamalyada as Follows:

"తెలుగుదేలయన్న దేశంబు తెలుంగేను
దెలుంగు వల్లభుండ దెలు గోకండ
యెల్ల నృపుల గొలువ నెఱుంగవే భాసాడి
దేశభాషలందు దెలుగు లెస్స"[200]

The reason (why) I ask you to write in Telugu is, this is a Telugu Country, I am the lord of the Telugu (or a Telugu Lord) Telugu is not an ordinary language with various kings present in your court do you know that of all the Vernaculars Telugu is the best.

It shows the patriarchy of the land which he ruled; he loved the Telugu People, Telugu Land so he himself proclaimed as he is a Telugu King. He was good builder who built many temples to promote the Indian Culture. The Hazara Rama temples, the Vithalaswamy temple, at the capital were attributed to him. In honour of his wife Nagala Devi (Chinadevi) he built a new city called Nagalapuram. "An inscription at Vithalaswamy temple at Hampi Says that he (Krishna Devaraya) made the anicut on the Tungabhadra at Vallabhapuram and the Basavanna Irrigation channel which takes from it and perhaps constructed others of the Tungabhadra channels."[201] We'll look in to more cultural diversity in fifth chapter. However, Krishnadevaraya is one who is in the peak stages of Indian history forever and ever.

3.11.3 Achyuta Raya 1530-1542A.D

Achyuta Raya was half brother of Krishna Devaraya and he came to the throne in 1530A.D. appointed by Krishna Devaraya. According to Numiz "Achyuta's first coronation took place at Tirupati in the presence of Venkateswara it is said in an inscription at Kalahasti that Achyuta's coronation took place in that town on Oct 21 Thursday 1529A.D. Achyuta was not at Vijayanagara at the time his brother's death, but some where in neighbourhood of Tirupathi and Kalahasti probably at Chandragiri which

[200] Sri Krishna Devaraya, Amuktamalyada, Edited: Nelaturi Ramadasayya Garu, Potti Sriramulu Telugu Viswavidyalayam, Hyderabad, 2006. p.4.
[201] Longhurst A.H. Hampirvins, Indian Historical Researches, Cosmo Publications, New Delhi, 1987, p.19

was the most important fortress in that locality"[202] Achyuta faced many troubles at the time of coronation by heavy competitions from his family members as well as neighbours and he overcome all obstacles and ascended the throne. Ramaraja (Aliya Ramaraya) (husband of Tirumalamba, the daughter of Krishna Devaraya) was nominated by Krishna Devaraya as regent. Ramaraya hailed from Pulicat situated in Nellore District of Andhra Desa.

When the infant son of Krishna Devaraya died, this Ramaraya tried to occupy the Authority over Vijayanagara, but this was foiled by Saluva Narasimga Nayaka, Danda Nayaka then Achyutaraya reached Vijayanagara from Chandragiri and ascended the throne in 1529 A.D., Achyutaraya was a carven and vital tyrant. He alienated his best friends by his violent despotism and his conduct and mode of Governance ruined the Hindu cause in Southern India and opened the country to the invader, though he him self didn't live to see the end. As a result of war of successon the Bijapur Sultan Ismail Adil Shah was rose against Vijayanagara and attacked Raichur and Mudgal and captured there. The Gajapati Prataparudra was also took advantage of war of successon and invaded on Vijayanagara to recover his territories. Achyutaraya repulsed the invasion of Gajapathi rulers of Orissa, and foiled attempts of Quli Qutub Shah of Golkonda to seize Kodnavidu. According to "the Urattur inscription (1529-30 A.D.), Allasani Peddana poet, friend and patron of Krishna Devaraya described the war of Gajapathi which took palce in 1529-30 A.D. the king of Orissa is said to have entered Vijayanagara like a dog that would stealthily enter a house whose doors are left open the kingdom of Vijayanagara was like a house with closed doors so long as it was protected by powerful army of an emperor. However, at the time of the invansion of Gajapati Prataparudra in 1529-30 A.D. there was no king sitting upon the throne of Vijayanagara. Therefore, he was able to encroach upon Vijayanagara territory without serious opposition. Although Gajapathi made a final attempt to recover his dominion to the south of the river Krishna, he was defeated and drove away the rule of the Gajapati who was not destined to be revived again in the Southern Telugu Country."[203]

[202] N Venkata Ramanayya studies in the History of the third Dynasty of Vijayanagara, Gian Publishing house, Delhi, 1986, p.3.
[203] N Venkata Ramanayya, Studies in the History of the Third Dynasty of Vijayanagara, Gian Publishing House, New Delhi, 1986, p.17.

While Achyutaraya was engaged in wars with Gajapati's and Qutub Shahis, the Sultan of Bijapur Ismail Adilshah attacked Vijayanagara empire to recover territories of Mudkal and Raichur doab in 1530 A.D. with the help of Ummad Shah and Amirbareed (Gujarat) he captured the Mudkal and Raichur doab. According to Ferista "The Sultan who had vowed to refrain from the vine till the reduction of these fortress, at the request of his nobility and gave a lose to mirth and pleasure. Raichur and Mudkal were never again subject to Hindu Princes."[204]

Achyutaraya invaded against Bijapur in 1534 A.D. when Ismail Adil Shah Die and his son Mallu Adil Khan became the prince of Bijapur. A large section of Bijapur nobility headed by the treacherous Asad Khan Lahari also rose up against Mallu Adil Khan. In this situation Achyutaraya invaded against Raichur doab and inflicted the defeat on Mallu Adhilkhan who came to oppose him and subdued the country as far as Krishna. Mallu Adil Khan who was apprehensive of the intrigues of Asad Khan and his partisans with his brother Inbrahim were obliged to see for peace. Achyutaraya recovered his territory and returned to Vijayanagara.in this time "Ramaraja, son in law of Krishna Devaraya was rebelled against Achyutaraya, and he caught Achyuta and put him in the prison. Ibrahim Adil Shah who deposed and blinded Mallu Adil Shah with the aid of Asad Khan ascended the throne in or about 1535 A.D. one of his first acts was to dismiss almost all the foreign soldiers who were in his service they entered in to the service of Ramaraja. These 3000 thousand Muslim Soldiers were under some six Musalman Nobel. Ramaraja gave them Jagirs and treated them with respect and consideration. They lived in a part of city called Turkiwada, where they built houses and bazaars. They were permitted to build a Masjid to repeat the Namaz and follow their own customs and practices, including the slaughter of animals. With the help of the Muslim Army, Ramaraja captured Acyutaraya and sent him to prison. Then Ramaraja acted as king on behalf of Achyuta Devaraya, Ramaraja aspired to reign in his own name, but many nobles opposed him because he was not from Tuluva birth. So, he discovered Sadasiva a nephew of Achyuta whom he proclaimed as emperor, and began to govern the empire in his name."[205]

[204] Robert Swell, A Forgotten Empire (Vijaya Nagar) Asian Educational Services, New Delhi, 1982, p.166.
[205] N. Venkata Ramanayya, Studies in the history of the third Dynasty of Vijayanagara, Gian Publishing House, Delhi, 1986, pp.59-61.

After these incidents, Ramaraja went on to Southern expeditions and in his absence, some of the nobles at the court released Achyta who took over the reigns of Government, on hearing of outbreaking in the capital, Ramaraja made peace with nobles of South and returned to Vijayanagara at the same time taking advantage of disintegration of the dynasty Ibrahim Adil Shah of Bijapur sent expedition on Vijayanagara, under commandership of Asad Khan therefore Achyuta and Ramaraja joined together to fight with common enemy. Imbrahim Adil Shah was helpless and opened negotiations of peace with Ramaraja and Achyuta and patched up their quarrel. Achyuta was to be the king of Vijayanagara with full authority over the whole Kingdom excluding the districts which were included in Ramaraja's dominion. Having obtained large sums of money for his services from Achyuta, Ibrahim Adil Shah returned his kingdom and the terms of peace were observed by both the parties until Achyuta's death in 1542 A.D. Achyuta had a wife Varadambika and son Venkatadri or Venkata-I. However, Achyuta proved to be a despot who ruled ruthlessly during the last seven years of his reign. He antagonised the nobles and the peoples by extorting money from them. The distant provinces in the south defied his authority and he had neither the will nor the energy to subjugate them. As a result the semi-independent Nayakaships in Madura, Tanjore and other places rise in this period and also Portuguese setup their factory at Tuticorin during his period. Achyutatraya was succeeded by his son Venkata-I in 1542 A.D.

3.11.4 Venkata-I 1542-43 A.D

After death of Achyutaraya, in 1542 A.D. his son Venkata-I succeeded him. "The Prince Venkatadri or China Venkatadri whom we shall refer to as Venkata-I was the one who succeeded his father Achyutaraya at the end of 1541 A.D. his mother name was Varadadevi or Varadambika Ammal, and his uncle was Salaka Timmaraju." [206] The mother of Venkata-I Varadambika suspected the motives of her brother and regent of Venkata-I, Slaka Timmaraju and approached to Ibrahim Adil Shah sought help to free Vijayanagara from the hands of Slaka TImma. The Sultan set out for Vijayanagara, but on the road he was met by representative of Salaka Timma, and offered him lavish presents as the price of his treat, Salaka Timma (Tirumala) assosiated Venkata-I as a counter move Ramaraya now liberated Sadasivarasa from Gutti, proclaimed him as emperor.

[206] Henry Heras, South India under the Vijayanagara Empire, The Aravidu Dynasty, Vol.1, Cosmo Publications, New Delhi, 1980, p.4.

As soon as Salaka heard about the plans of Ramaraju (Raya) and his brothers to dethrone him, he invited Ibrahim Adil Shah and placed on the throne for seven days. This action might be causing the anger to his nobles, and all the supporters of Salaka turned into support of Ramaraya to protect the empire from Muslim rulers and Salaka Timma. By this situation Ramaraya, and the nobles acted cleverly offered full support to Salaka Timma, and requested him to send away Adil Shah, "Salaka Timma, being after the subjection of the nobility, no longer in need of the Musalmans requested the Ibrahim Adil Shah to return home after receiving fifty lakh of huns and magnificent presents like twelve fine elephants, and some beautiful horses. Ibrahim has not yet entered his dominions, Ramaraja and the confederates hosted towards Vijayanagara in order to put Slaka Timma to death and thus to avenge the Murder of his predecessor (Venkata-I), the Mrakapur inscription of Chennakesava temple described above incident and also says that the Slaka Timma and his family did not leave the city to defend their rights in a pitched battle; finally Ramaraya subdued at Vijayanagara Timma and the whole of the Salaka family."[207] Ramaraya and his brothers Tirumala, Venktadri also captured the forts of Penukonda, Gutti, Adoni and Kurnool. Ramaraya became defacto ruler of Sadasivaraya, the nephew of Achyutaraya.

3.11.5 Sadasiva Raya 1543-72 A.D

Sadasivaraya was son of Rangaraya, half brother of Krishnadevaraya. The founder of Tuluva Dynasty Tuluva Narasa Nayaka had three wives. They are Tippamamba mother of Viranarasimha, Nagamba mother of Krishna Devaraya and Obamba mother of Achyutaraya and Rangaraya. So Sadasiva's grand mother was obamba as we know that Ramaraja made sadasiva to ascend the throne because the Nobles of Dynasty accepted only Tuluva births. Ramaraya as Aravidu heir, henceforth Ramaraya become defacto ruler of Sadasiva and assumed the royal titles. Ramaraya and his brother Tirumalaraya, Venkatadri formed themselves into a triumvirate and ruled like despots. They placed Sadasiva under house arrest at Penukonda. "They however, went on one day every year and prostrated themselves before their lawful sovereign as token of his rights over them."[208]

[207] Ibid, pp.9-11.
[208] K.A.Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1975, P.289

3.12 The Aravidu Dynasty

The Aravidu family was most important in the Vijayanagara period. They were in service of Vijayanagara court since Saluva Narasimha. The rise of Araviti family may appear in many inscriptions and plates. Their origin is in both mythical and historical. "By the mythical, they claim to belong to lunar race, through Buddha, Pururvas and several other Puranic Heros. And this is the reason why Venkata-II in the Vilapaka Grant professes to be Atreya Gotraja, a descendant from Atri, the moon's father. Nevertheless not all the names were given in this section are mythic, there are also historic persons named among the Aravidu family just to exalt its nobility, as it was also done by the Kings of the following dynasties. Such are Nanda, the representative of the old dynasty of Pataliputra overthrown by the Maurya Chandra Gupta. and Chalukya, through whom the Aravidu Emperors boast connection with the Chalukyas, and lastly Bijelendra, who represents the Kaluchuris."[209]

History of Aravidu dynasty was based on installation of Srirama inscription in 1644 A.D. by Sri Ranagaraya son of Pinavenkataraya and also the Virupaksha inscription launched by Sri Rangaraya son of Vengalamba Tirumalaraya, were most important Authentic Primary sources of History of Aravidu dynasty of Vijayanagara which explains entire lineage and victories of the rulers of Aravidu dynasty and its origin. According to Andugula Venkayya (Poet) "Bijjila was the founder and the heir of Aravidu, Bijjula who was king of Western Chalukas of Kalayni and also feudatory of Tailapadeva-III who had title Trilokamalla as representative of Tailapadeva, Bijjila ruled Tardhavadi with the capital of Mangala Wada in 1145-1162 A.D. After some time he proclaimed independence with help of prola of Kakatiya dynasty defeated Tailapadeva-III and occupied Kalyani and also few territories of Western Chalukya and he was died in 1168 A.D. after Bijjila, his sons Rayaraja, Somideva continued his crown but they were not powerful kings. After them Virahamali Raya who lost Western Chalukya kingdom by Virabhallala migrated to south and threw away the Hoyasalas and captured it. His grand son was Pinnamaraja who has two wives Suramma and Konkaladevi, he has a son Somadeva, a warrior and legendry king who ruled independently by invading Mahmmad Bin Tugluq in 1358 A.D. He also invaded seven forts in a day; these seven forts are Mosali Madusu, Satani Fort, Kurnool (Kandavolu), and Kalvakolanu, Raichur, Yadagiri and Ganjineni forts. After Somadeva,

[209] Henry Heras, South India under the Vijayanagara Empire, The Aravidu Dynasty, Cosmo Publications, New Delhi, 1980, p.18.

his son Rashavaraja ascended throne he was heroic who fought against Bahmani Sultans and Bukkaraya of Vijayanagara. After his death, his son Pinnamaraja came to throne and he has a son the well connected to the Aravidu family called as Araviti Bukkaraya, his mother was Obuladevi. From the Araviti Bukkaraya, the family of Aravidu grewup with prosperity, he had a wife Ballambika and son Ramaraja-I he was called as establisher of Saluva Narasimha of Vijayanagara (2nd Dynasty), because he was one of the Generals and ministers of Narasimha and also he put on his head the crown of Virupaksha in 1485-86 A.D. He could not have died very early since he is recorded to have been one of the generals present at Enthronement of Krishna Devaraya, in January 1510 A.D. The Heir's name Aravidu was located then in Aravidu of Kurnool District and presently located in Markapur Mandal of Prakasam District. Araviti Bukkaraya's son Ramaraja-I who married Lakkamambika, is called great warrior and conqueror of Sadapas in Sultanate of Golkonda. He fought against with the 70,000 soldiers of Adil Shah of Bijapur and defeated them. Ramaraja-I and Lakkamaba (Lakshmi) have sons called Sri Rangaraya who defeated many enemies and served as minister of Krishna Devaraya and ruled over Kurnool and Nellore Districts. He was also called as Maha Mandaleswara in Kurnool inscription. He married Tirumalambika and had three sons Ramaraja-II, Tirumala and Venkatardri the Raya Vijayam describes that Sri Rangaraya had five sons i.e. Kona, Timma, Rama, Yeratimna and Venkata but first two was disappeared from the beginning, the remaining three will appear in all governance of the state."[210]

3.12.1 Rise of Aliya Ramaraya

Aliya Ramaraya was son of Sriranga minister in the court of Krishna Devaraya. Ramaraya was great warrior and protector of Vijayanagara Kingdom. Previously he worked in the count of Sultans of Golkonda, he has familiar knowledge of internal condition of that kingdom with Ibrahim Qutub Shah he maintained friendly relations. But he returned to Vijayanagara when Krishna Devaraya became emperor. Krishna Devaraya gave his daughter Tirumalamba in marriage to Ramaraya. Ramaraya was given many positions of power and importance. "He stood like mountain strength to Krishna Devaraya, not merely son-in-law but also as confidential adviser and as a political adviser. He was also a great source of strength to Sadasivaraya and others. He proved the words

[210] Dr.V.Gopalakrishnaiah, Sree Virupaksha –Sree Rama Copper Plate Inscription (1576-1644 A.D.), Vijayanagara Samrajyam, Araviti Vamas Charitra, Pub. Govt. of Andhra Pradesh Oriental Manuscript Library, Hyderabad, 1973, pp. LIII – LXXIX.

mentioned in Sri Virupaksha inscription that by killing the enemies who were a menace to their subjects he earned great name like Bharat and other kings of yore. Aliya Rmaraya played a vital role in consolidating extending and establishing Vijayanagara Empire and earning elevated position in whole South India and in bringing unique status of this kingdom. He was great Valour and states man. He was great Veena Player and Philanthropist. He recruited Ramayamatya Todaramallu (a great scholar in Music) as minister of regent in Kondavidu. Todarammallu wrote book of theory of music entitled "Swaramela Kalanidhi" and dedicated the book to Ramaraya, it was completed in 1549 A.D. it described that Krishna Devaraya used to feel proud that he happened to be the father of a girl (Tirumalamba) who deserved to be the wife of such a great man like Ramaraya and it was written in Sanskrit."[211] The activities and problems which arised after death of Krishna Devaraya, and how it was over come by Ramaraya? We have observed earlier we know that Ramaraya faced many obstacles since Achyutaraya in both sides internal as well as external. After coronation of Sadasivaraya, the dynasty tasted the wounds from all sides.

To make his power absolute, Ramaraya overhauled the administration. "He broke the civil service on which the stability of the empire depended. The Brahmin officers were eliminated from the Government one after another. He destroyed many of ancient nobility and raised his own family to the highest rank. Puligadda Papa Narasayya only one Brahmin who was an adherent of Ramaraya was retained in the service until the end of the reign. The palce of the Brahmins in the Government was occupied by the Kshatriyas of the Aravidu and Telugu Chola families. He also entertained large number of foreign Musalman mercenaries and adventurers in his service and offered them facilities which enabled them to acquire an intimate knowledge of the internal affairs of the kingdom. Consequently Musslaman element in the Army increased and correspondingly the loyality of the Army to state became more problematical."[212]

3.12.1 (A) Ramarayas Expeditions against South

Soon after coronation of Sadasiva celebrations, Ramaraya sent an army under command of China Timma and Vithala to the South. This expedition took place probably to eradicate the rebels who seized fort Chandragiri in south, then followed Bhuvanagiri in

[211] Ibid, P.CXCIX
[212] K.A.Nilakata Sastry, Further sources of Vijayanagara History, University of Madras, Madras, 1946, pp. 243-245.

the Chola country. The chiefs of Tanjavur and Pudukkottai were then subjugated and also the conversions of fishermen in to Christianity by St Francis Xavier head of the Roman Catholic Missionary in the South. "In 1542 A.D. the Franciscan Friars had built two churches in Nagapatnam and about three thousand people embraced the catholic faiths. The Jesuits who came shortly after following the example of the Franciscan. The Brahmins did not oppose Portuguese because of the necessity of their friendship to obtain horses for war purpose. But on this occasion a Portuguese Fidalgo a traitor to his nation and faith, whose name was not given in Protuguese Chronicles, invited Ramaraya to proceed against Portuguese town, the inhabitants of which were most rich he said and from whom we could be able to get more than two millions of 'Gold Pagodas' Ramaraya was in need of money on the account of Frequent wars with Muhammadans and of his Imperial designs."[213]

At this situation Ramaraya ordered his cousin China Timma to lead a large army south and evolve order out of this Chaos. Chandragiri was rescued from rebels then he entered Chola country and the fort Bhuvanagiri was stormed. He then crossed river Cavery and restored the Ranganatha Temple at the fort of Nagore, and also he collected tributes local chiefs of Tanjore and Pudukkottai. As he proceeded further south along the coast, the king of Pandyas arrived at his camp and sought protection under him, Bettu Perumal (Betibuma), the chief of Kayattar and Tuticorin drove him out of his kingdom and took forcible position of it. China Timma crushed the Betibumal in the war and reinstated the Pandya in his ancestral Kingdom. He then moved further to Travancore defeated iniquilibirim the leader of five Tiurvadis. China Timma there upon visited Padmanabha Shrine at Tiruvanantapuram (Trivandrum) and attended worship of the deity. He setup a pillar of victory at Capecomarin and deputed his brother Vittala in the south to govern the subdued countries and then China Timma returned to Vijayanagara.

3.12.1 (b) Relations of Ramaraya with the Protuguese

Ramarayas relations were by no means always friendly and the advent of Martin Alfonso De Souza as Governor of Goa in 1542 A.D. brought about a change for the work. "He attacked the port of Bhatkal in 1542 A.D. and plundered it, as if it were a city belonging to an enemy. His activities on the Coromandal Coast have been noticed

[213] Henry Heras, South India under the Vijayanagara Empire, the Aravidu Dynasty, Cosmo Publication, New Delhi, 1980, p.67.

above."[214] However, De Souza was succeeded by De Castro, who accepted treaty with Ramaraya of Vijayanagara, which have monopoly of horse trade to Vijaayanagara, but the other commodities were monopolised by the Portuguese. "The terms of treaty give an insight in to the Political and Economical subjugation of the empire to the Portuguese Colonialist. The terms of the treaty were:

i) Each party has to be friend of the friends and enemy of the enemies of the other.

ii) The Governor of Goa will allow all Arab and Persian horses landed at Goa to purchase by the King of Vijayanagara on due notice and proper payment, none being permitted to be sent to Bijapur.

iii) The king of Vijayanagara will compel all merchants in his kingdom trading with the coast to send their goods through ports where the Portuguese have factories, permitting now to proceed to Bijapur Ports.

iv) The king of Vijayanagara will forbid the importation of Sattpetra and Iron into his kingdom from any Bijapur ports and will compell its purchase from Portuguese factories.

v) The same with Cloths, Copper, Tin, China Silk etc.

vi) The king of Vijayanagara will allow no Moorish ship or fleet to stop in his ports, and if any should come he will capture them and send them to Goa. Both parties agree to wage war on the Adil Shah, and all territory taken from latter shall belong to Vijayanagara, except lands on the Western Ghats from Banda on the North to Cintacore in the south, where land shall belong to the king of Portugal. This treaty was signed in 1547 A.D."[215] By this treaty was continued till 1558 A.D. When Rmaraya made sudden attack on Santom.He had received many complaints about the Destructions of the temples by Roman Catholicans and being persuaded that the inhabitants possessed vast riches, so Ramaraya was thought that he could get more money in the name of religion. He

[214] K.A.Nilakatna Sastry, Further Sources of Vijayanagara History, University of Madras, 1946, p.251.
[215] K. Satyanrarayana, A Study of the History and Culture of the Andhras, Peoples Publishing House, New Delhi, 1983, pp.273-274.

demanded a tribute of Ten Thousand (10,000) Pagodas and about same time to prevent help reaching San Thome (St Thome), Goa was attacked by Vithalaraya who was aided by Ikkeni Chieftain Sankanna Nayaka. Inspite of all set backs, the Portuguese continued their depredations along the Malabar coast in the latter period.

3.12.1 (C) Ramarayas Expectations against Muslim Rulers

After the suppression of Southern rebels he concentrated on the Sultans of Deccan by interfering in the affairs of Five Muslim States. He followed the policy of playing one Muslim Sultan against the other. "The policy of Ramaraya in his relations with the Deccan Muhmmadans was that of shrewd diplomatist of the modern type. He always tried to keep his opponents devided so as to weaken their power. To attain this he used to ally himself now with one, and with another sovereign, for the purpose of waging war against the rest. So that twenty three of his rule, he successively made war against all the Sultans of the Deccan and always returned home Victorious over them."[216] The disintegration of Muslim states which were splited into five states after falling of Bhamani dynasty has given one opportunity to Ramaraya of Vijayanagara to interfere in internal politics of Muslim ruling dynasties. The splited states are. Adil Shah of Bijapur its ruler was Ibrahim Adil Shah, the second is Qutub Shahis of Golkonda and its ruler was Ibrahim Qutub Shah, the third is Nizam Shahi of Ahmmad Nagar and its ruler was Burhan Nizam Shah, the fourth is Barid Shahis of Bidar and fifth one is Berar.

"In 1542-43 A.D. Bijapur and Ahmmadnagar made up their differences and agreed that the former was to have a free hand against Vijayanagara, and the latter against Bidar, Ibrahim Adil Shah then invaded Vijayanagara, but gained nothing as his forces were turned back by the generalship of the Keladi Chief Sadasiva Nayaka. In 1548 Ramaraya aided Burhan Nizam Shah in the capture of the fort of Kalyani from Bidar, and the fort remained in Burhan's possession till his death in 1553 A.D. His son Hussain Nizam Shah, entered into an alliance with Ibrahim Qutub Shah of Golkonda, renewed the war with Bijapur and laid Siege to Gulbarga in 1557 A.D. Ibrahim Adil Shah called on Ramaraya for help and he promptly responded by marching in person at the head of his army. Anxious to avoid bloodshed, Ramaraya brought about a meeting of all the parties at the

[216] Henry Heras, South India under the Vijayanagara Empire, the Aravidu Dynasty, Cosmo Publications, New Delhi, 1980, p.73.

junction of the Bhima and Krishna rivers which resulted a treaty of mutual alliance and protection by which, if any one of the contending parties became the victim of an unjust attack, the others were to join him against the aggressor- a plan of collective security as it would now be called."[217]

After the resolution, Ibrahim Adil Shah died and he was succeeded by his son Ali Adil Shah, who maintained friendly relations with Ramaraya and waited for opportunity to recover last territories from Ahmad Nagar at this juncture Ramaraya lost his son which plunged him in to deep sorrow. The Bijapur Sultan visited Royal Court of Ramaraya and expressed his deepest sympathy and asked Ramaraya to adopt him as a son. But it is difficult to believe in the sincerity of all the protestations of filial love of Ramaraya, which the diplomatic Ali Adil Shah made on this occasion. It was proved in future events; Ramaraya gave the fullest credence to young Adil Shah's sympathy and grief. By this importance, the Bijapur Sultan got confidence which the Vijayanagara would stand by him to conquer the Ahmad Nagar. Then he sent message to Ahmad Nagar, states that, it should surrend the forts of Kalyani and Sholapur which was occupied by Ibrahim Nizam Shah, the former king of Ahmad Nagar. But the message which was sent by Ali Adil Shah was rejected; as a result the war broke in between Ahmad Nagar and the allies of Bijapur and Vijayanagara. According to Ferista "The Allied armies of Bijapur and Vijayanagara marched in to the territories of Ahmad Nagar and this in concert devided the dominations of Hussain Nizam Shah, and laid them waste in such a manner that from Porundel to Khiber and from Ahmad Nagar to Dowlatabad, not a mark of population was to be seen the in fields of Vijayanagara who for many years had been wishing for such an event, left no cruelty un practiced, they insulted the honour of the Musalman Women, destroyed the Mosques, and did not even respect the sacred Quran."[218]

The Nizam Shah was forced to accept to surrender fort Kalyani to Ramaraya, who transferred it to Sultan of Bijapur. This incident lead the ruler of Ahmad Nagar to enter into Alliance with Qutub Shahi's of Golkonda. At the point Ibrahim Qutub Shah, the ruler of Golkonda was supported by the Nizam Shah of Ahmad Nagar, to invade against Vijayanagara and its allies the Bijapur and to siege Kalyani. Ramaraya went to relief in

[217] K.A.Nilakanta Sastry, A History of South India, Oxford University Press, Madras, 1975, p.291.
[218] K.Satyanarayana, A Study of the History and Culture of the Andhras, Peoples Publishing House, New Delhi, 1982, pp.275-76

fort by ordering his brother Venkatadri to suppress Golconda's southern forts. There upon the allied Sultans retreated from Kalyani. Ramaraya pursued the Nizamshah, while Bijapur troops chased the Qutub Shahis of Golkonda. Ahmad Nagar was captured by Vijayanagara and Ibrahim Qutub Shah lost the battle, and reached the capital. Where Venkatadri made the fort into disorder, Ramaraya also returned from Ahmad Nagara by capturing the forts of Golkonda territory i.e. Kondapally, Rajahmundry, Eluru, Machilipatnam, Gandikota, Kavali Konda, Pangul and Ghanapuram.

These incidents made the Muslim Rulers to think a while, and realised themselves by understanding the diplomatic view of Ramaraya who disordering the Muslim dynasty and disintigrity among the Muslim rulers. "The Muslim rulers saw clearly that their disunion gave the advantage to Ramaraya. Ibrahim Qutub Shah and Hussain Nizam Shah, who had suffered most, perhaps took the lead in the formation of the confederacy against Vijayanagara. Dynastic marriages cemented the political alliance between Ahmmad Nagar and Bijapur -Ali Adil Shah marrying Chand Bibi, the daughter of Hussain Nizam Shah and Hussain's eldest son prince Murtuza marrying one of the Ali Adil Shah's sisters at the same time."[219] By this union the Muslim rulers, made arrangements to formed a general league against Vijayanagara. "On Christmas day 1564, they began their united advance southward and halted near the fortress of Talikota, 25 miles of North of the Krishna River. Ramararaja dispatched his brother Venkatadri with another large force, and finally marched in person to the point of attack with whole remaining power of the Vijayanagara Empire."[220]

3.12.2 The Battle of Rakshasi- Tangadi, 23, January, 1565

The battle of Rakshasi Tangidi, or Talikota was most important in the History of Vijayanagara. It sounded the death Knell of the Kingdom which had stood for over two centuries as a Bulwark of Hindu Religion and culture of South India, and as such is regarded as highly important mile stone in the history of India in general and south India in particular this war resulted typical Indian battle where thousands of combatants fought and died.

[219] K.A. Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1975, p.293.
[220] Longhurst A.H., Hampi Ruins, Indian Historical Researches, Cosmo Publications, New Delhi, 1987, p.23.

3.12.2.1 Causes of the Battle

There are many causes which led to the Battle of RakshasiTangadi, after the death of Krishna Devaraya the dynasty went into totally disintegration and problem of succession. Though Krishna Devaraya was victorious always, the enemies were frightened to enter the Vijayanagara but the powerful king was laid in rest in 1529 A.D. the neighbours of Vijayanagara, strengthened their power step by step to over throw the mighty dynasty of Vijayanagara. Ramaraya who was the person of Aravidu family, most nobles rejected him to cooperate in the matters of sovereignty. He was most profounding warrior who faced many troubles from internal as well as external.

He recruited 3,000 Muslim soldiers in to his army in 1534 A.D. and finally it was strengthened up to 80,000, who were in his service at the time of Rakshasi Tangadi. "Ramaraja assigned a special quarter of the city called Turakavada, for their residence, and allowed them to build a mosque where they carried on worship, as if they were dwelling in a Musalman Country."[221] Therefore, they might have turned against the king by not cooperating with the Army Generals in the war of Rakshasi Tangadi. His policy towards Muhmadan rulers which were discussed earlier was not successful, and the realisation of Muslim kings were bringing them together and the age of Ramaraya was grown up and it leads to arrogance towards Muslims by dynasty in Mosques and ill treat of women and disrespect of Quran etc, all lead to the war of Rakshasi Tangadi in 1565 A.D.

"When Ramaraya learned of the grand alliance against him, he produced one of his own, calling upon dependent chiefs near and far, including the Nayakas of Madurai, Krishnappa, who had recently succeeded his father Viswanatha. Krishnappa is said to have sent his able minister and chief agent of his consolidation of power in Madurai, Ariyanatha Mudaliar with large force to join Ramaraja as he marched northward to meet the assembled Muslim force on the Krishna River, eighty miles north of Vijayanagara."[222]

This was strategical policy of Ramaraya who mobelised all native chiefs and Muslim soldiers in his court to fight with the Muhmmadan alliance. "Tuesday, January 23, 1565 both sides having made their dispositions a pitched battle took place in which all the

[221] K.A.Nilakanta Sastri, further sources of Vijayanagara History, University of Madras, 1946. p.267.
[222] Burton Stein, The New Cambridge History of India, Vijayanagara, Cambridge University Press, Cambridge, 2003, p.119.

available forces of both sides were met at Rakshasi Tangadi. Feristah estimates, the Vijayanagara Army alone as amounting of 90,000 infantry, 45,000 cavalry, and 2,000 elephants, besides, 15,000 Auxiliaries. The Hindu left on the west, was entrusted to the command of Tirumala, Ramaraya in person was in the centre, and the right was composed on troops of Venkatadri opposed to Tirumala were the forces of Bijapur under their Sultan Ali Adil Shah. The Mussalman centre was under the command of Hussain Nizam Shah and the left of the allied army, in Venkatadri's front consisted of the forces brought from Ahmadabad and Golkonda by the two Sultans Ali Barid and Ibrahim Qutub. The allied forces drewup in a long line with their artillery in the centre, and waited the enemies attack, each division with the standards of the twelve, Imams waving in the van, the Nizam Shah's front was covered by six hundred pieces of ordinance disposed in three lines, in the first of which were heavy guns, the second was with swivel guns in the rear, and the third was two thousand foreign archers were thrown out in front, who kept up a heavy discharge as the enemy's line came on. The archers fell back as the Ramaraya's division approached and the batteries opened with such murderous effect that the assailants retreated in confusion and with great loss."[223]

In this situation Ramaraya was so confident to win the war victoriously. Though he was aged person, he acted as young and showed his braveness to the enemies by ordering his soldiers to bring the head of Hussain Nizam Shah, the leader of Alliance and captured the Ali Adil Shah of Bijapur and Ibrahim Qutub Shah of Golkonda. The battle field was becoming worse,on the both sides, i.e. the allied armies roundedup the Vijayanagara Army, and Vijayanagara army were restlessly fighting with enemies, and the heavy loss was occurred on both sides.

"At this juncture, Ramaraya, thinking to encourage his men, descended from his litter and seated himself on a 'rich throne set with Jewels, under a canopy of crimson, velvet, embroid with gold coins and adorned with fringes of pearls' ordering his treasurer to place heaps of coins all around him, so that he might confidence on his followers who deserved his attention. A second attack by the Hindus filled the gold coins in the centre of Guns, seemed likely to complete over throwing of the whole Muhmadan line, but the Hussain Nizam Shah and Ibrahim Qutub Shah set the main strategy and put the copper

[223] Robert Sewell, A Forgotten Empire, Vijayanagara, Asian Educational Services, New Delhi, 1982, pp.202-203.

money in the centre of the guns and this proved so distructive that 5000 Hindus were left dead on the field in front of the batteries. This vigorous policy threw the Vijayanagara centre into confusion, upon which 5000 Muhmmadan Cavalry charged through the intervals of the Guns and cut their way into the midist of the disorganised masses, towards the spot where the Ramraya has taken post."[224] When Ramaraya was fighting with the enemies' army by riding his horse, suddenly the situation was changed and the enemy's elephants stampeded towards him, as a result of which his bearers dropped him down and fled. Then he fell in to the enemy's hands. Immediately he was taken into the custody, where he was produced in front of the Hussain Nizam Shah of Ahmad Nagar, who cut his head off and raised it aloft on a spear. The Vijayanagara troops on seeing the fate of their emperor, fled from the field, the Muhmmad alliance won the battle victoriously.

"De Couto, describing the death of Ramaraya states that Hussain Nizam Shahs cut off his enemy's head with his own hand, exclaiming now I am avenged of thee! Let God do what he will to me! The Adil Shah on the contrary was greatly distressed at Ramaraya's death."[225] The Talikota or Rakshasi Tangidi war was most important in Indian History, which resulted the down fall of the great Vijayanagara Empire. Ramaraya's policies which gave him victory, in previous wars, did not succeed in the battle of Rakshasi Tangadi. He was betrayed by the two Mussalman chiefs in his army, who commanded of 80,000 Muslim soldiers under them. According to Venition Traveller Caesar Frederic "The defeat was caused by the betrayal of two Muhmmadan Generals in Ramaraya's sevice. One of them was Ain-Ul-Mulk, whom Ramaraya used to call as brother. Each of the generals was in charge of eighty thousand men."[226] The victory of Rakshasi Tangidi witnessed great loot of the Vijayanagara Dynasty by the Muhmmadan rulers and the Muhmmadan soldiers. Venkatadri, the brother of Ramaraya was slained in the battle. Tirumala made his good his escape with all the treasures of the emperor loaded on to one thousand five hundred and fifty elephants. He left the city and its inhabitants to their fate taking with him only the captive emperor Sadasivaraya and the women of the royal family.

[224] Ibid, p.204.
[225] Ibid, p.205.
[226] K.Satyanarayana, A Study of the History and culture of the Andhras, Peoples Publishing House, New Delhi, 1982, p.279.

"The third day saw the beginning of the end. The victorious Muhmmadans had halted on the field of battle for rest and refreshments, but now they had reached the capital, and from that time onward for a period of five months Vijayanagara, knew no rest. The enemy had come to destroy, and they carried out their object relentlessly. They slaughtered the people without mercy. Broke down the temples and palaces and wreaked such savage vengeance on the abode of the kings, which, with the exception of a few great stone built temples and walls, nothing now remains but a heap of ruins to mark the spot where once the stately buildings stood. They demolished the status and even succeeded in breaking the limbs of the huge Narasima monolith. Nothing seemed to escape from them. They broke up the pavilions standing on the huge flat forms from which the kings used to watch the festivals, and overthrew all the carved work. The loot must have been enormous. Couto states that amongst other treasures was found a diamond as large as a hen's egg, which was kept by the Ali Adil Shah. The plunder was so great that every private man in the allied army became rich in gold, jewels, effects, tents, arms, horses and slaves, etc., such was the fate of this great and magnificent city of Vijayanagara, it never recovered but remained forever, a scene of desolation and ruin."[227]

3.12.2.2 Causes for the downfall of Vijayanagara

The battle Rakshasi Tangadi was one of the decisive wars in the History of India. It gave death blow to the last Hindu empire in South India and renewed the danger to the Hindu religion and culture in the Peninsula from Islam.

- Ramaraya by his active policy created fear among the Muslim rulers of the Deccan, and they united by keeping away of their differences and decided to offer a united fight against Vijayanagara.

- Ramaraya recruited many Muslims in to his service and gave them important positions as generals. This policy brought him disaster. The Muslim Generals, who commanded a force of 80,000, each betrayed their king and crossed over to the enemy.

[227] Robert Sewell, A forgotten Empire, Vijayanagara, Asian Educational Services, New Delhi, 1982, pp.207-208.

- The equipped forces of Muslims were better than the Hindus. The Muslims inducted heavy guns in to their artillery Chalabi Rumi Khan, the artillery commander of the allied forces, brought havoc on the Vijayanagara forces by shelling their positions with heavy guns. He created confussion in Vijayanagara infantry by firing on them with cannon shells filled with copper coins.

- The age of Ramaraya was 96 old, so he was not able to take right decisions and it led to the demolition of Mosques, disrespect of Quran and Muslim women. The arrogant behaviour of Ramaraya towards Muslim Sultanates, reached its peak and the Sultans decided to teach him a lesson.

- The Nayaka system was existed proclaiming of independence. They became local chiefs and questioning the sovereignty of Vijayanagara. "At the moment of that the kingdom was its greatest, during the reign of Krishna Devaraya, who died n 1529 A.D.Successor's regimes exited, and the kingdom or empire was beginning to be partitioned into independent states. Consisting of some of its richest parts: Tanjavur, Madurai, Ginjee and Ikkeri. Obviously this contradiction can itself be dissolved only by conceding that the Vijayanagara Kingdom, at the moment when its central authority as greatest was a weakly centralized policy, one in which the most important of its parts were regarded by contemporaries as independent in every respect safer that they could not claim to be fully fledged Kingdoms."[228] After Aliya Ramaraya, these Nayakas become independent kings and began to questioning the sovereignty of Vijayanagara by this reasons the mighty empire was down fall, though it was ruled by the sons of Ramaraya it could not survive long time and it was ended its glory.

3.12.3 Beginning of the Aravidu Dynasty

We discussed the historical background of emergence of Aravidu family, how they started their life as Generals, Ministers in the Court of Vijayanagara and how they occupied the throne from the Vijayanagara rulers i.e. Tuluva Dynasty Emperors. However, after the destruction in the battle of Rakshasi –Tangadi the Tuluva dynasty was collapsed and lost its glory. The Ramaraya, who became the representative and regent of the Tuluva

[228] Burton Stein, The New Cambridge History of India, Vijayanagara, Cambridge University Press, Cambridge 2003, p.121.

kings and its empire, was unable to protect its prosperity, sovereignty from the Allied Muhmmadan Rulers. After the downfall of Vijayanagara, the Allied Rulers looted the Vijayanagara and left it alone and rested at their own capitals, because it was far away from their own capitals. "Six years of anarchy followed the disaster many of the nobles revolted and asserted their independence a number of petty chieftains, known as Palegars, resorted to unbrindled repression. Bands of Robbers infested the country."[229]

"Ramaraya was succeeded by his younger brother Tirumala. Tirumala drove the Nizam and his army from the battle field. He also defeated the armies of the Muhmmadans sent against him, and gained complete victory at Penukonda. He married Vengalamba and had four sons Raghunatha, Sriranga Raya, Rama and Venkata."[230]

Tirumala Raya was the real founder of the Aravidu dynasty. Aravidu is located in Markapur Mandal of Prakasam District, Andhra Pradesh. This was previously in Kurnool District of Andhra Desa. We know his ancestors were settled there by serving in many positions in the court of Vijayanagara. Tirumala Raya was the first sovereign of new Dynasty. After Rakshasi Tangadi, he was migrated to Penugonda and began to rule by setting it as his capital. He had struggled successfully against Ramaraya's son Peda Tirumala and very soon he killed sovereign Sadasiva Raya in 1568 A.D. and seized the throne by proclaiming himself Rajadhi Raja and Rajaparameswara.

He ruled two years 1570-72 A.D. His state was an easy prey to the raids of the Sultans, thus he divided his empire into three divisions which were more or less based on language considerations. He entrusted its administration to his three sons, Sriranga, Rama and Vasukata. (Rashupethi the elder son of Tirumala was died in child hood). Sriranga ruled over Telugu Country with Penugonda as his capital, Ramaraya II headed the cannrese territory. Srirangapatannam as his capital and Venkata ruled over Tamil Land with Chandragiri as his Capital.

At this juncture the sovereignty of Tirumala was not recognised by the nobles, and they were rebelled agansit him and the Palegars, and Bands were not controlled by him.

[229] K.Satyanarayana, A Study of the History and Culture of the Andhras, Peoples Publishing House, New Delhi, 1982, p.281.
[230] S. Krishha Swamy Ayyangar, Sources of Vijayanagara History, Gian Publishing House, New Delhi, 1986, p.216.

Taking advantage of this, the Sultan of Bijapur, aided Ahmmad Nagar invaded the territory. Their armies committed unprovoked acts of aggression, Penugonda put up a successful resistance. But Adoni fell in their hands, he sought help from Portuguese to import horses but they simply rejected, because the economic status of the Vijayanagara has became worse. Though he w came to power with the title 'Reviver of the Decadent Karnatak Empire' in 1570 A.D. he ruled only two years 1570-72 A.D. Because he was an oldman when he came to throne, he was succeeded by his son Sri Ranga Raya in 1672 A.D.

"He was scholar, besides solider and statesmen the authorship of Srutarangini, a commantory on Jayadeva's Gita Govinda, is attributed to him. Bhattumurthi or Ramraja Bhushana continued to live in his court wrote under his patronage the well known Telugu work – Vasucharitra. Tirumala renovated the temples at Tirupati, Kanchi and Srirangam."[231]

3.12.3.1 Sri Ranga Raya (1572-85 A.D)

Sri Ranga Raya I came to throne in 1572 A.D, though his father continued to live in retirement for six more years. He tried restoration of the Kingdom but with many odds he failed. During his period Ali Adil Shah and Ibrahim Qutub shah invaded the Kingdom resulting in loss of Territory. "In 1576 A.D. Ali Adil Sha sent out an army from Adoni to lay siege to Penugonda. Sri Ranga entrusted the defence of his capital to his General Chennappa and went off to Chandragiri with the treassures. Penugonda stood three months sieged, which gave Sriranga I time to appeal successfully for help from Golkonda and he him self took steps to send relief to Chennappa. He brought over one of Adil Shah's Hindu Lieutenants and this enabled Chennappa to inflict a defeat on the Sultan, on 21st December 1576 A.D, after which he was retained in to his own territory. But with in three years, Ibrahim Qutub Shah forgot alliance with Sri Ranga and invaded his territory. The rich temple of Narasimha at Ahobilam was plundered in 1579 A.D. by Murahari Rao, a Maratha Brahmin in the service of Golkonda, and much territory was captured and ravaged although it was later recovered."[232] Large tracts of territory i.e. Vinukonda, Udayagiri, Kocherla Kota, Cumbum, Bellamkondda and Kondavidu were surrendered to Ibrahim Qutub Shah of Golkonda. Sri Ranga's brothers Ramaraya and Venkata did not

[231] M.H.Ramasharma, The History of the Vijayanagara Empire, Vol-II (1569-1799 A.D), Bombay Popular Prakashan, Bombay, 1980, p.7.
[232] K.A.Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1975, p.297.

help him financially or in Militarilly. "He had two wives Tirumala Devi and Krishnamba. the Virupaksha copper plate laid by Sri Rangaraya on 3rd November 1576 A.D. gifting many lands in the name of his Queen Lakshmipathi Bhattu belonging to Koundinya Gotra, Apstamba Sutra for the purposes of spending on the daily rituals and festivals to Lord Sri Kalahastiswara and also for renovating the temple, this gift was given Sri Ranga Chandra as witness at Srikalahasti."[233] Sri Ranga I died in 1585 A.D. without any issues and he was succeeded by his younger brother Venkataraya II.

3.12.3.2 Venkata-II (1585-1614 A.D.)

Venkata-II was an able king in the Kingdom of Aravidu. He followed the policies of his predecessors; Venkata-II was tormented by the Sultans of neighbour dynasties. Quli Qutub Shah of Golkonda attacked Vijayanagara and occupied Kurnool, Cuddapah and Ananthapur territories. Venkata-II re-occupied Gutti and also ocaptured Gandikota by defeating Rustumkhan who led the army of Golkonda. Venkata-II occupied Udayagiri, the areas of river Krishna. Tammaya of Kolar and Krishnam of Nandyal chiefs rebelled against Venkata-II and they were crushed by him. "He had shifted his capital from Penugonda to Chandragiri, during his reign; Akbar the Mogul emperor sent an embassy in 1600 A.D. to the new capital. His purpose might have been to findout the strengths and efficiency of the Vijayanagara Army. Chand Bibi, the regent of Bijapur invited Venkata-II to join her fight against the Moguls, and the propsal was not accepted."[234] Venkata-II reorganised the revenue administration, and in his period only, the Dutch and the English began to establish their factories on the coastal line of India. Venkata-II also crushed the rebels Linga Nayaka at Vellore and the Nayakas of Ginjee, Tanjavur and Madhurai.

"Venkata-II did much to restore the prosperity of the Villages in the nothren districts which had shuttered greatly from repeated Muslim in roads after 1565. Easy condtions of land tenure were offered to the farmers by the king and the nobles, who followed his example, so that the ryots returned to their wanted occupation. He also strove to sustain the failing strength of the village assemblies, and to administer Impartial Justice. During the reign of Venkata-II the Dutch opened negotiations with Golkonda, and

[233] Dr.Vadlamudi Gopala Krishnaiah, Sri Virupaksha – Sree Rama Copper Plate Inscriptions, History of Aravaeeti Dynasty A.P.Govt Oriental Manuscripts Library and Research Institute, Hyderabad, 1973, p.CCIX.
[234] K.Satyanarayana, A Study of the History and Culture of the Andhras, Peoples Publishing House, New Delhi, 1982, p.283.

established factories in Nizampatnam and Machilipatnam. They moved further South in need of spices which were largely demanded in their markets in 1608, they got permission from the Nayak of Ginji to open factory at Tegnapatam (Fort St David) and two years later Venkata allowed them to have a factory at Pulicat with exclusive privileges of trade. Pulicat was open to attack from Portuguese at San Throme and when Queen of Venkata-II delayed buildings fortress at their own cost a step which stood them in good stead in the period of civil war and confusion that followed the death of Venkata-II. The English made a futile attempt to land at Pulicot in 1611 A.D. but succeeded soon after in opinions trade at Nizampatnam and Masulipatnam. Their negotiations with Vellore had led to no result at the time of Venkata-II's death, they admitted to trade in Pulicat in 1621 A.D. by a treaty with the Dutch, but the English factory moved soon after, first to Armagon a short distance to north, and ultimately to Madras 1639-40 A.D. the Danes settled at Tranquebar in 1620 A.D."[235]

Venkata-II was died in 1614 A.D. and after his death there was civil war in succession of the throne. Venkata-II married six wives and had no son through them. His favorite wife Obamba perpetuated the fraud. She borrowed a son of her maid and called him her son.

"Hoping to stop the mischief from going further, Venkata-II nominated Sri Ranga-II son of Ramraju-II (the brother of Venkata-II) as the successor but the presence of the putative son was complication and Sri Ranga-II was no paragon of strength or wisdom. He alienated the sympathies of the nobles by making injudicious appointments and advercious demands for lands, money and jewels. The nobles fell into two camps the son's party headed by Gobburi Jaggaraya, the brother of Venkata-II's favourite wife Obamba (the daughter of Gobburi Obaraja),and Sri Ranga-II supported by Velugoti Yachama Nayaka of Venkatagiri in Nellore Dist. With the cooperation of Timma Nayaka and Makaraja two of his lieutenants, Jaggaraya seized and threw Sri Ranga-II and all the members of his family in to prison, crowned the Putative son as emperor. Yachama defied Jaggaraya and granted forces to rescue the lawful emperor. He also had prince Rama; Sri Ranga-II second son suggested being prison by a washerman an attempt to rescue Sriranga by means of an underground tunnel. However, was discovered and led to stricter confinement. Yachama was defeated the Army of Jagga with the help of its Obulesu. But unfortunately, there was massacre of Royal family by Jaggaraya within the four months of

[235] K.A. Nilakanta Sastry, A History of South India, Oxford University Press, Madras, 1975, pp.299-300.

accession of Sri Ranga-II. The massacre of Royal family created horror in the kingdom and Jaggaraya was to be deeply hated by the nobles. Ramadeva was sympothised, who survived in the royal family through the foresight of Yachama and proclaimed him as emperor. This led to drawn out civil war in which whole empire was participated. Yachama defeated and killed Jaggaraya in the battle of Topur near Tirucharapalli in 1616 A.D. Yachamas victory was complete. The Putative son was died in 1619 A.D. the war which was led by Ethiraja, the brother of Jaggaraya, concluded with reconciliation between Ramdeva and Ethiraja, and finally Ramadeva was married to the daughter of Etihiraja and this is the end of the war."[236]

The civil war which ended by the agreement and matrimonial relations, have given an opportunity to the Bijapur Sultan to occupy Kurnool in 1624 A.D. Ramadeva died in 1630, by nominating Pedavenkata, the grandson of Aliya Ramaraya to succeed the crown. Ramadeva had no children. Venkata-III troubled his nephew Sri Ranga-III and the Bijapur Sultans. The Muslims invaded the south between 1638-42 at Bangalore, and Vellore. The Golkonda Sultans invaded finally and Venkata-III was retired helpless and flew to Jungles at Narayanavanam in Chittoor where he died in 1642.

3.12.3.3 Sri Rangaraya III, 1642-1675 A.D

Venkata-III had no male child to ascend the throne by this reason he was succeeded by his Nephew Sri Ranga-III on October 29th 1642 A.D. After death of Venkata-III, he (Sri Ranga-III) proclaimed himself as king but it was not recognized by the Nayakas of Madura, Sulatans of Bijapur and Qutub Shahis of Golkonda.

"Previously, with the help of Bijapur he checked the inroads of Golkonda for a time. When both rulers entered into alliance, Sri Ranga-III had to retreat. The southern Naykas's with Tirumala Nayaka at their head, joined hands with Bijapur to strike at their master. Precisely then Golkonda invaded Guntur and Nellore regions. Finding himself overwhelmed Sri Ranga-III made an appeal to Hindu Nationalism. He exhorted Nayakas to rally round him for protecting the state and religion, but the Nayakas acted as deaf persons and went with the Sultans."[237] At this juncture the Moguls ordered the Sultans of

[236] Ibid pp.300-301.
[237] K. Satyanarayana, A Study of the History and Culture of the Andhras, Peoples Publishing House, New Delhi, 1982, p.288.

Bijapur and Qutub Shahis of Golkonda to occupy the Vijayanagara. "Defeated in battle by his own feudatory Nayakas in December 1645 A.D., Sri Ranga fell back on Vellore. Pressure from Bijapur diminished some time because the commanders went to Bijapur, to settle the matter. But Golkonda was active and Mirjamula came and occupied the parts of Cuddapah and Nellore. Mustafa Khan of Bijapur came back to attack Vellore. Tirumala Nayaka stood aloof, all the resources being spent, the jewels of women and treasures of the Tirupati Temple were used to maintain the defending forces. A slight success against Mustafa Khan won out side Vellore was not followed up by Sri Ranga owing to dissensions among his allies who abandoned him and retired in side the fortunes. In another expedition in 1646 also Sri Ranga was defeated despite aid from Mysore, Madura and Tanjore. Mustafa then besieged Vellore; meanwhile Mirjamula took the entire terrotriy up to Pulicat. Sri Ranga finally took refuge in Tanjore.[238]

Sri Ranga was helpless and became a king without kingdom. Tanjore and Ginji were forced to submit to Bijapur, Madhura and Mysroe went to the hands of Muslims in 1652 A.D., "Sri Ranga-III repaired Mysore where he kept his court at Bellur with the aid of the Keladi Chiefs dreaming of the reconquest of Vellore, which led to Miserable life and he was died in 1672 A.D."[239] He was the last Raya of Vijayanagara. By his death, the Vijayanagara which ruled three centuries was collapsed and lost its power. Though it was collapsed, but its fruits were ripen and alive till present day through its policies of Culture, polity, socio and economy, after the death of Sri Ranga-III, Sivaji, the great Maratha emperor came to the throne in 1674 A.D. he conquered the whole of Konkan and in 1678 A.D. he over threw the last shreds of Vijayanagara authority in Kurnool, Ginji, and Vellore. Thus the Vijayanagara empire the greatest dynasty in south India was ended, which ruled over three centuries, by the great difficulties of wars, civil wars, coups and plunders, subjecting millions of people to oppresson in tyranny and this empire was also glorious in the other side of coin, it has great rich treasures, and great service to India in various fields, literature, culture, political, administration, social and economic patronage prior to the History of India.

[238] K.A. Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1975, p.304.
[239] Ibid, p.305.

3.12.3.4 Summary of the Chapter

The political history of Vijayanagara has been depicted in this chapter. It was finidng that all the difficulties have been overcome and constructed the pillars of indigenous political system in Andhradesa. This dynasty which is only one dynasty in south stands to revive the indigenous culture by overthrowing the foreign rulers from this land. The rulers of Vijayanagara from Harihara-I, Bukka-I to last ruler Sri Ranga-III protected the Glory of Vijayanagara.

The rulers of Vijayanagara were fought many wars to extend the territory and also to protect its wealth from the Muslim rulers. It was the period when the fall of Kampili, Madhura, Kakatiya and Yadava Kingdoms and resounding the success of Muslim forces in India, South of Vindyas, and a very great danger had developed to Hindhuism in 14th century A.D. It was to fight this formidable danger that the Vijayanagara Kingdom chiefly addressed itself. The Rayas of Vijayanagara played a vital role in religious tolerance. Lord Virupaksha was the patron deity of the rulers in general. The kings of the Sangamas were worshippers of Siva, but the rest of three dynasties were patronized Vaishnavism. It was extremely fortunate that the founders of Vijayanagara were followers of the Madhva Vidyaranya who was the head of the Sringeripitha founded centuries ago by Adi Sankara. So the founders of Vijayanagara followed Hinduism by teachings of Vidyaranya. Apart from Hinduism (Vaishnavism and Saivism), the rulers of Vijayanagara patronized Jainism, Islam, Christianity and Judaism. These kings respected the social practices which the people had been following for ages. The Rayas adopted a policy of benevolent neutrality towards the traditional practices of the people. Muslims received fair treatment from the rulers of Vijayanagara, Devaraya-I recruited many Muslims into his army, and also he built one Mosque for their prayers and religious congregations. Krishna Devaraya patronized Vaishnavism and Saivism. He also employed men of all religions including Muslims, Christians and Jews during his service. Ramaraya protected the Islamic faith. During Venkatapati Raya (1585-1614) that the Portuguese, the English and the Dutch gained a foothold in the Kingdom of Vijayanagara. Krishna Devaraya employed Portuguese engineers in civil and military departments. Venkatapati Raya extended his patronage to the Portuguese, they were permitted to establish a trading station at Pulicat in 1597 A.D. and father Nicholas Pimenta the Portuguese Missionary obtained permission from Raya to build Church at Chandragiri. Another Missionary father Coutinho got

permission from Venkatapathi Raya to build church at Vellore. Much earlier than all these the Protuguese had put up a religious sanctuary at Santhome in Madras which was then a part of Vijayanagara Dynasty.

The strong establishment of political system played a vital role to establishment of central Government where the Kingdom was hereditary, but in practice the law of primogeniture was not followed due to Military extringencies of the time which were the result of the hostility of the Muslim states of the Deccan. The king was powerful and protected the property and the life of huge subjects. The Vijayanagara kings paid great attention to construct irrigation tanks. During Krishna Devaraya period he constructed huge tanks known as samudrams, in the droughtprone region of Rayalaseema with the help of Portuguese Civil Engineers. The Kings of Vijayanagara made military in modernization which spurred the transformation of the late Medieval South India, improved war horses and arches to match those of the Muslim fighters and guns which they also introduced.

The patronization of literature was gone on its peak during Vijayanagara period. The Dravidian Languages were special in recognized by the Kings of Vijayanagara. The poets Astha Diggajas patronized by Krishna Devaraya,who was also great poet and scholar in the literature, the glory of Vijayanagara touched the sky. Thus the political history of Vijayanagara lit the flames of Indian culture which was forwarded to the Marathas. Of course ending of the Vijayanagara was panic, but the fruits of Vijayanagara are surviving till today.

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Chapter - 4

COINAGE AND CURRENCY OF VIJAYANAGARA

4.0 Introduction of the Chapter

This chapter deals with the coinage and currency in Vijayanagara period. The making of coins, types of the coins, symbols of the coins and interest of the rulers to mint coins largely in Vijayanagara dynasty. It is very interesting that every dynasty should proclaim its power, nature, signification, political, military strength, and economic prosperity, social status religious and cultural status in the means of different ways. i.e., inscriptions, copper plates, manuscripts, literary works, art, architecture, sculpture and coins are the tools which the rules used to propagate above said qualities of the dynasty. Among them the coins are one of the important tools for construction of the history of the dynasty.

Coins played a vital role in human life since ancient period. Of course there was barter system which was exchanging goods to buy the products or commodities, and it was in types of kind, animals and different production of goods. The coins were introduced in 7^{th} century B.C by Lydians and followed by China and India, brought the changes in monetary system of human history. What is coin? How it get importance in human life? Let us see the definition and importance of the coins. Though it is metal but it will get importance when the rulers mints them with standard values and circulates in market to strengthen the purchase of goods by using them, then a metal became as valuble thing in the society.

"The coin which is a small stamped metal discs of standard size used as tokens of money in commercial transactions."[240]

"The Use of cost-metal pieces as medium of exchange is very ancient and probably developed out of the use in commerce of ordinary ingots of bronze and other metals that possessed an intrinsic value. Until the development of bills of exchange in medieval Europe and paper currency in medieval china, metal coins were the only such medium. Despite their diminished use in most commercial transactions, coins are still indispensable

[240] James Mitchell, Fact index the joy of knowledge library encyclopedia, Mitchell Beazley publishers, London, UK, 1978, P:176

to civilized economics. In fact, their importance is growing due to the wide spread use of coin-operated machines.[241]

The making of coins is called as coinage and the study of coins is called as numismatics.

"The coinage of the Vijayanagara Empire was based on 'hun' or 'pagoda' a gold coin. This continued to be coined by the principalities of southern India and the Qutubshahi kingdom of Golconda even after the designation of the Vijayanagara Empire.[242]

4.1 Origin of the coins

It is very interesting and finds fact of mankind since ancient period that man and his developments brought the drastic changes on the earth. If we observe historical past of mankind we can come to know the dimensions of phases of mankind and his developments. If we want to understand the emergence of coins we've to look after the life of ancient man. In the beginning the man started family life and his needs were very much limited his necessities of food, shelter, are available from the nature. There are changes occurred in the course of time the families developed into groups, the groups are turned into tribes, and the tribes are formed into communities.

These communities started new beginings at different regions. The in coronation of families into the communities results the growth of population and the growth of population leads growth of necessities of commodities and less production. By this situation the groups of tribes of different region came to contact to share their products through exchange of different products according to their necessities. The time is very specious, and the time moves on to the life of men and the lifestyle of man was changed. The population and the regions started to grow in size, their necessity also reached very high, and then the mutual exchange of things took the shape of trade and commerce which results the evolution of barter system. This system of barter has given many disadvantages and their people who realized it introduced common commodity by fixing to serve as an

[241] Encyclopedia of Britannica, Macropaedia, Vol 4, 1515 Edition, Helen Hemingway Benton Publisher, London, UK, 1973, P-821
[242] Japan Ray Chanderi and Irfan Habib, The Cambridge Economic History of India, Vol-I, Orient Longman in association with Cambridge University Press, Hyderabad 1984, P-360

intermediary in all transactions. This system brought higher value to certain intermediary commodities and they got higher preference among the commodities over commodities. These situations have led to the introduction of standards by estimations of value of the commodity.

Thus the new trend was beginning with the estimation of notion of the unit value which leads the first step towards the emergence of the coinage.

"In the ancient times before money as a means of exchanges was invented, people resorted to barter system of trading. In course of time many things served as units of money; animals cows, oxen, sheep, articles of daily consumption bottles of gin, dried fish, groundnuts, palm kernels, palm oil, ruffia fibre, sweet potatoes, tea briks, tobacco balls, implements of daily use axe heads, fish hooks spades, knives, and many curious things bracelets of elephants tails hair, cowries, feathers, glass beads, metal pieces of odd shapes, necklace of shells and whale teeth." [243]

It is very interesting to note that the money economy has become part of human life since ancient times. The man depended on money for everything in his life to fulfill his needs. The commodity which is widely accepting for good and exchanges in the means of business and trade through the denomination of authority which is called as money.

"India passed through a long period of simple exchange system such as barter, gift and presentation before the appearance of coinage in about 6th century B.C. nearly two millennia before the emergence of regular coinage. One of the most extensive archaeological cultures the Harppan culture with its nucleus in the Indus valley spread over a vast geographical area had come into existence. Often described as the first urbanization in India, it was predominantly an age of trade involving Egypt, the whole of west Asia, and North West India. Despite the highly developed urban context of the Harappan culture and archeological evidence of the use of seals as the marks of ownership, weights and measures for internal and inter- regional commerce, the exchange system of the Harappan does not seem to have passed beyond barter and gift .metals were

[243] Prasanna Rao bandela, coin splendor (A journey into the past), Abhinav publications, New Delhi, 2003, pp 17, 18.

undoubtedly sought both for their exchange and prestige value, but there is no evidence of a common unit of value for exchange."[244]

The Vedic people of India used their cows as medium of exchange to buy their goods. As described in aitareya brahmana, soma plant was in very demand in those days and cow was the medium of exchange for the plant of soma.

4.2 Introduction of Metal Coins

We have discussed the origin of money and medium of exchange though the different animals and goods in the course of time exchange was changed as they could not use for long term savings. They automatically lost their life in certain time. That's why there was need of alternative medium for all transactions.

"The need for convenient form of money to facilitate economic transactions was recognized by the Chinese early as 10,000 B.C. originally they used agricultural implements such as knife and spade as medium of exchange, but later they used miniature copies of these tools instead of the real ones. Over a period of time these toolshaped pieces of bronze developed into a kind of currency. They are usually known as chi-knife money (chi-tao), pu-spade money and bridge money, the coin money in the modern sense was invented around 620-600 B.C in ancient Lydia in Asia minor (part of North West turkey). These coins introduced by King Croesus were round metal pieces, which spread to other countries."[245]

In Indian version according to parameswari lal gupta"Minting of coins in India perhaps has not reached during the Vedic period. It is only dated on the basis of Astadhyayi of Panini, in sixth and fifth century B.C.which explained the use of metal in that period. Nishka was merely ornament during the Vedic period and now represented a definite value. The term nishkikam, dvi-nishkam, tri-nishkam are used to denote the articles purchased for one, two and three nishikas, beside nishika, satamana and pada a number of other coin terms like vimsatika trim satika, sana and karshapana are also mentioned in Astadhyayi. These indicate that this time, coins had become quite common

[244] R. vanaja, Indian coinage, National museum, New Delhi, 1983 p.3.
[245] Prasanna rao bandela, coin splendor (a journey into the past), Abhinav publications, New Delhi, 2003, p. 18.

in India and they were used freely therefore India was quite in advanced stage in the use of coinage. And it would be in 6th century B. C". [246]

However the use of metal coins started in 6th century B. C. and the Indian's used silver as metal of coins in transactions. Many scholars argued that the Indians learned minting of coins from the Greek and Bactarians.

"Heredotes tells us that 300 talents of gold dust was annually paid as tribute into the treasury of the Achaemenid Empire from about 518B.C.to 350.B.C when an indian satrapy province was included in it. Yet no coin of gold is known in India, prior to the advent of the Indo-bactrians in the second-first century BC the early coins are all in silver." [247]

The earliest silver coins were found in kasi, kosala of Gangetic valley and Gandhara region in 6th century B. C. though indigenous silver not available largely it was imported from the indo-bactrian region. And the use of silver to melting coins prepared due to better served of other regions as medium of exchange. The copper was used probably in the beginning of 4th century B. C. and ending of 5th century B. C.

4.3 Making of coins and issuing authority

As medium of exchange coins played an important role in trade and commerce. When they got value, and unit they started to control the human society. Many traders and guilds were issued on their own coins for the development of market value of their products.

"The manufacture of coins continued to be the trader's function for a long time after the Indus period. That the small marks were put on according to a system generally understood at the time by those who handled the coins most frequently."[248]

"The guilds or corporations of traders were empowered to issue coins is attested by the Negama coins from Taxila the word 'Negama' here should be taken to mean the srenis or corporations of merchants".[249]

[246]Parameswari Lal gupta, coins, India- the land and the people, national book trust, new Delhi, 1969, p:6
[247] Ibid-p:8
[248] D. D. kosambi, indian numismatics, orient long man, New Delhi, 1981, p.91

Of course the traders and merchants issued the coins in the beginning or primitive stage but in course of time the issuing coins went into the legitimate rulers of the dynasty; the making of coins in ancient period was not an easy task, we know the early period. The indo-bactrian issued silver coin in India. The manufacturing of early coins is no where recorded in the literary works.

"The minister of Chandragupta maurya, kautilya, described the minting technology of coins in his arthashastra; the counterfeiters of coins (kuta rupakara) shows that the metal was first melted in crucibles (musha)and purified with alkalis(kshara) then the metal was beaten into sheets on anvil(adhikarni, with a hammer (mustika) and then cut into pieces with clippers (sandansa) and finally they were stamped with dies of purchase having Symbols (bima tarka) save the automatic mechanical devices, almost the same process is used even today in the manufacturing of the coins in mints all over the world.[250]

4.4 Ancient Indian Coins and Punch marked coins

It is important to note that the ancient Indian coins started from 6th century B.C. is punch marked coins and it was made with the metalof silver. The ancient coins have the stamps of one to five punches that is why the coins were called as punch marked coins. These coins bear no inscriptions in early days and its devices with various forms of symbols i.e., birds, trees, hills, animals, floral and geometrical patterns and also human figures and religious symbols.

The punch marked coins which have five symbols were minted from the period of 6th century B.C. and this continued up to Mauryan period. "These early silver punch marked coins have been found in quite large numbers, scattered all over the country. The earliest of these are those which are found only in a particular area or locality and were issued by the Janapada and Mahajanapadas (small and big states), 600 B.C, and in the period of Magadha Empire 5th century BC and spread over the whole country by the end of 4th century BC. The coins of each state differ from one another in their execution, fabric, weight, quality of metal and symbology."[251]

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[249] K.D. Bajpai, Indian Numismatic studies, Abhinav Publications, New Delhi, 1976, P .2
[250] Parameswari lal Gupta,Coins,India The Land and the People,National book trust, new Delhi,1969,P. 8

[251] Ibid P. 10

The metal silver was imported from Iran to mint the punch marked coins. There was scarcity of silver in India during fifth and sixth centuries BC. So India was depended on foreign countries especially Persian countries and the metal was imported by the land route through grand trunk road which with leading Rajagriha, Banaras, Saketa, Sravasti, Taxila and linking India with the frontiers of central Asia.

The punch marked coins were made at largely with silver and during that period the gold dust washed down the Indus and the other rivers served as high currency. Silver was not available from as large quantity of natural resources in India. So it was exchanged in large quantity of gold, which was cheaper here than elsewhere in the globe.

After janapada and mahajanapada period, the Mauryans played a vital role in minting coins of their political and economical prosperity. The Mauryan coinage was described in Kautilya's Arthasastra. The Mauryans minted large number of silver coins and few numbers of copper coins. They are in uniform type, which circulated through out the country. As vast empire the Mauryans issued uniform currency entire north India. Salaries were paid in cash and coins are used in every ordinary transaction. 'Pana' and 'Masaka' are the standard coins in Mauryan Empire. They were made silver and copper. Lakshana dyaksha the superintendent of mint shall carry on the manufacture of silver coins rupya-rupa which was madeup with four parts i.e. one fourth of copper and one sixteenth masa of any metal.

"Throughout the Mauryan Empire the punch marked coins or the panas was one standard unit of silver currency. There were an Andhra pana (1/2 pana), a pada (1/4 pana) and an ardha pada or ashta bhaga (1/8 pana). Another denomination, the masaka 1/16 pana also existed. The masaka has the distinction of being the first ever $1/16^{th}$ unit of a standard silver currency in Indian soil. It is exceedingly rare and it derives its name from 'masa' a bean variety (caesalpina bondue), which was used in ancient times as a standard unit for estimation of value of precious stones and metals. Another seed ratti of the gunja creeper abrus precatorius is still popular in various parts of India. While a ratti (raktika) served as the lowest denomination of weight, 'masa' was the next highest,while the silver 'masa' is equal to two rattis, a copper masa weights five. These two masas were regarded

as units, 16 of each respectively constituted the weight of standard silver coin (32 ratis), and that of a standard copper coin (80 ratis)."[252]

The punch marked coins of Mauryas were made up of silver and copper but gold was used as the metal for ornaments. The symbol which strikes on the coins of Mauryas is peacock on the hill, crescented hill, steelyard, bull, and elephant. The peacock on the hill depicts the descent of the dynasty from peacock, and the peacock hill is dominant symbol of the Mauryas. The elephant represents the royalty and royal authority of the Mauryas. The human figure (caduceous which represents the king ashoka) are beginning from the Mauryan period.

The Mauryans had minted large number of coins and currency to circulate because of greater bureaucratization. Expansion of army, and trading activities in the background of which impact of Iron culture and the centralized government existed and it led to large number of coins circulation and manufacturing throughout the country as consequence of debasement and counterfeiting of coins are noticed. As results of this the financial system lost its righteousness by the people and internal and external trade was collapsed finally these activity of monetary system was one of the causes for the downfall of the Mauryan Empire.

The political changes of North West frontiers have made much impact on the coinage of India. "The ancient kingdom of Bactria in north Afghanistan formed a part of the Greek empire of the Seleucid dynasty of western Asia. About the middle of the third century BC the local Greek governors of Bactria asserted their independence by throwing off the allegiance of their Seleucid overlords. During the first half of the subsequent century they succeeded in establishing their hegemony over a considerable portion of northern India. A large number of beautifully executed circular coins of these Greek kings of Bactria and India have been discovered. They usually bear the names as well as the busts of the rulers who issued them. The appearance of legends on indigenous Indian money may be traced to this Greek influence although the Indians took a long time to issue coins of similar beauty and execution. The Greeks were followed in north western India by the Scythians, Parthians, and kusanas in succession. The kusanas introduced gold currency which served a prototype of the gold coinage of imperial gupta rulers who

[252] Prasanna Rao bandela, coin splendor, (a journey to the past), abhinav publications, New Delhi, 2003, P:28

established themselves in Bihar, eastern UP, in the first quarter of the fourth century AD and soon extended their power and influence over wide areas of India."[253]

The Indo-Bactrian coins were made up of silver and Hellenic or modified weigh standard. They showed much impact on the Indian coinage through the shape, punch, symbols and the language which was minted on the coins. "Most of the indo Greek coins show on their obverse, the name of the issuer in Greek and on their reverse, the prakrit rendering of the Greek legend usually in kharosthi but rarely in brahmi. The system of bilingual and bio scriptal was followed by Scythians and Parthian rulers. The kusana emperors of the house of kanishka also used only Greek in their coin legends, although they ruled over a more extensive region of north India than their predecessors."[254]

This shows the development of literature and language which was used in relations of indigenous and foreign ruler by freetrade and commerce in India. And this bilingual script indicates the authority and respect of the local traditions and acceptance of the foreign friendly relations with India. This was proved in kanishka period by the introduction of gold coins in India with the Greek legend and his gandhara art, which is confluence of Greek and India. Thus the coinage of Greek have shown good impact on India to mint the indigenous coins with the similar beauty of Greek coins. This structure of development was also used by the imperial guptas and later rulers of India.

"The celebrated indo Greek king Eucratides I 175-355 BC imitated the old Persian emperors in assuming the title "Great King (Basileos Megalou) on his coins in his later issues, this was translated as 'Maharaja' which became a popular regal title among later Indian rulers. The obverse of indo Greek shows the bust of the kings whereas the reverse depicts the figures of Greek divinities."[255]

Though the titles and divinities are revealed in ancient times in India through the seals, clay and wood structure, the original minting of divinities and the title is derived from the Greeks who minted these figures on their silver, copper, nickel and few gold coins. The scythians and the Parthian rulers also followed the Greek style of minting

[253] DC Sarkar, studies in Indian coins, Motilal Banarsidas, Delhi, 1968, P. 8
[254] Ibid P-8
[255] Ibid P-9

coins. The obverse of these coins depicts legend king and reverse depicts the numerous Hellenic divinities and also few of Indian divinities. The introduction of gold changed the entire structure of the dynasties in India. Many scholars agreed that the gold was used for only making ornaments for the royal families in ancient India.

The introduction of gold coins in kusana period has shown much impact on the Indian rulers and people. The economical status was calculated by the gold coins in the period of kusana and it still exists till today. Because of the rarity of the metal and the quality of the metal, this survives centuries. So this metal got highest value in the society.

The foundation of kushana dynasty in the first century AD brought many changes in Indian society. They introduced first gold coins in India then onwards the coinage of gold became popular in India. The rulers of kusanas respected the Indian religious faiths by minting the sakyamuni Buddha, Shiva, Uma, Mahasena, these are the indigenous divinities in India. After the Greek, Scythian and Parthian, the Sassanid dynasty played an important role in minting coins which will influences the Indian empires and its rulers to introduce new type of coins.

"With the decline of Kushana Empire, the north western India came under control of the Sassanid dynasty of Persia. The coins of later rulers of western India bear a clear trace of sasanian influence. The so called Gadhiya or Gadhaiya coins were regional imitation of sasanian prototypes."[256] So these coins bore the cultural and political importance of the dynasty by depicting the different divinities and the legends of the particular dynasty.

The establishment of foreign dynasties and their relations of trade and commerce in India and the cultural, political importance which depicted on coins and the same way the techniques, technology of making coins have shown much influence on the Indian dynasties and its rulers. The importance of knowledge, and technology to use metal for different shapes of coins was derived from the foreign rulers as a result of this, the Indian rulers have immitated them in minting technology and used the precious metal in making coins. It was clearly explained in previous pages, and thus influence has further developed

[256] Ibid P-11

in gupta period which became the prosperous dynasty by using of large number of gold coins in Northern India and the age of gupta called as Suvarnayuga of the Guptas. The minting of gold coins indicates the prosperity, authority of the dynasty; this dynasty influenced the southern Indian dynasties to mint the gold and other coins.

The Gupta Empire was one of the most powerful dynasties in India. The founder of the gupta dynasty was Sri Gupta in 260 AD. But his grandson Chandra gupta I 319-350 AD was called as real founder of the dynasty. Gupta coinage was predominantly with gold and the coinage of guptas started with Chandra gupta I period.

"The most common gold coins of the guptas appear apparently to be the direct descendants of the gold coins of the later kushans, which bear the standing king at an altar on the observe and Ardoksho(goddess) seated on a high backed throne on the reverse." [257]

The minting tradition and type of coins of khushnaz has much influenced on the gupta coinage. The gupta rulers also minted similar coins and circulated in all over the country. "The coinage of the main portion of the empire was originally of gold and copper. The types of gold coins are borrowed at first from the eastern minages of the later great kushans. After the annexation of the kingdom of the kshatrapas, the Guptas continued in the region the issue of a dated silver coinage exactly imitated from the coinage of their predecessors except that, in place of the caitya, a frequent gupta emblem, the peacock, appears on the reverse". [258]

Sri Gupta's son was Ghatotkacha and his son was Chandragupta-I who was the real founder of the dynasty by expanding it through the army expedition and crowned with the title of the maharajadhiraja in 305 A.D. his matrimonial alliances with the lichchhavis, the rulers of vaishali, near pataliputra. Chandragupta-I married kumaradevi, the daughter of the Bimbisara of the licchavi dynasty. So the guptas have become the rulers of Uttar Pradesh and Bihar though the native of guptas was Magadha in U.P the previous two rulers i.e.sri gupta, ghatothkacha have not issued coins, but first time in history of India, the indigenous king Chandragupta-I issued gold coin.

[257] Parameswari Lal gupta, coins , india and the land and the people, national book trust, New delhi, 1969, pp;54,55
[258] E.J. Rapson, Indian Coins, Indological Book House, Varanasi, 1969, P-25

"Chandragupta-I is the earliest hindu ruler, whose inscribed gold coins have been handed down to us. No ruler either of maurya or the sunga or the satavahana dynasty issued any gold coins. The practice was started by the foreign Greek and kushan rulers. Chandragupta-I was the first national king to adopt it. Probably he started his gold coinage at the time when he assumed imperial title. On this gold coins we have the names and figures of the king and the queen on the obverse and the names of the lichchhavis on the reverse. It is clear that inspite of the growing greatness of the guptas, the lichchhavis insisted in maintaining their separate identity in the dual kingdom". [259]Though this argument was differed by some of the historians, many of the scholars accepted this and the first nationalist who issued gold coin is Chandragupta-I. This coin was not prototype of kushanas, the minter who minted it with the knowledge of indigenousness. And the reverse of the coin bears the symbol of durga who stated on the lion which shows indeginous culture of India. The son and successor of Chandragupta –I Was samudragupta who had issued several types of coins in his period 330-370 A. D

"The most common gupta coin is that of which shows the king holding a bow in his left hand. This type was issued by all the rulers of the dynasty .another type of coin of samudragupta and kumara gupta-I, the king is shown seated on a couch playing the veena, these coins evidently appear to have been issued to pay a graceful tribute to these kings' accomplishments. They are portrayed in Indian dress, sitting cross legged on a high backed, rather ornate couch playing the Indian lute, the excellent modeling of the king's figure, the skilful definition of the features and the careful attention to details rank these coins amongst the best expressions of the excellence of the numismatic art of the guptas." [260]

The majority of the gupta coins which are circulated are gold coins. The other metals are less. The majority of copper coins were issued by Rama gupta, and the silver coins by Chandragupta vikramaditya-II. "The silver coins were introduced for the first time in the reign of Chandragupta-II, in 409 AD when he came into contact with the malwa region, where the silver coins of the western kshatrapas were current. Chandragupta's silver issues closely follow the kshatrapa coins. The kings bust appears on the obverse with the date in gupta era at the back or in front of the king. The three arched

[259] Dr. Ananta Sadasiv Altekar, Catalogue of the Gupta Gold Coins in the Bayana hoard, The Numismatic Society of India, Bombay, 1954, P-XV

[260] Parameswari Lal gupta, coins , india the land and the people, national book trust, new delhi, 1969, pp. 54,55

hill of the kshatrapa coins is replaced by the figure of garuda, but the coins of this kings which are known are only a few in number, and all are confined to the western region." [261]

There are many types of coins of guptas and they depicted the sovereignty of the dynasty, religions, and cultural, economic conditions of the dynasty. Samudragupta issued six types of coins i.e. standard type the archer type and the battle type axe types are describing his military achievements, another type aswamedha gives depiction of commemoration and culmination. The other two types depict his hobbies. The tiger seal gives explanation of his interest on hunting, and the lyrist type discourse the interest of the king on playing lute etc.,

"Samudra Gupta's interest in hunting wild animals is portrayed on his tiger-slayer type coins. His son Chandra Gupta – II, issued coins of the lion slayer, and Kumara Gupta-I issued coins of both these types. On the coins issuing kings are shown trampling upon and shooting the animal with bow and arrow. some coins of Chandra Gupta – II are is portrayed as attacking a lion with the sword, the interest of Chandra Gupta-II and his son Kumara Gupta – I in horse riding is portrayed on some coins. Some rare coins of Kumara Gupta issued of these ones are the king riding on elephant and the other is he riding on horse and killing a rhinoceros". [262]

"Samudra Gupta and Kumara Gupta-I issued Aswameda type coins, in which they participated during Aswameda yaga. This coin tells us that each of the four priests (ritviks) was to be given a thousand golden satamanas as his honorarium (Dakhina). Aswamedha coins were probably first intended to be given as dakshina on the occasion of the horse sacrifice. The Aswamedha sacrifice was performed by Samudra Gupta, when he had returned victorious from his various campaigns in central India and Eastern Deccan after establishing his claim to undisputed supremacy in the country. The Aswamedha coins portray the sacrificial horse before Yupa (Sacrificial Pillar) on the obverse and the figure of queen on the reverse is slim and graceful". [263]

[261] Ibid-p;57
[262] Ibid, p.56.
[263] Dr. Ananta Sadashiv Altekar, Catalogues of the Gupta Gold Coins, the Numismatics Society of India, Bombay, 1954, P.IVIII

In history of Gupta Empire the first Aswamedha was performed by Samudra Gupta and followed by Kumara Gupta – I, for their victories over the enemies and expansion of the dynasty. The coins indicate the supremacy of the king and the ancient culture of Aswamedha in India, so the political relations with expressions of superiority among the rulers of India has shown on this coins and also cultural importance was being indicated. The coin age of Gupta flourished in the period of Samudra Gupta, Chandra Gupta-II and Kumara Gupta-I. They have given much importance on issuing coins to show the supremacy of the kingdom cultural values of the dynasty and economical prosperity of the empire. These factors indicate the golden era of the Gupta in the history of India. The uniform of the coins in Gupta period was explored in the reverse of every coin; they re-minted their goddess Laxmi and Durga lion seated. This type, of course derived was from the Kushanas who minted their goddess Ardoksho in reverse of their coins. "The gold coins of Chandra Gupta – II are Chatra, Horse man and Chakra Vikrama types. This Chatra types indicates the supremacy over lordship of the emperor (eka chacravattam). The horse men type is common and popular in the reign, the Chakravikrama type shows the emperor as receiving gift from Vishnu, manifesting himself before his devotee for the purpose. Chandra Gupta was a devotee of Vaishnava and hence it is natural that he should have thought of this type. He was first ruler who issued Vaishnava coins".[264]

In ancient Indian coinage we observed the cons their it origin and the different dynasties introduced.Apart from thin Different coins, and the foreign influence on the coins of India, there was no doubt the coins evolved firstly for the purpose of trade and commerce and later they changed their features in different forms to show the standard values, the power of emperors, the supremacy of the dynasties and its cultural identity, economical prosperity etc. In the period of Gupta, the coinage of India changed its shape to over lordship of the country and its sovereignty and it also expressed their relations with the foreign rulers Ceylon, Java and Sngatra which showed the natural interest to cultivate cordial relations with the Guptas by the matrimonial alliances. Their coins were majorly in gold, which indicates the prosperity of the dynasty. The Samudra Gupta and Kumara Gupta-I conquest and commemoration was revealed in the coins of Aswamedha. The Ancient Indian coins played an important role to spread it homogeny to the Andhradesa. Many of the rulers and major dynasties of Andhradesa have imitated the previous coins

[264] Ibid p: IXXVII

and they started to minti the coins. The culture of minting technology has spread in entire country to establish the different dynasties with the superior power and the knowledge of coins being tended to developments of political relations, cultural activities, trade and commerce and economic prosperity in Andhradesa,.

4.5 Coinage of Andhradesa

Till now we've discussed the ancient Indian coinage and its origin and it's importance in major parts of Northern India. The South India also has the same importance in the field of numismatics and in early researches this region was littlebit neglected by the scholars to study numismatics. "The origin and used coined money in South India is an important aspect that we have to deliberately put on the picture which is not very clear as one would like to have. Most of the scholars would believe that north Indian coins freely travelled to South India and they became the earliest coins of this part of the country. Though nothing is improbable in this, some scholars feel that the earliest coins might have been manufactured here it self, though the inspiration might have been derived from other parts as well. Unfortunately no literary text or archeological evidence dating back to this remote period has come to light. The punch marked coins have been reported from many parts of South India, and the majority of these coins have not been properly studied and a cursory glance makes us believe that at least some of them belong to imperial Mauryan type. This is understandable in the case of Karnataka and Andhra as a large number of Asokan inscriptions has been found in these areas".[265]

It indicates that the South Indian coinage was neglected by the researchers due to the proportion of inscribed coins which are smaller and their were classification depended on provenance of specimens, the style and the type of fabric etc. the North Indian punch marked coins adopted from the foreigners but the South Indian coins were purely indigenous which are circulated larger and longer period than the north. The real research of the South Indian history and its coinage was beginning from the period of Robert Sewell. "A reference to Mr.Sewells sketch of South Indian dynasties officially compiled and perusal of the district Manuals of that time will bear out of this assertion. The Gazetters which have replaced these district manuals have assimilated the materials furnished by inscriptions in the very limited way in which alone it could be done and it

[265] Dr.A V Nrasimha Murthy, Studies in South Indian Coins, Vol. IV, South Indina Numismatic Society, New Era Publications, Madras, 1994, p.10.

was abandoned or modified with the facts from inscriptions. Sir Walter Elliots contribution of South Indian Coins to the Numismata orientatalia represented the sum of our knowledge on the subject. Since then important additions have been made to our materials for research in this area of study, apart from this the collection of coins which were collected by the interested people like Mr. T M. Ranga Chariar, and Mr. Lionel Vibert, and Mr. Thurston will be of great use to the original research".[266]

The research of Numismatics which started from Elliot is continuing till today in South India. Though this region has punch marked coins, and also inscribed the coins of Mauryans in many parts of Andhradeas and Karnataka and it has also tasted the influence of Rome. "The coinage of South India begins with the punch marked coins of the Pre-Mauryan period. Few instances of those early coins contain only four symbols and are conspicuously devoid of the sun and the six armed symbols. More than a hundread varieties in the single Amaravathi hoard consisting of 7668 punch marked coins from which a considerable number of specimens are found to issues of the Taxila Mint. Indigenous minting of the latter punch marked coins is evidenced by the discovery of the clay moulds in the excavations at Kondapur in Medak District of Andhra Pradesh, weight standards of punch marked coins of the South also are of Karshapna 58 grains, Ardha Karshapana 20-30 grains and they included copper punch marked coins ."[267] As far as South is concerned, the influence of Rome is highest, because the trade between India and Rome flourished in the early Christian era. The trade of pepper, spices, fine Muslin, perfumes, unguents, pearls and precious stones flourished in the first and second century A.D. the Roman coins were issued by it's rulers for imports and exports of the valuable goods from India to Rome and vise-versa.

"The first Roman coin discovered in 1796 in Nellore, hundreds of Roman coins have been found in South India".[268] "A large number of Aurie and Denari coins of Roman have been found in Madhura in Tamil Nadu. These coins are made up of copper. The Aurei of Zeno Anastasius and Theodosius all acquired in Madhura, Ceylon Coast a copper coin of the regular imperial coinage with, on the obverse, the head of the female figure and

[266] T. Desikachari, South Indian Coins, Asian Educational Services, New Delhi, 1984, pp. 8-9.
[267] A.V. Narasimha Murthy, Studies in South Indian Coins, Vol.iii, South Indian Numismatic Society, New Era Publications, Madras, 1993, p.10.
[268] A.V. Narasimha Murthy, Studies in South Indian Coins, Vol. IV, South Indina Numismatic Society, New Era Publications, 1994, p.12.

the legend Europa Roma and on the reverse, the figure of she wolf suckling Romulus and Remus found in Devipatnam and a number of small pieces with figure of emperors head on the observe and two standing figures spear in hand on the reverse".[269] The style in Roman coins was adopted by the Pandyan and Chera Kings and the northern ruler's style also imitated by the rulers of Andhradesa. The Influence of Mauryas Kushanas are very high in the Satavahana Coinage. We've seen the political history of Andhradesa in previous chapters. Hence no need to explain the political history of different dynasties of Andhradesa. We'll look into the brief history of coinage of Andhradesa. We will deal the history of coinage in Andhradesa from Satavahana period.

The Satavahanas, who ruled Andhradesa from the 1st Century B.C. to 3rd Century A.D., were the earliest rulers of Andhra and issued extensive services of coins. The first scholar of research in this area is Sir Walter Elliot, who published 'coins of South India' in 1886. However the coins of Satavahanas were in very large in number and they focused on the entire activities of Satavahans.

"Coins of the Satavahanas were generally made of lead, copper, billion and potin have been discovered in large numbers. The coins of Satavahanas bear upon their obverse various symbols such as the hill, tree, animals and several other objects, while their reverse is often occupied by the so called Ujjain symbol, each orb of which is represented by a pellet surrounded by two circles. Gautami Putra Satakarni (C.106- 30 A.D.) the most illustrious king of Satavahana dynasty, is known to have restruck the silver coins of the contemporary Saka ruler of Western India viz., Nhapana of the Ksaharta family, after having killed the latter and annexing the Saka territories. Vasistaputra Satakarni and Gantamiputra Yajna Sri Satakarni also issued silver coins which were imitated from the Saka coinage. A few Satavahana coins showing a double mastership and thus testifying to the prevalence of maritime trade and commerce have been found in the eastern coast of the far south. The name of the king, as given on these pieces, is illegible, but it is very probable that they were issued by either Vasistiputra Pulomavi or Gautami Putra Satakarni".[270]

[269] T. Desika Chari, South Indian Coins, Asian Educational Services, New Delhi, 1984, p.18
[270] D.C. Sircar, Studies in Indian Coins, Motilal Banarasidas Publications, Delhi, 1968, p.13.

Most of the Satavahana coins are punch marked coins, which bear the symbols of hills, trees, animals etc. and they also had local, dynastic, personal and imperialistic traits. The Satavahana rulers allowed circulation of other dynasties coins i.e. Khastrapas of Western India and Roman Empire. The coins of Satavahanas are mainly die-struck and also the large number of cast coins. The Satavahanas didn't allow the feudatories to mint their own coins and issued only the supremacy of Satavahana coins through out country including feudotary territories. Ofcourse later some time the feudatories who gained independence they allowed to issue their own coins. Coins of Satavahanas are famous for its kings names as Satavahana and Pulomavi, which show the superiority and supremacy of the dynasty and the other symbols Swastik, Elephant, tree and hill indicate its cultural representation on the coins, this was proved in many coins which are found in Kotilingala in Karimnagar, Dharanikota in Guntur and Kondapur in Medak District of Andhra Pradesh. It is clear that the characteristic of coins of Satavahana is differing from other parts of South India and this dynasty has their own character. They minted majority of coins with the metal of lead and small proportion of coins with copper, and also very few in silver but no gold coins have been found in Satavahana dynasty.

The Satavahana dynasty ended in third century A.D. then onwards there was no indigenous numismatic records that have been found. But the Roman coins influenced the Indians which were imitated and minted by the local rulers. After Satavahana, the major dynasty was Chalukyas who ruled Fifth Century A.D. in Southern India. They issued many coins and their period was remarkable in the filed of Numismatics in South India. They minted gold coins as Boar in the centre of the coin.

"A very thin almost circular pieces, nearly an inch and a half in diameter, weighing about 62 Grains of Chalukyas coins (P) having boar as symbol in the centre, as well as legend. The letters which are few in number, are large and rude have been impressed singly round the periphery by means of separate punches and correspond with characterstics of the Fifth or Sixth Century A.D. these were succeeded by flat, round, thicker pieces of superior workmanship, which have received the name of 'Padma-Tankas' from having a lotus in the centre, a favorite emblem among the Jains, who were then the most intellectual sect in the south and were distinguished,for their skill in elegant art. This form as well be noticed was imitated by Chalukyas in supersession of the thin plates above described the figure of the boar substituted for that of the lotus. All these were of heavier weight than the Pon or Hun, Which under the anme of Varaha or Pagoda after wards

became general."[271] It is very important to note that the puranic emblem of Varaha (boar) or pagoda that came in to existence from the period of Chalukyas as Royal emblem and this culture continued in South India, till the Vijayanagara period. Here we'll see the similarities of cultural history in the South. Ofcourse there were many dynasties who ruled in Andhradesa, in this period. We'll see the development of Major dynasties i.e. Eastern Chalukyas and Kakatiyas who have given priority to minting coins.

We know the Eastern Chalukyas or Chalukyas of Vengi is one of the branches of Chalukyas of Badami. The Eastern Chalukyas of Vengi ruled Andhradesa in 7^{th} to 12^{th} Century A.D. They have ruled the Andhradesa with two phase, in the first phase is 7^{th} - 9^{th} Century A.D. and the second phase is the latter Chalukyas 11^{th} – 12^{th} Century A.D. "The coins of first phase are in copper and base metal and are derived from the Vishnukundins type of coinage showing a conventionalized lion with a gaping mouth and uplifted tail on the obverse and a scepter on the reverse. Another type belonging to the first phase has a double trident with in a border of rays on the reverse instead of a scepter. The legend 'Vishamasiddi' in Telugu occurring on these coins establishes and identifies the issuer as KubjaVishnuvardhana, the founder of the Eastern Chalukya line. On one set of coins this legend occurs in round characters while on another it is found in square characters leading to the view that they may be the issues of two different rulers perhaps Vishnuvardhana-I (624-641 AD), and his grandson Vishnuvardhan-II (672-682 A.D). After a long gap of two centuries the Eastern Chalukyas currency begins again in the 11^{th} Century, but this time higher value metals like gold, to this period belong large, thin circular gold coins having the boar as central device with an umbrella above and a Chauri on either side and also the legend 'Sri Chalukya Chandrasara' each letter was punched separately and with rengal year inscribed in numerals. A hoard of gold coins found at Davaleswaram, East Godavari District continued a number of gold coins of Raja Rajanarendra of Rajahmundry and Rajendra Kulotunga the Chalukya-Chola Ruler. The coins of Raja Rajanarendra are similar to those of Saktivarman with boar devices in the centre and the legend 'Sri Raja Raja Sa' each letter punched separately in Telugu and Kannada the coins of Rajendra Kulottunga, the Chola rural are also derived from the Eastern Chalukya Coinage".[272]

[271] Elliot W. Sir, Coins of Southern India, Cosmo Publications, New Delhi, 1987, p.54.
[272] R.Vanaja, Indian Coinage, National Museum, New Delhi, 1983, p.23.

The Eastern Chalukyas of Vengi one of the important dynasties in Andhradesa, their coins show the inter relations of the dynasties of Chalukya – Chola through their matrimonial relations. They also give respect to the Dravidan languages by minting the legends in Telugu and Kannada. They have great interest on trade and culture, that's why their coins have been found in different parts of the globe. "Their coins have been found not only in Chalukyan territories but also outside India on the Islands of Rumri and Cheduba of the Arkan Coast in Burma the Modern Mayanmar, on the Arkan coast it self and in Siam. The coins with the inscriptions 'Sri Cholanarayaan' were issued by Chola Rajaraja-I, when Vengi was virtually a protectorate of the Chola empire and those having the chola emblem and the legend 'Sir Chalukayanarayana' were issued by Chalukya Sakthivrman-I as token of Gratitude to the Cholas".[273] This shows the importance of the coinage of Eastern Chalukayas of Vengi, and its richness spread to the foreign countries and the matrimonial relations as well as mutual understanding of the Chalukya Chola dynasty. It was rare relations among the dynasties of Andhradesa, it clearly shows in their coins, which the Chalukyas of Vengi emblem was Boar, which minted with the legend of the Chola King Raja Raja- I, on the Chola coins and the Chola tiger symbol was struck on the coins of Eastern Chalukyas with its legend of the Saktivarma-I the Chalukya King. This relation was rare in history of Andhradesa. It is proved that the mutual relations of the Dynasties and matrimonial relations of the Kings have been impressed on the coins which play a vital role to proclaim these understandings to the society.

The Kakatiya Dynasty was another important and powerful Dynasty in Andhradesa, which began to rule at Orugallu or Wrangal, but the original seat at Anumakonda or Hanumakonda. This dynasty has come into existence immediately after collapse of the Chalukya Dynasty, like other dynasties, the Kakatiyas also gave prominent importance to minting coins. "Until recently the attribution of any coin to the Kakatiya Dynasty was extremely uncertain particularly in the case of the early Kakatiya rulers. Coins bearing fragmentary legends in Telugu Characters 'Balaya Sri', 'Rudra', have been assigned to Rudra 1150-1195 A.D. but the attribution is not convincing. So is the case with copper coins with a Couchant bull depicted between two candeladra, an umbrella

[273] Parameswari Lal Gupta, Coins, India the people and the land, National Book Trust, New Delhi, 1969, pp.74.75.

above and a Chauri as on the Kakatiya Characters, which were attributed to Kakatiya rulers."[274]

During the Kakatiya period, the rulers encouraged trade and commerce. For trade and commerce they constructed godowns markets, and the roads. Maritime trade also flourished in this period, merchants, from different parts of the globe include China, Myanmar, Ceylon, Indonesia, Rome and Italy, have visited the major parts like Motupalli, Machilipatnam, Krishnapatnam to purchase native textiles, diamonds, spices and carpets etc., "The Kakatiya King Gajapati gave an impetus to the foreign trade of the Andhra Country in the middle of thirteenth century A.D., by his charter of security (Abhaya Sasanam) issued at Motupally, under this charter the cargo ship wrecked, merchants would no longer be seized, as had been the customs till then, moreover the duty on all exports and imports would not exceed 1/30 of their value".[275] The interest of trade and commerce has been impacted on issue of coins. The gold coins were called as Gadyanam or Mada. The silver coins were known as Rukalu and Ten Rukalu are equivalent to one Mada. Copper and lead used to issue the small coins called Podduga, Paduka and Visam which were respectively half, one-fourth and one-tenth of Rukalu. These coins have been found in Narasapur, Suddala, Siricilla, Tarigoppala and Warangal. These coins have the legend name as 'Daya Gaja Kesari', and 'Raya Gajakesari'. "The coins of Kakatiyas contain in relief the images of moon and sun on the top left and right respectively, Varaha or devine boar, facing to the right cow, smaller in size standing before a sword erected upright. The legend in thirteenth century Telugu Characters read Daya Gaja Kesari which means lion to the elephant like enemies."[276] These coins belong to Prataparudra-I and these coins expressed the Sovereignty of the King, and cultural, ritual values. The emblem was derived from the Chalukyas and their relationship with Kakatiya e.g. Rudramadevi of Kakatiya has given in marriage to Virabhadra of Chalukya and by the same way Indluri Annaladeva got marriage with Ruyyama the third daughter of Rudramadevi. These relations clearly impacted on the coins of Kakatiyas. Different metals of coins show the richness of the Dynasty and they were used in large number for trade and commerce of the dynasty. The boar centric coins were continued after Kakatiyas and many kings of different dynasties imitated the coins and these coins show the way unity among the rulers in the Andhradesa after the Kakatiyas to protect its indigenous heritage and culture.

[274] R. Vanaja, Indian Coinage, National Museum, New Delhi, 1983, p.25.
[275] K.A.Nilakanta Sastry, A History of South India, Oxford University Press, Madras, 1994, p.334.
[276] P V Parabrahma Sastry, Kakatiya coins and Measures, the Government of Andhra Pradesh, Hyderabad, 1975, pp.3, 4.

4. 6(A) Vijayanagara Coinage

In History of South India the remarkable changes occurred during the emergence of Vijayanagara Dynasty. The Vijayanagara Dynasty was established in 1336 AD, by its founders Harihara, Bukka Rayas. This Dynasty brought complete changes in History of India, like a lamp in darken Street. The uniquenesss of its rulers is the policies, and the plans which were taken by them to unite the people in India, is continuing till today. Their political values and strategies, cultural developments, social and economic life of the people clearly reflected on the coins which were issued by the rulers of Vijayanagara. It was most prominent and powerful kingdom in southern part of India which protected the region from the Invaders and also maintained friendly relations with many neighbor dynasties as well. The beginning of theDynasty of Vijayanagara is Historical, and their service to our country is memorable forever in every life of Indian citizen.

"In the fourteenth century A.D, the foundations were laid for the last great Hindu dynasty, which exercised an important influence on the history, southern India, both on its Political and numismatic aspect. This was the Kingdom of Vijayanagara and its founders boast of no ancestral line age, but declare simply to be 'yadu' race".[277] The Glory of Vijayanagara was in the entire region of the dynasty and in city of Vijayanagara which located on the Southern Banks of Tungabhadra River. Vijayanagara, which was ruled by the well disciplined from beginning Harihara to Sriranga, the Authority of king was reflected in his Administration which looks in to the all matters of the dynasty. "The Administrative structure of the kingdom was established by Harihara, borrowing from Kakatiyas he had served. Madhava, the prime minister of Bukka, carried out several administrative reforms that work was continued by later kings. The entire country was formed into convenient administrative units called Sthalas, Nadus, Simas, and the income of the state was increased by reorganization. The central administration had both revenue side and the Military side, and the provincial Governors were made responsible for raising taxes. As the Central Government maintained only small body of Army, the provinces were required to provide troops to the king in property to the land they held. Although most of the revenue came from agrarian taxes, commercial and professional taxes were also levied. It insisted upon tax that should be paid and collected as far as possible in money and not in kind. The mint was Improvised, and small denominations of Gold and

[277] Walter Elliot, Coins of South India, Bharatiya Kalaprakashan, New Delhi, 2005 p.81.

Copper coins were issued to enable the farmers to pay their taxes in money".[278] The legend the name of the king Generally in Nagari Alphabet and the symbols was minted on the obverse of the coins are generally in character, though other also have been found. "Madhava, the prime minister of Harihara and Bukkaraya, reformed the Administrative system, and among his administrative reforms, was the improvement of the mint, and the Introduction of the Nagari alphabet in the public records and on the legends of the coins. These with the Varaha avatar adopted on the coins and on the state seal differing only from those of the Chalukya dynasty by the addition of a sword infront of or above the animal".[279] Here we observe that the tradition of royal emblem i.e. boar, was continued from the period of Chalukya, and it shows the cultural tradition and unity of the southern Indigenous kingdoms of India. The coins of Vijayanagara have played a vital role in Expression of political and cultural identity of the dynasty. There were four main dynasties of Vijayanagara kings; they are (i) Sangama dynasty, (ii) Saluva dynasty, (iii) Tuluva dynasty and (iv) Aravidu dynasty. These rulers issued many coins in necessity of trade and commerce, political expeditions, expansions and cultural developments of the dynasty. These kings issued different types of coins with various symbols. The types and symbols are most important in studying of the coins which mainly shows the characteristics of the rulers and the dynasty.

4.6(B) Types and symbols of the Vijayanagara coins

The Vijayanagara rulers have issued large coins with the metal of gold, and few in copper and only one silver coin. These coins have different types and different symbols. Almost all the coins of Vijayanagara displayed religious symbols on them with the names of the kings on the flip side. Earlier kings were known to be followers of saivism while the later rulers embraced vaishnavism. Yet the devices on their coinage seem to witness their religious tolerance. The saivate images were limited to Uma and Maheswara, the vrishibha or Bull, and on the other hand the Vaishnavite emblems were numerous, Rama, Hanuman Garuda, Gandabherunda, Sanka, Chakra, Lakshmi – Narayana Varaha, Venkateswara with or without two consorts. Animal figures of power like lion or elephant were also no uncommon, it is interesting, each symbol represents the portrait of religious gods and it

[278] Prasanna rao Bandela, coin splendor, Abhinava publications, NewDelhi, 2003 PP. 73-75.

[279] Walter Elliot, coins of south India, Bharaityakalaprakashan, New Delhi, 2005, P. 83.

shows the historical background of that deity, and devotion of the devotees, rulers and people as well.

In "Indian Numisuratics seems to be no permanent destination between type and symbol. In regard both their origin and their use, they probably had much in common, and the terms applied after to the same design according to the relative position of predominance or Insignificance which they seem to occupy on a coin." [280]The types and symbols of the coins is very useful to us to identify them to whom they belong and which rulers minted the coins, and the symbols expresse the interest of the ruler in particular diety or hegemony on the coins though there was legends on the coins. The easiest was to identify the coins based on the types and symbols of the coins. If the type and the symbol is minted on the coins, then it is possible to identify that the coins as belonging to a particular king and particular dynasty.

It is very interesting to note that the rulers of Vijayanagara was founded the dynasty to spread the Indian culture and protect it by unity among the people of the Indigenous, the four dynasties have played important role to serve the society in a better way. For this here we need to dicuss the the political state and the economic condtions of the Vijayanagara dynasty.

The state of Vijayanagara is powerful and the rulers of the dynasty established it as centralised and monarchical state.The Vijayanagara was an autanomous state in chatrecter, founded in 1336 A.D. in the beginning it was in the theory of heriditary monarchy but in ptractice the law of primogeniture was not followed, because the intransigence of the feudatories and the hostility of muslim states in neighbouring region have made it imperative that the king should be possesed of high attainments in deplomacy and war. In Vijayanagara the king was powerful to rule the dynasty. He is able to take decision in any time, and in any situation. He is the head of the state and also head of the army,because it(Vijayanagara) was war state.we have seen the major wars in Vijayanagara which happened for the protection of the people from the neighbour enemy dynasties as well as consolidation of the empire. "Vijayanagara was the nearest approach to war state, and its political organisation was dominated by its military needs. The emperor maintained large standing army consisting of an elephant corps, cavalry and

[280] Rapson E.J., Catalogue of the Indian coin in the British Museum, Eastern Book House, Patna, 1990, P: clxxv.

infantry in this force; 'the soldiers receive their pay', (noted Abdur razak,) 'every four months and no payment is ever made by a draft up on the revenues of any province'. In addition military fiefs studded the whole length and breadth of the empire, each under a nayak or military leader authorised to collect revenue and to administer a specified area provided, he maintained an agreed number of elephants, horses and troops ever ready to join the imperial forces in war."[281]

The king was powerful and autanomous in decision making. He had minister council whom he often consulted. But there is no rule to accept the advices of the ministers. The king only was powerful and he will take all important decisions In his dynasty.there is a central government which was appointing the officers in the departments, and secrateriate in the kingdom. The empire was devided in to provinces for the better administration. These provinces were controlled by the governors who were appointed by the king. The governor of province was called as Durgadannayak. "The provincial governor was not salaried official. He was an amaranayaka, holding a fiefdom, big or small. He was not permitted to stay in his province, except in the case of border province. As an amaranayaka, he had to maintain a stipulated number of troops for the service of the emperor and pay the annual tribute fixed by the latter. If he failed to fulfill these conditions, his fiefdom will be confiscated."[282]

The centralised state theory was opposed by Burtonstien,and he called as Vijayanagara as segmentary state.The important character of segmentary state is the nayakas of telugu who left to Tamilcountry to establish their settlements there and rule that region as representatotrs of the army of Vijayanagara, the nayakas were the loyal army chiefs in Vijayanagara and the obedience of Nayakas to the Vijayanagara kings has been influenced to construct a new roadmap to establish the Nayaka regime in last days of Vijayanagara and the same way the muslim army chiefs who were recruited by the rulers of Vijayanagara were did not supporte the Vijayanagara,but they supported the Bahmanis of the Deccan during Tallikota war(1565A.D). "The kings claimed rights to a major share of material and human resources within their realms as ksatra, possession by lordship. During the time of Krishnadevaraya, as well as before and after sovereignty in the Vijayanagara kingdom was conceived, as devided or shared. Its kings claimed to rule the

[281] K.A.Nilakantasatri,A History of South India,Oxford University press,Madras,1966,p.307
[282] K.Satyanarayana, A study of the history and culture of the Andhras,Peoples publishing house,New Delhi,1982, p.312

whole of peninsula south of the Krishna rever, a claime which is dominated here as ritual sovereignty, distinguishing, thereby between the political authority that numerous ruling families enjoyed possessors of ksatra or utai, every where in the kingdom, and the recognition by all of these utaiyar of the special status of the king. The latter by virtue of his anointment and his responsibility for the protection and welfare of all in the kingdom, possessed powers conferred by rajadharma as well as ksatra in his central domain. These two sources of authority ksatra/utai and rajadharma were complementary; together they fulfilled the conception of appropriate authority in Hindu kingdom of the age, including Vijayanagara. It is in this sense that the concept of Dayada, or shared sovereignty, is crucial and it is also in this sense that the Vijayanagara state, and others of age, may be regarded as polities of chiefs."[283] However in Vijayanagara state the kings were powerful and they maintained good relations with their subordinators. And the kings appointed the chiefs in defferent department through the trust worthy nobles. E.g: Nayakas and Muslims in Devaraya II period were appointed in crucial military posts. The jurisdiction of the courts served as sabhas or assemblies. The imperial courts solved the civil and criminal cases. If any case which was not solved in the court, will come infront of the king and will be solved by the emperor through the recommondations of the commissioner. The punishments of the criminal cases would be seviour, and the king has ultimate right to phunish the culprit. In this way the authority of king is legitimate and he made every possibility to strngthen the dynasty by the implementation of welfare as well as aggressive policies. Thus the Vijayanagara state was centralised and monarchical state which served the people in sovereignty and integrity.The authority of Vijayanagar struggeled to consolidate its power over centuries and the rulers were commited to establish the indegenous power in south India, therefore the Vijayanagara emerged as powerful state in Andhradesa.

The Vijayanagara was consolidated by the rulers through its mighty warriors by expanding economic stability over the entire dynasty, for expansion of sovereignty of Vijayanagara furher south they should concentrate on the availability of resources. The fore sighted kings of the dynasty estimated the problems and immediately they focused the development of economy to bring the dry land in to fertile green regeme through their economic policies. We will see the economic condtions of Vijayanagara. The Vijayanagara was founded in the fertile banks of rever Tunga-Bhadra, the rulers of

[283] Burton stein, The new Cambridge history of India, Vijayanagara, Cambridge University press, Cambridge, U.K, 2003,pp.62-63

Vijayanagara were fore sighted and they have given importance to the development of economic condition which is base to fulfill necessities of war and for and wefare of the state. They have constructed Giri durgas, Jala durgas, Sthala durgas for the safe guards of armoury and the money of the state gives additional strength to the army.

The Vijayanagara is agricultral development state where the majority of rulers have given importance to the development of agriculture because it is base to the survival of mankind since ancient times, naturally India was agriculture based coumtry, so this is one of the causes to promote agriculture by the rulers of Vijayananagara.In India rains are based on monsoons, If the rain is sufficient in the season, the agicultural land produce plenty of crops for the feeding of the people. But if there is drought or famine which is caused by lack of rains, the people are unable to cultivate the land. This situation leads to burden of the farmers to pay the tax to the state. So the emperors of Vijayanagara considered this as severe problem and promoted the irrigation system, by contructing the canals, lakes and Dams for water supply to the fields to yield fruitful crops of agriculture.In 1365 AD, Chikkappa Odayar the minster of Bukka raya constructed a Dam across the Pandu stream(vagu),and established two vilages namely 'Bukkasagaram'and 'Anathasagaram'. The royal representator of Bukka raya , Bhaskara constructed a lake called as Ananthasagara in 1369 A.D., by constructing a Dam across the river Tungabhadra, Bukka raya II fecilitated the nursery and the flower gardens which carried 3 Lakh Pagodas of income to the Government.

The Vijayanagara was established for the protection of the indegenious people from the Notrthern Emperors who are attracted by the resoureces and the wealth of the south. For the safeguards the rulers recruited the large standing army and its chiefs.it is necessary to the rulers of Vijayanagara to expand the dynasty towards south for the protection of the land and its people. Hence the requirment of money is verymuch important to construct the new forts, ports, and the maintainance of standing army in wars, agricultural products as well as promte to trade and commerce, thus the rulers have given permission to guilds and merchants to mint the coins and state also minted coins in large number to promte the economic consolidation of the Viajayanagara.

By expanding the dynasty its population has also grown high in number i.e 14 millions. According to Abur razak " It is so well populated that it is impossible to give an

idea of it without entering in to most extensive details.between Mangalore and Belure or Bidrur he came across each day to same city or populous town.the Canars coast was so thickly populated that it looked like a single town to Barbosa. Paes declared that the whole country is thickly populated with cities, towns and villages."[284] It clearly indicates that the population is very high but the water resource was not sufficient to its population, this led to the rulers to construct the Dams and lakes in Vijayanagara to fecilitate irrigation to supply the water to the fields for agriculture purpose and also for drinking to the people.

According to Paes "This country wants water because it is very great and has few streams.they make lakes in which water collects when it rains, and thereby they maintain themselves… The failure of the water is because they have no winter as in our parts and in (Portuguese) India, but only thunder storms that are greater in one year than in another."[285] We can understand how tragic the situation is, so the kings of Vijayanagara constructed many lakes and Dams for agriculture and drinking water purpose.

The irrigation canalas Pandu vagu (stream) by Chikkappa Odeyar, Bukkasagaram (Nandyal), Anantasagaram (Nellore), Dam on Tungabhadra by Bukka raya II, Ten minor Dams contructed by Mudda, Chief Dannayaka of Krishnadevaraya and Kamalapur tank by Krishnadevaraya are the major water fecilities of Vijayanagara. "The ten Anicuts together irrigated 13200 acres in Hospet taluk, 2300 acres in Bellary and 900 in Adoni taluk during early years of the presnt century. The raya channel which flowed from Kurudagadda anicut ended in Kamalapuram tank displays extraordinary skill and deep imagination."[286]

The irrigation and tanks which were constructed by the rulers of Vijayanagara, sprinkled the dry lands and agriculture became the major source of income to the dynasty through the land tax and also provided the crops to the livelihood of the people.to maintain the Dams, lakes and the other tanks, the Government has given authority to the local groups of villages called as 'Devadana or Bramha deya'. The Dasabanda inams were prominent in the Vijayanagara; they select the ayacutdars to maintain the tank with contract in Rayalaseema region. "In Nellore District villages were granted to chieftains as

[284] S.Krishna swamy Aiyangar, Vijayanagara , History and Legacy, Aryan books International,New Delhi, 2000, P.214
[285] Robert sewell, A Forgotten Empire, Vijayanagara, Asian educational services, New Delhi,1982, P.238
[286] K.Satyanarayana, A Study of the History and culture of the Andhras, Vol-2, Peoples publishing house, New Delhi. 1983, P:335

Amararamas on specific condition which entitled provision of channeles for the people year after year. When Venkatapathi was the ruler, Atmakur was granted as an Amara rama by a Velugoti chief to another, the terms for providing channels to the tank were. 'The produce raised on dry fields should be devided in four shares, of which three should go to ryot and one to the estate every year. The grains raised under the tanks should be devided in to three shares, of which two should go to the ryot and one to the estate every year."[287]

The cultivation of land brings communities together and large number of migrations took place region to region. The deforestration process was introduced in Vijayanagara to promote agriculture. "The dry cropping zones between about 1000 and 3000 feet over the coastal plain constantly expanded. This was the agricultural and political frontier of Vijayanagara times. Many of new settlers were migrants from the coasts, such as the Reddis of Telangana and Rayalaseema. However others who opened new tracts of field agriculture were those who previously lived by herding combined with extensive dry cropping and even slash and burn cultivation in the still heavely forested uplands. Dry lands of the interior had to be conquered by an armed peasantry under fighting chiefs if they were to be held against the opposition of conquered cultivators or herdsmen. Thus they scattered over the uplands of Andhra, Karnataka, and Tamilnadu were mixed communities of farmers and herdsmen ruled by fighting chiefs. Cultivation skills, material resources and organization for teasing food and commodities like cotton from harsh soil gave them mobility and ability to bargain favourable terms as valuable additions to ambitious lords any where, for more men especially potential fightingmen, meant more political and economic power. In all of these upland communities that were found in administrative offices, such as a village and locality headman usually filled by members of dominant land holding groups, village and locality accountace, usually were Bramhanas, and variety of lesser offices. All were remunerated by chiefly grants of tax except land holdings that are frequently from scarce irrigated holdings- Manyas which implies an honour as well as income."[288]

In agriculture, there are many crops which were cultivated in Vijayanagara. According to Paes "many orchards with many fruit trees for the most part Mangoes and Orange trees, growing so closely to one another that it appears like a thick forest, and there

[287] Ibid, P.340
[288] Burton stein, The new Cambridge history of India, Vijayanagara, Cambridge University Publications, Cambridge, 2003, PP: 96-97

were also white Grapes.all the water which is in the city comes from the tanks of outside the first enclosing wall….. Provisions such as Rice, wheat grains, Indian corn, Barley and Beans, Moong pulses, Horse gram and many other seeds which grow in this country are the food of the people."[289]The taxation is heavy in this field, so the common ryots were unable to pay the tax, the community chief, and the royal representatives are exmpted from the tax, thus it shows the disparity between rich and poor.according to Niketan " this land is filled with huge population where the rural people live an ordenary and simple life, but the higher officials and the nobles who are residing in cities are enjoying the life with huge property and the rich provisions are provided by the state."[290]

After agriculture, other important factor to development of Vijayanagara economy is trade and commerce. The trade and commerce which flourished in Vijayanagara was based on its industries and the goods which are produced by the industries, the industries depend on mines which supply vast raw material to the industries. The major industries in Vijayanagara Handicrafts, Textiles, and Agricultural manufacture, Fisharies, Mines and Metallurgy were prominant industries in Vijayanagara. According to Abdur razak "there were 300 sea ports in the empire which established its commercial contacts with Perasia, Arabia, Africa, Malaya Archipelago, Burma, China, and the neumerous Islands in the Indian Ocean. South India exported Cloth, Rice, Indigo,Iron, Salt petre, Diamonds, Sugar and Spices,and received, in return Horses,Pearls, Copper, China silk,and Velvet etc.Ship building industry flourished in the coastal towns.[291]" "The foreigners who visited the court of Vijayanagara were simply amazed to observe the fabulous wealth of the ruling elite and richness of its people.the vast quantities of gold, diamonds and material wealth possessed by the inhabitants of Vijayanagara was beyond the comprehension or estimation of Domingos Paes and other foreigners. Abdur razak alludes, with wilderment,for the existence of 'Chambers with excavations' in the royal treasury of Vijayanagara which had been 'filled up with molten gold to form one mass', and Paes tells us that the citizens of Vijayanagara 'high or low even down to the artificers of the Bazar, wear jewels and gift ornaments in their ears around their necks, arms, wrists and fingers."[292]

[289] Robert swell, A Forgotten Empire, Vijayanagara, Asian Educational Services, New Delhi,1982,P.257
[290] Sathish chandra, Madya yugala Bharatha Deasam, Prajasakthi Book House, Hyderabad, 2008,P.129
[291] J.L.Mehta, Advanced Study in the history of Medieval India, Vol-I, Sterling Publishers Private limited, New Delhi, 2003, PP.290-291
[292] Ibid,P.291

According to Barbosa "There was an infinite trade in the capital of the country it self. Many diamonds are found because there is mine of them in the kingdom of Narasinga. The rivers and rivulets yeilded gold and precious stones, diamonds were dug in the valley, so prolific was their yeild that worked for generations, the Mines in Cuddaph valley yeilded an annual income of half a lakh of rupees. All this wealth poured in to the neighbouring city Vijayanagara, the era which correspondes to the fifteenth century was the heyday of Vijayanagara supremacy, when diamond mines were worked at the foot of the Nallamala Hills,on an extensive sale . Gracidaorta said that in 1534 A.D. there was a diamond which is in size of hen's egg in Vijayanagara."[293]

Vijayanagra rulers encouraged trade and commerce ,both in inernal and external which made the way to the beginning of merchant guilds.These activities introduced the dynasty of Vijayangara as rich and prosperity empire to the world.Thus the trade of Vijayanagara reached one place to another by the means of road and sea routes by carts, horses and ships e.t.c, the major imports i.e. Horses from Arabia, Persia, Elephants from Ceylon and Burma, Spices from East Indies, and heavy textiles like velvet, damasks,and satin from Jiddah, Aden from China. The main exports of goods are cotton, printed textiles, dye like indigo and myrobalan, rice, sugar, coconut, teak, and sand wood, besides spices like pepper, cloves, ginger and cinnamom and the balance of trade gold and silver bullion formed part of the imports of Vijayanagara.

The principal ports of Vijayanagara , was Bhatkal, Mangalore, Calicut, Cochin, Quilon, Kayal, Nagapatnam and Pulicat.from these ports the trade of Vijayanagara has taken place, the merchant guilds will look after the trade and commerce. The monopoly of Vijayanagara was reflcted in the west coast ports which is direct route to the Vijyanagara, for this reason the Bahmanis also tried to control the west coast to import the horces from abroad. So Portuguese Governor Generals played an important deplomatic role between the two kingdoms, and the strategies of the rulers were imposed on west coast to control it.

"The gate of the imperial capital was leased out, according to Nuniz, for 12000 pardaos every year. Each article of merchandise entering the gate had to pay a duty, and every day 2000 axen ladden with merchandise enter the gate, each one paying 3 vintees."[294] Thus the trade and commerce flourished in Vijayanagara which was

[293] K.Satyanarayana, A Study of the History and culture of the Andhras, vol-II, Peoples publishing house, New Delhi, 1983, P. 356
[294] Ibid, P. 358

encouraged by its rulers.but it was evident for heavy competation among the indeginous kingdom Vijayanagara, Bahmani, Gujarat, Nayaka, and Portuguese, Dutch, French, England, and Arabaia and Persian countries to control their monopoly on west coast and in India.

The Vijayanagara rulers imposed heavy tax on the import and manufacturing goods.the sunka or toll tax collected on goods that were imported from given place.they were not uniform because the tax farmer collaborated with the merchants in fixing the rate favourable themselves.the tax will be paid in money which was predominantly gold coins. Every street there is tax collecter and in every street there was market of gold, diamonds and precious stones. There is no monopoly of the state in minting of coins but it is permited to the private mints to mint the coins.but it was observed and controlled by the representater of the dynasty.

After the fall of Vijayanagara, the Portuguese became prominent in the west coast and acquired supremacy by the master over the seas and superiority of arms, combined with the political sovereignty. However the Vijyanagara is the richest state in medieval India by its wealth and economy, that's why the neighbouring kingdoms indefinitely fight with Vijayanagara to loot its resources and to impose their (Muslim) rule in South India.

"The first dynasty was the Sangamma dynasty under which the empire was started and under which they struggled to fame. The second the Saluva dynasty was merely a transistory dynasty for two decades, where new and fresh blood was introduced in to the administration of the empire. The third dynasty was the Taluva dynasty, under which Vijayanagara rose to the biggest of its fame and glory, and under the last or the Aravidu Dynasty, the empire after the great battle Tallikota in 1565 A.D, held its own, till it came to a close finally in the 17th century A.D."[295]

The following are symbols or types predominantly by the rulers of Vijayanagara to daily transaction of money as well as to show the sovereignty of the kingdom, political and cultural importance as well as to prosper the economy with trade and commerce etc.

I. Sangama dynasty: (a) Hanuman and Garuda

[295] Dr.N.Ramesan, A catalogue of the Vijayanagara coins, the government of Andhrapradesh, Hyderabad, 1979, P: 35.

(b) Vrishabha (Bull) with sword

(c) Elephant, Elephant & king

(d) Umamaheswara, Lakshminarayana, Saraswathi-Brahma and Lakshminarasimha.

II. Saluva dynasty: No coin has been found.

III. Tuluva dynasty: (a) Lion

(b) Venkateswara

(c) Umamaheswara

(d) Vrishibha (Bull)

(e) Garuda

(f) Balakrishna

(g) Lakshminarayana

(h) Gandaberunda

IV. Aravaidu Dynasty: (a) Srirama

(b) Garuda

(c) Sanka and chankra

(d) The Varaha

(e) Elephant

(f) Bull in the couchant form

(g) Hanuman

(h) Venkatesha with or without consorts

(i) Venkatesa (Gandikota)

It is very interesting to note that we've seen the coins of types or symbols of all three dynasties of Vijayanagara, but we could not find any coins of the second dynasty i.e. Saluva dynasty of Vijayanagara because their rule was short period 1486-1505 A.D and the dynasty was facing revolts and war of succession which leads to end the dynasty with miserable conditions. Among the rulers of Vijayanagara, the early dynasty i.e. Sangama dynasty, though Saiva in its faith, they issued in favour of Vaishnavism, while the third and fourth dynasties i.e. Tuluva, Aravidu's were pre eminently the adherents of Vaishnava faith. These coins and their symbols may be arranged according to the king who minted them in their mint as follows.

I. Sangama Dynasty

Harihara I – (a) Hanuman
(b) Garuda
Bukka I- (a) Hanuman
Harihara II (a) Umamaheswara
(b) Lakshminarayana
(c) Saraswati and Brahma
(d) Bull
Bukka II (a) The Bull or vrishibha
Devaraya I- (a) Umamaheswara
(b) The bull
(c) Lakshmi Narayana
Ramachandra- (a) Elephant
Vijayaraya- (a) the Bull
Devaraya II - (a) Umamaheswara
(b) Elephant
(c) Elephant and king fighting
Vijayaraya II- (a) Elephant
Mallikarjuna- (a) Elephant

II. Saluva Dynasty

The Saluva dynasty coins are not known

III.Tuluva Dynasty

Viranarasimha – (a) The Narasimha type, this is doubtful coin because practically we have not known of coins of this king.
Krishnadevaraya - (a) Venkatesa
(b) Balakrishna
(c) Siva parvati
(d) Vrishibha
(e) Garuda

Achyutharaya - (a) Gandaberunda

Sadasiva - (a) Garuda

(b) Lakshminarayana

IV.Aravidu Dynasty

Tirumalaraya I - (a) Sri rama

(b) Garuda

(c) Sanka – Chakra

(d) Elephant

(e) The Bull

(f) Varaha the Boar

(g) Vishnu and lakshmi seated, with the kings hands folded

Sri Ranga Raya - (a) Venkateshwara

Sri Ranga II - (a) the bull in crouching pose.

These are the important types of coins issued by the rulers of Vijayanagara. It is noted that each is not exclusive of other and the various symbols of different kings are mixed in using by different people.

4.6 (C) Metal and weight, denomination of the coins

We've seen that the coins from ancient period have been made of with different metals by various dynasties. Vijayanagara rulers also have made their coins with different metals. We can find that the Vijayanagara rulers minted their coins with the metal of gold, and copper and only one silver coin has been issued.

"The currency of Vijayanagara in conformity with south Indian traditions was pre dominated by gold – Varaha, their gold stater, was adopted from the Varaha lanchana of Western Chalukyas who worshipped varaha, a re incarnatron of Vishnu. There was also occasional issues of double *Varaha* called "dodda varaha". Evidences from inscriptions indicate the existence of another variety called 'Gattivaraha' and five such units were said to be equal to seven Varahas. Harihara II issued for the first time half – varaha called after his title as Pratapa or 'mada' or 'honnu' and as well as quarter varaha called 'Kati'. The

traditional gold fanam of south India equal to the weight of one manjadi (Guriginja) seed was already in circulation and it was equal to 1/10 of a Varaha. The smallest gold coin was haga which weighed 1.3 grains and its value was reckoned as ¼ of a gold fanam".[296]

The Metal of gold was predominant in Vijayanagara dynasty, though there were oldest metals like copper and silver. It shows the availability of gold is very high in Kolar mines of Vijayanagara and the coins in used which were made of made of gold particularly represents the richest dynasty in south India. "The Vijayanagara issued most of the coins in gold, the pagoda with its half and quarter. On these the pagodas' and its fractions of dumpy fabric, copied in subsequent centuries by the Indian states and by the European trading companies. Divinities drawn from the Hindu pantheon such as Uma Maheswara, Lakshminarayana, Balakrishna and the mythical bird gandabherunda, which was the dynastic crest of the Vijayanagara rulers, are depicted while the other side carries an inscription either in Kannada or in Nagari giving the King's name and Titles' Sri Vira Bukkaraya', 'Sri Pratapa Krishnaraya' and so on".[297]

There were few coins of silver in Vijayanagara dynasty though this metal was prominent since ancient Satavahana period. It is continued and used in large number in Chalukyas also. But it is different in the period of Vijayanagara, the import of silver is very less and the gold was replaced in the place of silver. However, there are few silver coins in Vijayanagara in particularly in the period of Devaya II. The non availability of metal silver and the value of gold reached it's zenith in units of value though it was used for arrangement sake in previous dynasties, may be one of the causes to the issue of silver in small way.

"Abdul Razak who visited Vijayanagara, as an emmisary of king shahrukh of Persia during the reign of Devaraya II (1422-26 A.D), mentions that the silver coins named 'tara' were in circulation and he gives its value as equivalent to a sixth of gold fanam. Vijayanagara silver coins for first time brought to light by Hultzsch and he describes it as having an elephant moving to right on the obverse and vertical sword with legend Devaraya in two lines on reverse."[298]

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[296] Prasanna Rao Bandela, coin splendor, abhinav publications, New Delhi, 2003, P. 75.
[297] R.Vanaja, Indian coinage, National Museum, New Delhi 1983, P. 40.
[298] A.V.Narasimhamurthy, studies in South Indian coins, vol-VI, New Era Social Research and Documentation centre, Madras, 1996, PP.77-78.

Though the silver was used in ancient India and Andhradesa, the usage of this metal was dragged to prominent to low levels from period by period and dynasty by dynasty. May historians arguing that though the majority of dynasties are used silver for their currency in ancient period, most of the silver came from the abroad that is why, the silver was paucity in India since 1st century A.D. "gold, Iron, and copper were found in many parts of India, but no silver has been found in India, the major mines of silver was in Burma. The silver for the making coins has been imported from abroad and that is why considerable commerce was carried on by the people of the coramandal and Malabar coasts with foreign countries at a very early period."[299]

"The paucity of silver is noticed from first century A.D, the Chinese account significantly remarks that in returns for the native produce which the chola embassy of 1077 offered the Chinese Emperor gave strings of cash and tales of silver. Marcopolo refers to ships that came from the east are bringing silver along with other articles to the kingdom of Malabar. The zamonin of calicut in a letter to the king of Portugal sent through vasco-da-gama refers to his own kingdom expecting silver along with other things in return for her own exports."[300]

It is clearly Indicating that though ancient period utilized the Indegenous silver, but in medieval period, we've seen that paucity of silver began since first century A.D, onwards that's why the Indian dynasties were depending on foreign countries to import the silver from different part of the globe i.e. china, Burma, Portugal, Arab and Persiangulf. It is important to note that the imports and exports for the metal may be paid by the highest costs, and the coins of Indigenous were made of with availability of local metals such as gold and copper, in medieval period. So the Vijayanagara rulers preferred gold is predominant because this metal came from the local mines like Gooty in Ananthapur, Kolar in Karnataka, the copper has come from Batkal in Karnataka. The paucity of Silver was main reason to mint only few coins,i.e Tara coins by Devaraya-II in Vijayanagara dynasty which were found in the Kartoka hoard located in the coastal region of northern Karnataka and the Harmal hoard which is located in Perem, Goa.

[299] Walter Elliot, coins of south India, Bharatiya Kalaprakashan, New Delhi, 2005 P. 51
[300] A.K. Narain & Lallanji gopal, Seminar papers on the chronology of the punchmarked coins, Munshiram Manoharilal Publications, New Delhi, 1966, P. 76

After the Gold, the metal of copper occupied major proportion to making of coins in Vijayanagara dynasty.copper was avaolaible in every part of India, so it is called as Inegenous metal. Many rulers from ancient period to modern period predominantely used this metal for making of coins. The copper coins in Vijayanagara called as 'Pana,' 'jital' and 'kasu' which were availaibile and varied according to their regional and indegionous traditions and cultre.

"Bronze or copper or with it's alloys is a landmark in the colossal strides of man to man in civilization. Among the earliest copper objects in the old world known today is a dead of native copper dated to 6500 B.C from tape Ali Kosh (West Asia) and then onwards Metallurgy has advanced step by step fits, and started continueing in the mineral resources of the area and the Technological innovations of the people". [301]

Most of the copper mines have been found in Madhyapradesh, Mysore in Karnataka, Andhrapradesh, Bihar, Uttarpradesh and Rajastan. Khetri mines are famous in Rajastan for producing copper. The kings of Vijayanagara used copper in making of coins and offered them to their respectable gods at Tirupati. "Nar Panam (pan) 1,620 is the money which is the money remitted to the Sri Bhandaram (Temple) treasury with the stipulation of offering 1 panam daily to Sri Govindarajan abiding in Tirupati. This capital of 1,620 Panam shall be utilised for the excavation of Irrigation tanks and channels in the temple villages and with the produce raised there by the supply of articles shall be made from the temple store."[302]

This order was passed by Achyutaraya, who issued copper coins 'pana' as an offer to Govindarajan (God) in Tirupati everyday 1 pana and rest of the pana are utilized for construction of irrigation channel in the temple villages. It shows the Vijayanagara copper coins played an important role to the development of Agricultural economy with link of cultural developments by offering 'Panam' to the temple of Tirupati in Andhradesa."The copper issues of Vijayanagara are vast, and Abdur Razaks's report refers only one coin 'Jital', the Parasara-Madhava and the Mitakshara bear ample testimony to existence of 'Pana' a copper coin besides these 'kasu' was another coin of copper whose actual value

[301] Sayed Jafar Mahmud, Metal technology in Medieval India, Daya Publishing house, Delhi, 1988, P. 66.
[302] Tirumala Tirupati Devastanam Inscriptions. Inscription of Achytaraya, vol-IV,Tirupathi

varied according to different localities, "Kasu' was also circulated in gold and silver, in different localities."[303]

The earliest copper coins are very important due to the symbol of bull which was introduced by Hari Hara-II 1377-1404 A.D. and this symbol of copper coin continued till the end of the Vijayanagara dynasty. Devaraya –II, 1422-1466 A.D., also issued copper coin with the introduction of Elephant symbol on copper coins.

The metric system is prominent during Vijayanagara period. The weights and measurements of coins was determined by the Kings and it was implemented by the superintendent of taxes on mints called as 'Acchupannayadadhishtayaks' the mintage became more regulated and the matrix was adopted to the exclusion of the punch and also a uniform weight standards of the 'Pagodas' was introduced in Vijayanagara period. In metric system the North Indians used the rati seed as base, while the South Indian rulers used Kalanju, Manjadi, and Guriginja in terms of metric system which decided the weight and shape of the coins.

"In South India the seed called Kalanju and Manjadi known in Telugu as Guruginja was the bases for the metric system of coins originally as time went on, metallic pieces cut to the weight of these seeds were used. In Maharashtra and Konkan the heavy Gadhyana weighed 72 grains. In Tamilnadu, the Kalanju of 20 Manjadi was equal in theory to the same weight. Between these two areas, the light Gadhyana which was used in Andhra and Karnataka areas of the same weight as the coin of the name i.e. 50 to 52 grains. These coins were bearing the same name as the weights as for example the Gadhyana, the Dharana etc. according to Abdur Razack who was in Vijayanagara in the period of Devaraya II issued the currency with the small denominations follows as:

1. Gold : Varaha
   Pratapa = ½ Varaha
   Fanam = 1/10 of Pratapa i.e. 1/20 of Varaha
2. Silver : Tara = 1/6 of Fanam or 1/20 of Varaha
3. Copper : 1/3 of Tara i.e. 1/360 of a Varaha."[304]

[303] S Krishnaswamy Aiyangar, Vijayanagara History and Legacy, Arayan Books International, New Delhi 2000, p.116.
[304] Dr N.Ramesan, A Catalogue of Vijayanagara Coins. The Government of Andhra Pradesh, Hyderabad, 1979, pp.38-39.

The major denomination of Coins classified according to their metals i.e. Gold, Silver and Copper, the currency of Vijayanagara appeared to be different denominations based on the study of inscriptional and literary sources. They are as follows as:

1. Gold : a. Gadhyana/Varaha/Pon/Pagoda
   b. Pratapa / Mada'
   c. Kati
   d. Pana
   e. Haga
2. Silver : Tara
3. Copper : a. Pana /Panam
   b. Jital
   c. Kasu

These are the major denomination of Vijayanagara coins from the beginning to end of the dynasty.

A. Gadhayana / Varaha / Pagoda/Pon

It is interesting to note that the Gadhyana type of gold coins have come from north India which've influenced the foreign dynasties. "The coins of Gadhiya or Gadhyana were the regional imitations of Sasanian proto types, who ruled in western India".[305]. "The gold coins in south India in medieval period generally known as 'Varaha'(Boar symbol), their alternative name being gold Gadhyana (48 Ratis) It is after referred to as 'Pon' or 'Hon' in Kannada, Nishka in Sanskrit inscriptions and Kalanju or Madai in Tamil literature. This Madai records in Telugu and in Oriya as mada, or Madha which weighs 40 ratis. The varaha was called Pagodi, Pagoda, and Pogoda by Europeans the name being derived from the Sankrit Bhagavati (i.e. Mother Goddess) as is suggested by the appearance of figures of Gods on the coins."[306]

"The term Gadhyana, Varaha, Pon, Pagoda are derived from Karakal inscription of Bhairava II, Saka 1508. It weighs about 52 grains and is generally known as 'Pagoda'. The word Gadyana occurs in north Indian inscriptions also Kuruspal stone inscription of

[305] D.C.Sircar, Studies in Indian Coins, Motilal Banarasi das, Delhi, 1966, P. 11
[306] Ibid, P. 17

Someswaradeva. According to Yajnavalkya a Gadyana is a weight equal to 32 Gunjas or approximately 62 grains. Subsequently it began to be used in the sense of a coin weighing about 60-65 grains which was ultimately standardized at 50-52 grains during Vijayanagara period."[307] These indicate the coin of Gadhyana an ancient coin which is derived from Sassanian to the north India, from there to south India, and in Vijayanagara Empire. The standardized shows the approximate quantity and the gold indicates the quality of richness of the Vijayanagara coins.

Another important coin is Varaha, which was derived from the Chalukyas who gave its name first Varaha Lachchana in their dynasty with symbol of Boar, Bukka-I adopted the symbol of boar through his minister Madhava, and from coronation of their throne. For the first time, the symbol of boar was minted on the gold coins by Tirumalaraya, and Sriranga of Vijayanagara dynasty. "From the extensive circulation of the Chalukya money bearing the figure of boar, and its adoption by the succeeding dynasty of Vijayanagara, the name of the pieces in most of the vernacular dialects has come to be that of Varaha, or boar piece, the figure of animal gave place to that of diety and it happened by the symbol of Vijayanagara dynasty." [308] The representation of Varaha in gold coins of Vijayanagara was numerous, and thus protected the cultural spirit of vaishnavism throughout the period of Vijayanagara dynasty, and these Varaha weighs 50-52 grains and circulated throughout the empire.

There was another type of Varaha called as Gattivaraha, Dodda Varaha and Suddha Varaha. There relationships between these three are not known. But the pons of 140 in number are equal to 100 Gatti Varahas, while the 'Pon' represents to Pagoda, the relationship between an ordinary Varaha and Gatti Varaha may be deducted from this as 7:5(7pons,5huna). "Dodda Varaha appears to have been a coin of a still higher value. It may be noted that coinage of East India Company contained following fractions. Duddu = 3 pies, Gatti Duddu = 4 pies, Dodda Duddu = 6 pies which excepted the second, are still in circulation in Bombay – Karnataka. The ratio between the duddu and Gatti-duddu works out at 7:5-25 which is approximately equal to the one arrived at between Varaha and Gatti Varaha. The coin of ChakraGadyahana belongs to the reign of Achyutaraya who

[307] S. Krishnaswami Aiyanagar, Vijayanagara History and Legacy, Aryan Book International, New Delhi, 2000, P. 113
[308] Walter Elliot, coins of South India, Bharatiya kalaprakashan, New Delhi, 2005, P:70

impressed it with the symbol of Chakram which was described as Chakra – Varaha in Nellore inscription."[309] After this there was Pratapa, Kati and Pana the small coins of Vijayanagara in Gold. Pratapa was in half of Pagoda, while Kati was quarter in pagoda, and the pana which was circulated through out the dynasty was 1/10 of Gadyana or Varaha i.e. 10 Panas are equal to one Gadyana or one Varaha. But Devaraya-II and Krishnadevaraya have given its value to 5 Pana equal to one Gadhyana, another Gadhyana which is called as Pratapa Gadhyana which was the value of half the Sudda Gadhyana. The Haga which was another gold coin has value of $1/4^{th}$ of Panam and $1/40^{th}$ of Varaha. These are the main Gold coins of Vijayanagara, and they've been depicting the prosperity of the kingdom which also influenced later rulers in India.

"Gold Varahas of Vijayanagara with their high standards of purity weight became most acceptable medium of exchange. Portuguese explorer Durate Borbosa wrote in 1510 A.D. 'throughout India they used the money (Varaha) which passed in all those kingdoms'. They were also known for their aesthetic appeal and for this reason some of them have become very popular. The first among them is the Uma Maheswara Varaha issued by Hari Hara on which Siva and Parvati were shown sitting side by side. Krishnadevaraya's 'Durga Varaha' minted at Chitaldurg, depecting Venkateswara and his Sanka and Chakra, was highly sought after, similar varieties like 'Gandikota – Varaha' of Ramaraya and 'Venkatapati – Varaha' of Venkatapati Raya of last dynasty. Three Swamy Varaha' showing Venkateswara and his two wife's Padmavati and Alivelumanga, originally issued by Tirumala Raya, was much imitated later. These Varahas were circulated following is subsequent centuries under the name of 'Pagodas' by local rulers as well as the European trading companies' the Portuguese traders issued their gold coins 'Cruzodo' in 1510 AD. Which is in equal weight and value of Varaha, they also have introduced gold 'Pagoda' which was minted at Port Novo, where they had trade settlements. The Dutch United East India Company issued the Tegnapatnam Gold Pagodas with the images of Vishnu on the obverse. When the East Company acquired Madras in 1639 – 40 AD from the Raja of Chandragiri Venkata –III the terms of lease included permission to mint coins with Vaishnavite symbols like Vishnu, Lakshmi etc., they had issued the famous 'Star Pagoda' and 'Three Swamy Pagoda' on the farmer type Vishnu was shown, while on the later was Venkateswara and his two consorts. The French East

[309] Ibid, P.114.

India Company issued 'Crescent Pagoda' with the images of Vishnu, Lakshmi, and Venkateswara, the Nawabs of Arcot issued smaller Pagoda 'Walajahi', 'Kurki' and 'Umad-ul-mulk' which had three dieties on them. All these coins weighed around 52 grains and displayed Hindu Pantheon on them.:[310] This indicated the cultural, political traditional influences of Vijayanagara kingdom and their currency, as they were influenced by the ancient dynasties in India and abroad, by adopting the symbols, technology and techniques of Metric system, continued till the Britishers who adopted many symbols and types of the Vijayanagara coins, the Vijayanagara also exchanged the foreign currency 'Deenar' of Egypt in their dynasties. Its clearly indicates there were no boundaries for the trade and commerce and the cultural values in the globe.

Another type of coins are silver which existed only in the period of Devaraya-II, and the coin name was 'Tara' and it bore elephant on obverse and the legend Sri Pratapa Devaraya on reverse in the script Kannaries, i.e. Kannada. It is equal to$1/6^{th}$ of Fanam. We didn't get much information about this coin. We already discussed about copper coins, these coins were discovered in all the mints of Vijayanagara. These coins are Jital, Pana, and Kasu, which are much related to the local metric system and according to local conditions they are circulated throughout the dynasty.

4.6. (D) Script and Mints of Vijayanagara

The depiction of coins of Vijayanagara once recognized by its legend on reverse of the coins and also the mints in various parts of the dynasty. It's very important to note that every coin has its own identity through its script and mints which are impressed on it.

"With the wider use of currency, necessitated by foreign trade, as is evident by the Vijayanagara coin issues in gold and copper found in Karnataka, Andhra Pradesh, Tamil Nadu, Goa and Maharastra. The mint as an important and integrate part of the administration, each provincial capital had its own mint centrally administratered by a department of mints. Coins were elegantly designed and types of coins improvised upon by each of the Vijayanagara ruler with the legends on the coins in the Kannada script and later in Nagari or Nanda Nagari script. From Hari Hara to Ramaraya (1379 A.D. to 1565 A.D.) a series of Gold and copper coins were struck from the various mints both by the

[310] Prsanna rao, Bandela, Coin splendor, Abhinav Publications, New Delhi, 2003, pp.76-77.

imperial rulers as well as feudatories".[311] It is important to note that the Vijayanagara rulers minted the coins in a different way with public-private partnership by allowing the private people and feudatories to mint their own coins in the kingdom of Vijayanagara. But they were controlled by the chief controller of the mints and taxes. The Vijayanagara coins obverses filled with the Panthoms of Hindu deities, animals i.e. Bull, Elephant and bird Garuda etc. But the reverse of the coins the legend names were struck on the aims with the script in Kannada, Nagari or Nandi Nagari and Telugu. The language was itself symbolic to show its ethnic identity through out the region and through out the period of Vijayanagara dynasty. It is easy to assess through the script which was minted on the coins by which is indicated the purpose of coin which was issued by the king, his name, period, sovereignty, culture and area of the coin belonged and also date or year which was struck on the coin.

Many Vijayanagara rulers have not preferred their portrait on the coins apart from this portrait they struck their names on the coins. Because on the obverse of the coins they minted the images of gods and their representatives that's why the rulers might have thought that their deities are higher valued than human i.e. kings, and the protectors of the dynasty. So they did not prefer the images of kings on the coins of Vijayanagara, but they gave priority the names of the rulers with different script. The minting culture which continued from the ancient period of Andhradesa is also one of the reasons, for the kings of Vijayanagara ought not to mint their portrait on the coins rather than the legend name on the reverse of the coin which was practiced throughout Vijayanagara by its rulers.

"The earliest coins belong to post Andhra period. (Saluva, Hara) don't bear any legend on the obverse which is on the other hand occupied by some punch marks or floral designs, the reverse having the punch struck padmas or a boar. The first known coin that bears the kings name is that of Kubja Vishnu-Varthana of the Eastern Chalukyas family. Who is mentioned by the biruda "Vishama Siddi" in archaic Telugu – Kannada characters, in subsequent periods. The coins of later Chalukyas and Hoyasala contain the Kings name in Kannada, while some specimens of the Kadambas and Yadavas show it in Nagari. The founders of Vijayanagara i.e. Hari Hara-I, and Bukka –I have used Kannada script of the hoyasala period which is a distinct from the Telugu characters, exhibit inspite of their general likeness, some peculiar features which are characteristic of Kannada. The adoption

[311] R Vanaja, Indian Coinage, National Museum, New Delhi, 1983, P.40.

of Kannada legend and the emblems of Hanuman and Garuda by the first two kings tend to prove that the family had greater affinities with the Kannada language in Karnataka where the Kadambas with Hanuman flag and Yadavas with Garuda ensign had held sway for about two centuries prior to the rise."[312]

The kings Hari Hara-II and Bukka-II used Nagari or Nandi Nagari. It was adopted by the Madhava, the Minsiter of their court from the Yadavas and the later kings used Devanagari. Chikkaraya or Tirumalaraya used in Telugu script, the legend names of Vijayanagara rulers which were minted on their coins as follows. Sri Vira Hari Hara, Sri Vijaya Bukkaraya, Sri Pratapa Krishnadevaraya, Devaraya-II titles includes Nilakanta, Uttama and Raja Gaja Gandabherunda and also Gaja Betaraka (hunter of the Elephant), Venkateswara namah the title to respect to his deity Venkata was issued. These are all issued in scriptures of Nagari, Kannada and Telugu on the coins of Vijayanagara.

The minting of coins is very important in Vijayanagara. It is not denied that, the Vijayanagara was vast Kingdom which flourished with prosperity in Economy and richest kingdom in South India. "If it is believed or not during the period of Vijayanagara, the plenty of diamond and gold would not have been available in the rivers, lakes and streams. Major diamond mines are available at the foot prints of Nallamala ranges especially in Vajrakarur in Kurnool District and Guti in Ananthapur District of Andhra Pradesh. Different tools were made of gold, silver, iron and bronze metals. while trade according to Banbosa the Vijayanagara trade was well prospered and Diamonds, Pearls, Gold ornaments, Horses, Elephants, Silk, Spicies, Medicines, Iron and Copper were used in the commerce and trade, which attracted Portuguese, and the Arabs to visit Vijayanagara for trade and commerce."[313]

For the development of trade and commerce as well as to proclaim the sovereignty, culture, economic and social status, the rulers of Vijayanagara, established the mints for minting of coins for the said purposes. Minting of coins was not monopoly of Central Government; the rulers have given permission to provincial governors and heads of the cities (Nagaradhipathi) for minting of coins in their areas. The officer of mints, who minted the coins in Vijayanagara was called as 'Dannayaka'. Each province in

[312] S Krishnaswamy Aiayangar, Vijayanagara History and Legacy, Aryan Books International, New Delhi, 2000. p.111.
[313] Dr. K S. Kameswara Rao, Vijayanagara Samrajyam, Telugu Academy, Hyderabad, 2004, pp. 76-77

Vijayanagara has mints to issue different coins. Dannayaka also has right to asses the new tax, and collect taxes along with minting coins throughout Vijayanagara dynasty. The major mints are located in Hampi, Guti, Kunrool, Srisailam, Barakun, Kondavidu, Udayagiri, Chandragiri, Sriranga Patnam, Raichur, Mangalore and Nellore are the famous centres for the minting of the coins in Vijayanagara dynasty. "One of the officers of the king was called Acchupannaya (Dannayaka) or controller of taxes on mints. During Vijayanagara period, there were several private and state managed mints and these are found in such expressions like 'Baraka Modu Gadhyana' 'Mangalure Gadhyana' etc., which show the name of the place from which the coins were minted. Some letters in obverse like 'Ne' for Nellore, 'Ma' for Madurai etc., also would appear to stand for the names of mints in some other coins of the Vijayanagara dynasty, the letters 'De' and 'E' are found and these may also be the preface of the mints. The various types of coins issued by the same king would appear to prove the fact that there were a number of mints in the country. Barbosa writing in 1510 A.D, states that "Pogoda, in certain states of the kingdom of 'Narasinga' and throughout all India they use this money which passes in all those kingdoms."[314] It's indicated that the influence of culture of Vijayanagara was spread throughout India, through their coins which minted and circulated from various mints in Vijayanagara. So the mints are very important which spread the prosperity, richness of the dynasty as well as sovereignty, political, cultural and social status of Vijayanagara through its coins.

4.6. (E) Important Symbols and Legends of Vijayanagara Coins

The symbols and legends are very important for coins which indicate the money economy and cultural importance of the particular dynasty. From the beginning various rulers have issued various symbols on the coins to spread their identity, power and policies in different dynasties in India. "The subject matter in the symbol of the 'Karsapana' coins shows an agrarian society, the symbol of steelyard or balance and the punch marked coins indicate that it must have been used in the process of coinage as well as in other trading activities. The minute reverse mark in the punch marked coins might have been marks of the money testers. The swastik symbol on the coins of Taxila and a cross and a bull on Ujjayani coins prove them as mint cities and trade centres. The ship symbols of Satavahana coins may indicate the sea borne trade. The legend explains the city, name of

[314] Dr.N. Ramesan, A. Catalogue of the Vijayanagara coins, the Government of Andhra Pradesh, Hyderabad, 1979, p.42.

the coins in earliest period of India. These coins seem to have been issued by the town corporation and prove the prosperity and autonomy of towns. The Negama coins from taxila of the third and second century B.C. with legends indicate that merchant guilds were authorized to issue coins. A coin with the legend of Gandhikanam of about the third second century B.C. may prove that it was issued by the perfumers guild of Kausami, Inscriptions on the coins mention the name of the ruler, his title, date, denomination etc."[315] It shows that the coins have value with its symbols and legends. The symbols and legends from ancient period to till today on the coins have expressed their identity, sovereignty, prosperity, culture, trade and commerce, as well as the authority of issuer, autonomy of the king or Government, the exact period of the dynasty etc. The Vijayanagara symbols and legends which are inscribed on the coins in various rulers of the dynasty shows its importance of prosperity, culture, economy, and autonomy of the dynasty etc.,

A. The Sangama Dynasty:

The Coinage of Vijayanagara has begun with Hari Hara-I who minted his coins with the symbols of Hanuman and Garuda on obverse and on reverse with a legend giving the king's name to it. The Hanuman symbol which also used n Yadavas with the title of Hanumanth Garuda, so it supports that the Sangama Dynasty was connected with the Yadavas of Devagiri. This figure also appeared in the period of Kadambas, Yadavas, on the Medals of Rama Tankas of Vijayanagara etc.

1. Hari Hara-I: He used Hanuman and Garuda symbols on his coins, with legend reverse he minted the king's name. He used two types of coins, i.e. (1) Hanuman (2) Garuda.

In Hanuman type, he minted different methods.

(i) The face looks forward and the tail forming an arch crossing the knees with the end rising in front

(ii) The tail arched overhead and rounded upwards where face looks forward.

(iii) The Garuda type, the wings are not shown.

[315] Rekha Jain, Ancient Indian Coinage, D.K. Print World (p) Ltd., New Delhi, 1995, pp,30-31.

Type-I, Hari Hara-I Coins:

Obverse: Hanuman to right with bent knees and right hand focused to strike enemy, and the face of Hanuman looks forward.

Reverse: Three lines legend in Kannada

Sri vi

Ra ha ri

Hara

Type (1 b): Hanumna coins of Hari Hara-I

Obverse: Hanuman bent with knees to right and striking the enemy, and the face of Hanuman was in back

Reverse: Legend in Nagari

Ha ri

Ha ra

Type – II, Garuda coins of Hari Hara – I

Obverse: Garuda wings are not shown

Reverse: Legend in three lines of Kannada

Sri vi

Ra ha ri

Ha ra

2. **Bukka- I:** He issued only Hanuman coins, and the Nagari script achieved great position in his period, by the elaborating study of Hindu texts which were in Sanskrit.

Type – III: Hanuman Coins of Bukka-I

(a) Obverse: Hanuman Stands with bent of knees towards right to target enemy, with his (Hanuman) face was back.

Reverse: The legend was in three lines of Kannada.

Sri vi

Ra Bu kka

Ra ya

(b) Obverse: Hanuman with tail arch over head and rounding it in front.

Reverse: The legend in three lines of Nagari.

Vi ra bu

Kka pa ti

Ra ya

(c) Obverse: Hanuman with tail arch over head and rounding it in front.

Reverse: The legend in three lines of Nagari.

. Sri bu

Kka pa ra

Ya

3. **Hari Hara –II Coins:**

Type IV

(a) Obverse: Umamaheswara with Thrisula and Damaur

Reverse: The legend was in three lines of Nagari.

Sri pra

ta pa ha ri

ha ra

(b) Obverse: Umamaheswara with Parasu (Battle axe).

Reverse: The legend in three lines of Nagari.

Sri pra

ta pa ha ri

ha ra

Type V

Lakshmi Narayana Coins of Hari Hara-II

Obverse: Narayana and Lakshmi seated together, and the hands of Narayana had Sudarshana Chakra, with three flames in right hand and Snake in the left hand, while Lakshmi in other left hand and the Abayamudra, to protection and prosperity in the right hand.

Reverse: The legend in three lines of Nagari.

Sri pra

ta pa ha ri

ha ra

Type VI: Saraswathi and Brahma coins of Hari Hara-II

Obverse: Brahma with Saraswati seated in Padmasana the Brahmas right hand having Abhayamudra, and the left hand having Kalasa while Saraswati having Rudravina in one hand and pusthaka or book in the other hand.

Reverse: The legend was in three lines of Nagari.

Sri pra
ta pa ha ri
ha ra

Type VII: Vrishiba Coins of Hari Hara-II

Obverse: The Bull or Vrishabha with dots and hump was moving left while neck also moved the same side. The crescent moon was above and Trisula was in front.

Reverse: The legend in three lines of Nagari.

Pra ta pa
ha ri ha ra

The types of Hari Hara-II with Umamaheswara, Lakshminarayana, Saraswati, Brahma and Vrishabha or Bull are famous and he who minted the title Prata which means Great warrior, while Vira means great victorious, early Kings (Hari Hara-I) titles. Hari Hara-II was the first ruler who assumed Rajadhiraja in the Vijayanagara period. He has given importance to Saivaite and Vishanvaite Gods.

4. Bukka-II: He issued only the Bull or Vrishaba type coins.

Type VIII: The Bull Coins of Bukka-II

Obverse: The bull with hanging bells of the neck with dots and sun and moon was above.

Reverse: The legend with three lines of Nagari Vi ja
Ya bu kka
Ra ya

5. Devaraya- I:

Type IX: Umamaheswara Coins of Devaraya – I

Obverse: Siva sitting with his consort Uma, both wears the Kiritas and the hand of Siva with Damarukam and the arms Trisula in the other hand while his wife is having the 'Abhyamudra' in her hand.

Reverse: The legend with three lines in Nagari

Sri pra

Ta pa de va

Ra ya

Type-X: Lakshmi Narayana Coins of Devaraya – I

Obverse: Lakshminarayana seated with his consort Lakshmi and having Sudarshana Chakra with three conventional flames and the Sanka in his arms.

Reverse: The Legend in Nagari with three lines

Sri pra

Ta pa de va

Ra ya

Type-XI a: The Bull or Vrishabha coins of Devaraya-I

Obverse: The Bull having the bells hanging the neck, and it has circle dots on the top of the Bull. The crecent moon above and the Sanka were in front of the Bull.

Reverse: The Legend with two lines of Nagari

Pra Ta pa de

Va ra ya

Type-XI b: The Bull or Vrishiba coins of Devaraya-I

Obverse: The fine humped Bull and the sun and crecent was in above, the letter "De" represents Devaraya in Nagari script in front of the Bull.

Reverse: The Legend in three lines in Kannada Sri De va

A dagger between Sanka and Chakra

Ra ya

6. Coins of Devaraya-II

Devaraya – II was most important king in Vijayanagara History, by issuing his own coins for the first time with the symbols of elephant which describes the King was the warrior to fight for his dynasty and terror to his enemies. The device of elephant most probably

derived from the Gajapati rulers of Orissa. There are many elephant types of Devaraya-II was available but we'll see few type of them.

Type-XII: Elephant Coins of Devaraya-II

(i) Obverse: The Elephant was minted with well furnished and the sun and moon was struck on the top of the Elephant

Reverse: The legend in two lines of Nagari

Sri de
Va ra ya

(ii) The Silver Coin of Devaraya- II

Obverse: The elephant in linear circle.

Reverse: The Legend with two lines in Nagari and a dagger was struck on the left.

De va
Ra ya

(iii) **Obverse:** The elephant moving towards left in dotted Circle and the dagger was in above of the elephant with legend 'Gajam or Yatam'.

Reverse: The legend in three lines of Nagari:

Sri Pra
Ta pa de va
Ra ya

(iv) **Obverse:** The wild Elephant forward to the right and sun was above.

Reverse: The legend in three lines of Nagari represents the title of king Gajabetaraka , which means the hunter of the elephant which shows the interest of the king in hunting especially hunting of the elephant to control the wild animals.

Sir De va
Ra ya ga sa be
Ta ka ra

(v) **Obverse:** This is the elephant and King coin, where the king had sword in his two arms in linear dotted circle, controlling the elephant which lifted the tail and trunk.

Reverse: The legend in four lines of Nagari, while fourth line having, Sanka, Sun and Moon in between the letters.

Ra ya
Ga Ja Gan da
be run da

Type-XIII: Umamaheswara coins of Devaraya-II
Obverse: Siva with Parvathi seated together
Reverse: The legend in three lines of Nagari

Sri pra
Ta pa de va
Ra ya

Type-XIV: Elephant coins of Mallikarjuna
Obverse: The Elephant with circle dots was running towards right.
Reverse: The legend in three lines of Kannada

I mma
di De va
ra ya

B. The Saluva Dynasty:

The coins of Saluva Dynasty were not known. The rulers of this dynasty, ruled very short period though researches are going on to discover the coins of Saluva Dynasty, no authentic coins have been found not yet.

C. The Tuluva Dynasty:

The Tuluva dynasty was most important dynasty in Vijananagara empire. This is the period the Vijayanagara became glorious and also lost its glory since Rakshasi Tangadi or Tallikota war which occurred in 1565 A.D. It was the Dynasty which issued major coins in gold and the ruler Krishnadevaraya issued many coins for the victories of war to show the political identity and reflections of cultural values on their coins. He issued gold coins pre dominantly with the denomination of Varaha, half Varaha or Pratapa, a Fanam or Hana and the silver coins known as Tar and copper coins called as Jittal.

Krishnadevaraya issued Venkateswara, Siva and Parvathi,Balakrishna (Durga), the Bull or Vrishabha and the Garuda type of Coins.

7. Krishnadevaraya Coins:

Type-XV: Venkateswara Coins of Krishnadevaraya:

Observe: Venkateswara standing on lotus, Sanka with his left arm, while Chakra in his right hand and also his front hand with the Danamudra, which shows the refuge to his devotees and left hand in position to point his feet which also care's his devotees.

Reverse: Three lines in Nagari legend.

Sri
Kri shna ra
Ya

Type-XVI: Balakrishna Coins of Krishnadevaraya:

The Balakrishna types of coins are predominantly gold coins, issued by Krishnadevaraya. It was minted at Chitradurga, so these coins also called as Durga Coins. These coins issued by Krishnadevaraya in successfully defeating the Udayagiri Fort, and brought the image of Balakrishna from there, to Vijayanagara, where he built a temple there by installing the deity as well as issued the coin by symbolic to victory over the Udayagiri. There are many types of Balakrishna coins issued by Krishnadevaraya, we will see some of them.

(i)Obverse: The Balakrishna was completely bent on the knees of left leg, and right leg was slightly bent, and the right hand holds a lump of butter, while the left hand rested on the left leg knee. He has Sanka on the left and Chakra on the right side.

Reverse: The legend in three lines of Nagari.

Sri pra
Ta pa kri shna
Ra ya

(ii) **Obverse:** The Balakrishna bent on right knee and the right hand holds the pot of butter, the head is with sanka in left and chakra in right and face was completely in dots.

Reverse: The legend in three lines in Nagari.

Sri pra

Ta pa kri shna

Ra ya

(iii) **Obverse:** The Balakrishna sits on the left knee and wears Kirita.

Reverse: The legend in three lines of Nagari.

Sri pra

Ta pa kri shna

Ra ya

Type-XVII: Umamaheswara coins of Krishnadevaraya

Obverse: The Siva seated with his consort Uma wearing Kiritas, the right hand to holds Tridant (Trisula) and left hand holds his consort in an embrace.

Reverse: The legend in three lines in Nagari.

Sri

Kri shna ra

Ya

Type-XVIII: Garuda coins of Krishnadevaraya

Obverse: The white headed Garuda wearing Kirita (Crown). The wings are small which are behind their arms, the hands are folded in devotion this was minted in circular dots.

Reverse: The legend in three lines in Nagari.

Sri pri

Ta pa kri shna

Ra ya

Type-XIX: The Bull or Vrishabha coin of Krishnadevaraya:

Obverse: The Bull was in dotted circle which stands in left, the back was folded, and moon and sun was above the Vrishabha.

Reverse: A Sword with Sanka and Chakra, with the legend in two lines in Kannada.

Sri kri shna

Ra ya

8. Coins of Achyutaraya:

Achyutaraya, one of the important rulers in Vijananagara period, who introduced new types of coins, introduced the Gandaberunda the double headed eagle which was

symbol of Royality. Many dynasties followed this symbol which originated from Hittite (Anatolia, Asia Minor) as mythical symbol continuing till now in the beliefs of Indians.

"A two-headed bird is called *Gandhabherunda* in India. He is of the same Hittite origin as the two-headed eagle in the West. A myth says that Vishnu assumed the form of a two-headed eagle to annihilate *Sarabha*, a form taken by Shiva to destroy *Narasimha* (an *avatar* of Vishnu) again, a sectarian device to humble a rival creed. Such a bird appears at Sirkap Stupa which usually is dated at about the beginning of the Christian era.

It is depicted there sitting and turned to the dexter and this seems to have been the common attitude for centuries. It can also be found on a fresco in Brihadiswara Temple, consecrated 1010, and much later on a 16th century Vijayanagar coin.
From about the 11th century AD Gandabherunda is represented in the usual attitude with wings displayed. This may have been a Seljuq influence.

Pictures of Gandabherunda with lions and elephants in his talons date from the 16th century and later. In the same way the two-headed eagle in the West was depicted with lions or some other beasts in its claws. In India this is explained by the myth that he was so strong that he was able to clutch elephants in his talons fly away with it. It must be remarked however, that for centuries elephants were often used in combat and that the symbol of an elephant may have been the emblem of function or rank of a high officer commanding the elephant-divisions in war. The Gandabherunda and elephants would therefore be the emblem of the Supreme Commander of the Elephants. There is no publication or study however available that confirms this interesting hypothesis"[316]

Though it was travelled across Aasia and adopted it by the Hoyasala from the Chalukyas and Vijayanagaras from the Hoyasala. It has its own identity by showing royalty and power of the king as two headed eagle in crushing the Elephants, which representing the power of Bahmanis of Deccan. Achyuta tried best to control the Bahmanis and consolidate the dynasty but in last, circumstances not oblige him and this led to tragic war of Rakhsasi-tangadi where Vijayanagara compensated enormous quantity in all defense force, affluence and lives of the people.There are many types of

[316] http://www.hubert-herald.nl/TwoHeadedEagle.htm

Gandabherunda coins of Achyutaraya, made of Gold and copper to give a picture of his supremacy.

Type-XX: Gandabherunda coins of Achyutaraya

Obverse: The Gandaberunda is flying upwards carrying in each of its beaks and two claws a tuskar of Elephant, and the bird wearing different ornaments like, necklace and rings the head has crest.The Gandaberunda is flying upwards, the claws of the bird towards right on the elephant

Reverse: The legend in three lines of Nagari

Sri pra
Ta pa Chyu ta
Ra ya

9. Coins of Sadasivaraya:

He was the nominal ruler we referred in political history of Vijayanagara, he revived the garuda and lakshminarayana type coins,the Tuluva rule was ended in 1565 AD in the period of Sadasivaraya

Type-XXI: Umamaheswara coins of Sadasivaraya:

Obverse: Siva and Parvati seated together wearing crowns (Kiritas), and as usual ornaments, Damaru and Trisula etc.

Reverse: The legend in three lines of Nagari

Sri pra
Ta pa sa da siva
Ra ya

Type-XXII: Garuda Coins of Sadasivaraya:

Obverse: Garuda kneeling to the left wearing Kiritas (Crown) and hands are in devotion mode with folding, wings are in small size by spreading behind the arms. The Garuda was in circle of dots.

Reverse: The legend in three lines of Nagari.

Sri sa da
Si va ra
Ya lu

Type-XXIII: Lakshminarayana coins of Sadasivaraya

Obverse: Vishnu and Lakshmi seated together by wearing the crowns, (Kirita) and Sudarshana Chakra in the right hand, the Sanka in the left hand.

Reverse: The legend in three lines of Nagari.

Sri pra ta
Pa sa da siva
Ra ya

D. The Aravidu Dynasty:

After the end of Tuluva dynasty, by ending of Tallikota war, the fourth dynasty Aravidu was established under Tirumalaraya with the capital of Penukonda in Ananthapur District of Andhra Pradesh.The Aravidu line of the kings predominantly practiced the Vaishnava faith and they replaced Rama in the place of Venkateswara and Virupaksha being invoked. The issue of Ramatankas, the medals may begin in this period. The issue of coins after Tallikota war, indicating that the rule of Vijayanagara was not ended with the war, but it was revived the empire through the past experiences but the glory was lost in the capital city of Vijayanagara.

10. Tirumala Raya-I Coins:

He issued many types of coins, i.e. Sri Rama, Garuda, Sanka-Chakra, the Elephant, the Bull, and Vishnu Varaha (Boar), Vishnu and Lakshmi type of Coins.

Type-XXIV: Sri Rama Coins of Tirumala Raya

Obverse: The Rama and Sita seated together with wearing Kiritas (Crowns), while Lakshmana folded hands by wearing the bowstrung on his right shoulder.

Reverse: The legend in three lines of Nagari.

Sri Ti
Ru ma la ra
Ya lu

Type-XXV: Garuda Coins of Tirumalaraya-I

Obverse: Garuda was keenling to left by wearing Sanka and Chakra there was dagger in front of the Garuda which circled dots.

Reverse: The legend in three lines of Nagari

Sri Ti

Ru ma la

ra ya

Type-XXVI: Elephant coins of Tirumalaraya – I

Obverse: The Elephant in outside of doted circle, the sun and moon are above and in front was a dagger.

Reverse: The legend was in three lines of Nagari: Sri cha

la ma

ra ya

Type-XXVII: Coins of Boar Type of Tirumalaraya - I

Obverse: The Boar (Varaha) facing to right with lifted tail and also wearing griddle ornaments, while the sun is above. The dagger was in front.

Reverse: The legend in three lines of Nagari which surrounding a ring of dots.

Sri Ti

Ru ma la

Ra ya

11 Coins of Venkatapathi Raya –II

Type-XXVIII: Venkateswara Coins of Venkatapathi Raya-II

Obverse: Venkateswara standing to front with Kirita, the right back hand holds Chakra and the left holds the Sanka, while the front right hand holds Danamudra, and left hand rests on his and points his feet to the refuge of his devotees.

Reverse: The legend in three lines of Nagari.

Cha la ma

Ven ka ta

Ra ya

Type-XXIX: Hanuman Coins of Venkatapathi Raya-II

Obverse: Hanuman face looking forward and the tail lifted with the arch the knees with the end rising in front.

Reverse: The legend in two lines of Nagari.

Sri ven ka

Ta ra ya

12. Coins of Sri Ranga Raya –II

He issued only the Vrishaba or the Bull type of coins.

Type-XXX: the Bull or Vrishibha coin of Sri Rangaraya-II

Obverse: The Vrishabha was in a Couchant posture.

Reverse: The legend in two lines of Telugu: Che ka ra

Ya lu

This coin was issued in Udayagiri, in Nellore District of Andhra Pradesh and reflects the title of the king Chakaraya which means the crown-prince in Telugu script.

13. Coins of Venkatapathi **Raya-III**

Type-XXXI: He issued thr**ee** Swamipogoda, with Venkateswara and his two consorts on the obverse, which was adopted by the East India Company.

Obverse: Venkateswara with his two consorts Sridevi on the right while Bhudevi on the left.

14. Coins of Sri Ranga-III.

He issued Gandikota type coins, with the inscribed portraits of Venkateswara.

Type-XXXII: Venkateswara coins of Sri Ranga-III.

Obverse: Under the Ornamental arch, Venkateswara standing and looking to the front.

Reverse: The Nagari legend in three lines.

Sri ven ka

Te swa ra

Ya na mah:

These are the major types and symbols of Vijayanagara coins issued by the rulers of Vijayanagara to spread their sovereignty, economic activities, prosperity, trade and commerce and cultural values of the Dynasty. We well see the impact of the coins on the Vijayanagara culture in next chapter.

4.7. Concluding remarks of the Chapter:

This chapter explained the coins of major dynasties in Andhradesa and special reference to the Vijayanagara coinage. The Sothern Indian coinage was unique in various types. Though the ancient dynasties of Andhradesa, have adopted the coin styles from the north Indian style, but the Vijayanagara followed its own by minting with its own technology and issue of different symbols and portraits on the coins. Of course the Vijayanagara adopted some coins in Varaha types from Chalukyas and the Garuda from Yaduvas etc., but they were used to symbolize their own culture by promoting the Saivite and Vaishnavite for the unity of the Hindus as well as for the other beliefs people who adopted the Vijayanagara coins. In the three Swami Pagoda of Venkatapatiraya-III adopted by the East India Company, there is an interesting point that the Vijayanagara was ruled by the four dynasties which are not hereditary in lineage i.e. the Sangama the Saluva, the Tulugu and the Aravidu Dynasties. Among these dynasties except Saluva dynasty the remaining dynasties have issued their own coinage, many historians believe that the Saluva ruled in very short time and there is no convenient circumstances to issue the coins, may be they allowed the previous coins which were issued by the first dynasty kings, for the coins of Saluva dynasty, the research is continuing but no coins found yet so far.

To mint the coins, this may be one of the reasons to the Saluvas who have not issued coins. Though few coins have been found in the name of "Saluva Timma" it has no archeological evidence that they belong to the Saluva Narasimha of Saluva Dynasty. It clearly shows that the dynasty was in uncertainty, by which the rulers of Saluva dynasty are trying for consolidation of the empire by engaging in wars with the enemies. We've seen that the most of ancient dynasties, have issued coins by imitiating the north and foreign style, by making coins in copper, lead and silver in majority metal. But in Vijayanagara, the gold was predominant in issuing coins by the same time the copper stood in second place, and silver was only one coin was minted in Devaraya-II, it shows the scarcity of silver in this period that occurred in the region of Hindu Subcontinent. The silver was imported from the foreign countries i.e., Greek and Iran. The copper played a major role in all three Dynasties, for exports and imports as well as for trade and commerce. The richness of the dynasty has been explored in its gold coins which spread entire dynasty as well as abroad, the Portugal, Arab, Persia and England etc., every common man used the gold coins in Vijayanagara period, it indicates the prosperity and

richness of the Dynasty and it was proved in Kurnool mines Vajrakaroor, Guti in Ananthapur District, Kolar in Karnataka are famous for the mines of Gold and Diamonds. In The cultural point of view, the religion was spread in entire South India, which was protected by the Vijayanagaras. During the invasions of Muhammadans, the Vijayanagara emporers minted their deities on the coins, which spread its beliefs and unity among the indigenous as well as diversity by respecting the other cultures in Vijayanagara Empire.

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Chapter-5

POLITICAL AND CULTURAL IMPORTANCE OF THE VIJAYANAGARA COINS

5.0 Introduction of the Chapter

This Chapter is explaining the major contribution of political and cultural dimensions of Vijayanagara through their coins. The coins are powerful to express the power of the kingdom whether it is strong or weak, whether it is rich or poor. Whether it has own identity or not, whether it is culturally sound or not, whether it is orthodox or secular and whether it is socially equal or unequal by the symbols which were minted on the coins.

Many coins of Vijayanagara have been reflecting their own identity in their policies which focused in the rule of administration and expansion of the Dynasty and also exhibits the cultural values of South India, by uniting the people to fight against the enemy Kingdoms from the north as well as indigenous kingdoms in South India. culturally it was united in South India, but in politically It was against to the rulers i.e. Gajapathis, Reddis and other Independent kings in South India.Most of the symbols of Vijayanagara coins were depicting the political conditions and cultural history of Vijayanagara.Though Vijayanagara was engaged with the wars it also concentrated its economic stability by expanding its territories in furher south where resoureces were sufficient to get the materials i.e. mines and irrigation for the development of dynasty and to promote nessesities of the people to face any situation in any time.the political policies and economic activeties which we already observed in pevious chapter supported their intention to mint large coins to show the political power and economic richness of the dynasty.now we will see the cultural identy of the dynasty which exposed their calibre in political attitudes through the cultural integrity which showed great impact on the dynasty to unifying its people.

5.1.1 Definition of Culture

Culture means way of life especially the general customs and beliefs of a particular group of people at a particular time. Human culture has been changed time to time and region to region. "Anthropologists and other social scientists define human culture as learned behavior acquired by individuals as members of a social group. The concept of culture was first explicitly defined in 1871 by the British anthropologist Edward B. Tylor. He used the term to refer to that whole complex which includes knowledge belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. Since then anthropologists have offered numerous refinements and variations on this definitions, but all have agreed that culture is learned behavior in contrast to genetically artistic deeds. The materialization of language was giant step that made possible the remarkable complexity of human culture. Through language, humans are able to use symbols that are they are able to bestow and communicate meanings through sounds and the arrangement of sounds in to words and sentences. Human cultures vary widely over the earth from the primitive (non literate) to the present civilized society. Inspite of the cultural diversity around the world, in all societies certain universal culture reflects basic responses to the need of human beings as social animals i.e. hunting, gathering, agriculture and industrialized labour etc."[317]

Vijayanagara rulers became prominent in Indian History because of their cultural policy which was unifying the people in regions of south. We have discussed in the previous chapters about the establishment of the Vijayanagara Kingdom and then circumstances in region of the south which was attacked by the muslim invaders of North India. We know that the foundation of the pillar of Vijayanagara is to defend its indigenous culture from the foreigners who tried to loot the vast resources of India and also they moved towards South India especially in Andhradesa, Tamilnadu, Kerala and Karnataka regions.

Culture has been refering in the customs of civilization which reflects the life of the people in various aspects like political, economical, social religious ideas as well as art and architecture. Here we will look in to the religious and political ideas of Vijayanagara, which played a predominant role in Indian Society, to set up a greater

[317] Lexicon Universal En cyclopedia, Lexcon Publications, New York, U.S.A, 1984, PP 384-385

dynastry in south India and it was proved by the religious and other images of symbols on the coins of Vijayanagara.

5.1.2 Religious Policy of Vijayanagara

It is very interesting to note that the Vijayanagara foundation has laid pillars of Hindu religious culture in unifying the people of South India. Though there were other religious sects in the dynastry, the founders of Vijayanagara have taken much attention to promote the ideas of Hindu culture with the philosophies and sects like Saiva and Vaishnava, by the influence of Vidhyaranya, the philosopher, teacher of the founders of Vijayanagara.

"Harihara1 became the first ruler of the Sangama dynasty ruling from Vijayanagara which came to symbolize the emerging medieval political culture of south India. The kingdom's expansion is the first century of its existence made its the first south Indian state to incorporate different linguistic and cultural regions under a single regime with sub regions and local chiefs exercising power as its agents and subordinates". [318]

The rulers of Vijayanagara aimed at consolidating the regime with different approaches and policies, which is the prominent among them to protect the ideas of Hindu dharma. The Hindu dharma which was prophesied by different sects and philosophers of India have influenced the Vijayanagara rulers by where they have minted different Hindu gods on the coins, and through the symbols of Hindu gods, the rulers of Vijayanagara, tried to propagate Hindu culture throughout dynasty, as well as in other sub continents also.

"To defend Hindu culture a sound political organization was necessary, the empire was founded in Vijayanagara for the protection of Dharma in the whole range of south indian history an instance of an empire founded with the purpose of giving protection to a religion irrespective of different sects, and this is the aspect of the foundation that makes the history of the empire of Vijayanagara so unique. [Evil having greatly encompassed the earth, so states the heddase grant of Marapa brotherof Harihara-I and dharma having found that he was unable to move about god was pleased and caused king sangama to be born in great royal line for the help of Dharma which had been threatened by an alien enemy.] Religion did not mean, according to the ideas held by the founders and their successors,

[318] Salma Ahmed Farooqui, Multicultural Dimensions of Medieval Deccan, Sundeep Prakashan, New Delhi, 2008, P:17

saivism alone or Vaishnavism alone, but it embraced all the systems of religious thought. It is this broadminded policy of tolerations which is to be admired in the history of the empire". [319]

Though Vijayanagara was founded in protection of Hindu culture, it tolerated the other religions also.Vijayanagara founders aimed to the foundation itself to the freedom of religious worship free from persecution as well molestation and freedom from political subjection. This is the main policy of Vijayanagara Dynasty which placed in the best is south Indian culture. The kings of Vijayanagara tolerated other religions and though they respected others they have concentrated their sects little more than the other religions. The sangama rulers have preferred the saivism and the other dynasties like Saluva, Tuluva and aravidu gave priority to the Vaishnavism which became the courtly religion. From Harihara I to Venkatapathiraya we have many examples to defend the religious culture as well as to tolerate the other religions. It shows that the Vijayanagara was not bigot state but secular in mind to integrity of the Dynasty.

"Bukkaraya I brought two of warring sects close to each other – the Jainas and the vaishavites by declaring that 'as long as the sun and the moon endure, the vaishnava creed will continue to protect the Jaina darshana'. The Vaishhavas and the Jainas are one. They must not be viewed as different .as Tatacharya (Rajaguru of Tirumala) by the consent of the blessed people (the Jains) of the whole kingdom. Without the money levied at the rate of one anna a year for every house according to the door from the Jainas throughout the whole kingdom for the bodyguard to be appointed by vaishnavas at sravana belugula, appoint twenty servants as body guard for the god, and with the remainder of the money have the dilapedated Jainalayas (the Jain Temples) white washed."[320] Like Bukkaraya I, the other rulers also played a vital role to religious toleration. Devaraya II appointed Mohmmdans as officers in his court. Though Krishnadevaraya was Vaishnavate, he continued his predecessior's policy; he constructed temples of Saivites and Vaishnavites and released grants to both sects of temples in Ahobilam, Tirupathi, Simhachalam, Srisailam, Amaravathi, and Kalahasti. According to Barbosa a foreign traveler "The King allows such freedom that every man may come and go, and live according to his own

[319] S. Krishnaswamy Aiyangar, Vijayanagara History and Legacy, Aryan Books International, New Delhi, 2000, PP:33,34

[320] K.Satyanarayana, A Study of the History and Culture of the Andhras, People's publishing House, New Delhi, 1983, PP 377-378

creed without suffering from any annoyance, and without inquiry, whether he is a Christian, Jew, Moor or heathen. Great equity and Justice is observed by all".[321]

In this way the rulers of Vijayanagara patronised Portuguese Jesuit fathers and permitted to build three churches at santhome in Goa. .The Vijayanagara and the portugese were dependents on each other for development of their trade.The Viyajanagara rulers' imported horses from Portuguese and the Portuguese have got the spices from Vijayanagara as mutual exchanges with understanding of both parties.

5.1.3 Unifiying cultural Idnetity of the South

Though the Viyayanagara has religious toleration in one side of the coin, it is necessary to promote unity among the people of south India because, the circumstances were very difficult in the region of south, which was attacked by the northern Invadors. Early rulers of viyayanagara issued different coins with the images of Hindu gods to spread the message, that the Indegenous people are one by worshiping the gods which were minted on the coins and installed in the temples. The images showed the ideas of different sects in medival south. The expansion of musilim power in India has forced the people of south to establish a powerful dynasty for protection of the Hindu faith.

"There was a rise in armed conflicts in peninsular India after the Turko-Afgan sultans of the north led incursions into the south.In addition, an increased prosperity of the region made it a hub of trading activity linking it with north India as well as Europe and East Asia, other factors that contributed to the significant developments of the period were urbanization and modernization of the economy in which modernization played a key role. As a result, the peninsular kingdoms entered into a highly competitive political and military race for supremacy with one another. In this scenario, the kingdom of Vijayanagara first subdued the local rulers and succeeded in becoming a dominant military power and in meantime it forestalled the advance of Turkish forces and emerged as the rallying mascot for the entire south".[322]

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[321] S.Krishna Swami Aiyangar, Vijayanagara History and legacy, Aryan Books International, New Delhi, 2000, P:34

[322] Salma Ahmed Farooque, Multicultural Dimensions of Medieval Deccan, Sundeep Prakashan, New Delhi, 2008, P.15.

It clearly denotes that the Indian culture was under threat of foreign invasion by means of expansion of power to occupy the vast resources in south. Then the Vijayanagara was founded to protect the wealth and culture of south India. The expansions of Bukka-I with the assistance of his son Kumarakampana and Generals like Gopanna, Saluvmangu, against sambuvaraya of north arcot followed by Sultan of Madhura, kongu and Orissa and occupied the regimes. Harihara II was powerful to throw out the Reddis of Kondavidu; Mysore Kanchipuram was brought under his sway. These expeditions are important to unite the Telugu, Tamil, and Kannada cultures by bringing into one roof. We already discussed in political history of Vijayanagara, that the Invasions of its rulers brought great change in the unification of the region by occupying the major dynasties and the moanstries were also brought to the hands of Vijayanagara. In The unification of its culture the Vijayanagara was influenced by the many sects and we will look after the major sects who impacted on the life of Vijayanagara people and their coinage.

5.2 Major religious sects of Vijayanagara

The major cultural activities in Vijayanagara begun with saivism and Vaishnavism. These sects played an important role in every part of the Vijayanagara Empire. In the beginning the rulers of Vijayanagara followed the saivism. In history of Hinduism there are many sects originated since ancient period to worship the gods in different coronations. It is important to note that, to propogate the attitude of worship and to attain salvation the philosopers, gurus, paid attension to draw the different types of ideas from the vedas. The religious society in the ancient period was divided into four fold Varna system i.e.Brahman, Kshtriya, Vaisya and shudra through varnashrama dharma in rigveda which is existing present day as a result, the Gods have been representing to a particular Varna, hence the society was divided in different castes and creeds. So the saivism and the Vaishnavism have been representing the different sects of the society. Sankara was base to the establishment of puranic sects.

“Sankara hailed as sanmata stapanacharya, the one who established the six forms of puranic religion namely The Saiva the Vaishnava, Sakta, saura, Ganapatya, and kaumara. The puranic process is central to the development of religion in India, situated with in the amorphous frame work of what came to be called as Hinduism. In post vedic period (post-600 BC), confronted by the challenges posed by sramanic Buddhism and

Jainism to vedic religion and its socio-religious dominance, the brahmanas realized the need for reworking, their tradition through the incorporation and assimilation of regional and folkforms, rituals , beliefs and practices to evolve a new syncretic religion that is the puranic religion. The puranic process thus represented an instrument for the propasation of Brahminical Ideas of social re construction and sectarian interests,a medium for absorption of local cults and associated practices and a vehicle for popular instructions on norms governing every day existence".[323] The puranic religions and its sects have changed the social and political structure of the medieval south India. The different people of the sects have started to promote their interests in the society. The rulers are majorly influenced by the teachings of the Acharyas of the particular sect. "This was the period (6^{th}-12^{th} century A D) of changing socio-political organization based on a land grant system for agrarian expansion with the temple as the legitimating institution, instrumental in the emergence of territorial kingship and a Brahminical social order (Varnasrama). Infact Vedic yajna or sacrifice as legitimating device for royal power became a mere ritual or symbol. It was replaced by 'dana' and Temple worship both for purpose of legitimation and for expansion of the agrarian economy. It was wide spread phenomenon involving Brahmanas well versed in vedas, as the donees of land grants, brahmanas who composed the puranas were providing rich mythology around Vishnu and Siva. This led to Sankara, 780-820 AD to establish the philosophy of Advaita and this was also the result of the transformation of the Advaitic Brahman of snakara into a god head by the Vaishnava and Saiva protogonists who equated the puranic deities with Brahman in the early medieval period. As a result the adoptions of puranic gods by the dynasties like Vijayanagara have been taken place in foueteen to the seventeenth century AD".[324]

This situation have lead to the socio-political reorganization of the society in medieval period by evolving the canonical traditions and religious bigots which came closer in the sectarian reorganization and consoldation under the patronisation of Vijayanagara rulers in the14- 17^{th} century AD; It is understood that the rulers of Vijayanagara influenced by the teachings of Advaita sect, founder sankara, and believed all gods of hindus to be the manifestation of the one supreme spirit. Haihara and Bukka practiced and performed many rituals by respecting the Advaita Brahmans, to develop the

[323] R Champaka Lakshmi, Religion, Tradition, and Idelogy Pre-colonial South India, Oxford Unviersity press, New Delhi, 2011, P.121.
[324] Ibid: PP: 122-123

prosperity of the kingdom, rainfall to prosperity of culvitation and also redeem from the dangerous deseases. That's why the rulers of Vijayanagara followed the sect of Advaita, which is roof of saivism and Vaishnavism. The great scholars of Advaita in sringeripeeth were honoured by the Harihara-I as the first teacher of Vijayanagara Vidyaranya has come from the sringerimatt. The rulers of Vijayanagara paid great respect to Bharatitirtha virtual head of sringerimatt, Vidhyatirtha and Vidyaranya the successor of Bhartitirtha of srigerimath. Harihara I gifted a land to sringerimath in respect of vidyatirtha in 1346 AD. Thus the kings of Vijayanagara and the other dynasties of south paid a great attention to develop the cultural, socio and political religious importance in their dynasties by worshiping the gods, by the teachings of philosophers of Advaita sect;. The another sect of Vijayanagara which influenced and reflected on the coins is SriVaishnavism which was established by Ramanujacharya based on the vedas puranas and smiritis as well as hyms of Dravidan saints Alwars. The temple of kesava at belur was built by hoyasala king vishnuvardhana and gradually this sect spread overall south India. In the time of Vedantadesika, the great teacher of srivaishnava, sect the Muslims attacked srirangrmatt and the Idols have been transferred by the vedantadesika, to various temples i.e.Tirupathi and melkote, virupaksha. The rulers of Vijayanagara were the followers of sriVaishnavism became disciple of Ettur Narasimhacharya, the guru of srivaishnava sect. Srikrishna devaraya, praised Andal a woman Alwar in his poem Amuktamalyada, who belongs to Srivaishnava sect.In the period of Rama raya many chiefs and nobles from lingayat and kheladi Nayakas became the followers of srivaishnava sect which got numerous grants from the King Ramaraya and virupaksha.These kings have given freedom for all religions and they adopted the symbols on coins which explained the importance of spirit of mankind.

As a result of Sri Vaisnavisim, Ramanuja brought historical change by introduction of non – brahminical participation in temple rituals with reforms of Srirangam Matt.The visistadvaita of Ramanuja accepted by the Advaitins, as a result Vedanta desika a reputed scholar in Visistadvaita was invited by the Vijayanagara rulers to occupy a royal seat in Vijayanagara court but he preferred to remain in srirangam. These incidents have been thrown light on the Vijayanagara kings to focus the Srivaishnavism as proclaimed varaha the avatara or incarnation of Vishnu as the royal symbol of the Vijayanagara dynasty.

In the Vijayanagara culture, the most important religious sect was Madhava sect which was established by Madhavacharya, Dvaita School was powerful rival to the

Advaita school .This school teaches the supreme positions of Vishnu and people would attain salvation through devoting him.Irrespective of castes; people will attain salvation through worshipping Vishnu as supreme power other than nature and soul. In the period of Vijayanagara the varnashrma dharma, was practiced based on teachings of madhava sect. After madhava charya many scholars have been succeded. Among them Akshobhyatirtha, the disciple of madhava argued with vidyaranya that advaita scholar in the court of Bukka – I regarding chronology of Sringeri Matt and finally vidayranya accepted the chronology of madhava sect in sringeri matt. The madhava sect was patronised by Krishnadevarya, Achytaraya and Ramaraya.The influence of madhava sect Vijayanagara rule to promote the non-brahmanical people in religious worships of god individually to attain salvation through meditation of Vishnu; these are the major Vaishnava sects who influenced the religious culture of Vijayanagara and spreading of Vaishnavism through their coinage.

5.2.1 Sway of Saivaism on Vijayanagara Dynasty

In The begening of Vijayanagara, sangama dynasty rulers have given importance to the saivism the prominent culture of South India. It clearly shows in Hampi are associated with saivism long before foundations of Vijayanagara. The virupaksha temple was the major temple which the rulers of Vijayanagara adopted motto 'shri virupaksha' as the protection of the site. There are numerous shaiva shirnes existed in the vicinity of virupaksha temple and on them a kunta (hill), which belongs to pre and early Vijayanagara period. Though Vijayanagara was established on the basis of teachings of vidyaranya, the Vaishnava garu by Harihara I and Bukka I, the first dynasty was followed the savism.

"Saivism in its present form is a bundle of cults. In vedas, Siva is praised for wealth, strength, welfare, protection of cattle, sons, and progeny. There are verses in which Rudra (Siva) is described as ferocious and marvolent deity implored by the worshipper not to injure men and cattle, not to cause havoc and diseases among children, cattle and horses. When Rudra ceases to be angry and became gracious, he is called Siva. From Satavahanas period both the rulers and the ruled were adherents of Saivism. An Incription from sthanakunduru in shimog distrct in Mysore says that the linga in the temple was worshopped by Satakarni. The earlist Saivastructure and form of Siva is found at gudimallam of chittor district of Andhra Pradesh. The Bull type of coins and coins

having skanda image which were issued by satavahana monoarchs is clear evidence of their religious preference".[325]

Since Ancient period, saivism i.e. worship of Siva has been changing in structure attitude, Interms of different sects, philosophies and prophecies of different philosopers. From Vedic period, the Brahmanic purohits are dominating to absorb the worship of the Siva and rulers have given importance to purohits. In course of time in medieval period there are drastic changes which happened in socio religious politics of south India. "In pre-twelth century A.D, peninsular India, the spread of puranic and agamic (singled male god) religion may be assigned to a period from about fourth century A.D, in the Decccan and Andhra. Here the Vedic, puranic and agamic forms came to be accepted as the Brahmanical tradition. The puranic Ideology assisting in the evolution of monarchical forms of polity or linage polities with the Bramhna, Kshatriya nexus were dominating society and polity. Thus the fourteenth century A.D., the dynasties of Andhradesa like Chalikyas of Badami, the Rashtrskutas of Malkhed, the Chalukyas of Kalyani, the vengi chalukyas of Andhra, the Hoyasalas of Karnataka, the Kakatiyas of Warangal promoted the major puranic religions i.e. Saivism and Vaishnavism. The puranic ideology and view of Saivism and Vaishnavism, was adopted by the ruling class to introduce the Brahmadeya and the temple as the institutional forces for their propagation. They claimed to have performed Vedic sacrifices more as across generational legitimating device. Equally significant were their claims of descent from the surya or Chandra vamsa of the puranic tradition. Thus the savism and Vaishnavism, patronised by the ruling families, delevoped huge pantheons through the incorporation of many non-vedic and non-Brahmanical elements such as mother goddess, the tribal or folk popular deities."[326] The savism was spread every where in India, from north to south, for different achievements through its different sects. In south Sankara, the founder of Advaita played an important role to spread the saivism.

There are three major Saiva sects that played an important role in Vijayanagara dynasty. They are Kalamukha, Saiva siddanta and the lingayat sects which propagated in different parts of the kingdom and patronised by the kings of Vijayanagara. We know that during the early period the kings of Vijayanagara are found to the saivism. The

[325] K. Thimma Reddy, Saivism (Origin, History & Thought) Telugu University, Hyderabad, 1994, PP: 180-181.
[326] R. Chmpaka Lakshmi, Religion, Tradition and Ideology Pre-colonial South India, Oxford University Press, New Delhi, 2011, PP:123-124.

Kalamukha sect of saivism was prominent in promoting the Lord Siva, as supreme and unique, and also propagated the vedic dharmas, and also the sastras which proclaimed the rule of conduct for the different castes were patronised and prophesied by the gurus, or teachers of kalamukhis inVijayanagara,which helped in political and social understanding of the society, by having described the different professions for different castes have divided the society in vedic period; The preachings of these sect have lead to the protection and patronization of Siva temples in south India by different rulers of different kingdoms.

In his work sarva darshanasangraha, of madhavacharya, the kalamukhis religion described as nakulisa pasupatta, or Lakutagama which differed from to the extent of being opposed to the Advita system. It was proved in inscription of belguam which mentioned the title Advita-Bhuja kuthara to Lakulisvara Pandit, the priest of kalamukha sect in 1036 A.D. However in Vijayanagara, the chief priest of Kalamukha sect was kasivilasakriyasakti who introduced this form of devotion in Vijayanagara period by proclaiming himself as incarnation of Siva . This act indicates he was also the guru or preacher of Harihara I, Bukka I, and Harihara II. Mandhavamantri the governmor of chnadragiri also declared that Kasivilasa Kriyasakti as his teacher in his writings tatparyadipika, puranic treatise and commentary of sutasamhita. By patronizing the kalamukha sect which helped to promote saivism in Vijayanagara the rulers Haihara, Devaraya I Vijayabhupati of chnadragiri, and other important personalities became the deciples of Kriyasakti, the important preacher of kalamukhi sect of saivism, to devote Siva and minting his images on coins.

The other major sect is Saiva siddanta, which is an important sect among the schools of saivism, which focused on praising the Siva, in piligrimage centres in southIndia by singing thevaram songs by sixty three (63) Nayanars preachers of saivism belong to the sect of saiva siddanta, in tamil speaking areas of southindia. These were called as Saiva Brahmans or Saiva dvijas who became the chief and authentic priests to profess the Advaitism of sankara charya in the temples of Siva in Vijayanagara dynasty. The Saivasiddanta which influenced the saivism, in southIndia, as well as Vijayanagara, was interpreted in Tolkappiyam.

“According to Tamil sources saivism can be traced back to the earliest tamil grammar, the Tolkappiyam with its mention of the Kandali- Kandali, is that which is

uttered or unbounded (Siva or pati) and hence implies the existence of the fettered or bound (Pasu or Soul) and the fetters or bounds (pasa, namely anava,karma and maya). Thus the nuclues of Saiva siddanta can be seen in the Tolkappiyam with its concept of that which, without requiring any support for itself is the support for everything else and that pervades everything like the fragrance of a flower. Late Tamil works known as the sangam literature, contain the basic ideas of Saiva siddanta. Saiva siddanta accords prominence to two sects of works, one of which is mainly devotional and the other is mainly doctrinal. The devotional works twelve in number includes the Thevaram, the Tiruvacagam, the tirumandiram, and the periyapuranam. Though the Tirumandiram of saint Tirumallar is included in the devotional set, it foreshadows the later systemisation of the Doctrinal works. The songs of Tirujnanasambandhar, Tirunavukkarasar and sundara murthi are known as the Tevaram. The periyapuranam gives in epic style, the life history of Saiva saints, traditionally reckoned as sixtythree. It is based on sundaramurti's praise of sixtythree saints, in his Teveram. A noteworth feature of this list is its reference to the saints of the sacred feet in the beyond.' Beyond 'stands for the spread in space and time beyond the space and time limits of the saints mentioned in the list. In other words saints are those existing any where, any time, whose common characteristic is their steadfast adherence to practice of love and service to god and his devotees".[327]

However this sect played an important role to preach saivism and devotion of the Siva through songs in major piligrimage centres of southIndian Siva temples in medieval period. This is one of the importance of saiva classics which influenced the Vijayanagara rulers to promote saivism in their kingdom.

Another and major important sect of saivism was virasaivism or lingayathism which played a crucial role to propogate and spread the saivism in Vijayanagara period. Those who wear linga on their bodies are called virasaivas, the followers of virasaivism their religious thought and social ideas come under lingayatism or virasaivism which is off shoot of saivism. The virasaivas are originated from the worshippers of saivism. This sect was younger and modern sect of saivism, at the time of Basava who showed the way to a total Democratic turn in spiritual religious and social structures.

[327] K Timmareddy, Saivism (Origin, History, Thought) Telugu University, Hyderabad, 1994, PP. 26-27.

The Basava focused on political, social and religious equality of the people. The lingayat had no racial consideration and all worshippers of linga were equal in their treatment. They did not consume intoxicant drinks like somarasa, or surpana and do not eat meat. They (lingayats) were not worshipping any mini gods or animals except linga. These are some of the principles of lingayats which were propagated by the Basava; linga was identified in vedas and Upanishads, along with fire (Agni), Water (varuna), and wind (marut). Though dravidans, forced to settle in south by the Aryans, they worshipped the linga since ancient period. It is clearly observed in the period of Indusvalley civilization, therefore though it became prominent in the period of Basava with the slogan of worship of linga by equlity of Brahman and Non-Brahmin people to attain salvation through the prophecy of equalization of society in terms of religious and social systems by not practicing supersticuous but it was worshipping culture of linga which existed in ancient period also. "The vira saiva or lingayat sect which was promulgated in the karnataka by Basava, in the reign of Bijjala 1156-1167AD was an offshoot of saivism. It was influenced by the teachings of the Tamil Nayanars. It differed from the order of faiths, in that it admitted members of all castes (except the panchamas) to its fold on a basis of complete religious equality and to some extent of social equality. The Vedic ceremonies and rules of conduct were discarded and worship of shiva and devotion to Siva and the Jangamas (virasaiva priests) took their place in this sect. On account of these features it attracted to its fold mostly people of other castes than Brahmanas. The work 'Chennabasavapurana' a kannada poem written by virupaksha pandita in1584AD, tells us that Prauda Devaraya (1419-1446 A D) reverred and patronised the lingayat gurus Kerasthalada Viranna and guru Basavesa, and that he even gave his daughter in marriage to the former. The poem also tells us that this sect declind again till the reign of Araviti kings (Aliya Ramavaya and his successors). This poem ends with prophecy in the reign of viravasnata 1582 AD."[328] The vira saivas culturally motivated the people in spiritual equality among the clans of all castes of the people but it did not allow the untouchables who remained same practically till peresent day of hindu society .The virasaiva was succeeded to unifying the people in various castes by differing the dominance of the Brahmins of the society and it was influenced to promate saivism in Vijayanagara period.

[328] S Krishnaswamy Aiyyangar, Vijayanagara History and Legacy, Aryans Books International, New Delhi, 2000, p.45.

Thus the above description of saivism and it subsects, advaitism,saiva siddanta, kalamukh, and virasaiva, or lingayatism have been predominated to influence of the Vijayanagara to patronise the saivism and promote the institutions, temples, arts, and architecture forms of Siva images on the walls and chrityas of temple as well as minted the images of Siva on the coins of Harihara II, Bukka II Devaraya I,Vijaya raya-I,Devaraya II and Krishnadevaraya and also Aliya Ramaraya e.t.c., and these coins have images of Bull (representing Nandi), Siva parvathi Indicates that the rulers have given importance to religious tolerence by unifying saivism and Vaishnavism in Vijayanagara empire.

5.2.2 Persuade of Vaishnvism on Vijayanagara Dynasty

Vaishnavism is an important religion in Hindu religion which was predominantly patronised by the Vijayanagara rulers. They were influenced by the teachings of Alvars and the courtly teachers of Vijayanagara, and led to promote the Vaishnavism in Vijayanagara dynasty. "Vaishnavism in early period of south Indian culture has occupied second place. It was the religion of the eastern gangas rulers and therefore was influential in north coastal Andhra region. The next position among the hindu sects was occupied by the old vedic religion. Then came the cults of minor deities and popular beliefs in the post kaktiya period, saivism and Vaishnavism underwent major fluctuations in their fortunes. saivism though didn't experience any significant doctrinal changes, maintained its influential edge overall the other sects of hindu religion till the middle of 15 th century AD, subsequently, it declined losing its first place of importance. Vaishnavism which occupied the second influential position at the beginning of the period, gradually gained influence and finally came to occupy the first place among the hindu sects. The advent of a few new vaishnavite sub sects like vallabhas, chaitanyas, vittalas, e.t.c., into the region and further sub division of some of its subsects like sriVaishnavism on doctrinal matters, strengthened the position of Vaishnavism. The first part of the 16th century A.D., when the major part of Andhradesa was under the Vijayanagara rule, can be regarded as the golden age of Vaishnavism in the Telugu country".[329]

This observed the position of Vaishnavism which occupied first place in Vijayanagara period. We understand if we study the southIndian culture, the Vaishnavism

[329] R. Soma Reddy, Hindus and Muslim Religious Institutions Andhra Desa, 1300-1600 A.D., New Era Publications, Madras, 1984, p.5.

has been promoted since 6th century A.D. In Bhakti movement, the Vaishnavism was propagated by the Alwars, the tweleve teachers of Vaishnavism in south india regarding worship of Vishnu, as dual incarnation. Vaishnavism a form of monotheism is the setting aside of truant equality of brahma, Siva, and Vishnu in form of a single god. Vaishnavism enjpoyed the patronage of various ruling dynasties from ancient period, many inscriptions and numismatic evidences explains that the guptas (4th-7th Century AD) worshipped vaishnavas or Bhagvatas. From post gupta times (700-1700 century AD) the vaishnavism has been taken to shapes of many sects and subsects. The emergence of these sects clearly followed certain set patterns. Some particular religious leader would start a movement either to reform the existing vulgarized religious practices of the parent sects or to widen the appeal of that sect by abjuring social inequalities. The main purpose of newsects and subsects was not so much to sponsor any specific philosophical or theistic tenets as to establish and popularize certain distinct kinds of Bhakti. This renewal of bhakti is known to have received its main impulse from south India. It is indeed striking that Nakkirar (Ist century AD), has mentioned in one of his poems 'the Blue one with eagle flag' i.e., Krishna and the white one of the ploughshare and the palmyra flag i.e. Baladeva, It was totally changed when the Alvars (6th-9th century AD) who denounced all social distinctious and expressed in their songs a deeply emotional and intense devotion for Vishnu.

"In Vaishnavites there were twelve Alvars of whom pey, Bhudam and poyhai are collectively known as the mudal Alvars (the first saints), and they lived in 6th century AD, and are supposed to be contemporaries. Nammalvar considered by the vaishnavas as the greatest among the Alvars was a great and true mystic and the author of a thousand verses collectively called the 'Tirurayamoli,' he was a vellala saint. His hymns treated as equal in spiritual merit to the Vedic hymns. Of the Alvars periyalvar, his daughter sriAndal (described by Krishnadevaraya in his work Amulta malyada) and kulasekara Alvar who belongs to kerala were among the chronologically latest. Tirumangai mannan, a robber chief turned devotee composed the largest number of verses in the Nalayiram i.e., the collection of 4000 devotional hymns sung by the twelve Alvars."[330].

The Bhakti tradition of the Alvars has given a vedantic foundation by the achryas of the shrivaishnava school, such as Nathamuni, yamunacharya, and ramanuja, Two sub

[330] P.N.Chopra, History of South India, Vol. 1, S.Chand and Company Ltd. New Delhi, 1979, p.232.

schools emerged out of the vaishavism of Ramunaja i.e. the southern school (the tengalis) insisted prapatti or complete surrender to god was the only way to obtain god's grace where as the northern school i.e. the vadgalis required the devotee to resort also to the other ways of salvation prescribed by the scriptures.

The rulers of Vijayanagara were influenced by the teachings of Ramanuja and madhav who countered the advita sect of sankaracharaya of saivism and started to propagate dvaitism, (dualgod); The Ramanuja and madhav have prophesied the shrivaishnava and madhav sects which are spread in all parts of vijanagara though Vishnu, was worshipped as sungod, the dasavataras, Rama, Vasudevakrishna, etc., there was impact and influence of srivaishnava which was founded by Ramunuja and madhava or Anandathirta who preached the doctrine of duality, (dvite) and the another school whose teacher was Ramananda, whose characteristics were that no distinction was made between the Brahmanas and the untouchables and used the vernacular language for his teachings. The vallabhacharya whose worship of the guru has led to much scandal. As Buddhism says morals, the vaishanvism also followed the same way to express the way of life by showing Ahimsa (sanctity of life), on human, animal, is predominant philosophy of the Vaishnavism. The vegetarianism was preferred in food culture of Vaishnavism. These methods have impressed the rulers of Vijayanagara to promote Vaishnavism on courtly religion of the kingdom. "The saluva Narasimha made excesive gifts to vaishnava institutions, to patrinige Vaishnavism. Following his general, NarasaNayaka also supported Vaishnavism and made grants to Vaishnava temples. NarasaNayaka and vira Narasimharaya showed equal fovour to both Vaishnavism and saivism. In vyasaraya charitamu, vyasatirtha is said to have been the guru of Vira Narasihma. Vyasaraya was an eminent teacher of Madhava School which propagated the theory of duality. He wrote Tatparya chandrika, Taratandava and Nyayamitra which are generally called as vyasatraya. He was also the commentator of all sastras and was called as the Vaishnava siddanta pratistapanacharya".[331]

Many images of vaishnavaites have been carved on the temples and also on the coins. Among the images Hanuman, Garuda, Elephant, Lion, Venkatesa, Balakrishna, Lakshminarayana, Srirama, Boar and Saraswathi, brahma are important images minted as

[331] P. Hymavathi, Vijayanagara, (The Life and time of Tuluva Vira Narasimha), New Era Publications, Madras, 1994, p.104.

symbols of representation of the Vaishnavism on the coins of Vijayanagara Empire. These images are also carved on the temples of Vijayanagara and their sculptures elobaretely explain the importance of the Vaishnavism in Vijanagara dynasty. "Krishnadevaraya invested the territory of Gajapati prataprudra and after vanquishing him pursued him upto Udayagiri. He captured the town and some relatives of prataparudra where were back after he returned to Vijayanagara with a fine image of Balakrishna, whichh he found in a temple at Udayagiri. At Vijayanagara he erected for this image a large temple resembling that at Udayagiri in general plan and installed it".[332] The image of Balakrishna was minted on the coins by using a gold coin which significants the victory over Gajapati Pratparudradeva of Orissa. This shows that Krishnadevaraya who has given importance of Vaishnavism by installing images on temples and coins and also in literature by writing about the Andal in his work Amuktamalayada. It was the period after krishnadevaraya, ramaraya, came to power as guardian of SadaSivaraya in 1600 AD, In this period the ramanuja sect of Srivaishnavism gained ascendency. The kings followed this faith and numerous chiefs also became converts to that religion. The family of Tatacharya noted for their piety and learning and liberty became the royal gurus and numerous grants were made to their family and other learned srivaishnava Brahmanas. The signature at the end of the royal grants was changed from virupaksha to Rama and ventakatesa. But the kings have given importance to all religion irrespective of sects in Hinduism to protect its cultural heritage. However the principles of Vaishnavism were attracted by the rulers of Vijayanagara which led to promote and propagate the ideals of hinduism throughout the dynasty by using the symbols and images on the coins and sculpture of Art and Architecture, carved on temples as mode of communicating the importance of hinduculture in Vijayanagara dynasty.

5.3 Institutional Impact on Vijayanagara

The Vijayanagara laid its pillars based on the teachings of vidhyaranya the ascentic deciple of vidyasankara of Advita school. It is very important to note that since ancient period the religious instutions have been playing an important role in the state, to construct cordial relations between the rulers and the people of the state. If we observed the teachings of kautilya in his Arthasastra, during mauryan period it has influenced the state to bring drastic changes in the administration and the qualities of the ruler who is ruling

[332] S. Krishnaswami Aiyangar, Vijayanagara, History of Legacy, Aryan Books, International, New Delhi, 2000, p.194.

the state. If we go further back to the Vedas Vedic instutuions played vital role to consturuct the systematic ruling societies in the state and these are influencing till today in different policies on the government.

The Buddhist councils and Jaina Institutions have focused the way of life of the people and practical methods of the rulers to rule the state. "The strength of the Hindu civilization was manifested in the culmination of the national efforts for the preservation of the Indian religion. Like the love of the country with the enemy at the gate love of religion takes hold when it is fiercely attacked from with out such a love that appeared in the Vijayanagara in the early half of the fourteenth century AD. The old Hindu temples and Mathas fostered such a spirit as powerful social economic centres for these movements, besides providing religious inspiration. These were corporations where co-operation of the people of the locality aided with royal patronage was possible and there the people had the courage to give independent advice unhampered by mercenary considerations and because of the source of such advice, the difficulty of opposition to it was great, if not impossible .There were fore common meeting grounds for the ruler and the people, providing opportunities for cordial and healthy co-operations, interests of the state.The influence exercized by Sankara, Ramanuja and the other southern sages on the whole country from Cape-comirin to the recesses of the snowy mountains is the best evidence of that inner unity of Hindu India which survives the powerful disintegrating forces set in motion by diversity in blood ,manners ,customs and political allegiance. It was thus unity which brought about the foundation of the Vijayanagara Empire which we are now commemorating after six centuries after its birth".[333]

It clearly shows the religious Instituions of medieval south India are behind Vijayanagara to promote the culture of hindu religion which was proved in the Institutions like Mathas, Agraharas and the temples in Vijayanagara dynasty and we will see the importance of Mathas, Agraharas and the Temples which provided basic information of the culture through the teachings and the images of religious gods in Vijayanagara.

[333] Ibid, p.162

5.3.1 Influence of Mathas and Agraharas of Vijayanagara

The Ideological structure of the Mathas and Agraharas is to promote the socio, political, economic and cultural unity of the ruling dynasty. There are many Mathas and Agraharas patronized by the Vijayanagara rulers to get ideas and information of the past experience to restructure of cultural identity of the dynasty.

The Mathas, it means Monastry which was organised by a corporatic body for residency of the Gurus and the pontiffs of the certain sect or religion. It was established first time by the Sankaracharya of Advita school in 9^{th} century AD. These Mathas are established for the purpose to propagate Advatic doctrine as well as to protect Vedic Brahminism. Sankaracharya introduced Dasnamis, the orders of ten Hindu ascetics. he also established five important Mathas in different parts of India they are Sringeri, Kanchi, Dwaraka, Badrinath and Puri. There are ten chief disciples who appointed the ten orders of ascetics in the Mathas and it was determined by the spiritual Jurisdication of different religions of India. In Andhradesa Mathas have been started from the time of Sankaracharya,no original Mathas of Sankara was located in Andhradesa. But it was under jurisdication of sringeri matha, the Pushpagiri Matha which served as branch of Sringeri in Andhradesa located in present Cuddapah district.

There are few Saiva Mathas in andhradesa if we compare to Vaishnava mathas the number of Saiva Mathas are very less, because the patronization of Saivism lost its importance when Vaishnavism occupied the first position in Andhradesa. The Kalamukha and Pasupatha sect Gurus established a few Mathas of Saivism in andhradesa. For the first time Srisailam is the major centre of Saiva Mathas.

"Virasaiva movement a powerful opposition to Brahmanical orthodoxy and socioal order leading to the evolution of Lingayat community founded by Basava a high caste Brahmanical minister at Kalachuri court of Bijila in the 12^{th} century AD, this movement has given a radical character in its initial phase registering a protest in the vacanas their earlier texts as a counter tradition created by break way groups from parent society to form a new social order, this is rather simplistic understanding of a rebellious movement which returned to the brahmanical fold later in fourteenth –fifteenth century AD, Their opposition to caste hierarchy, gender inequality rejection of ritual pollution and

advocacy of sanctity of all work have been emphasized to project them as an aggressive or militant sect. A prolific literary output from the days of Basava constructing or forging a self image to build parallel structure exists. Thus the starting point of Vira Saivism is attributed to a conflict with the Jains who were powerful factors in Karnataka, the progress of Vira Saivism was also significant as it began at the time of a major economic diversification, non-agricultural and trading occupations gaining importance first in the 12th century AD and more intensively in fifteenth – sixteenth centuries of Vijayanagara period. the propagaters of this anti brahmanical religious tradition came from all sections of society, especially from the lower castes among them is the most defiant woman saint Akkamadevi, who epitomizes the female opposition to the privileged male in the brahminical society.

The Vira Saivism started with the protest and radicalism defying existing structures seeking to construct a new universe but later developed institutions of the same kind by taking over Kalamukha and pasupata temples and were inspired by upanishadic, yogic and agamic ideals. In Andhra the biography of Basava the Basavapurana written by Palkurki Somantha who came to be first mythicised and more orthodox forms also came to be integrated with Vira Saivism by Aradhya Saivas. The inter related developments in religion and philosophy delineated so far would show that the period, thirteenth - sixteenth centuries AD was crucial, a watershed in south India's socio religious history when two phenomena of equal importance occurred and became the cause of major turn in the evolution of a religious tradition as one was the impact of Sankarta Advaita which had no visible influence in his own period i.e 8th -9th century AD when the bhakthi ideal was fostered and temple movement gathered momentum under royal patronage .The other was a return to or a second Sanskrtization that is Vedicization, particularly conspicuous under the Vijayanagara rulers".[334] These movements have lead to Vira Saiva Mathas in Srisailam especially Basavanna Mathas, Bhiksharrithi Mathas in Srisailam and Saranaga Mathas of Alampur are the famous Virasaiva Mathas.

After the Saiva Mathas this is the time for Vaishnavism which flourished in Vijayanagara period. in the Vaishnavism there are two sects i.e. Srivaishna and Madhva which commenced their monistic activities in Andhradesa by establishing large number of

[334] R. Champaka Lakshmi, Religion, Traditions and Ideology Pre-Colonial South India, Oxford University Press, New Delhi, 2011, PP: 31-33

Mathas, Ramnuja the scholar of visista adviata have founded 700 Mathas among them, the Jiyyanagar Matham at Tirupathi whose activities are recorded in Vijayanagara period which is believed to be established by Ramanujan.

"Ahobilam Matha is the Principal Vishnanva centre in Andhradesa and its presiding acharyas are called Jiyyars. Sathakopa Jiyyar was the founder of the Matha and he could exercise considerable influence at the royal court of Vijayanagara. He was the guru of the poet laureate Allasani Peddana who mentioned him with reverence in his Manucharitra according to a passage in Amuktamalyada of Krishnadevaraya. Sathakopa jiyyar carried on a vigorous propaganda of Vaishnavism in the Andhra country".[335] It was predominance of Vaishnavism which influenced Vijayanagara through the works of literature. schools and images have propagated the incarnation of Vishnu and this ideas and this movement or act, leads to the unification of the culture through the teachings of Mathas and images of Vishnu etc. "The last quarter of the 15th century AD and the first quarter of the 16th century Ad when the Saluva and Tuluva monarchs were on the Vijayanagara throne it can be described as the Golden age of the Vaishnava Mathas. These Mathas belonging to Sri Vaishnava and Madhva sects became very active and influential institutions during this period. They became the nerve centres of their respective religious sects and helped their propagation in the Telugu country. Two factors were predominantly influenced by the Vaishnava sects i.e the royal patronage contributed greatly to growth in influence and prosperity of the Vaishnava Mathas of this period. During this period the Sri Vaishnavism and Madhvism reached the climax of their growth and popularity in the area. The leaders of this sects yielded great influence over the contemporary monarchs and their principle subjects' .The later extended liberal patronage to these teachers and their institutions. The Vadagalai Srivaishnava Matham of Ahobilam and its branch at Tirumala Tirupathi enjoyed patronization of Saluva Narasimha of Vijayanagara. Allasani Peddanna patronized by Krishnadevaraya for propagation of Sri Vaishnavism and donated them Sathakopa puram as gift.Saluva Narasimha patronized the Tirumala Tirupathi Devesthanam influenced by Ramanuja Jiyyar Matham of Tirupathi. Vyasatirstha, the founder of Vyasaraya Matha at Tirumala and leader of Madhva School was the spiritual

[335] Modali Nagabhushana Sarma, Mudigonda Virabhadra Sastry, Hisotry and Culture of the Andhras, Telugu University, 1995, p.123.

preceptor of Krishnadevaraya and a towering religious Personage of the period".[336] Thus the religious institution Matha or monastery has influenced the Vijayanagara empire to promote the culture in a broad perceptive and also the monopolization of state affairs to expand the territory through the military power which has been also focused in symbol, the elephant and king with swords in the period of Devaraya–II's coins. This institution is main resource centre to give ideas to the rulers in socio, political, cultural and economic perspectives which is useful to the rulers for consolidation of the empire.

Another important institution is Agrahara which was a backbone to the kings to implement various policies of the state and it clearly shows on the coins of Vijayanagara. The Agraharas were mainly a centre of learning as well as the centres of religious activities. From ancient period the rulers have presented the Agraharas to the Brahmins for the ideas and the techniques which were explained to the kings to implement the better policies in the kingdom, as a result of gratitude the rulers have presented the Agraharas and a number of villages for the authority of Brahmins to maintain and Collection of taxes which will become the treasure of the Brahmins. "The donees of these villages (agraharas) were expected usually to have been well versed in Vedas, Sastras etc. The Amaravati inscription 1515 AD says Krishnadevaraya of Vijayanagara granted two villages Nidamanuru and Valluru as Sarvamanya to 108 Brahmanas who were proficient in four Vedas (Chaturveda, Vidya Panagalu) on the occasion of his visit to Amartavathi. The Vedic learning was mainly theological or religious in its character and came to be associated during the period mainly with the Vedic religion or Sanatana Dharma as one of the many systems of the so called Hinduism. the Agraharas were created and granted some times to the people belonging to a particular religious sect for the promotion of that sectarian religion also Indicates the religious character of these institutions .An inscription of 1544 AD, from Markapur (Prakssam dist) records the grant of the village Taranupadu (Tarlupadu) alias Raghupatiraja Puram along with eight hamlets to a number of Srivaishnavas and a vaishnava temple. A certain Vankatadri the donee of Agrahara village from Sada Sivaraya is described in the Revundi grant of that monarch as a Vaishnavate whose mind was always wandering over the lotus feet of the Padmanabha and also as a great scholar in the Vaishnavate scriptures and Nigamas and Agamas. It is noted that after fall of Vijayanagara, the Agraharas started declineing because of lack of patronage. The

[336] R. Soma Reddy, Hindu and Muslim Religious Insitutions Andhradesa, 1300-1600 AD, New Era Publications, Madras, 1984, PP: 36-37.

Kaifiyat of Perusomula (Anantapur dist) states that during the period of political disorder which followed the battle of Rakshasitangadi, Mottra Jakka a polegar of boya caste sacked and burnt down the Agrahara of Jaggaraju Samudram".[337]

The Agraharas clearly focused on the religious activities which became learning centres of the state and directly involved in political patterns of the kingdom and influenced their implementation of cultural identity on the mints and minting technology of the coins through interpretation of images from the Vedas of India. Thus the rulers of Vijayanagara have given importance to Agraharas as royal institution for learning of knowledge.

5.3.2 Key Role of the Temples on Vijayanagara Culture

The temples of Vijayanagara have played a vital role in promoting culture and cultural values through the images which were architected on the temples and their walls. From ancient period temples are central part of life of the people and they were patronized by the kings of different dynasties in India, to protect the cultural identity of the religion and the region. Temples influenced the empires in terms of socio-economic, political and religious culture. The society believed the god and his rule on the earth, the ancient people of india worshipped the nature agni (fire), Varuna (rain), Vayu (air), Surya (sun) Linga and Yoni (organs of human body) and the Vedic people have offered sacrifices to these natures, where the Vedic people didn't know the creator of the nature and was started to worship idols which were set up in the centre part of the temple, then onwards temple became the central part to promote everything in the society.

But in Christian belief according to genesis of the Bible, God created nature and everything on the earth. "God created everything that includes universe, light, earth etc in seven days .In seventh day he ceased from all the work he had set himself to do. God created everything by his word but he created a man with his image by his own hand (genesis 1:1-31, 2:1-3). God himself came to the world by sending his begotten son Jesus Christ to the world to forgive sins of the people, Jesus said I am the way I am the truth and I am the life (John 14:6) and he also commanded the man i.e. Love the lord your god with

[337] Ibid, PP. 39-41.

all your heart, with all your soul, with all your mind, Love your neighbor as yourself (Mathew 22:37-39).”[338]

This belief is practiced by the people who accepted the Christ as their personal savior because the meaning of Jesus Christ is saviour and he will deliver his people from the bondages of the sin and his strength was shown on the cross of Calvary by defeating the death and he resurrected in third day, which was proven historically. But it is rejectied by the others, who don’t believe the Christ. However in medieval period the church was centre for major developments of the doctrines and impacted on the history of the world as well as culture of mankind and even today it is influencing the people to know the Christ.

The Chaityas, Aramas, Viharas, and mosques also were the centre points to spread their culture in Buddhism, Jainism and Islam. However it clearly noted that the temples of medieval world played a vital role to promote their cultures. By the same way in Vijayanagara period the temples influenced the culture through expressions of the deity’s images which were carved on the walls and stones of the temple.

“Many of the temples had arrangements in them for the reading of religious scriptures and recitation of the sacred names of the deity either everyday or certain days of week, an inscription from Tirupathi refers to the grant made by Devaraya-II to 24 Brahmanas engaged for the Vedaparayanam in the Venkateswara temple in 1433 AD, Another epigraph of 1545 AD from same place states that Timmaraya, Vijayangara subordinate arranged for the recitation of Tiruvenkata Mahayatam every day in the presence of the deities’.[339]

The temple impact on sculptures of Vijayanagara was very much understanding through the images of temples of Lepakshi, Jataprolu, Tadipatri, Srisailam, Ahobilam, Hampi, HajaraRamatemple, Vithala temple and Virupaksha temple in different parts of Vijayanagara which carved images of Saiva and Vaishanavism.

[338] The Holy Bible, pub:The Bible society of India , Bangaluru ,2001,pp. 1,2(old testament)23,95(new testament).
[339] R Soma Reddy, Hindu Muslim Religious Instituions Andhradesa, 1300-1600 A.D., New Era Publications, Madras, 1984, P.155.

The functions of temple were organized by the different communities in Vijayanagara period.The members of the board trustees are called as Samastanikulu and Stanikulu. Their composition and strength varied from time to time and from temple to temple depending on the letters background size and resource. Their duties were proven in Venkateswara temple in Tirupathi, Devagudi temple in cuddapah dist, Kurmai in Chittoor, Varadaraja temple in Chittoor, The Chennakeshavatemple of Markapur,Narasimha temple of Ahobilam, Hajara rama and Vithala temples of Hampi were the important temples which have board of trustees who are called as sthanikas.The trust board members all support the rulers who are patronizing the temples in all the matters of religious and secular pertaining to the temple. On behalf of temple they received all the grants and took the responsibility of executing them.

The other functionaries of the temples were the priests or agraharas. They belonged to Brahmana community only, it is ritual since Vedic period the priest should be Brahmin in performing all religious rituals in the temples .The priest of the Vaishnava temples is called as Nanbi or Nambinar. These archakas are closely associated with the policy making official of the state and also performing in rituals.

Another functionaries of the temple, are the artisans Panchamavaru i.e Masons, Carpenters, goldsmiths, blacksmith and brazaries, they attended the various needs of the temple. The female functionaries of temples are Dancers, singers, musicians, and menial servants. Various terms such as Ranga Bhgomvaru, Bhogamvaru , Devadasi, Patri and Sani were used to denote the women employed in the service of God. "In Vijayanagara period women were exploited in the temple service she became the prostitute and the state has levied tax on prostitutes called as"lanja sunkam" in Vijayanagaradynasty, this shows very clearly the exploitation of Women."[340]

The sati was practiced by the royal families and the upper caste women. The untouchables are not allowed in to the temples to worship the deity. However the temple is mainstream centre for the themes of culture by carving different images on the temples.

[340] K. Satyanarayana, A Study of the History and Culture of the Andhras, Peoples Publications House, New Delhi, 1982, p.408.

"Vaishanava narrative carvings form a unique and important group within Vijayanagara sculpture. The Ramyana Narratives in particular are of immense interest .The unique presence of icons of Anjaneya (Hanuman) is a reminder of the Ramayana association with the site of Hampi the Ramayana incidents connected with the Vijayanagara area centre on Ramas meeting with the hanuman and his alliance with Sugriava. Bhagavatha Purana is the only Purana whose myths are found in the Vijayanagara image so its popularity arose from the wide following Krishna, enjoyed in the city. There are numerous beliefs of Krishna in Vijayanagara. The story of Vishnu as varadharaja rescuing Gajendra from the crocodile is one of the major images of the Vijayanagara art. In Saiva images the Linga images around the yoni pitha are numerous in Hampi.There are famous forms of seating and standing forms of Siva and Siva Parvathi images are pre dominated in Vijayangara temples."[341]These are the main factors of the institutions the Mathas, Agraharas and the Temples which influenced the Vijayanagara to promote the culture on their coins through the minting of the dieties images.The coins have been focusing the narration of situation which leads to be issuing of the particular coin with particular images. The legends of the dynasty also minted with the titles of kings which show the authority and power of the dynasty. These institutions became the backbone of Vijayanagara to promote the cultural identity of the dynasty through their teachings, policies and images etc.

5.4 Political impact of coins on supremacy of Vijayanagara

It is important to any empire in the world to rule a dynasty, or Government the power is necessary. The power or authority of certain kingdom prevails through their policies which may be expressed on different inscriptions, literature of manuscripts, evidences of travellers, images or iconography of arts and images or symbols which are minted on the coins, clearly gives us valuable information regarding intensity of the power or authority of the kingdom. As well as that the Vijayanagara coins also gives us very important information regarding the political and cultural identity of Vijayanagara based on the policies which behind as background and focused their intension to develop the power structure through the light of the symbol or images of the Vijayanagara coins.

[341] Anna L. Dalla Piccola, Sculpture at Vijayanagara, Iconography and style, American Institute of Indian Studies, New Delhi, 1998, PP.21-23.

We already discussed the founding of Vijayanagara kingdom and its political history. We will see the representation of the images of coins in the political identity or authority of Vijayanagara by keeping in mind political history as historical background of the Vijayanagara kingdom. The coins are one of the primary sources of History, writing if we observed some coins of Vijayanagara from sangama, to Aravidu dynasty we came to know the authority of the dynasty which is symbolized on the coins and we discussed many types of coins of Vijayanagara in previous chapter, now we will pick up some of them and we will analyses the coins which expresse the ideas of Vijayanagara rulers.

The political authority of Vijayanagara was established in 1336 AD by Harihara-I and Bukka-I, they established the Sangama dynasty of Vijayanagara. They have issued coins with the Nagari script that describes the name of the king in legend (reverse) and the symbols are generally religious in character on the obverse of coins. We will see the different symbols of the coins of Vijayanagara i.e. I. The Sangama: A. Hanuma, B. Vrishabha with a sword,C. Elephant and king, D. Umamaheswara, Laxminarayana.
II. Tuluva: a.Balakrishna, B.Venkateswara, C.Garuda, D.Gnabherunda, E. Vrishibha.
IV. Aravindu: A.Srirama, B.TheVaraha, C.SankaraChakra, D.Vrishbha, E.Elephant.

These are the main symbols of Vijayanagara coins which were religious in character i.e Saiva and Vaishnava images as well as the birds and animals were also minted on the coins which give us information about the authority or power of the Vijayanagara dynasty.

A.Hanuman Symbol

The hanuman symbol is used by Harihara-I and Bukka-I of Sangama dynasty and Venaktapatiraya II who was disciple of Tatacharya the Vaishnava philosopher and also the king of Aravidu dynasty of Vijayanagara. This symbol indicates the earliest position of Vijayanagara.In the Beginning the pillars of Vijayanagara was founded by over coming different obstacles. The symbol of Hanuman shows the strength and victory over the enemy, Anegondi the part of Vijayanagara identified as Kiskinda in Ramayana and the symbol indicates the relations with Kiskinda and Vijayanagara. The symbol also represents Yadava's Hanuman Garuda which shows the similarities and relations of the Vijayanagara which somewhere connected with the Yadavas of Devagiri. In reverse the coin represents the titles of the rulers in Kannada script Sri Vira, Harihara (three lines) Sri

Vira Bukkaraya (Three lines) Sri Venkataraya (the Nagari legend with two lines), these titles show the strength and power of the rulers to command the military expansion of the dynasty and also to overcome the odds. In the beginning of Vijayanagara and also after Tallikota war, when the kingdom was confused during Venkataraya II this period is symbolized to reorganize the power with the strength of victory which presented in the image of Hanuman, see the picture of coins the hanuman type coins.

B. Vrishibaha and Sword

This symbol was first time used by Harihara II of Sangama dynasty, later it was followed by the Bukka -II, DevarayaI, Vijayaraya I of the same dynasty and Krishnadevaraya of Tuluva dynasty and finally Tirumalaraya I and Sri Ranga II of Aravidu dynasty of Vijayanagara used this image. This is a Saivite image, the Vrishabha or the Bull is the vehicle of the Siva which has the greatest importance in Saivism.The bull represents divinity and majesty, the sword or daggar represents the weapons which cut the heads of the enemy by the Siva .Here the rulers of Vijayanagara show the friendly relation as well as their strength to the other neighbouring dynasties. Sometimes the crescent moon and the sun also minted on the top of the Bull which represent the rise of power and expansion of the Vijayanagara Empire. The reverse of the coin the legend names in Nagari,PratapaHarihara (Harihara II),Vijaya Bhukkaraya (Bukka-II),Devaraya (Devaraya I) ,Kannada legend Srikrishnaraya (Srikrishna Devaraya) Telugu legend Cheka raya (Sri Ranga II,the coin represents in Telugu Chekaraya known as crown prince issued in Udayagiri region of Nellore Dist, expansion of the power of Vijayanagara in the east of Andhradesa). These legend names represent the power, strength and also political expansion of the Vijayanagara. See (pic - the coins of Vrishibha or Bull)

C. The Elephant and the King

"Devaraya II introduced Elephant symbols on the coins of Vijayanagara. This is explained by his being an adept in elephant hunting and his assuming the Biruda (title) Gajabentakara. His coins especially the copper ones bear a representation of the scene of

fight between the king and wild tusker elephant which was ultimately tamed down by the powerful strokes of the spear with which the king was armed".[342]

Devarya II only issued silver coins with the image of Elephant which is called as 'Tara' though it is a symbol of Saivite one hand and the other hand it was representing the Vijayanagara Empire and its power through its sizes as vast. The fight with the elephant by the king indicates his interest on hunting as well as to the expansion of the power through invasions on the neighbourhood kingdoms. The elephant symbol adopted by Devraya II from Gangas issued Gajapati type coins after Devaraya II, The Elephant type coins were issued by Vijayanagara II and Mallikarjuna of Sangama dynasty, Tirumalaraya I of the Aravidu Dynasty. We couldn't find elephant types of coins in Tuluva Dynasty. It shows that first and last dynasties are in struggling for expansion of the power but Tuluvas consolidated the power by their friendly and matrimonial relations with neighbor kingdoms Eg: Krishnadevaraya married Jaganmohini of Gajapati Princess of Orissa the daughter of Prataparudra of Gajapati.

In reverse of the coin we will find the names of the kings with titles Sri Devraya (Devaraya II) in Nagari Script, Sri Devaraya ga sa be ta kara (Devaraya II),Vijayaraya (Vijayaraya II) in Kannada script, Mallikarjunarayalu (Mallikarjuna) in Kannnada script, and Sri Chalama Raya (Tirumalaraya of Aravidu dynasty) in Nagari script. These titles of the kings explain that the coin belongs to particular king of particular dynasty and the importance of dynasty and its political, religious and culture. See (pic- coins of elephant symbols)

D. Umamaheshwara symbols of the coins

The Umamaheswara symbols of coins were issued by Harihara II, Devaraya I, and Devaraya II of Sangama dynasty only; the other dynasties have not issued these symbols. In the part of patronization of Saivism, the Sangama issued the Umamaheshwara coins. The image of Umamaheshwara, Indicates the oneness of the god with the concept of the Arthanariswara the Trishula and Damuru, represents the power which came through the war only, so the kings of Sangama dynasty majorily concentrated to achieve the power through the invasions or military expansion. the other side of the coins we will identify Sri

[342] S krishnaswami Aiyangar, Vijayanagara History and Legacy, Aryan Books International, New Delhi, 2000, p.109.

pratapa Hari hara (Harihara-II) in Nagari Script, Sripratapa Devaraya (Devaraya I) In Nagari script, Sripratapa Devaraya (Devaraya-II). See (pic - Umamaheshwara coins)

E. Laxminarayana type of coins

The image of Laxminarayana was issued by Harihara II, Devaraya I of Sangama dynasty, Sada Sivaraya of Tuluva dynasty and Tirumalaraya I of Aravidu dynasty .This coin was issued by Harihara-II at Belur in Hoyasala temple of Vishnu Chennakesava, it was followed by later kings as a part of prophecy of Vaishnavism .The Vijayanagara rulers predominantly were interested to promote the Vaishnava symbols because the concept of incarination of gods attracted them which teaches different stages of life .The image of Laxminarayana,the goddess Lakshmi and Narayana are seated together with the Sudharshan chakra and three conventional flames in the Right hand ,while The sanka in the left hand ,the other Right hand has Abhayamudra and left hand is around the Goddess. of course this is totally religious image, here we may find the weapons which represent war and peace. the sudarshana chakra representing the war while the Sanka and Abhayamudra shows the peace, the rulers of Vijayanagara followed the both i.e. war and peace policies for expansion and consolidation of the empire. The reverse side of coins was titles of the kings: Sripratapa Harihara (Hariahara-II) Sripratapa Devaraya (Devaraya I). See (pic - Lakshminarayana type of coins).

F. Balakrishna type of coins

Coins of Balakrishna image are important in Numesmatics history of Vijayanagara. This coin was first issued by Krishnadevaraya. He also issued the Venkatesa, Bull, Garuda and Sivaparvati type coins. He is the king who ruled Vijayanagara in the way of secularism by respecting the all cultures of South India. Though he gave priority to the Vaishnavism He believes the greatness of all sects to lead a better life.In political policy of Krishnadevaraya he determined to expand and consolidate the empire, so he invaded many neighbouring dynasties.His invasions proved him as great warrior, the controller of army, through the administrative reforms in military organisations. In the part of royal expansion of the empire, he moved towards Udayagiri which was in the hands of Gajapatis of Orissa, Krishnadevaraya had fight with the Gajapatis in 1514.AD,and brought the image of

Balakrishna to Vijayangara where it was installed and then issued Balakrishna type of coins for remarkable victory over Gajapatis and occupation of Udayagiri fort.

"In 1513 AD he (Krishnadevaraya) marched against Udayagiri in the present district of Nellore as exceedingly by strong hill fortress, then under the king of Orissa and after the successful termination of the war, he brought with him from a temple on the hill a statue of the Balakrishna which he set up at Vijaynagara and endowed with a grant of lands. This is commemorated by issuing a Gold coin, with the image of Balakrishna and installed an inscription in the capital of Vijayanagara.It was then the Krishna temple was built, which though now in ruins is still one of the most interesting objects in the city. The king further built the temple of Hazara Rama Near or in his palace enclosure at the same time".[343]

"In the inscription of Virupaksha temple in Hampi described Krishndevraya as 'Hindu sultan', and fever to the elephants of Gajapatis, added incoronation of Krishandevaraya while installation of Balakrishna Statue".[344]

The image of Krishna is representing the political policies towards enemies as his teachings in Bhagavatgita to Arjuna the warrior in Mahabharata, by the same way Krishnadevaraya followed the principles of Krishna, towards the expansion and consolidation of the Vijayanagara Empire. The reverse of coin, the title of King Sripratapa Krishnaraya (Krishna Devaraya) was minted. see (pic - the Balakrishna type of Coins)

G. Garuda type of coins

The image of garuda is puranic perspective from ancient dynasties in Andhra. The Garuda purana is one of the mythologies in Hindu religion. Garuda is believed to be vehicle of the Vishnu. The Garuda type coins were issued by Krishnadevaraya, Sada Sivaraya of Tuluva dynasty, Tirumalaraya I, Venkatapatidevaraya II, of Araviu dynasty. The symbol of Garuda indicates the observation of the circumstances from the above and the claws, and wings of the bird clearly show the protection of the dynasty and the expansion of the empire. The reverse side of the coins is Sri Pratapa Krishnaraya

[343] Robert Sewell, A Forgotten Empire (Vijayanagara) Asian edcucational Services, New Delhi, 1980, p.130.
[344] Burton Stein, The New Cambridge History of India, Vijayanagara, Cambridge University press, New Delhi, 2003, P.56.

(Krishnadevaraya), Sri Sada Sivarayulu (Sada Sivaraya) in Nagari script, Sri Tirumala Raya (Tirumalaray I), Sri Venkatapatiraya (Venkatapati Devaraya II) in Nagari script. See (pic- the Garuda type coins)

H. Venkateswara coins of Vijayanagara

Venkateshwara image on the coins of Vijayanagara was one of the most prominent coins in south India. The Venkateswara is representing Vaishnavism which is believed as Venkateswara is incarnation of Vishnu. The rulers' krishnadevaraya of Tuluva dynasty, Srirangaraya-I, VenkatapatidevarayaII, Srirnagaraya III, of Aravidu dynasty issued the Venkateswaraya coins. These coins are made of gold. Krishnadevaraya issued his coins with different denominations of Varaha, Half Varaha or Pratapa, a Quarter Varaha, a Hana or Fanam equalent in value and weight to 1/20th of a Varaha silver coin called as Tara and had value of 1/60th of a Varaha the copper coin called as Jittal with the value of 1/90th of a Varaha. The Venkateswara coins of Krishnadevraya, images the deity holding kirita and the back right hand with chakra and left hand with Sanka, and front right hand with Dhyna Mudhra, left rest on lip to refuge to all devotees. Above the image the arches with lion, supported two makaras (crocodile) and the arch is with two ornamental stars and flanked by the flames of lotus.These images are purely religious which is representation of the culture, but some symbols on the coins the weapons sanka and chakra, the animals lion, and makara, and the symbol of stars, the hand of deity to refuge of devotees clearly shows the political balance and readyness to face any war and any circumstances which star representing the way to the kings by the lord of deity gives refuge to them. Thus the symbols have political influences on Vijayanagara dynasty. see-(pic - Venkateshwara type of coins).

I. The Gandaberunda type of coins

Achyutaraya of Tuluva dynasty introduced the symbol of Gandabherunda on Vijayanagara coins. Many dynasties have had this insigna on their flags previously. It is interesting to note that the symbol was derived from the chalukuyas and moved to the court of Hoyasalas and from there it entered into the empire of Vijayanagara.

The Gandaberunda symbol of Vijayanagara was representing the bird which is flying upwards which explains that the power of Vijayanagara was in the position of high

comparing to other dynasties. The double headed eagle carrying in each of its beaks and in two claws a full grown tusker elephant,this indicates the royality of Vijayanagara which ever powerful by crushing giant elephants i.e. Bijapur, Birar Sutans of Bahmanis in entire region of Andhradesa to consolidate Vijayanagara.The reverse of coin, a legend in three lines in nagari, Sri Pratapachyutaraya.See (pic - Gandabherunda)

J. Varaha Symbol Coins of Vijayanagara

The symbol of Varaha was very prominent in Vijayanagara dynasty because this is the prime and major emblem of Vijayanagara. The varaha representing the Vishnu and his incarnation, this symbol was adopted by Vijayanagaras from the western Chalukyas. The Varaha is in three types, the Gattivaraha, the Doddavaraha and the Suddavaraha, among the three Varahas the doddavaraha had highest in value i.e. 67:5:25 pies. "According to Yajnavalkya a Gadyana is weighing equal to 32 Gunjas or approximately 62 grains. Subsequently it began to be used in the sense of a coin weighing about 60-65 grains which was ultimately standardized at 50-52 grains during Vijayanagara period .This coin was also known by the name Varaha a name which persisted in the south Indian coinage from the time of western chalukyas down to the period of the East Indian Company. The coin owes its name to the Varaha lanchchhana of the Chalukyas who first adopted it in their mint. This testifies to the influence which the monetary system of the chalukyas exercised on the Vijayanagara coinage in the gold coins of the first dynsty, no representation of the boar is traced so far. Tirumala and Sri Ranga of the third dynasty have struck this figure on the gold pieces; the copper hoard however exhibits several specimens which bear this representation with a sword and moon on the obverse".[345] The coinage of Vijayanagara reached its zenith during Tirumalaraya of Aradvidu dynasty. Though the war of Tallikota 1565.A.d, brought great loss in military strength, but the coins proved the revival of Vijayanagara power upto 1707, which flourished and prospered till the end of empire. The boar represented the religious feature and incarnation of the Vishnu. But the symbol sword and moon which represented the raising power and prosperity of the empire though war was ended in 1565 A D. so the varaha has become royal emblem of Vijayanagara kingdom to focus its legitimacy. The reverse of the coin represents the king's name in Nagari –Sri Tirumalaraya. See - pic.

[345] Sir Walter Elliot,The International Numismatia Orientalia,Coins of South India,Cosmo Publications,New Delhi, 1975,P.90

K. Sri Rama coins of Vijayanagara

In Vijayanagara Numimatic history it is fortunate to note that the Tankas of Srirama have been introduced by Tirumalayaraya of Aravidu dynasty. The Rama tankakas are medals in Vijayanagara Empire. Rama replaced in the seat of Venkateswara and Vishnu, though they were circulated in this period. "The medals with elaborate representation of Rama and Sita sitting in state surrounded by numerous attendants among whom Hanuman is conspicuous are known as Ramatankas and are greately prized by Vaishnava Brahminas as objects of household worship at the present day".[346] The introduction of this symbol shows the change of worship and the policies of Rama to be rolemodeled by the rulers who wanted to practice his model in political scenario. The reverse of the coin is Sri Tirumalaraya. See - pic

L. Sanka and Chakra symbol coins of Vijayanagara

The Sanka, Chakra, Symbols are Vaishnavite symbols which represent the authority or power and victory. The major parts of these coins are minted by Tirumalaraya I. After 1565 war he wanted to prove him self to revive the glory of Vijayanagara, so he minted this symbols to re-strengthen the army and the people of Vijayanagara morally and physically to reconstruct new empire with the capital of Penugonda. Thus the symbols though it is religion they have given revivalism to strengthen the Vijayanagra empire. The reverse of the coin is Mala Raya (TirumalarayaI) Nagari script. See-pic

5.5 Cultural Influence of Vijayanagara Coins

The Vijayanagara Empire was established on the pillars of culture which was based on identity and power. Many historians and researchers have argued that Vijayanagara was founded to protect the Hindu culture. But here understanding by this research, that the Vijayanagara was founded for the protection of Indigenous culture but not religious culture. Though many coins of Vijayanagara expressed the identity through the images of Hindu gods, we came to know that the inner meaning of the images is to promote the justification of the power which is always fight between evil and good things in the society. Coins of Vijayanagara depicted the images of Hindu gods as representators of the cultural identity of India through its nature and styles. Previously we have discussed the philosophers and different sects which spread the ideas on different dynasties in India

[346] Ibid,P. 99

helped to find the powerful dynasties to overthrow the foreign invasions and build-up the local empires to protect its original culture and identity. If we analysed the coins of Vijayanagara, the intension of the rulers really were picturised in the images of coins which protected the cultural identity of Vijayanagara dynasty. The rulers of Vijayanagara have given importance to mint the religious symbols on their coins because they were influenced by the teachings of Sankaracharya, Ramanuja and the Vidyaranya, the Saivite and the Vaishnavite gurus. The rulers thought that through the symbols of gods and their vehicles could be possible to the unification of the people and to protect the culture. Henceforth, the rulers might have brought the symbols of religious gods, as also they personally believed the gods to be protectors of the dynasty from the neighbouring empires.

5.5.1 Saiva Images of Coins and their Influence on Vijayanagara Culture

As we know the rulers of Vijayanagara are predominantly Vaishnavaite, though the first dynasty the Sangama was Saivite in its faith, which also patronised Vaishnavism; the Tuluva and Aravidu were predominantly Vaishnavaites but they have given priority to Saivite also. The Saivite symbols of Sangama dynasty are Uma Maheshwara, issued by Harihara I, and Devaraya I, Elephant symbols of Saivite in Sangama dynasty issued by Ramachandra Devaraya II, and Mallikarjuna. Vrishabha the bull symbol of Sangama dynasty issued by Devaraya II, are prominent symbols of Saivism in Sangama dynasty of Vijayanagara. The Tuluva dynasty of Vijayanagara also patronised the Saivism through its symbols which are minted on the coins. A major Saivite symbols in Tuluva dynasty are Siva Parvati and Vrishibha coins of Srikrishnadevaraya, the Aravidu family also patronised the Saivism.In the part 0f patronization Tirumalaraya I, issued Vrishabha and elephant symbols and Sriranga II, also issued the Vrishabha type of coins. The Umamaheshwara coins of Harihara II, and Devaraya I, the lord Siva appears as Umamaheshwara seated with his consort. His hand in the Abhayamudra or a posture of protection, and holds in his two other hands Trisula and a drum. The fourth hand holds the Uma in an embrace. The reverse of the coin is the legend minted with Nagari as Sri Pratapa Harihara. This image represents the oneness of the god and the goddess where unity is symbolized in the concept of Arthanariswara when lord has given half of his body for his consort. See (pic - Umamaheshwara coins of Harihara II, Devaraya II) the Saivism also flourished in Krishna Devaraya period.

He also issued the Umamaheshwara or Sivaparvati coins. The obverse of coins the Siva seated with Parvati on his left thigh both wearing Kiritas (crowns), one right hand had trishula and left hand holds his consort in an embrace. The reverse of the coin in Nagari Srikrishnaraya. And the Umamaheshwara type coins represent the oneness of god by unifying his consort parvati as depicted in their coins. See (pic Umamaheshwara coin of Krishnadevaraya).

The Elephant type coins represent the symbol of Ganesha in Vijayanagara. Elephant represents the Ganesha the son of Siva and Parvathi. The Elephant represents the power. The strength of the empire proclaims the strongness of culture in Vijayanagara. The Elephant symbols have been introduced by Devaraya II of Sangama who adopted these symbols from the Gangas, Gajapathi type. (See - pic Devaraya II, Mallikarjuna, and Tirumalaraya I of Aravidu).

Another important symbol was the Vrishabha or the Bull. The Vrishabha or the Bull is vehicle of Siva, In front of every Siva temple there should be statue of the Bull, the authenticity of vehicle of Siva. These Vrishabha symbols represent the faith or trustworthyness of the servant to his owner, as relation between king and the people. If we observe the administration of Vijayanagara, we will understand the friendly relations of king and his people in Vijayanagara dynasty. These coins issued by Bukka II, Devaraya I, of Sangama, Krishnadevaraya of Tuluva, Tirumala Raya and Sri RangaII of Aravidu dynasty. (See pics of Vrishabha coins of Vijayanagara). These are the major symbols of Saivism which represent the cultural identity and unity of Vijayanagara dynasty.

5.5.2 Vaishnava Images and their Impact onVijayanagara Culture

The Vaishnava faith has influenced the rulers of Vijayanagara to mint different Vaishnava images on their coins. Many kings of Vijayanagra were attracted to Vaishnavism and followed its principle because the chief literature comprised two epics The Ramayana tells the story of an Ideal king subsequently transformed into a incarnation of Vishnu, while the Mahabharatha presents Krishna another incarnation of him. The teachings of Madhva in the court of Harihara-II focused to pay the taxes in money instead of in kind. From the “Prasara Madhaviya” which was commentary or “Prasara Smirti” proved that the administrative reforms of Vijayanagara kings which leads to development,

minting and issue of the coins. As part of taxation and administrative policies the Vijayanagara rulers issued coins which also reflect the culture and identity of the dynasty. The major symbols or images that were minted by the rulers of Vijayanagara are largely in Vaishnava symbols.

The important Vaishnava images of Vijayanagara coins are: Garuda symbol which was issued by Harihara-I of Sangama, Krishnadevaraya and Sadasivaraya of Tuluva and Ttirumalaraya-I of Aravidu family of Vijayanagara dynasty. This image of Garuda which appears sometimes without wings and sometimes shown in a leaving posture facing the right, in Harihara-I coins show Garuda which is posturing right face anfd the legend in Nagari Sri Vira Harihara was minted .The Garuda image represents the royalty as lords vehicle which is symbolic to expand the cultural values of Andhradesa See (the pic of Garuda coins).

The other important image is Laxminarayna which was issued by Harihara-II, Devaraya I of Sangama, Sadasivaraya of Tuluva and Tirumalaraya-I of Aravidu family of Vijayanagara this is an important Vaishnava symbol which is expressing the peace and prosperity to the devotes of the dynasty including the rulers and the people. Vishnu and Laxmi are seated together where the lord holds the Sudarshana Chakra with three conventional flames and one left hand holds the Sanka, the other left arm embraces Lakshmi and the other right arm is in the Abhaya Mudra which is symbolizing for protection and prosperity of the dynasty. Many rulers have faith that the lord will give protection and prosperity to rule their people in a better way and the images show the strengthening of power and identity of this dynasty. See (the pic of Lakshminarayana coins).

Another important image of Vaishnava symbol was Venkateswara. The Venkateswara was the chief deity of Vijayanagara and thses types of coins numerously were issued by the vijayangara rulers. The venkateshwara image was issued by krishnadevaraya of Tuluva, Sri Ranga –I, Venkatapati Devaraya -II, Sri Rangaraya-III of Aravidu family of Vijayanagara. On the coins the image of Venkateswara is shown as standing to the front with Kirita and with upper and lower ornaments. The back right hand has the Chakra and left has the Sanka. The front right hand holds Danamudra, while left hand is in points of his feet which gives refuge for devotees. The Arch has lion which is supported by two Makaras, the Arch which has two ornamental shapes one is star shaped

and the lower parts of which are covered by planks. The deity stands on ground supported by a lotus. The image shows the way of rituals and peace to the devotees. The rituals and offerings in the temple were continuing till present day, the Vijayanagara kings constructed the Mantapas in the campus of shrine in Tirupathi. These are the major symbols which explain the Vaishnavism in the dynasty of Vijayanagara.The Varaha; the Sanka chakra symbols also predominantly propagated the Vaishnavisim in Vijaynagara (See pic of Venkateswara, Varaha and Sanka Chakra coins of Viajyanagara)

5.5.3 Cultural Identity of Vijaynagara through the coins

The foundation and existence of vijaynagara dynasty was laid on the pillars of its cultural identity. Many coins of Vijayanagara have been found in religious centres with the religious images .The cultural identity of Vijayanagara is focused in the works of their rulers by reviving the Vedas and Vedic culture and the temples and Mathas, the coins which were reflected in major centres of Vijayanagara on their images. "The Vijayanagara rulers revive Vedic culture through the large grants made by them to Sringeri and for well known commentaries, namely Vedadasya of Saynacharya, who was closely linked with the Sringeri Matha headed by his brother Vidhyaranya; this Matha became a new orthodox centre and a new religious network covering the whole India. The Vedic norms have also have been constantly emphasized in the inscriptional claims depicting the king as the protector of the Vedas and twice born. The inscriptional references also give a new piligrimage network that covered the whole India presumably with Virupaksha of Hampi as its center. In places of sacred centres, Tirupathi, Kanchipuram and Sriranagam became supreme regional pilgrimage centres where the question of dominance was resolved by the reaffirmation of the deity's supremacy as evidenced by the Stalapuranas and the coins .The kings are seen undertaking pilgrimages to such centres where the new erected thousand pillared hall, Potrait sculptures of kings in worshipful attitudes emphasized the rulers devotion and interest in protecting the sacred character of the centre through the large scale donations".[347] Thus the rulers were predominantly prior to the major centres to protect the culture and its identity, The Vijaynagara rulers have given importance to the religious images which were struck on the coins because, to show the cultural identity through spreading the coins as medium of exchange which also expressed the Identity of culture in Vijayangara dynasty to the outside world. Thus we can say coins played an

[347] R.Champaka Lakshmi, Religion, Tradition and Ideology Pre-Colonial South India, Oxford University Press, New Delhi, 2011, PP.637-638.

important role to promote cultural identity as medium of exchange from Vijayanagara dynasty to the other dynasties of India and the world.

5.5.4 Unification of Vijayanagara People

Vijayanagara coins influenced the people by cultural unification. As we know that the Vijayanagara was founded to liberate its people from the hands of Muslims .It's note worthy that from the early rulers of Vijayanagara to the last rulers have struggled for consolidation of empire. In the part of consolidation, The cultural values have been propagated in the dynasty to empower the people of Vijayanagara, though the power is segregated in different classes.it has unified the people which them brought in to one umbrella .we have discussed in previous chapters about the circumstances while foundation of the dynasty, and the Harihara and Bukka the founders of Vijayanagara mobilised the people and conquered the all kingdoms of south including Orissa. They waged long drawn war against the Brahamana Kingdom, the Armion of the contending parties slaughtered, hundreds of thousands of men each others territory and seized large quantities of Gold and Jewels besides horses, elephants and weapons. The elephant's image of coins of Hariahara, the horse symbols of Sadasivaraya is representing the expeditions to expansion of the empire to empower the people. The cultural unification is to unite people in terms of region and religion that lead to the military strength in Krishnadevraya period. "He re-organised the Army by bringing the innumerable feudal levies under a centralized authority, suppressed the revolts of chieftains and began to reduce his enemies one after another. He campaigned against Brahmans where he occupied Raichur and Gulbarga. He also campaigned against Gajapatis of Orissa, where he captured Udayagiri fort and issued the Balakrishna type of coins."[348]

The coins of Vijayanagara have focused the images of cultural unity among the people in the dynasty. The military strengths, the political policies have been adopted by the kings propagated through the coins. The Balakrishna, the Elephant, the Horse, The Saivite and the Vaishnava Symbols of coins have been reflecting the cultural unity of the Vijayanagara people in 14-15th century AD.

[348] K. Satyanarayana, A Study of the History and Culture of the Andhras, Peoples, Publishing House, New Delhi, 1982, P.265.

5.5.5 Cultural Integrity of Vijayanagara Coins

Though the foundations of Vijayanagara have laid down for protection of regional culture and religious nature of South India. It has approached secular policies towards other beliefs. The rulers of Vijayanagara have maintained good relations with the Portuguese and some Mahammadins. It is very interesting to note that the Vijayanagara rulers recruited the Muslims into their army. "DevarayaII recruited Muhammadin archers and gave them liberal concession in the matter of religion; political necessity was the prime consideration, not the religious faith. Bukka I declares 'As long as the sun and the moon endure the Vaishnava, creed will continue to protect the Jaina Darshana.The vaishnava and Jainas are one'. The Vijayanagara rulers were more tolerant towards the Portuguese who belonged to Christian religion. Depending on the Portuguese merchants for horses they patronized their religion. Ramaraya allowed practicing Christian religion where he permitted to construct three Churches at Santhrome by Jesuit fathers".[349]

It shows the religious tolerance of the Vijayanagara rulers which leads to integrity and secular identity of Vijayanagara as part of circulation of coins. They also have given permission to the foreign and private traders to mint their own coins in the dynasty. "The Portuguese traders in India issued as early as 1510 AD their Gold 'Cruzodo" of the same size, value and weight as the Varahas, so that their money would be acceptable to local traders. They also introduced gold coins called pagodas which were minted at Porto novo where they had trade settlements. The Dutch United East India Company issued the Tegnapatam Gold pagodas with the image of Vishnu on the obverse. They also issued Porto Novo type pagodas which showed Laxmi on them. The Danish East India Company issued their 'C7' Pagodas with the figure of an Indian Idol on the reverse.The East India Company acquired Madras in 1639-40 Ad from the Raja of Chandragiri (Vankata III) and permitted to mint coins with the images of Vishnu, laxmi and also issued star pagodas and three Swamy pagodas". [350]

The religious tolerance of Vijayanagara rulers have spread our culture from India to abroad. Many companies the Portuguese, The Dutch and the East India Company adopted the religious symbols of Hindu gods to mint on their coins. It shows the Integrity of the Vijayanagara symbols and secular state in nature to develop the bilateral relations between India and abroad which practiced those days and also have role modeled till

[349] Ibid, PP.378-380
[350] Prasanna Rao Bandela, Coin Splendour, Abinava Publications, New Delhi, 2003, p.76.

present day. Thus we can say, the coins of Vijayanagara was promoted political sovereignty and supremacy of the state and cultural Identity, unity and Integrity of the dynasty which is alive till today though its celebrating 500 years of Glory past of unforgotten empire the great dynasty of Vijayanagara.

5.6 Summery of the Chapter

The responcibilities, and the way the dynasty was established, made the dynasty itself to become strong and powerful.we have discussed about the circumstances when Vijayanagara came to power, during the era of disintigration of the region and when many ambitious enemy rulers were trying to occupy it for looting of its rich wealth. The rulers of Vijayanagara used many paths to mobilise the people in to one roof. Among the policies, minting the coins is also one of the strategies to unite the people in wars to protect the dynasty from the enemies.

The symbols of coins in Vijayanagara period are very strategic, the elephant, gandabherunda, horse; king and elephant sybols expressed the sovereignty and power of the kingdom to enemy dynasties. The symbols of gods represent its culture to unite the society, where many people are following Hinduism. These symbols also influenced in trade and commerce, as well as relations of the dynasty with foreign rulers.The three murthy pagoda, and parthoes minted with the symbols of hindu gods by foriegners describes the relations of both of the dynasties.

To eradicate differences beteen saivism and vaishnavism, the rulers of Vijayanagara minted many coins with Saiva and Vaishnava symbols, by proclaiming the oneness of their gods and to promote the unity among the Hindus in Vijayanagara. In Vijayanagara society the noble class enjoyed with all facilities. But the poorer section was neglected though it was prosperous dynasty. Prostitution is legal and also tax was levied on it. The practice of Sati is very common in this dynasty. These were negitive marks of Vijayanagara.

The religious institutions are back bone of religious policy of Vijayanagara. The art and architecture, sculpture and symbols of gods are taken from the Hindu religious texts. Though the rulers are hindus, they maintained religious tolerence with the other religions like Christianity and Islam, by allowing them to construct Churches in Santhome and Chandragiri. Also they recruited Muslims in army and permitted to build masjid in the kingdom. So the integration was flowerd blossoming in the period of Vijayanagara which

gives us rolemodel to our national integrity. The policies of Vijayanagara were accepted by the rulers of India to promote brotherhood among the Indians. The coins of Vijayanagara explain, the natural richest resources, cultural unity, development of trade and commerce which srengthen the foreign relations and political sovereignty of dynasty. In the last days of Vijayanagara, the weak rulers are unable to save sovereignty of the dynasty. However the Vijayanagara was Patriatic Empire in which its rulers showed their courage and braveness to protect the great kingdom of Vijayanagara.

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CONCLUSION

Vijaynagara was founded to protect indeginous culture and this research carried out by me with primary and secondary sources, in this process I've been looking in to various problems of study concern. Numismatics is major primary source followed by inscriptions, epigraphical reports of T.T.D, Archaeology dept, and writings of many authors in ancient and medieval period are collcted and interpreted in thesis, as well as many writings, books also used as secondary soureces of my research. I explained about historiography in first chapter, now a day numismatic study is neglecting by historians and scholars. This is why quality of research is yet to come; I tried my level best to complte the task. We'll see the findings of thesis. It is no doubt that indeginous culture and political, economical identity of India continuing till to day from ancient past. Hence forth I've been looking in to historical background to develop major study of the thesis. Andhra was ruled by different dynasties and different king from ancient period. It has its own identity though they were ruled. Guptas and Satavahanas ruled this country with fore sight to maintaining cultural values, economical strength and political sovereignty of the country. It is followed by later rulers and dynasties, which proved in their coins. A sudden break occured to this process by muslim rulers who occupied major area of India, this is led to confusion among the natives, but it was fulfilled desires of people by founding vijayanagara on the banks of Tungabhadra to protect indeginous culture as well as to built strong economic and political kingdom in south India.

The coinage and currency system of Vijayanagara proved to the indeginous culture of India, we've no doubt about that by studying of numasmatics of the great dynasty. Vijayanagara which founded on the pillers of ideology of vidhyaranya was implemented by its rulers.this is the dynasty which provided great strength to integrate their own people towards religious toleration,economical progress, social mobility, cltutural uniqness,georaphical expansion and powerful political identity. Coins of vijayanagara were proved these qualities rended by the state to promte oneness among its people and encouraged to show the cultural identity is unique in the world. The vijayanagara rulers played an important role to continue its culture after Guptas and Satavahanas it was proved in minting of coins in vijayanagara dynasty. The symbols of coins in vijayanagara

proved indginous culture where many Hindu gods were minted by its own rulers as well as neighbour Muslim and Portugese rulers. The three swamy pagoda is one of the example of coins which minted by non vijayanagara rulers with the permission of the state. The symbols which represented on coins of vijayanagara have been focucing identity of hindu culture to unify Saivas and Vaishnavas. Thouh vijayanagra rulers are followers of vashnava sect they also minted Saiva symbols to promte cultural one ness among the people. Krishndevaraya has tried to mint all Saiva and vaishnva symbols to show importance of itegrity and unity of the state. Umamaheswara and Laxminarayana coins are best examples of Saiva and vaishnva symbols which promote the identity of unifying the people of vijayanagara. Venkateswara, Siva Parvathi, Hanuman, Gandabherunda, Bala Krishna, and Bull are important sybols which representing the cultual uniform of the dynasty.

Cultural identity of vijayanagara based on teachings of vidyaranya, to protect Hindu dharma who was infuenced by the great scholars of India. Sankara's Advita philosophy which equalised the Saiva and vashnava gods to represent of one supreme heart. This polcy implemented by the rulers of vijayanagara by minting images of Saiva and vashnava gods on their coins. Vijayanagara rulers are believied Siva is protecter of Vedic dharma as spreme god and patronised many teachers or gurus to prophesing saivism. The symbol of Bull which is vehicle of Siva shows the importance of transportation of puranic gods in vijayanagara, and it is reflcting to the prosperty of the dynasty. Apart from this many religious institutions i.e. Buddhist, Jaina and christian schools have been infuenced in pease and protection of intigrity in Dynasty, it shows, permission which has given by rayas of vijayanagara to the portugese and East india company to mint three swami pagodas. The activities of Rulers of the dynasty are promoted the cultural unity in minds of people of vijayanagara but it could not stopped the deaths of innocent persons in wars, to expansion of empire and to protect it from neighbour enemies were focused but insecurity of the people was neglcted. In the name of cultural unity many persons have been recruited in army but many of them are un trained and it led to fall down of Empire in Rakshasi tangadi war.

Vijayanagara is state of rich, which proved in use of Gold largely to mint its coins.we've no coins in copper and silver have been found because there is no use of these metals in the dynasty. The reason is, of these two metals used for making of utentials and manufacturing of different tools and value also very less in the market. So the

vijayanagara rulers have given importance to gold which very valuable metal to mint coins instead of silver and bronge. It shows the richness of the dynasty and usage of gold was common in higher and middle class of the dynasty. Here we can observe the social status of vijayangara, the richest became richest and poorer became poorer. The lower income group, labourers, and untouchables are faced many problems with havy taxation of the state.

Trade and commerce flourished in Vijayanagara, imports and exports of goods, spices, horses, elephants, valuable stones, Diamonds, pearls and gold have been taken place in coasts and ports of the dynasty. Horses imported from Iran, Arabia, through Portuguese ships to Vijayanagara and spices, precious stones, gold have been exported to abroad by the same way, thus the relations of Portuguese and vijayangara became strong. It was exposed in Portuguese coins and three swamy pagodas. Vijayanagra economy depended on ports of konkan and malabar, the Batkal, Marmagoa, Vasco-da-gama, Diu-Daman, Colicut, Kochi, and Mangalore are important ports which major exports and imports have been taken place. Guilds played prominent role to develop the economy in internal and external, they also permitted to mint own coins by the state. Here we see the de-centalisation of administration in vijayanagara. Farmers are back bone in agricultural economy of vijayanagara, it depended on monsoon and rain, the rulers have taken much interest to promote agriculture by fecilitating irrgation canals, lakes, and wells. Varadambika constructed Cumbam cheruvu (lake), to fecilitate water to drought areas of the dynasty. During famine and drought there was tax holiday in dynasty by no farmer should not pay any thing to the state. Bukka –I has given importance to irrigation and constructed many dams, which mantained inams of dynasty. The farmers can pay taxes in kind and cash. Taxes are heavy burdon on common man.

Vijayanagara was famous for its industries of handi crafts, textiles, mines and metallurgy. Diamonds produced in Vajrakaroor, gold in kolar and rever beds of Tungabhadra valley, major income coming from these industries to the dynasty. This is why vijayanagara called as rich dynasty in India which sold its mining goods i.e, Diamond in streets of the vijayanagra kingdom. Cotton, printed textiles, indigo, rice, sugar, coconut and teak are important goods to produced in dynasty and exported to abroad. The armoury also imported from its ports from Arabia, for this they were pay excise duty.

Social status of vijayanagra proved its richness by issuing large gold coins, society was devided based on fourfold varna system. The higher officials belong to upper dominant caste and the middle class are enjoying fruits of the dynsty, but lower and small profissional groups are living in poverty. Taxes are very high which lower section unable to pay, and the position of women is not equal, prostitution is legalised and collected tax for that, which indirectly responsible of the state to spoil women health,but the women from higher section enjoying benfits of the state and king provided security (euniches) to them. Many villages offered to the Brahmins in the name of Agrahara and Inams, though working class suffering with starvation for daily food.it was reflected in coins of vijayanagra where the lower sections were used small copper coins in the dynasty. The partiality among humans continued in vijayanagara kingdom which sown seeds from ancient period. This is main draw back of vijyanagra dynsty though it was wealthest dynasty.

The coinage of vijayanagra reached peak stage in medieval India and the symbols which minted on coins represented the position of the dynasty.many kings issued coins but they did not minted their portraits on coins because the superiority of image of gods remain to mint the titles of the kings instead of portraits. The language also played an important role to understand the issuer of the coins and dynasty, Vijayanagara rulers has given important to Devanagari, Kannada, and Telugu script where these languages common to the people. Devanagari script easily access to north Indians so to maintain relations in trade and commerce, the rulers of Vijayanagara minted above languages. Vijayanagara rulers patronized many poets in their court, among them the astadiggajas are important council in Krishnadevaraya period, and their writings have focused the culture and situation of the dynasty. Krishnadevaraya him self was writer and written ‘Amuktamalyada’ in Telugu which focused on political awareness of king and cultural identity of the dynsty. Here we can observe the importance of the language on coins which patronized and promoted the indeginous culture. So the languages which were minted on the coins are totally satisfied to spreading vijayanagara culture and poltical power.

To expansion and protection of any dynasty war strategies are necessary from ancient period to till date. Vijayanagara rulers have given importance to the war strategies to protect indeginous region, and culture from Muslim invaders. This strategies are hilighted in coins of Vijayanagara, Devaraya-II issued Elephant – King, which indicates strategies of war and strength of army of Vijayanagara, Garuda type of coins minted by

Devaraya, Sadasiva raya, Krishndevaraya, Tirumalaraya – I, and Venkatapathi raya, which indicates observations of situations in war to expansion of the Empire. Another type of coin is Umamaheswara with thrisula and damur, issued by Harihara – II, followed by his successors of the dynasty which depicting the ready ness of war and position of king in the place of Siva who belivieves the lord behind him. Harihara – II issued an important coin 'Warrior facing to the front while standing to the right with sword and shield' which depicted importance of army and armours to face the war and also reveal how the rulers taking care of the army. The wars of Raichur, Madurai, Gajapathi, Gulbarga and Konkan are best examples of vijayanagara. But the Rakskshasi tangadi resulted with tragedy where the royal power was lost and causing to down fall of great Empire.

The political expansion of Empire and consolidation of the state reflect in activities of Vijayanagara rulers. To conquer and control the region from enemy dynsties they followed many strategies which expressed on the coins. The Elephant symbol depicting the vastness and expansion of the dynsty, the lion symbol explains braveness of the rulers, and horse type coins expressed the far sight of its rulers. Krishndevaraya issued Balakrisna type of coins after conquering Gajapathis where he got victory by occuping Udayagiri in 1514 A.D. It indicates the political victory by blessings of the god and cultural values of the dynasty.

Vijayanagara kingdom was proved as great dynsty by studying of its political, cultural, economical, and geographical achievements. The coins taking major place to explain its cultural and political identity and importance of great Empire of Vijayanagara. It is interesting to know new dimention of the Empire through coins which depicted cultural integrity, poltical soveriegnty of Vijayanagara. In medieval period the Vijayanagara vitnessed as secular by allowing Buddhism, Jainism, Christianity and Islam to procice their own beliefs and prophesing, but it succeeded to promote indeginous culture by minting images of hindu gods and patronised gurus as well as poets and other luminaries as coutrly persons. It is spread importance of unity among Hindus and tried to intencify of diversity in Empire. Though it was secular and great dynasty the economic imbalance previeled in society where untochability, prostitution, droughts, robbering, untrusty officials in last phase of Empire made great dynasty to lost its magnificence. How ever coins illustrate us importance of cultural distinctiveness, affluent Economic contemplation and inheritance of political principles of enormous Empire Vijayanagra if we have a word with them. There is no conclusion to Vijayangara because flock have been

subsequent the great thoughts which have given by the superseding of empire to us and to future generation to impliment its cultural and political ideals. This is why vijayanagara tradition abiding till to day in the compassion and deeds of inhabitants in India.

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APPENDEX

Vijayanagara Coins

Obverse **Reverse**

1.HARIHARA- HANUMAN	VEERA HARI HARA
2.HARI HARA-I, VEERA HANUMAN	SRI VEERA HARI HARA

Obverse **Reverse**

3.BUKKA-I,HANUMAN	SRI VEERA BUKKA RAYA

4.BUKKA-I, HANUMAN(COPPER)	SRI VEERA BHUPATHI RAYA

Obverse **Reverse**

5.HARIHARA-II,HANUMAN	SRI PRATAPA HARI HARA

6.HARI HARA-II,LAXMI NARASIMHA	SRI PRATAPA HARIHARA

Obverse **Reverse**

7.HARIHARA-II,SARSWATI-BRAHMA	SRI PATAPA HARI HARA

8.HARIHARA-II,WARRIOR FACING TO THE FRONT WHILE STANDING TO THE RIGHT WITH SWORD AND SHIELD	SRI PRATAPA HARIHARA

Obverse **Reverse**

9.HARIHARA-II, SIVA-PARVATHI	SRI PRATAPA HARI HARA

10.HARIHARA-II, HAGA	HARI – HA-RA

Obverse **Reverse**

11.HARIHARA-II,VRISHIBHA WITH DOTS AND CRECENTMOON ABOVE AND THRISULA IS INFRONT	CRCENNT MOON AND PRATAPA HARIHARA

12.BUKKA-II,BULL WITH HANGING BELLS,MOON AND SUN	VIJAYA BUKKA RAYALU(TELUGU)

Obverse **Reverse**

13.DEVARAYA-I, UMAMAHESWARA	SRI PRATAPA DE VARAYA

14.DEVARAYA-I ELEPHANT	PRATAPA DEVA RAYA

Obverse **Reverse**

15.DEVARAYA-I, BULL ABOVE CRECENT MOON	SRI DEVA- A DAGGER BETWEEN SANKA CHAKARA-RA YA

16.DEVARAYA-I ,ELEPHANT(Tara)	DAGGER AT LEFT, LEGEND-DEVANAGARI/DE VA RAYA

Obverse **Reverse**

17.DEVARAYA-II UMAMAHESWARA	SRI PRATAPA DE VARAYA

18.DEVARAYA-II LAXMINARAYANA	SRI PRATAPA DE VARAYA

Obverse **Reverse**

19.KRISHNDDEVARAYA- BALAKRISHNA SEATED	SRI PRATAPA KRISHNA RAYA

20.KRISHNA DEVA RAYA- BALAKRISHNA SEATED WITH PEACOCK FATHER	SRI PRATAPA KRISHNA RAYA

Obverse **Reverse**

21.KRISHNADEVARAYA-LAXMINARAYANA	SRI PRATAPA KRISHNA RAYA

22.KRISHNADEVARAYA- VENKATESWARA	SRI PRATAPA KRISHNA RAYA

Obverse **Reverse**

23.KRISHNDEVARAYA- VENKATESWARA WITH ARCH	SRI KRISHNA RAYA
24.KRISHNADEVARAYA - UMAMAHESWARA	SRI PRATAPA KRISHNA RAYA

Obverse **Reverse**

25.KRISHNADEVARAYA- GARUDA	SRI PRATAPA KRISHNA RAYA

26.KRISHNADEVARAYARAYA-DURGA	SRI PRATAPA KRISHNA RAYA

Obverse **Reverse**

27.KRISHNADEVARAYA- GARUDA NEELING(JITAL)	SRI PRATAPA KRISHNA RAYA

28.ACHYUTA RAYA- GANDABHERUNDA(DOUBLE HEADED EAGLE ON ELEPHANTS)	SRI PRATAPA KRISHNA RAYA

Obverse **Reverse**

29.ACHYUTARAYA- GANDBHERUNDA	SRI PRATAPA CHYUTA RAYA

30.ACHYUTARAYA – GANDABHERUNDA (COPPER)	CLAW OF THE BIRD

Obverse	Reverse
31.SADASIVARAYA-UMAMAHESWARA	SRI SADA SIVA RAYA

32.SADASIVA RAYA - VENKATESWRA	SRI PRATAPA SADA SIVA RAYA

Obverse	Reverse
33.SADASIVARAYA - LAXMINARAYANA	SRI PRATAPA SADA SIVA RAYA
34.SADASIVARAYA- GARUDA	SRI SADA SIVA RAYA

Obverse	Reverse
35.TIRUMALA RAYA-I, ELEPHANT ABOVE MOON	SRI CHALAMA RAYA
36.THIRUMALARAYA-I, BOAR WITH GRIDDLE ORNAMENT ABOVE MOON AND INFRONT A DAGGER	SRI THIRUMALA RAYA

Obverse	Reverse
37.VENKATAPATHI RAYA-II, VENKATESWARA	CHALAMA VENKATA RAYA

38.VENKATAPATHRAYA-II, HANUMAN	SRI CHALAMA VENKATA RAYA

Obverse	Reverse
39.VENKATAPATHI RAYA-II, THRESWAMY PAGODA	DOTS

40. ALIYA RAMARAYA- VISHNU SEATED	SRI PRATAPA RAMA RAYA

Obverse	Reverse
41.SRI RANGA-II, BULL	CHEKA RAYALU

42. VENKATA PATHI RAYA-III, THREE SWAMY PAGODA	DOTS

Obverse **Reverse**

43.VENKATAPATHI RAYA- BOAR	SRI VENKATA RAYA
44.VENKATAPATHIRAYA-III, LION	LEGEND UNKNOWN

Obverse	Reverse
45.VENKATAPATHI RAYA-III, VENKATESWARA(COPPER)	VENKATARAYA

46.SRI RANGA-III, VENKATESWARA	SRI VENKATESWARA YA NA MAH

Obverse	Reverse
 47.FEUDOTARIES	 ra

 48.FEUDOTARY OF UTTARA KANNADA, TARA, DEER CRECENT, SALUVA DYNAST, GURESOPPA REGION	 LEGEND- RA,

Obverse	Reverse
49,Frech_East_india_company-_pagoda	Dots

50. Hydar_ali-_vijayanagara_patten-_sivaparvathi	LEGEND- PARSIAN NAME OF KING, STARTED WITH LETTER- HE