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APPSC GROUP-II MAINS 2026

AP HISTORY

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Preface

History is not merely a record of the past—it is the foundation for understanding the present and shaping the future. In the **APPSC Group-II Mains Examination**, Andhra Pradesh History occupies a pivotal place, demanding not only factual knowledge but also analytical understanding, chronological clarity, and the ability to present balanced, well-structured answers.

Keeping these requirements in mind, **Carpe Diem IAS** proudly presents the **APPSC Group-II Mains 2026 – Andhra Pradesh History: Marks Booster (1st Edition)**. This book has been meticulously designed to bridge the gap between conventional history textbooks and the actual demands of the APPSC Mains examination.

Special care has been taken to present the content in a simple, logical, and highly organized manner so that students can revise the entire syllabus multiple times before the examination without compromising depth or quality.

We sincerely hope that this **Marks Booster Series** serves as a reliable companion throughout your preparation journey and helps you approach the examination with greater confidence and clarity.

We extend our heartfelt gratitude to all the historians, scholars, standard reference works, and APPSC aspirants whose continuous feedback has contributed to improving the quality of this material.

We wish every aspirant the very best in their preparation and hope this book plays a meaningful role in your success.

- ***CarpeDiem IAS Team***



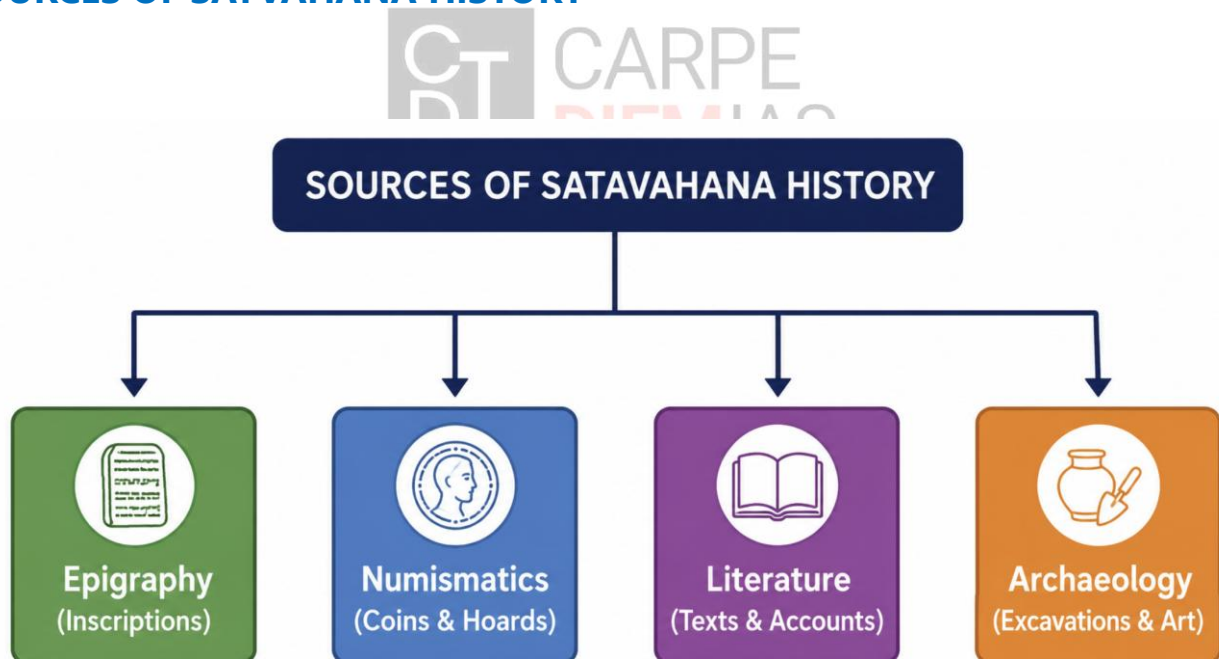
THE SATAVAHANA DYNASTY

1. INTRODUCTION & IMPORTANCE

- **First historical ruling dynasty** of the **Deccan**.
- Controlled **Magadha** and saved the Deccan from **foreign invaders**.
- Acted as a **bridge** for transmitting **Aryan ideals** and institutions to the South.
- Held the **2nd position** in terms of **geographical area** among ancient Indian empires.



2. SOURCES OF SATVAHANA HISTORY



I. Epigraphic Sources (Inscriptions Language: *Prakrit* | Script: *Brahmi*)

Inscriptions are the most authentic primary chronological anchors for the dynasty. They were written in the **Prakrit language** using the **Brahmi script**.

A. Internal Satavahana Inscriptions

1. The Naneghat Inscription (Maharashtra)

- **Issuer:** Queen Nayanika (Naganika), the widowed consort of King Satakarni I.
- **Historical Data:**
 - Lists the earliest rulers of the dynasty, starting with Simuka, providing vital genealogical steps.
 - Details the performance of grand Vedic sacrifices, including two *Ashvamedhas* (horse sacrifices) and one *Rajasuya*.
 - Serves as the **first formal historical evidence in India of royal land grants (Agraharas) to Brahmins**, complete with administrative and tax immunities.

2. The Nasik Prashasti (Cave 3, Maharashtra)

- **Issuer:** Gautami Balashri, during the 19th regnal year of her grandson, Vasishthiputra Pulumavi.
- **Historical Data:**
 - An exhaustive panegyric recording the military triumphs of her son, **Gautamiputra Satakarni**.
 - Titles him **Ekabrahmana** (peerless Brahmin) and **Khatiya-dapa-manamada** (destroyer of the pride of Kshatriyas).
 - Explicitly names him the destroyer of the Shakas, Yavanas (Greeks), and Pahlavas (Parthians).
 - Outlines the exact geographic expanse of his empire across Central and Western India.

3. Other Nasik Cave Inscriptions

- **Issuers:** Gautamiputra Satakarni and later kings.
- **Historical Data:** Inscriptions in Caves 11 and others record direct land transfers to Buddhist monks executed directly from royal military encampments (**Skandhavaras**), showing active warfare.

4. The Karle Cave Inscription

- **Issuer:** Vasishthiputra Pulumavi.

- **Historical Data:** Confirms Satavahana administrative control over vital Western Deccan mountain passes and details royal patronage extended to the **Mahasanghika** Buddhist sect.

5. The Kanheri Cave Inscriptions

- **Issuers:** Vasishthiputra Satakarni and Yajna Sri Satakarni.
- **Historical Data:** Documents a crucial **matrimonial alliance** between a Satavahana prince and the daughter of the Western Kshatrapa (Saka) ruler, Rudradaman I, highlighting political diplomacy amidst rivalry.

6. The Sanchi Stupa Inscription

- **Context:** Located on the southern gateway (*Torana*) of the Great Stupa at Sanchi.
- **Historical Data:** Records a generous architectural donation made by the royal artisan of King **Satakarni II**. This proves that early Satavahana hegemony extended deep into Central India (Malwa region).

7. The Myakadoni Inscription (Bellary, Karnataka)

- **Issuer:** Issued during the 8th regnal year of **Pulumavi IV** (one of the final rulers).
- **Historical Data:**
 - Acts as irrefutable proof of territorial collapse; the empire had lost the Western Deccan and shrunk entirely into the Southeastern Deccan (Bellary-Andhra region).
 - Mentions a top-tier military commander named **Mahasenapati Skandanaga** governing the district of **Satavahani-hara**.
 - Proves the late kings were heavily dependent on military generals, showing the exact structural transition to the **Ikshvaku clan**, who eventually overthrew them.
 - Records a householder (*Gahapati*) named Samba digging a water tank, showing localized development during political decline.

8. The Nagarjunakonda Inscription

- **Issuer:** Gautamiputra Vijaya Satakarni.
- **Historical Data:** Tracks the final shift of the political nucleus toward eastern India (Andhra region) near Vijayapuri.

B. External Contemporary Inscriptions

1. The Hathigumpha Inscription (Odisha)

- **Issuer:** King Kharavela of Kalinga.
- **Historical Data:** Written in Prakrit, Kharavela states he dispatched a powerful army to the west in defiance of **Satakarni I**, missing a direct clash by a narrow margin. This sets a precise relative timeline between the two empires.

2. The Junagadh Rock Inscription (Gujarat)

- **Issuer:** Western Kshatrapa ruler Rudradaman I (150 CE).
- **Historical Data:** Written in chaste Sanskrit, Rudradaman boasts that he twice defeated "Satakarni, Lord of the Deccan (*Dakshinapathapati*)," but spared his life due to their close family ties.

II. Numismatic Sources (Coins)

The Satavahanas established a highly systematic and extensive coinage infrastructure across South India. Their coins were minted predominantly in **lead, potin (copper-lead-tin alloy), copper, and rare silver**.

CT CARPE

SATAVAHANA COINAGE INFRASTRUCTURE

	Lead & Potin	→ Dominant local currencies used for regional Deccan trade.
	Copper	→ Widespread utility coins bearing regional dynastic symbols.
	Silver	→ High-value currency; featured royal portraiture and bilingual text.

- **The Kotilingala Coin Hoard (Telangana):** Discoveries of early coins bearing the explicit legend "*Rano Siri Chimuka Satavahana*" establish Simuka as an actual historical entity rather than just a legendary figure mentioned in texts.
- **The Jogalthambi Hoard (Nashik):** A monumental find containing over 13,250 silver coins originally issued by the Shaka ruler **Nahapana**. More than two-thirds were **counter-**

struck/restruck with Gautamiputra Satakarni's insignia (three-arched hill and Ujjain symbol), proving he completely overthrew Shaka rule in the Western Deccan.

- **Bilingual Portrait Coins:** Initiated by Gautamiputra Satakarni and popularized by Vasishthiputra Pulumavi. The obverse featured the king's profile with Prakrit in the Brahmi script. The reverse featured a Dravidian dialect (Ancient Tamil/Telugu roots) written in the Southern Brahmi script.
- **Ship-Motif Coins:** Issued prominently by **Yajna Sri Satakarni**. These coins depict a **two-masted ship**, serving as proof of extensive maritime trade, naval capabilities, and control over the Bay of Bengal and Arabian Sea coastlines.
- **Dynastic Monograms:** Common symbols across issues include the **Ujjain Symbol** (four circles connected by a cross), Chaityas (three, six, or ten-arched hills), lions, elephants, and bulls, which help archaeologists track the regional boundaries of Satavahana trade.

III. Literary Sources

A. Indigenous Texts

- **The Puranas:** The absolute backbone for genealogical timelines. The **Matsya Purana** is the most reliable, listing **30 kings** who ruled for approximately 460 years. The *Vayu*, *Vishnu*, *Bhagavata*, and *Brahmananda Puranas* also chronicle the dynasty under the names "**Andhras**", "**Andhrabhrityas**", or "**Andhra-jatiya**". They record that Simuka overthrew Susarman, the last ruler of the Kanva dynasty.
- **Gatha Saptasati (Sattasai):** A magnificent anthology of 700 erotic and pastoral poems compiled in **Maharashtri Prakrit** by the 17th Satavahana King, **Hala**. It provides rich details regarding rural life, social customs, the status of women, and religious village practices.
- **Brihatkatha:** Written by **Gunadhya** in the little-known *Paishachi* dialect at the Satavahana court. Although the original text is lost, its components survive through later works like Somadeva's *Kathasaritsagara*, illustrating the cultural landscape of the era.
- **Katantra Vyakarana:** Formulated by **Sarvavarman**, a minister at the Satavahana court. It is a simplified Sanskrit grammar manual created to teach a Satavahana king Sanskrit rapidly, highlighting the linguistic transition of the court from Prakrit to Sanskrit over time.
- **Kamasutra by Vatsyayana:** Mentions social habits, courtly life, and references explicit incidents involving Satavahana kings (e.g., King Kuntala Satakarni).

- **Aitareya Brahmana:** An ancient Vedic text that contains the earliest mytho-historical reference to the "Andhras" as a tribe exiled to the south of the Vindhya, tracking their long-standing tribal lineage before they became an empire.
- **Katha Saritsagara:** Based on *Brihathkatha* of Gunadhaya; reflects Satavahana society.

B. Foreign & Classical Accounts

- **Indika by Megasthenes:** The earliest external record, describing the "Andrein" (Andhras) as an extraordinarily powerful tribe possessing 30 walled towns, 100,000 infantry, 2,000 cavalry, and 1,000 war elephants, indicating their military might during the Mauryan period itself.
- **The Periplus of the Erythraean Sea (1st Century CE):** An anonymous Greco-Roman maritime guide. It explicitly documents Indo-Roman trade, mentioning major western Satavahana ports such as **Barygaza (Bharuch)**, **Sopara**, and **Kalyan**. It records the geopolitical conflict over trade routes, noting that Kalyan was heavily restricted under the rule of Sandares (likely a Satavahana prince).
- **Geographia by Ptolemy (c. 140 CE):** Mentions *Pratishthana* (Paithan) as the capital city of **Pulumavi** (*Siro-Polemauios*). It also notes *Hippokoura* as the capital of Baleokouros (a southern viceroy or feudatory).

IV. Archaeological & Material Evidence

A. Excavated Urban & Industrial Centers

- **Paithan (Pratishthana) & Bhokardan (Maharashtra):** Yielded high-density urban material culture including fine ivory objects, unique clay bullae imitating Roman imperial coins, and advanced lapidary (bead-making) infrastructure.
- **Kotilingala, Peddabankur, & Dhulikatta (Telangana):** Discovered to be heavily fortified early urban centers. Excavations exposed burnt-brick houses, underground covered drainage systems, deep ring-wells, and massive iron-smelting manufacturing factories used for weapons and agricultural tools.
- **Kondapur (Telangana):** Known as a massive Satavahana mint town, yielding thousands of coin moulds and terracotta figurines.

B. Rock-Cut Architecture & Guild Patrons

- **Western Deccan Cave Networks:** The trade routes cutting through the Western Ghats are defined by monumental rock-cut religious architectures like the **Karle Chaitya** (the largest rock-cut chaitya hall in India), **Bhaja, Junnar**, and the early Hinayana phases of the **Nasik** and **Ajanta Caves**.

- **Sreni Inscriptions:** These caves house dozens of private donor inscriptions from local **guilds (Srenis)** of potters, bamboo-workers, oil-millers, corn-dealers, and weavers. This proves the existence of a highly monetized, merchant-driven economy supporting the state.

C. The Sculptural Art Schools

- **Amaravati Stupa & Nagarjunakonda:** Expanded dramatically under late Satavahana royal patronage.
- **The Amaravati School of Art:** Renowned for its distinctive green-white limestone panels and narrative medallions depicting scenes from the Jataka tales. It visually projects the perfect fusion of late Satavahana royal iconography, high economic wealth, and Buddhist institutional dominance in the Andhra region.

3. ORIGIN, VARNA & CAPITAL

Theories of Origin

- **Pratisthanapuram:** *P.T. Srinivasa Iyengar*
- **Vidarbha:** *V.V. Mirashi*
- **Kannada:** *Suktankar* (Argued Andhra and Satavahanas were different; Satavahanas were servants).
- **Andhra:** *Gutty Venkata Rao, K. Gopalachari, A. Smith, Barzes, and Barnett.*
- **Note:** **Aitreya Brahmana** mentions the people of Andhra for the **1st time**. **Megasthenes** and Ashoka's **13th Major Rock Edict** also mention them.

Varna (Caste)

- Belonged to **Brahmana Varna** (Confirmed by **Nashik Inscription of Gautami Balasri**).
- **Not Kshatriyas:** Proven by Gautamiputra Satakarni's title "**Kshatriya Darpamana Mardana**" (*The man who suppressed the vanity of the Kshatriyas*).

4. IMPORTANT KINGS & DYNASTIC FACTS

1. Simukha / Simuka (c. 230–207 BCE) – The Founder

- **Other Names:** Srimukha, Sisuka, Sindhuka.
- **Achievements:** Killed the last Kanva ruler **Susarman**. Established Satavahana rule. Ruled for **23 years**.

- **Religion:** Initially patronized Jainism, later shifted to Vedic/Brahmanical religion.
- **Capitals:** Started at **Dharanikota** (Amaravati), later shifted to **Pratishthana** (Paithan).
- **Alliances:** Married his son Satakarni to Naganika (daughter of Maharathi Tranakayiro) to ally with the Rathikas.
- **Numismatics:** Coins found at **Kotilingala** bear the legend "*Siri Chimukha Sata*".

2. Krishna / Kanha (c. 100–70 BCE) – The Consolidator

- **Relation:** Brother and successor of Simukha.
- **Achievements:** Extended the kingdom westward toward Nashik. Consolidated the early base in the western Deccan.
- **Monuments:** Excavated caves for Buddhist monks.
- **Inscription:** **Nashik Cave Inscription** belongs to his reign.

3. Satakarni I (c. 70–60 BCE) – The First Great Conqueror

- **Conquests:** Western Malwa, Anupa (Narmada valley), and Vidarbha.
- **Sacrifices:** Performed **Ashvamedha** and **Rajasuya**.
- **Titles:** **Dakshinapathi** (Lord of the South) and **Apratihata Chakra** (Unobstructed wheel).
- **Conflicts:** Fought **Kharavela of Kalinga** over the Godavari-Krishna doab (Hathigumpha inscription).
- **Inscription:** **Naneghat Inscription** issued by his wife **Naganika** details his genealogy and victories.

4. Satakarni II (c. 50–25 BCE) – The Builder

- **Achievements:** Ruled for a long **56 years**. Captured eastern Malwa from the Shungas.
- **Monuments:** Credited with building the decorated **gateways at the Buddhist site of Sanchi** (dedicatory inscription found).

5. Hala (17th King) – The Poet-King

- **Reign:** Short reign, but culturally monumental.
- **Literature:** Compiled the **Gatha Saptasati** (Gaha Sattasai) in Prakrit. Contains **700 verses** describing love, nature, rural life, and society.
- **Court:** Associated with poets like Sarvasena and the romance *Leelavati*.

- *Exam Note:* Remembered for literature, not military conquests.

6. Gautamiputra Satakarni (c. 106–130 CE) – The Greatest Emperor

- **Status:** Revived the declining empire. Destroyed the Kshaharata (Western Kshatrapa) ruler **Nahapana** and **re-struck his silver coins** with his own legend (direct numismatic proof of victory).
- **Empire:** Extended from Malwa (North) to Karnataka (South). Included Akara, Avanti, Vidarbha, Aparanta, Suratha.
- **Titles:**
 - **Satavahana Kulayasha Pratishthapanakara** (Restorer of Satavahana glory)
 - **Eka Brahmana** (Unique Brahmana)
 - **Trisamudra Toya Pitavahana** (Drank waters of 3 oceans)
 - **Kshatriya Darpamana Mardana** (Crusher of the pride of Kshatriyas - proves they were Brahmanas)
 - **Saka-Yavana-Pahlava Nisudana** (Destroyer of Sakas, Yavanas, Pahlavas)
- **Religion:** Great patron of Vedic religion and Brahmins, but also respected Buddhism.
- **Inscription:** **Nashik Inscription** issued by his mother **Gautami Balasri** (composed as a eulogy after his death).

7. Vashishtiputra Pulumavi / Pulumavi II (c. 110–138 CE) – The Maritime Patron

- **Relation:** Son and successor of Gautamiputra Satakarni.
- **Achievements:** First Satavahana king to issue **portrait-style coinage**. Shifted capital to **Paithan**. Brought Andhra fully into the Satavahana fold.
- **City Building:** Built/developed **Dhanyakataka** (Amaravati/Dharanikota).
- **Conflicts:** Fought **Rudradaman I** (Western Kshatrapas). Per the **Junagadh Rock Inscription**, Pulumavi was **twice defeated** but spared by Rudradaman because he was his close relative (son-in-law/matrimonial ties).

8. Vashishtiputra Satakarni (c. 138–145 CE)

- **Achievements:** Married the daughter of Rudradaman I.
- **Defeat:** Was defeated in battle by his own father-in-law (Rudradaman I), which further reduced Satavahana power and prestige.

9. Yajna Sri Satakarni (c. 152–181 CE) – The Last Great Ruler

- **Achievements:** Successfully recovered lost territories (North Konkan and Malwa) from the Western Kshatrapas, reviving the dynasty's fortunes.
- **Trade & Coins:** Known as a massive patron of trade and navigation. His coins uniquely depict a **Ship symbol**, Fish, and Conch (strong evidence of flourishing maritime trade with Rome and SE Asia).
- **Religion:** Traditionally associated as a patron of **Acharya Nagarjuna** (the great Buddhist philosopher).
- **Inscriptions:** Found at Nashik, Kanheri, and Amaravati.

10. Vijaya Satakarni (until c. 200 CE)

- One of the final rulers before the dynasty's rapid fragmentation.

11. Pulumavi III – The Last King

- **Status:** Weak ruler. The empire disintegrated during his reign.
- **End of Dynasty:** Defeated by emerging regional powers. The Satavahana Empire officially ended around **224 CE**.
- **Successors:** The empire fragmented among feudatories: **Ikshvakus** (Krishna-Guntur), **Abhiras** (Maharashtra), and **Chutus** (Karnataka).

Feature	Details
Head / Dynasty Name	Satavahana
Founder	Simukha (Other names: <i>Srimukha</i> , <i>Sisuka</i> , <i>Sindhuka</i>). Ruled for 23 years (died 198 BC). Initially patronized Jainism , later moved to Brahmanism .
First Capital	Dharanikota (near Amaravati, Guntur). Later shifted to Pratisthanapuram (Paithan) .
Greatest King	Gautamiputra Satakarni
Last King	Pulumavi III
City Builder	Pulumavi II (Constructed Dharanikota / Dhanyakataka).
Official Symbol	Sun

Official Religion

Jain and Haindava (Vedic)

5. ADMINISTRATION

- **Feudal Structure:** The empire relied on a three-tiered feudal hierarchy consisting of Raja (King), Mahabhoja, and Maharathi (local chieftains).
- **Provinces:** The empire was divided into districts known as *Aharas*, each governed by an *Amatya* or *Mahamatya*.
- **Rural Security:** Villages were managed by a *Gramika*. In times of unrest, military administrators called *Gaulmikas* (commanders of 9 elephants, 9 chariots, 25 horses, and 45 foot-soldiers) maintained law and order.

Dual Functions of a Gaulmika

a. Border Security & Outpost Commanders

- **The Myakadoni Inscription Evidence:** This historical inscription explicitly notes that *Gaulmikas* acted as the state's special officers assigned to guard and regulate sensitive **border areas** and frontiers.
- **Strategic Placement:** They were stationed at outer outposts to monitor internal movements, secure trade routes, and protect the empire from outer tribal incursions.

b. Rural Administration and Law Enforcement

- **Keeping Peace in the Countryside:** The Satavahana empire encompassed many newly conquered, heavily forested, and tribal regions in the Deccan. Because these local populations were not yet accustomed to mainstream state rule, the central government used *Gaulmikas* to enforce strict control.
- **Small Army Command:** Every *Gaulmika* commanded a fixed, small-scale military unit comprising **9 chariots, 9 elephants, 25 horses, and 45 foot-soldiers**.
- **Tax Collection:** Beyond maintaining law and order, they leveraged their military backing to function as local tax collectors for the state.

Had close affinity with **Mauryan administration**.

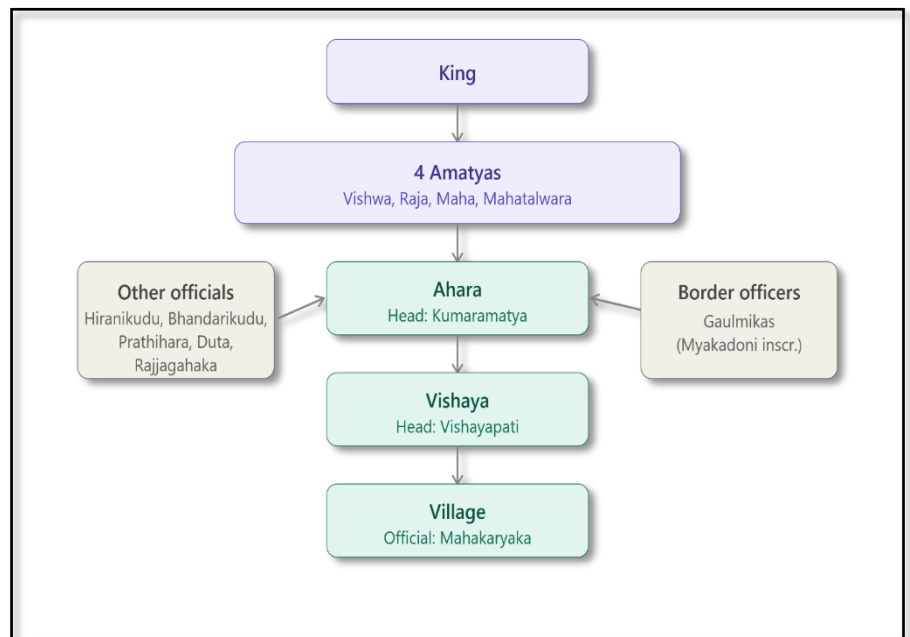
A. Ministers (Amatyas)

1. Maha Amatya

2. **Vishwa Amatya**
3. **Raja Amatya**
4. **Mahatalwara Amatya**

B. Key Officials

- **Hiranikudu:** Treasurer (Guardian of revenue in **coins**).
- **Bhandarikudu:** Treasurer (Guardian of revenue in **kind**).
- **Prathihara:** Guardian of the **fort**.
- **Nibandanakara:** Writer of **revenue records**.
- **Rajjagahaka:** Land surveyor & tax collector.
- **Aksha patala:** Record office.
- **Katakam:** Cantonment.
- **Gaulmikas:** Special officers at **border areas** (Mentioned in **Myakadoni inscription**). Had powers of a feudatory chief.
- **Rajakhankheta:** King's personal land.
- **Janapadas:** Subordinate / Samanta kingdoms (e.g., *Anupa*, *Rushika*).



C. Territorial Division

- **Ahara** (Head: **Kumaramatya**) → **Vishaya** (Head: **Vishayapati**) → **Village** (Head: **Mahakaryaka**).
- **Gulma:** Group of villages.
- **Nigama Sabha:** Town administration (Mentioned in *Megasthenes' Indica* & *Bhattiprolu inscription*).

6. SOCIETY & RELIGION

A. Social Structure

1. The Chaturvarna System and the Buddhist Counter-Weight

- **The Varna Order:** The classic four-tier *Chaturvarna* system (Brahmana, Kshatriya, Vaishya, and Shudra) was officially recognized.
- **Brahmanical Supremacy:** Brahmanas occupied the highest social hierarchy. Kings like Gautamiputra Satakarni proudly claimed titles like *Ekabrahmana* (the peerless Brahmana) and *Kshatriya-darpa-mana-mardana* (destroyer of Kshatriya pride). They viewed themselves as the divine preservers of the caste system, actively working to prevent the intermixture of varnas (*Varna-sankara*).
- **The Softening Effect of Buddhism:** Despite royal enforcement, the daily rigidity of the caste system had a **significantly lower impact** on common citizens because the vast majority of the population followed Buddhism. The egalitarian principles of Buddhism dissolved deep-seated caste divisions among ordinary working-class groups.
- **Rise of the Merchant Class:** Trade with Rome elevated the social standing of non-Kshatriya and non-Brahmana communities. Artisans and merchants formed active, self-governing guilds (*Srenis*), gaining vast wealth and social influence that defied rigid *Varna* boundaries.

2. The Joint Family System

- **The Epigraphic Proof of Dhimika:** The collective family unit was the core brick of ancient Deccan society. A foundational piece of evidence is found at the **Amaravati Stupa**. An inscription records a citizen named **Dhimika** visiting the stupa alongside his entire joint family to present a *Poornakumbham* (a sacred, overflowing vessel symbolizing prosperity).
- **Socio-Religious Cohesion:** This inscription underscores that religious donations, long journeys, and monumental life events were executed collectively by multi-generational families rather than isolated individuals.

3. Patriarchal Foundation with Matronymic Identity

- **Patrilineal Rule:** The structural framework of the state was explicitly patriarchal, featuring patriarchal hereditary succession. The royal scepter and household properties passed strictly down the male line from father to son.
- **The Matronymic Paradox:** To honor their mothers, monarchs prefixed their names with maternal titles (e.g., *Gautamiputra* or *Vashishtiputra*). While this highlighted the deep

respect and lofty household status of royal women, it did not alter the patriarchal political reality of the empire.

B. Status of Women

1. High Standing, Freedom, and Economic Rights

- **Individual Liberty:** Women under the Satavahanas enjoyed an elevated position in society. They were granted substantial religious freedom, intellectual mobility, and independent property rights.
- **Financial Control:** Women did not need a male proxy to control wealth. Inscriptions at Nashik, Karle, and Amaravati reveal that women regularly bought land, held private wealth, and commissioned massive structures entirely in their own names.

2. Active Political and Administrative Roles

- **Queen Nayanika (Naganika):** Following the death of her husband Satakarni I, she stepped in as the official regent for her minor sons. She directed state administrative affairs, issued royal coins bearing her own image, and commanded the treasury.
- **Queen Gautami Balasri:** The mother of Gautamiputra Satakarni wielded immense administrative power during both her son's and grandson's rules. Her legendary *Nasik Prasasti* inscription dictates the historical narrative of the empire. She was a prolific independent donor who built and gifted vast Buddhist Viharas at **Bhadravana Konda**.

3. Contributions to Literature and Arts

- **Royal Poetesses:** Women excelled in creative arts and literature. Renowned classical poetesses like **Revathi, Madhavi, and Anulaxmi** composed highly regarded literature in the Prakrit language.
- **Social Revelry:** Society was largely secular and liberal regarding women's lifestyles. In King Hala's romantic anthology, the *Gatha Saptashati*, there are explicit references to women freely participating in public festivals, music assemblies, and consuming intoxicating drinks alongside their companions.

C. Religious Landscape

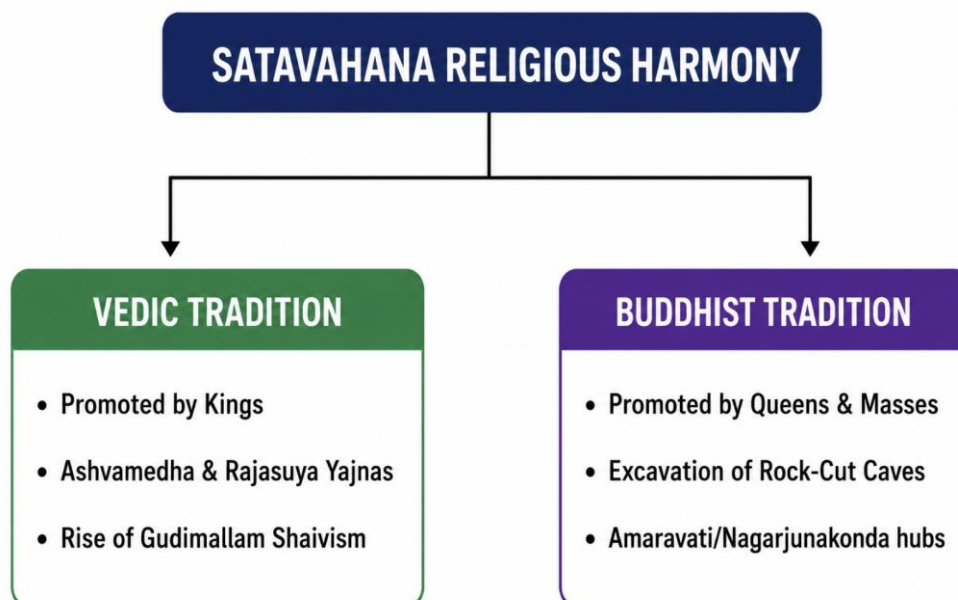
1. Royal Household Dichotomy: Vedic Kings vs. Buddhist Queens

- **The State Balance:** Satavahana society was marked by an interesting household religious division. The **Kings were deeply devoted to the Vedic religion**, performing grand sacrifices like *Ashvamedha* and *Rajasuya* to assert political legitimacy.

- **The Queenly Counter-Balance:** Conversely, the **Queens and royal ladies overwhelmingly patronized Buddhism**. While the kings built temples and funded Brahmanas, their wives channeled state wealth into excavating rock-cut chaityas, building stupas, and constructing monasteries for Buddhist monks.

2. The Evolution of Vedic Traditions & Shaivism

- **Rise of Puranic Deities:** Old Vedic sacrifices gradually shifted toward the devotional worship of Puranic gods like Shiva, Vishnu, Krishna, and Vasudeva.
- **The Gudimallam Lingam:** The worship of physical Shivalingas surged in popularity. The Gudimallam Shiva Temple (located in the Chittoor/Tirupati district of Andhra Pradesh) houses the **oldest functional Shivalinga in the world**, carbon-dated to this era. This highly detailed, anthropomorphic lingam features a clear depiction of Lord Shiva standing atop a dwarf (*Apasmara*), highlighting the early architectural maturity of Southern Shaivism.



3. Jainism and the Legacy of Kondakunda Charya

- **The Royal Origin:** The dynasty's founder, **Simuka**, initially embraced and patronized Jainism, building several early basadis (Jain temples) before late-reign political shifts led him toward Vedic orthodoxy.
- **Acharya Kondakunda:** Regarded historically as the **first major Jain monk of Andhra Pradesh**, this legendary Digambara philosopher established a massive monastic seat in Anantapur. He authored the monumental text **Samayasaram** (alongside the *Niyamasaaram* and *Pravachanasaram*), defining Digambara Jain philosophy for centuries.

4. Buddhism and the Introduction of Chaityakavadam

- **The Dawn of Andhra Buddhism:** The **first Buddhist monk to formally institutionalize the faith in Andhra Pradesh** was **Mahadeva Bhikshu**. Sent south as a missionary following the early Buddhist Councils, he settled in the Krishna river valley.
- **Chaityakavadam School:** Mahadeva Bhikshu introduced **Chaityakavadam**, a distinct school of the *Mahasanghika* sect. This school emphasized the spiritual sanctity of the *Chaitya* (stupa/shrine) as a physical manifestation of the Buddha. This philosophical shift directly catalyzed the construction of the world-famous white marble stupas at **Amaravati, Bhattiprolu, and Jaggayyapeta**.

7. ECONOMY

A. Agriculture & Revenue

1. The Fiscal Backbone and the 1/6th Rule

- **The Primary Engine:** Agriculture served as the absolute fiscal bedrock of the Satavahana state. The central government prioritized clearing dense Deccan forests to bring fresh arable land under the plow.
- **The Royal Share:** The standard state land tax was strictly fixed at **1/6th of the total agricultural produce**.
- **Revenue Terms:** This tax was officially termed **Deyameya** (the mandatory share to be given) or **Bhaga** (the king's rightful portion). It was collected by local officers called *Grapakas* either in kind (grain) or cash (*Karshapanas*).

2. Taxation on Non-Agricultural Production

- **Industrial Levies:** To capitalize on the booming craft economy, the state imposed a specialized tax on craftsmen and industrial laborers known as **Kurukara**.
- **The Guild Exemption:** While individual artisans paid the *Kurukara*, larger, state-favored merchant guilds could occasionally secure tax immunities directly from the king in exchange for manufacturing weapons or supplying royal goods.

3. The Odayantrika and Mechanical Innovations

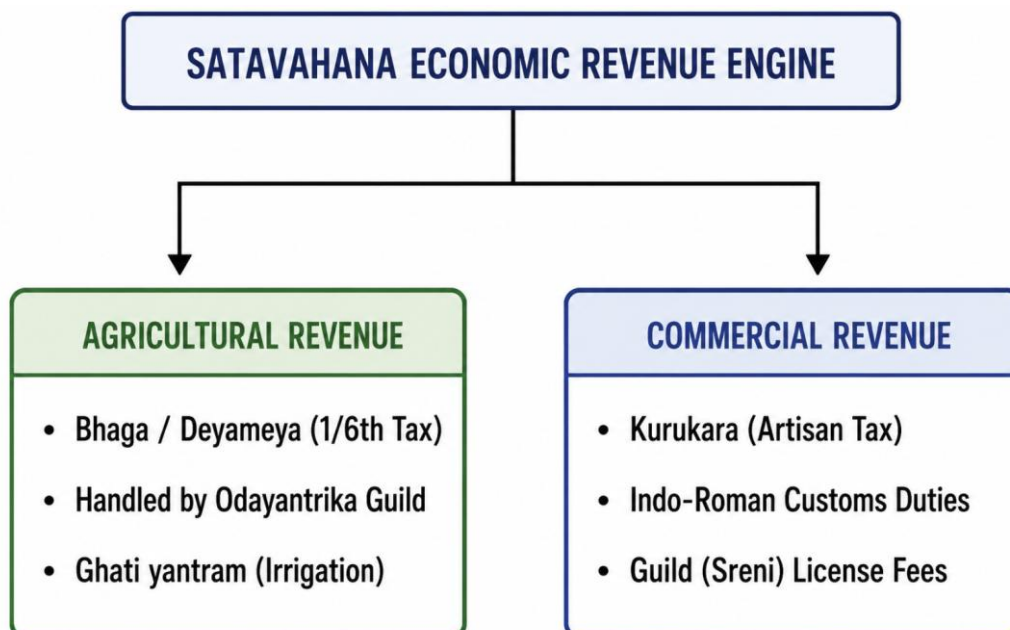
- **The Hydraulic Engineering Guild:** The **Odayantrika** was a highly specialized, state-recognized guild of hydraulic engineers and technical craftsmen. Their sole purpose was to design, construct, and maintain heavy machinery to boost agricultural output.
- **Udagayantram:** A complex, mechanical water-lifting device or heavy-duty iron-tipped plow arrangement designed to slice deep furrows into the tough black cotton soil of the Deccan.

- **Ghati yantram:** The early Indian incarnation of the "Persian Wheel." It utilized a rotating chain of earthen pots rigged to a gear system, driven by oxen, to continuously draw water from deep wells into irrigation channels.
- **Garika:** A sophisticated hand-cranked mechanical roller gin used to efficiently separate seeds from raw cotton fiber. This specific machine dramatically accelerated raw cotton processing, feeding the Deccan's massive textile export industry.

B. Trade & Commerce

1. The Ashtadasa Varnas (The 18 Guilds)

- **The Craft Hierarchy:** Organized manufacturing was divided into **18 distinct professional categories**, collectively known as the *Ashtadasa Varnas*. Each profession operated as a self-regulated, heredity-based guild (*Sreni*).
- **Halaka (The Cultivator):** Land-owning farmers who managed extensive agricultural estates.
- **Kolika (The Weaver):** Highly organized textile workers. Their fine cotton muslins from the Godavari valley were globally renowned.
- **Kularika (The Potter):** Manufacturers of domestic pottery and the specialized clay storage vats required for international maritime shipping.
- **Kamara (The Iron Worker):** Blacksmiths who forged military weapons, structural nails for ships, and agricultural tools designed by the *Odayantrika*.



2. Domestic Trade, Corporate Bodies, and Corporate Governance

- **The Trader Unions:** Domestic trade was heavily institutionalized through merchant corporations called **Nibhaya, Nikaya, or Nigama**. These bodies held immense legal autonomy; they drafted their own commercial laws, settled business disputes, and even maintained private security forces to safeguard trade caravans.
- **The Assembly (Goshti):** The general body meetings or administrative councils of these corporations were called **Goshti**.
- **The Corporate Chief (Setty):** Every *Nigama* or *Goshti* was presided over by a powerful chief merchant known as a **Setty** (or *Sresthi*). The *Setty* acted as the direct liaison between the merchant community and the royal court, often exercising deep influence over state economic policy.

3. Foreign Trade and the Roman Connection

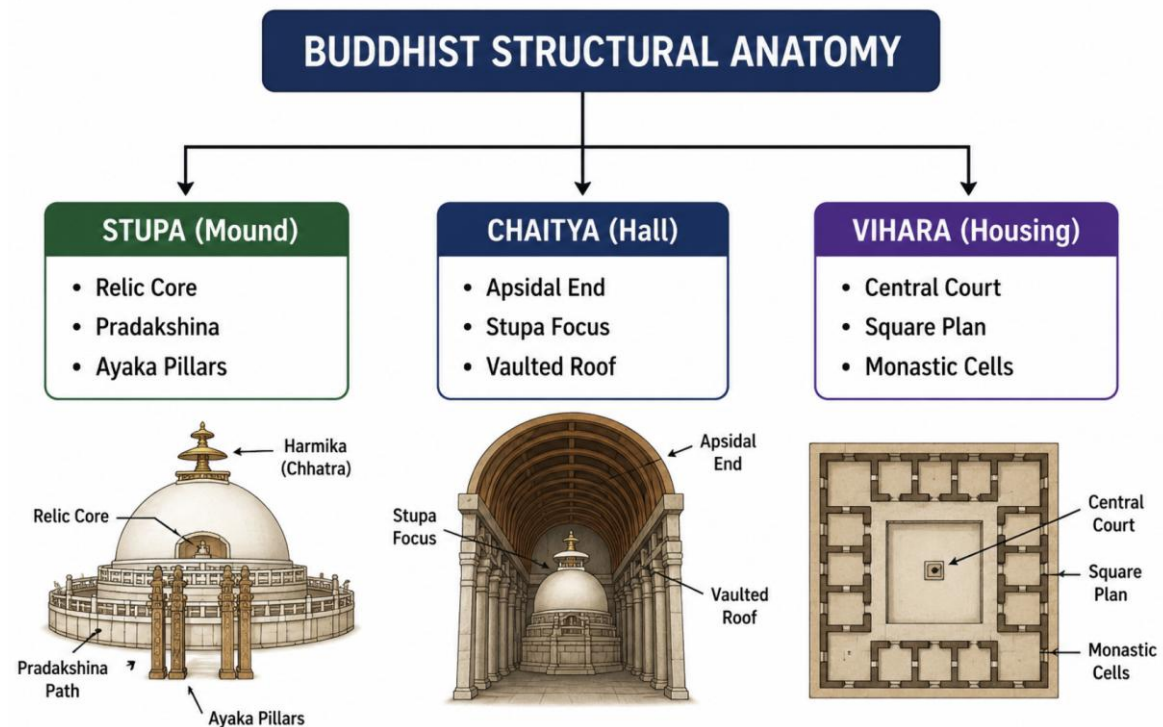
- **The Caravan Leaders:** International and long-distance land trade was conducted by elite merchant adventurers called **Sardahas** (or *Sarthavahas*). They managed massive caravans of thousands of pack animals, moving goods safely across rugged terrain.
- **The Western Gateway:** The undisputed jewel of Satavahana foreign trade was the port of **Barukacha** (Broach/Bharuch in modern Gujarat). Mentioned prominently in the Greek maritime guide *The Periplus of the Erythraean Sea*, this deep-water port funneled luxury items from northern and central India straight out to the West.
- **The Roman Inflow:** The empire exported fine muslins, spices (pepper), indigo, silk, and exotic animals to Rome. In return, the Satavahanas imported high-quality Roman wines, glass sheets, tin, and a continuous torrent of Roman gold and silver coins, which drastically altered the monetary wealth of the Deccan.

4. Advanced Money Lending and Banking Systems

- **Guilds as Banks:** The *Srenis* (guilds) did not just manage manufacturing; they functioned as highly sophisticated commercial banks. They accepted permanent cash endowments (*Akshaya-nivi*) from royals and commoners alike.
- **The 12% Interest Framework:** Money lending was highly systematized, with the standard, state-regulated commercial interest rate fixed firmly at **12% per annum** (1% per month).
- **Perpetual Trusts:** The guilds used the capital from these loans to finance manufacturing and trade, while paying out the 12% interest directly to designated religious institutions (like Buddhist monasteries) to cover the cost of robes and medicine for monks, fulfilling the original donors' philanthropic wishes.

8. ART, ARCHITECTURE & LANGUAGE

A. Buddhist Architecture



1. Detailed Typology of Stupas

The *Stupa* evolved from a simple earth-mound burial structure into a highly sophisticated architectural rendering of the cosmic wheel and the primordial Buddha body. The Satavahanas constructed and classified them into three precise spiritual types:

- **Uddesika Stupa (Commemorative):** These structures contained no physical relics. They were erected by kings, merchants, or traveling guilds to mark spiritually significant geographical locations—such as places where a famous monk preached—or to act as physical votive monuments for personal spiritual merit.
- **Datugarbha / Saririka Stupa (Reliquary Core):** These were the most sacred architectural nodes, built directly over physical bodily remnants (*Dhatu*) of the Buddha or his principal disciples. These elements included bone fragments, teeth, ash, or nails. The Satavahana emperors regularly renovated, enlarged, and stone-encased existing Ashokan *Datugarbha* cores, drawing from the legendary network of **84,000 foundational stupas** across the subcontinent.
- **Paribhojaka Stupa (Memorial of Belongings):** Built to enshrine the utilitarian physical items used or touched by the Buddha and high-ranking monastic saints. This included items such as wooden begging bowls, dynamic textile robes, water strainers, and iron staffs.

- **Architecture of the Amaravati Mahachaitya:** Located on the banks of the Krishna River, this monument represents the peak of Satavahana structural artistry. It featured unique architectural innovations:
 - **Ayaka Platforms and Pillars:** Four projecting rectangular platforms (*Ayaka*) aligned with the cardinal points, each topped with a row of five monolithic stone pillars representing the five key events in Buddha's life.
 - **Sculptural Encasing:** The entire brick core was paneled with extensive slabs of **white limestone marble** carved with highly animated, deep-relief images illustrating scenes from the Jataka tales.

2. Viharas (Monastic Residential Layouts)

- **Geometric Uniformity:** Master builders strictly adhered to a highly symmetrical, modular **square** plan.
- **Internal Zoning:** The core of a *Vihara* consisted of an open-air central square courtyard. This space acted as a communal assembly area for monks during the heavy tropical monsoons (*Vassa*).
- **Residential Cells:** Radiating outward from the central courtyard were small, windowless private cells (*Parivenas*). Each cell contained a stone platform carved out of the living rock to function as a monastic bed, equipped with raised stone pillows.

3. Chaityas (Elongated Assembly and Prayer Halls)

- **Volumetric Design:** Formulated as a deep, high-ceilinged **rectangle** featuring a curved, horseshoe-shaped apsidal end.
- **The Liturgical Focus:** Rows of octagonal rock-cut pillars divided the rectangular hall into a central nave and two side aisles. At the exact center of the semi-circular apse stood a solid, miniature votive stone stupa, providing an architectural focal point for circumambulation (*Pradakshina Patha*).
- **The Guntupalli Architecture:** Situated in the West Godavari district, the **Guntupalli Cave Complex** represents the **oldest rock-cut Chaitya hall in Andhra Pradesh**. It features a unique circular chamber enclosing a monolithic stone stupa, complete with a vaulted domed ceiling that perfectly mimics timber-framed thatched roofs of early rural shrines.

4. Aramam (The Micro-Urban University Complex)

- **The Institutional Integration:** An *Aramam* was a sprawling, self-sustaining monastic city that combined four major structural zones into a single enclosed eco-system: a worship

center (**Stupa**), a prayer center (**Chaitya**), residential quarters (**Vihara**), and an educational academy (**Mahavihara/University**).

- **The Nandaluru Architectural Model:** Located in the Cuddapah (Kadapa) basin, the **Nandaluru (Bauli Konda)** site demonstrates how an *Aramam* functioned. It integrated extensive networks of rock-cut water cisterns, granaries, expansive brick dining halls, and multi-tier classrooms to comfortably support hundreds of resident scholars, foreign student travelers, and monks.

B. Paintings

1. The Satavahana Masterpieces at Ajanta

- **Stratigraphic Antiquity:** Out of the 30 rock-cut caves that span centuries at Ajanta, **Cave No. 9 and Cave No. 10** represent the absolute oldest architectural and artistic strata, carved during the peak of early Satavahana hegemony (1st Century BCE).
- **The Ground Painting Medium:** Painters used a complex fresco-secco technique. They applied a base plaster composed of clay, cow dung, and rice husks over rough volcanic basalt walls. Once this dried, they layered a fine coat of slaked lime, applying natural mineral pigments (red ochre, yellow ochre, lapis lazuli, and green malachite) onto the surface.

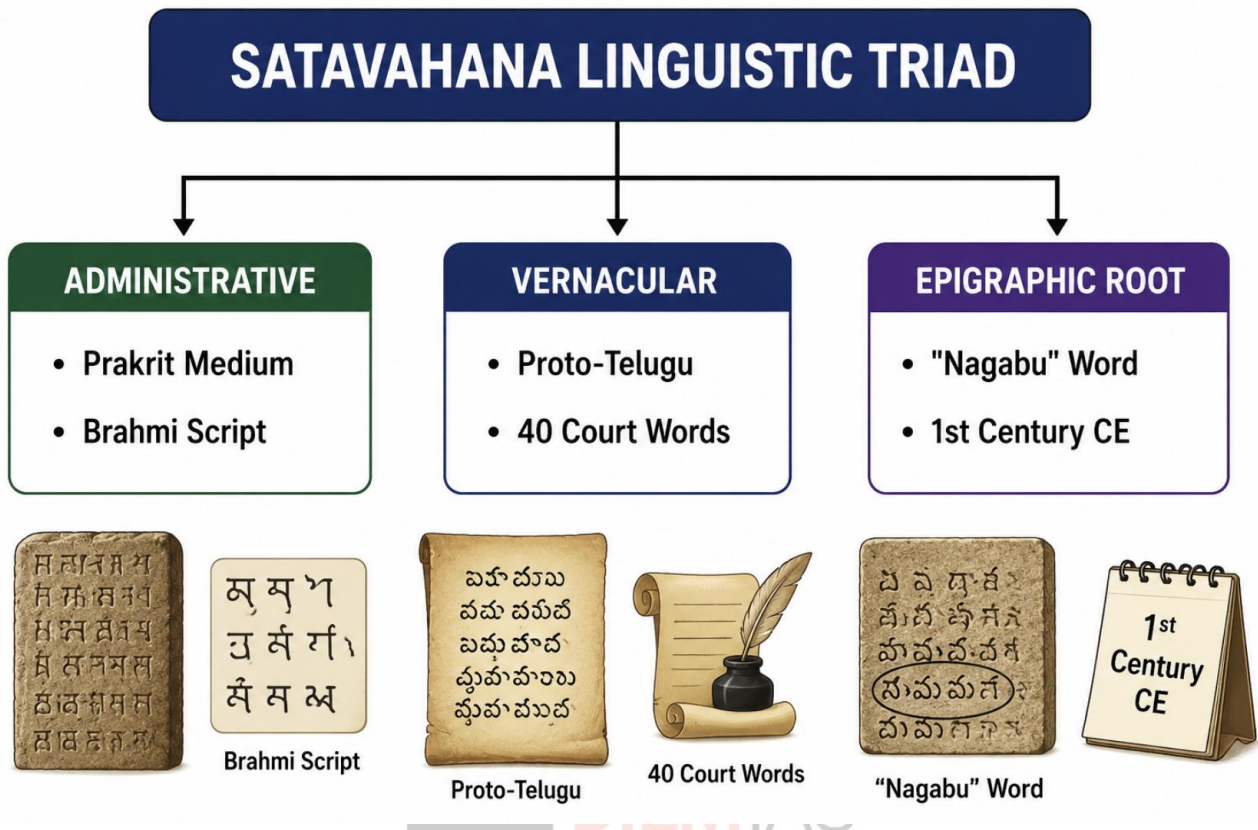
2. Iconic Iconography: The Shaddanta Jataka Katha

- **Location:** Spanned across the vast, well-lit right wall of **Cave No. 10**.
- **The Narrative Composition:** The painting depicts the **Shaddanta Jataka** (the legend of the six-tusked white elephant Bodhisattva). The composition showcases an advanced mastery of spatial depth and narrative continuity:
 - **The Forest Panorama:** It depicts the colossal elephant herd bathing in a lotus-covered lake, framed by detailed representations of jungle flora and fauna.
 - **Anatomical Accuracy:** The artists showed a deep understanding of foreshortening and muscle tone in both the elephants and the human hunters.
 - **The Emotional Peak:** The painting illustrates the dramatic moment when the hunter saws off the elephant's glowing tusks. The scene transitions to the royal court, where the queen faints from intense grief and remorse upon seeing the tusks, showcasing a sophisticated depiction of complex human emotion.

C. Evolution of Telugu Language

1. Antiquity of Proto-Telugu

- **Socio-Linguistic Stratification:** While the ruling classes used Prakrit for official administration, a distinct **proto-Telugu** dialect served as the everyday vernacular language among the agrarian populations and local tribes of the Deccan.



2. The Landmark Epigraphic Inscription: "Nagabu"

- **The Discovery Site:** Discovered on an early granite coping stone piece belonging to the ancient structural railing of the **Amaravati Stupa**.
- **Linguistic Parsing:** Dated firmly to the 1st Century BCE/CE, the inscription contains the word "**Nagabu**". This word links the ancient Sanskrit/Prakrit root for serpent (*Naga*) with the archaic proto-Telugu masculine singular nominal suffix "**-bu**" (which later evolved into the classical Telugu suffix *-mu* or *-du*). This represents the **earliest physical epigraphic record of a distinct Telugu linguistic trait**.

3. *Dialect Insertion in Hala's Gatha Saptasati*

- **Literary Transliteration:** King Hala compiled the *Gatha Saptashati* (700 erotic and pastoral verses) in Maharashtri Prakrit. However, to capture the distinct local flavor of the countryside, he integrated over **40 native proto-Telugu words** into the text.
- **Etymological Analysis:**

- **Atta (అత్త):** Borrowed directly into the poems to denote a maternal aunt or mother-in-law.
- **Potta (పొట్ట):** Used to realistically describe the stomach or abdomen in rural descriptions.
- **Andam (అందం):** Inserted into romantic verses to denote physical aesthetic beauty.
- These terms have survived largely unchanged for two millennia and remain central to modern Telugu.

4. The Administrative Script and Medium

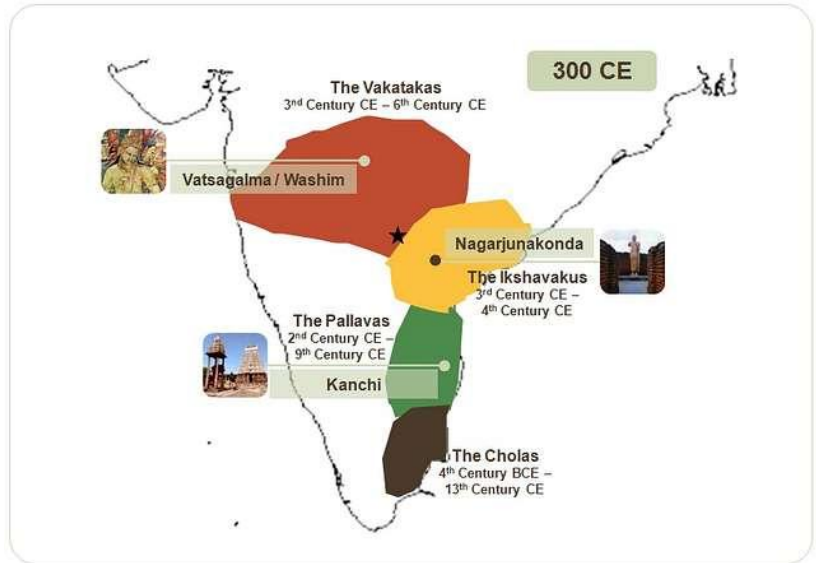
- **The Official Standard:** Despite a thriving local dialect, the Satavahana state used **Prakrit** for all imperial proclamations, foreign treaties, administrative records, and royal cave inscriptions.
- **The Script System:** All records were written using the **Brahmi Script**. Over the course of the dynasty's rule, this script developed distinct regional variations (Southern Brahmi), which eventually laid the graphic foundation for the joint Old Telugu-Kannada script.



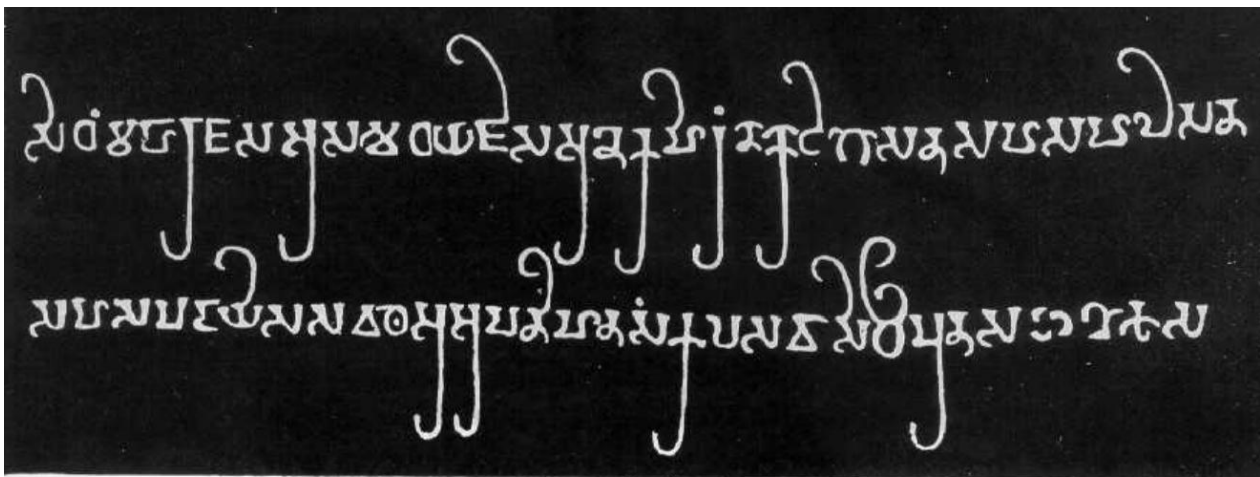
THE IKSHVAKU DYNASTY

1. INTRODUCTION & GENERAL FACTS

- **Successors:** The Ikshvakus succeeded the **Satavahanas** in the eastern Deccan (Krishna-Guntur region).
- **Alternative Name:** They were also known as the **Sriparvatiyulu** (meaning "Lords of the Sriparvata" — *Sriparvata* is the ancient name for the Nagarjunakonda hills).
- **Capital: Vijayapuri** (modern-day **Nagarjunakonda**). *Note: Amaravati was the Satavahana capital; Ikshvakus continued its art tradition but ruled from Vijayapuri.*



- **Meaning of Name:** Derived from the word **Ikshu**, which means **Sugarcane**.
- **Geographical Extent:** Ruled the coastal Andhra region, stretching from the Krishna river down to the Bay of Bengal.



చి.శ. 288-సి.

ఇక్ష్వాకుల కాలమునాటి శాసనము (క్రీ. శ. 3వ శతాబ్దము)

1. సింధు మహారాజున అసమేధయాజున అనేక హిరణ్యకాంతిగోసతపహస హలసత
2. సహసపదాయిన సవధేను అవతిహతనంకవన వాసిరీపుతన ఇభాకుభ

2. THEORIES OF ORIGIN

Theory / Region	Proposed By
North India	Rapson & Bühler
Kannada Region	Oglé
Tamil Region	K. Gopala Chari
Andhra Region	Caldwell

3. THE "COUNT DISCREPANCY"

- **According to the Puranas:** There were **7 rulers**.
- **According to Epigraphic Evidence (Inscriptions):** There were only **4 confirmed rulers**.

4. RULER-WISE TIMELINE & CONTRIBUTIONS

a. Sri Shantamula I / Vasishthiputra Chamtamula (c. 225–250 CE)

The Founder and Real Architect

- **Rise to Power:** Defeated **Pulumavi III** (the last important Satavahana ruler) and established the dynasty at Vijayapuri.
- **Vedic Sacrifices:** A great performer of orthodox Vedic sacrifices—**Agnishtoma, Vajapeya, and Ashvamedha**.
 - *Archaeological Evidence:* Ashvamedha-type coins, a ritual tank, a tortoise-shaped altar (*kurma-chiti*), and a horse skeleton were found at Nagarjunakonda.
- **Titles:** **Mahadanapati** and **Satasahasrahalaka** (for donating crores of gold coins, thousands of cows, and lakhs of ploughs).
- **Marriage Diplomacy:** Married his sister Chamtasri to Mahasenapati Skandasri of the Pukiya family; daughter Adavi Chamtisri married into the Dhanaka family.
- **Issued Inscriptions:**
 - **Rentala Inscription** (5th regnal year, calls him "Siri Chamtamula").
 - **Kesanapalli Inscription** (13th regnal year, names him dynasty founder).

- **Dechepalli Inscription.**

- **APPSC PYQ :** Founder of Ikshvakus → **Sri Santamula I** | Titles → **Mahadanapati, Satasahasrahalaka.**

b. Virapurushadatta / Mātharīputra Virapuruṣadatta (c. 250–278 CE)

The Greatest Ruler & "Ashoka of South"

- **Lineage:** Son of Chamtamula and Queen Madhari.
- **Strategic Alliances:**
 - Married **Rudradhara-bhattacharika**, daughter of the **Western Kshatrapa ruler Rudrasena II** of Ujjain (to counter Abhira power).
 - Gave his daughter Kodabalisi in marriage to a **Chutu ruler** of Vanavasi.
- **Religious Shift:** Initially followed Vedic religion but later became a **devout Buddhist**.
- **Buddhist Patronage:**
 - His aunt Chamtasri funded the great **Mahachaitya at Nagarjunakonda** (yielded a reliquary believed to contain a Buddha tooth relic).
 - **Upasika Bodhisri** (daughter of Revanta of Amaravati) built Viharas/Chaityas at Nagarjunakonda, Pushpagiri, Ghantasala, and sent monks to Kashmir and Tibet.
- **Territory & Administration:** Expanded to cover Guntur, Prakasam, Kadapa, Kurnool, Nalgonda, and East Godavari. Faced and suppressed early Pallava revolts in his 18th regnal year.
- **Issued Inscriptions:** Alluru, Uppugunduru, Nagarjunakonda, Amaravati, Jaggayyapeta, and the **Upasika Bodhisri Inscription**.
- **APPSC PYQ FACTS:** "Ashoka of South India" → **Virapurushadatta** | Chief Queen → **Bhatti Mahadevi**.

c. Ehuvala Shantamula / Ehuvala Chamtamula II (c. 278–302 CE)

The Peak of Power & Cultural Transition

- **Reign:** Ruled for at least 24 years (inscriptions dated up to his 24th regnal year).
- **First Hindu Temples:** Built the earliest structural Hindu temples in Andhra at Nagarjunakonda: **Pushpabhadra-svamin (Shiva), Kartikeya, Nandikeshwara, Navagraha, and Hariti** (women offered bangles here for children).

- **Linguistic Milestone:** Issued the **first Sanskrit inscription in South India** (Nagarjunakonda Sanskrit Inscription). His early inscriptions are in Prakrit, but by his 11th regnal year, they shift to Sanskrit.
- **Numismatic Milestone:** Issued the **Patagandigudem copper-plate grant**, the **oldest known copper-plate charter** in the Indian subcontinent.
- **International Diplomacy:** Invited Sri Lankan monks and built the **Sihala Vihara** at Nagarjunakonda.
- **Military:** Commander **Anikke** and general **Mahasenapati Chamtapula** recorded battlefield victories against foreign invasions.
- **Art Evolution:** Round Buddha figures appear (11th regnal year); fully evolved sculptural style with intricate *mithuna* (couple) figures appears by his 24th regnal year.
- **Issued Inscriptions:** **Patagandigudem Copper Plates, Nagarjunakonda Sanskrit Inscription**, and various other Prakrit/Sanskrit copper plates and stone edicts.
- **APPSC PYQ FACTS:** First Sanskrit inscription in South India → **Ehuvala Santamula** | First Hindu temples in Andhra → **Ehuvala Santamula**.

d. Rudrapurushadatta / Vasishthiputra Rudrapurushadatta (c. 297–309 CE)

The Last Ruler

- **Reign:** Son of Ehuvala Shantamula; ruled for over 10 years.
- **Religion:** Continued Buddhist patronage.
- **Decline & Fall:** Faced repeated invasions. Defeated by the **Early Pallava king Simhavarma**, which marked the end of Ikshvaku rule.
- **Issued Inscriptions:**
 - **Phanigiri Inscription** (confirms continued Buddhist patronage in the final phase).
 - *Note on the Dynasty's End:* The **Manchikallu Inscription**, issued by the Pallava king **Simhavarma**, explicitly records the Pallava attacks, the defeat of Rudrapurushadatta, and the final fall of the Ikshvaku dynasty.
- **APPSC PYQ FACTS:** Last Ikshvaku ruler → **Rudrapurushadatta** | Dynasty ended due to → **Early Pallavas (Simhavarma)** | Manchikallu Inscription issued by → **Simhavarma**.

5. CULTURAL, ECONOMIC & ARCHITECTURAL CONTRIBUTIONS

The Ikshvaku period represents a golden era of cultural synthesis, economic prosperity, and architectural innovation in the Deccan. Their contributions laid the foundational bedrock for the subsequent Pallava and Chalukya architectural and administrative models.

A. The "Historical Firsts"

The Ikshvakus introduced several pioneering traditions in South Indian epigraphy, administration, and culture, marking a definitive break from the Satavahana past and setting the template for medieval South Indian kingdoms:

1. *Dating (Regnal Years):*

- **The Innovation:** They were the **first dynasty in the Deccan to systematically start the tradition of writing exact regnal years** on their inscriptions (e.g., "in the 5th year of the reign of Siri Chamtamula").
- **Significance:** This practice allowed modern historians to establish a precise, relative chronology of the dynasty. For example, the Rentala inscription (5th year) and Kesanapalli inscription (13th year) of Sri Shantamula I, and the 20th regnal year inscription of Virapurushadatta, provide an exact timeline of their rule.

2. *Sculptors' Credit (Professionalization of Art):*

- **The Innovation:** They were the **first to start the practice of writing the names of the sculptors, architects, and masons** directly on the buildings and stupas they constructed.
- **Context:** Inscriptions at Nagarjunakonda frequently mention the names of artisans (e.g., *Kanhadasa*, *Vinhuvara*) and their guilds (*Kulikas*). This reflects the high social status, professional pride, and organized guild system of artisans during the Ikshvaku period, transitioning art from anonymous collective work to recognized individual mastery.

3. *Language Shift (The Dawn of the Sanskrit Cosmopolis):*

- **The Innovation:** They were the **first to issue Sanskrit inscriptions in South India**, decisively transitioning away from the centuries-old Satavahana tradition of using only Prakrit.
- **Context:** While early Ikshvaku inscriptions (under Sri Shantamula and early Virapurushadatta) were in Prakrit, **Ehuvala Chamtamula** issued the **Nagarjunakonda Sanskrit Inscription** (in his 11th regnal year). This marked the

beginning of the "Sanskrit Cosmopolis" in the deep South, heavily influencing the later Pallavas, Chalukyas, and Vishnukundins.

4. **Virugal Tradition (Hero Stone Worship):**

- **The Innovation:** They were the **first to formally introduce and popularize the Virugal (Viragal/Nadukal) tradition** in the Andhra region—installing memorial hero-stones or idols of warriors who died in battle, in cattle raids (*Goshti*), or while protecting the village.
- **Sociological Impact:** This practice institutionalized martial culture, ancestor worship, and the deification of local heroes, which later evolved into the widespread hero-stone culture of the Vijayanagara and Nayaka periods.

B. Art, Architecture & Education

The Ikshvakus were prolific builders. Their architectural legacy is characterized by a unique blend of grand Buddhist monuments and the earliest structural Hindu temples in the Deccan.

• **Nagarjunakonda (Vijayapuri) - The Cosmopolitan Capital:**

- **University Town:** Flourished as a great international center of Buddhist learning, attracting scholars and monks from Sri Lanka, China, Southeast Asia, and the Mediterranean.
- **Specific Viharas:** To accommodate foreign monks, specific monasteries were built, such as the **Sihala Vihara** (for Sri Lankan monks), **Chula Vihara**, and the **Mahavihara**.
- **Urban Planning & Roman Influence:** Excavations revealed a highly planned city with a citadel, an amphitheater (a rare feature in ancient India, showing Roman/Greco-Roman cultural influence), and sophisticated drainage systems.

• **The Amaravati School of Art:**

- **Material & Style:** The distinct Amaravati school of art and architecture, characterized by the use of **white limestone (Palnadu marble)**, continued to flourish and reach its absolute zenith under Ikshvaku patronage.
- **Thematic Evolution:** The sculptures transitioned from early aniconic representations (symbols like footprints, Bodhi tree) to highly evolved, three-dimensional anthropomorphic Buddha figures.

- **Secular Art:** The site is famous for its exquisite **Mithuna (amorous couple)** sculptures, reflecting a society that comfortably blended deep religious piety with the celebration of secular, romantic, and prosperous life.
- **The Mandata Sculpture (Jaggayyapeta):**
 - **The Masterpiece:** The famous **Mandata Jataka sculpture** (depicting the legend of the generous king who gave away his own flesh to save a life / or the universal monarch's ascent and fall) was discovered at the Jaggayyapeta stupa.
 - **Significance:** It belongs to the early, highly refined phase of the Amaravati art tradition and showcases the sculptors' mastery over human anatomy, emotion, and narrative storytelling in stone.
- **Pioneering Structural Hindu Temples:**
 - While the Satavahanas mostly patronized rock-cut caves, the Ikshvakus (specifically Ehuvala Chamtamula) built the **earliest free-standing structural Hindu temples** in Andhra Pradesh at Nagarjunakonda.
 - **Key Temples:** **Pushpabhadra-svamin** (Shiva), **Kartikeya** (Subramanya), **Nandikeshwara**, **Navagraha**, and the **Hariti** temple (a syncretic temple where Buddhist and Hindu elements merged; women offered bangles here for fertility).
 - **Architectural Features:** These temples introduced the early concepts of the *Garbhagriha* (sanctum sanctorum) and *Mandapa* (pillared hall) in the Deccan.

C. Trade & Economy

The Ikshvaku kingdom was an economic powerhouse, deeply integrated into the lucrative Indo-Roman maritime trade network.

- **Major Ports & Trade Routes:**
 - **Ghantasala:** Located on the banks of the Krishna River, it was the most prominent inland port and a massive hub for the export of diamonds and textiles.
 - **Kakanthurura (Haithunda):** A vital coastal port connecting the Ikshvaku kingdom directly to the Roman Empire and Southeast Asia.
 - **Literary Corroboration:** These ports and the immense wealth of the region are explicitly mentioned in **Ptolemy's Geographia** and the **Periplus of the Erythraean Sea**.
- **Exports to the Roman Empire:**

- **Diamonds:** The nearby **Kollur mines** on the Krishna River made the Ikshvaku kingdom the world's primary source of diamonds.
- **Other Goods:** Pearls from the coastal regions, fine **muslins** (cotton textiles), ivory, tortoise shell, and high-value spices (pepper, cardamom).
- **Imports & The "Balance of Trade":**
 - In return, the Ikshvakus imported Roman **wine, olive oil, coral, glassware, and copper**.
 - **Roman Gold Drain:** The massive trade surplus resulted in a huge influx of Roman gold coins (*aurei*). Numerous hoards of Roman coins have been unearthed in the Nagarjunakonda and Amaravati regions, corroborating the immense wealth of the era (a phenomenon that led the Roman writer Pliny the Elder to complain about Rome's wealth draining to India).
- **The Power of Guilds (Srenis / Nigamas):**
 - The economy was heavily driven by powerful merchant and artisan guilds.
 - **Banking Functions:** These guilds acted as primitive banks, accepting permanent deposits (*akshaya-nivi*) from royalty and commoners, paying regular interest, and using the capital for trade and infrastructure.
 - **Autonomy:** They issued their own seals, maintained private militias to protect caravans, and had their own internal legal codes.
- **Agriculture & Land Grants:**
 - The state actively promoted agricultural expansion into virgin lands through the system of **Brahmadeya** (tax-free land grants to Brahmins).
 - This was not just a religious act, but a calculated economic policy to bring uncultivated land under the plough, introduce advanced agricultural techniques, and establish new rural settlements (*Agraharas*), thereby increasing the overall agrarian revenue base of the kingdom.

6. COMMON MISTAKES TO AVOID & ONE-LINERS

Common MISTAKES to Avoid:

- *Puranas say 7 rulers; inscriptions confirm only 4.* (Always choose 4 if the question asks for "epigraphic evidence").

- *Ehuvala Shantamula* = first Sanskrit inscription + first Hindu temples. (Do not confuse him with
- *Ikshvakus* were overthrown by the **Pallavas** (Simhavarma), NOT by the Vishnukundins.
- Capital = **Vijayapuri**, not Amaravati. (Amaravati is Satavahana-linked, though Ikshvakus continued its art tradition).

One-Liners:

- Ikshvakus were also known as → **Sriparvatiyulu**
- Capital of Ikshvakus → **Vijayapuri (Nagarjunakonda)**
- Founder → **Sri Shantamula**
- Defeated by Founder → **Pulumavi III (Satavahana)**
- Titles of Sri Shantamula → **Mahadanapati, Satasahasrahalaka**
- "Asoka of South" → **Virapurushadatta**
- Chief Queen of Virapurushadatta → **Bhatti Mahadevi**
- Great Buddhist patroness → **Upasika Bodisri**
- First Sanskrit inscription in South India → **Nagarjunakonda Inscription**
- First Hindu temples in the region → **Built by Ehuvala Shantamula**
- Abhira king who built a temple → **Sakasena**
- Temple built by Sakasena → **Ashtabhuja Narayana Swamy Temple**
- Last Ikshvaku ruler → **Rudrapurushadatta**
- Dynasty declined due to → **Early Pallava attacks**
- Important Pallava rulers who attacked → **Simhavarma & Siva Skanda Varma**
- Important Pallava inscription recording the attack → **Manchikallu Inscription**
- Mandata Sculpture found at → **Jaggayyapeta**
- Meaning of "Ikshu" → **Sugarcane**
- **First to use Regnal Years in Deccan:** Ikshvakus.
- **First to name Sculptors on monuments:** Ikshvakus (shows guild pride).

- **First Sanskrit Inscription in South India:** Nagarjunakonda Inscription of Ehuvala Chamtamula.
- **First Structural Hindu Temples in AP:** Built by Ikshvakus at Nagarjunakonda (Pushpabhadra, Kartikeya, etc.).
- **Virugal Tradition:** Memorial hero-stones for fallen warriors; popularized by Ikshvakus.
- **Sihala Vihara:** Built at Nagarjunakonda for monks from Sri Lanka.
- **Mandata Sculpture:** Found at Jaggayyapeta; masterpiece of early Amaravati art.
- **Major Ports:** Ghantasala (Krishna river) and Kakanthurura/Haithunda.
- **Primary Export:** Diamonds (from Kollur mines), muslins, and pearls.

7. RULERS AT A GLANCE

Ruler	Key Identity / Achievement	Associated Religion / Culture
Sri Shantamula	Founder; Defeated Satavahanas; Great agricultural donor.	Vedic / Brahmanism (Early patron)
Virapurushadatta	"Asoka of South"; Matrimonial alliances.	Buddhism (Staunch follower)
Ehuvala Shantamula	Issued 1st Sanskrit inscription; Built 1st Hindu temples.	Hinduism (Temple builder)
Rudrapurushadatta	Last ruler; Defeated by Pallavas.	Decline of the dynasty

THE VISHNUKUNDIN DYNASTY

1. INTRODUCTION & OVERVIEW

- **Period:** c. 420–624 A.D. (5th–7th Century CE).
- **Origins:** Emerged as a major regional power in the Deccan after the decline of the Ikshvakus. Initially, they were feudatories/vassals of the **Vakatakas**.
- **Homeland:** **Vinukonda** region (Guntur district).
- **Capitals (In Sequence):**
 1. **Indrapalanagaram** (Identified with modern Tummalagudem, Nalgonda district)
 2. **Amaravati**
 3. **Denduluru** (Near Eluru).



- **Family Deity:** **Shriparvatasvamin** (Lord Mallikarjuna at Srisailam). Most rulers titled themselves *Sriparvatiyas* or *Paramamaheshvara* (devotees of Srisailam/Shiva).
- **Emblem:** **Lion with a raised paw**. Coins bore the **Conch (Shankha)** and **Lion** symbols.
- **Official Language:** **Sanskrit** (Telugu also began to flourish).
- **Script:** **Southern Brahmi**.
- **Historical Significance:** They marked the crucial transition from Buddhist dominance (Ikshvaku period) to the revival of **Brahmanical/Vedic Hinduism** and rock-cut temple architecture in Andhra/Telangana.

2. DETAILED CHRONOLOGY & RULERS

A. Early Rulers & Consolidation

1. *Indravarma (Traditional Founder)*

- **Status:** Vassal of the Vakatakas; carved out a small independent principality.
- **Capital:** Built **Indrapalanagaram** (modern Tummalagudem, Nalgonda).

- **Title:** *Priya Putra*.
- **Inscriptions:** Issued the **Ramatirtha Copper Plates** (details religious grants and Brahmin settlements).

2. Madhavavarma I (The Real Founder)

- **Achievements:** Expanded the kingdom significantly and formally established the dynasty's sovereign identity. Revived Vedic religion.
- **Title:** *Vikramashrayudu*.
- **Sacrifices:** Performed Ashvamedha, Rajasuya, and Vajapeya sacrifices.
- **Diplomacy:** Entered into a matrimonial alliance with the Vakatakas.
- **Inscriptions:**
 - **Indrapalanagara Copper Plates:** The **first Sanskrit inscription** found in Telangana.
 - **Chaitanyapuri Inscription:** The **first Prakrit inscription** found in Telangana.
- **Note:** He is the *only* major ruler of the dynasty who did not use the title "Sriparvatiya" (Paramamaheshvara).

3. Govindavarma I (The Buddhist Patron)

- **Religion:** A rare exception in the dynasty; he was a **follower of Buddhism** and well-versed in Buddhist texts.
- **Constructions:**
 - Built the **Govinda Vihara** (Buddhist monastery) on the banks of the **Musi River, Hyderabad**.
 - His wife, **Parama Bhattarika Mahadevi**, built the **Govindaraja Vihara** at Indrapalanagaram.
- **Land Grants:** Donated the **Penakapara (Penapaka)** village to the Buddhist Sangha (recorded in the **Indrapala Copper Plate Charter**).

B. The Golden Age

4. Madhavavarma II (The Greatest Emperor)

- **Status:** The most powerful and illustrious ruler of the dynasty. The empire reached its maximum territorial extent.
- **Titles:** *Trivara Nagara Bhuvana Yuvati Priyudu*, Lord of Dakshinapatha.

- **Military & Expansion:** Conquered the **Vengi region** from the Salankayanas, earning the title "Lord of Dakshinapatha". Defeated neighboring rulers and strengthened administration.
- **Diplomacy:** Married a **Vakataka princess** (daughter of Prithvisena II), extending Vishnukundin influence to the east coast.
- **Capital:** Shifted the capital to **Amaravati**.
- **Vedic Sacrifices:** Performed a record **11 Ashwamedha Yagas** and 1,000 other rituals/Kratu (the highest number of yagas performed by any AP ruler). He also performed **Naramedha and Purushamedha Yagams** (first time in the country).
- **Art & Architecture:** Carved the famous **Poornakumbha sculpture** in the Undavalli caves. Built the **Dantamukha Swamy temple** at Velpuru (per Velpuru pillar inscription).
- **Inscriptions:** **Velpuru Pillar Inscription, Ipur Copper Plates** (details political expansion and royal genealogy).

C. Decline & Struggle for Survival

5. Vikramendravarma I

- **Reign:** The dynasty's fortunes hit a low point during his rule. Faced severe political challenges and pressure from the Pallavas.

6. Indrabhattachavarma

- **Territorial Loss:** Lost Kalinga territories (north of the Godavari) to a hostile subordinate.
- **Diplomacy:** To secure his borders, he made peace with the **Maukhari king Ishanavarman** by marrying his daughter to Ishana's son, **Sarvavarman**.

7. Vikramendravarma II (The Restorer)

- **Titles:** **Bhuvana Raksha Bharanaikashraya**.
- **Achievements:** Ascended the throne at a young age but successfully restored the dynasty's fading fortunes and issued land grants.
- **Inscriptions:** Issued the famous **Chikkulla Copper Plates** (details royal genealogy).

8. Madhavavarman III / Janasraya (The Final Major Ruler)

- **Achievements:** Consolidated position in Vengi. In his 37th regnal year, he suppressed the revolt of his subordinate chief, **Durjaya Prithvi Maharaja** in Guddadivishaya (East Godavari). Appointed members of the royal family as Viceroy for various regions.

- **Literature:** Credited with authoring the *Janasraya Chandovichiti*, an unfinished Sanskrit text on poetics/metrics.
- **Inscriptions:** Issued the **Polamuru Copper Plates** (details land grants).
- **Death & Fall:** Faced the massive Chalukyan onslaught led by **Pulakeshin II** and his brother Kubja Vishnuvardhana. In his 48th regnal year (**621 CE**), he crossed the Godavari to fight the Chalukyas and **died in battle**.

9. Manchanna Bhattaraka (The Last Ruler)

- **Status:** Son of Madhavavarma III. Made desperate efforts to restore the kingdom and defeated some rebellious vassals.
- **End of Dynasty:** Ultimately expelled by the Chalukyas. Vishnukundin rule officially ended around **624 CE**.
- **Successors:** Succeeded politically by the **Eastern Chalukyas** (under Kubja Vishnuvardhana).
- **Inscriptions:** **Kopparam Plates** (records the final decline of the dynasty).

3. ADMINISTRATION & TERRITORIAL DIVISIONS

The Vishnukundins established a highly organized, centralized monarchy, synthesizing the administrative traditions of the Satavahanas, Ikshvakus, and the imperial Guptas. Their administration was deeply rooted in the concept of *Rajadharma* (the duty of the king to uphold cosmic and social order).

A. Kingship & Central Administration

- **Nature of Monarchy:** The king was the supreme, autocratic authority but was bound by *Dharma*. The performance of Vedic sacrifices (like the *Ashvamedha* by Madhavavarma II) elevated the king to the status of a *Chakravartin* (universal monarch).
- **Divine Status:** The king was regarded as the earthly representative of the divine, the protector of *Dharma*, agriculture, and Brahmanical institutions. He was the highest court of appeal, known for impartial justice.
- **The Council of Ministers (Mantriparishad):** The king was assisted by a highly structured bureaucracy:
 - **Amatyas / Mahamatras:** High-ranking ministers and civil administrators.
 - **Senapati / Mahasenapati:** Commander-in-Chief of the armed forces.

- **Purohita:** The Royal Priest, crucial for legitimizing the king's rule through Vedic rituals.
- **Dandanayaka / Mahadandanayaka:** Military officers who also functioned as high-level judicial and police magistrates (enforcers of *Danda* or punishment).
- **Kumaramatyas:** High-ranking provincial governors or viceroys (often royal princes, as seen under Madhavavarma III).

B. Territorial Hierarchy & Decentralization

The empire was systematically divided for efficient revenue collection and local governance:

1. **Rashtra (Province):** The largest administrative division.
 - *Examples:* Palki Rashtra, Karma Rashtra.
 - *Administration:* Governed by a *Rashtrika* or a royal prince (*Kumara*).
2. **Vishaya (District):** A subdivision of the Rashtra.
 - *Examples:* Guddadi Vishaya.
 - *Administration:* Headed by a *Vishayapati* or *Kumaramatya*.
3. **Bhoga / Ahara (Sub-district/Taluk):** A revenue and feeding district. The term *Ahara* implies a tract of land assigned for the maintenance of a specific official or religious institution.
4. **Grama (Village):** The foundational, autonomous unit of administration.

C. Village Administration & Local Justice

- **The Gramika:** The village headman who acted as the liaison between the village and the state. He was assisted by a *Village Accountant* (who maintained land records) and *Revenue Officials*.
- **Village Assemblies (Sabhas / Mahasabhas):** Villages enjoyed significant autonomy. Assemblies managed local irrigation, resolved disputes, and maintained public works.
- **Guild Courts:** Merchant and artisan guilds (*Srenis*) had their own internal judicial systems to resolve commercial and professional disputes, independent of the state judiciary.
- **Viceroy:** To manage vast and distant territories like Vengi, kings like Madhavavarma III appointed trusted royal family members as Viceroys (*Kumara Mahamatras*).

4. ECONOMY, REVENUE & COINS

The Vishnukundin economy was primarily agrarian but saw a significant revival in trade, banking, and monetization compared to the post-Satavahana dark age.

A. Agriculture & Irrigation

- **Agrarian Backbone:** Agriculture was the primary occupation. Major crops included paddy, millets, pulses, cotton, and sugarcane.
- **Water Management:** The Deccan's dry climate necessitated artificial irrigation. The state and local chiefs heavily promoted the construction of tanks (*Tadagas*), wells (*Vapis*), and canals. Inscriptions frequently record the digging of tanks as a meritorious act (*Dharmaraja*).

B. Land Grants & Revenue System

- **Brahmadeya & Agrahara Grants:** The most defining economic feature was the massive issuance of tax-free land grants to Brahmins.
 - *Purpose:* To promote Vedic learning, expand agriculture into virgin forest lands, and integrate tribal areas into the Brahmanical social order.
 - *Conditions:* These grants came with strict conditions. The land was exempt from all taxes. Soldiers and police were forbidden from entering the granted village. The Brahmins were also granted the right to hidden treasures (*Nidhi-nikshepa*) and the power to punish minor offenses.
- **Taxation:**
 - **Bhaga:** The standard land tax, generally fixed at **1/6th** of the agricultural produce.
 - **Kara:** A periodic supplementary tax.
 - **Hiranya:** Taxes paid in cash.
 - **Udranga:** Water tax or irrigation tax.
 - Other taxes included customs duties, profession taxes, and fines.

C. Trade, Commerce & Guilds

- **Internal & External Trade:** Trade flourished along the Eastern Coast and into the Deccan. Market towns (*Nigamas*) and weekly fairs (*Santas*) were common.
- **Merchant Guilds (*Srenis* / *Nigamas*):** Trade was dominated by powerful guilds. They acted not just as trade associations, but as **corporate banks**. They accepted permanent

endowments (*Akshaya Nivi*) from kings and merchants, investing the capital in trade and paying regular interest to temples or monks.

D. Numismatics (Coins)

- **Metallurgy:** Unlike the Satavahanas who issued lead and copper, the Vishnukundins primarily issued **Copper coins**. Gold and silver were rare due to the decline of Roman trade and the depletion of imperial treasuries.
- **Design & Symbols:** The coins were die-struck.
 - *Obverse:* Usually featured a **Lion** (the royal emblem, often depicted seated or standing) or a **Conch (Shankha)**.
 - *Reverse:* Featured a **Chakra** (discus), an **Elephant**, or floral motifs.
- **Script:** The legends were inscribed in **Box-headed Brahmi script**, marking a transition from the curved Brahmi of the early historic period.

5. SOCIETY, RELIGION & EDUCATION

The Vishnukundin period represents a massive socio-cultural shift: the definitive **revival of Brahmanism** and the marginalization of Buddhism in the Telugu lands.

A. Social Structure (The Chaturvarna System)

- **Varna Hierarchy:** Society was strictly organized around the four-fold Varna system.
 - *Brahmins:* Held the highest social and ritual status. They were the primary beneficiaries of land grants and held monopolies on education and priesthood.
 - *Kshatriyas:* The ruling and martial class. However, the Vishnukundin era saw the beginning of the "Sanskritization" of local agrarian and martial tribes, who began claiming Kshatriya status (the early roots of communities like the Kammas, Reddys, and Velamas).
 - *Vaishyas:* Engaged in trade, agriculture, and money-lending.
 - *Shudras:* Formed the bulk of the agrarian labor, artisans, and service providers.
- **Status of Women:**
 - Women enjoyed a respectable status and were not entirely confined to the domestic sphere.

- Royal women (like *Parama Bhattarika Mahadevi*) actively participated in administration, made independent land grants, and donated to religious institutions.
- *Social Evils*: However, this period also saw the early institutionalization of the *Devadasi* system (dedicating women to temples) and the first historical mentions of the *Sati* practice among the royal and warrior classes.

B. Religion: The Great Brahmanical Revival

- **Decline of Buddhism**: While Buddhism survived (e.g., Nagarjunakonda remained a Buddhist hub), it lost royal patronage. The massive endowment of land to Brahmins starved Buddhist monasteries of their economic base.
- **Rise of Shaivism and Vaishnavism**:
 - The kings were predominantly **Shaivites**, taking the title *Parama Maheshwara* (devotees of Shiva/Srisailem). The **Pasupata sect** of Shaivism gained massive royal patronage.
 - **Vaishnavism** also flourished, with kings taking the title *Parama Bhagavata*.
 - *Syncretism*: The period saw the early blending of Shaiva and Vaishnava traditions, reflecting a unified Hindu identity against the backdrop of Buddhist decline.
- **Govindavarman I's Exception**: As noted, Govindavarman I was a rare Buddhist patron, building the Govinda Vihara, but this was an anomaly in an otherwise staunchly Hindu dynasty.

C. Education & Language

- **Sanskritization**: The most profound cultural shift was the replacement of Prakrit with **Sanskrit** as the court language, language of administration, and language of inscriptions.
- **Educational Institutions**: Education was imparted through *Ghatikas* (attached to temples), *Mathas* (monasteries), and *Agraharas*.
- **Curriculum**: The curriculum focused heavily on the Vedas, *Vedangas* (phonetics, rituals, grammar, etymology, metrics, astronomy), logic (*Nyaya*), and philosophy.

6. ART, ARCHITECTURE & LITERATURE

The Vishnukundins are the crucial "**missing link**" in the architectural history of Andhra Pradesh. They transitioned the region from the early rock-cut caves of the Ikshvakus to the grand structural temples of the later Chalukyas and Cholas.

A. Rock-Cut Cave Temples (Brahmanical)

Unlike the Ikshvakus who built Buddhist stupas, the Vishnukundins pioneered **rock-cut Brahmanical (Hindu) cave temples**. They utilized the hard Palnadu limestone.

1. Undavalli Caves (Guntur District) - *The Masterpiece*:

- *Significance*: The finest, largest, and most spectacular example of Vishnukundin architecture. It is a four-storeyed monolithic rock-cut temple.
- *Ground Floor*: Originally intended as a Jain or Buddhist monastery but left incomplete; later adapted for Hindu worship.
- *First Floor (The Sanctum)*: Houses the **massive monolithic reclining image of Anantha Padmanabha Swamy (Vishnu)** resting on the serpent Adishesha. *Exam Fact: This is one of the largest and most exquisite monolithic reclining Vishnu sculptures in the entire Indian subcontinent.*
- *Upper Floors*: Feature intricately carved pillared halls, mandapas, and the famous **Poornakumbha** (auspicious pot) carvings commissioned by Madhavavarma II.

2. Mogalrajapuram Caves (Vijayawada, Krishna Dt.):

- *Significance*: A brilliant early **Shaiva** cave temple.
- *Sculptures*: It houses masterful sculptures of **Ardhanareeswara** (half-Shiva, half-Parvati), a dynamic **Nataraja** (Shiva dancing), and **Vinayaka** (Ganesha). The artistic style here shows a clear transition from the flat Ikshvaku style to the more volumetric, 3D Chalukyan style.

3. **Bhairavakonda Caves**: Another significant rock-cut site dedicated to the fierce form of Shiva (Bhairava), reflecting the popularity of Tantric Shaivism.

4. **Akkanna-Madanna Caves (Hyderabad)**: Though famously associated with the Qutb Shahi ministers, epigraphic and stylistic evidence attributes their original excavation to the Vishnukundin period.

B. Sculptural Evolution

- The sculptures depict Vishnu, Shiva, Ganesha, Ardhanareeswara, and fierce *Dwarapalakas* (door guardians).
- The art shows the lingering influence of the **Amaravati school** (in the use of white limestone and some narrative styles) but introduces the heavy, ornate, and deeply carved aesthetic that would define the later **Vesara/Early Dravida** styles.

- *Mithuna* (amorous couple) sculptures and intricate floral motifs became standard decorative elements on the pillars and ceilings.

C. Literature: The Janasraya Chandovichiti

- The most important literary contribution of the dynasty is the ***Janasraya Chandovichiti***, authored by **Madhavavarma III (Janasraya)**.
- *Significance*: It is a pioneering Sanskrit text on **Prosody (Chhandas / Metrics)**.
- *Cultural Impact*: Crucially, the text does not just deal with classical Sanskrit meters (*Margi*); it extensively documents indigenous, regional meters (*Desi*) used in Prakrit and early Telugu poetry. This proves that while Sanskrit was the court language, local vernacular poetic traditions were thriving and being academically recognized.

7. IMPORTANT INSCRIPTIONS (Mapped to Rulers)

Inscription / Copper Plates	Associated Ruler	Key Details / Subject Matter
Ramatirtha Plates	Indravarma	Religious grants, Brahmin settlements.
Indrapalanagara Plates	Madhavavarma I	1st Sanskrit inscription in Telangana.
Chaitanyapuri Inscription	Madhavavarma I	1st Prakrit inscription in Telangana.
Tummalagudem Plates	Govindavarma I	Administration, Buddhist land grants.
Velpuru Pillar / Ipur Plates	Madhavavarma II	Political history, Dantamukha Swamy temple.
Chikkulla Plates	Vikramendravarma II	Royal Genealogy.
Polamuru Plates	Madhavavarma III	Land Grants, Administration.
Kopparam Plates	Manchanna Bhattaraka	Records the final decline of the dynasty.

8. FOREIGN RELATIONS & DECLINE

- **Vakatakas**: Maintained friendly diplomatic and **matrimonial alliances** (Madhavavarma I & II).
- **Pallavas**: Frequent **military conflicts** and rivalry.
- **Kadambas**: Friendly diplomatic relations.
- **Maukharis**: Alliance forged by Indrabhattarakavarma to secure northern borders.

- **Early/Badami Chalukyas:** The ultimate destroyers of the dynasty. Pulakeshin II and Kubja Vishnuvardhana conquered Vengi and the core territories.
- **Causes of Decline:** Continuous wars with Pallavas, rise of the Badami Chalukyas, weak successors after Madhavavarma II, provincial revolts (e.g., Durjaya Prithvi Maharaja), and political fragmentation.

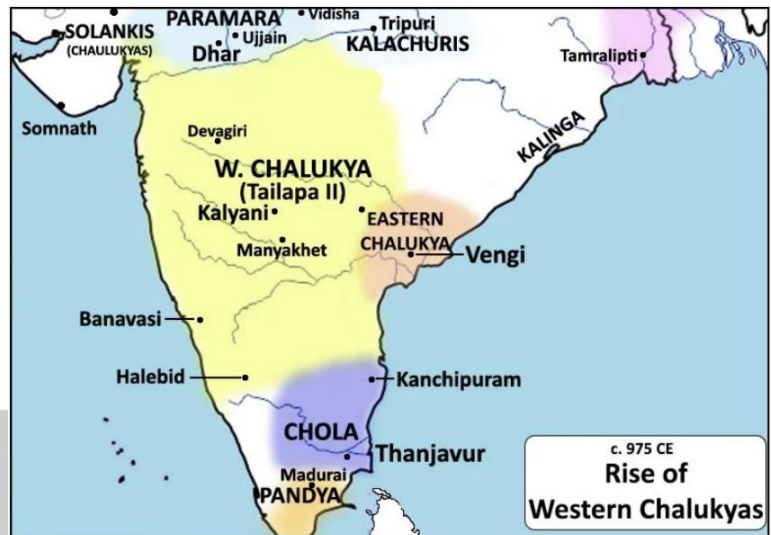
9. ONE-LINERS

- First major Telugu dynasty after Ikshvakus → **Vishnukundins**
- Homeland of Vishnukundins → **Vinukonda**
- Family Deity → **Shriparvatasvamin (Srisailam)**
- Emblem on Coins → **Lion with raised paw, Conch**
- Court Language & Script → **Sanskrit & Southern Brahmi**
- Main Religion → **Vedic Hinduism (Shaivism/Vaishnavism)**
- Administrative Unit (Province) → **Rashtra**
- Village Headman → **Gramika**
- Main Source of Revenue → **Land Revenue**
- Important Land Grant → **Brahmadeya**
- Best Example of Architecture → **Undavalli Caves**
- Famous Sculpture at Undavalli → **Reclining Anantha Padmanabha (Vishnu) & Poornakumbha**
- Famous Shaiva Cave Temple → **Mogalrajapuram**
- Ruler who performed 11 Ashwamedhas → **Madhavavarma II**
- Ruler who built Govinda Vihara (Buddhist) → **Govindavarma I**
- Dynasty that defeated Vishnukundins → **Badami Chalukyas (Pulakeshin II)**
- Year Dynasty Ended → **c. 624 CE**
- Successor Dynasty in Vengi → **Eastern Chalukyas**
- Sanskrit Poetics Text → **Janasraya Chandovichiti**

CHALUKYAS OF VENGI (EASTERN CHALUKYAS)

1. INTRODUCTION & ORIGIN

- **Origin:** Branched off from the **Chalukyas of Badami**. Pulakeshin II defeated the Vishnukundins near Eluru in **624 AD** and installed his brother as governor.
- **Identity:** Belonged to the **Manavya Gotra** and were **Haritiputras** (like the Kadambas and Western Chalukyas). Originally of Kannada stock, they extensively patronized Telugu language and culture.
- **Capital Shifts (Chronological):**
 1. **Pishtapura (Pithapuram)** →
 2. **Vengi (Pedavegi, near Eluru)** →
 3. **Rajamahendravaram (Rajahmundry).**
- **Region Ruled:** Vengi region (situated between the **Godavari** and **Krishna** rivers) for nearly four centuries.
- **Significance:** Played a pivotal role in the development of the **Telugu language, literature, temple architecture, and culture.**



Theories of Origin

Theory / Region	Source / Historian
North India	Nandampudi Inscription
Maharashtra	Durgaprasad Dikshit
Karnataka	D.C. Sarkar

Establishment of the Vengi Kingdom

- **Pulakesi II** (greatest Badami Chalukya king) defeated the Pallava king **Mahendravarman** and occupied the Vengi region.
- He appointed his brother **Kubja Vishnuvardhana** as the governor of Vengi.

- **Vishnuvardhana IV:** Defeated by the Rashtrakuta king **Dhruva**. Dhruva married **Sheela Mahadevi** (daughter of Vishnuvardhana IV).

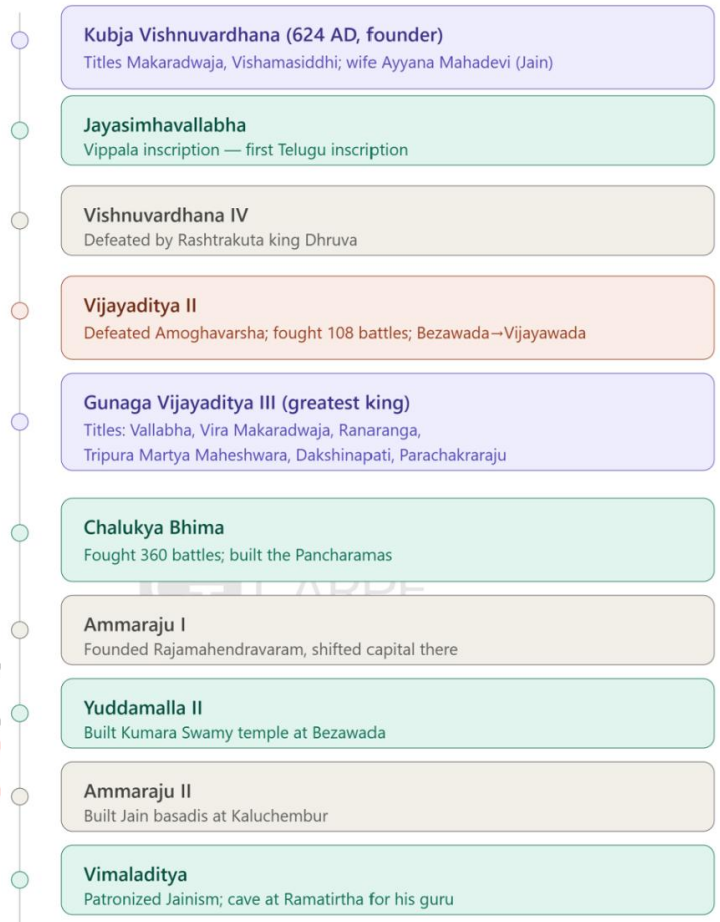
B. Later & Greatest Rulers

• Vijayaditya II

- **Titles:** **Narendra Mrugaraju, Chalukyarama, Vikramadhavali.**
- **Achievements:** Defeated the Rashtrakuta king **Amoghavarsha**. Fought **108 battles** and built one **Narendreshwara Temple** at every battlefield.
- **City Renaming:** **Bezawada** became famous as **Vijayawada** after his name.

• Gunaga Vijayaditya (Vijayaditya III) – Greatest Ruler

- **Profile:** Considered the greatest ruler of the dynasty; a great scholar of **Mathematics**.
- **Titles:** Vallabha, Veera Makaradwaja, Ranaranga, Tripura Martya Maheshwara, Dakshinapati, Parachakraraju .
- **Military:** Defeated Rashtrakuta king **Krishna II** and Kalinga king **Devendravarma** (obtained elephants from him).
- **Four Brahmin Army Generals:** **Panduranga, Vinayadi Sharma, Kadiyaraju, Vijayaditya.**
 - **Panduranga:** Suppressed the **Boya Tribe** (introduced them to Aryan culture), built **Pandurangapuram** on the banks of Pulicat Lake. Issued the **Addanki Inscription** (considered the **first Telugu poetic inscription**).
- **Inscriptions:** Issued **Nine Inscriptions** (Important: Satuluri, Dharmavaram, Kandukuri).



THE ANDHRA CHOLAS (RENATI CHOLAS)

INTRODUCTION & HISTORICAL CONTEXT

The **Andhra Cholas**, more famously known as the **Renati Cholas**, ruled over the **Renadu** region (present-day Rayalaseema, specifically Kadapa, Kurnool, and parts of Anantapur and Chittoor districts) between the **6th and 8th centuries A.D.**

- **Historical Position:** They emerged after the decline of the Vishnukundins and initially functioned as independent rulers before becoming feudatories of the Pallavas and later the Badami/Eastern Chalukyas.
- **Core Identity:** They are historically immortalized not for vast military conquests, but for being the **first royal patrons of the Telugu language**, transforming it from a purely spoken vernacular into a written, administrative language.

1. PROMINENT RULERS OF THE RENATI CHOLAS

The **Renati Cholas**, also known as the **Andhra Cholas**, ruled the **Renadu** region (present-day Kadapa, Kurnool, and parts of Anantapur districts) between the **6th and 8th centuries A.D.**

- **Historical Identity:** They were originally feudatories of the Pallavas but declared independence and established a sovereign kingdom in the Rayalaseema region.
- **Greatest Legacy:** They are immortalized in Indian history as the **first dynasty to extensively use the Telugu language in royal inscriptions**, transforming it from a purely spoken vernacular into a formal administrative and legal language.

DETAILED RULER-WISE HISTORY

1. Nandivarman (The Earliest Known Ruler)

- **Status:** Regarded as the earliest known ruler of the Renati Chola lineage.
- **Achievements:**
 - Established the foundational Chola authority in the Renadu region.
 - Consolidated local administration and brought stability to the region after the decline of the Vishnukundins.
 - Encouraged agriculture and the expansion of village settlements.
- **Importance:** He laid the political and administrative foundation upon which his successors built the Andhra Chola kingdom.

A. The Kalamalla Inscription (575 A.D.)

- **Issuer:** Erikal Mutturaju Dhanunjaya.
- **Significance:** It is universally recognized as the **Earliest Extant (oldest surviving) Telugu Inscription**.
- **Content:** It is a land grant record. Crucially, it shows Telugu being used for **administrative, legal, and revenue purposes**, not just for poetry.
- **Linguistic Features:** The Telugu used in this inscription is "**Archaic**" or "**Pre-literary Telugu**". It lacks the heavy Sanskrit grammatical influence that would come later. It uses pure *Desi* (indigenous) Telugu words for administrative terms, village boundaries, and land measurements.

First Telugu inscription at Kalamalla gets a replica

Swarna Bharat Trust made the replica for the stone dating back to 575 CE

Published - December 16, 2025 02:41 pm IST - ADAPA

B. Other Important Telugu Inscriptions

- **Erragudipadu Inscription:** An early administrative record showing the evolution of Telugu vocabulary.
- **Indukur Inscription:** vital for understanding the linguistic transition and local place names.
- **Malepadu Inscription:** Records land grants and village administration in early Telugu.

C. The Bilingual Formula

- During this period, inscriptions followed a specific formula: The **Preamble** (eulogy of the king, genealogy, and religious invocations) was written in **Sanskrit**, while the **Operative Part** (the actual details of the land grant, boundaries, and curses for violating the grant) was written in **Telugu**.

D. Historical Importance

- They transformed Telugu from a spoken vernacular (*Desa Bhasha*) into a written, administrative language.
- They created the earliest **administrative and revenue vocabulary** in Telugu (words for land, taxes, boundaries, and villages).

- **Introduction of Telugu in Administration:** They broke the monopoly of Sanskrit and Prakrit by using Telugu for legal and revenue documents.
- **Village Autonomy:** Villages were given significant independence to manage their own affairs, resolve local disputes, and maintain public works.
- **Land Grant System:** They extensively issued tax-free land grants to Brahmins (Brahmadeya) and temples (Devadana), which helped in clearing forests and expanding the agrarian economy.
- **Irrigation Focus:** Recognizing the dry climate of Rayalaseema, they prioritized the construction and maintenance of irrigation tanks and wells.
- **Assemblies:** Village administration was managed by local assemblies known as **Sabhas** or **Mahasabhas**, consisting of local elders and Brahmin landholders.
- **Officials:** The village headman was often referred to as the **Gauda** or *Pedda Gauda*, who was assisted by the *Karanika* (village accountant) and the *Talari* (village watchman).

IMPORTANT INSCRIPTIONS

- **Kalamalla Inscription (575 A.D.):** Issued by **Erikal Mutturaju Dhananjaya**. It is the **Earliest Extant Telugu Inscription**, marking the dawn of Telugu epigraphy.
- **Malepadu Inscription:** Issued by **Punyakumara**. It details land grants and local administration in early Telugu.
- **Tipperu Inscription:** Issued by **Punyakumara**. Another vital record of early Telugu administrative vocabulary.
- **Erragudipadu Inscription:** Issued by the **Renati Cholas**. An early Telugu inscription showing the linguistic evolution.
- **Indukur Inscription:** Issued by the **Renati Cholas**. A crucial Telugu administrative record detailing village boundaries and grants.

7. COMMON EXAM MISTAKES TO AVOID (DO NOT CONFUSE)

Renati Cholas vs. Imperial Cholas:

- *Renati Cholas (Andhra Cholas):* 6th-8th Century, ruled Rayalaseema (Renadu), famous for the Kalamalla inscription and early Telugu.
- *Imperial Cholas:* 9th-13th Century, ruled Tamil Nadu and Coastal AP (Rajaraja, Rajendra), famous for the Brihadeeswara temple and naval expeditions. **Never mix them up!**

KAKATIYA DYNASTY

1. INTRODUCTION & SOURCES

The Kakatiya dynasty ruled the Telugu-speaking regions and is famously known as the "**Golden Age for Sudras**" because Sudras were raised to the ruling class and became financially strong.

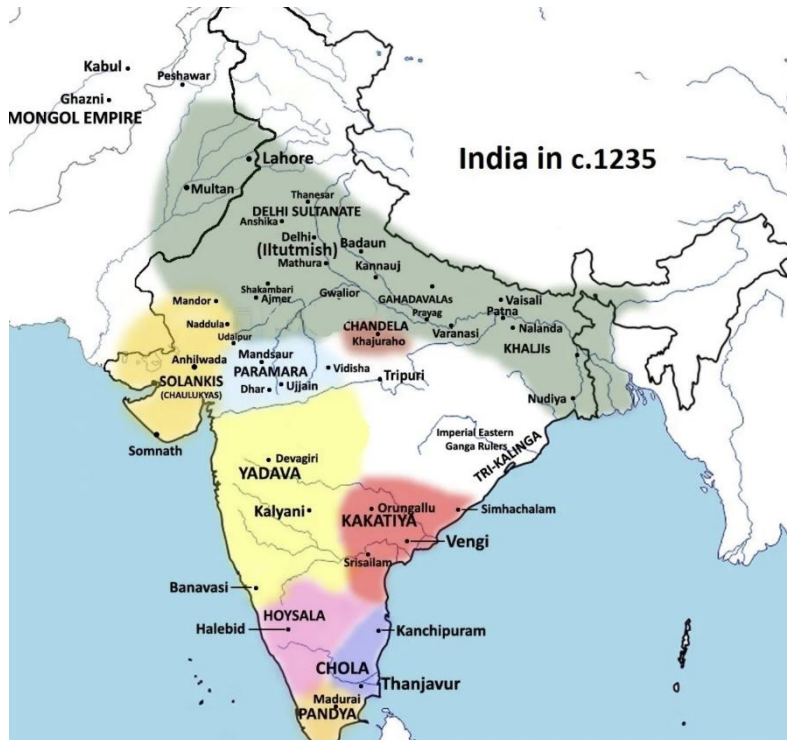
Key Sources on Origin & Name:

I. Literary Sources (18 Texts)

Classified by temporal proximity and perspective.

A. Contemporary Court Literature (6 Sources)

Direct accounts from the era of peak power.



1. Prataparudra Yashobhushanam (Agastya Vidyanatha)

- **Language:** Sanskrit.
- **Focus:** Biography of King Prataparudra II; details lineage, military strength, and court administration.

2. Nitisara (King Prataparudra II)

- **Language:** Sanskrit.
- **Focus:** Treatise on statecraft (*Arthashastra* tradition); defines administrative divisions and the *Nayankara* system.

3. Nritya Ratnavali (Jayapa Senani)

- **Author:** Elephant Corps Commander (*Gajasahani*) under Ganapatideva.
- **Content:** Primary text on dance; Introduction provides genealogy of early Kakatiya chiefs and ties to Hanamkonda.

4. Panditaradhya Charitra (Palkuriki Somanatha)

POST-KAKATIYA PERIOD

1. INTRODUCTION

Following the fall of the Kakatiya Kingdom in **1323 A.D.**, Andhra Desa witnessed the rise of several regional kingdoms. These dynasties played a crucial role in resisting the expansion of the Delhi Sultanate and reviving Telugu political power. **Three Important Dynasties:**

1. **Musunuri Dynasty**
2. **Velama Nayakas**
3. **Reddy Dynasty**

2. MUSUNURI DYNASTY

Context: To resist Muslim invasions, **75 Telugu chiefs** united under a single leadership. This historic alliance is mentioned in the **Kaluvacheru Inscription** of **Anitalli** (a Reddy Queen).

A. Musunuri Prolaya Nayaka (Founder)

- **Achievements:** Expelled the Muslim rulers from the **Godavari–Krishna Doab**.
- **Capital:** Rekhapalli.
- **Title:** *Andhra Bhumandaladhyaksha*.
- **Important Inscription:** Vilasa Inscription.

B. Musunuri Kapaya Nayaka (Successor)

- **Achievements:** One of the greatest rulers; continued the struggle against Muslim rule and restored Telugu rule over a large part of Telangana.
- **Titles:** *Andhra Suratrana* (Andhra Sultan) and *Andhra Desadheeshwara*.

3. VELAMA NAYAKAS

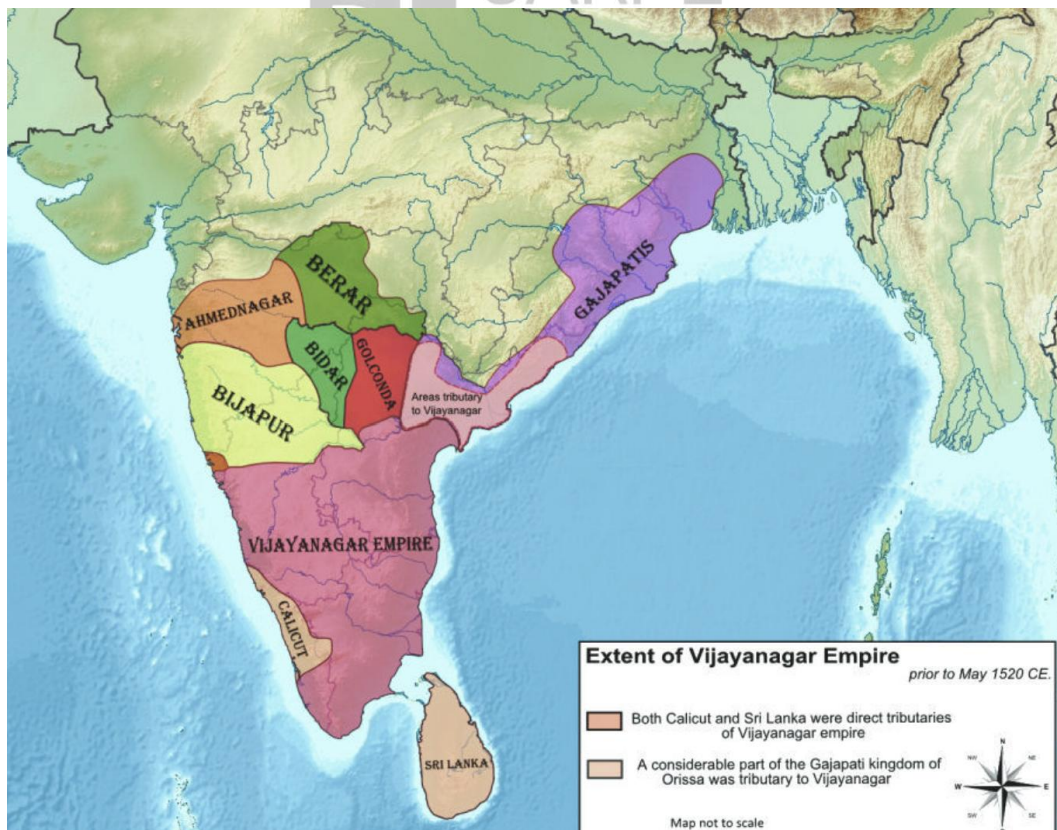
Region: Ruled the **Eastern part of Telangana**.

Ruler	Key Contributions & Facts
Singama Nayaka	Founder. First Capital: Hanumaganti .

THE VIJAYANAGARA EMPIRE (1336–1646 A.D.)

1. INTRODUCTION & FOUNDATION

- **Significance:** The last great Hindu Empire in South India; acted as a bulwark against the Delhi Sultanate and preserved Hindu culture, art, and literature.
- **Year of Foundation:** 1336 A.D. (Proclaimed on **18 April 1336**).
- **Founders:** Harihara Raya I & Bukka Raya I.
- **Spiritual Guide:** Vidyaranya Swamy of Sringeri.
- **Capitals:** Initially **Anegondi**; later shifted to **Vijayanagara (Hampi)**.
- **Declaration of Independence:** Proclaimed at the **Virupaksha Temple, Hampi**.
- **Background:** Harihara and Bukka were originally Hoysala feudatories at Kampili. Captured by **Muhammad-bin-Tughlaq (MBT)**, converted to Islam, and sent back as governors. **Vidyaranya Swamy** reconverted them to Hinduism.
- **Contemporary Event:** **Hasan Gangu Bahman Shah** founded the **Bahmani Kingdom** at **Gulbarga** in 1347 A.D.

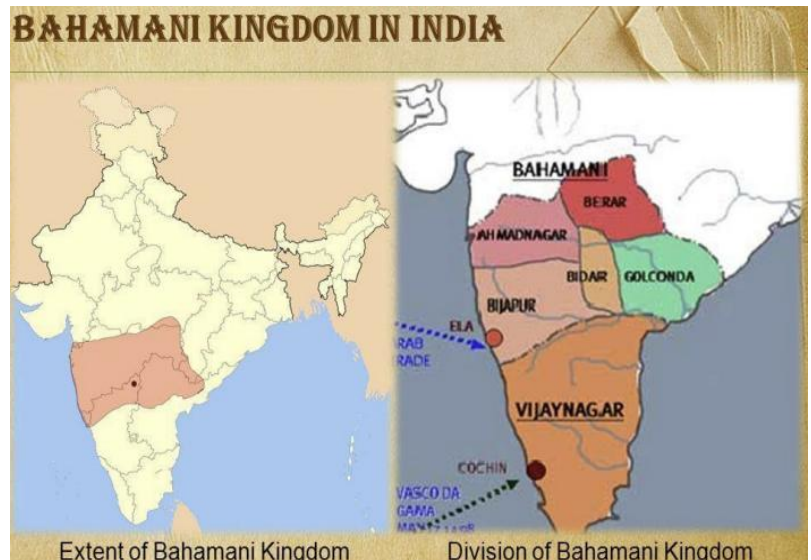


THE BAHMANI KINGDOM & QUTB SHAHI DYNASTY

PART 1: THE BAHMANI KINGDOM (1347–1527 A.D.)

1. INTRODUCTION & FOUNDATION

- **Founder: Hasan Gangu** (Original Name: *Ala-ud-Din Hasan Bahman Shah / Abdul Mazafar Allahuddin Bahman Shah*).
- **Year of Foundation: 1347 A.D.** (First independent Muslim kingdom in the Deccan).
- **Capitals:** Initially **Gulbarga** (Ahsanabad); later shifted to **Bidar** by Ahmad Shah I.
- **Religion:** Sunni Islam (mostly), but highly syncretic in culture.



2. IMPORTANT RULERS

Ruler	Key Contributions & Facts
Ala-ud-Din Hasan Bahman Shah	Founder. Defeated the Delhi Sultanate's forces.
Firoz Shah Bahmani	Greatest Bahmani Ruler. Encouraged astronomy; built an observatory at Daulatabad . Built Ferozabad on the Bhima river. Fought the Battle of Mudgal against Devaraya I (Vijayanagara). Contemporary of the famous Sufi saint Gesu Daraz (Bandanawaz).
Ahmad Shah I	Shifted the capital from Gulbarga to Bidar .
Humayun Shah	Known as " Zalim " due to his extreme cruelty.
Muhammad Shah III	Appointed Mahmud Gawan as the Prime Minister.

3. MAHMUD GAWAN (The Greatest Prime Minister)

- **Title: Malik-e-Tujjar.**

1. RULER-WISE TIMELINE & CONTRIBUTIONS

A. Early Rulers

- **Sultan Quli Qutb Shah (1512–1543):**
 - Belonged to the Hamdam region (South Iran), Kurukunel clan. Served as *Tarafdar* of Telangana under the Bahmanis.
 - Declared independence after Bahmani decline. Built the **Two-Minare Mosque** at Golconda.
 - *Death:* Assassinated by his son Jamshid.

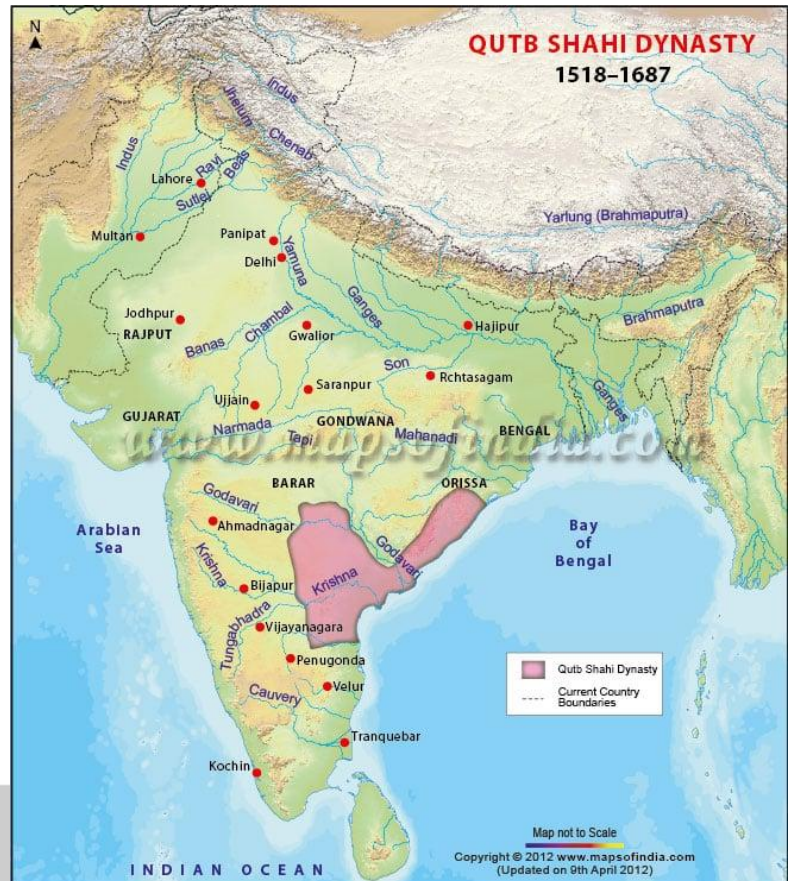
- **Jamshid Quli (1543–1550):** A rigid ruler who suppressed his brother Ibrahim's revolt.

- **Ibrahim Quli Qutb Shah (1550–1580):**

- Took asylum in the **Vijayanagara Empire** (helped by Aliya Rama Raya) and was deeply influenced by Telugu culture.
- **Titles:** *Malki Bharama*, *Urdu Chajar* (Deccani Urdu originated in his period).
- **Patronage:** Organized literary competitions at *Ashiqana*. Court poets: **Addanki Gangadhara** (*Tapati Samvaranopakhyanam*), **Kandukuri Rudrakavi** (*Sugriva Vijayam*, *Nirankusopakhyanam* - received Rentachintala agrahara), **Ponneganti Telaganarya** (*Yayati Charitra*).
- **Architecture:** Built the Golconda Fort boundary wall, **Purana Pul**, Ibrahimbagh, Phool Bagh. His son-in-law **Hussain Shah Wali** built the famous **Hussain Sagar** lake.

B. The Golden Age

- **Muhammad Quli Qutb Shah (1580–1612) – The Greatest Ruler:**



- Betrayer of Golconda Fort → **Abdullah Khan Pani** (Opened Eastern Gate)
- Date of Golconda Annexation → **3 October 1687 A.D.**
- Prison of Hasan Tanisha → **Daulatabad Fort**
- Telugu poet of Abdullah's court → **Kshetrayya** (*Muvva Padalu*)

BUDDHISM & JAINISM IN ANDHRA PRADESH

PART 1: INTRODUCTION, BUDDHA'S LIFE & CORE PHILOSOPHY

1. HISTORICAL CONTEXT

- During the **6th Century B.C.**, nearly **62 religions** emerged in India.
- Out of these, only **Buddhism and Jainism** flourished and became major religions.
- **Main Causes for the Emergence of 62 Religions:**
 1. **Brahmanical domination** (rigid caste rules and complex rituals).
 2. **Impact of the Upanishads** (philosophical questioning).
 3. **Invention of Iron** (led to agricultural expansion and new social classes).
 4. **Growth of Money Lending Business** (rise of the Vaishya class, who sought higher social status).

2. LIFE OF GAUTAMA BUDDHA

Feature	Details
Founder	Siddhartha Gautama (Gautama Buddha)
Father	Suddhodana (King of Kapilavastu)
Mother	Mayadevi
Wife	Yasodhara
Son	Rahul
Clan	Sakya
Birth Place	Lumbini (563 B.C.)
Enlightenment	Bodh Gaya (At the age of 35)
Death (Mahaparinirvana)	Kushinagara (483 B.C.)

3. KEY EVENTS IN BUDDHA'S LIFE

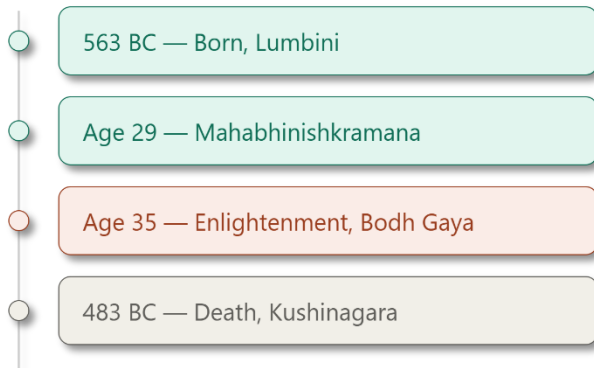
- **The Four Sights (Chatvari Darshanani):** Siddhartha witnessed four incidents that changed his life and inspired him to search for the true meaning of life:

- **Chitta (Mental Discipline):** Right Exertion, Right Mindedness, Right Meditation.

C. Sacred Books (Tripitakas - Three Baskets):

1. **Sutta Pitaka:** Contains the **discourses** of Buddha.
2. **Vinaya Pitaka:** Contains **rules** for Buddhist monks.
3. **Abhidhamma Pitaka:** Contains **philosophical** teachings.

Life timeline



Four Noble Truths (Arya Satyas)

1. World is filled with sorrows
2. Cause of sorrow is desire
3. Conquer sorrow by conquering desire
4. Conquer desire via Ashtangikamarga

Ashtangikamarga (Eightfold Path)

Sila (Physical): Right speech, Right action, Right livelihood

Chitta (Mental): Right exertion, Right mindedness, Right meditation

Prajna (Intellectual): Right resolution, Right point of view

PART 2: BUDDHISM IN ANDHRA PRADESH

1. ADVENT OF BUDDHISM IN A.P. (Literary Sources)

- **Sutta Nipatam:** States that **Bhavari** propagated Buddhism in Andhra Pradesh.
- **Hiuen Tsang (Xuanzang):** Mentioned that Buddha preached **Vajrayana** at **Dhanyakatakam**, and these preachings were heard by **Dasamalla**.
- **Paramartha:** States that **Mahakashyapa Deepani** spread Buddhism in Andhra Pradesh.

2. PATRONISERS OF BUDDHISM IN A.P.

JAINISM IN ANDHRA PRADESH

1. INTRODUCTION & FOUNDERS OF JAINISM

Jainism recognizes 24 Tirthankaras. For competitive exams, the "Three Levels of Founders" is a classic trap:

- **1st Tirthankara (Founder): Rishabhanatha** (Adinatha)
- **23rd Tirthankara (Historical Founder): Parsvanatha**
- **24th Tirthankara (Real Founder): Vardhamana Mahavira**

2. VARDHAMANA MAHAVIRA:

Feature	Details
Real Name	Vardhamana
Titles	Mahavira, Jina, Jitendriya, Nirgrantha
Father	Siddhartha
Mother	Trisala (Lichchavi Princess)
Wife	Yasodha
Daughter	Priyadarsini / Annoja
Son-in-law	Jamali
Birth Place	Kundagrama (540 B.C.)
Death Place	Pavapuri (At Hastipala's home)
Clan	Jnatrika

3. CORE PHILOSOPHY

A. Triratnas (Three Jewels)

The basic philosophy of Jainism.

1. **Right Faith**
2. **Right Knowledge**
3. **Right Conduct**

THE ANDHRA CHOLAS (RENATI CHOLAS): THE PIONEERS OF TELUGU EPIGRAPHY & DRAVIDIAN ARCHITECTURE

INTRODUCTION & HISTORICAL CONTEXT

The **Andhra Cholas**, more famously known as the **Renati Cholas**, ruled over the **Renadu** region (present-day Rayalaseema, specifically Kadapa, Kurnool, and parts of Anantapur and Chittoor districts) between the **6th and 8th centuries A.D.**

- **Historical Position:** They emerged after the decline of the Vishnukundins and initially functioned as independent rulers before becoming feudatories of the Pallavas and later the Badami/Eastern Chalukyas.
- **Core Identity:** They are historically immortalized not for vast military conquests, but for being the **first royal patrons of the Telugu language**, transforming it from a purely spoken vernacular into a written, administrative language.

1. PROMINENT RULERS OF THE RENATI CHOLAS

(Added Detail for Mains & Prelims) While the exact chronological sequence is debated, epigraphic evidence highlights the following key rulers:

- **Erikal Mutturaju Dhanunjaya:** The most famous and powerful ruler of the dynasty. He is the issuer of the historic **Kalamalla Inscription**. He expanded the kingdom and firmly established Telugu in royal charters.
- **Vijayaditya:** A notable successor who continued the tradition of land grants and temple patronage.
- **Mutturaju:** Known for his military exploits and for maintaining the agrarian economy through tank irrigation.
- **Political Status:** They bore titles like *Mutturaju*, *Dhanunjaya*, and *Vijayaditya*, reflecting a blend of local Telugu traditions and Sanskritic imperial aspirations.

2. SOCIETY & ECONOMY

The Renati Chola society was deeply rural, agrarian, and in a state of transition from pastoralism to settled, intensive agriculture.

A. The Chaturvarna System & Social Stratification

GROWTH OF TELUGU LANGUAGE & LITERATURE

The evolution and growth of the Telugu language and literature can be systematically divided into two major historical stages: the Pre-Nannayya period and the Post-Nannayya period.

PRE-NANNAYYA PERIOD (Before 11th Century A.D.)

During this initial phase, Telugu was primarily a spoken language that gradually found its way into royal inscriptions and administrative records.

1. Origins and Early Vocabulary

- **Linguistic Roots:** Telugu is derived from the **Dravidian** language family.
- **Early Existence:** The language existed as early as the **2nd Century B.C.** during the Satavahana period.
- **First Telugu Word:** The earliest discovered Telugu word is '**Nagabu**'.
- **Literary Mentions:** Hala's famous Prakrit text, **Gatha Saptasati**, contains numerous early Telugu words, proving its usage in daily life and culture.

2. Evolution of Telugu Epigraphy (Inscriptions)

The transition of Telugu from a colloquial language to an administrative medium is best traced through stone inscriptions.

The First Inscriptions (Prose Form)

- **First Telugu Inscription:** The **Kalamalla Inscription** (written in prose form).
 - **Issued By:** Renati Chola King **Dhanunjaya** (also known as Erikal Mutturaju).
 - **Year:** 575 A.D.
 - **Location:** Erragudipadu, Cuddapah district.
- **First Fully Available Telugu Inscription:** The **Erragudipadu Inscription**.
 - **Issued By:** **Punyakumara** (son of Dhanunjaya).
 - **Other Grants:** Punyakumara also issued the **Potladuri-Malepadu inscription**.

Early Traces in Other Dynasties

- **Chejarla Inscription:** Issued by **Kubja Vishnuvardhana** (Eastern Chalukyas), which mentions some early Telugu words.

ESTABLISHMENT OF BRITISH RULE & ITS IMPACT IN ANDHRA PRADESH

BACKGROUND – EUROPEAN TRADE & DISCOVERY OF SEA ROUTES

1. Early Trade Dynamics

- **Primary Trade Items:** Europeans traded with India mainly for **spices and silk**.
- **The Three Land Routes:**
 1. Europe → Constantinople (Istanbul, Turkey) → Central Asia → India. (*Most important route*)
 2. Europe → Mediterranean Sea → West Asia → Central Asia → India.
 3. Europe → Mediterranean Sea → Africa → Red Sea → West Asia → Central Asia → India.

2. The Turning Point & Naval Exploration

- **1453 A.D.:** Turkish ruler **Mohammad-II** occupied Constantinople and imposed heavy restrictions/taxes on European traders, blocking the land routes.
- **Result:** Europeans were forced to discover a **direct sea route** to India.
- **Key Explorers:**
 - **Prince Henry (Portugal/Spain):** First to encourage navigation. Crossed the Gibraltar strait, reached Morocco, and returned safely. Established naval training centers. Given the title '**The Navigator**'.
 - **Bartholomew Diaz:** Attempted to find a sea route to India. Reached the southern tip of Africa but turned back due to bad weather. Named the tip '**Cape of Storm**'. Later, Portuguese-African ruler **John-II** renamed it '**Cape of Good Hope**'.
 - **Christopher Columbus:** Started from Spain to find a route to India but was misdirected in the Atlantic Ocean. Reached the Caribbean islands and named them '**West Indies**'.
 - **Vasco-da-Gama:** Started from Lisbon. Crossed the Cape of Good Hope, took the help of an Indian trader **Abdul Majid**, and reached **Calicut (Kozhikode) on 17th May 1498**.

3. Vasco-da-Gama's Expeditions & Impact

IMPORTANT BRITISH OFFICERS IN ANDHRA PRADESH

The British administration in India, particularly in the Andhra region, was deeply shaped by the contributions, policies, and cultural engagements of several key British officers. Below are the detailed profiles of the most important British figures associated with Andhra Pradesh.

1. SIR THOMAS MUNRO (1761–1827)

Known as the "Father of the Ryotwari System" and a great administrator who had a deep affection for the Rayalaseema region.

Early Life & Military Career

- **Birth:** Born in **Glasgow, Scotland** in **1761**.
- **Arrival in India:** Came to India in **1782** as a **Military Officer** in the East India Company.
- **Military Campaigns:** Actively participated in the **Second and Third Anglo-Mysore Wars**.

Administrative Contributions in Andhra

- **Baramahal Sub-Collector (1792–1798):** Appointed as the Sub-Collector of Baramahal.
 - *Historical First:* During this period (1792), he introduced the **Ryotwari Settlement System** for the very first time in Baramahal.
- **Collector of Rayalaseema (1800–1807):** Served as the Baramahal Collector in the **Rayalaseema** region.
 - **Suppression of Polygars:** He ruthlessly suppressed the rebellious Polygars (local chieftains) of Rayalaseema to establish direct British control.
 - **Expansion of Ryotwari:** Successfully implemented and expanded the **Ryotwari System** across Rayalaseema.

Later Career & Return to India

- **1807:** Returned to Britain.
- **1814:** Returned to India as the **Chairman of the Judicial Administrative Body**.
- **1818:** Assisted the Governor-General **Lord Hastings** in the military campaign to suppress the **Pindaris** (marauding bands in Central India).
- **1820–1827:** Served as the **Governor of the Madras Presidency**.

4. **C.P. Brown's Teacher:** He learned Telugu from **Kodandarama Pantulu**, not from local British administrators.
5. **Munro's Death Place:** He died of cholera at **Pattikonda** (Kurnool) but was buried at **Gutty** (Gooty, Anantapur). Exams often mix up the death place and burial place.

THE REVOLT OF 1857: IMPACT ON ANDHRA PRADESH

CAUSES OF THE REVOLT

The revolt was the culmination of accumulated grievances against British rule. It was not caused by a single event, but by a combination of political, economic, social, and military factors.

1. Political Causes

- **Doctrine of Lapse:** Introduced by Lord Dalhousie. If an Indian ruler died without a natural male heir, his kingdom would "lapse" into British hands. This annexed states like Satara, Jhansi, and Nagpur, creating deep resentment among the ruling class.
- **Annexation of Awadh (1856):** Annexed on the grounds of "misgovernance," which displaced thousands of nobles, officials, and soldiers who had served the Nawab.

2. Economic Causes

- **Decay of Peasants and Artisans:** Heavy land revenue, rigid collection methods, and the destruction of traditional Indian handicrafts due to the influx of cheap British machine-made goods ruined the agrarian and artisan economy.

3. Social & Religious Causes

- **Christian Missionary Activities:** Active proselytization by missionaries created a fear among Indians that the British were trying to convert them to Christianity.
- **British Involvement in Social Traditions:** Reforms like the abolition of Sati (1829), the Widow Remarriage Act (1856), and the promotion of Western education were viewed by orthodox sections as direct interference in their religious and social customs.
- **Racial Discrimination:** Indians were treated as inferior by the British. They were barred from clubs, trains, and high administrative posts, creating a deep sense of humiliation.

4. Military Causes

SOCIO-CULTURAL AWAKENING IN ANDHRA

INTRODUCTION: THE SOCIO-CULTURAL AWAKENING MOVEMENT

The Socio-Cultural Awakening in Andhra refers to the reform movements organized against social evils and blind practices that prevailed in the 19th and early 20th centuries. This period witnessed a remarkable transformation in Andhra society, challenging orthodox traditions and promoting rational thinking, women's empowerment, and social equality.

Blind Practices Prevailing in Andhra (Pre-Reform Era):

1. **Sati System** + No widow remarriages
2. **Child Marriages** + Prostitution (Devadasi/Jogini/Matangi systems)
3. **Idol Worship** + Caste discrimination (Untouchability)
4. **Nach/Bhogamelas** (Dancing girls) + Corruption
5. **Vetti** (Forced labor) + **Kanyashulkam** (Bride price)
6. **Polygamy** + Female infanticide
7. **Temple prostitution** + Social boycott of widows

CAUSES FOR SOCIO-CULTURAL AWARENESS IN ANDHRA

1. Western Education

- **Christian Missionaries** were the first to introduce Western education in Andhra.
- **London Missionary Society** (1805) established the first missionary center at **Jammalamadugu, Cuddapah**.
- **Reverend Noble's Church Missionary School** (1843) at **Machilipatnam** was the first school in Andhra.
- **Impact:** Western education introduced rational thinking, scientific temper, and liberal ideas, creating a new educated middle class that questioned traditional orthodoxy.

2. Newspapers and Publications

The press played a crucial role in spreading reformist ideas:

ADI ANDHRA / DALIT MOVEMENT

INTRODUCTION

The Dalit Movement in India, and specifically in Andhra Pradesh, represents one of the most profound socio-cultural awakenings in modern history. It transitioned from localized protests against caste-based atrocities to a structured, national, and constitutional struggle for human dignity, equality, and political representation. The movement is broadly studied in three contexts: the **National Reformers** (Phule & Ambedkar), the **First Stage in Andhra (1906–1932)** led by regional pioneers, and the **Second Stage (1932–1956)** marked by Gandhian, Communist, and Constitutional interventions.

PART 1: NATIONAL DALIT REFORMERS (PHULE & AMBEDKAR)

1. MAHATMA JYOTIRAO GOVINDRAO PHULE (1827–1890)

Regarded as the **Father of the Anti-Caste Movement in India**, Phule dedicated his life to the upliftment of Dalits, women, peasants, and oppressed communities.

- **Personal Details:** Born on **11 April 1827** in Pune, Maharashtra. Belonged to the **Mali (Gardener)** community. Wife: **Savitribai Phule**. Conferred with the title '**Mahatma**' in 1888.
- **Major Contributions:**
 - **Education:** Started the **first school for girls in India (1848)**. Opened schools for Dalits, girls, and Backward Classes.
 - **Organization:** Founded the **Satyashodhak Samaj (1873)** (*Meaning: Society of Truth Seekers*).
 - **Objectives:** Eradication of caste discrimination, social equality, education for lower castes, widow remarriage, women's rights, and opposition to Brahmanical dominance.
 - **Literary Works:**
 - **Gulamgiri (Slavery):** Compared caste oppression in India with slavery in America (Dedicated to the American abolitionist John Brown).
 - **Sarvajanik Satya Dharma & Shetkaryacha Asud** (The Cultivator's Whipcord).
 - **Social Reforms:** Started orphanages, opposed child marriage, encouraged widow remarriage, and criticized priestly domination.

grassroots mobilization. The transition from the "Adi" identity assertion in the 1920s to the constitutional guarantees of 1950 fundamentally altered the socio-political landscape of modern India, making social justice an inseparable pillar of Indian democracy.

JUSTICE PARTY & SELF-RESPECT MOVEMENT

1. BACKGROUND & CAUSES

- **Aryan Dominance:** Historical spread of Aryan culture to South India is attributed to **Sage Agastya**. Later, Aryan Brahmins dominated the administrative and religious spheres.
- **The 1916 Survey:** A survey in the Madras Presidency revealed a massive disparity:
 - **Brahmins:** ~3% of population.
 - **Non-Brahmins:** ~97% of population.
 - **Job Monopoly:** Brahmins held **>90% of government jobs** and dominated education, despite being a small minority.
- **Result:** Economic and political frustration among Non-Brahmins (Reddys, Kammas, Nairs, Vellalars, etc.).

2. RISE OF NON-BRAHMIN MOVEMENT

- **1916 Madras Meet:** Non-Brahmin leaders met in Madras (Feb 1916) to discuss upliftment.
- **SIPA Formation:**
 - **South India People's Association (SIPA)** founded on **20 November 1916**.
 - **Also known as:** Liberal Federation initially.
 - **Key Founders:** **P. Thakurayya Setty** (Andhra), **T.M. Nayar** (Kerala), **G. Subramania Iyer** (Tamil Nadu), **T. Prakasam** (Andhra), **P. Rama Reddy**.
 - **Andhra Connection:** **Bikkavolu** (Guntur) was the first place in Andhra where SIPA/Justice meetings were held. **P. Thakurayya Setty** and **P. Rama Reddy** were pivotal Andhra leaders.
- **Media:** Started the weekly newspaper '**Justice**' in **February 1917** to propagate the cause.
- **Justice Party:**
 - Founded in **July 1917** (Some sources cite 1916 SIPA morphed into Justice Party by 1917).

NATIONAL MOVEMENT IN ANDHRA (1885–1920)

PERIODIZATION OF INDIAN NATIONAL MOVEMENT

Phase	Years	Nature
1. Moderate Phase	1885–1905	Constitutional methods, petitions, petitions
2. Swadeshi / Vande Mataram	1905–1911	Mass movement, extremism, boycott, national education
3. Home Rule Movement	1916–1917	Demand for self-government, dual leadership
4. Non-Cooperation Movement	1920–1922	Gandhi-led mass mobilization, civil disobedience begins
5. Swaraj Party	1923–1926	Entry into legislative councils
6. Simon Go Back Movement	1928	Opposition to white-man commission
7. Civil Disobedience Movement	1930–1934	Salt March, mass defiances
8. Provincial Autonomy (INC Govt)	1937–1939	First elected ministries, resignations
9. Quit India Movement	1942	"Do or Die", underground struggle

I. MODERATE PHASE (1885–1905)

- **Pioneer in Andhra: Gajula Laxmi Narasimha Setty** was the first to spread nationalistic sentiment in the region.
- **Participation Level:** Limited active involvement between 1885–1905 due to administrative fragmentation (Madras Presidency).
- **1st INC Session (Dec 28–31, 1885, Bombay):**
 - President: **W.C. Bonnerjee**
 - Delegates: 72

NATIONAL MOVEMENT IN ANDHRA: NCM & AFTERMATH (1920–1929)

I. NON-COOPERATION MOVEMENT (NCM) (1920–1922)

- **Trigger:** Cumulative anger over the Rowlatt Act, Jallianwala Bagh massacre, and the Khilafat issue.
- **Launch:** Announced by Gandhiji on **1st August 1920**.
- **Official Adoption:** **Nagpur INC Session (1920)** under the presidency of **Dr. Vijayaraghavachari**.

The 4 Stages of NCM

Stage	Timeline	Key Activities & Andhra Highlights
I Stage	Jan – Mar 1921	• Boycott of govt. schools, colleges, universities, offices, and courts. • Garimella Satyanarayana wrote the fiery Telugu song: "Makoddi telladoratanam" (Don't give us white man's rule).
II Stage	Apr – Jun 1921	• AICC Meet at Vijayawada (31 Mar & 1 Apr 1921). • Venue named Gandhinagar. Invitation Committee Chair: Addepati Ramaseshaiah. • Duggirala Gopala Krishnaiah formed a volunteer force called "Ramadandu". • Pingali Venkaiah designed the tricolor national flag and handed it to Gandhi. • <i>Songs sung:</i> "Dandalu Dandalu Bharatamata" (Rajahmundry Kesari Samaj) & "Mahatma Gandhi Darshaname Mahapunyam" (Ramachandrapuram Group). • Gandhi's speech translated to Telugu by Ayyadevara Kaleswara Rao.
III Stage	Jul – Nov 1921	• Boycott of Prince of Wales' visit & foreign goods. Satyagraha to wear Khaddar. • 'Pondur' Khaddar of Srikakulam became famous across India. • Madhusudhan Rao founded a Khadi centre at Vijayawada. • Kodali Anjaneyulu promoted Swadeshi goods through his drama 'Viplava Partivartanam'.

CIVIL DISOBEDIENCE MOVEMENT (CDM) IN ANDHRA (1930–1934)

I. BACKGROUND & PREPARATION

- **Lahore INC Session:** The Andhra team, led by **Konda Venkatappaiah**, participated in the Lahore session, met Gandhiji, and prepared for the upcoming CDM.
- **Independence Day (26th January 1930):**
 - **Jawaharlal Nehru** hoisted the national flag on the banks of the Ravi River at Lahore.
 - **Thota Narsaiah** hoisted the tricolor flag at **Machilipatnam** in Andhra.

II. GANDHI'S 11 DEMANDS & DANDI MARCH

- **Ultimatum:** Gandhiji issued an **11-point ultimatum** to Viceroy Lord Irwin, which was rejected by the British.
- **Dandi March (Salt Satyagraha):**
 - **Start: 12th March 1930** from Sabarmati Ashram with 78 members.
 - **End:** Reached Dandi and broke salt laws on **6th April 1930**, officially launching the CDM.
 - **APPSC Highlight:** The **only Telugu person** among the 78 marchers was **Yerneni Subramanyam**.
- **First Satyagrahis:** Gandhiji declared:
 - **1st Satyagrahi: Abbas Tyabji**
 - **2nd Satyagrahi: Sarojini Naidu**

III. PARALLEL MOVEMENTS ACROSS INDIA

While Gandhi led the Salt Satyagraha, other regions saw massive parallel movements:

Region	Leader / Movement	Details
NWFP	Khan Abdul Ghaffar Khan	Organized the Khidmatgar (Servants of God) or Red Shirt movement.
United Provinces	No Tax, No Rent Movement	Peasant agitation against oppressive land revenue and rent demands.

NATIONAL MOVEMENT IN ANDHRA: 1930–1944

Discontinuation of Civil Disobedience Movement and Round Table Conferences

The British government, on the advice of the Simon Commission, organized three Round Table Conferences (RTCs) in London to discuss constitutional reforms for India.

First Round Table Conference (November–December 1930)

- The Indian National Congress boycotted this conference.
- Consequently, British Prime Minister Ramsay MacDonald instructed Viceroy Lord Irwin to take necessary steps to convince the Congress to participate in the second conference.
- This led to the signing of the **Gandhi-Irwin Pact (Delhi Pact)** on **5th March 1931**.
- Under this pact, Gandhiji discontinued the Civil Disobedience Movement and agreed to participate in the Second RTC.

Second Round Table Conference (November–December 1931)

- Gandhiji participated as the sole official representative of the INC.
- The conference failed due to disagreements over the issue of separate electorates and reservations for the depressed classes.
- Upon returning to India, Gandhiji called for the restart of the Civil Disobedience Movement. He was subsequently arrested and sent to Yerwada Jail in Pune.

Communal Award and Poona Pact (1932)

- In August 1932, British Prime Minister Ramsay MacDonald announced the **Communal Award**, which divided Indians into various groups and granted separate electorates to the depressed classes.
- Gandhiji immediately started a fast unto death in Yerwada Jail against this award.
- Due to the mediation efforts of Madan Mohan Malaviya, the **Poona Pact** was signed between Gandhiji and Dr. B.R. Ambedkar in September 1932. The pact abandoned the idea of separate electorates for depressed classes in favor of reserved seats within the general electorate.

1. **Tenali:** The burning of the Madras-Puri passenger train.
2. **Chirala:** Cutting of telegraph and telephone signal wires.
3. **Tadepalligudem:** Burning of the local Post Office.
4. **Bhimavaram:** Attacking and storming the Collectorate building.

Decline of the Movement and Gandhi-Jinnah Talks

- The movement gradually declined following Gandhiji's release from the Aga Khan Palace in May 1944.
- The British suggested to Gandhiji that he create a peaceful atmosphere to form a provisional government.
- Gandhiji held a series of meetings with Muhammad Ali Jinnah to discuss the formation of a provisional government and the communal issue. However, the **Gandhi-Jinnah talks ultimately failed**, paving the way for the eventual demand for Pakistan.

FINAL PHASE OF NATIONAL MOVEMENT & INDEPENDENCE (1944–1947)

1. RAJAJI PLAN / C.R. FORMULA (1944)

Following the failure of the Gandhi-Jinnah talks, C. Rajagopalachari (Rajaji) proposed a formula to break the deadlock.

- **Key Suggestions:**
 1. The INC would form an interim government, which would be supported by the Muslim League.
 2. In return, a plebiscite would be conducted in the Muslim-majority areas. If the people opted for a separate nation, they would be granted an autonomous state.
- **Outcome:**
 - The plan was **rejected by both the INC** (hardliners opposed the plebiscite) **and the Muslim League** (Jinnah wanted a direct acceptance of Pakistan).
 - **Mahatma Gandhi** was the only prominent leader who initially supported and endorsed this formula.

UNIFICATION OF INDIA: INTEGRATION OF STATES & COLONIES

1. OVERVIEW OF INTEGRATION

- **Total States:** At the time of independence, there were **565 Princely States** in India.
- **Architects of Integration:** **Sardar Vallabhbhai Patel** (First Deputy PM and Home Minister) and **V.P. Menon** (Constitutional Advisor to the Governor-General) played the most vital role in negotiating and integrating these states into the Indian Union.
- **Initial Status:** By August 15, 1947, all states except four had signed the Instrument of Accession.
- **The 4 Holdouts:** The four major states that initially refused to merge were **Hyderabad, Kashmir, Travancore, and Junagarh.**

2. INTEGRATION OF THE 4 MAJOR HOLDOUTS

A. Travancore

- **Ruler:** Maharaja **Chithira Thirunal Balarama Varma.**
- **Prime Minister:** **C.P. Ramaswamy Iyer.**
- **Initial Stance:** C.P. Ramaswamy Iyer initially declared that Travancore would remain an independent state ("Travancore National State") and proposed an American model constitution.
- **Merger:** Following an assassination attempt on C.P. Ramaswamy Iyer in July 1947 and strong opposition from the Indian National Congress, the administration changed its stance.
- **Outcome:** The Maharaja signed the Instrument of Accession and joined India without any conditions.

B. Hyderabad

- **Ruler:** The VIIth Nizam, **Mir Osman Ali Khan.**
- **Initial Stance:** The Nizam wanted to remain independent or join Pakistan. He initially signed a 'Standstill Agreement' with India in November 1947.

ANTI-ZAMINDARI MOVEMENTS IN ANDHRA

1. BACKGROUND OF THE ZAMINDARI SYSTEM

- **Permanent Settlement Act (1793):** Introduced by Governor-General Lord Cornwallis.
- **Impact:** This act granted absolute ownership rights of the land to the Zamindars, reducing the actual cultivators and landowners to the status of mere tenants.
- **Atrocities:** Zamindars began collecting exorbitant taxes, imposing illegal cesses, and committing severe atrocities against the peasants.
- **Result:** This led to the rise of strong anti-zamindari movements across the Andhra region to protect the rights of the ryots (farmers).

2. MAJOR ANTI-ZAMINDARI MOVEMENTS IN ANDHRA

The movements were primarily concentrated in five key regions: Venkatagiri, Munagala, Kalipatnam, Challapalli, and the Visakhapatnam-Srikakulam coastal belt.

A. Venkatagiri Movement (Nellore District)

- **Ruling Dynasty:** Yachendra dynasty.
- **Extent:** The Zamindari comprised 730 villages.
- **The Ruler:** Kumara Raja, who was also an MLA and the President of the Madras Zamindari Union. He was notorious for his atrocities.
- **Key Organizations Formed:**
 - **Nellore Zilla Zamindari Rytu Sangam (1929):** Founded by Dodla Ramireddy.
 - **Nellore Zilla Zamin Rytu Sangam (1930):** Founded by Vennalkanti Raghavaiah. It published a prominent paper called '*Zamin Rytu*', which was edited by Nellore Venkatarama Naidu.
 - **Andhra State Zamindari Peasant Association:** Founded by Batchala Jagannadha Das. It was actively organized by Vetluri Govinda Reddy to protest against Kumara Raja's order that banned locals from entering the jungles for pasturing their cattle. Women like Madagiri and Chellamma played a vital role in this agitation.

- This historic session was headed by **Swami Sahajananda Saraswati**, the founder of the All India Kisan Sabha.
- **5. Mandasa Firing (1st April 1940):**
 - During a peaceful protest at Mandasa, the police opened fire.
 - A brave woman named **Pusumanu Gunnamma** was martyred (killed) in this firing.
- **6. Famine in North Coastal Area (1945):**
 - A severe famine struck the region. **A.S. Gupta** founded the '*Famine Eradication Association*' to help the victims.
 - The association also actively highlighted the exploitative and real nature of the Zamindars who profited during the famine.

3. IMPORTANT LITERATURE ON ANTI-ZAMINDARI MOVEMENTS

Several scholars and activists documented the struggles of the peasants in these movements. Two highly important books for APPSC are:

1. ***Sattenapalli Talukalalo Forest Rythula Kashtalu*** (The Hardships of Forest Peasants in Sattenapalli Taluk) - Written by **Sri M. Veerabhadra Rao**.
2. ***Tiruvuru Talukalo Zamindarla Durmaralu*** (The Atrocities of Zamindars in Tiruvuru Taluk) - Written by **Ponnaluri Radhakrishna Murthy**.

KISAN (PEASANT) MOVEMENTS IN ANDHRA

1. INTRODUCTION AND BACKGROUND

Andhra was one of India's most active regions for peasant movements, producing the "Father of the Kisan Movement in Andhra," N.G. Ranga, who became the General Secretary of the All-India Kisan Sabha. The movement had two distinct streams:

- **Coastal Andhra / Rayalaseema (British Madras Presidency):** Constitutional, Congress-linked anti-zamindari agitation (1920s–1940s), led mainly by N.G. Ranga.
- **Telangana (Princely Hyderabad State):** A radical, armed peasant rebellion (1946–1951) against the Nizam's feudal order, led by the Andhra Mahasabha and the Communist Party of India (CPI).

Agrarian Structure & Grievances:

COMMUNIST MOVEMENT IN ANDHRA

1. GLOBAL BACKGROUND & ORIGINS OF INDIAN COMMUNISM

- **Core Ideology:** Attaining socio-economic equality and establishing a classless society.
- **Karl Marx:** Laid down the foundational principles of communism.
- **Vladimir Lenin & October Revolution (1917):** Influenced by Marx, Lenin led the October Revolution in Russia, ousting the Czar (Nicholas II) and establishing the world's first communist government, the Union of Soviet Socialist Republics (USSR).
- **Communist International (Comintern):** Founded by Lenin in 1919 to spread communist ideology globally.
- **M.N. Roy:** An Indian revolutionary who became a prominent member of the Comintern.
- **Formation of CPI:** In October 1920, M.N. Roy founded the Communist Party of India (CPI) in Tashkent (Uzbekistan) with the help of Lenin.

2. EARLY COMMUNIST LEADERS IN INDIA (1920–1925)

Between 1920 and 1925, communist principles were spread across India by several key pioneers:

- **M.N. Roy:** Known as the "First Radical of India." He founded the Radical Democratic Party (later abolished).
 - *Newspaper:* Vanguard.
 - *Book:* India in Transition.
- **S.A. Dange:**
 - *Newspaper:* The Socialist.
 - *Book:* Gandhi vs. Lenin.
- **Muzaffar Ahmed:**

- **Formation of CPI(ML):** In 1969, on the eve of the 99th birth anniversary of Lenin, Kanu Sanyal founded the CPI (Marxist-Leninist) at Calcutta.
- **Key Andhra Leaders:** Adibatla Kailasam, Nagabhushanam Patnaik, Tarimella Nagi Reddy, and others were influenced by this movement and joined the CPI(ML). (*APPSC Addition: Vempatapu Satyanarayana and Adibatla Narayanaswamy were the primary field commanders in Srikakulam*).
- **Suppression:** The then Andhra Pradesh Home Minister, Jaglam Vengala Rao (J. Vengal Rao), ruthlessly suppressed the Srikakulam movement using a "carrot and stick" (diplomatic and police/military) method.
- **Spread to Telangana:** Following the suppression in Srikakulam, surviving naxalite cadres entered the forests of Telangana and spread the ideology among the tribals.
- **Formation of CPI (Maoist):** In 2005, all major naxalite factions in India met in the jungles of Chhattisgarh and decided to merge into a single centralized party to fight against the government. Thus, the **CPI (Maoist)** was formed. The Government of India has officially declared it a terrorist organization.

10. SPECIFIC HIGHLIGHTS

- **Telangana Armed Struggle (1946–1951):** This was a massive peasant uprising against the feudal lords (Deshmukhs/Doras) and the Nizam's private army (Razakars). Key leaders besides BTR included Baddam Yella Reddy, Mallu Swetha, and Mallu Venkata Narasimha Rao. It laid the foundation for land reforms in the region.
- **Praja Natya Mandali (PNM):** Formed in 1943, this was the cultural wing of the communist movement in Andhra. They used traditional art forms like *Burra Katha*, *Oggu Katha*, and street plays to spread communist ideology and anti-feudal messages among the rural masses.
- **M.N. Roy Day:** The birth anniversary of M.N. Roy (21st March) is officially celebrated as "M.N. Roy Day" in Andhra Pradesh and Telangana to honor his contributions to radical thought and the communist movement.
- **Srikakulam Tribal Uprising:** The naxalite movement in Srikakulam was specifically focused on mobilizing the Valmiki and Koyya tribes against local moneylenders and land grabbers. The movement resulted in the deaths of key leaders like Vempatapu Satyanarayana and Adibatla Narayanaswamy in police encounters in 1970.

PROGRESSIVE (ABHYUDAYA) & RADICAL LITERATURE

During the 1930s, world events like the Russian Revolution, Great Depression, rise of socialism/communism, and workers'/peasants' movements influenced Telugu literature. The focus shifted from nationalism to social revolution, class struggle, workers, peasants, and equality.

The Progressive Writers' Movement (ARASAM)

- **Abhyudaya Rachayitala Sangham (ARASAM):** The Progressive Writers' Association of Telugu writers sympathetic to Marxist and socialist ideas.
- **Sri Sri (Srirangam Srinivasa Rao, 1910–1983):** The towering figure of this phase. His collection "Mahaprasthanam" (1950) is the defining text of Abhyudaya poetry, moving away from personal themes to the collective voice of workers and peasants. He later became the founding president of VIRASAM. Changed Telugu poetry forever by rejecting classical poetry and romanticism, introducing free verse, revolutionary ideas, and making workers, labourers, and common people the heroes. He later became the first President of VIRASAM.
- **Kaloji Narayana Rao:** The emblematic "people's poet of Telangana," whose verse blended nationalist sentiment with sharp social criticism against the Nizam.

The Digambara Kavulu ("Naked Poets") - Mid-1960s

Emerged around 1965 against the backdrop of the Srikakulam tribal uprising. They believed progressive poetry had lost its combative edge. They used raw, aggressive, deliberately "naked" (unornamented) language as shock therapy against an unjust society. The six poets were:

1. **Nikhileswar** (Yadava Reddy)
2. **Jwalamukhi** (Veera Raghavacharyulu)
3. **Nagna Muni** (Manepalli Hrushikeshwara Rao)
4. **Maha Swapna** (Kammiseti Venkateswara Rao)
5. **Bhairavayya** (Manmohan Sahay)
6. **Cherabanda Raju** (Baddam Bhaskara Reddy)

VIRASAM (Viplava Rachayitala Sangham) - 1970 Onward

- **Formation:** Founded in 1970, growing out of the Digambara Kavulu current and Varavara Rao's Warangal-based groups (Sahithe Mithrulu and the journal Srjana, 1966), and the Tirugubatu Kavulu ("Rebel Poets", 1969).

- **Street Theatre:** Direct political/agitational performance favoured by PNM.
- **Nandi Natakotsavam Awards:** Instituted by the AP Government for excellence in Telugu theatre.
- **Key Scholars:** P.S.R. Apparao ("Telugu Nataka Vikasam", 1967) and Mikkilineni Radha Krishnamurthy ("Andhra Nataka Ranga Charithra", 1965).

Important Nataka Samasthalus

Sarasavinodini Sabha: Among the earliest Telugu drama associations, promoting stage performances.

Sumanorama Sabha: Encouraged Telugu drama and literary performances.

Hindu Nataka Samajam: Popularized Telugu theatre during the early twentieth century.

Surabhi Nataka Samajam: One of the most famous travelling Telugu theatre companies, known for mythological plays, stage effects, and a family-based theatre tradition. It continues as one of India's oldest surviving theatre traditions.

Mylavaram Bala Bharathi Nataka Samajam (1913–1928): Located in Krishna District. Popularised theatre among the masses, produced the famous actor Vemuri Gaggaiah, and made mythological and social dramas widely accessible.

Rama Vilasa Sabha (Chittoor): Known for performances by V. Nagayya, who portrayed Telugu saint-poets like Pothana, Ramadasu, and Tyagaraja.

Nataka Samastha / Company	Year	Significance
Sarasavinodini Sabha	Late 19th Century	One of the earliest Telugu dramatic associations that promoted modern Telugu theatre and stage performances.
Sumanorama Sabha	Early 20th Century	Early theatre association that encouraged the performance and development of Telugu plays.
Surabhi Company (Surabhi Nataka Samajam)	Founded in 1885	One of the most famous and long-running Telugu travelling theatre companies, renowned for mythological dramas, innovative stage effects, and family-based theatre tradition. It continues to exist in a limited form today.
Hindu Nataka Samajam	Early 20th Century	Played a significant role in popularising Telugu stage drama and nurturing theatrical talent.

ORIGIN AND GROWTH OF ANDHRA MOVEMENT AND EVENTS LEADING TO THE FORMATION OF ANDHRA STATE (1953)

INTRODUCTION AND BACKGROUND

- The theory of linguistic states took root in the Andhra region of India.
- "**Deshabhimani**", an Anglo-Telugu publication from Guntur, played a key role in early advocacy.
- The movement for a separate Andhra province, known as the "**Andhra Movement**", was officially started as early as **1903**.
- The movement can be broadly divided into **5 stages**:
 1. **Evolutionary Stage** (1903–1912)
 2. **Propagation Stage** (1913–1920)
 3. **Internal Struggles Stage** (1920–1935)
 4. **Resolution Stage** (1935–1947)
 5. **Formation Stage** (1947–1953)

1. EVOLUTIONARY STAGE (1903–1912)

- In **1903**, the "**Youngmen's Literary Association**" was formed in Guntur. In its very first meeting, it discussed the issue of creating a separate Andhra state.
- Journals like **Andhra Kesari** and **Deshabhimani** wrote that just as the Biharis had a separate state for themselves, the Andhras could also ask for a state of their own.
- In **May 1912**, for the first time, a joint conference of the Godavari, Krishna, and Guntur districts was held at **Nidadavolu** under the presidency of **Vemavarapu Ramadasu**.
- A standing committee was formed with **Konda Venkatappayya** as secretary. It decided to hold the first Andhra conference at Bapatla in May 1913.

2. PROPAGATION STAGE (1913–1920)

This stage focused on spreading the ideals and objectives of the movement throughout the Telugu-speaking districts.

The First Andhra Conference (1913)

- On **22 December 1953**, Nehru announced the formation of the **States Reorganisation Commission (SRC)** to consider these demands.
- **Members:** Sayyad Fazl Ali (Chairman), **H.N. Kunzru**, and **K.M. Panikkar**.
- The appointment of the SRC was heavily hailed by the Andhras, as it paved the way for the eventual formation of **Visalandhra** (Andhra Pradesh) in 1956 by merging Telangana with Andhra State.

VISALANDHRA MOVEMENT & FORMATION OF ANDHRA PRADESH (1956)

1. BACKGROUND & THE DEMAND FOR TRIFURCATION

- **The Dream of Visalandhra:** After the formation of the 11-district **Andhra State** in 1953, the Andhras hoped that their ultimate dream of "**Visalandhra**" (a united state for all Telugu-speaking people) would be realized.
- **Hyderabad State Context:** The erstwhile Hyderabad State (under the Nizam) was a multilingual state comprising Telugu, Marathi, and Kannada-speaking regions.
- **Unanimous Trifurcation:** The people of the Hyderabad state were largely unanimous in their demand for the **trifurcation** of their state along linguistic lines. This meant merging the 9 Telugu-speaking districts of Hyderabad State (Telangana) with the newly formed Andhra State to create a united Andhra Pradesh.

2. ROLE OF THE COMMUNIST PARTY

The Communist Party of India (CPI) played the most aggressive and organized role in mobilizing the masses for the Visalandhra movement, especially in the Telangana region.

- **Early Propagation:** The communists actively propagated the idea and ideology of Visalandhra right from **1946**, during the Telangana Armed Struggle.
- **1952 Elections (Aikya Vedika):** In the first general elections of 1952, the Communists formed an alliance called **Aikya Vedika** (United Front) with the Socialist Party. They contested the Hyderabad State Assembly elections primarily on the single-point agenda of forming **Visalandhra** and won a massive mandate.
- **Visalandhra Daily Newspaper:** To mobilize public opinion and spread the message of linguistic unity, the communists started a daily newspaper named **Visalandhra** in **June 1952**.

Formation Date	1 November 1956 (Celebrated as Andhra Pradesh Formation Day / <i>AP Avirbhava Dinotsavam</i>).
First CM of United AP	Neelam Sanjiva Reddy.
First Governor of AP	Burgula Ramakrishna Rao.
First Dy. CM of AP	Konda Venkat Ranga Reddy.
Capital of United AP	Hyderabad (Shifted from Kurnool).
High Court Location	Shifted from Guntur to Hyderabad .

ROLE OF PRESS AND NEWSPAPERS IN THE ANDHRA MOVEMENT

1. INTRODUCTION

The "Andhra Movement" is an umbrella term covering three overlapping phases of Telugu political awakening:

- **Andhra Renaissance / Social Reform Phase (1850s–1900s):** Focused on literacy, language reform, and social change.
- **Nationalist/Freedom Phase (1885–1947):** Participation in the Indian National Congress, Swadeshi, Vande Mataram, Non-Cooperation, Civil Disobedience, and Quit India movements.
- **Separate Statehood Phase (1912–1956):** The demand for a linguistic Andhra province, culminating in Andhra State (1953) and later the Visalandhra/unification movement forming Andhra Pradesh (1956).

In every phase, the Telugu press was not a passive chronicler but an **active political actor**. It created public opinion, organized leaders and students, funded movements, and in several cases, newspapers themselves became institutions of the movement. This makes the "Press and the Andhra Movement" a recurring and highly important APPSC theme.

2. BACKGROUND: PRINT CULTURE IN ANDHRA

- **Introduction of Printing:** Printing was introduced to the Telugu region by Christian missionaries, primarily for religious propagation.

- Mandumula Narasinga Rao, K.V. Ranga Reddy, and Raavi Narayana Reddy each presided over the Sabha twice.

Andhra Mahasabha	Year	Place	Presided by	Mahila Conference
1st	1930	Jogipeta	Pratapa Reddy	Sundaramma
2nd	1931	Devarakonda	Ramakrishna Rao	Varalaxmamma
3rd	1934	Khammam	Venkata Ranga Rao	Sitakumari
4th	1935	Siricilla	Hanumantha Rao	Manikyamma
5th	1936	Shadnagar	Venkata Rangareddy	Ananthaxmidevi
6th	1937	Nizamabad	Narasinga Rao	Indira Devi
7th	1940	Malkapur	Ramachandra Rao	Yogyaseela Devi
8th	1941	Chilkur	Narayana Reddy	Rangamma
9th	1942	Dharmavaram	Ramakoteswara Rao	Rangamma
10th	1943	Hyderabad	Rangareddy	—
11th	1944	Bhuvanagiri	Narayana Reddy	—
12th	1945	Khammam	Narayana Reddy	—

GENTLEMEN'S AGREEMENT (1956)

1. BACKGROUND AND CONTEXT

- **Purpose:** To prevent misunderstandings and address the apprehensions of the Telangana people regarding their potential domination by the more developed Coastal Andhra region.
- **Date and Place:** The meeting was arranged by the Congress High Command and held in **Delhi on 20 February 1956**.
- **Participants:** Leaders from both the Andhra and Telangana regions attended. A total of **eight participants** signed the historic accord.
- **Outcome:** The meeting resulted in an agreement over the formation of Visalandhra, providing specific safeguards to the Telangana region. This agreement is popularly known as the '**Gentlemen's Agreement**'.

2. KEY TERMS AND SAFEGUARDS OF THE AGREEMENT

The agreement contained several crucial provisions to protect the political, economic, and educational interests of Telangana:

1. **Financial Provisions:** The expenditure on the administration of the state should be borne proportionately by both regions. The balance of income generated from Telangana must be strictly reserved for the development of the Telangana region. This arrangement was to be reviewed after 5 years.
2. **Educational Safeguards:** Existing educational facilities in Telangana were to be secured and improved for its students. Admissions to technical institutions in Telangana were to be restricted to Telangana students, or they must be guaranteed at least **1/3rd of the seats across the whole state**, whichever was more favorable to Telangana.
3. **Employment and Retrenchment:** In the event of inevitable retrenchment (reduction) in government services due to integration, the cuts should be made proportionately from both regions.
4. **Mulki Rules (Domicile):** Domicile rules, such as a residence requirement of **12 years**, were to be provided to ensure the prescribed proportion of recruitment to government services from the Telangana areas.
5. **Language and Judiciary:** The position of the **Urdu language** in the administration and the existing judicial structure in Telangana were allowed to continue for **5 years**, after which the Regional Council would review the position.

13. N.T. RAMA RAO'S SECOND & THIRD TENURES (1985–1989)

- NTR was sworn in for his third time on **9th March 1985** after winning the mid-term assembly elections.
- **Mandal System:** Replaced Talukas and Firkas with **1,104 Mandals** to bring administration closer to the people.
- **Women's Empowerment:** On **24th September 1985**, the Assembly passed the Hindu Succession (Amendment) Act, granting **equal property rights to daughters**—a historic milestone for women's economic status.
- **National Politics:** NTR became the Chairman of the **National Front** at the national level.
- **Cultural & Educational Milestones:**
 - Installed the 68-foot **Buddha statue** in Hussain Sagar (1985).
 - Introduced vocational education in 250 high schools.
 - Founded **Telugu Vignana Pitham**.
 - **15 July 1986:** Announced **44% reservations for Backward Classes**, pushing total reservations in the state to 67%.
 - Reorganized the Sahitya and Telugu Academies.
- **Political Controversies:**
 - **1988:** Dronam Raju Satyanarayana filed a writ petition alleging corruption against NTR.
 - **12 Feb 1988:** NTR dissolved his entire 31-member cabinet, alleging ministers were leaking cabinet secrets to the press. A new cabinet was formed three days later (a first in Indian state history).
 - **1989 Judiciary Clash:** The Assembly punished Youth Congress leaders for nuisance. The Supreme Court ordered their release on 25th April 1989, but Assembly Speaker Narayana Rao defied the verdict.
- **1989 Elections:** TDP was defeated by the Congress.

14. CONGRESS RULE: JANARDHANA REDDY & KOTLA (1989–1995)

N. Janardhana Reddy (1989–1992)

- Elected CLP leader and sworn in as CM in **December 1989** (Note: Source text mentions 1990, but historically he took office in Dec 1989 after the 1989 elections).
- Saw a massive boom in educational institutes, particularly professional colleges.
- **April 1992:** AICC plenary meeting held in Tirupati (PM P.V. Narasimha Rao), prioritizing economic reforms.
- **13 Dental Colleges Case:** The High Court gave a verdict against the government regarding the allocation of 13 dental colleges. Janardhana Reddy resigned on **9th October 1992**.

Kotla Vijaya Bhaskara Reddy (1992–1994)

- Took oath on the same day (9th October 1992) and continued until December 1994.
- **1994 Assembly Elections:** Congress was defeated.

15. N.T. RAMA RAO'S FOURTH TENURE (1994–1995)

- Sworn in for the fourth time on **12th December 1994**.
- In total, NTR ruled the state for **7 years, 5 months, and 28 days**.
- His final tenure was cut short when he was ousted in a bloodless "coup" by his son-in-law N. Chandrababu Naidu in September 1995.

16. N. CHANDRABABU NAIDU ERA (1995–2004)

- Sworn in as the 11th Chief Minister on **1st September 1995**.
- **Janmabhoomi Program (1st Jan 1997):**
 - Inspired by South Korea's "**Saemaul Undong**" program (Note: Source text mistakenly mentions North Korea in one instance, but it was South Korea's model).
 - Held three times a year with a budget of Rs. 1,500 crores.
 - Focused on four pillars: Government at the doorsteps, Service, Janmabhoomi (people solving their own village problems), and Files clearance.
 - Micro-plans were prioritized; the 1st Janmabhoomi focused on construction works; a Biotechnology park was founded at Turkapalli.
- **The IT Boom & E-Governance:**

18. LATER CHIEF MINISTERS (2009–2014)

K. Rosaiah (3 Sept 2009 – 24 Nov 2010)

- Took over after YSR's tragic death in a helicopter crash.
- **Key Projects:** Jawahar Bala Arogya Raksha, Asara, and YSR Abhaya Hastam.

N. Kiran Kumar Reddy (25 Nov 2010 – 19 Feb 2014)

- The last CM of undivided Andhra Pradesh.
- **Key Projects:** Rajiv Yuva Kiranalu and the highly popular **1 kg rice for Re. 1** scheme.
- His tenure ended with the bifurcation of the state into Andhra Pradesh and Telangana in 2014.

19. MAJOR SOCIAL, LEFTIST, AND BACKWARD CLASS MOVEMENTS

Leftist Inspired Movements

- **Naxalbari Movement (1967):** Started in Naxalbari village (Darjeeling, Bengal) against the *Jothedhari* (landlord) system. Conducted via guerilla warfare. It inspired farmer movements in Srikakulam and Gopi Vallabhapuram.
- **Srikakulam Farmers' Armed Struggle (1968-1969):**
 - In the agency areas, tribal groups (Jathapulu, Savaras, Gadabas, Gondus) were heavily exploited by business people and landlords.
 - The Communist Party formed a tribal union in **1959**. A leader named "Sathyam" demanded the prosecution of local landlords who occupied tribal lands.
 - The movement escalated into a full-scale armed guerilla struggle between **October 1968 and 1969**.

Backward Classes (BC) Movement & Commissions

- **Post-1956:** AP created two BC lists (86 castes for Andhra region, separate for Telangana).
- **Kalelkar Commission (1953):** Appointed by the Central Government to identify BCs.
- **1963 Reservation Order:** AP Govt issued an order on **21st September 1963** creating 25% reservations in medical colleges for 139 backward castes.

- *Sukhdev vs. Govt Case*: The High Court ruled that creating reservations *solely* on the basis of caste was inapplicable.
- A subsequent committee recognized 112 classes based on poverty, residence, and occupation, for whom reservations were implemented.
- **Muralidhara Rao Commission (1982):**
 - Took responsibility on **27th January 1982** to investigate if minorities were included in the BC list and to review BC development.
 - Since no caste-based census existed, the commission combined the population of BCs, STs, and religious groups, finding they constituted **29.08%** of the state's population.
 - This led to a significant increase in the state's total reservation quota.

Women's Anti-Liquor Agitation

- **Origin:** Emerged from the government's "**Aksharajyothi**" adult education program, where women learned about the social and economic devastation caused by alcohol.
- **Beginning:** Started by women in **Dubagunta village** in Nellore District.
- **Demand:** Strict prohibition on the sale and auction of arrack/liquor.
- **Impact:** The massive grassroots movement forced the government to implement **Prohibition on 1st October 1993**.