



# VARNA SYSTEM IN MEDIEVAL ANDHRA: A- STUDY

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## Abstract

*The pattern of Hindu society, as revealed by a study of immemorial tradition, continued to give the State the usual pyramidal structure with sudras and the candalas at the bottom and the vaisyas, ksatriyas and brahmans forming the super layers. It is needless to discuss the mythical or professional basis of these divisions; but by the time of the Reddis, the Muslim invasions and the economic conditions prevailing then in the country had greatly affected the castes, the brahman accepting military employment and clerical service in the State and taking even to agriculture, the ksatriya becoming a practical farmer, and the sudra following trade as a profession and even rising to be a king. The Reddi kingdom was the result of a spirit of revivalism among the Hindus, and during that rule, naturally, we find the various castes sliding back into their usual avocations, though not strictly adhering to them; for, the changes wrought by the Muslim rule did not fail to bear lasting effects.*

## Introduction

Society is always a complex problem and more complex is the pattern of Hindu society. It is not easy to give a clear and detailed picture of Hindu Society as it evolved through centuries of its development, with its many exogamous and endogamous divisions, nor is it very necessary for our present purpose. A. brief account of the principal castes constituting it, as they obtained in the Middle Ages, chiefly in the period of the Reddi sovereignty, will be given below.

Keywords: *Brahmana, Vaisya, Sudra, Islam, Risis*

## Objectives

1. To find out different types of Varna's in Hindu society
2. To find out pressure of Islam on Hindu society
3. To find out inception of western religion in Hindu society
4. To find out different sub sects in different Varna's

## Brahmans:

Brahmans, the custodians of religious and sacred knowledge, were considered to be the highest in rank of all the sections of the Hindu society. They were held in respect by members of the other three castes or *Varna's*. The Brahman caste consisted of a great majority of *smartas*, and of the followers of the Hindu religious schools like Saivism and Vaisnavism.

A scrutiny of the list of *gotras* of Brahman donees mentioned in the copper-plate records of this period, and of the number of the Vedas and the Sastras in which they are said to have been proficient, establishes the fact that the kings of this age extended their patronage mostly to the *Yajarvedins* brahmins well-versed in the *Yajur Veda*, and experts in the ritual connected with Vedic sacrifices. This was in accordance with the spirit of the times. Prolaya Nayaka of the Musumiri family claims that he had made pure the sacred places of the Andhra country which were desecrated by the Mutsalmans, by setting again in motion the Vedic sacrifice which was stopped during the Muslim rule<sup>1</sup> Prolaya Vema, the founder of the Reddi kingdom, assumed the interesting and revealing title of "*anavarata-purahita-krita-somapana*"<sup>2</sup> one who had the *Soma juice* taken incessantly by *purohita*s in sacrifices. Grants of the Reddi Kings of Kondavidu testify to the revived sacrificial activity after the re-establishment of Hindu independence. It had become the self-imposed duty of the early kings of this age to recover and re-grant the old *agraharas*, to brahmins, which had been formerly in their enjoyment, having been granted to them by kings of yore, but were lost to them during the Muslim occupation of the country. Vedic sacrifices became the order of the day. It is, therefore, no wonder if many of the donees mentioned in the grants of this age were the followers of the *Yajur Veda*, who were adepts in sacrificial lore and ritual. Among them we find the followers both of the *Krisna Yajur Veda* and the *Sukla Yajur Veda* the two schools into which the *Yajur Veda* is divided. The *Sukla Yajur Veda*, otherwise known as the *Vajameija sakha*, named as such after Vajasa-neya, consists of fifteen *sakhas*, of which the Kanva and the Madhyandina *sakhas* are the prominent ones. Brahmins of the Vajasaneya School appear to have immigrated into the coastal Andhra country from the north in large numbers, in the early centuries of the Christian era, during the Pallava period. According to an undated stone inscription<sup>3</sup> at Upputuru (in the Bapatla taluk of the Guntur district) Trilocana Pallava<sup>3</sup> alias Mukkanti Kaduvetti, a Pallava king, whose name is preserved only in tradition and whose identity has not yet been finally established, granted Lavanapura or the modern Upputtru as an *agrahara* to one thousand brahmins, followers of Yajnavalkya, who are said to have come from the town of Ahicchatra-pura on the banks of the Ganges. A copper-plate grant<sup>4</sup> of the time of the Kakatiya monarchs corroborates this statement. According to another stone inscription<sup>5</sup> king Kakati Gariapatidava confirms an earlier grant of the village of Idupulapad", (in the Bapatla taluk, Guntur district) made by Tritiyana Paltava to brahmins of various *otras* who were learned in the Vedas and were the followers of the Katyana Satra and the Kanva *sakha* (*Sukla Yajurvedins*). Another inscription at Kolavennu<sup>6</sup> (in the Bejavada taluk, Kistna district) records that a minister of Kakati Ganapatideva granted an *agrahdra* to several brahmins of the Yajnavalkyakula.

From the study of tie grants of the Reddi period we come to know that brahmans who followed the Yajur Veda, whether it be of the *Krsna Yajus* School or the *Sukli Yajus* School, formed the majority of the brahman caste. The number of those who followed the *Big Veda* and the *Sama Veda* was comparatively less than that of the followers of the *Yujur Veda*. We do not come across *Atharvavedins* or followers of the *Atharva Veda* in the inscriptions of this period. Some of the brahman donees mentioned in grants were *dvivedins*, experts in two Vedas either in the *Rig Veda* and the *Yajur Veda*, or in the *Yajur Veda* and the *Soma Veda*.

Brahmans were further subdivided into a number of clans (*gotras*<sup>7</sup>) which are supposed to derive their origin from ancient Risis. The *gotras* represented in the grants of this period, numbering nearly thirty, are given below: This number is not exhaustive.

(1)	Atreya	(11)	Kasyapa	(21)	Salahkayana
(2)	Bharadvaja	(12)	Kauridinya	(22)	Sajidilya
(3)	Bhargava	(13)	Kausika	(23)	Saunaka
(4)	Devarata	(14)	Ldhitia	(24)	Srivatsa
(5)	Gargya	(15)	Maitreya	(25)	S'uhgabharadvaja
(6)	Gautama	(16)	Maitravaruria	(26)	Vadhu'la
(7)	Harita	(17)	Maunabhargava	(27)	Vasistha
(8)	Kamakayana	(18)	Paraeara	(28)	Visnuvardana
(9)	Kanva	(19)	Purukutsa	(29)	Visvamitra
(10)	Kapi	(20)	Rathitara	(30)	Yaeka.

The list given above merely indicates the *gotras* of brahman donees figuring in the copper-plate grants issued by kings of the Telugu country Vanginadu, Velanadu, Kammanadu, Fakanadu and Mulikinadu are important to our discussion. Kammanadu corresponds to the area covered by the Narasaraopeta, Ongole, and Bapatla taluks, and Mulikinadu roughly to the taluks north of the Pennar in the Cuddapah district. The brahmans of each *nadu* formed into a kula or a compact group of their own, which derived its name from the *nadu*, their original habitat. This kind of division among brahmans has been in existence at least from the time of the Eastern calukyas of Vengi; for, an inscription of Ammaraja II Vijayaditya records the grant of an *agrahara* to a Kammakutaja brahman, that is, abrahamau born in the Kammakula, the Kamm.inati brahman community, belonging to the Bharadvaja *gotra*? By the time of the establishment of the Reddi power, we find these groups, formed after geographical divisions, well crystallised into communities in the brahmin society. According to a Sanskrit *catu* verse, which has been current in the Telugu country for several centuries, Prolaya Vema granted in all forty-four *agraharas* to brahmans, of which he gave three to the Vegikuluias (brahmans belonging to the 'community of Veginadu), thirty six to brahmans of the Velanatikula or Velana.i community, and five to the Dravida brahmans<sup>9</sup>. This *catu* sloka clearly proves that the brahman society was already divided into communities based on geographical divisions, even by the beginning of the Reddi period<sup>10</sup>. It appears that the brahmans of Kammanadu (the Kammanati brahmans) merged in the brahman community of Satsaharadesa or Aruvelanadu, and of Karnadu or karninadu.

Surnames or house-names of brahmins in the grants of this period reveal another interesting feature of the brahmin caste to us. There is evidence to show that the Telugu people had surnames from almost the eighth and ninth centuries of the Christian era<sup>11</sup>. The surnames of brahmins do not however find mention in either the lithic or the copper-plate records before the fourteenth century. The Copper-plate records of the early Ueddi period generally provide names of the *gotras* of the *urti* holders and the Veda or Vadas in which they were proficient, and do not give their surnames. It is only from the latter half of the Reddi period that we come to know the surnames of the brahmin donees. A list of the surnames of the brahmin families with their *gotras*, known from inscriptions of the period, is appended to this chapter. The list is not exhaustive.

Followers of certain religious sets and some Dravida brahmins also like the Karras figure as donees in the grants of this period. The Dravida brahmins having the surname Karra are found even today in the East Godavari district; and the Kandalas, a Vaisuava family, is known from the inscriptions of Mummadi Nayaka of Kbjukonda. Devare Bhatta<sup>12</sup> of the Penceii family was a Saiva learned in *Sivagamas*.

Brahmins of this period were generally learned in the Vedic lore and Sastras, and in the Puranas, and Itihasas also. Some are said to have been proficient in two and even three Vedas. They were experts in the *avodhavas* like *jota*,<sup>13</sup> *desa*,<sup>14</sup> and *rarca*<sup>15</sup> relating to the Vedas. Some were skilled in the *citravadhana* in the *Yajur Veda*, some in *krama*, some in *jata* and soon. Some of these Vedic scholars are stated to have been *Suradhyetas*<sup>16</sup> and some *Suradhyupokus*<sup>17</sup>. There were many reputed scholars who attained great proficiency in different branches of learning like Tarka, Sabda Sastra or Vyakarana, SaddarSanas, Jyotisa, Ganita, and the Agamas. The qualifying phrases like *padavakyapranuiruijnah, SabdaSasana-Paninih Culikit-apara-gambhira-Ganit-arnavah, Ganita-Brahma, Sabda-Sastra-Patanjalih tirna Vyakaran; ambudhih Vayasikamatupraudkah, Jyotirdrsta- jagad- vidhah, klpta- doividha- Mimamsah, Gurutantravisradah*<sup>18</sup> which find mention in copper-plate records bear eloquent testimony to the high standard of their proficiency and scholarship in different Sastras.

It is stated of course in an exaggerated way, that brahmins residing in *agraharas* learnt to wear rings set with rubies on their fingers, which were used to the *darbha (kma)* grass before, to make caste-marks with musk on the *gangamaitu* river-mud worn on the forehead, to put on pearl necklaces (*taraharamulu* and *mutyalasarulu*) by the side of their sacred threads, and to stick, in the middle of their crests, red water-lilies delicious in odour, while gold and silver rolled in confusion in their homes.<sup>19</sup>

### **Satsahasradesiyas:**

It was during this period that the cleavage, between those who were employed in State service, and those who stuck to their duties as enjoined by the Sastras, became more marked than before. In fact, some of the brahmins accepted employment in State service from very early times, and acted as accountants, generals and advisers. Nevertheless, they maintained their brahminical ritual while following a ksatriya career. A study of the Eastern Calukya inscriptions makes this fact clear. Those who were appointed to a *niyoga*, commission, charge or office, were called *niyogins*, officials or functionaries. The term *naiyogikavallabha* finds mention in a grant<sup>20</sup> of the Eastern Calukya king, Mangiyuvaraja of the early eighth century. In this way a *laukika* sect of brahmins came into existence. Though there is evidence to show that there were such *laukikas* from the Eastern Calukyan times or from a still earlier date, it cannot be said that they hardened into a separate

community then. The lithic and copper-plate records of the Telugu country before the thirteenth century make this point clear. The terms *amatya*, *mantrin*, and *saciva* form the only evidence to prove the existence of this *laukika* community. These terms do not find mention in inscriptions prior to the thirteenth century. If they were used anywhere, they are generally found attached only to the names of those who were actually employed by the State. Their descendants followed closely in the footsteps of their forefathers, and took to service in the State. Later on, it became conventional to affix the terms to their names, irrespective of holding any office in the State. We can distinguish *laukika* and non-*laukika* brahmans end in *arya*, a common term of respect, added to the names of brahmans in general<sup>21</sup>.

Curiously enough, brahmans of the Aruvelanadu<sup>22</sup> or Satsabaradesa are called *niyogis* at the present day. Now *niyogi* means a *bhahman* of the Aguvela community. It is difficult to say, with the available data, if he was termed so, in this period.

### **ksatriyas**

The Ksatriyas of the Andhra country are popularly known as *Racavaru* or *Rajus*. Allada, the maternal grandfather of Mamidi Singa-mantri, minister of king Peda Komati Vema, is referred to by poet Srinatha as the favourite son of *Racavaru* who had the title "*pexani-Hanurnanta*".<sup>23</sup> The particular dynasty of ksatriyas who had that title, is not definitely known. A certain Ayyaparaja of the Vatsavaya family of the fifteenth century had the same title *pesani-Hanumantu*<sup>24</sup>. Vatsavayas form one of the important ksatriya families belonging to the Solar dynasty. Smigu Laksmanakavi of the 16th century describes this family in his Telugu *kavya* '*Ramavilasam*', written under the patronage of King Vatsavaya Timmajagapati of Peddapuram. According to this work, the name of the ancient Cagi family was, in course of time, changed into Vatsavaya. The reason for this change is given thus : Ramaraja, brother of Telugu raja and son of Cagi Egapbta-raja, made the town of Vatsavaya his permanent abode in the early post Kakatiya period, and his descendants, therefore, came to be called Vatsavayas, instead of Cagis<sup>25</sup>. *Racavaru* referred to by Srinatha might or might not have been the Vatsavayas.

According to this verse which has come down to us from generation to generation, the *Racavaru* of the Telugu country were the descendants of four major primary ksatriya houses, namely, the Kakatiyas, the Kots, the Parichodis, and the Varnatakas of the Kasyapa, Dhananjaya, Vasistha and Kaundinya *gotras* respectively.<sup>26</sup> The District Manual of Vizagapatam furnishes the following account about the *Racavaru* or the *Rajus*. "In a poem called *Sri Krsnavijayam*, the date of which is assigned to 1540 A.D., we are told of immigration into Telignana of four Rajaput tribes, the *vasistha*, *Dhananjaya*<sup>27</sup>, *Kaundinya* and *Kasyapa*, under the leadership of one *Madhavavarma*, in the five hundred and fourteenth years of the *Salivahana* era, corresponding to 591 A.D. This *Madhavavarama* is claimed by the *Vijayanagaram* family as their ancestor, and it is certain that all the *racavaru* of the Northern Circars (That is the coastal region of the Andhra country) look up to the *Maharaja* of *Vijayanagaram* as their head. The Rajaput colonists settled at *Bejavada* on the *krsna* forming in course of time a petty principality.<sup>28</sup>"

The date given above for the immigration of Rajaput families is not a final one. If at all this immigration was true, its date has yet to be settled. There is one *Madhavavarnan* of *Vijayavada* or *Bejavada*,

who figures in the Telugu and epigraphical literature as well, and about whom many traditional stories are current in the Telugu country. He is mentioned in an undated Pallava lithic record<sup>28</sup> at Bejavada. This inscription records the following story about him.

In an old *catu* verse<sup>50</sup> in Telugu, king Madhavavarman of Bejavada, to meet the ends of justice, is credited to have cut off the head of his own son, for having killed the son of a woman selling shoots of tamarind. This king is no doubt identical with Madhavavarman of the Pallava inscription referred to above. It is, however, interesting to note that, whereas the inscription ascribes him to Saka 117, the *Catu* verse furnishes Saka 514 as the date of the above event, a date identical with that given by the *Krsnavijayam*, referred to in the *Manual of the Vizagapatam District*.

Another epigraphical reference to Madhavavarman is provided by the Anumakonda inscription<sup>31</sup> of Kalcati Prdla II of 1117 A.D. His contemporary, Ugravadi Melarasa, claims to be a descendant of Madhavavarman who possessed a great army consisting of eight thousand elephants, ten crore horse, and limitless infantry. Reference to king Madhavavarman of Bejavada in other *catu* verses<sup>32</sup> and in the Telugu works<sup>33</sup> of a later date, show that he was the same as the one mentioned in the Anumakonda record. So, whatever might be his date.<sup>34</sup> The present day ksatriya families like the Datlas, the Dantuluris, the Mandapatis, the Vatsavyis, the Pusapatis and so on claim descent from the afore-said four houses. Of these, the Datlas trace their descent from the Kota kings<sup>35</sup> of Dhanyavati. In this connection, it may be recalled that Gannabhupala, who accepted dedication of the Telugu work *Dhananjayavijayam* from Srinatha, was a descendant of Harisima Krsna of the Lunar race, the progenitor of the Kota chiefs of Dhanyavati, and belonged to the Dantuluri family.<sup>36</sup> Harisima Krsna is mentioned in an inscription<sup>37</sup> at Appapuram (Guntur district) dated in Saka 1327, as having been one of the rulers of the Kota Bhumi. It may be interesting to note in this connection that Suramba, wife of Peda Komati Vema of Kondavidu, was the daughter of Gannabhupala who had the titles *Dhanyavatipuradhipati* and *Krsnarenajalaki kdarinodumdu*.<sup>38</sup> The name and the titles tempted some scholars to identify this Ganna with his name-sake who accepted dedication of *Dhananiyavijayam*.<sup>39</sup> But this Ganna was a ksatriya, and there might have been another Ganna, a chief of the fourth caste, the father-in-law of Peda Komati Vema. The ksatriyas of this period in the coastal region had, in general, a chequered political career. They were unsuccessful in building a powerful kingdom and in spreading their power far and wide, like the members of the Sangama family of the Yadava clan. Probably, many of the ksatriya families were wiped away in the battles waged to save Warangal, and to protect the Kakatiya house. Many of the members of the surviving families either fled away from the country like Annamadeva, the brother of Kakati Prataparudra, or took a long time to recover themselves from the rude shock of the fall of the Kakatiya power of the solar line. It is likely that many of the families, in course of time, migrated to Vijayanagar, and took up service under the rising ksatriya power of the Sangama line.

### Vaisyas:

Vaisyas constituted the third caste in the Hindu social system. Trade was their exclusive occupation, though early in this mediaeval period some of the members of this caste distinguished themselves as

commanders, and won the favour of the rulers of the country. They were great merchants and bankers. Avacisetti was the banker of king Vema Reddi and financed him for building steps to Srisailam and Patalaganga, and probably for raising armies. The Avaci family served the Reddi kings of Kondavidu loyally and faithfully, and obtained from them many honours and privileges. Vaisyas claimed generally to have been born in the lineage of Kubera. However, Avaci Fippaya,<sup>40</sup> a contemporary of Kumaragiri, is described, by poet Srinatha, as "an ornament to the lineage of the sage Maukana" ("*Mankanamaunivamsa manimandana*"). From this it is evident that there were some vaisya families that traced their descent from sages also. Vaisyas claim to have been lords of Penugonda, Ayodhyapura, and Ahicchatra. Of these the last two are well-known; the first is in the West Godavari district in the Telugu country. The vaisyas were the devotees of god N agares varadSva (*Nagaretv urademdivyu sripadapadmdradhuka*).

The *Vaiyavumsasndhalcaram*<sup>41</sup> a Sanskrit work purporting to be a report of a judicial character produced during this period, provides, some interesting information regarding this caste.

Analogous to the subdivisions among the brahman caste, it appears that there were, in early times, subdivisions among the komatis also, formed on a geographical basis; We come across the term kamma-komati<sup>42</sup> in the inscriptions, of the twelfth and thirteenth centuries in the Telugu country, kamma-komati, like kamma-brahmana, means a komati of Kammanadu. According to the Telugu work Haravilasam, written by Srinatha, the vaisya caste consisted of one thousand gotras or families.<sup>43</sup>

The following gotras of the vaisya caste were taken exclusively from inscriptions of this period. It is possible however to gather names of some more gotras from the records of the previous and later periods:

Varidala gotra	Appanangkula gotra
Puccakola gotra	Cenusetti gotra
Yerasetti gotra	Silakula gotra
Bodarakula gotra	Senasetla gotra
Venukula gotra	Punagosila gotra
Vivarisitla gotra	Mua(mail)treya gotra

It is worth noting here that Kaundinya gotra<sup>46</sup>, an altogether different gotra name from the above, was the gotra of the Avaci family.

It is well known that the komatis have separate code terms of their own. They converse with one another in code language about prices of different commodities, so that they might not be understood by members of other communities, if they are present on the spot. It is, however, interesting to find in the Telugu work Navanathacaritra of Guarana, a passage<sup>47</sup> consisting of a few lines in Komati-basa (in the language of the komatis). The meaning of this passage is not yet known. We do not know if this above passage intermingled with Telugu words, is made up of the code terms of the Komatis, or if it represents altogether a separate language of the komatis, now probably extinct.

### Sudras:

The sudras representing the great mass of people formed into several endogamous groups or communities, called jatis, varnas, kulas or samayas. Including these communities the Hindu society is traditionally said to comprise altogether eighteen jatis. Several lists of names of these jatis are furnished by

Sanskrit literature. They do not however agree with one another completely. Nevertheless, the traditional number is the same eighteen. Two important factors seem to have chiefly operated in giving rise to these divisions in the fourth caste, namely, occupation and trade, and geographical divisions. The corporate activity in the fields of trade and occupation manifested itself in the formation of some communities, endogamous in nature. The ancient divisions of the country were responsible for some communal divisions among the fourth caste, like Panta, Kamma, Telaga, and Velama.

The main occupations of the sudras were agricultural labour and military service. It was in fact this fourth caste that supplied the great bulk of infantry to the rulers of the country. Some of the sects of the sudra caste like Onlarlu<sup>48</sup> (Vantarlu). Exclusively took to military service. Similarly, a great majority of the fourth caste were employed in agriculture and its allied works. Some sects like Balanjas<sup>49</sup> (corrupt-tion-Balija) followed both trade and military service. Some others were engaged in handicrafts.

#### **Courtesans:**

Any account of the Hindu society of the mediaeval period is not complete without the mention of vesyas or the courtesan class. They were the custodians of art, specially music and dance. They learnt these arts from brahman teachers, and acquired high proficiency in them. By their accomplishments and skill in the fine arts they attracted wealthy people to their houses and made their living. Though they were members of the gudra caste, they were honoured alike by the learned and the aristocracy. The houses of well-to-do courtesans were equipped with high-class artistic furniture. It was not deemed dishonorable to have in those days a courtesan as one's mistress, besides one's lawful wife. Wealthy courtesans who were the mistresses of great nobles and kings, exercised much influence in society, and probably in the administration of the country also, and were held in high esteem.

#### **Candalas:**

Besides the traditional four castes there was another caste that of the candalas, the lowest one, formed in course of centuries as an appendage to the four castes in the Hindu society. Even the very touch and sight of a candala was considered to pollute a member of a higher caste<sup>50</sup>. As such, they were called *antaranivaru*, untouchables. A candala was prohibited from coming near and witnessing religious ceremonies performed in the house of *ogavnrnas* and in temples. It was however considered to be a pious and meritorious act to provide him with food.<sup>51</sup> Though he was kept out of the pale of the Hindu society, he was indispensable for its economic well-being, and was the main stay of the agrarian labour. They had their habitations at a distance from the village. They worshipped goddess Hikavira and sang her praises and stories to the accompaniment of dance. They adored also village goddesses like Mahuramma.

#### **Mussalmans:**

It is likely that there were small Moorish settlements in well-known seaports like Motupalli, even before the Muslim invasions of the Deccan. The Arabs and the Moors engaged in coastal traffic and horse-trade, were visiting the Andhra country long before the thirteenth century. There was intercourse between the Muslim States in Northern India and the Hindu kingdoms to the south of the Tapi, ever since 'Ala-ud-Din Kbalji's first invasion of the Andhra country.

Nizam-ud-Din Ahmad writes, "Applying all his energies, to the conquest of territory and reviving of the customs of religious warfare (*jihad*), he (Muhmad Shah I Bahmani) in the spring time of his reign, and in the beginning of his grandeur, collected a well-equipped army and started for Bilampattam"<sup>52</sup>(Velumputtam).

During one of the campaigns of Muhammad Shah I against Vijayanagar, Bhoj-Mul, according to Ferishta, "commanded (on behalf of the king of Vijayanagar) the brahmans to deliver every day, to the troops, discourses on the merit of slaughtering the Mahomedans, in order to excite the zeal of his soldiers. He encouraged the brahmans also to rouse their indignation, and confirm their hatred of the enemy by representing them as the destroyers of temples, and of the images of their gods, and also as the slaughterers of cows<sup>53</sup>.' It is said that ten thousand brahmans were slain by Muhammad Shah I in a single campaign<sup>54</sup>. In fact, the Muslim kings had recourse to these religious wars against the Hindus ever since the inception of their power in the Deccan/ According to the *Tazkarat-ul-Muluk*, 'Ala-ud-Dih was advised by Shaikh Muhammad Siraj Junaidi to collect an army and wage a religious war till he brought the country of the unbelievers into the pale of Islam<sup>55</sup>. It is evident from this that it was only by waging a religious war (*jihad*) that the Bahmani Sultans succeeded in firmly establishing their power in the Deccan and extending their kingdom. Almost all the Bahmani Sultans of Gulbarga declared religious wars against the Hindus.'

After the re-conquest of some of the provinces of the Andhra country by the Bahmani Sultan, Firuz Shab, the Muslim governors who were deputed to rule over them, were considerate and sympathetic to the Hindus. Some inscriptions<sup>57</sup> at Vedadri (in the Nandigama taluk, Kistna district) show that some Muslim governors "established feeding houses and water-houses for the benefit of the public, dug many tanks, and performed many marriages by benefaction." Though it is not explicitly stated in these records, the people for whose advantage these benefactions were made were in all probability Mussalmans.

The effect of the mutual contact between the Hindus and the Mussalmans was perceptible in the sphere of culture to some extent. The new type of Muslim dance (Parasika-nartana) attracted the Hindus so much that experts in Natya Sastra, like Peda Konmati Vema, introduced it into their treatises on dance in the name of Mattalli-nartana and wrote laksana to it<sup>58</sup>. Belief in Astrology and Palmistry among the Mussulmen's was great, and to some extent the former was responsible for the failure of the first invasion of Muhammad bin Teghlaq against Warangal. It is likely that there were some admirers of Hindu Vedanta among the Muslims; Sufism is believed to be much influenced by Vedanta, and its counterpart in Islam.

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- 3a). for the traditional account about Trilocana Pallava, See Dr. N. Venkataramanayya's work "Trilocana Pallava and Karikala Coda".
- 4) CP. No. 4 of 1916-17; Ep. Ind... Vol. XVIII, pp. 346
- 5) Ep. Coll., No.803 of 1922,
- 6) Ep. Coll. No. 530 of 1925.

- 7) The word gotra has a curious history. In Rig Vedic times it meant an enclosure for cows. They were kept in them during the night to prevent depredation by wild animals and thieves. At day-break they were let loose for grazing in fields, gosthas. Naturally the cows belonging to one family used to be kept in one gotra which thus came to mean a family. The gotrapati, like kulapati, the head of the family, became the gotra Risi. The grazing ground gostha would, on the other hand, find room for cows of many families; hence the word came to mean a number of allied families, or of persons meeting together for a common purpose, club."—Prof. J. C. Ray in *The Modern Review*, June, 1930,
- 8) *Sarada*, Vol. II (1923), p. 316.
- 9) See, Pt. I. p. 87, f. n. 48.
- 10) Of such communities that of the Teliganyas is one. These Teliganya brahmins derived their name from Telinganem or Telinga (modern Telangana). Telingas are to have been originally one of the districts of the Andhra country, corresponding to the territory around Manthana on the Godavari in the Hyderabad state, where their number is predominant.
- 11) Inscriptions at Budamanarayalapudu, a deserted village in the Podili taluk, Nellore district, bear testimony to this statement. These records are undated; yet, the palaeography of those inscriptions, and the very archaic language employed therein unmistakably leads us to the conclusion that they belong to the eighth century. One of the inscriptions at that place mentions a certain Komarapolu Kondayya, the writer of the record. Here, Komarapolu, a corrupt form of Komarapolu (modern Komaravolu) is certainly the surname which was derived from the village bearing the same name.
- 12) Devare Bhatta was a Sivitraka, a Saiva priest. He was well-versed in the Saiva-agamas. The Brahmins of the Vaikhanasakula became priests in the Visnu temples. The donor of the Komaraginvaram grant of Kataya Vema, dated Saka 1330, was a certain Aubhalarya, a member of the Vaikhanasa community of the Vaisnavas, Singaya and Vengala of the Vaikhanata community were the priests of god Gopinathadeva of Rajamahendravaram, to whom King Kumaragiri had granted the village of Anaparti in the Saka year. The custom, among the Vaisnavas, of appending the suffix aarya to their names, as is done at the present day, does not appear to have been in vogue during the period under review.
- 13) 18. "Jata is one of the four peculiar methods of repeating the Vedic text; the other methods are padakrama and ghana. Padas are the different words of a mantra repeated separately. Krama patha is the mode of "progressing step by step." In this method the words are taken in pairs, the first word is repeated along with the second, the second with the third, the third with the fourth, and so on. In jata patha each pair of words is repeated thrice. In this arrangement "the first word and the second, the second and the first, and the first, and the second again are repeated together, joined by the sandhi rules and having sandhi accents. In the same manner, the second and third, the third and the second, and the second, and the third are put together, and thus it goes on, each word in succession beginning a new Jata arrangement, upto the end of half-Rik or of a mantra, when the last word is simply repeated, as in the karma Ghana patha is more complicated and artificial one than the jata patha.
- 14) Desa means 'place'. It appears to refer to the skill in reciting the mantras which include the given words.

- 15) Carca is the repetition of a word in reciting the Veda, especially while adding iti (Monier Williams).  
This occurs in the krama, jata, and ghema patha of the Veda.
- 16) Suradhyetas are champion reciters of the Veda.
- 17) Suradhyapaka are champion-instructors; those who are capable of training even dullards in reciting the Veda correctly.
- 18) The term Mimamsa is used both for Purva Mimamsa and Uttara Mimamsa, Purva Mimamsa is also known as Tantra or Gurutantra and Bhattam, a name derived from the great logician Kumarila Bhatta who expounded the Purva Mimamsa sutras of Jaimini. Uttara Mimamsa is also known as Vedanta. The founder of this school is said to be Vyasa, also called Badarayana. Because of Vyasa, it also acquired the name of Vaiyasikamata. The term Tantra is generally used to denote Mimamsa.
- 19) Ks.Kh., I. V.37
- 20) Ep. Ind., vol. VIII, P.239, 11. 25-26.
- 21) The examples given in his article “Niyogi-Vaidika bheda-kala-nirnayamu” (Vide, Laksmanarayavyasavali. Vol.I, pp.10-13) by the late Sri. K.V. Lakshmana rao
- 22) Aruvelanadu was the country consisting of six thousand gramas. What the term grama denotes is not known. It was an ancient custom in South India to attach a certain number to each territorial division: for example, Pakanadu, twenty one thousand (the country of twenty one thousand gramas); Vengi – Kb Cr., I. V.27.
- 23) Sixteen thousand; Renadu, seven thousand etc. in a few cases the division or country was called by the number itself attached to it instead of by its actual name. Sr. Nd., I. V.32
- 24) S.I.I Vol.V. No102.
- 25) Rm. VI. I. Introd. It has to be pointed out here that there was certain Dhananjaya of Kusasthalapura, one of the several kings of Dakshinapatha, who was defeated by the North Indian emperor, Samudragupta, during his southern campaign. (Fleets Gupta inscriptions, p.7).
- 26) A Manual of the Vizagapatam district, P.277. as the late Sri Lakshmanarao rightly remarks(J.D.D. 1924, p.58), much reliance cannot be placed upon the date given in the poem of the sixteenth century. It is, however, interesting to find that date vavarman of the Pulomburu grant (C.P. No. 7 of 1913-14; J.A.H.R.S., Vol.VI pp.17 ff; J.D.L.1924; and Bharati, Vol. VII (1930) September issue).
- 27) . Ep. Coll, No.536 of 1909; Ep. Rep. 1910 para 8.
- 28) . Ct. Mm., II. P.76
- 29) . Ep. Ind., Vol. IX, P.264, I.91
- 30) . Ct. Mm. II. P.77 While the number of cavalry according to the inscription is ten crore, it is only one million according to the above verse.
- 31) . Vide, Bharti (1930), vol. VII, p. for extracts relating to Madhavavarman from the Telugu works.
- 32) . The so-called immigration of the Rajaput families must be placed before the southern campaign of Samudragupta, that is, before 350 A.D. if his adversary, Dhananjaya.

- 33) The Telugu poet, Mangalagiri Anandakavi, of the 18th century states in his Telugu poem Vijayanandanavilasam that the progenitor of the Datla princes, to whom he dedicated his work, was Kota Ketaraja, a descendant of Harisima Krsna of the Lunar race.
- 34) Vide, Dantuluri Baparaja's Murtitrayopakhyanam (A.S.P.P., vol. V. pp.319-20; Tr. Cat. Tel. Mss., (1910-11 to 1912-13) vol.I, Pt. iii R.No.50 p.159)
- 35) Ep. Coll. No.402 of 1915
- 36) ep. Ind., Vol. XI, pp.313 ff, The Phirangipuram record.
- 37) Chilukuri Virabhadrarao's Srinathakavi, p.149.
- 38) It is interesting to note that there is an inscription of a certain Tippiseti in the Anantapur district (Janigaravandlapalli, a hamlet of Vanavolu, Hindupur taluk), dated in sab 1345 sobhakrt.
- 39) . I.I. S., pp. 234 ff.
- 40) . S.I.I., Vol. V. No. 179. Ibid, Vol. III, No. 136, Ibid. Vol. IV, No: 1279,
- 41) . Hr- VI., II. V.199. – From the Dharmapalacaritam, Quoted in the Vaisyavamsasudhakaram.
- 42) This story which is elaborated into a Purana, named the Kanyaka or the Vasavi purana by Bhaskaracharya the guru of the vaisya community appears to be of a late origin.
- 43) Ep. Coll., No.851 of 1917; E.P. Rep. for 1918 para 84, pp.174-75.
- 44) Hr. Vol, I, Pr.7.
- 45) Nv. Cr., P.276.
- 46) About Ontarlu, we. pt. I, Chapter XV. 'Military Organisation and War'.
- 47) About Balanjas, see, pt. II Chapter VI on 'Industry and Trade.
- 48) Rk. Cr., I.V.95
- 49) Ibid., II. V.77
- 50) Tabaqat-i-Akbari. Pt.III, p.13.
- 51) Brigg's Ferishta, Vol.II, p.314.
- 52) Ibid. p.317
- 53) Tabaqat-i-Akhari, pt.III, P.285
- 54) E.D., Vol. III, pp.367-368
- 55) Ep. Coll., No.306 and 307 of 1924
- 56) Vide, Chapter VII. (Pt.II), on Games and Amuesements.