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## Ancient and medieval history of andhra pradesh

The book provides a chronological account of Andhra Pradesh's history and culture from ancient times to the arrival of the East India Company in the country. The region was previously divided into Telangana, under feudal rule, and Andhra, in British India. The introduction of the East India Company led to changes in the Hyderabad State, which formed a major constituent of Telangana. In 1983, N.T.Rama Rao founded the Telugu Desam party, contesting the General Elections in Andhra Pradesh. The Satavahana dynasty in Andhra Pradesh had its roots after the fall of the Mauryan Empire, starting from the rise of the Satavahanas as a political power. According to historical records, this period began with Simukha, who unified various Andhra principalities into one kingdom around 271 B.C. Simukha initially ruled over Dharanikota in Guntur district but later shifted his capital to Pratishthana (Paithan). His successor, Satakarni II, extended his kingdom far beyond the boundaries of central India and made significant conquests including the western region of Malwa. However, after a long reign, there was a decline in the dynasty's fortunes with the exception of Pulumavi I who restored their strength by defeating the Kanva rulers. The Satavahana kingdom achieved an all-India significance as imperial rulers and later faced challenges from the Sakas, leading to the displacement of some rulers. However, the literary work Gathasaptasati by Hala is notable during this period. Satavahanas ruled till A.D.157 over a reduced kingdom with maritime trade being significant during their rule. With their demise, the age of great Satavahanas ended by the end of the 2nd century A.D., and their capitals were debated among historians. Some argue that Srikakulam in Krishna district was their capital, while others propose Dharanikota in Guntur district, Dharmapuri in Karimnagar district, and Paithan in Aurangabad district as alternate capitals. The Deccan region flourished during this period with a mix of inland and maritime trade due to its ports and rich currency. Telugus experienced an era of great industrial, commercial, and maritime activities, alongside Buddhism's growth throughout the region. During the Satavahanas' reign, rulers also focused on Vedic ritualism, building Buddhist Stupas, Chalyiys, and Viharas, with notable structures like Amaravati's Stupa. Notable rulers such as Hala, known for his poetry, and Gunadhy, author of "Brihatkatha", contributed to the dynasty's literary side. The decline of the Satavahana empire led to political chaos in Andhra, with various local rulers and invaders establishing small kingdoms. During this period, the Ikshvakus, Brihatphalyanas, Salankayanas, Vishnukundins, Vakatakas, Pallavas, Anandagotras, Kalingas, and others ruled over Andhra's regions with their respective kingdoms. The Eastern Chalukyas eventually rose to power, bringing stability after a period of instability. The Vishnukundins played a significant role in promoting art and architecture, particularly through the cave temples at Dombajirapuram and Undavalli near Vijayawada. This period, spanning from A.D.624 to A.D.1323, brought about significant changes in various aspects of human activity, including social, religious, linguistic, and literary spheres. During this time, Desi, or the indigenous Telugu language, emerged as a major literary medium, pushing aside the dominance of Prakrit and Sanskrit. As a result, Andhradesa gained its own identity and distinction within the Indian cultural landscape. The Eastern and Western Chalukyas, Rashtrakutas, and early Cholas were key historical forces that contributed to this change. The Kakatiyas came to power during the later half of this period, extending their rule over the entire Telugu land with the exception of a small area in the northeast. Under the Kakatiya dynasty's benevolent patronage, arts, crafts, language, and literature flourished. This dynasty was a branch of the Chalukyas of Badami. Pulakesin II, a renowned ruler of the Chalukyas, conquered Vengi (near Eluru) in A.D.624 and installed his brother Kubja Vishnuvardhana as its ruler. Vishnuvardhana's dominions extended up to Srikakulam in the north and Nellore in the south. He was succeeded by his son Jayasimha I, who ruled from A.D.641 to A.D.673. However, between A.D.641 and A.D.705, some kings, except for Jayasimha I and Mangi Yuvaraju (A.D.681–705), ruled for short durations. This period was marked by unrest, characterized by family feuds and weak rulers. The Rashtrakutas of Malkhed then ousted the Chalukyas of Badami. The weak rulers of Vengi had to contend with the challenge posed by the Rashtrakutas, who overran their kingdom on multiple occasions. There was no Eastern Chalukya ruler capable of checking them until Gunaga Vijayaditya came to power in A.D.848. Despite his initial failures, he proclaimed independence after Amoghavarsha's death and achieved notable success during his campaign to the south. Vijayaditya ruled for 44 years and passed away in A.D.892. He was succeeded by his brother's son, Chalukya Bhima (A.D.892–921). The Rashtrakutas again attacked the Vengi kingdom but were repulsed effectively by Vengi. The Eastern Gangas appeared on the political scene towards the close of the 5th century A.D., as rulers of Orissa. They ruled with their capital in Andhra for nearly five centuries, until it was shifted to Cuttack at the end of the 11th century A.D. The Pallava dynasty experienced a resurgence during the late 6th century A.D., with Simhavishnu reviving their rule at Kanchi. This period saw the emergence of notable rulers like Virakurcha and Trilochana Pallava. The region south of the Krishna River was governed by Mahendravaram, who expanded his territory through conquests. the region was dominated by Hinduism as a national religion. Temples like Siva at Chalimavaram and Draksharama held significant importance in the lives of people. The 12th century was marked by turmoil, with the Western Chalukyas eventually being ousted by the Imperial Cholas after 17 years of struggle. Although they did not directly rule the kingdom, they relied on local chiefs as vassals. Notable feudatories included the Velanati Cholas who controlled parts of Andhra Pradesh from A.D.1135 to 1206. These minor dynasties frequently clashed among themselves, resulting in battles such as the Palnati Yuddham. The emergence of the Kakatiyas marked a pivotal period, with Prola II expanding his territory and eventually declaring independence. His successors Rudra and Mahadeva expanded the kingdom, pushing its borders to the north and coastal regions. Ganapati Deva's reign saw the consolidation of Telugu area under one rule, ending Velanati Chola dominance. The Kakatiya period in Telugu history was marked by significant achievements, earning it a reputation as the brightest era. Under their rule, the entire Telugu-speaking region was unified under kings who promoted the Telugu language and culture. They established order throughout the land, constructing numerous forts that played crucial roles in defending the realm. The Kakatiyas' emphasis on military organization allowed them to maintain control over their vast territories. The era also witnessed a resurgence of Vedic rituals among intellectuals, who sought to bridge the gap between Vaishnavites and Saivites through the worship of Harihara. This period saw an increase in patronage for arts and literature, with notable figures such as Tikkana Somayaji contributing to Telugu literature. The Kakatiya dynasty is renowned for its artistic expression, particularly in temple architecture. The Kakatiya temples demonstrate a unique blend of North Indian and South Indian styles, reflecting the kingdom's cultural influences. Notable examples include the Palampeta temple, constructed by Recherla Rudra in 1213 AD, which showcases intricate sculptures and figure-brackets. The Thousand-Pillared Temple at Hanamkonda, built in 1162 AD, is another remarkable example of Kakatiya architecture, featuring a star-shaped design dedicated to Siva, Vishnu, and Surya. The Kakatiyas' legacy extended beyond their architectural achievements, as they also encouraged the development of Sanskrit literature. Prataparudra, who was himself a writer, played a crucial role in promoting literature during his reign. The end of the Kakatiya rule marked the beginning of an era of turmoil and instability, ultimately paving the way for foreign rulers to dominate the region. The Warangal temple, built by Kakatiya Ganapati, showcases unique features such as large granite bull, beautifully polished floor, and elegant screens made of pierced slabs. Its four gateways, called Kirti Stambhas, face the cardinal points of the compass, reminiscent of Sanchi's toranas. The architecture and sculpture demonstrate conventional yet magnificent craftsmanship. After the Kakatiya kingdom's fall, Warangal was occupied by various small kingdoms, including Musunuri Nayakas and Recherla Chiefs, who ruled from A.D. 1325 to 1474. The Reddis of Kondavidu also controlled a coastal area, with their capital shifting between Addanki and Kondavidu. However, the Vijayanagar kings eventually occupied the region in A.D. 1448. The Gajapatis of Orissa expanded their territory into Telugu land, conquering the Reddis of Rajahmundry in A.D. 1448. The fall of Warangal in A.D. 1323 marked the first time the Andhras were united under a single ruler, while the establishment of the Bahmani kingdom in India by Ala-ud-din Hasan Gangu in A.D. 1347 led to the annexe of Hindu kingdoms including Warangal and Vijayanagar. During A.D.1358-75, the Vijayanagar Empire reasserted its dominance over lost territories. Harihara Raya II successfully reclaimed regions previously under Bahmani control during Muhammad Shah II's reign (A.D.1378-1397). However, the Bahmanis' successors continued to pose a threat to the Vijayanagar Empire. Notably, their expansion under Muhammad III (A.D.1463-82) led to significant territorial gains in Telugu areas. The empire eventually fragmented into five Shahi kingdoms following internal power struggles and factional wars by the late 15th century. Meanwhile, the Qutbshahi dynasty emerged as a prominent force in Andhra's history. Founded in A.D.1336 by Harihara and Bukka, the Vijayanagar Kingdom resisted Muslim invasions and championed Hindu civilization and culture. The brothers expanded their territory through strategic alliances with Hoyasala rulers and established key strongholds like Udayagiri and Penukonda. In the conflicts between the Bahmanis and Vijayanagar, Harihara-I suffered losses. Following his death in A.D.1355, Bukkaraya succeeded him but struggled to assert control due to ongoing wars with the Bahmanis. Harihara II (A.D.1377–1404) consolidated the empire's frontiers and expanded its reach into coastal Andhra. However, clashes with the Velamas of Rachakonda in Telangana led to a temporary setback. The extension of Vijayanagar territory towards the northwest granted control over key ports, stimulating commerce and prosperity. Following Harihara II's death, Devaraya I (A.D.1406–422) ascended the throne and launched wars against the Bahmanis and Velamas, cementing Vijayanagar's dominance in the region. The Reddis of Kondavidu played a significant role in the history of the Vijayanagar Empire. During Devaraya I's reign (A.D.1422), hostilities between the Gajapatis of Kalinga and the Rayas of Vijayanagar began. His son, Devaraya II (A.D.1426-1446), was a powerful ruler who expanded the empire's territories, conquering Kondavidu and Kerala. He was recognized as a great monarch by Abdul Razzak, the Persian ambassador, who wrote about his dominion stretching from Ceylon to Gulbarga. Devaraya II's reign also saw extensive commerce and revenue growth, contributing to the prosperity of the Vijayanagar kingdom. However, subsequent rulers were incompetent, allowing the empire to disintegrate. The Portuguese were expanding their presence along the west coast during this period. A minister named Saluva Narasimha seized power in A.D.1485 and successfully counteracted external threats. The Saluva line of kings ruled Vijayanagar after Narasanyaka's regency, establishing a new dynasty. Krishnadevaraya (A.D.1506-1529) is considered the golden age of Vijayanagar history due to his military prowess, statesmanship, and patronage of arts. He defeated the Gajapatis of Orissa in A.D.1518 and expanded the empire's territories. However, after Krishnadevaraya's death, the kingdom began to decline, with internal power struggles and external threats from Muslim rulers in Deccan. In a decisive battle on January 23, 1565, Vijayanagar was defeated, and its ruler, Ramaraya, was killed. The empire eventually fragmented into smaller kingdoms. The Muslim rulers, along with a horde of ruthless robbers, laid siege to Vijayanagar for days, wreaking havoc upon its prosperous population. This devastating attack was one of the most brutal in history, leaving the city in ruins and reducing it to a mere shadow of its former self. However, amidst this destruction, a glimmer of hope emerged in the form of Tirumalaraya, who attempted to rebuild the empire after his reign at Penukonda. Unfortunately, his efforts were ultimately unsuccessful. The Vijayanagar dynasty's rulers, known as Rayas, demonstrated remarkable tolerance and inclusivity by treating all sects of Hindus equally and patronizing them through lavish grants. They also extended similar treatment to Jains and Muslims alike, creating a melting pot of cultures within the empire. The architectural styles prevalent during this period, characterized by the fusion of Chalukya and Chola art elements, gave birth to breathtaking gopuras and mantapas that continue to awe visitors even today. Notable examples of Vijayanagar architecture can be seen in Tirupati, Tadupati, Srikalahasti, and Penukonda, while Telugu language and literature received special attention under the empire's patronage. In fact, Telugu was designated as the official language of the realm, with Sanskrit and other languages also receiving encouragement from the rulers. During this period, some of the most renowned poets in south Indian literary history emerged, including Srinatha, who was honored with Kanakabhisheka by Prudhadevaraya. The reign of Krishnadevaraya marked a new era in Telugu literature, and his court was adorned by celebrated poets like Allasani Peddana, Nandi Timmana, Dhurjati, Tenali Ramakrishna, Mallana, Ramarajabhushana, Pingali Surana, and Rudra, collectively known as the Ashtadiggajas. Meanwhile, the Qutb Shahi dynasty dominated the Andhra region for nearly two centuries, from the early 16th century to the late 17th century. Sultan Quli Qutb Shah, the founder of this dynasty, initially served under the Bahmanis before declaring independence after Mahmud Shah's death in A.D.1518. During his 50-year reign, Sultan Quli extended his kingdom up to Machilipatnam but was ultimately murdered by his third son, Jamsheed. However, Jamsheed's own fate was sealed when he was succeeded by his youngest brother, Ibrahim, who had led to Vijayanagar after their father's assassination. Ibrahim's experience in the imperial court provided him with valuable training, which he later leveraged to assume power and establish himself as a shrewd administrator. Ibrahim, a visionary ruler, brought peace and prosperity to the kingdom by creating safe travel routes and fostering public utilities. He invested heavily in infrastructure development, including lakes, tanks, and towns, while also promoting the local Telugu language and patronizing its scholars and poets. Ibrahim's son, Muhammad Quli, continued his legacy, establishing the city of Hyderabad with grand buildings, roads, and civic amenities. He was a renowned scholar and poet, composing works in the Deccani language. After Muhammad Quli's death, Sultan Muhammad, a devout leader, promoted learning and architecture, building the iconic Mecca Masjid mosque. However, his premature demise led to the decline of Golconda. His son Abdullah Qutb Shah was indecisive, and the kingdom fell to the Mughals in 1633. The Mughal emperor's invasion continued until Abul Hassan Qutb Shah, also known as Tana Shah, a skilled administrator, resisted the invaders. Despite false propaganda, Tana Shah maintained his sovereignty until the Mughal emperor launched a final campaign against him in 1685. The kingdom finally fell to the Mughals due to treachery from an Afghan general, but Abul Hassan's bravery and Abdul Razak's loyalty are remembered as remarkable examples of devotion. The Qutb Shahi dynasty's grip on the English Company in Machilipatnam and Madras was relaxed for many years due to their kingdom's power in the south. King Abul Hassan and his minister, Madama, kept a close eye on English merchants as long as the kingdom remained strong. The Qutb Shahi rulers adopted a tolerant attitude towards religion, treating Hindus and Muslims equally and maintaining good relations between them. They also encouraged local languages like Telugu and Deccani Urdu, patronized scholars, and awarded them titles and land grants. The fourth king, Ibrahim, was a great supporter of Telugu literature and his court was filled with Telugu poets. The rulers incorporated local customs into their administration to some extent. This tolerance was followed by the nobles as well, including Ramadas (Goppanna), a devotee of Sri Rama who wrote several poetical works in praise of his deity. The Deccani architecture is a blend of Persian, Hindu, and Pathan styles, with a strong influence from Hindu architecture. The Bala Hissar gate of the Golconda fort features figures and emblems of Hindu mythology, while the Charminar citadel in Hyderabad is one of the most remarkable Qutb Shahi monuments. However, in A.D.1687, Aurangazeb, the Mughal emperor, invaded Golconda and annexed it to the Mughal empire. After this, Golconda became part of the Deccan Subba, with a Nazim appointed as an agent of the Mughal emperor. For about 35 years, the region was ruled by Nazims, with the last one being Mubzar Khan. This period saw significant changes in Indian history, including the decline of the Mughal empire and the rise of the East India Company and the Compagnie de Inde Orientale as powerful trading companies. They established trade centers at Machilipatnam and Pondicherry respectively, waiting for opportunities to expand their control. The founder of the Qutb Shahi dynasty, Mir Kamaruddin, was a noble and courtier who negotiated with Nadirshah, the Iranian invader, before returning to the Deccan where he later became a Subedar. In 1724, Mughal Emperor Muhammad Shah plotted against Mubzariz Khan, who was ultimately killed. This led to Mir Kamaruddin (Asaf Jah I) ascending to power as the Nizam-ul-Mulk and ruler of Golconda. He adopted the title of Asaf Jah after being one of the emperors' ministers. The Asafjah dynasty went on to rule for nearly 200 years, with seven notable rulers: Mir Kamaruddin, Nasir Jung, Muzaffar Jung, Salabat Jung, Nizam Ali Khan (Asaf Jah II), Sikandar Jah, and Nasir-ud-Daula. However, the dynasty had a total of ten rulers. The most famous rulers were Asaf Jah I, who shifted the capital from Aurangabad to Hyderabad in 1763, and Afzal-ud-Daula, whose reign saw the expansion of the city. The Nazims were known for their extravagant lifestyles, which gained them international recognition. They ruled over a vast territory with diverse languages and extended their authority from Narmada to Trichinapally and Machilipatnam to Bijapur. The French supported some rulers, while others received English backing. Power struggles within the dynasty led to several conflicts between the rulers and external powers. However, with the rise of Nizam Ali Khan (Asaf Jah II), Hyderabad became a major center for economic growth and expansion. His shift of the capital from Aurangabad to Hyderabad in 1763 marked a new era for the city. Key events in the history of the Asafjah dynasty include:
\* 1724: Mubzariz Khan is killed, leading to Mir Kamaruddin's ascension.
\* 1748: Asaf Jah I dies, leading to power struggles between his son Nasir Jung and grandson Muzaffar Jung.
\* 1750-1751: Muzaffar Jung is killed by the Nawabs of Kurnool and Cuddapah.
\* 1758: The Seven Years War breaks out in Europe, leading to a decline in French power in India.
\* 1762: Nizam Ali Khan (Asaf Jah II) dislodges Salabat Jung and becomes Nizam.
\* 1763: Asaf Jah II shifts the capital from Aurangabad to Hyderabad.
Overall, the Asafjah dynasty played a significant role in shaping the history of Hyderabad and the Deccan region. Between 1766 and 1800, Nizam's power significantly declined, and the British gained control over him by forcing six treaties upon him. In 1766, the Nizam signed a treaty with the British, agreeing to receive a subsidiary force in exchange for the Northern Circars. The payment was Rs.9 lakhs per annum when not required. Over time, concessions were made, such as ceding the Guntur circar in 1788 and surrendering control of the Northern Circars by 1779. The Nizam attempted to ally with Hyder Ali of Mysore and the Peshwa of Marathas against the English in 1779. However, he was eventually forced to sue for peace, agreeing to the presence of an English Resident along with army, artillery, and cavalry at Hyderabad. Another treaty forced him to disavow ties with Hyder Ali. By 1800, a new treaty solidified British control over Nizam's territories, requiring cession of districts in Rayalaseema and Bellary. This further eroded the Nizam's power, as well as his reputation and influence. The East India Company acquired the Nellore region through treaties with local rulers. By the beginning of the 19th century, the Telugu land was divided into two main regions: Telangana under Nizam III (Sikandar Jah) and Andhra in British India. During this period, notable developments occurred, including the establishment of a General Hospital during the reign of Nizam V (Afzal-ud-Daula). The modern era of city development began after a devastating flood in 1908, which prompted the Nizam's government to plan its growth. Sri M.Vishveshwarayya was appointed to advise on flood control and city improvement measures. He suggested constructing Osman Sagar and Allahayat Sagar dams in 1917, which controlled floods from river Musi while providing drinking water. Hyderabad's development journey began under Nizam VII, Osman Ali Khan, who transformed the city into a modern metropolis. Various initiatives were undertaken to enhance its infrastructure, including the establishment of the City Improvement Board in 1912, which focused on constructing roads, markets, and housing sites. The commissioning of electricity in 1923 marked a significant milestone. In 1935, air services connected Hyderabad with major cities, and by 1936, bus routes radiated from the capital to all district headquarters. Notable structures built during this period include the Legislative Assembly, railway stations, High Court, City College, and Asafia Library. These edifices showcase a blend of modern, medieval, and ancient architectural styles. The sprawling Osmania General Hospital, majestic High Court, and well-proportioned Legislative Assembly building symbolize Nizam VII's vision for a modern and magnificent Hyderabad. The dawn of British rule in India began with Thomas Munro's implementation of the Ryotwari system in 1808 for direct land revenue collection from farmers in ceded districts. This led to similar changes in other parts of Telugu land, including Hyderabad State, which was struggling financially due to a devastating famine in 1777 and subsequent floods. The state's economy was further crippled by the Nizam's excessive debts to Arab and Rohilla bankers, prompting British intervention through their Resident. As a result, the Nizam became a key ally of the British during the War of Independence in 1857, turning the tide in favor of Company rule. In 1858, the British crown took control of India, ending its reign as a trading company after over a century and a half. The Andhras played a pivotal role in the Freedom Struggle, with their involvement dating back to the first War of Independence in 1857. Although the south remained relatively unaffected by this initial uprising, minor rebellions did occur, including a raid on the Residency and Gond rebellion in Adilabad district. These were suppressed by the British in 1860. The late 19th century saw periods of peasant unrest, but also marked significant growth in the educated middle class thanks to English education. This newfound educated population sought greater equality with their white rulers, leading to pamphleteering and subsequent repressive measures from the foreign government. One notable figure from this era was Gadicherla Hari Sarvottama Rao, who was imprisoned for writing a seditious article titled "Cruel Foreign Tiger" in 1883. The Andhra region had a history of constructive work, with leaders like Kopalle Hanumantha Rao establishing institutions to train young men in modern techniques, aiming to bring independence from imperialist rule. In 1920, when Gandhiji launched the non-co-operation movement, the response was immediate in Andhra, with prominent figures like Konda Venkatappaiah and Tanguturi Prakasam Pantulu leading the charge. Many lawyers abandoned their lucrative practices and students gave up their studies to join the cause. The Congress Committee allowed Provincial Committees to start Civil Disobedience in November 1921, provided certain conditions were met by Mahatma Gandhi's program. Three notable episodes of this movement drew national attention. The first was the Chirala-Perala incident led by Duggirala Gopalakrishnaya, who trained a disciplined band called Ramadandu and tested their strength at the All-India Congress Session in Vijaywada. In Chirala and Perala villages, residents protested against a proposed municipality, refusing to pay taxes after councilors resigned. During Gandhiji's visit to Chirala, Gopalakrishnaya sought advice on the next steps. Gandhi suggested two options: continuing the No-Tax Campaign peacefully or mass migration beyond municipal limits, which would automatically dissolve the municipality. However, Gandhi emphasized that the Congress would not be responsible for any chosen course of action. Had enough faith in himself and others, he convinced residents to move outside municipal limits and set up temporary dwellings, which he called "Ramanagar". This unprecedented move lasted for eleven months, despite harsh weather conditions. Gopalakrishnaya and Ramadandu kept people's spirits high. Their goal was to establish an alternative government and demonstrate Swarajya as envisioned by him. He formed a representative assembly and arbitration court. Morale-boosting devotional songs and prayers kept the community motivated. However, financial struggles arose, prompting him to travel to Berhampore in 1921 to gather funds. Despite being prohibited from public speaking, he defied orders and was arrested, sentenced to one year's imprisonment, and sent to Trichinapally. The Government also cracked down on those who built shelters on government land. People eventually returned home, reconciling themselves with the municipality's constitution. Though the movement failed, it instilled courage and fearlessness in participants, which served them well in future freedom struggles. Similar movements occurred in Repalle and Vijaywada municipalities, prompting Government concessions to popular pressure. The next notable episode was the "Forest Satyagraha" in Palnad, Guntur district, where peasants refused to pay heavy fees for grazing their cattle. When crops failed, they sent their animals into forests without permission, leading to a standoff between the cattle owners and armed police. Amid this turmoil, Gandhiji ended the Non-Co-operation Movement due to incidents at Chowri Chowra, effectively ending the Palnad Satyagraha. A tax resistance campaign led by Parvatanevi Virayya Chowdry was initiated. The first step involved pressuring village officers to resign, thereby preventing land revenue collection. Despite repressive measures such as attaching movable assets, cattle, and lands for non-payment of taxes, the revenue officials were unable to collect even 5% of the demanded amount. Military presence was established to intimidate locals, but this also yielded no results. Volunteers maintained order and ensured that incidents did not occur, ultimately halting the campaign after local leaders agreed to pay taxes. The termination led a significant impression on young men, leading one instance to turn violent as Alluri Sitaramaraju (1897-1923) took charge of an agency area rebellion in the Northern Circars. Raju's simple yet studious nature and concern for the lowly led him to contribute during the non-cooperation movement and later become involved in hill tribes spiritual practices. However, his involvement with British contractor disputes led to confrontations with police, who supported the contractor. This escalated into encounters between the police and Sitaramaraju, backed by Gamu brothers-led hill tribes. Raju's forces raided multiple police stations, seizing guns and ammunition. In response, a company of Assam rifles was deployed under Saunders' leadership. The conflict lasted nearly a year before many of Raju's followers were overpowered in an encounter, eventually leading to his surrender and alleged execution. Years later, during Gandhiji's 1930 salt campaign, the eastern coast of Andhra became a hub for various young men and women who prepared salt despite severe police responses. This movement resulted in a significant awakening that contributed to Congress' victories in 1937 elections, while leftist organisations began emerging in the thirties. The British government's involvement in World War II led to Congress ministries resigning in 1939. The arrest of leaders on August 9, 1942, sparked widespread discontent among masses. The "Do or Die" message from the National Congress inspired the people of Andhra, who, under young and devoted workers' leadership, temporarily halted government functions. Many students and workers faced bullets willingly, swelling the numbers of those unknown, unwept, and unhonoured martyrs. The heroes who sacrificed for India's freedom were remembered as the country celebrated its independence on August 15, 1947. A new constitution came into effect on January 26, 1950, which established the framework for the government at both the national and state levels through elected representatives with adult suffrage. The Andhras had hoped that India's independence would lead to the creation of a separate Telugu state, but the Constituent Assembly decided otherwise, causing them disappointment. The period of British rule has an important place in India's history, with many foreigners arriving and conquering parts of the territory before becoming part of the country naturally. For the first time, foreign rulers left their colonies and returned home, marking a significant shift in the colonial policy that was aimed at maintaining control and exploiting resources for their own benefit. However, this policy inadvertently contributed to positive factors such as consolidating Indian society and promoting freedom. Despite leaving the country economically impoverished, British rule unified the nation, leading to a period of introspection and ultimately ushering in a new order. The Andhra region, known for its textile industry since ancient times, was also affected by these changes. During the British era, Andhra flourished as an exporter of high-quality textiles, handicrafts, and metal goods. The port cities were bustling with ships from various countries, and the demand for indigo, a unique agricultural product, kept the region prosperous. However, the Industrial Revolution in England led to the decline of cottage industries in Andhra and India, as English factories began mass-producing finished goods using machines at lower costs. The British government also imposed heavy taxes on artists and craftsmen, discouraging them further. The decline of cottage industries in Andhra Pradesh was a gradual process that began with the importation of finished goods from England. This led to an economic drain that impoverished the region and enriched Great Britain. The Western scientists' method of indigo preparation also harmed local farmers, leading many artisans to become agricultural laborers. The ideas born from Indian knowledge transformed various aspects of society, particularly religion and culture. This exposure to European thought led Hindu leaders to re-evaluate and strengthen their faith in response to Christian missionaries' proselytizing efforts. The resulting movements, such as the Brahma Samaj and Arya Samaj, gained followers in Andhra Pradesh among the educated classes. Additionally, figures like Anne Besant, inspired by ancient Hindu and Buddhist philosophies, founded the Theosophical Society. These developments had a profound impact on Telugu literature, which was influenced by English writings. Kandukuri Veeresalingam Pantulu is credited with initiating this literary shift. He also championed social reforms that prioritized women's empowerment, contributing to the growing desire for freedom among the people.

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