

## 1. Origins of the Andhras and Early Dynasties

### Multiple Choice Questions

- Who was the Jain monk during the Satavahana period?  
1. Gunadhya      **2. Kundakundacharya**  
3. Acharya Nagarjuna      4. Vatsyayana
- Which Satavahana ruler was known as 'Kavi Vatsala'?  
1. Krishna      **2. Satakarni I**      3. Hala      4. Pulumavi
- Who was the founder of the Ikshvaku dynasty?  
**1. Santamula**      2. Virapurushadatta  
3. Ehuvula Santamula      4. None of the above
- Chitraratha Swami was the family deity of the...  
1. Satavahanas      2. Ikshvakus      **3. Salankayanas**      4. Pallavas
- Who was the founder of the Eastern Chalukya dynasty?  
1. Pulakeshin I      2. Jayasimha I      **3. Kubja Vishnuvardhana**      4. Gunaga Vijayaditya

### Fill in the Blanks

- The Nasik inscription of Gautami Balasri describes the victories of Gautamiputra Satakarni.
- After Ikshvaku rule, the Salankayanas ruled with Vengi as their capital.
- The Kondamudi copper plate inscription is the only inscription of the Brihatpalayanas.
- Vijayaditya VII was the last king of the Eastern Chalukyas.

### One-Word Answer Questions

- What is the earliest literary source that mentions the Andhras?  
**Aitareya Brahmana**
- Who issued coins bearing the symbol of a ship during the Satavahana period?  
**Yagnasri Satakarni**
- Who was the founder of Rajamahendravaram?  
**Amma Raja I**

### 2 Marks

#### 1. Mention any two inscriptions of the Satavahanas.

The "Naneghat Inscription" and the "Nasik Inscription" are significant among the Satavahana inscriptions. The Naneghat inscription reveals the victories of Satakarni, while the Nasik inscription highlights the achievements of Gautamiputra Satakarni.

#### 2. Names any two rulers of the Vishnukundins

Madhavavarma I and Manchana Bhattaraka are prominent among the Vishnukundina rulers. Madhavavarma was the founder of the Vishnukundina dynasty, whereas Manchana Bhattaraka was the last ruler.

### 3. Trilinga Desa.

"*Trilinga Desa*" is another name for the Andhra region. The region acquired the name "*Trilinga Bhumi*" or "*Trilinga Desa*" based on the three Lingas (deities) situated at three Shaivite pilgrimage centers: Srisailam, Draksharamam, and Kaleswaram.

### 4. Chalukya Bhima.

Chalukya Bhima (892–921 CE) was a prominent ruler of the Eastern Chalukya dynasty. He built the "Chalukya Bhimeswara Temple." This temple is located in Bhimavaram, one of the Pancharamas (five sacred Shiva shrines) in the Andhra region. He also patronized Sanskrit poets and musicians.

## 4 Marks

### 1. Literature of Satavahana

Literature flourished significantly during the Satavahana period. The "*Prakrit language*" received special prominence during this era. The "*Gatha Saptashati*," authored by the Satavahana King Hala, is a renowned literary work in the Prakrit language. It contains approximately 700 romantic poems.

The Kathasaritsagara, based on Gunadhya's *Brihatkatha*, provides information regarding Satavahana society. Similarly, the work *Lilavati*, authored by Kutuhala, narrates the love story of Hala and the Sri Lankan princess Lilavati. *Vatsyayana's Kamasutra* offers insights into the society and religious conditions of the Satavahana era.

### 2. Coins of the Ikshvaku Dynasty

Coins issued by Ikshvaku rulers serve as key evidence for their history. These coins were primarily made of lead. Compared to Satavahana coins, they were smaller in size.

Ikshvaku coins have been found in various locations such as Nagarjunakonda, Amaravati, Vaddamanu, Nelakondapalli, Tenali, Thullur, Ongole, and Yeleswaram. The obverse (front) of these coins featured an elephant symbol, either in full or in part. The reverse side displays the Ujjain symbol in various forms.

The names of the rulers also appear on Ikshvaku coins. Examples include "*Siri Chata*" (Sri Chantamula), "*Siri Veera*" or "*Siri Veerapu*" (Veerapurushadatta), "*Siri Eha*" (Ehuvala Chantamula), and "*Siri Ruda*" (Rudrapurushadatta). These coins provide information regarding Ikshvaku administration, economic conditions, and political history.

### 3. . Rajaraja Narendra. Rajaraja Narendra (1019–1061 CE)

Rajaraja Narendra. Rajaraja Narendra (1019–1061 CE) was a prominent king of the Eastern Chalukya dynasty. He was the son of Vimaladitya and married Ammanga Devi, the daughter of the Chola king Rajendra Chola.

Rajaraja Narendra founded the city of Rajamahendravaram (Rajahmundry). His reign holds great significance in the social and cultural history of the Andhra region, and he contributed immensely to the development of Telugu literature.

He encouraged his court poet, Nannaya Bhattaraka, to translate the Mahabharata into Telugu, leading to the commencement of the "Andhra Mahabharatam." Although a follower of Shaivism, Rajaraja Narendra respected religious scholars and fostered the growth of both Telugu and Sanskrit languages.

### 8 Marks

#### 1. Explain the meaning and origins of the Andhras.

The term "Andhra" first appears as the name of an ancient tribe. Later, the region inhabited by this tribe became known as "*Andhradesa*". Thus, the word "Andhra" was used to denote both a tribe and a geographical region.

The earliest reference to the Andhras is found in the Aitareya Brahmana (circa 800 BCE). It mentions that Vishvamitra cursed fifty of his sons—who refused to obey him—to live on the fringes of Aryan territories; among these sons were the Andhras, Pundras, Sabaras, Pulindas, and Mutibas.

References to the Andhras also appear in ancient texts such as the Mahabharata, Ramayana, Manusmriti, and Bharata's Natya Shastra. This indicates that the Andhras were one of the ancient tribes of India.

Scholars hold differing opinions regarding the origins of the Andhras. Some believe that the Andhras originally lived north of the Vindhya Mountains, later migrating south to settle in the Deccan region. Others consider them to be of Dravidian stock, positing that their original homeland was the coastal region between the Godavari and Krishna rivers. Yet others have identified them as Aryans.

Foreign writers have also described the Andhras. The Greek ambassador Megasthenes, in his work *Indica*, referred to the Andhras as "*Andarae*." The Chinese traveler Hiuen Tsang described the region north of the Krishna River as '*Andhra*' and the region to the south as '*Maha Andhra*'. In his Kamasutra, Vatsyayana referred to the Andhra region as the area situated south of the Narmada River and east of Karnataka. The term '*Andhra*' is also mentioned in Ashoka's 13th Rock Edict.

Thus, the Andhras emerged as a prominent people in ancient India and, over time, developed into a distinct group with their own language, culture, and geographical identity. This highlights the historical significance of the Andhras.

#### 2. Discuss the key important features of Satavahana rule in the Andhradesa.

The key features of Satavahana rule in the Andhra region can be outlined as follows:

The Satavahana period is considered a crucial era in the history of the Andhra region.

During this time, the region achieved political stability and made significant progress in social, economic, religious, and cultural spheres.

Inscriptions from Bhattiprolu, Amaravati, and the Western Caves serve as vital sources of information regarding the Satavahana era. The sculptures of Amaravati vividly depict the lifestyle of the people in the Andhra region during that period.

Under Satavahana rule, the king served as the supreme commander of the army. In times of war, the king himself would lead the troops onto the battlefield, thereby strengthening the defense of the kingdom.

During this period, the Andhra region became a major hub for both internal and maritime trade. In particular, the area between the Godavari and Krishna rivers flourished with numerous ports and bustling commercial activities. The widespread use of coins contributed to the growth of trade.

During the Satavahana period, trade relations existed with the Roman Empire as well; the discovery of Roman coins in the Andhra region serves as evidence of this. This trade fostered the development of industries, commerce, and maritime trade.

In the religious sphere, Buddhism flourished extensively during this period. At the same time, the Satavahana kings also observed Vedic religious practices. They constructed numerous Buddhist stupas, chaityas, and viharas. The Amaravati Stupa is renowned for its sculptural art.

The Satavahanas also patronized literature, sculpture, and architecture. Women held a respected position in society during this era; cave inscriptions and the Amaravati inscriptions reveal that women made significant, high-value donations.

Thus, under Satavahana rule, the Andhra region secured a unique place in history, characterized by political stability, commercial growth, religious harmony, and advancements in art and literature.