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The year AD 973 marked the rise of
Kalyana Chaluka power in Andhra,
followed by a period of wars

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between the Kalyana Chalukyas and the Cholas of Thanjavur for over a century. The decline of these powers made way for the rise of Velanati Chodas, the Nellore Chodas and the Kakatiyas in Andhradesa; the Yadavas in the upper deccan; and the Hoysalas

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south of the Tungabhadra river. From the middle of the twelfth century the Kakatiyas became the dominant power, and Warangal emerged as the premier cultural and political center. The Kakatiyas consolidated their power by defeating defiant feudatories and

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bestowing administrative power on loyal subordinates, and by entering into matrimonial alliances with families of conquered local chieftans. Under their rule different social groups migrated to the coastal Andhra region from the neighbouring Tamil country,

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resulting in the creation of new sub-
sects. Further, social groups came
to be named on the basis of local
identity, such as the Pakanati and
Velanati brahmins, the Penugonda
vaisyas, and the Panta and Pakanati
reddis, to mention a few. Based on
a centralized bureaucracy, the

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Kakatiya state could be broadly characterized as feudal. The mainstay of the economy was agriculture and there was a substantial increase in irrigation facilities. Trade flourished under a system of guilds and led to the growth of a number of urban

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centers. The institution of the temple gained significance, facilitated by royal patronage. Buddhism witnessed a decline even as Sri Vaishnavism and Vira Saivism gained ground, and Andhradesa came to be known as Trilinga - the land of the three

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Saivite shrines at Kalesvaram, Srisailam, and Draksharama. In architecture the vesara mode flourished under the Kakatiyas, while the phamsana form was popular in the construction of monuments in the Telangana region. In the field of language and

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literature, the Telugu script underwent significant changes, and classical Telugu literature developed with the translation of the Mahabharata by Nannaya Bhatta, and the rise to eminence of several Telugu poets and writers. This volume on Andhra Pradesh

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covers the period 1324 to 1724, which witnessed the rise of large regional state powers such as the Vijayanagara kingdom, the Bahmanis, Gajapatis, Musunuris, Recherlas, Reddis, and Later Gangas. The political formations of the period were military-centered as

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witnessed by the well-organized nayamkara system, which revolved around the creation of nayamkaras or military chiefs, and was the mainstay of the Vijayanagara rulers. There was large-scale expansion of agriculture with the introduction of new crops like tobacco, tomato,

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potato and chillies, and phenomenal growth of trade in commodities like cotton and indigo. The trading and artisanal communities were organized in powerful guilds. The constant flux of peoples of different languages, faiths, cultural modes, and

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professions led to a liberal spirit of tolerance. Telugu literature flourished, and new genres were introduced in which outstanding works were created. A significant feature of the times was the evolution of a composite Dakhni (Deccani) culture. Rulers, Hindu and

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Muslim alike, patronized religious institutions but did not allow religion to interfere in matters relating to administration. Sri Vaishnavism, which won royal support during the reign of Saluva Narasimha, was established in the royal house and court during

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Krishnadeva Raya's rule. Numerous royal grants were given to Vaishnava temples and mathas. During Aravidu rule, the Tirumala temple occupied a premier position. Ahobalam was another centre in western Andhra that wielded great influence. The patronage of ruling

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chiefs of Shudra varna to Sri Vaishnava acharyas and temples fundamentally influenced their social and ritual ranking. The sixteenth-century temple was an organized complex of sanctuaries and mandapas. Tadipatri, Lepakshi and Ahobalam deserve mention as

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examples. Placing a chariot in stone in the temple complex was a contribution of the Vijayanagara period. The Aravidu period contributed the gopura as a dominant feature of the temple complex. The detached gopura of Govindarajaswami Temple, Tirupati,

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is a fine example. The rulers of medieval Andhra seldom violated established norms of dharma, thereby ensuring the security and stability of their kingdoms.

History of the Eastern Chalukyas of Vengi, 610-1210 A.D.

Revisiting Policy Options

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History of the Minor Chukya
Families in Medieval Andhra

A History of Civilisation in Ancient
India

***From dal to samosas, paneer to
vindaloo, dosa to naan, Indian food***

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is diverse and wide-ranging—unsurprising when you consider India's incredible range of climates, languages, religions, tribes, and customs. Its cuisine differs from north to south, yet what is it that makes Indian food

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recognizably Indian, and how did it get that way? To answer those questions, Colleen Taylor Sen examines the diet of the Indian subcontinent for thousands of years, describing the country's cuisine in the context of its

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*religious, moral, social, and
philosophical development.*

*Exploring the ancient indigenous
plants such as lentils, eggplants,
and peppers that are central to the
Indian diet, Sen depicts the
country's agricultural bounty and*

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the fascination it has long held for foreign visitors. She illuminates how India's place at the center of a vast network of land and sea trade routes led it to become a conduit for plants, dishes, and cooking techniques to and from the rest of

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the world. She shows the influence of the British and Portuguese during the colonial period, and she addresses India's dietary prescriptions and proscriptions, the origins of vegetarianism, its culinary borrowings and

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innovations, and the links between diet, health, and medicine. She also offers a taste of Indian cooking itself—especially its use of spices, from chili pepper, cardamom, and cumin to turmeric, ginger, and coriander—and outlines how the

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*country's cuisine varies
throughout its many regions.
Lavishly illustrated with one
hundred images, Feasts and Fasts
is a mouthwatering tour of Indian
food full of fascinating anecdotes
and delicious recipes that will have*

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readers devouring its pages.

Shivaji is a well-known hero in western India. He defied Mughal power in the seventeenth century, established an independent kingdom, and had himself crowned in an orthodox Hindu ceremony.

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The legends of his life have become an epic story that everyone in western India knows, and an important part of the Hindu nationalists' ideology. To read Shivaji's legend today is to find expression of deeply held

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convictions about what Hinduism means and how it is opposed to Islam. James Laine traces the origin and development of the Shivaji legend from the earliest sources to the contemporary accounts of the tale. His primary

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concern is to discover the meaning of Shivaji's life for those who have composed-and those who have read-the legendary accounts of his military victories, his daring escapes, his relationships with saints. In the process, he paints a

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*new and more complex picture of
Hindu-Muslim relations from the
seventeenth century to the present.
He argues that this relationship
involved a variety of compromises
and strategies, from conflict to
accommodation to nuanced*

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collaboration. Neither Muslims nor Hindus formed clearly defined communities, says Laine, and they did not relate to each other as opposed monolithic groups. Different sub-groups, representing a range of religious persuasions,

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found it in their advantage to accentuate or diminish the importance of Hindu and Muslim identity and the ideologies that supported the construction of such identities. By studying the evolution of the Shivaji legend, Laine

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*demonstrates, we can trace the
development of such constructions
in both pre-British and post-
colonial periods.*

*One Hundred Years in the Andhra
Country*

The History of Andhra Country,

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1000 A.D.-1500 A.D.:

***Administration, literature and
society***

A History of the Mahrattas

Power Market Structure

Precolonial India in Practice

A rich narrative history of the Deccan,

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portrayed through eight Indian lives. The book is based on the sculptural and monumental data which brings into light various views of the early historians on the problems of Viceroyalty in the vengi region, succession to the Chola throne. Political system, historicity of

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Draksharama inscriptions and land transactions.

A History of Civilization in Ancient India: Buddhist and Pauranik ages

A History of Food in India

Early History of the Andhra Country

The History of Buddha's Religion

A Social History of the Deccan,

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1300-1761

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by scholars as being
culturally important, and is
part of the knowledge base
of civilization as we know
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*thank you for being an
important part of keeping
this knowledge alive and
relevant.*

*Daniélou's powerful rebuttal
to the conventional view of
India's history, which calls
for a massive reevaluation*

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*of the history of humanity •
Explores historical
occurrences from each major
time period starting with
the first appearance of man
30,000 years ago • Couples
the clarity and perspective
of an outsider with the*

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*unique and specific
knowledge of an insider • By
the internationally
recognized Hindu scholar and
translator of The Complete
Kama Sutra (200,000 copies
sold) Alain Daniélou
approaches the history of*

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India from a new perspective--as a sympathetic outsider, yet one who understands the deepest workings of the culture. Because the history of India covers such a long span of time, rather than

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*try to create an exhaustive
chronology of dates and
events, Daniélou instead
focuses on enduring
institutions that remain
constant despite the
ephemeral historical events
that occur. His selections,*

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*synthesis, and narration
create a thoroughly engaging
and readable journey through
time, with a level of detail
and comprehensiveness that
is truly a marvel. Because
of the continuity of its
civilization, its unique*

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social system, and the tremendous diversity of cultures, races, languages, and religions that exist in its vast territory, India is like a history museum. Its diverse groups maintained their separate identities

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*and never fully supplanted
the culture and knowledge of
their predecessors. Even
today one may encounter in
India primitive Stone Age
people whose technology has
remained at what is
considered prehistoric*

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levels. Thus Daniélou's examination of India reveals not only the diversity and historical events and trends of that country, but also the history of all mankind. Through Daniélou's history of India we learn from

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whence we came, what we have discovered over the years in the fields of science, arts, technology, social structures, religions, and philosophical concepts, and what the future may hold for us.

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*Comprehensive History and
Culture of Andhra Pradesh:
Medieval Andhradesa, AD
1000-1324*

*Medieval Andhra
History of Medieval
Andhradesa*

History of Mediæval Hindu

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India

*(being a History of India
from 600 to 1200 A.D.) ...*

**This study proposes a novel
analytical approach for modeling
market structures of the power
sector, presenting evidence from**

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**statistical analysis and a sample of
twenty case studies.**

**The society of traditional India is
frequently characterized as static
and dominated by caste. This
study challenges older
interpretations, arguing that**

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medieval India was actually a time of dynamic change and fluid social identities. Using records of religious endowments from Andhra Pradesh, author Cynthia Talbot reconstructs a regional society of the precolonial past as it

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existed in practice.

**The History of Andhra Country,
1000 A.D.-1500 A.D.**

**Based on Sanscrit Literature
A Comprehensive History of
Andhra**

A Brief History of India

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**One Hundred Years in the
Andhra Country. A History of the
India Mission of the United
Lutheran Church in America,
1842-1942. Edited by C.H.
Swavely. [With Plates.]**

The text gives us an outline

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of Buddha's life and briefly deals with the three Buddhist Councils held during the reigns of the three Indian kings, Ajatasattu, Kalasoka and Asoka. After the third Council was over, Buddhist missionaries were sent to

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different countries by
Moggaliputta Tissa for the
propagation of the Buddhist
faith. Of the nine regions
visited by the missionaries
as mentioned by the author,
five are placed in Indo-
China. Moggaliputta Tissa

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sent two separate missionaries to neighbouring regions in the valley of the Irawaddy, besides three others who visited Laos and Pegu. It seems that he took special care for the religions future of Maramma

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(Burma proper). During the reign of the Sinhalese king Devanampiyatissa who was a contemporary of king Asoka, the Elder Mahinda was sent to Ceylon for the same purpose. So, a and Uttara visited Suvannabhumi

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(Sudhampura,* i.e., Thaton at the mouth of the Sittaung River). The author holds that even before the missionaries were sent to Suvannahumi Buddha came there personally to preach his doctrine. Maharakkhita

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Thera spread Buddhism in the country extending along the valleys of the Me-nam and Me-ping rivers and including the Shan States to the north of them. The country of Vanavasior the region around Prome was visited by the

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Elder Yonakarakkhita who
propagated Buddhism there.
Kasmira and Gandhara were
visited by Majjhantika, and
the whole country became a
Buddhist stronghold.
Buddhism found its way into
Mahimsakama, .ala through

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Maharevata thera.

Mahadhammarakkhita thera and
Majjhima thera spread the
Buddhistic faith in
Maharattha (Mahanagararattha
or Siam) and Cinarattha (the
Himavantapadesa of the
Ceylon books). Similarly

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Buddhism was propagated in Aparantaratha which is no other than the Sunaparanta of the Burmese, i.e., the region lying west of the upper Irawaddy. The author's horizon seems to be limited, first by an orthodox desire

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to claim most of the early teachers for the southern countries and hence to prove the purest possible sources for the southern doctrines and secondly by a certain feeling of national pride. The Sasanavamsa has not

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yet been translated. An English translation of this important text is a great necessity, and I am glad that I have now removed this long-felt want. I had to experience great difficulty in translating it as the

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text is so very corrupt. I
am confident that this
translation will be of some
use to students and scholars
interested in Pali Buddhism
current in Burma

An encyclopedic study of a
crucial period of Andhra

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history by a highly
respected academician and a
scholar of high repute. The
first volume comprehensively
deals with the political
history of the subsidiary
dynasties in Medieval
Andhradesa, tracing their

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ancestries, fixing their
genealogies and chronology.
A History of Civilization in
Ancient India
A Bibliography
History and Culture of
Andhra Pradesh: from the
Earliest Times to the

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Present Day

The History of the Bengali
Language

A History of the Early
Dynasties of Andhradesa, C.
200 - 625 A.D.

The History of Andhra
Country, 1000 A.D.-1500

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A.D.Gyan Publishing House
Christian communities in
the state Andhra Pradesh
of south India and the
Telugu Christians in
diaspora have passed their
stories from one

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generation to the next by oral traditions as well as in scattered texts. James Elisha Taneti's History of the Telugu Christians: A Bibliography lists more than 700 published and

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unpublished textual
sources related to the
history of Telugu
Christians from south
India, including
monographs, journal
articles, letters,

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reports, minutes and the proceedings of missionary conferences, unpublished theses, dissertations, souvenirs, and manuscripts. Taneti's insightful

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historiographical analysis
and comprehensive list of
bibliographic sources
offer seminarians,
historians, and scholars
the opportunity to study
the religious history of

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India through the founding
and evolution of this
community.

Ancient and Medieval
History of Andhra Pradesh
The History of Andhra
Country, 1000 A.D.-1500

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A.D.: Without special
title

Feasts and Fasts

History of the Telugu
Christians

A Forgotten Chapter of
Andhra History (history of

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the Musun?ri N?yaks)

The book delves into the lives of the Telugus in the 17th and 18th centuries. It highlights the existing social conditions in the region. At the same time it emphasises on certain changes witnessed due to the Muslim rule and the arrival of the traders from European countries.

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Besides their economic activities, the traders made inroads into the socio - political realm of the region. The Qutb-Shahi dynasty, the short Mughal rule under Aurangzeb, and the subsequent Asaf Jahi rule culminated in the establishment of a distinct Hyderabad Culture, that is famous for religious

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tolerance and amalgamation of different cultures, and the emergence of Deccani as a language of the people! The two new religions, Islam and Christianity, created curiosity, conflicts and conversions in the region. The lack of patrons dealt a blow to the Brahmanical religion. Alternative medicinal system of the Islamic world,

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Unani was introduced. The Europeans introduced western surgery to the Royalty. The book highlights the emergence of a social order with new castes and sub castes, the change in the social hierarchy, the womens position, social reforms, a new dressing style in the upper section of society and the

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cosmopolitan luxury in the form of
furniture, toiletry, jewelry etc.

History and Coinage

A History of Karnataka, from the Earliest
Times to the Present Day

A Brief History of Ancient and Modern
India According to the Syllabus
Prescribed by the Calcutta University

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A History of the India Mission of the
United Lutheran Church in America,
1842-1942

Studies in the History of Sanskrit Poetics