

AGRICULTURE AND IRRIGATION SYSTEM UNDER QUTB SHAHI PERIOD

**The Thesis submitted to Osmania University
for the Award of Degree of
DOCTOR OF PHILOSOPHY IN HISTORY**

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DECLARATION

I hereby declare that this Thesis entitled “**AGRICULTURE AND IRRIGATION SYSTEM UNDER QUTB SHAHI PERIOD**” has been done by me for the Award of Degree of Doctor of Philosophy in History under the Supervision of Dr. Zareena Parveen, Director, Andhra Pradesh State Archives and Research Institute, Tarnaka, Hyderabad, in original and it has not been submitted previously in part or full to this or any other University for any Degree or Diploma or Fellowship or Associateship or any other similar title.

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CERTIFICATE

This is to certify that the thesis entitled “AGRICULTURE AND IRRIGATION SYSTEM UNDER QUTB SHAHI PERIOD” is a record of research work done by Mr. Maqubool, submitted to Osmania University, Hyderabad, in partial fulfillment of the requirements for the award of the Degree of Doctor of Philosophy in History under my Supervision and this Thesis has not previously formed the basis for the award of any Degree or Diploma or Associateship or Fellowship or other similar title to the candidate.

Date: -02-2014.

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AGRICULTURE AND IRRIGATION SYSTEM UNDER QUTB SHAHI PERIOD

(Abstract)

The Sultans of Golconda were able and efficient rulers of Deccan. They ruled for a period of 170 years between 1518-1687 A.D, in this period seven kings ruled the kingdom. The first king to come to throne was Sultan Quli Qutb Shah who ruled between 1518-1543 A.D., under Qutb Shahi's Deccan prospered economically. They gave much importance to agriculture and constructed tanks wells and canals. As it was the main income generating source to commonmen.

Coinage: The period of Abdulla's reign witnessed a plethora of coins. Old pagodas (Hons), new pagodas, Moghal rupees, Golconda rupees, fanams, nevels and tars were current in the kingdom.

- i) **Old Pagodas:** The old pagodas were small, thick pieces of gold "of the size of the nail of the little finger". They were worth $4\frac{1}{2}$ rupees according to Tavernier, but $5\frac{1}{2}$ rupees according to Thevenot.

- ii) **New Pagodas:** The new pagodas was also a gold coin and was worth $3\frac{1}{2}$ rupees.

- iii) **Rupees:** There were Mughal and Golconda rupees. Mughal rupees were of two kinds – gold and silver. The gold rupee was worth 14 silver rupees; but it was not common among the merchants and common people being locked up in the vaults of the nobility. The silver rupee weighed 9 deniers and 1 grain. Half-rupee coins were also in circulation.

- iv) **Fanam:** The fanams were “half gold and half silver” coins. One rupee was equal to 6½ fanams, and one pagoda was worth 26½ fanams.

- v) **Paisa:** Paisa was a copper coin, and 55 paisas made rupee when Thevenot was in Golconda.

TEXTILE INDUSTRY:

Golconda kingdom was famous for textile industry. Fabrics of various qualities and grades were produced throughout the kingdom in abundance and were exported abroad. There was no weaving factory, the weavers used to work at home and the buyers had to make advance payments to get the work done.

The plain cloth was artfully painted and named as the *Qalamkar*. This variety presented a unique art of that age and was peculiar to Golconda alone. All colours and designs are made by means of brush, its colour and designs were so indelible that

they did not lose their luster even after washing and remained to the last this Qalamkari cloth was fabricated in coastal towns like Masoolipatnam and Narsapur were famous for their textile industry throughout India.

Another important cloth industry was at Pulicat to the north of St. Thome. The factory which was established by the Dutch is one of the famous cloth centres in India. In addition to these industries Bheemunipatnam, Draksharamam, Madras were also important centres for the fine cloth. Srikakulam was famous for muslin cloth which was as fine as that of Dhaka. Rajahmundry also had fine textiles or fine muslins.

The cloths manufactured at Golconda were having demand not only in India but also in other foreign countries.

Golconda kingdom was noted for manufacturing the carpets and tapis which were the part of the textile industry. The important carpet productive centres were Warangal and Ellore. Carpet work shops using child labour also existed in the kingdom of Golconda. Carpets of Warangal region were great demand in Persia and other countries.

IRON AND STEEL INDUSTRY:

Golconda kingdom was famous for the production of Iron and Steel. This fact was supported by foreign contemporary travellers who mentioned that Golconda

yielded a fine quality of Iron and Steel which was in great demand both in India and abroad. The arms and armaments used in the army and other activities like aegis, swords, guns, daggers, spears, pans, blades, etc., were being manufactured in the kingdom. Besides these military weapons, iron was also used for domestic tools like knives, sickles, ploughs and spades.

SHIP BUILDING INDUSTRY:

Economically the most important organizationally and technologically the most developed industry was ship-building in Golconda kingdom. This was made possible not merely owing to the proximity of iron-ore, but also the forests of red sandal wood or good timber, iron and other materials which were needed for ship-building. The location of Golconda having a large coastal line had enabled the Qutb Shahi rulers to develop the ship-building industry for two purposes, i.e., for developing trade and commerce and another for military affairs.

Ornaments: The Qutb Shahis reign was very rich and the people were affluent, it is no wonder that not merely women were laden with ornaments but even men wore ear-rings, and these who could afford it had strings of pearls loosely hanging round their necks and jewelled bands round their arms, women wore ear-rings. Sometimes six or seven in each ear, finger rings, toe rings, gold or silver bands round their waists, many varieties of neck ware and ornaments round their wrists,

arms and neckles, even a ring or a jewel on the side of the right-nostril and sometimes even on the bridge of the nose.

The rice was staple food and cheaper than other food grains to the people of Andhradesa. It was the principal wet crop grown on a large scale. The term in the contemporary sources to denote the paddy crop is *vari*.

The cereals formed the most important food of the people after rice. Duratte Barbos states that wheat was grown in the Coromandel Coast only on a small scale. It was mostly consumed by the Muslims.

Sesame or *gingili* castor and mustard seeds were produced during this period. Sesame oil and mustard oil were edible oils. Sesame, it appears, were widely produced in the kingdom with a variety such as *pudanumu*, *kurunumu*, *telinumu*.

Indigo crop is an important one as it has a commercial significance in coloring the cloths etc. Blue colour which was extensively used for bleaching the white cloths was made out of indigo which was one of the largest crops of the kingdom. Indigo plants were generally sown in dry-lands. The centers in indigo preparation were Nagulvamsa and other Coromandel towns with regards to its cultivation; it was done throughout the coastal line extending from Visakahapatnam to Pulicat in Golconda kingdom.

During the Qutb Shahi period the sultans and nobles used to grant inamland to the mosques and temples for their maintenance. In condition to this, religious teachers were also granted inamlands. The interesting thing about the Qutb Shahis period was that during this period along with Muslim-religious teachers the Brahmins were also granted agzaharas.

DURG TANK:

It is at a little distance from the Golconda Fort, on the north-western side in the hillocks, is a beautiful tank. Locally this is known as *Durg Talab*. It was constructed by Quli Qutb Shah, the founder of the Qutb Shahi dynasty.

HUSSAIN SAGAR TANK:

It was large sheet of water, extended over an area of 8 square miles between Secunderabad on the North and Saifabad, a portion of Hyderabad on the South. It was constructed by Ibrahim Qutb Shah in about A.D. 1525 at a cost of 2.5 lakh. It was the largest body of water sheet near Hyderabad.

From time to time the Coromandel region attracted the foreign traders and their companies to make trade in this region. Most scholars agreed that the term Coromandel comes from Choramandalam. The first record mention of the word is on an inscription of the 11th century and the term continued to be in the use even during

the 16th century. The Genoese traveller Hironymo Disanto in A.D. 1499 and the Portuguese in the 16th century as continued to use it Coromandel. Coromandel, thus was a creation of the medieval period.

From time to time the Coromandel region was divided into convenient administrative units. In fact question of regional boundary is complex one considering that a boundary hill wall with historical changes and political necessities even ecological changes are likely to modify geographical boundaries. The geographical significance of the Coromandel Coast lies in the sea ports situated in this region such as Masulipatnam, Nagapatnam, Modepalem, Srikakulam, St. Thome, Bhimlipatnam and Devapatnam. These sea ports attracted the European Companies to establish their factories in this region and make the trade not only with Indian but also foreigners.

There were five main types of cloth such as guineas, salempores, percallers and muris that were produced in the Andhra Coast as per the Dutch records. All these five types were purchased by the Dutch to be exported to Holland. However two main types of cloth required by the Dutch for trade in the Andhra Coast stood for long and they were the guinea cloth and salempores. Out of these two types to former variety of textile was used for slaves trade on the African Coast while the latter in the Intra-Asia trade particularly with Batavia and Ceylon. In due course of time guinea cloth was also exported to Batavia and thus textiles played a significant role in the Asian trade conducted by the Dutch from the Golconda.

The coarse variety of cloth that had been chiefly manufactured as a specialized product of the Northern Coromandel was the plain cloth which was called by the Dutch as guinea cloth and it is mentioned in the Portuguese documents. The same cloth was dyed and was called the blue guinea or demi-guinea. This indigo dyed cloth was initially made of nineteen and twenty three conjoins. The records of the 17th century mentioned for the first time that guinea cloth was used for the people in Africa and it was ordered to be manufactured in the Golconda. The Telugu term giniya gudda used to refer to the piece goods exported by the Dutch for trade with west Africa was also known as bafta or long cloth. The usage in Dutch guineesche Lijwaten and Negroskleden showed that textiles were meant for the use of the slaves.

An important weaving center which supplied cloth to the port of Masulipatnam was Nagulavancha located in the interior hinterland of the port. The Dutch therefore decided to purchase cloth directly at Nagulavancha that at Masulipatnam. They setup a factory to procure cloth for export.

The ruler of Golconda in A.D. 1605 evened keen interest to buying elephants. Hence the Dutch began to participate in the export of elephants from Ceylon after driving the Portuguese away from the island in A.D. 1658. Eleven elephants were sold for seven thousand real's to an influenced merchant whose name is mentioned as Chodij seal who hailed from the city of Golconda.

There was a great demand for Indian textiles, particularly the Andhra textiles. Therefore the English East India Company decided to force its way into the textile trade out of any cost. The English Company dispatched a ship called *Clobe* under the command of Hippon to open trade in the Bay of Bengal, which arrived at Masulipatnam in January A.D. 1611. After their arrival the English opened – negotiations with the Sultan of Golconda Mohammed Quli Qutb Shah for the grant of permission to make trade on the coast of Andhra. Finally the English Company was permitted to establish its factories at Masulipatnam, Nagapatnam and Pulicat in the year A.D. 1611. Thus the voyage not only paved the way for the establishment of an English factory at Masulipatnam, but also opened commercial relations with Andhra coast when we compare the facilities enjoyed by the Dutch they are in more advantageous position than the English. The English East India Company was not getting more facilities and concessions from the Qutb Shahis as the Dutch East India Company was getting in addition to this. The Dutch was in an advantageous position because there were backed by large factories in the Dutch East India, which proved to be good outlets for the Dutch trade and enjoyed the privileges of paying the customs duties in lump sum, whereas the English were forced to pay customs duty according to the goods handled at ports.

Transport and communication facilities played an important role in the development of trade. The account of the foreign travelers like Tavernier, Bernier, and Tehvenot throw a flood of light on this subject. Their accounts may be

corroborating by the journals and letters of the European factory officials on the East coast.

The Qutb Shahi Sultans were of Persian origin, and belonged to Shia sect of Islam like Adil Shahis of Bijapur. They had special attachments/affiliations with Safavid dynasty of Persia in terms of religion and foreign / diplomatic relations and trade as well. Therefore, Qutb Shahi Sultans extended their submissiveness and modesty to the Persian along with making the trade and commerce.

Regarding customs duties of the kingdom, tax at the rate of 31/3 to 4 percent was imposed by the government on exports and imports and realized either in kind or in cash according to the direction of the officers.

The Qutb Shahis government used to collect tolls also. Tolls were collected by the private individuals usually the Brahmin community.

The trade and commerce and exports and imports were like these under Qutb Shahis period.

CHAPTER - I

INTRODUCTION

The Sultans of Golconda were able and efficient rulers of Deccan. They ruled for a period of 170 years between 1518-1687 A.D, in this period seven kings ruled the kingdom. The first king to come to throne was Sultan Quli Qutb Shah who ruled between 1518-1543 A.D., under Qutb Shahi's Deccan prospered economically. They gave much importance to agriculture and constructed tanks wells and canals. As it was the main income generating source to commonmen.

More than 80% of population who depended on agriculture and other crafts were rural folk. The revenue from agriculture was also the main income source of the government. The government even collected the tax from crafts men under Qutb Shahis wide varieties of taxes were collected like road tax, sales tax, market tax, salt tax, import and export duties from the traders with this income they under took construction works.

Qutb Shahis along with agriculture encourage trade and commerce. The Sultans took keen interest in providing the irrigation facilities to the people.

The kingdom of Golconda was a feudal in nature and was dominated by the hereditary landlords and village officers, the land cultivated by lower castes was sold

or purchased only under the super vision of the Zamindars and the revenue officers. The tanks that were excavated during this period by the Sultans under their nobles.

The Andhra state physically lies between $12^{\circ} 41'$ and 20° Latitude, and $84^{\circ}, 50'$ Longitude. From Madras in the South and Gopalapuram in the north, Andhra has a costal line of 600 miles. Telang-Andhra is in the Northeast of the Indian peninsula and spread over an area of 1,05,132sq.miles. Andhra region is on the Deccan plateau. The Costal strip is in the East alone. This coastal strip extends from the sea to the Eastern Ghats varying from fifty to hundred miles in width. The Telang-Andhra region was ruled by Qutb Shahis for nearly one hundred and seventy years (A.D. 1518-1687). The area that they ruled was as same as much as the present Andhra Pradesh.

The State of Golconda was surrounded by Adil Shahi kngdom (Bijapur) in the South West, Nizam Shahi kingdom (Ahmed Nagar) in the West, Mughal empire on the North, Gajapati State (Orissa) on the North-East and the Bay of Bengal on the East. In this region, the majority of the people speak Telugu in addition to Oria, Hindu, Marathi, Kannada and Tamil in the bordering are as. Persian and Urdu became favourite languages among the royal and official families. Sanskrit, Arabic, Telugu and Urdu languages considered as classical languages in 17th century Andhradesa.

The soil of Telang-Andhra consists of black cotton soil in the Satmala range and Penganga River. The delta of the region between the rivers Krishna and Godavari had alluvium deposits, which make the soil fertile, due to the fertility of this soil, the rulers of Bahmani Kingdom and the Rayas of Vijayanagara had invaded and tried to occupy the regions of Andhradesa though political unity did not through out the history.

Andhradesa had more than 23 percent of the forest area. These are all tropical deciduous forests, also called monsoon forest. Tropical moist deciduous forests grow in areas with a moderate rainfall of 102.203 cm. These can be seen in the present Srikakulam, Visakhapatnam, East Godavari, West Godavari, Warangal and Adilabad districts and parts of Karimnagar and Khammam districts. Dry deciduous forests grow in the areas of less rainfall. These types of forests are seen in the present districts of Warangal, Adilabad, Nizamabad, Karimnagar, Kurnool and Cuddapah. Tropical thorn forests are seen at the foothills of Rayalaseema region. The forests contained some of the special plants and trees which were used in medicines. Sandalwood, rosewood, aloe and mahua were used not only as drug substance, but also in the preparation of perfumes. The Andhradesa was very well known for Ayurvedic and Unani medical system with the availability of a variety of herbo-mineral drug substances. Ayurvedic medicine was highly developed during the Qutb Shahis period.

Andhradesa had many hillranges namely Palakondalu, Nilagiri and Anantagiri in Visakapatnam district. Guntur district is doted with several hills, such as Ganikonda, Nagarjuna konda, Bellam konda, Kondavidu, Undavally, Kotappa konda, Mangalagiri and Vinukonda, etc. too the wet of the Nallamalai hills, are Yerramalai hills (Red hills), the valley between the two hills is known as the Nandyala-loya.

The Nallamalai hills extended to the South of the river Krishna which are 2000 to 3000 feet high other hills are Veli Kondalu in Cuddapah district, Shechachalam in Chittor district on which is situated the famous pilgrimage centre Tirupati. Sahyadri range begins from Eastern Telangana and passing through the Parbhani district of Maratwada extends up to Ajanta. Some of these hills have iron and precious stone deposits and which are highly useful for the development of industry during this period.

Most of the land surface in the Andhradesa slopes towards the Bay of Bengal. The Godavari, the Krishna the Penna are the major and important rivers in Andhradesa. Each river has its own tributaries. The two great rivers the Godavari and the Krishna divide the Deccan highland between them. The Godavari otherwise known as Dakshina Ganga is the largest river in the Deccan and the second largest in India flows for 1465 kms from its source in Nasik district on the East Coast. The rivers Manjeera, Penganga, Wardha, Wainganga Pranahita, Indravathi and Sabhari are the important tributaries of the Godavari. The second biggest river in the state is the Krishna. It rises near Mahabaleshwaram in the Western Ghats and flows Southeast

for 1400 kms to East Coast of Andhradesa. The Koya, Yerla, Verna, Panchganga, Dudhganga, Ghataprabha, Malaprabha, Bhima, Thungabhadra and Musi are the most important tributaries of the Krishna river.

There are many lakes in Andhradesa some of the important lakes are Pulicat lake at the Southern most end of the coastal region. Chiluka Lake in the Northern most area in the basin formed by the deltas of Godavari and Krishna. Several streams, in course of time, helped the formation of a huge fresh water lake known as the Kolleru Lake. This area has historical importance and was known as the Vengi region.

These rivers and lakes supplied water for irrigation and navigation due to which agriculture and trade were developed in the region of Andhradesa to large extent. This kind of geographical situation provided an opportunity to the people to adapt themselves easily to different professions and they played a key role in agricultural, horticulture, weaving, oil pressing, local trade etc.

Golconda was a vast kingdom with fertile land and rich mineral resources. Aurangzeb mentioned that no tract of land is left uncultivated and praised the fertile region of this kingdom. The foreign travelers also expressed their admiration for the productivity of the soil. In this region the soil yielded good harvest in almost all cereal and pulses, wheat, rice, bajra, grams etc. were also grown in abundance. The commercial crops viz., cotton tobacco were grown. Fruits available in many varieties

like mangoes, banana, orange, pineapple, pomegranate and guava were commonly grown. The forest also yielded good income to the state besides the agriculture lands and forests Golconda was particularly famous for diamonds all over the world and that is the reason why the Golconda was known a country of diamonds (Vajradesham). Tavernier gives a good account of the Golconda mines, there were nearly 23 famous diamond mines located in the kingdom some of them were situated in Telengana, Rayalaseema.¹

POLITICAL HISTORY OF QUTB SHAHIS OF GOLCONDA:

Disintegration of the Bahmani kingdom resulted in the emergence of five new constituent parts (States) in the Deccan. They were:

1. Berar, ruled by the Imad Shahi dynasty (A.D. 1490-1574)
2. AhmadNagar, ruled by the Nizam Shahi dynasty (A.D. 1490-1637)
3. Bidar, ruled by the Barid Shahi dynasty (A.D. 1512-1687)
4. Bijapur ruled by the Adilshahi dynasty (A.D. 1490-1686) and
5. Golconda, ruled by the Qutb Shahi dynasty (A.D. 1518-1687).

During this period, the Sultans of Golconda maintained peace and harmony and encouraged co-ordination between the Hindus and Muslims. They developed agriculture, industries trade and commerce in the kingdom, the Qutb Shahi rulers were also great administrators builders and patrons of learning. Though they

originally belonged to central Asia, they fully identified themselves with the people of the region where they settled down. They patronized Persian culture along with the regional culture especially the Telugu language and literature which is called Italian of the East by the Westerners. Eight kings of Qutb Shahi dynasty ruled over the Golconda kingdom and these kings have left a firm impression of their strong personalities on the land of Andhradesa and its people.

QULI QUTB-UL-MULK (A.D. 1518-1543):

Ferishta says that the Qutb Shahis kingdom was founded by Sultan Quli Qutb-UI-Mulk in the year A.D.1512 and he substituted his name in the Khutba and adopted the title of “Qutb Shah” and had drums beaten five times. But other historians mainly who belonged to Qutb Shahi court do not confirm this statement. They ascribed the event to the year A.D. 1518, when the death of the last ruler Bahmani kingdom Mohammad Shah had taken place. The Golconda histories are definite in their assertion that Sultan Quli declared his independence not during the life time of Sultan Mohammad of Bahmani but after this death i.e. in A.D. 1518. Hence the same date may be established to be that of Sultan Qulis declaration of independence. Another interesting thing about this is Taz-Ke-Raoul-Mulk by Kafi Khan makes no reference and he says that Sultan Quli remained loyal till the death of Sultan Mohammad in A.D.1518.

In addition to this there is an inscription on the cathedral mosque of Golconda known as the Masjid-e-Safa which throws light on the loyalty of Sultan Quli towards his master and also declaration of his independence in the year A.D.1518. Thus the kingdom established by Sultan Quli in the year A.D.1518 continued till A.D. 1687 and played an important role both inside and outside the Golconda.

Sultan Quli was a scion of the defence royal family of Hamdon and a survival of the Qara-Quyunlu tribe (black sheep) of Trans-Oxania. Because of the feuds between the black sheep and white sheep groups in central Asia, Sultan Quli and his uncle Allah Quli came to India and joined Bahmani service. Ferishta ascribes the arrival of Sultan Quli to the reign of Mohammad Shah-II to put it in his own words Mohammad Shah Lakeri, was founded of Turkey slaves and Sultan Quli was one whom the king had recruited. But the local QutbShahi histories such as Tariq-Qutb Shahi and Tuzki-Ratul-Mulk, Tariq-e-Qutbia re more reliable than Fershta are definite in their statement that Sultan Quli had come to the Deccan in the reign of Mohammad Shah after the death of the Mohammad Shah Lakeri.

Sultan Quli after joining the Bahmani service discharge his duties carefully and efficiently. Once he saved the life of Bahmani Sultan from the plot hatched against his life by the Deccan nobles. After this, Quli was honored with the title Amir-Ul-Umra in recognition of his gallantry. In the year A.D.1496, Sultan Mohammad Bahmani conferred Governor ship of Telangana on Sultan Quli, and Golconda was also assigned to him as a jagir, since then Golconda became the centre

of his activities. It was after Sultan Mohammad's death he renamed Golconda as Mohammadnagar and made it as his capital. The fort was sufficiently strengthened to serve as military fort and also as centre of defence. Golconda with the new capital attracted thousands of people according to Qutb Shahi histories, the new city became inevitable and also gave inputs for further progress. Within a very short time Golconda became one of the world famous trade centres.

When Sultan Quli declared independence his rule was extended only upto the area lying between the rivers Krishna and Godavari which were under the local chiefs like Shitab Khan, Reddies and Velams. He fortified many fortresses along with Golconda. He spent nearly 48 years to expand the territory in different capacities as Governor for 23 years and ruler for 25 years. His life was marked by frequent warfare.

It was by virtue of his qualities like bravery and courage he could raise his petty principality into a full fledged kingdom Sultan Quli lived for 99 years. At an advanced age, he met his tragic death on Sunday September 4th A.D.1543 when he was offering his evening prayer, he was assassinated by the order of his son Jamsheed.

JAMSHEED QUTB SHAH (4-9-1543 TO 22-1-1550):

Jamsheed Quli, the third son of Sultan Quli took over the reigns of the government with blood stained hand on Sunday 4th September, 1543 and ruled for

seven years. In the words of Prof. A.M.Siddiqui, Jamsheed waded to the throne through bloodshed but never ceased to rose general resentment and degrade him in the public eye.² After coming to power, Jamsheed showed more interest in the affairs of the neighbouring states i.e., Ahmadnagar, Bijapur and Bidar and took every opportunity in exploiting them and he was successful in his efforts. He was engaged in a number of wars with Bijapur, as a result of which, the very existence of the new state was threatened. However, he successfully handled the situation and ruled for seven years with his abilities and finally died of cancer on 22nd January 1550.

During his lifetime Jamsheed also tried to enlist the support of the Hindus by involving them in the administration of the state.

SUBHAN QULI (22-1-1550 TO 27-7-1550):

Subhan Quli was minor boy, when he as ended the throne. After the death of Jamsheed, the administration was in the hands of Mustafa Khan Jagadevarao and other nobles. But Jamsheeds wife Bikizzaman invited Ainul-Mulk from Ahmadnagar to act as a regent. Ainul-Mulk supported Subhan Quli for seven months. However this arrangement was not accepted by the nobles at Golconda and invited Ibrahim to occupy the Golconda throne by that time he was in Vijayanagara.

IBRAHIM QUTBSHAH (22-7-1550 to 5-5-1580):

Soon after ascending the throne, Ibrahim tried to enlist the support of the population by restoring law and order in the kingdom which was severely affected during the last one year due to political instability.

In the beginning, he tried to establish friendly relations with Rama Raya who allowed him to take refuge from the wrath of his brother Jamsheed. However, in course of time, these two i.e., Rama Raya and Ibrahim Qutb Shah became inveterate enemies as their interests clashed on a number of issues. Soon after ascending the throne Ibrahim Qutb Shah found that there was a conspiracy to replace him by his brother Daulat Quli. A number of conspirators were put to death but their leader Jagadeva Rao, one of the Naikaries, fled to Vijayanagara where he was well received by Rama Raya. This action on the part Rama Raya angered Ibrahim Qutb Shah and he decided to review his relations with Vijayanagara. Further the developments in Bijapur hastened the shift in Golcondas policy towards Vijayanagara. Ali Adil Shah ascended the throne of Bijapur in A.D.1558. In the beginning he was a friendly relation with Rama Raya with whose help he wanted to take back Solapur and Kalyani from Hussain Shah, the ruler of Ahmadnagar. In this contest Ibrahim QutbShah supported Hussain Shah. Mean while, Jagadeva Rao was able to induce the Qiladars of Kovilkonda, Pangal and Ghanapuram to hand over their forts to Vijayanagara army. The Vijayanagara forces occupied a number of other fortresses of Golconda. Ibrahim Qutb Shah urged for peace and sent Mustafakhan as his envoy

to Rama Raya. Ibrahim Qutb Shah also agreed to cede to Vijayanagara the forts of Panagal, Kovilkonda and Ghanapuram. In return Rama Raya agreed to return to Golconda's Sultan Kovilkonda, Panagal and Ghanapuram forts, which were occupied by his troops and feudatories. The treaty of A.D.1563 marked the Zenith of power of Rama Raya. He took possession of three important forts of Telengana, viz Kovilkonda, Ghanapur and Panagal eliminated the power of Hussain Nizam Shah of Ahmadnagar and dominated over his ally Ali Adil Shah of Bijapur.

Ibrahim Qutb Shah, in order to recover his lost territories from Vijayanagara and to strengthen his position he planned for matrimonial alliances with the fellow Muslim rulers. He married the daughter of Hussain Nizam Shah-I of Ahmadnagar, which had also suffered repeated humiliations at the hands of Rama Raya soon after the marriage preparations were made for the battle of Talikata or Baniharri or Rakshi Tangadi (1565 A.D.) In his battle Vijayanagara was defeated and Rama Raya lost his life.

Prof. Mallampally Somashekar Sarma mentioned the causes responsible for the battle that the kingdoms of Deccan used to quarrel always for the domination over each other. Among these kingdoms, Golconda, Bijapur and Ahmadnagar were big and Berar and Bidar were small. Aliya Rama Raya the Defacto of Sadasiva Raya used to interfere in the politics of the Deccan Muslim kingdoms and enjoy the economic and political benefits, by successfully adopting the divide and rule policy. Thus the Deccan Sultans were forcibly obliged to the terms and conditions of Aliya

Rama Raya. Thus, he behaved like a dictator for about three decades in the Deccan from 1530 to 1565.³ Prof. Khandawalli Laxmi ranjanam and Prof. Balender Shekaram also expressed their opinions on similar lines.⁴ After the battle of Tallikata dissensions broke out among the Muslim rulers.

As Prof. Nilakanta Shastry puts it, although the confederacy of A.D. 1565 broke up immediately, its objective was gained and lacked the elements of permanence, as it was merely the result of the common threat of Vijayanagara.⁵

Ibrahim Qutb Shah was one of the greatest kings of the QutbShahi dynasty and the first ruler to patronize Telugu literature and culture. During his reign, a close harmony was established between the Hindus and Muslims. This might be possible because of his stay at Vijayanagara for eight years. There, he learnt Telugu well and was so fluent in Telugu and Telugu was given due respect. He was mentioned in the contemporary Telugu literature as Malikibharamudu.⁶ During his reign, the kingdom was developed not only in political sphere but also in economic and cultural spheres. Golconda became an internationally renowned commercial centre. Mohamma Qasim Ferista mentioned that merchants from Arabia, Persia and Turkey visited Golconda to purchase luxury articles like diamonds, silks, etc, and named Golconda as second Egypt.⁷

MOHAMMAD QULI QUTB SHAH (1580 - 1612 A.D.):

Ibrahim Qutb Shah was succeeded by his third son Mohammad Quli Qutb Shah. There is no reliable record to establish the truth as to why the elder princes who were quite competent to shoulder the burden of their father's dominion were deprived of the right of succession.

Mohammad Quli Qutb Shah, who according to a tradition, was born to a Hindu lady known as Bhageerathi in A.D.1565 the historical year which had witnessed the memorable battle of Tallikota. The period of Mohammad Quli Qutb Shah attained a phenomenal growth and tremendous progress in all fields of activity. Mohammad Quli Qutb Shah was a learned person and a great poet of Deccan Urdu. During this period Persian, Arabic, Telugu were also equally given importance.

Several monuments were built during this period viz. the famous Charminar, Charkaman, Darushifa, Ashurkhanas and other buildings of public utility. Thus it is clear that Muhammad Quli Qutb Shah was not only an empire builder but also builder of several monuments. The new capital city Bhagyanagar or Hyderabad was built under the supervision of his able Prime Minister Mir Mumin. The cultural growth during Mohammad Quli Qutb Shah period reflects the economics and financial prosperity of the kingdom. Mohammad Quli was the ablest and most enlightened king of the Qutb Shah dynasty. It was he who had raised the Qutb Shah dynasty to the highest pinnacle of glory. The reign of Mohammed Quli Qutb Shah also noted for

the prominent part played by the eminent ministers like Mir Mimin and Ameen-ul-Mulk, who held the highest posts of Prime Minister and Finance Minister respectively. The Hindu officers like Bale Rao Ranga Rao, discharged their duties as faithfully as the Muslims. They never wavered in their loyalty even in the most trying circumstances when they called upon fight the Hindu power.

The reign of Mohammad Quli Qutb Shah is also important for its foreign policies. During his period the relations between the Iran and Golconda improved, many Persian nobles, artisans, traders migrated and settled at Golconda. The period of Quli Qutb Shah witnessed both climax and anti climax. During this period, Golconda reached the highest development prosperity and economic growth. It was during this period only the Mughals started and knocked the doors of the Deccan.

It was during the reign of Mohammad Quli only, the European Trading companies settled in the Golconda kingdom for the first time Dutch East India Trading company explored the possibility of trade and established their factories at Masulipatnam on the basis of the farman issued by the Sultan. An agreement was signed between the officials of Golconda and the Dutch under which they established their factories at Masulipatnam and the neighbouring Nizampatnam with a condition of paying 4% tax on export and import to the state. The Sultan granted special privilege to the Dutch company to have access to the weaving artisans to indulge in direct trade this was a rare kind of feasibility which was not extended to any European company prior to A.D.1606.⁸

Mohammad Quli Qutb Shah after ruling for a long period of 33 years died in A.D.1616.

SULTAN MOHAMMAD QUTB SHAH (11-1-1612 to 30-1-1626):

Sultan Mohammad Qutb Shah came to power in 1612 A.D., after the death of his father in-law. He ruled 1612 to 1626. He was born in A.D.1593. He got special care and education from royal house during his early life.

Khazi Sanghami was appointed to import literary education and Hazrath Shah Yousuf to give military training. Due to these noble influences of learned teachers Sultan Mohammed emerged as an ideal king with the high degree of Scholarship and enlightenment. His period did not witness any expansion of the kingdom, however, his reign was significant for the development of the cultural growth. Persian language was encouraged and relations with Iran further improved. During his period only the foundation of Macca Masjid was laid.

The English East India Company established their first factory in the Golconda kingdom at Masulipatnam in A.D.1611 and in the same year at Nagapatnam and another factory at Pulicat in A.D. 1621.⁹ The Dutch and the English were carrying trade in the Golconda kingdom and they were paying 3000 Pagodas individually as customs duties in the state annually.

It is very sorrow that the Sultan Mohammad who was hardly lived 34 years and ruled for only 14 years. He died in the year 1626.

ABDULLA QUTB SHAH (1-2-1626 to 21-4-1672):

Abdulla Qutb Shah, the eldest son of Sultan Mohammed QutbShah ascended the throne after the death of his father at the age of 12. During his boyhood, his mother Hayath Bakshi Begum looked after the administration of the kingdom. When Abdullah Qutb Shah began to reign independently, the kingdom was extended physically and improved economically also.

Eastern Carnatic was famous for fertile lands, good mineral resources and coastal towns. This part of the appointment of Mir Mohammed Saeed as Commander-in-Chief of Golconda army, he occupied Udayagiri, Gandhikota, Madras, and Pulicat of eastern carnatic in the year A.D.1642. These newly occupied areas extended about 300 sq.miles, which yielded revenue of 40,00,000 of Pagodas per annum to the state.¹⁰

After the annexation of economically resourceful places including seaports of eastern carnatic and the introduction of economic reforms of Mir Mohammed Saeed the revenue of the state was increased enormously during the reign of Abdullah Qutb Shah.

During the reign of Abdullah Qutb Shah's the kingdom of Golconda economically became the richest state India. Abdullah Qutb Shah gave important to agriculture and irrigation development of the Golconda kingdom.¹¹

ABUL HASAN TANA SHAH (21-4-1672 to 17-9-1687):

Abdullah had no sons but only three daughters. The elder was given in marriage to Prince Mohammad the son of Aurangzeb, who was imprisoned by his father at Aurangabad. The second daughter was given in marriage to Nizam-ud-din, an administrative officer in Golconda. The third daughter was given in marriage to Abul Hasan Tanashah. In the struggle for succession, Abul Hasan came out successful and ascended the throne on 21st April 1672 with a treasury containing fifty crores and five lakhs of hons. He was not only an able administrator but also a great military general Abul Hasan Tanashah tried to defend the kingdom of Golconda from the incessant attacks of the Mughals.

During his period Hindus and Muslims lived together and Hindus were given the highest posts and he left the entire administration in the hands of Akkanna and Madanna, the sons of the soil. When he ascended the throne the kingdom of Golconda was in political crisis. He took as a challenge to bring back peace and harmony, to achieve these objectives strengthened the forts of Kondavidu, Kondapalli and Warangal to resist enemy attacks. After the death of Neknam Khan the Governor of Karnataka in A.D.1672, the European traders created troubles and were gaining

strength in this region. To set right the things in Karnataka, Abul Hasan Tanashah appointed Podili Linganna, a relative of Madanna, as the Governor of Karnataka. Podili Linganna is an able administrator and he successfully suppressed the European companies and contributed a lot for the development of trade and commerce in this region.

Another important development of Abul Hasan's reign was an alliance with Shivaji and Adil Shahis of Bijapur in an attempt to save the kingdom. Abul Hasan Tanashah was successful in the beginning in checking the aggression of Mughals. In the history of Golconda the battle of Malked was one of the historic battles fought at Malked that proved the superiority of the Qutb Shah armed forces in A.D.1677. The combined armies of Mughals and Bijapur were defeated by the Golconda army. Again it was in A.D 1685 the Golconda army defeated the Mughals. The whole credit goes to Madanna the Prime Minister of Golconda who strengthened the Qutb Shahis army. However in the final and decisive battle between Mughals and QutbShahi in A.D.1687, which continued for six long months and finally with treachery the Mughals army annexed the Golconda kingdom. Abul Hasan Tanashah was imprisoned and sent to Daulatabad, where he died. Aurangzeb took Rs.68010000 and other valuables like diamonds and golden ornaments from the exchequer of Golconda.

ADMINISTRATIVE OF QUTB SHAHIS OF GOLCONDA:

The Administrative system of Qutb Shahis was very systematic and cleared. There was two types of administrative system under Qutb Shahis period one was central and another was provincial administrative system under Qutb Shahis period.

(a) CENTRAL ADMINISTRATION:

The King: As was the case not merely in India but in practically all parts of the world in the seventeenth and eighteenth centuries, the pivot of the administration in Telang-Andhra was the king. He lived in grand style, and when, perhaps on rare occasions, he stepped out of his vast places he did so with a tremendous éclat. Thus when in 1636-37. He went to visit the Iranian Ambassador who was staying in the mansion formerly occupied by Mohammad Amin Mirjumla, he was received by the envoy in right royal fashion, and the huge tank. Which still bears the name of Mir Jumla was illuminated by myriad coloured lamps during the king's stay.

The king wore a crown which had a jewel about a foot long a rose of great diamond three or four inches in diameter on the top there was a palm branch like ornament with several springs each ending in a lovely pearl shaped like a pear.

MAJLIS-I- DIWAN DARI:

An interesting development in Tilang-Andhra was the evolution of Majlis or privy council. It appears that there were some Majlis or councilors even in the time of Sultan Muhammad Qutb Shah, and from the beginning of the reign matters of import were decided after a full discussion among those in authority. This must have led to the formulation of a Majlis-i-Diwan Dari or Majlis-i-Khas which was held regularly every day from the second regnal year of the reign of Abdullah Qutb Shah. Not only were nominations to this council made from among the persons who had made a mark in public service or belonged to the nobility but direct appointments of Majlis" were made to Ambassadorial and other responsible posts.

THE PESHWA:

In those far-off days there was no question of the collective responsibility of the ministers and it is difficult to say whether a Ministry proper existed. The head of the administration was the Peshwa

JUMAT-UL-MULK: or (MIR JUMLA):

Next to the Peshwa came Jumlat-ul-mulk or Mir Jumla. His main duty was keeper of the Royal records.

DABIR:

The office of the Dabir was called Diwan-i-Iysha, and one of the main duties of the Dabir was noting on the petitions and drafting the farmanas which, however had no value without the royal chhap or seal. It means that the Dabir had some judicial work to perform as well and the English Factors call him Lord Chief Justice.

KOTWAL:

One of the most important of central officers, Warangal the Kotwal or Commissioner of Police. He not merely kept law and order in the city but fulfilled many other responsibilities as well.

SARKHEL:

The Sarkhel was the Chief revenue officer at the capital and had a large jurisdiction over the districts and provinces.

SCOPE OF THE STUDY:

The Qutb Shahi dynasty ruled Medieval Andhradesa for nearly one hundred and seventy years from 1518 to 1687 A.D. The Qutb Shahi rulers took lot of interest to encourage the agriculture and irrigation system and constructed good number of

Tanks and wells and provided other related facilities to the formers. The construction of erstwhile days are available by people even today. The sea of study is confined around Golconda kingdom that flourished under Qutb Shahis between 16th century and 17th century A.D.

The kingdom of Golconda formed in the Eastern part of Deccan with fertile lands, rich mineral resource. The fertility and productivity of land, the location of the kingdom and the subsequent expansion along with the coromandel coast of Bay of Bengal gave her a unique advantage to develop her agriculture, industry, occupations and their irrigation system.

Apart from these advantages the foresighted and prudent Qutb Shahi Sultans and their able and intellectual nobility protected and promoted agriculture irrigation by taking keen care to sound up the economy of the state.

OBJECTIVES OF THE STUDY:

The objective of the present study is an attempt to highlight the contribution of rulers and their nobles for the development of agriculture and irrigation under the Qutb Shahis.

1. To highlight agriculture and irrigation system development under the QutbShahis

2. To discuss overall contributions of Qutb Shahi Sultans for the prosperity of economy and stability of state both politically and economically.
3. To discuss the economic circumstances that existed at the time of establishment of Qutb Shahi kingdom and to discuss the political, economic, social and educational conditions of the people.
4. To discuss and highlight the issues related to trade and commerce along with various taxes and duties under Qutb Shahis of Golconda.

REVIEW OF THE LITERATURE:

The sources in general are in English and Persian language. Persian was patronized and employed by Golconda rulers. Writings of Persian scholars of those days have the tone and diction of a professional historian on one hand, and that of a creative artist, on the other. The introductory portions to the chapters are usually ornate reflecting upon the profound capacity of the historian to write pure literary prose and manifest the glory of his style. Some of the historians decorate their chapters with brief glorific portions while others try to maintain the same throughout their writings. They go on quoting verses at short intervals. A brief study of some of the important sources of the period has been attempted below.

TARIKH-I-SULTAN MUHAMMAD QUTB SHAH:

It is popularly known as Tarikh-i-Qutb Shahi and it is written by an anonymous scholar. It is a history on the Qutb Shahis that narrates their history from beginning to the first five years of Muhammad Qutb Shah's rule that is 1616 A.D. Tarikh-i-Sultan Muhammad Qutb Shah as the primary source of an early history of Qutb Shahi dynasty. Burhan-i-Ma'asir. It is the first Indo-Persian chronicle bearing on Qutb Shahi history compiled in Deccan.

TARIKH-E-QUTB SHAHI:

This work is also written by an anonymous author and it was compiled during the reign of Muhammad Quli Qutb Shah. The author in verse deals with the early Qutb Shahs in just 55 folios with 21 lines on each page.

A number of Telugu poems were written by the poets especially during the reign of Abdullah Qutb Shah. Addanki Gangadhar wrote Tapati Samavaranopakhyanam. Ponnikanti Telangana wrote Yayati Charitram. Asuri Maringanti Singaraharya appeared to have completed twenty works, though only two of them Dasaratha Rajanandana Charitra Suddhandraniroshtuya Sitakalyana have been traced. Above all works deals with the Socio-economics conditions under Qutb Shahi period. They help in constructing comprehensive history of Qutb Shahis.

Kandukuri Rudraya likewise in this regard has written several poems but in his case also only two works *Sugriva Vijayamma*, a Yakshagna and Nirankusopakhyanam, a Prabhandam are available. Another poet Mallareddy is known to have written several books, but only three books, *Shauteakrativorti Charitra*, *Sivadharmottaram* and *Padmapurana* are known available. The last important poet was the Karnam of Golconda composed *Vyjayanti Vilasamu*.

In regard to the history of Qutb Shahis of Golconda, very few scholars like H.K.Sherwani, A.M.Siddiqui, J.N.Sarkar, Richard and others have produced good works. These works deal with general history of the Qutb Shahi rulers and their political history. No good contribution has been made extensively till now that deals with the development of agriculture and irrigation system under the Qutb Shahis. So there is need to concentrate on this issue for constructing comprehensive history of Qutb Shahi rulers.

RESEARCH METHODOLOGY:

The Methodology to be followed in carrying out this research work will mainly be historical in nature. The contemporary literary and archaeological sources will be fully used. The monuments and the inscriptions will be utilized to extract information.

HYPOTHESIS:

Agriculture was the main source of the people in the QutbShahi period. The QutbShahi rulers though provided good irrigational facilities but have collected heavy taxes from the people and the Zamindari system squeezed the farmers. There are evidences of cultivators spending difficult time. Most of the agriculture depended on the monsoons. Overall both positive and negative aspects in relation to agricultural production, availing of irrigation facilities and imposition of taxation on them along with trade and commerce will be studied under this programme.

CHAPTERIZATION:

1. The first and introductory chapter deals with political and administrative system.
2. The second chapter deals with economic, social and cultural conditions of people of Golconda in 16th and 17th century A.D.
3. The third chapter contains information on the agriculture and its prosperity.
4. The fourth chapter deals with constructions of tanks and wells for the development of irrigation.
5. The fifth chapter deals with trade and commerce, exports, and imports.
6. The conclusion.

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CHAPTER - II

ECONOMIC-SOCIAL AND CULTURAL CONDITIONS OF PEOPLE OF GOLCONDA IN 16TH AND 17TH CENTURY

1. ECONOMIC CONDITIONS OF GOLCONDA QUTB SHAHIS:

Regarding the information related to the commercial units i.e., coinage, weights and measures, salaries and wages of soldiers and labourers in Golconda Kingdom were found in the writings of the contemporary travellers like Tavernier, Thevenot, Anonymous writers.

Coinage: The period of Abdulla's reign witnessed a plethora of coins. Old pagodas (Hons), new pagodas, Moghal rupees, Golconda rupees, fanams, nevels and tars were current in the kingdom.¹

- i) **Old Pagodas:** The old pagodas were small, thick pieces of gold "of the size of the nail of the little finger".² They were coined by the Vijayanagar rulers whom Tavernier calls "the princes who reigned India before the Mussalmans gained a footing in the country. They were worth 4½ rupees according to Tavernier,³ but 5½ rupees according to Thevenot.⁴ Although the old and new pagodas contained the same quantity of gold, but the old pagodas were valued more.⁵

- ii) New Pagodas:** The new pagodas was also a gold coin and was worth $3\frac{1}{2}$ rupees according to Tavernier,⁶ and 4 rupees according to Thevenot.⁷ Under a licence from the Golconda king, they were minted by the Dutch and the English. Those of the Dutch cost 1 or 2 percent more than those of the English because they were of better quality.⁸ It looks as though the value of the old and new pagodas fluctuated with time.⁹
- iii) Rupees:** There were Mughal and Golconda rupees. Mughal rupees were of two kinds – gold and silver. The gold rupee was worth 14 silver rupees; but it was not common among the merchants and common people being locked up in the vaults of the nobility.¹⁰ The silver rupee weighed 9 deniers and 1 grain.¹¹ Half-rupee coins were also in circulation.¹² According to Thevenot,¹³ the silver rupee weighed a “Tole” and was worth 30 French sols. He also says that the silver money of the Mughals was finer than any other because its silver was highly refined. He says that the value of a rupee fluctuated. A rupee which was worth about half a crown in the Mughal territory passed in Golconda for 55 paisas which were worth about 46 or 47 sols.¹⁴ Consequent on the “deed of submission” signed by Abdullah Qutb Shah in 1636 A.D., the Sultan was forced to coin his rupees with the Mughal legend engraved on them.¹⁵

All the silver in the coins was of the highest quality and people could test a coin by throwing it into fire. Those which turned black were rejected. This test was invariably performed by all the villagers and boat-men before they accepted any silver coin.¹⁶

- iv) Fanam:** The fanams were “half gold and half silver” coins. One rupee was equal to 6½ fanams, and one pagoda was worth 26½ fanams.¹⁷ The value of fanam must have gone down by Thevenot’s time, because according to the anonymous chronicle whose relations were published by Moreland, one pagoda was worth only 15 fanams.¹⁸ They were coined by the Dutch at Pulicat along with the new pagodas and had the same stamp as the pagodas had.¹⁹
- v) Paisa:** Paisa was a copper coin, and 55 paisas made rupee when Thevenot was in Golconda. They were coined at Hyderabad, according to Thevenot. The copper used for minting the paisas was imported and supplied by the Dutch.²⁰ The value of a paisa varied from place to place and also with time. At Surat one rupee fetched 46 paisas once but 50 paisas at other times. The value of a paisa fell as one approached the copper mines in the north.²¹

- vi) **Gazers:** Thevenot says that *Gazer*²² was a small copper coin minted by the Dutch at Pulicat and it was as big as a fanam in size. It is difficult to identify this coin. Thevenot says that 40 Gazers made one fanam. Since, as started earlier, one rupee equalled 6½ fanams. We have to conclude that 260 gazers made a rupee.
- vii) **Cowries:** In addition to the metallic coins, shells called “cowries” were current as small money. Tavernier says that these shells had edges inverted and were in use in the kingdoms of Bijapur and Golconda. Near the coast, one paise fetched 80 cowries, but in the interior places like Agra it fetched only 50 to 55 cowries. These cowries were imported from Maldives Islands.²³

WEIGHTS AND MEASURES:

- (i) **Weights:** Tavernier says that “*ser*” and “*man*” were used as measures of weights for many articles, excepting gold and diamonds. They represent the modern “*seer*” and “*maund*”. Gold and silver were weighted by “*Tolas*”.²⁴ To prevent the fraud, “bras weights which bear the kings stamp” were only used.²⁵

One tola weighed, deniers, 8 grains of French weight.²⁶ The ordinary maund weighted 69 French livers, and was equal to 40 seers. But the maund used for

weighting indigo amounted to only 53 French livres.²⁷ Thevenot says that (i) a maund was equal to 40 seers throughout India, (ii) a seer of Surat was equal to 35 tolas, (iii) a tola was equal to 40 mangelins which corresponded to 56 French carats, and (iv) a rupee weighed a tola. He says that a seer of Surat was greater than that of Golconda, and the seer of Agra weighed twice that of Surat.²⁸

Diamonds were weighed in “*Mangelins*” at Kollur and “*ratis*” in the Mughal country. One mangelin was equal to $1\frac{3}{4}$ French carats, or 7 grains, while a rati weighed $\frac{7}{8}$ French carats or $3\frac{1}{2}$ grains.²⁹ But according to Thevenot,³⁰ one mangelin weighed 5.75 grains, one carat being about 4 grains. Tavernier’s account should be taken as more accurate because he was a diamond expert.

- (ii) **Length:** Lengths of articles like cloth were measured in “cubits”. A cubit, as estimates by Crooke, comes to about $27\frac{1}{2}$ inches. Each cubit was divided into 24 “*tasus*”.³¹ Distance was measured in “*coss*” and “*gos*”; one “*coss*” is equal to two miles.
- (iii) **Time:** A day was divided into four “*pahars*” which terminated at 9 am to 12 noon, 3 pm and 6 pm³² Thevenot says.³³ In the Indies the natural day is divided into two parts. The one beings at break of the day and the other at the beginning of the night, and each of these parts is divided into four quarters and each quarter into eight parts, which they

called “Gary”. At the end of each “Gary”, bells were rung at the palace of Golconda and the tombs of the kings.³⁴

PRICE LEVELS:

Tavernier and Thevenot have supplied the prices of certain commodities and articles, during the reign of Abdullah Qutb Shah.

- (i) **Diamonds:** The price of a diamond depended upon its weight, shape, perfection of angles, nature of its “water” and presence or absence of flaws. Tavernier says that a good stone weighting 1 carat was worth 150 livers or more. But the price was not proportional to the weight. For example, to calculate the value of a good diamond of 12 carats, square the 12, this amounts to 144; next multiply 144 by 150, i.e., the price of 1 carat, and it amounts to $21,600 = 12 \times 12 \times 150$.³⁵ Diamonds which were not perfect were worth less than 100 livers (60 or 70 livers) a carat. The value of diamonds of such kind, if they weighed more than a carat, can be found out in the same method as described above.³⁶
- (ii) **Bezoar:** The value of Bezoar depended on its size, the larger the bezoar the higher the price, which rises in proportion to that of the diamond.

5 or 6 bezoars weighed about an ounce which was priced at 15 to 18 Francs.³⁷ According to Thevenot, the price of one pound of bezoar was forty crowns.³⁸

(iii) **Summary of Prices:** An eminent scholar Prof. H.K. Sherwani³⁹ has summarized the prices obtaining in the early part of 17th century in the Golconda kingdom, and apart of that summary is reproduced below:

Rice :	40 to 60 seers a rupee.
Wheat :	Rs. 1 for 20 seers.
Butter :	Rs. 2 for a maund.
Pepper:	Rs. 125 for about 240 seers.
Nutmegs:	Rs. 135 to 270 for about 240 seers.
Cloves:	Rs. 25 to 45 for about 240 seers.
Sandalwood:	Rs. 450 to 520 for about 240 seers.
Lead :	Rs. 77 to 90 for about 240 seers.
Tin :	Rs. 335 to 360 for about 240 seers.
Alum :	Rs. 54 for about 240 seers.
Sulphur:	Rs. 54 for about 240 seers.
Camphor:	Rs. 18 to 90 per seer.
Musk :	Rs. 45 to 54 per seer.
Sugar :	Rs. 14 to 64 for 17 seers.
Sugar-candy:	Rs. 43 to 92 for 17 seers.

Ox	:	Rs. 4½ to 5.
Goat	:	5 to 10 annas.
Fowl	:	Rs. 4½ per 60 or 80.

SALARIES AND WAGES:

Tavernier and Thevenot have not left much information relating to the salaries and wages and what little they have given below:

- (i) **Military:** The “Trooper” who was generally either a Persian or a Tartar, was paid “ten chenquins” amount, and he had to maintain two horses and four or five soldiers.⁴⁰

A foot-soldier, if he was a Persian or Moghal, was paid give chenquins a month for entertaining to servants and a musket. The Indians were paid only two or three rupees a month. Thevenot says that the soldiers were paid better during the regime of the ruling kings father with the result they served him better.⁴¹

- (ii) **Diamond Miners:** The miners at Kollur and other diamond mines were paid only 3 pagodas per annum. But if they found a big diamond and give it to their master, they were given one pagoda as a present.⁴²

- (iii) **Lodging:** Thevenot paid two rupees a month for two good chambers at “*Nimer-ulla*” *Serai* in Hyderabad, and this *serai* was supposed to be one of best in that city.⁴³
- (iv) **Hiring Charges:** The hire of a charge amounted to about a rupee a day.⁴⁴ Each palanquin bearer was paid four or five rupees a month. Generally 12 bearers were engaged if it was required to cover 13 or 14 coss a day.⁴⁵

Thevenot engaged two carts for his travel paying “seventeen crowns a month for each chariot”, and also two peons or cheparasies to whom he paid two crown a piece by the month and two pence half pence a day for board wages.⁴⁶

It have been reported from the foreign literary sources that the main lodging and boarding centres were Hyderabad and Masoolipatnam in Golconda kingdom.

TEXTILE INDUSTRY:

Golconda kingdom was famous for textile industry. Fabrics of various qualities and grades were produced throughout the kingdom in abundance and were

exported abroad. There was no weaving factory, the weavers used to work at home and the buyers had to make advance payments to get the work done.

The plain cloth was artfully painted and named as the *Qalamkar*. This variety presented a unique art of that age and was peculiar to Golconda alone. All colours and designs are made by means of brush, its colour and designs were so indelible that they did not lose their luster even after washing and remained to the last this Qalamkari cloth was fabricated in coastal towns like Masoolipatnam and Narsapur were famous for their textile industry throughout India.⁴⁷

Another important cloth industry was at Pulicat to the north of St. Thome. The factory which was established by the Dutch is one of the famous cloth centres in India. In addition to these industries Bheemunipatnam, Draksharamam, Madras were also important centres for the fine cloth.⁴⁸ Srikakulam was famous for muslin cloth which was as fine as that of Dhaka. Rajahmundry also had fine textiles or fine muslins.⁴⁹

The cloths manufactured at Golconda were having demand not only in India but also in other foreign countries.

Golconda kingdom was noted for manufacturing the carpets and tapis which were the part of the textile industry. The important carpet productive centres were Warangal and Ellore. Carpet work shops using child labour also existed in the

kingdom of Golconda. Carpets of Warangal region were great demand in Persia and other countries.

IRON AND STEEL INDUSTRY:

Golconda kingdom was famous for the production of Iron and Steel. This fact was supported by foreign contemporary travellers who mentioned that Golconda yielded a fine quality of Iron and Steel which was in great demand both in India and abroad. The arms and armaments used in the army and other activities like aegis, swords, guns, daggers, spears, pans, blades, etc., were being manufactured in the kingdom. Besides these military weapons, iron was also used for domestic tools like knives, sickles, ploughs and spades.

The level of technical equipment at all the iron works were roughly the same. Iron was produced in small and rather primitive furnaces. The method of blowing did not create sufficient heat to smelt the ore. The process was similar to that which is in vogue among primitive tribes. Nearly twenty men were employed at one furnace. Hired labour as in other work shops of that time, was very often combined with debt slavery and an employer was often in debt to a big trader. In some iron foundries profits and wages were expressed in kind, i.e., in iron bars, which were sold in the market by the labourers themselves. In other the labourers received payments in cash.⁵⁰

Indalwai near Nirmal was famous for Iron mine. Near its vicinity, in the Kalaghat mountains, swords, daggers and lances were manufactured. In fact Hyderabad supplied the steel which was used in the manufacture of the famous Damascus blades, the steel was in great demand in the Punjab and Persia.⁵¹ This shows that the demand for the Golconda steel was so high not only in India but also in abroad.

Besides Indalwai, the other important Iron and Steel centres were at Cuddapah, Kurnool, Ramulcota, Tirupati, Rajahmundry, Ganjam, Nizampatnam, Gadval, Kolhapur and Narsapoor. Iron and steel continued to be exported from Masoolipatnam in 17th century to the Dutch colonies in the South-Asian countries. About 96,000 pounds of Iron and 20,000 pieces of steel were sent to Jakarta in 1629 A.D., from Masoolipatnam. Even the local merchants used to send large amount of steel every year to Achin.⁵² Mr. Streynsham master, agent of St. George visited Narsapoor in 1679 A.D. and mentioned in his accounts that the Dutch had iron factory at Narsapoor and also produced and exported to abroad.

SHIP BUILDING INDUSTRY:

Economically the most important organizationally and technologically the most developed industry was ship-building in Golconda kingdom. This was made possible not merely owing to the proximity of iron-ore, but also the forests of red sandal wood or good timber, iron and other materials which were needed for ship-

building.⁵³ The location of Golconda having a large coastal line had enabled the Qutb Shahi rulers to develop the ship-building industry for two purposes, i.e., for developing trade and commerce and another for military affairs. It is evident from the royal warrant of king Charles-II of England dated 22-02-1662 A.D., ordering that no one should teach the great prejudice of England nation.⁵⁴ This warrant shows that their nature and jealousy towards Golconda, because even prior to 1662 A.D., Golconda kingdom had already developed its trade and commerce through their ships. The trade and commerce would flourish with other countries only when it had ships which were used for both commercial and military purposes.

For the manufacture of ships, the Hindu, Muslim and the European had their ship building *Karqanas* at the yards. Metal parts like spikes, bolts, anchors, etc., were produced locally.

According to Scherer, a servant of English East India Company, ship manufactured at Golconda kingdom were so strong that they could sail from the coromandal coast of Golconda kingdom at far distance places like Achin, Priaman, Queda, Perak, Ceylon and Maldives.⁵⁵ With these trade and commerce and many industries Golconda became strong economically.

2. SOCIAL CONDITIONS OF GOLCONDA QUTB SHAHIS:

As usual our Indo-Persian chronicles deal more with life at the court than with the life of the common man, while on the other hand the description of the people, as

given by European travellers and merchants, gives us a fair insight into the life of the generality. There may be stray reference to the social set-up in the Indo-Persian chronicles, but that is always by the way and sometimes even in a sneering tone. The reason why European travellers take pains to delineate the ways of the people, Hindu and Muslim, is that everything seems so totally strange to them. It is rather quaint that as Europeans were familiar with Spanish muslims whom they called Moors, so the European travellers call the ruling aristocracy in the Sultanates of the Deccan, “*Moors*” in contrast with the name gentile or “*Gentoos*” given to the Hindus.⁵⁶

- (i) **Music and Dance:** The gradual laxity in the moral of the court and people naturally led to the increase in the number of public women in the capital. Evidently they had to be registered and licensed, and Tavernier notes that the names of as many as twenty thousand were entered in the Daroghas book. Thevenot says that no stigma was attached to those who frequented the rooms of these whores, while Tavernier is more romantic in his description and says. In the cool of the evening they stand by their doorways, and when night comes they light a candle or a lamp for a signal. In rather a lull-tale sentence Methwold remarks that “all meat is common to them and they themselves are common to all”! Methwold, enchanted by the dances that he saw (they must have been of the *Kathakali* and the *Kuchipudi* variety) says that they were admirable to behold and impossible to express in words; but avers that music and dance had become the

monopoly of the prostitutes.⁵⁷ Evidently the best among the dancers had to dance before the king or the provincial governors, as the case might be, at least once a year. They were also invited to sing or dance not merely at social functions such as wedding or circumcision but also when large vessels arrived at a port, and even at the celebrations of religious festivals such as the month long celebrations of the prophets birthday.

There were also the *Devadasis* attached to Hindu temples whose profession was to dance before the idols. To the foreigners these temple dancers were not greatly different from the public women. One of them says that there were cases when a Owan's children did not survive, she vowed that if the new born girl were to live she would make her a prostitute its meaning that she would dedicate her to the life of a *devadasi*.

- ii) **Dress:** The close relationship of the Government of Vijayanagar with that of Golconda during the early years of the reign of Ibrahim Qutb Shah led to the dovetailing of cultures and incidentally to the similarity in apparel. The "*Kuleh*" (pers, kulah, cap) and the *Cabaya* (Arab, Qaba, long coat) became parts of the dress of the *elite*, both Hindu and Muslim. Among women the *sari* of twelve cubits covering a bodice with sleeves coming up to the elbows, was the rule, while the heads of women were usually covered when they went out. Some Hindu women

wore only *saris* without a bodice, others a short bodice covering only the breasts while some wore a bodice which might be long enough to cover the navel. Among the more affluent classes of society the sari as well as the bodice had borders of varying width of gold and silver embroidery. Among the muslim women the alternative dress was the *dopatta* of about four and half yards of cloth, one end of which was tucked on to the *paijama* or *trousers*, which were embroidered and kept in check by girdles with embroidered ends.⁵⁸

Mughal influence was slowly but surely in filtrating into the realm of men's dress, and the peculiar *Mughal turban*, the *nima* and the *jama* and the large kerchief tied on the belt, became the dress of the upper classes, both Hindu and Muslim. The only visible difference was the Hindu caste mark or just a coloured dot between the eyebrows. Certain castes had large tufts of hair left on the back of their heads which were tied into a kind of top-knot. The common people among the Hindus had the upper part of their bodies bare with a *dhoti* reaching the knees, and they contend themselves with a small lion cloth while at hard work.

iii) Ornaments: The Qutb Shahis reign was very rich and the people were affluent, it is no wonder that not merely women were laden with ornaments but even men wore ear-rings, and these who could afford it had strings of pearls loosely hanging round their necks and jewelled bands round their arms, women wore ear-rings. Sometimes six or

seven in each ear, finger rings, toe rings, gold or silver bands round their waists, many varieties of neck ware and ornaments round their wrists, arms and neckles, even a ring or a jewel on the side of the right-nostril and sometimes even on the bridge of the nose.⁵⁹

RELIGIOUS FREEDOM AND EDUCATION:

The Qutb Shahi rulers gave religious freedom to both Hindu and Muslim could attain the highest office in the state at the bidding of the Sultan. In some respects, the knowledge and skill of the Brahmans made them indispensable to the administration, because while they were employed by the moores for writing and keeping accounts on palm leaves with a pen of iron, they are competent astronomers observing the course of the seven planets. Polygamy, though permitted, was not generally practiced. It is interesting that the practice of sati was not merely discouraged but actually prohibited and women were sometimes prevented from burning themselves on the funeral pyres of their husbands.⁶⁰

Education seems to have been fairly general, for the moores have their children taught to read and write if they are capable. Some of the gentoos have also their children taught to read and write, and when they are fit, to learn the craft pertaining to their hereditary caste.⁶¹

FESTIVALS:

The Golconda Sultans took great interest in two muslim religious anniversaries, namely the birthday of the Prophet and the Day of the Martyrdom of Imam Hussain. The latter anniversary was sacred to the Shiah, the persuasion to which the Sultan and the royal family belonged, and the celebrations continued for ten days of the month of Muharram, the first month of the Hijri year; the former fell in the month of Rabi-ul-Awwal, the celebration of which had gone out of use during the reign of the kings father, Sultan Muhammad Qutb Shah. The Qutb Shahi rulers gave more importance to Muharram. The drinking of wine as well as meat eating, cutting of hair, even the sale and purchase of betel leaf, was prohibited for fifty days. It is further specifically related that the first ten days of Muharram were held sacred not only by the muslims, shiahs and the sunnis, but also by the Hindus.⁶²

The other festival was the Prophets Birthday. It is strange indeed that even on this sacred occasion the general rejoicings and illuminations lasting for a whole month, and alms-giving which reached the limit of thousands of hons, were accompanied by song and dance musicians and dancers from Hindustan and Iran performed before eager audience. We are also told that wine drinking was the order of the day during the month. Scents were used by all and sundry and betel leaves distributed in lakhs.

3. CULTURAL CONDITIONS OF GOLCONDA QUTB SHAHIS:

Golconda Qutb Shahis gave more important to cultural activities.

i) **Building Construction in Golconda:**

The Qutb Shahi Sultans were great builders of magnificent monuments and lovers of art and architecture. They were well-known for their own labeled style of art and architecture. On the other hand Golconda, with Muhammadnagar, Hyderabad, Hayatnagar and its immediate environs being centrally located in the Deccan plateau, and its topography is very much suitable for the constructions of all types.

GOLCONDA FORT:

The historic fortress of Golconda is located about 10 kms west of Hyderabad. Its original name was Mankal which was built on a hill in A.D. 1143 by the Kakatiya kings of Warangal in thirteenth century A.D., who ceded it together with its dependencies to Muhammad Shah Bahmani of Bidar in A.D. 1364. Qutb-ul-Mulk the first king of Golconda, who had migrated from Iran to Bidar, was appointed as *Tarafdar* of Telangana by Muhammad Shah Bahmani. Golconda was ranked among the important forts of Bahmani kingdom. After the disintegration of the Bahmani kingdom, he declared himself an independent Sultan in A.D. 1518. The original fort was made of mud and bricks by one Kishan Rao, probably a local chieftain under

Kakatiyas. Afterwards, Ibrahim Qutb Shah, father of Quli Qutb Shah, ordered to rebuilt with stone and lime on the advice of his Peshwa Mustafa Khan. The entire fort was constructed over a period of 62 years from A.D. 1518.⁶³

LAYOUR OF THE FORT:

The fort is on an isolated granite hill and rises in splendor about 400 feet above the surrounding plain. The contours of fort blend well with those of hill. Today in the midst of arid plain, ruins have a desolated majesty.

DIWANS PALACE:

Between Fateh Darwaza and Musa Burj, within the fort wall, towards the north-east, there lie the ruins of palaces of which only the Diwan's Mahal remains fairly intact. This palace was the residence of Muhammad Sayeed Mir Jumla. In later years, the two nobles Akkanna and Madanna who served under the last Qutb Shahi king, Tanashah resided in this splendid palace.

PURANA PUL:

Purana Pul or old bridge is the most famous of four bridges of Hyderabad. It was built in A.D. 1578 by Ibrahim Qutb Shah, the king of Golconda for the link between Golconda and Chichelam. There are 22 arches to this elegant bridge. It is

600 feet long, 35 feet broad and 54 feet above the river bed. At this point the river is very narrow and the banks steep.

THE CITY OF HYDERABAD:

The city of Hyderabad was founded by Muhammad Quli Qutb Shah, the fifth ruler of the kingdom of Golconda, in A.D. 1591 (999 A.H.) on the south bank of the river Musi which is a major tributary of the river Krishna. Muhammad Quli was a contemporary of Akbar the Great, and his period of rule over Golconda coincided with that of Queen Elizabeth England.⁶⁴

CHARMINAR:

Charminar, the edifice of the four minarets, is the legendary masterpiece of the Qutb Shahis. Now it is considered as one of the wonderful monuments of India. The awesome rectangular structure was built upon four grand arches by Mohammad Quli Qutb Shah in A.D. 1591. But the significance and relevance of charminar is a subject of endless debates.

The important theories advanced in the debate about the significance of charminar are that the upper story was a school, a pumping reservoir for water or simply a gateway. Historian Haroon Khan Sherwani felt that the architect planned that upper story has a school and Masjid while the French traveler Tavernier argued

that all the galleries of Charminar seems to make the water rise so that it could be carried to the higher rooms of the palaces as water in those days came from the Jal Pally reservoir. The third view was that Charminar served as a gateway overlooking a regal piazza on which the gates of the palaces opened. Whatever be the truth, Charminar today is synonymous with Hyderabad's old world charm and beauty and connotes Qutb Shahi grandeur to tourists who are allowed go up its spiral stairways.

CHARKAMANS:

On the bank of river Musi and by the side of main roads, gardens, palaces, offices, mansions for nobles and embassies were constructed. About 250 feet north of Charminar was built the Charkaman or the four Arches in A.D. 1592 each 60 feet high, 36 feet wide at the base and 6 feet in thickness, pacing the four cardinal points separated from the center by nearly 375 feet in each case, so that the space between any two arches facing each other is about 750 feet. These arches served as gateway to the Jilukhana (ante-chamber) of the royal palaces.

Exactly in the centre of the arches there was a large octagonal cistern adorned with jest of water, a view of which might be had from every direction, hence its name Char-us-ka-Hauz. It is now called Gulzar Hauz.

MECCA MASJID:

This is the biggest mosque in Hyderabad and lies 100 yards south-west of Charminar. The name is derived from Grand Mosque at Mecca on which it is patterned. The hall is 67 meters by 54 meters and 23 meters high. The roof is supported by 15 arches, five on each of the three sides. The western side is blocked by a high wall to provide the mehrab. At each end are two huge octagonal columns made out of a single piece of granite each and topped by an arched gallery that is crowned by a dome. This mosque is one of the largest in India and can accommodate ten thousand people at a time.

The building of Mecca Masjid was begun by Sultan Muhammad Qutb Shah under the direction of Daroga Mir Faizullah Baig and Choudary Rangaiah. Nearly 8000 masons and laborers worked for it. The construction work continued during the reigns of Abdullah Qutb Shah and Abul Hasan Tanashah. Finally 77 years after it was begun, Mecca Masjid was completed in A.D.1694 by the Mughal emperor Aurangzeb as a sacred task. In this masjid 13,000 Muslims can be offered their prayers at a time.

There is an interesting story regarding this mosque when the foundation was being laid, Sultan Muhammad Qutb Shah is said to have invited all the pious religious elders of the city. It was announced that the king wanted the foundation stone to be laid by one who had never missed his prayers. None came forward therefore Sultan

Muhammad himself laid the foundation for he had never missed even his mid-night prayer since the age of 12.

Tavernier tells us that the stone for the prayer niche was hewn out of a quarry and carried by several hundred pairs of bullocks to the site. One of the rooms in the courtyard is said to contain the hair of the prophet and other sacred relics. Sultan Muhammed named this mosque Baitul Atiq.

It is believed that Muhammad Qutb Shah had some bricks made out of the earth brought from Mecca and inserted over the central arch. This is why, the new Mosque became popularly known as Mecca Masjid. At the southern end of the mosque are the marble graves of Asif Jahi rulers, Nizam Ali khan to Mahboob Ali Khan and the members of their families.

It is about 50 years since they began to build a splendid pagoda in the town which will be the grandest in all India when it is completed. The size of the stone is a subject of special astonishment, and that of niche, which is its place for prayer, is an entire rock of such enormous size that they spent five years in quarrying it.

ii) Literary Patronage in Golconda Shahis:

TELUGU:

Muhammad Quli Qutb Shah was born and bred in the heart of Tilangana and nurtured by that great patron of Telugu, Ibrahim. So it is no wonder that he also

patronized Telugu which must have been like a mother-tongue to him. He must have been quite fluent in that language for, in a number of instances, he uses Telugu words even when composing poetry in Dakhni – Urdu.⁶⁵ He also carried forward the tradition of employing non-Muslims to some of the highest posts in the government, and as most of them were Telugus by race and language, it follows that in his court, little distinction must have been made in the patronage offered to one language and another. We find that the Sultan appointed Patta Metta Somayaju Kavi as the poet – Laureate of the Kingdom,⁶⁶ while another Telugu poet, Ganesha Panditulu became the Kutubshahi Samasthana Panditulu or the head pandit of the Qutb Shahi state. Another person of note in literary circles, Kami Reddy, was granted jewels, Palanquin, morchhal and chatar by the Sultan. Kami Reddy was a patron of Telugu in his own way, and his ward and relative, Malla Reddy has left Sivadharmottaramu and Padma puranamu, both of which are worthy compositions in the language.⁶⁷

We have also an interesting devotional story, *Vaijanti Vilasamu* or *Vipranarayana Charitra* from the pen of Sarangu Tammayya matendu or Tamma Mantri who was karnam in the old capital Golconda, at the time of Muhammad Quli Qutb Shah. Tamma says that he was a descendant of Bhaskara, and his father is said to have been a man of means and known all over the land. In the preface to the book which is novelesque in its plot, the author says that Muhammad Shaha's name was the most resplendent among all the kings of the epoch.

Ibrahim Qutb Shah had been an honoured guest at Vijayanagar from 1543-1550, and while there he had imbibed a passion for the Telugu language. He must have been speaking that language fluently and we are told that he actually married an Andhra Woman of the name of Bhagirati. On his return to Golconda his court was thronged by Telugu poets like Addanki Gangadhara Kavi, Kandukuru Rudra Kavi, Ponnaganti Teleganarya Kavi and many others. He appointed Gangadhara Kavi as the Telugu poet laureate of his court. Gangadhara was the author of a well-known poem the Tapati samavornamu Upakhyanamu, a poem of great elegance in eight cantos and dedicated it to the Sultan whom is known in Telugu literature by the name of Malkibharam in 1560. The Kavi says that the Sultan's court was thronged with men learned in the Vedas, sastras, puranas, vyakarna and cognate sciences with poets who could compose in as many as eight languages.

Ibrahim showered monetary gifts and pensions on Telugu poets and even gave some of them jagirs in perpetuity. Such a one was Kandukuru Rudra Kavi who was granted a village named Chintalapallam near his home village Kondukuru in the Nellore district. It is said that the relatives of the poet are still living in this village and their family archives bear testimony to the patronage which the Sultan of Golkonda accorded to Telugu. An anonymous Telugu poet goes out of his way to compare *Malkibhrama* by Hinduizing his name further to Abhirama and says that Abhirama compared favourably with such great Hindu heroes as Raghurama, Parushurama and Balarama.

URDU:

Muhammad Quli Qutb Shah was a great patron of Dakhni and was himself a poet of merit. There was a certain amount of set-back in the literary progress of that language in the time of his son-in-law and successor, Sultan Muhammad Qutb Shah who was greatly influenced by Persian culture and language. Even Wajhi, who had penned his imaginary romance Qutb Mushtari, in the reign of Muhammad Quli Qutb Shah had to be silent right through Sultan Muhammad's reign and move his pen again only after his death to write his great allegorical romance, Sabras at Abdullah Qutb Shah's command in 1635.

In Professor Sarwari's opinion Sabras is a mile stone. In the development of Urdu prose and is perhaps the most resplendent specimen of old Urdu, while Dr. Zore says that the absorbing style and high imagination depicted in the book make it one of the best books written in Proto-Urdu (Qadim Urdu).

Another great name in the history of Dakhni in Abdullah's reign was that of Ghawwasi who was created Malikush-Shuara by the Sultan. He has left us three fairly long narrative poems, Shaif-ul-Mulk wa Badi-ul-Jamal, Tuti Nama and Maina Satwanti Ghawwasi started life as unknown person, and we are not aware of the date of his birth, nor yet of his death.

Ghawwasi wrote his *Shaif-ul-Mulk wa Badi-ul-Jamal* in 1035/1626 which is the date of the death of Sultan Muhammad Qutb Shah. At least one of the manuscripts mentions Sultan Muhammad as the ringing king. Evidently the thirty days in which the book was compiled fell partly in the reign of one monarch and partly is that of the other. *Tuti Nama* was compiled on 6-7/1049/18-10-1659. Both these books are rendering from Persian, the *Saif-ul-Mulk*, being adopted from the Persian translation of a well-known story from the Arabian Nights; while *Tuti Nama* is based on the Persian translation of an ancient Sanskrit work, the *Sukasaptati* or the parrot's seventy (tales) which was partly rendered into Persian in 730/1329-30. In the first mathnawi there is a profusion of purely Hindi words, while the *Tuti Nama* contains quite a large percentage of Arabic and Persian words and even Persian constructions sandwiched in Dakhni words and phrase.

In Urdu literature Ibn Nishati who wrote his mathnawi, the *phul-ban* in 1066/1656. *Ibn Nishati* says that he began by writing prose, but nothing by him in prose has been unearthed so far. The *Phul-Ban* is the Dakhni form giving to a Persian poem called *Basatin* and as Dr. Zore says it is one of the finest mathnawis in the Dakhni idiom, and it must have been the result of real and continued effort. When the poem was ready, he presented a copy to the Sultan. It has certain peculiarities which distinguish it from other mathnawis. As it is a later creation, its language is more modern is simple and follows the language spoken by the people with very few archaisms. As in the Arabian Nights, a number of stories have been woven round a central them.

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- ¹⁹ Surendranath Sen (Ed.), *Op.Cit.*, p. 148.
- ²⁰ *Ibid.*, p. 136.
- ²¹ J.B. Tavernier, *Op.Cit.*, Vol. I, pp. 22-23.
- ²² Surendranath Sen (Ed.), *Op.Cit.*, p. 148.
- ²³ J.B. Tavernier, *Op.Cit.*, Vol. I, p. 23. Cowry is a sea-shell, Crooke says shells were distributed in many islands and were not confirmed to Maldives Islands.
- ²⁴ *Ibid.*, p. 32.
- ²⁵ *Ibid.*, p. 12.
- ²⁶ *Ibid.*, p. 12. This amounts to 187.5 grains troy. This British tola weighed 180 grains troy.
- ²⁷ *Ibid.*, p. 32.
- ²⁸ Surendranath Sen (Ed.), *Op.Cit.*, p. 25.
- ²⁹ J.B. Tavernier, *Op.Cit.*, Vol. II, p. 69.
- ³⁰ Surendranath Sen (Ed.), *Op.Cit.*, p. 136.

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- 31 J.B. Tavernier, *Op.Cit.*, Vol. II, p. 1.
- 32 *Ibid.*, p. 1.
- 33 *Ibid.*, p. 61.
- 34 *Ibid.*, p. 137.
- 35 J.B. Tavernier, *Op.Cit.*, Vol. II, p. 74.
- 36 *Ibid.*, p. 75.
- 37 *Ibid.*, p. 116.
- 38 Surendranath Sen (Ed.), *Op.Cit.*, p. 138.
- 39 H.K. Sherwani, "The Reign of Abdullah Qutb Shah", *J.I.H.*, 1964, pp. 460-61. And see *Tareeq-i-Golconda*, Hyderabad-Dn, 1964, p. 379.
- 40 Surendranath Sen (Ed.), *Op.Cit.*, p. 138.
- 41 *Ibid.*, p. 140.
- 42 J.B. Tavernier, *Op.Cit.*, Vol. II, p. 46.
- 43 Surendranath Sen (Ed.), *Op.Cit.*, p. 132.
- 44 J.B. Tavernier, *Op.Cit.*, Vol. I, p. 37.
- 45 *Ibid.*, p. 38.
- 46 Surendranath Sen (Ed.), *Op.Cit.*, p. 101.
- 47 J.D. Thevenot, *Travels of Thevenot in India*, Vol. III, London, MDCI, XXXVII, p. 98.
- 48 New Webster's Dictionary of the English Language, Deluxe Encyclopedia (India).
- 49 Wealth of India, A Dictionary of Indian Raw Materials and Industrial Products, Vol. 3, D.E. Delhi, 1952.
- 50 *Ibid.*, p. 58.

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- ⁵¹ Koh-i-Noor, the gem presented by Mir Jumla to Shah Jahan in 1656-1657 A.D.
- ⁵² Mir Jumla, Mir Mohammed Saeed Ardastani (Iron) surnamed Mir Jumla and afterwards entitled Mozam Khan, Khan Khanan Sipa Salar was borned ardaстан near Ispahna and came to India as the personal attendant of a Persian merchant. In 1656 king aware of the plot of the Sultan of Golconda, where he was working as the Chief Minister, he threw himself on the protection of Shah Jahan, the Moghal Emperor.
- ⁵³ J.B. Tavernier, *Op.Cit.*, Vol. II, p. 58.
- ⁵⁴ Habib Irfan, *An Atlas of the Moghal Empire, Political and Economic Maps with Detailed Notes*, Oxford, Deccan Sheet, 15B, p. 62.
- ⁵⁵ J.D. Thevenot, *Op.Cit.*, p. 102.
- ⁵⁶ The word moors is a generic name given to the races of a vast majority being muslim, which conquered the Iberian Peninsula and ruled it wholly or in part from 711 to 1492. For this see Sherwani, *Muslim Colonies in France, Northern Italy and Switzerland*, 2nd Edition, pp. 189-190.
- ⁵⁷ *Ibid.*, p. 135. Tavernier, p. 126. Moreland, W.H., *Op.Cit.*, pp. 13, 17.
- ⁵⁸ Haidar Hasan Mirza, *Qutb Shahi Tahzib-o-Tamaddum*, Sabras, Hyderabad, January, 1961, pp. 5-6.
- ⁵⁹ Haidar Hasan Mirza, *Op.Cit.*
- ⁶⁰ *Ibid.*, pp. 12, 75.
- ⁶¹ *Ibid.*, p. 54.
- ⁶² *Hadiqa*, pp. 49-57; Thevenot, *Op.Cit.*, pp. 148-49.

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- ⁶³ Dharmendra Prasad, *Social and Cultural Geography of Hyderabad City*, Inter-Indian Publications, New Delhi, 1986, p. 1.
- ⁶⁴ *Ibid.*, p. 4.
- ⁶⁵ Dr. Zor in his *Muhammad Quli Qutb Shah*, p. 359 and Prof. Siddiqui in his *History of Golconda*, p. 384.
- ⁶⁶ *Shatchakravartula Charitramu* by Raja Malla Reddy edited by Pedda Mandadi Venkata Krishnakavi, Secunderabad, Intr. 1926, p. 4.
- ⁶⁷ *Ibid.*

CHAPTER – III

INFORMATION ON THE AGRICULTURE AND ITS PROSPERITY OF QUTB SHAHIS

Agriculture was the main and oldest occupation of the bulk of the population of medieval Andhra. The entire economic life of the people revolved round it. The important industries, trade and the financial stability of the government largely depended on agricultural prosperity through the ages, land revenue formed one of the basic sources of income of the government.

The development of agriculture mostly depend on irrigation and the land revenue policies adopted by the government. The means of irrigation of agriculture has been provided by the rivers, monsoons, streams, lakes, canals and cyclones in medieval Andhradesa. When rains occur timely, there would be good crops and people were happy and used to pay taxes to the government in time when rains fail, famines take place and it leads to unrest among the people. Hence the economic importance of rain in an agriculture country can hardly be exaggerated. A year of drought means a year of scarcity, if not always of famine, and consecutive years of such drought in large areas means wide spread scarcity and famine. In fact, government budgets are adversely affected by a year of unfavourable rain. Further, in a year of drought or insufficient rain pools tanks, etc. dry up in many cases and the suffering of people for want of drinking water become acute. Thus the paramount

importance of irrigation in a country like India, throughout the greater part of which rainfall is uncertain, insufficient or unevenly distributed is very great without proper irrigation, large areas of land in south India would lie permanently waste or could be cultivated only in years of exceptionally favorable rain.

Since 15th century many a European travelers visited south India and recorded what they saw here and according to their views, Golconda was an extensive kingdom with fertile lands. Taking into consideration, the physical conditions and nature of the soil, the kingdom could be divided into two zones. The parallelogram of the coromandal coast including fertile regions drained by the Krishna and the Godavari and interior covering the Eastern ghats and the Deccan Plateau. Both the zones were fertile and productive, as remarked by Aurangzib that no tract of land is left uncultivated.¹ Most of the area is black cotton soil, alluvial soil and red ferruginous in the kingdom except some sandy soil. These are better and suitable soils to the crops. Foreign travelers also expressed their admiration of the productivity of the soil. There not indicates the abundance of agricultural produce of Golconda kingdom in the 17th century. He says that the land of Telang. Andhra yielded all things in abundance.² And according to Francois Bernier the vast tract of the country is extremely fertile, rice, corn and other necessaries of life produced in large scale.³

In the field of cultivation, the instruments used by the peasants during the period of Qutb Shahis do not appear to have been different from these of our times, though we do not get any direct evidence as to those that were in use. The plough

was certainly used as indicated by many epigraphs which refer to the measurement of land in term of the number of ploughs required to till it.⁴

Tavernier, French traveler give a graphic description of the irrigational facilities and describes the country as a bounding in corn, rice cattle, sheep, poultry and other necessities for human life. He explains the irrigation devices such as lakes in it, which are generally in places some what rose, so that you need no more than make a little dam upon the plain side to keep in the water. These dams or banks are some times half a league longi and after the rainy seasons are over they open the sluices from time to time to let out the water into the adjacent fields, where it is received by diverse little channels to water particular grounds.⁵

In Golconda kingdom, the process of agricultural operations during the period of study, do not appear to have been far different from what they are now. The later medieval Andhradesa under Qutb Shahis was not far from an advanced agricultural technology and scientific or modern process of agriculture. The agricultural operations were undertaken in many successive stages. First the irrigative land/field (or cultivable) was sized and leveled by the ploughs then they sprinkles the seeds in the field, after these grown as saplings the hired laborers mostly women transplant them in other fields ready for this purpose and secondly, after some months the paddy wad ready for cut and after it the people separates paddy from grass. These crops were transported on the bullock carts from fields to houses of the peasants after it they celebrated the Sankranthi festival with pomp and gaiety in Telugu region.

The rainfall and the character of the soil determined the seasons of cultivation of the different crops. Expressions like Kartika – Vaisakhalu, Vaisakhanama rutuvu Vaisakhalu, Vanakalapu rutuvu, Irugaru referred frequently in the contemporary records regarding paddy, indicate that there were two main seasons for paddy cultivation. The south west monsoons bring rain to the majority of the districts of Andhradesa. Kartika (October – November) coming after the period of the south west monsoon, seems to have been the period of the principal harvest. The second crop coming up for harvest in Vaisakha (April – May) is also known as the season for the Vaiskha crop was the short term crop comparing to that of the Karika crop which was of 6 months crop. Only some varieties of paddy, like swastika, which is said to be a 2 months crop were raised during this season. As for dry crops, the seed was sown at the fall of early showers of tolakari which comes in June and harvested 3 or 4 months later every year⁶ of these two harvests that which comes in the month of Kartika appears to be the principal one for whenever the two were referred to, Kartika crop was mentioned first in order and then the Vaiskha crop. It is but proper to mention it first, since it is indebted to and caused by the south-west monsoon which brings rain to the coastal tracts.

Methwold writing about the castal region in the first part of the 17th century confirms this by stating the earth in some palces affords two crops of rice in a year, rarely threew crops and in most places but one, yet there with very great increase.⁷ At

the time of draughts, people cultivate short term crops such as avavadlu gante, tavide, etc, which yielded production within two months.⁸

As a part of local tradition, the farmers consulted the Brahman Pandits, and Ayagar of the village for the favorable time for tilling the lands. Sowing seeds and the fall of early showers (tolakari). Vayuchacras were used to know the arrival of monsoons. Since the wet land and dry crops depended on rainfall and climatic conditions, the cultivators were very anxious about these weather forecasts or predictions.⁹

The periods or occasions marking commencement of agricultural operations at the beginning of the rainy season and also that of harvesting, with regard to both the wet and dry crops, appear to have been ceremoniously observed by the farmers during this period, as is done even now Eruvak Punnam or full-moon day of the month of Jyesta or June when the south-west monsoon sets in Andhra and when the season becomes suitable for sowing the seeds, was the day when the agricultural operations commenced.¹⁰

Beside the regular cultivation, another method of cultivation in vogue, was Podu. This method of cultivating lands was in existence in the hilly jungle tracts. An interesting account regarding this method of cultivation is furnished in the Godavari district Gazetteers. The majority of hill area people the koyas and census in the agency carry on shifting cultivation called Podu after burning and clearing the forests.

Two methods prevailed viz., the ordinary (Kolaka) Podu and (Konda) hill Podu. The former is cultivating certain recognized clearings for a few years and then again burning and cultivating them, while under the latter, the clearing is not very frequent and some times deserted for ever. The later is common in the hillier and wilder parts, while the former is step towards civilization.

In February or March the jungle trees and bushes are cut down and spread over the portions to be cultivated and when the hot weather comes on, they are burnt, the ashes manure and the cultivators also believe that the heat of the burning makes the ground more productive. The land is ploughed once or twice in Kalak – Podu before and after sowing but not at all in konda Podu. The seed is sown in June the marga shira korti hill colam and some are the commonest crops the former is dibbled into the ground.¹¹ The similar amount is attested by Gazetter Vizagapatnam district.¹²

AGRICULTURAL CROPS:

Since ancient times, Andhradesa also has fertile lands and irrigation facilities, hence several kinds of crops were grown in the kingdom of Golkonda. Various kinds of food and commercial crops, tress and plants were raised on wet and dry lands. Though we get valuable information about many agricultural crops, we don't have sufficient reliable data as to the kinds of crops that were raised in particular areas. The foreign travelers and contemporary epigraphs served as the evidence here. The contemporary Telugu literary works just listed out the crops that were grown in

Telugu country during this period. Tank irrigation fertility of land (deltas) in Telang – Andhra region has contributed to be abundant growth of various crops. The agricultural crops are divided into three kinds i.e., (1) food crops (2) commercial crops (3) garden crops.

Rice: The rice was stable food and cheaper than other food grains to the people of Andhradesa. It was the principal wet crop grown on a large scale. The term in the contemporary sources to denote the paddy crop is vari.¹³ A large variety of paddy was grown during this period. According to Hamsavimsati of Ayyalaraju Narayanamatya (17th Century)¹⁴ the following are the crops in Paddy grown in this region bangaru tigelu, gangajalamulu, kasturinigaralu, katakasarulu, ippapurajamlu, enugukommulu, Malle, srigandhulu, Madanagandhulu, elika rajanalu, ratna sarulu, kusumapurajalulu, guttulu, balguttulu, kasturi pattulu, gandhasarulu, kakirekkalu, puspamanjarulu, tigamallelu, krishnanilalu, sambhavulu, avasadarlu, Masarulu, Mankenalu, cilukamukkulu, edukarralu.

Gana pavarapu venkatakavi (17th century) other poet who lived in the Golconda kingdom also gave a list containing almost the same names mentioned above. According to him there were altogether 104 varieties of paddy grown in the kingdom Andhradesa,¹⁵ under the period of study.

Thevenot says that during the period of Qutb Shahis production of rice was more because of the fertility of the soil and the irrigational facilities prevailed here.

Paddy was raised two times a year¹⁶ *vanakalam* or rainy season crop which was harvested in Karteeka month or November and Vaishakha or the summer crop and harvested in March and April. Sometimes even third crop also was harvested. Rice was cultivated both as rain fed water crop as well as with irrigation. Under wet cultivation also some times sprouted seeds were directly sown by spreading them in the prepared field. This practice can be observed in existence from the pre Kakatiya period to even today at some places of Andhra Pradesh.

The month of Margasira or mid-December to mid January when the new crop of Paddy was brought to home, it marked the completion of harvest. This occasion was celebrated as Sankranti for three day i.e., Bhogi, Sankranti and kanuma. The festival day was celebrated as an occasion of the initiation of the usage of the new rice cooked along with newly produced jaggeri and milk and offered to the sun God in gratitude. On the third day of the festival, they used to worship bulls cows and buffaloes after cleaning, decorating and feeding with nutrition's and health promising substances in this time.

During the period under study, the value of rice was I pagoda to 1½ pagoda per bahar as mentioned in the relations. Rice was exported from Andhra coast to many places on the East and West coast of India.¹⁷ Rice from Masulipatnam was exported to the Dutch possessions in south-east Asia, some times rice collected from Masulipatnam was sent to Pulicat, and 7th July 1621 a ship *schoonhoven* took away with 237 lasts of rice to Amsterdam of Holland.¹⁸ The anonymous writer says that

rice was exported from the coastal region of Golconda to Durgaraju patnam, Armagon, Pulicat, Mylapore, Kovalam, connecment, Porto novo, Altegenam patam, etc.

Cereals: The cereals formed the most important food of the people after rice. Duratte Barbos states that wheat was grown in the Coromandel Coast only on a small scale. It was mostly consumed by the Muslims.¹⁹ Methowld also says that good wheat but in small quantities produced in the interior Andhra country.²⁰ The other important grown in the erea were millet, rogi, korralu, sajja etc.²¹ The contemporary literary sources informs us of a variety of cereals grown in the kingdom Mudda gidda, clula – Marpu, Musuku – Pacca, Marpu jinkapuri, parangi, Malle – Marp, palu, pasarakomma suguri, paigajilli, masuravalu, errajonnalu etc, were the names of variety of millet produced in the Telugu country.²² A variety of korralu such as jada korra, camalu, velikamalu, kuttari, karike, konda – barige etc a kind of cereal known as sajja with a variation of barige – sujja, majja etc ragi and barley were produced in abundance from the state.²³

Pulses include two varieties of green grams, black and white varieties of horse gram, black gram two varieties of Bengal gram, red-gram, alasinda ubbadalu, peas etc., grown in the period.²⁴

When ever water and suitable soil was available all the above crops were grown. In the early part of the seventeenth century, the Qutb Shahi dominions were

not only self sufficient in the matter of food products but also supplied to neighboring parts of south India.²⁵ As mentioned by Tavernier the kingdom of Golconda abounded in corn, cattle sheep, fowls and other commodities necessary to life and also say that even the smallest village can be produced in abundance of rice, flour, butter, milk, beans and other vegetables, sugar and other sweet meats, dry and liquid.²⁶

Oil seeds: Sesame or gingili castor and mustard seeds were produced during this period Sesame oil and mustard oil were edible oils Sesame, it appears were widely produced in the kingdom with a variety such as pudanumu, kurunumu, telinumu.²⁷ The Northern Andhra coastal line along with that of orissa was known during the sixteenth and seventeenth century as gingili coast because of the production of this oil in abundance which was also exported to other countries. The anonymous writer of Golconda Relations also attested the same²⁸ coconut, kusumalu the seeds of tellagise, mustard – seeds, etc. also yielded oils which were mostly used in the preparation of drugs and cosmetic.

Tavernier, during his travel from Hyderabad to Kollur found many cassia trees. He says wherever there happens to be a small quantity of good soil cassia trees flourish. The cassia produced from them was the best and most laxative in India.²⁹ Thevenot also found cassia trees on his way from Hyderabad to Masulipatnam, though they were scarce in other places of India³⁰ these minute observations of

Tavernier and Thevenot are quite interesting and establish the value of their narrations.

The major castor – producing region was the Telangana in that time castor oil appears to have been used for lighting lamps. It might be used for the sacred lamps in the temple epigraphs. According to the Deccan Chronicle of 5th June 1980, India and Brazil are the two major castor growing nations in the world and Andhra Pradesh account for 50% of the 2,00,000 tonnes of all India castor seed production. Nearly 70% of the states production comes from the three districts of Nalgonda, Mahaboobnagar and Hyderabad. Castor Oil products have considerable demand in domestic and international market with extensive application in the manufacture of special paints, plasticizers, pharmaceuticals, hydraulic fluids, etc. and lubricants.³¹

COMMERCIAL CROPS:

The kingdom also sowed and produced dry-crops or cash crops like Indigo, tobacco, betel, cotton, sugarcane etc, the details of which are discussed below.

Indigo: Indigo crop is an important one as it has a commercial significance in coloring the cloths etc. Blue colour which was extensively used for bleaching the white cloths was made out of indigo which was one of the largest crops of the kingdom. Indigo plants were generally sown in dry-lands. The centers in indigo preparation were Nagulvamsa and other Coromandel towns³² with regards to its

cultivation; it was done throughout the coastal line extending from Visakahapatnam to pulicat in Golconda kingdom.

The indigo at Coromandel Coast was some times mixed with inferior grade stuff. The Dutch directors initially depended on Hans Baron who was an expert in indigo but the gradually developed knowledge to identify the better quality and their cost. The 150 cases of indigo received with the delft and earlier lost received with zwarte leeuw were so bad as to be practically in salable. The flat indigo which the Portuguese called Anil as well as all the other varieties must be pure and without an out side layer of sand or other impurities. The lighter indigo, felt in hand the better would be in quality. This was because coarse indigo mixed with sand, because much heavier. If one puts pieces of indigo in a bucket of water, the poor quality pieces would sink immediately while the quality ones would float, though after a while these would also sink. If a piece of indigo was broken into two or three pieces and it was found that the inside was brownish in colour with a light blue or bright blue shade it meant that the quality was good, such indigo could be broken into pieces with a light hand. Some people tested the purity of indigo not breaking into pieces by hand but by cutting it with a knife. If the knife went through softly and smoothly, it was an indication that the indigo was used locally for the printings and other works and it had demand in the exports.³³

A word about the value of indigo was, 20 rupees per one maund.³⁴ It was sold by the little each being 12 Masulipatnam maunds (each of 24 Holland mounds), the price is from 28 to 39 pagoda.³⁵

There was different types of indigo substances available during this period in Andhra coast. The red dye was made from chay-root (tshriveru in Telugu) which was cultivated mainly in the coastal villages. It gave their unique scarlet color to the cloth. As the cultivation of clay root was the monopoly o the king, it must have been formed out to the bidders in the annual public auction.³⁶ Myrobalan a kind of dried fruit also occupied a great place in the dying industry as well as in the preparation of drugs. It was very extensively used especially in the qalamkeri textile printing. It was grow all along the Coromandel Coast of Andhradesa.³⁷

Fibers: The important fibers that were produced in the kingdom i.e., cotton, hemp and jute. Cotton appears to have grown throughout the country since ancient times. This cotton was used to manufacture in the cloths.

Hamsavimsati refers to the cultivation of cotton in the kingdom.³⁸ Besides, Golconda kingdom was also noted for manufacturing the carpets. The important carpet producing centers were Warangal and Elur carpets of Warangal region were in great demand in Persia and other countries.³⁹ Jute coconut, coir and hemp fiber (gogunara) were extensively used in the making of carpets of secondary quality, bags,

ropes etc., contemporary literary sources refer to the abundant quantity of jute and hemp and its production.⁴⁰

Sugarcane: In considerable extent, sugarcane was grown wherever the soil was suitable and water was available contemporary literary works and inscriptions very often refer to be sugarcane mills established in the fields.⁴¹ Usually, sugarcane was cut in summer; sugar and jaggery were manufactured. People in medieval Andhra used to consume different varieties of sugarcane. Sugarcane of ordinary quality, rasadalicheruku, yerracheruku (red sugarcane) and nallacheruku (black sugar cane) were manufactured in the country, the former being superior quality used for the preparation of sugar, and the other two were of inferior quality exclusively used for the preparation of jaggeri, as it had much demand during the period.⁴²

Betel and Areca nut: One of the most common practice of Indians of all castes, creeds and sex is the eating or chewing of areca and betel. In the 16th, 17th centuries, that habit appears to have been more popular than it is at present. The betel leaf, areca nut and lime are principle items among the common folk. The well to do people and rich people had Cardamoms, cloths nut meg to make it fragrant it was a common customary with the people in those days to offer betel nuts and a few slices of camphor to the visitors. During this period tambula was considered not only as a luxury item but a mild tonic which stimulate the digestive organs at Golconda, Hyderabad. Thevenot says the betel which omras⁴³ chew in their palanquins, is a leap

not unlike an orange tree leaf, though it be not so broad, the stalk of it being weak, it is commonly planted near areca tree to which it clings indeed.⁴⁴

Areca has a medicinal value grows to a considerable height and resembles an ordinary palm-tree. It carries its nuts in cluster and they are as big as dates and insipid. According to *Yayathi Charitra*, this betel and areca keep all the Indians in countenance and they use it in the streets and every where. They pretend that it is an excellent thing for the stomach and for the sweetness of breath.⁴⁵ In addition, the European and other contemporary travelers also mention the merits of areca nuts. For example, Domingo Peas say that the betel is a herb which has life like the leaf and carry it in their mouth with another fruit called areca. Similarly Abdul Razaq who visited Vijayanagara kingdom also says that tumbula relieves hunger, stimulates the organs of digestion disinfects the breath and strengthens the teeth and gums.

In addition to the medicinal value the tumbula acquired a definite place in the social custom of the country. To receive tumbula from the nobles and especially from the king was considered a special honour. The king used to favour the nobles and learned people in giving tumbula along with jewels, robes of honour etc. Because of the medicinal and social value attached to areca and betel, during that period there was a great demand for the cultivation of these crops. Hence this crop was cultivated as one of the main crops during the Qutb Shahi period.

Tobacco: Even though it is intoxicating item, the people of the period fond of it to smoke. So making tobacco or else chewing betel with areca nut showing by that soft and effeminate posture and most supine dissoluteness.⁴⁶

Tobacco was grown in medieval Andhradesa from 16th century onwards. According to *Catupadyamani Manjari*, tobacco was first introduced in India by the Portuguese traders and spread rapidly within a few years. Moreover the Portuguese were interested in arranging to sow tobacco and its trade and commerce. Ferishta mentions that Koheer district is famous for its tobacco.⁴⁷ An inscription of Nandaluru of Cuddapah district mentions about tobacco garden.⁴⁸ The same is attested by inscription of Chittivelu village of Cuddapah district. Further it also mentions that tobacco crop rose under well irrigation.⁴⁹ Tobacco was not much consumed locally but exported during the period.⁵⁰ Tobacco yielded some revenue to the state and it was under the monopoly of the government which was annually auctioned and it gives yearly to the bidders.⁵¹ According to Moreland, it was exported in great quantities from Masulipatnam to Persia, Arakan, Pegu and Tenasserim.⁵² This is further evident from Methwold's description, who was the English factor at Coromandel town Masulipatnam, tobacco was introduced in India very recently and within a short period it was cultivated on a large scale and much of the produce was exported to their countries like Mocha, Areca etc.⁵³

Spices: Since, ancient times India was famous for spice – crops and their production. With regard to the Golconda kingdom the spices like ginger, cumin

seeds, chillis cloves, nut – megs, cinnamon, peppers, garlic, onion, etc., were produced in abundance. There were two types of ginger available viz., the green and dried.⁵⁴ A record from Chittivelu village of Cuddapah district mentions garlic (vellulli) and onions (nirulli) as items of merchandise.⁵⁵ Thevenot mentions that the crops grown in Golconda kingdom are areca nut and chillis, onion, wheat and sugarcane. He says that the abundant water which the farmers had at their disposal enabled them to cultivate these crops. Chillis are mentioned in an epigraph along with other products.⁵⁶ It is not known when this crop was introduced in the region.⁵⁷ It is a fact that it was brought from America around A.D. 1600 and was introduced in this region. Due to this abundant availability of the above mentioned spices. The European countries came to India for making trade. However, they established their political power in A.D. 1757 through the battle of Plessey.

As says prajakavi Vemana, *neyileni tindi niyyana kasavadri, kuraleni Hindu*,⁵⁸ *kukka hindu* in his stanzas, it is pointing out the importance of the curries which made of vegetables and etc, So people of the period did not take their food without curries. Therefore the people of the period sowed a number of vegetables including leafy and roots in the kingdom. Methwold refers to potatoes but Moreland says that these potatoes mentioned probably some tubers or batatos different from those which now bear the name.⁵⁹

The author of *Hamsavimsati*, Narayanamatya also referred to the production of potatoes (alagadda). He also mentioned that variety of bulbous roots, which were

used as vegetables as such as⁶⁰ cema, turmeric, gajara, gummadi, mullangi, konda, pendalam, genusu, snake guad, plantain, bitter guard, bhuta genusu, donda, mulaga, potia, jambkaya, velaga, budida gummadi, gindisora, ligasora; kinnera sora, beera, samudrapur deera, netibeera, pichika potla; kemiak cevi cikkudu, palacikkudu; kanupu cikkudu, gorucikkudu suganadalu puchcha, puddadosa nakka dosa amgummadi, obaraju gummadin seragummadi,ustakaya, medikaya kaka, gooda,.

A variety vegetables leaves such as guougu cencali, bachcahli, cerri, tagirasa, tussari, balugutti, buddi, nelicelimili, palleruj rukapata, variegise, munugu, velaga, cevci, pavilli duggali, ponnaganti, dedari,nalapanjiceta, rasadapa, gondali gondapindi, palavaminta, taggali, koyakura, caravorti, cilkaku, etc were grown in the garden fields. These vegetables were used no only for preparing curries of daily usage but also for preparing the pickles which formed a part of trading goods.

Horticulture: As a matter of fact, the Qutb Shalis their royals (Zanana) women, nobility and etc, were lover of horticulture, hence they encouraged their subjects to cultivated fruits and flowers gardens throughout the kingdom.

Fruits occupied a major place in the Indian food system, we found the mention of fruits like dates, beal, bermango, amalaka, etc., in Vedic period. Jain and Buddhist literature also refer to coconut, banana, jackfruit, grapes etc. Fruit juice was used for cooking also. Wine was made of grapes and bananas.⁶¹

In medieval Andhra desa the foreign traveler Domin paes writes that the country was full of groves of fruit trees, an account of which abundant fruits were available every where and at very cheap rate. He says that there were plantation of mangoes, jack fruit trees, tamarind and other very large trees outside the towns and villages Srinatha refers to fruit gardens of the Krishna – Godavari tract. He mentions the fruit gardens like panasa (jaya fruit), rose apple (nereedu) banana, vineyards, etc., inscriptions also refer to the taxes collected from the fruit gardens and to the fruits which formed part of the trading goods. Especially the citrus fruits like madiphala and naranga (oranges) which remain unspoiled for long time formed part of the internal as well as external trade. Dry fruits and dried vegetables chips (vorugulu) also were traded within the country.⁶²

Hamasavimsati mentions the name of the following fruits produced in Andradesa during the 17th century. Panasai (Jack) sitaphala (custard apple), small lemon, big loman (gajanimma), smoothlemon (dudmimma) bonta kittali, arikanattu, pippli, rose apple velaga of greater size, gamaraka, zindi mamidi (cashew fruit), badangi, punuregu, palaphala etc. The same work also informs that there were gardens of sugarcane of different varieties such as cittugottu, rasaddali, erracheruku nalla cheruku, etc.⁶³

In addition to some European accounts the other English factor also peaks about the different varieties of fruits available during this period. William Methwold, in the early part of 17th century, said that Golconda is fruitful country.⁶⁴ The evidence

he showed was the cultivation of garden crop along with other fruits such as mangoes, figs, oranges, lemon, papaya, jambolan, banana and sapota. An anonymous writer on Golconda also, giving a list of garden produce, mentions that mangoes, banana, lemon, grapes, pomegranates, pineapples are in abundance and organs and citrus fruits are available in great quantities. According to Methwold though Masuliatnam is having constant heat all trees continuously green fruits ripe in their several seasons and the soil is fertile; and also mentions that every castle house furnished with great ponds of water stove trees as well as fruit as other. Further he also writes about “Sherbat which mingled with water, juice of lemon and sugar to get alleviation from the heat.”⁶⁵

During the period we also find number of inscriptional evidences that witnesses the cultivation of mango topes as Qutb Shahis very much like mangoes. It is evidence from the Jagarlamoodi (Guntur District) inscription which confirms that a mango garden is planted in this village by the support and encouragement of Mohammed Quli Qutb Shah in A.D. 1602. A farman of Sultan Mohammed Quli Shah issuing orders to the inhabitants of the village of Anianpur for non-interference with the reservoir, garden and mango tope, that were the property of Shah Mohammed Ali saved, inhabitant of the said village. This indicates the keen interest of the rulers about gardens of private individuals. And another example can be gleaned from Yayati Charitra, Amin Khan an officer of Patancheru area under Ibrahim Qutb Shah was responsible to plantation of a garden in Ainapur. Out of these gardens some gardens were sponsored for temple maintenance and village administration. Similarly

Undavalli village temple had a fruit and flower garden for its maintenance. In addition to this there were several inscriptional and kaifiats mentioned about the garden attached to the temples and its maintenance. Kuvvam village inscription of Chingleput district (Tamilnadu) records that this village had a banana tope and revenue from this tope should be spent to the maintenance of Tervikkoleswara swami Temple. Another is according to Munipalle kaifi at an income from mango garden of Munipalle village would be spent for the maintenance of village administration. *Yayati Charitra* also registers some kinds of fruits like coconut lemon, areca nut, mango, jamon and tamarind were there in all in all over the kingdom.⁶⁶

Flower gardens: Generally the Qutb shahis their royal woman, upper class woman and courtesans including prostitutes were also very fond gulshan or flower gardens. They showed keen interest to lay out flower gardens. Thevenot says that Hyderabad is called Bhagnagar the city of gardens.⁶⁷ All sections of people enjoined daily the fragrance of flowers. A big and beautiful garden out side the city of Hyderabad (that might be Bagh Lingampally) contained flower plants such as Gul-e-Daudi in addition to plan and areca-nut trees.⁶⁸ Tavernier says Qutb shahs perfected the art of gardening including roof gardens. Ferishta too mentions about garden i.e., gulshan longer house and Ibrahim gardens.⁶⁹ The flower gardens maintained by the government and individuals had several varieties of flower.

According to Thevenot there were various kinds of flower of flower i.e. cypress, spikmard, box tree, millat, natures, louts, rose narcissus lily flower which

gave the smell of musk arid flower, saffron fragrant yellow flower, a flower having mustard seeds, renuti and sewanti, rehan , madan fare and jasmine. The author of Hamswavimsati listed the flowers reared during this period thus, sampenga, molla, jaji, ganneru, verjaji, kuruvaka, sunflower, ponna, malle, parijata, sevinta, tamara, suryakanta, gondumalle, lalli, sandhyavatha, ganneru, turai, gaddipulu, pogoda and kalva.⁷⁰

From the above information it is clear that there were many fruit gardens and flower gardens and the sultan of Golconda encouraged the people in the kingdom to grow fruits and flowers.

Introduction of New crops (A.D.1687): During this period Qutb shahi sultans knew the value and importance of some new crops. As such they encourage the agricultural scientists of the period to plant the new sapling which barrowed from outside the state. These were opium, dates, qurasanivamu, qarbuja, guava, battai, papaya etc. The Portuguese, who intensified their trades relations with India in general and Andhra desa in particular brought many a species from Brazil, China, South-America and other places.⁷¹ Grapes were introduced by Muslim in this region.

As mentioned earlier, tobacco was brought to south India for the first time by the Portuguese from South America. Later it was introduced during the period of Akbar in North India, when one of his lieutenants in the south brought it as a gift to the emperor. He did not smoke it except once, and Jahangir banned its usage in the

empire. But it was futile and the people continued smoking but not publicly. The Portuguese also brought chillies to India in the 17th century besides, the other Europeans brought some kinds of roses and qarbuja from central Asia, battai from Batavia, Cashew nuts from Africa to India which later spread to other parts of the country⁷² according to some inscriptions in Andhradesa after 15th century. As such the Bengal gram also brought from Bengal to Andhra in this period only. Thus various types of new crops came into existence during 17th century in southern part of India.

Agriculture is the most important and the oldest occupation of this country. It provides basic needs like food clothing and shelter, and employment to the people. Through the ages land revenue formed one of the basic sources of income to the government. Land revenue was collected from all kinds of land owned by individuals and institutions.

LAND REVENUE SYSTEM OF QUTB SHAHIS

Like other contemporary decentralized feudalistic states of Indian sub continent, the Qutb Shahi government also collected its revenue by forming particular methods.

The greatest sources of revenue for century Government was derived from the kings claims as a share from agricultural production. Through the mechanism of the land tax, the Qutb Shahs appropriated a large share of every harvest.

From the earliest years of Muslim rule in Golconda, there existed a perfect assessment or jam-e-kamil which specified a normative land tax, figured for village, taluq and district wise in the kingdom. By the latter part of the 17th century, with the annexation of carnatic territories, the jam-e-kamil was improved. As far as and tax is concerned, the state demanded at the time of the formulation of the perfect assessment seems to have been computed on the equivalent of one –half share of the produce of every harvest as land tax since in theory of rule of the battai or equal division of crops between the Government and cultivators. The state officials gathered the land revenue which starts from the level of the village karanam who was the official and collected the revenue from each tenant. In the exploitative land structure that prevailed, during that time land revenue was shared by three classes of elites at the topmost layer, viz. the sultan, the maqasadors (the great nobles) the sarsamatus (district Governors) and hawaldars. In some parts of Golconda the central revenue, ministry could directly collect land tax, while in other parts the muqsadans were give specified lands or muqasas as revenue assignments. In still other parts such as in the Coastal Andhra region, the sarsamatus had the power to collect taxes from large territorial expanses and the hawaldars from smaller areas. A chosen few of the Persian sayyids and some times person of Habashi origin were given the posts of the sarsamatus, whereas the lower level of posts of hawaldars was given generally to Nigogi Brahmins.⁷³

The Qutb Shahi kingdom was divided into district under Governor and these posts were formed by every year to the highest bidders. Here the Governor was not a provincial Amil but a zamindar or jagirdar who was a contractor of tax collection

most of the local governor were Brahmins or Baniyas. The craftist and most knavish people in all India, who gave lavish presents to their superiors at court so that the complaints of the poor could never reach the king. The auction (ljara) method was not only for collecting land revenue but also for collection of other taxes in the state at sea coasts, on export import duties, state, markets and mines. Through auction, the allotment would be given to liradars or zamindar.

The rights over the region were not only for collecting the land revenue but also for looking after the village and paragana administration. The land revenue was collected two or three times in a year and it was collected in cash (varahalu kattadi) or kind (kolichetattu). The zamindars usually used to pay in cash to the treasury. The stipulated annual sum had to be paid to the royal treasury in there installments in a year. Because of this type of practice the mediators and contractors became very rich and enjoyed the regular rights over Zamindari by offering highest biddings. Zamindars were continued in their jagirs by political influence like the recommendation of qiladars or other nobles of the kingdom. Revenue Minister Mir Jumla was responsible for revenue collection from the provinces in regular intervals every four or six months. Subhas were under control of subedar or sarkhel. His office comprised the diwan, in-charge of revenue and assisted by sherishtadar a head accountant. Taraf was under the control of tarafdaar or mahaldas or maniawar, held responsible for law and order as well as revenue supervision. He was assisted in revenue collection by sardas-e-Makhis or Deshkulkarnis, who were in charge or revenue accounts. Paraganas were under the control of Amil who were assisted by

majumdar, who used to collect the revenue from the ijradas and also maintained the records and accounts which were subjected to audit. He was also empowered to audit the Zamindars accounts and records. There are instances found in Qutb shahis records where in Amits and majumdars dominated over Zamindars in the matters of inspection and audit of accounts of patwaris who were appointed by Zamindars. Majumdars were assisted by Deshmukh or Deshpanday even some times known as Desaiyans. Their primary job was to maintain the records and accounts and they were also in-charge of collecting the forces from the Zamindars. Some times, they were appointed directly through the sultans farman. In lieu of their services they were paid some percentage of their collections, rangin from 5% to 10%.⁷⁴

The Zamindar used to collect the revenue through their own patwaris or kulakarnis who maintained triennial accounts and village land records. They were asked to submit the accounts to majumdars. There are instances that these Desha-Makh and other revenue officials often misused their powers in revenue collection and embezzled government. Zamindars and Amits joined hands in the misappropriation of government revenues which were detected and proved Zamindars and Desh-Mukhs were asked to submit their records regularly. Account books, revenue registers (awarja-e-Taqaqi). Records (pahanis) were inspected and audited.⁷⁵

Delay in remittance of revenue by zamindars was a punishable crime. If they failed to pay the revenue in time, due to negligence or failure in collection they were required to produce the security bonds. After executing security they have to pay

their regular installments along with due money in time other wise, the Zamindar and his guarantor were arrested and kept in custody. Their release was only after executing a new bond for the due amount (taujih) as determined. In some instances they borrowed money from money lenders and noble men of the kingdom on interest at rate of 4% or 5% per month.⁷⁶

Under any circumstances, if the employees embezzled the government money, they were punished severely. Misappropriation or misuse of government revenue by the Amits or tarafderas was treated as a serious crime defaulting Governors were permanently injured by the punishment inflicted on them. It is clearly understood that the Qutb Shahi officials were not responsible for revenue collection. They looked after the revenue remittance, accounts, maintenance of accounts and auditing the Zamindara accounts books. They audited the revenue remittance accounts. They were not having direct contacts with the cultivators of the land who were exploited by the zamindars. There was no one to hear their woes. There are no clear evidences to show that correct uniform land tax was levied on the peasants.

The Qutb Shahi government use to settle the land disputes and land taxes by appointing revenue officials of the state. A number of inscriptions of the period attested the cases. For example, the Dharmavaram inscription (Prakasham district)⁷⁷ describes at length details regarding, land and other taxes, Mohammed Quli Qutb Shah's period, the army chief Ekhlās Khan gave the inscription in A.D. 1592 regarding the land tax determined by the government after the settlement of kowl, at a

newly established town Ekhlaspuram. He was a Tarafder of Addankin and kondavidu region. Details of taxes on land are as follows:

1. Newly cultivated land for the first two years as per the kowl agreement (as per the prevailing system tax would be exempted for 5 years. Here Ekhlaskhan granted exemption for initial period of two years only.
2. From the 3rd year onwards tax should be paid $\frac{1}{4}$ of the produce permanently.
3. Different crops sown in wet lands would be taxed $\frac{1}{3}$ of the produce (Rajuku palu okati, Kuapallu Rendu)
4. Uncultivated land if cultivated, then the king was entitled to claim $\frac{1}{4}$ of the produce (Rajuku paluokati, kulapallu mudu).
5. Out of grain produced from chalaka land in case of Thurakalu Doralu, Brahmalu and Karandu (they are all called Sukhavasulu, (people leading a life of comfort) king was entitled to $\frac{1}{2}$ of share of produce (Sagama Rajuku Migitadi Kulapalluku).
6. In case of barren land $\frac{1}{5}$ th share of the total produce was collected by the king (Rajukupalu Okati – Kulapallu Nalugu).

The Malkapuram inscription contains details of the agreement made by the people of 24 villages in Ravi palu sthala. It was collectively agreed by them to pay tax. The inscription also describes the details of wet land existed in each village totaling around 2.657 kuchas (one kuchala is equal to 29 acres, this means that the

total wet land in 24 villages accounted to about 77,053 acres). The land tax was fixed as 1/3rd of the produce to all communities. Brahmans were exempted from tax payment and Muslims had to pay on 1/6th of produce as tax.

Basing on the inscriptions and kaifiats it can be concluded that during the Qutb-Shahi period, the land tax was more or less 1/3rd of produce of every crop.

The following revenue statement relating to the reign of Abul Hasan Tanashah (A.D 1686) shows the annual revenue from the kingdom to be 2,47,50,530 tuns realized from the land tax.

Suba	Sirkar	No.of Paragenas	Income in hums
Suba - I	Medak	13	3526089 – 06
	Mohammad Nagar	12	1537739 – 13
	Kolas	05	742480 – 08
	Malankor	03	67687 – 00
Suba - II	Elgandal	21	1219507 – 04
	Warangal	16	778491 – 08
	Khammannet	11	629323 – 01
	Davarakonda	13	1119616 – 07
Suba - III	Pangal	05	455215 – 14
	Mustafa Nagar	25	1200160 – 15
	Bhongir	11	147836 – 09
	Akarker	06	518228 – 12

Subha - IV	Koel Konda	13	1051517 – 14
	Ghan pur	08	513484 – 04
	Murtuza Nagar	39	1167709 – 04
	Masulipatnam	08	540001 – 00
Subha - V	Nizampatnam	01	87000 – 00
	Ellore	02	690448 – 00
	Rajmundry	24	627853 – 00
	Cikakol	115	990242 – 00
	Kanath	Not identified	55001 – 00
Subha - VI	Karnatic i.e.,	Arkot	2675498 – 00
	16 sirkars		
	162 Paraganas		
	Huns in Total		24750530 – 00

Sources: *Tariq-e-Zafra*, pp.173-174 corroborated by A.M. Siddiqui, *Op.Cit.*, pp.256-357.

K.V. Bhoopal Rao gives diverse amount that in the year A.D 1686 that state yielded Rs. 33741840 – 00 per annum as land tars.⁷⁸ However the Qutb Shahi government used to get immense wealth from the land revenue which varied from place to place.

The present study now draws focus on the nature of the state's exploitation of the economy for personal ends and its repercussions on the lower strata of the population namely the peasantry. J.D. Thevenot has observed of Deccan on one of

his journeys of the insolence of tax collectors acting in the name of their lords to whom villages had been granted. Later he noted that the nobles appropriate maximum amounts of revenue from their land grants mainly because of the weakness of the central authority. Though the king was supposed to have unlimited power it must have definitely depended on his personality and power to assert his position, whenever a weak king ruling the state unable to manage the state officials and the nobles, the sar-e-santus or district Governors also indulged in unjustified tax paying. Before their appointment, every Governor had to agree to pay the central treasury a fixed sum annually. Once appointed the governor was force to enhance the tax burden. Only the Amildar of revenue superintendents in every district could check these unjust extractions of the Governors. But the Amildars were more interested in punctual payment of revenue than the welfare of the peasantry. Under this system the peasant was forced to part with maximum amount of his produce. Methwold writes the kings subjects were all his tenants, and at a rack (or forcible) rent the only limit on exactions was the risk of driving the peasants to rebellion. The share of the produce which they were expected to pay is not on record but can scarcely have been an important factor when the farmer was concerned only to realize the greatest possible sum and had no reason to think of the future.⁷⁹

PEASANT CONDITIONS:

Describing the conditions of the peasants in the revenue up, pelsaert, the Dutch writer narrated thus “the land would give a plentiful or even an extraordinary yield, if

the peasants were not so cruelly and pitilessly oppressed for villages which, owing to small shortage of produce, are unable to pay the full amount of the revenue farm, are made prize so to speak, by their masters or Governors, and wives and children sold on the pretext of a charge of rebellion. Some peasants abscond to escape their tyranny, and take refuge with rajahs who are in rebellion, and consequently the fields lie empty and unsown, and grow into wilderness. Such oppression is exceedingly prevalent in this country.⁸⁰

In addition to this, the entry of Zamindars in tax collection, there were many hard ships forced the peasants and villages. Throughout the whole region the system in force appears to have been such as to render extortion and oppression practically in evitable. Their atrocities in the hands of Zamindars surprise the travelers. Thus the contemporary sources like kaifiats and travelers described that Zamindars were apathetic to peasant grievances. They ignored the poverty and sufferings of the people. Thus it is clear that the farmers faced a number of grievances by the Zamindars and local bidders during this period.

However, the conditions of the peasants were some what improved during the last days of Abul Hasan Tanashah.

Abal Hasan and Madana were the synonym of the king and Minister. Mutual understanding and good reciprocation between Abul Hasan Tara shah and his illustrious Prime Minister Madanna enabled tem to introduce several reforms in the

agricultural sphere. They provided amenities and means to improve the productivity of the agricultural lands. The annual auctioning of the villages consequently, several villages became deserted. In addition to this many villages were deserted due to unrestrained plundering of dacoits. These three factors resulted in the fall of annual revenues to the royal exchequer of Golconda.⁸¹

Therefore the Qutb Shahi government, concentrated on improving village administration on a priority basis. Government rehabilitated the deserted villages and established new ones and decided not to collect any land revenue from the newly established villages for a period of nine years (a method which was followed by Kakatiyas and the Rayas of Vizianagara). A farman of Abul Hasan Tanashah, dated 23rd August A.D 1681 addressed to Ram Raja Shankariah, the Governor of Carnatic and other officials regarding the settlement of a town – ship in the Charker village in Murtuzanagar Paragana to be collected Hasnabad. It is further added that the trades should be exempted from the Zakat (a tax on merchandise), and other cesses, in the newly settled country for the next five years.⁸²

The government assured to ensure reasonable and fair prices for the farm production. Government abolished the practices of annual auction of the villages and appointed reasonably remunerated officers to run the village administration. The government made the jobs hereditary and gave them some agricultural and in lieu of their services, so that they run the administration of the village with interest and involvement to retain the hereditary and local nature employments.⁸³

More than this Bara Balvatandaren system was restructured. Agricultural lands were granted to the following Balvatardarens (village servants and artisans) free of tax and on hereditary basis as remuneration to their services. (1) Temple (2) Puroht (3) Pipers and drummers for rendering temple services, (4) carpenter, (5) kammari (brassartisans), (6) kummari (poter) (7) Mangoli (Barber) (8) Chakuli (washerman) (9) Dasari (folk – toresinger) (10) Tambali (flower supplier to temples) (11) Madigo (message and head load carries from village to village pertaining to the government) and (12) Sheik sarodhi (Village servant). By taking these measures the government tried to improve the conditions of the people especially in the village level.

Similarly with a view to augment income to government, Madanna levied and collected land revenue from the religious charitable and endowed lands, these lands were non-revenue yielding and barren hitherto. In case of agrahara and jagir administration was unjust and inconsiderate to public welfare, they were resumed by the government. This method gave income from lands which hitherto were non-remuneration, prior to him.

LAND GRANTS:

In the Qutb Shahi kingdom lands were granted in three kinds i.e., for service Tenure, religious teachers, scholars, monasteries and temples to its maintenance.

SERVICE TENURE:

Basing on the service the revenue of area was assigned to nobles temporarily. These assignments were called muqasa. It implies as tenure subject to service. The muqasadar used to collect the revenue from Muqasa which primarily consisted of revenue and deducted the Amount of his salary and the amount for the maintenance of the troops, he had to maintain. Since, Muqosa was assigned in lieu of his pay, it was necessary to determine in each case of an area that would yield the revenues worth the sanctioned amount. The muqasadors were generally, drawn from the dominant Rujus, Velmas, Kammas and kapus of the period. Apart from this, the muqasadar was entitled to lost of gifts. An epigraph of A.D. 1652 refers to Mahmood khan as the holder of Muqasa of a certain place called Palem similarly a Telugu inscription of A.D.1650-51 from kondamudusa palam village mentions about Anthoji as the holder of maqasa of kandukar paragama granted by Abdullah Qutb shah. Anthoji panthulu is mentioned as the Hawaldar of khandulur paragana. Further it also mentions that a certain peddies were granted four villages kandukur, konda mudusupalem, Mopadu and Machevaram situated in khandukar paragana as granted by Abdullah Qutb Shah. Thus it appears that from within the kandukur paragana held by Anthoji as muqasa and four villages granted as muqasa to certain people.

Besides there is a reference to a jagir assigned to Mir Momin, the wakil and peshwa under Mohammed Quli Qutb Shah. Some seven villages Mirpet, zelleluguda, Raviriyal, kangrajukpalle, sydabad and metapalle of this jagir are mentioned in two

farmers of the period of two Qutb shahi rulers i.e., Mohammed Quli and Sultan Mohammed. These assignees exercised wide administrative powers over the assigned areas and were in a position to collect as much as possible through their agents. In this kingdom the assigners in turn formed out the revenue collection to a series of losses. This system of forming prevailed in the Qutb Shahi kingdom in the first quarter of the 17th century is attested by anonymous writer and his contemporary Methwold.

RELIGIOUS GRANTS:

During the Qutb Shahi period the sultans and nobles used to grant inamland to the mosques and temples for their maintenance. In addition to this, religious teachers were also granted inamlands. The interesting thing about the Qutb Shahis period was that during this period along with Muslim-religious teachers the Brahmins were also granted agzahas. Hussian Shah wali, a sufi religious, teacher was awarded a jagir by Ibrahim Qutb shah. The jagir villages such as Jamshidpur, Arimandhaol, Mustafanagar, Murtuzapur, Sulemanpally, Kuntapally, Aqavati, Bydhyanager and Imampur are mentioned in a farmana of A.D. 1581, during the period of Quli Qutb shah.

As the states policy matter of communal harmony, the sultans used to grant the lands to Hindu religious teachers also, Jangapally Kaifiat records that the village was granted by Abul Hasan to a pandit of a veeresaiyamatha. Similarly, the jagir of syed

shah (sufi/monosatry) consisting of the villages chutti, orukal, kattapally, saifabad. Shahpur, Rajapuram, Pocam pally is mentioned in a farman of A.D. 1675.

A farman of Abul Hasan Tanashah bearing royal seal addressed to the officials of the Chandi Parangan and Ram Raj Shankariah, Governor of Carnatic, regarding the grant of 50 kochal in three villages for the maintenance of the temple of Bhramaramba Malleshwar Swami and it is also mentioned that a village called Malleswara Swami Puram should be laid in the neighbourhood of the temple and its revenues should be utilized for the upkeep of the said temple.

Thus, after the consolidation of Qutb Shahi rule in the Telugu Country, they find it expedient to adopt a policy of toleration, encouragement to Hinduism and the Hindu subjects. As a policy matter of the State the Qutb shahis and their subordinates hypothecated and donated the lands to the construction and renovation of the temples with liberal hearts.

As such, the farmers and inscriptions of the period confirm the liberal donations to the Hindu temples. Dr.Nelaturi Venkataramanaiah says, the most interesting feature of the Qutb Shahi rule is the identification of the Sultans with their subjects. They never regarded themselves as alien conquerors, superior to the people over whom they held sway. They were, of course, Muslims, but like their subjects, they were Andhras.

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CHAPTER – IV

CONSTRUCTIONS OF TANKS AND WELLS FOR THE DEVELOPMENT OF IRRIGATION UNDER QUTB SHAHIS

The Qutb Shahi rulers observed this state of condition and showed more interest in providing irrigation facilities for agricultural development. It is traditionally believed and propagated in the society by constructing tanks and reclaiming them by digging wells, one gets eternal benefit and salvation. Therefore, the rulers and nobles competed among themselves and did more efforts in providing and improving irrigational facilities to the people in addition to river system streams and naturally formed tanks and ponds fed by rainy water, for the promotion of agriculture.

The monsoons, frequent cyclones, rivers based on rains, streams of rains, lakes, etc., providing irrigation facilities to the cultivable lands.

In addition to the above water resources the Andhradesa region is endowed with so many man made lakes, wells, canals, dams, etc., since early medieval time to later medieval time (A.D. 1000-1687). The medieval Andhra was ruled by three eminent dynasties viz., the Kakatiyas, the Rayas of Vijayanagara and the Qutb Shahis. All the dynasties prudently developed and encouraged the construction of lakes,

wells, canals and dams seeking not only celestial benefits and salvation but also to raise the revenue to the state.

The Kakatiya were the foremost rulers who took special interest to promote irrigation facilities by constructing tanks different sizes and storing water flowing waste in the natural streams. The topographical features being very congenial in Telangana for such endeavour as tanks could be easily constructed by rising dams across the streams where they pass through small hillocks. The surplus water flows again in the same stream and again utilized to form another tanks at another convenient place. In this way, we notice a chain of tanks along the course of even a small stream.

Taking lead from the Kakatiyas and their subordinates the subsequent Muslim rulers also encouraged tank irrigation at several places. We can illustrate this with a few inscriptions which throw considerable light on the irrigation system of the period under review.

A brief mention about Telangana must be made here. Telangana was known for its tanks of which some tanks were natural and some were man made. During period of Kakatiya, the constructions of lakes were regarded as one of the Saptasantanas. Generally tanks were dug or constructed in between two hills wherever it was convenient to store every drop of water in down areas by outlining with mud and rocks. These constructions were followed by their royal personages.

The following table shows different irrigational facilities made by the Kakatiya kings, their family members and their chiefs in the Telangana region. The particulars of construction of water facilities are mentioned below which are based on inscriptions.

Table - 1

S.No.	Patron	Tanks	Canals	Wells	Ponds	Total
1.	Kings	64	11	01	01	77
2.	Royal Officers	48	12	01	14	75
3.	Royal Women	09	01	01	06	17
4.	Other	06	03	-	02	11
Total		127	27	03	23	180

Source: *Telangana Inscription.*

Vijayanagara rulers also constructed many tanks, ponds, dams, wells and canals. They brought waste land or barren lands into cultivation in the Rayalaseema region. Vijayanagaras also competed to score sacred benefits by providing the water facilities as provided earlier by the Kakatiyas in medieval Andhradesa.¹

In addition, to the Kakatiyas and Rayas of Vijayanagara the Qutb Shahi Sultans also constructed and reclaimed tanks, wells, canals, etc., in the kingdom of Golconda. Qutb Shahis also followed the example of their predecessors. Along with the rulers the sub-ordinate officials too followed their masters examples and contributed to the prosperity of the country in their own way by constructing water storages at every suitable place.²

In this period only a number of inscriptions inform us of the construction of tanks, sluices of tanks and digging of wells by royal family members, subordinate chiefs, courtesans, etc., for the fullest utilization of the land, which was not in cultivation previously (barren lands).

The following table shows the irrigational facilities, i.e., tanks constructed by the Sultans and nobles for agriculture and drinking purpose during the Qutb Shahi period.

Table - 2

S.No.	Patron	Year	Dams	Tanks	Wells	Canals	Location
1.	Maluk	1528	-	-	1	-	Ganpur Vill., Mahaboobnagar District.
2.	Rahmatullah	1560	-	-	-	1	Panagallu Vill., Nalgonda Dist.
3.	Singa Bhupaludu	1590	-	1	-	-	Bodogula Vill., Srikakulam Dist.
4.	Syed Muzafar	1664	1	-	-	-	Shanigaram Vill. Karimnagar Dist.
5.	Aoga Shiram Saheb	1668	-	-	1	-	Eevuru Vill., Guntur Dist.
6.	Abdul Hussain	1669	-	1	-	-	Kudravelli Vill., Krishna Dist.
7.	Tez Khan	1678	-	-	-	1	Mukteshwaram, Guntur Dist.
8.	Krishna Bhupathi	1686	-	-	1	-	Salthuaveedu, Chittoor Dist.
Total			1	3	3	2	9

Source: B.N. Sastry (Ed.), *Golconda Inscription*.

Table - 3

Patron	Tanks	Canals	Bound up Streams	Dam (dyke)	Renovation	Well	Location
Ibrahim Qutb Shah	-	-	-	1	-	-	Panagallu Vill., Nalgonda Dist.
Jamal Khan	-	-	-	-	1	-	Allur, Nizampatnam Circar.
Galib Khan	1	-	-	-	-	-	Wallur, Mutuzanagar Circar.
Rahmatullah	-	-	-	1	-	-	Panagallu Vill., Nalgonda Dist.
Ram Raj Sanjeevappa	1	-	-	-	-	-	Vittam Dajupalle, Guntur Dist.
Bhaskuni Balaramayya	1	-	-	-	-	-	Sarikondapalem, Guntur Dist.
Yerraiah	1	-	-	-	-	-	Vonukubadu, Guntur Dist.
Syed Meera Hussain	1	-	-	-	-	-	Meerapuram, Cuddapah Dist.
Meer Mohd. Mohsin	1	1	-	-	-	-	Gandikota, Guntur Dist.
Abul Hasan Tanashah	-	-	1	-	-	-	Chundur, Guntur Dist.
Kanam Aoga	1	-	-	-	-	-	Masan Tank, Hyderabad.
Hussain Shah Ali	1	-	-	-	-	-	Hussain Sagar, Hyderabad.
Chilla Timma Reddy	4	-	-	-	-	-	Kanduri Sima, Nellore Dist.
Obulasani	1	-	-	-	-	-	Santharavuru, Guntur Dist.
Amin Khan	1	-	-	-	-	-	Ameerpur
Total	14	1	1	2	1	1	20

Source: *S.I.I.*, X, No's. 760-680, E.I.M., 1925-26, pp. 23-25 and 1927-28, p. 47,

Yagati Charitra, I and Guntur Taluq Kaifiyats-III.

Table Nos. 2 & 3 had 17 tanks, 3 canals, 2 bound up streams, 3 dams (dykes), 1 renovation and 3 wells, grand total is 29.

It is evident from the available sources that during the Qutb Shahi period 29 constructions have taken place. It is also true that in this period Mir Momin arranged to dig out a pond at Mirpet at Old Hyderabad like wise Mir Jumla's Mir Jumla tank, Hayat Baxi Begum's Hati bowli (a big well) at Hayatnagar, Madanna's Madannapeta Cheruvu at Old Hyderabad, etc., was not recorded properly in the history of Golconda. In addition to the above mentioned constructions, the other nobles tanks at Hyderabad which supplied water for irrigation and drinking purposes were as follows.

DURG TANK:

It is at a little distance from the Golconda Fort, on the north-western side in the hillocks, is a beautiful tank. Locally this is known as *Durg Talab*. It was constructed by Quli Qutb Shah, the founder of the Qutb Shahi dynasty. In fact of his magnificent tank served as a main source of water to the Golconda Fort. The bund of the tank was built of granite stones and painted with lime mortar. The bund was constructed at a narrow place connecting two hillocks on the east and west. On both sides of the bund, the excess water flow out through the vents into a channel constructed with granite slabs. The channel is approximately 3 miles along, 2 feet wide and 2 feet deep. It enters the Qutb Shahi tombs after covering a distance of about 2 miles. The main branch directly touches the Golconda Fort and small branch, diverted to the

Qutb Shahi tombs for supplying water to the gardens, planned around the tombs. The water was also supplied into the cisterns of the royal hammam, where the dead bodies of the kings were given ceremonial bath. According to an inscription found during the reign of Sultan Abdullah Qutb Shah the repairs of the channel were attended too. From this tank water was supplied for the irrigation of lands just below Jubilee Hills, which is now called Darga area. During 17th and 18th centuries also its water supplied to Qutb Shahi tombs and gardens through the channel. The tank is capable of irrigating about 180 acres of land.³

IBRAHIM BAGH TANK:

Ibrahim Qutb Shah was the king of irrigation as numerous tanks were constructed during his period. This tank is situated on the western side of the Golconda Fort. The tank was constructed by Ibrahim Qutb Shah. The tank and gardens there are known as Ibrahim Bagh. The tank is situated on a high attitude. Nekhnam Pur, Alijapur and Shaikpet villages were its catchments areas. The water of this tank was extensively used for the maintenance of the gardens and also for irrigation, not only in 17th – 18th centuries.⁴

SHAH HATIM TANK:

It was constructed during the time of Ibrahim Qutb Shah. It was constructed outside the Golconda Fort and situated in the north-east of the fort. The water of this

tank was used for irrigation defence (moat) and drinking purposes. Its water was let off into the moat of the Golconda Fort.⁵

LANGAR HOUSE TANK:

This tank was also constructed by Ibrahim Qutb Shah for irrigation of lands, for cattle rearing and for defense purpose. It is situated near Fateh Darwaja. This tank received its water from the present Apollo Hospital hills area and Hakimpet. This tanks water was used to fill the moat of the Golconda Fort.⁶

HUSSAIN SAGAR TANK:

It was large sheet of water, extended over an area of 8 square miles between Secunderabad on the North and Saifabad, a portion of Hyderabad on the South. It was constructed by Ibrahim Qutb Shah in about A.D. 1525 at a cost of 2.5 lakh. It was the largest body of water sheet near Hyderabad. It was the main source of water supply for the residency and suburbs of north of the Musi river. The ground below on the East of the bund was irrigated and cultivated. The lake is principally fed by a canal about 36 miles in length which runs from the Musi river.⁷ Hussain Shah Wali, a famous Sufi saint the son-in-law and the superintendent of public works of Ibrahim Qutb Shah looked after the construction of this Hussain Sagar tank.

IBRAHIMPATNAM TANK:

Ibrahim Qutb Shah constructed this tank. This bund was constructed by mud in haste as the Sultan ordered to complete it soon. The bund of this tank is equal to the size of the bund of Hussain Sagar in Hyderabad, but its storage capacity is only half of that of Hussain Sagar. The area below the tank is even today irrigated and paddy is grown in abundance. The tank is capable of irrigating 1209 acres of land.⁸

MAA SAHEBA TANK:

There is a tank in Hyderabad which was generally known as Masab Tank. The Tank Bund is completely dry and converted into Public Park now. Many people believe that this tank was built by Hayat Bakshi Begum, as she was called Maa Sahiba. But it was not built by Hayat Bakshi Begum but by Khana Agha, the daughter of Mir Maqsood Ali Tabataba Khanan Agha was the wife of Mirza Muhammad Amin and mother of Muhammad Qutb Shah. We know this fact by the epigraphs that were carved out on the two towers of both sides of the bund. They were in 18 x 26½ sizes in Naskh script.⁹ A mud bund was constructed over it to stop the water. Banjara Hills and Jubilee Hills areas were its catchments areas.

MAA SAHEBA TANK:

This tank is built on the highway of Nagarjuna Sagar, at a distance of 8 miles from Hayatnagar and 15 kms., from Hyderabad city. Gulam Hussain Khan in Gulzar-

e-Asafia (Persian) clearly writes that Hayat Maa Sahiba had built a tank near Hayatnagar. Syed Khaja in his book which is also named as Gulzar-e-Asafia writes that Hayat Bakshi Begum built a tank eight miles away from Hayatnagar in A.D. 1642. There are other sources which are also furnishing the same information.¹⁰ So based on these authentic sources we can conclude that Maa Sahiba Tank near Hayatnagar was built by hay at Bakshi Begum.

MIR JUMLA TANK:

It was constructed in A.D. 1645 by the celebrated Qutb Shahi Officer Mir Jumla. It was situated to the east of the city in the Yakutpura Suburb. Most of the water used in the city was supplied from this tank in those days. But now it is in a very insanitary condition. The tank used to get its water resources from Falaknuma hill, Chandrayangutta, Bandlaguda and Uppuguda areas. Now houses have been built in the bed of tank.

Whenever new villages were constructed or renovated the deserted villages, the local chiefs took steps endow the village with wells, canals and gardens. An inscription at Pallavarn (Guntur District) informs us that the village was developed into a township by establishing market digging wells, laying a garden and constructing Chavadis¹¹ to facilitate to in habitants of this town.

Here one has to observe the statement of Sir Thomas Munro, who was the English Collector of Ceded Districts and noted as the partial of ryots and liberal outlook said that it is a mere waste effort to construct new tanks in Rayalaseema area, the tanks were already constructed at every desirable place in very early period.¹² It is indicated here that every area has a water source in Andhradesa, before the British rule especially due to the tank construction, renovation and protection activities of the preceding dynasties like the Rayas and the Qutb Shahis.

DASABUNDHA SYSTEM:

Besides these constructions of new tanks, the rulers and nobles not only maintained the tanks but also encouraged the repairs the old tanks, breaches, wells, streams and canals by giving dasabundha inams, shares and exemptions for the promotion of the agricultural products and the enhancement of land revenue.

Dasabundha means making an Inam (gift) about on tenth of irrigated land under particular tank or canal to the person who under takes the construction of a tank, and also the contribution of one tenth of the production of each measurement of grain from cultivated land in the catchments area was meant for the up keeping of a tank. This obligation was different under the Kakatiya rulers. the person who was appointed for the purpose of maintenance of tank or canal was granted an income called Dasabundha levied on the cultivators, generally at the rate of one *kunch* per each putti of the grass yield.¹³ It is generally called as putti kunch or cheruvu kuncha.

This remuneration was turned into dasabundha manya. Some land irrigated under the tank was assigned to the tank keeper as manya or inam which became hereditary property as mirasi land. The grain collected was spent on the repairs and up keeping of the concerned tank.¹⁴ The Reddy kings and Vijayanagara kings practiced this system prior to the Qutb Shahi period.¹⁵

Several inscriptions of Qutb Shahi period reveal dasabundha or dashabandham one tenth of the land irrigated by the waters of a particular tank or canal was given to those who were put in charge of construction or repair of a particular tank or canal was not only to protect by repairs but also its maintenance. Such land was termed as the dashabundha manyam.¹⁶ Such encouragement took the form of either dasabundha or kattu kodage grants, according to which the person who undertook or executed the work was given a piece of tax free land for tank which he constructed.¹⁷

The maintenance and repair of irrigation canals under a tank, includes maintenance of bound sluice, tanking out silt and repairing and canals with the collected grain. There are inscriptions with instructions for renovation of deepening the tanks and raising the height of the bunds. In certain places the income from lease fishery, set separate and utilized for the repair of the tank.¹⁸ It was followed under Vijayanagara kings as possible encouraged private institutions and people to develop the Kudimarmattu that was practiced under the Vijayanagara rule.¹⁹ Repairs to irrigation tanks, canals and drainage works which were a local custom had to be

performed by joint labour of the village community,²⁰ where ever a new tank was constructed, at the same time, the settlement was done by the local administration.

The Panagallu inscription gives the details of the construction of a dam across the Musi river near Namile (was known as Indupukesaseema), to divert the water through a canal into Udaya Samudramu tank at Panagallu, situated near Nalgonda present the district headquarters. Udaya Samudramu was renovated by expanding the sluice and canal. The canal was diverted and regulated into the river Krishna.²¹ The canal was link to various small and big tanks on its way from Namile to river Krishna. This fact bears ample testimony to the existing practice of construction of balancing reservoirs. This Udaya Samudramu tank was known as Udayaditya Samudramu, constructed by Kandukuri Choda king, a feudatory of Kakatiya of Warangal. The king Udaya Choda Maha Raju ruled between A.D. 1136 to 1176. B.N. Sastry given the details of tanks filled by this Musi canal.²² Panagallu inscription of Qutb Shahis belonged to A.D. 1560 Rahmatullah who under took the renovation work on the order of the king Ibrahim Qutb Shah of Golconda. This inscription states the obligation of dashabandam one tenth of produce of each measurement of grain produce to be paid as maintenance tax from land irrigation under this river canal.²³

The dashabandha is mentioned in another inscription, found near a village tank at Mukthewaramu in Narsaraopet taluq Guntur District.²⁴ Teja Khan Khudavand laid this inscription in A.D. 1678, during the reign of Abul Hassan Tana Shah, while renovating the tank. The inscription states that all the beneficiaries of this tank should

pay according to dashabandhamu, which would be collected and used for maintenance and repairs of the tank. Permanent arrangements were made for repairing and up keeping of the tank from time to time.

Allure Kaifiyat describes that the floods of the river Krishna swept off the Allure tank. Foujdar of that region renovated the bund and renamed it as Jamalkatta. He made an arrangement to collect a Khandika (a measure of grain) from a palla (12 seers or 10 khandikas a palla) of grain which was produced in the catchments area, “The tax obtained from such collection was to be spent for the maintenance of the tank, can be paid either in cash or kind”.²⁵

Another inscription from Vellulla, Metpally Mandal in Karimnagar District records that his Muttalleque Dalapathi Raya constructed the sluice of the Nagula Cheruvu on the orders of Jagadeva Rao, a velama chief in the A.D. 1630, with the same dashabandhamu.²⁶ Kandukuri inscription of Qutb Shahi mentioned that the vaddera community people were appointed as neeratikavili, to look after the irrigation tank in the village. Those were looking after the village tank for its renovation, repair taking out silt and also maintained the canals to irrigate the tail end lands in catchments area. The neeratikavali were provided with mirasi lands for the extension of their services. Even today the neeratikavali are seen in most of the Telangana villages.²⁷

Madanna had created many irrigational sources to facilitate improved cultivation and enhanced production. Other officers followed his examples and contributed to the prosperity of the country in their own way. Sayyed Meera Hussain of Cuddapah paragona had established a new village Meerapuram on his name and constructed Meerapuram tank. Meer Mohammad Mohsin of Gandikota not only constructed a big tank but also excavated an irrigational canal in accordance with Madanna's desire.

Abul Fazal mentions Chah-Kan (well diggers) and Ghoti Khur (divers who cleaned wells) in the list of the workers connected with house construction. In addition, a Mughal painting at Fatehpur Sikri complex reveals, a *saqiya*, a Persian wheel. That the *saqiya* with its rope-chain fitted with water pots, and gear mechanism operated by bullocks, was a widely employed device for drawing water for the use in places like agricultural, horticultural, lands and large houses. In other cases labourers used to bring water in leather bags and earthen pots which is already discussed above. The same *saqiya* system (drawing water system from the well) also used in Golconda kingdom and Asaf Jahi Hyderabad States.

At the same time J.B. Tavernier also called Hyderabad as Baghnagar, the city of gardens. Naturally the Qutb Shahi rulers and other nobility were lovers of flowers and fruit gardens and encouraged gardening throughout the kingdom. Every palace of Hyderabad, it seems, had a spacious courtyard with flower and fruit gardens with its own water supply. For example Golconda Fort had a clay pipes for hot and cold

water supply. Likewise, these gardens also might have possessed water channels and pipelines to bring water from tanks and wells.

J.D. Thevenot described the pipes of water system at Bagh Lingampally that “to be seen is a great reservoir of Tanqui, each side where of is above two hundred paces long, in it there are great many pipes that rise half a foot above water and a bridge up on it raised about a foot over the surface of the water and above six foot broad, with wooden rails. This bridge is four score paces long and leads into a platform of octagon figure in the middle of the reservoir, where there are steps to descent into the water. There are pipes in the eight angles of it and in the pillars of the rails, from whence the water plays on all sides, which makes a very lovely sight. Further the same French traveller also noted the water supply system to Charminar from Jalpally lake. Water was pumped through pully method which draws the water buckets by bullocks.

From the above statement, we can understand that the Qutb Shahi elite government used to lay out the earthen pipes to supply water with pully system for their buildings with their own technology. Further, one cannot see any Qutb Shahi building without a garden in their regional period.

On the basis of contemporary records viz., inscriptions, foreign accounts, etc., it can be said that Golconda kingdom had full of water resource which are essential for the growth of agriculture. In addition to this the Sultans of Golconda also adopted

several policies for the development of irrigation and agriculture. As a result the kingdom became one of the economically prosperous kingdoms in South India.

Madanna had created many irrigational sources to facilitate improved cultivation and enhanced production. Other officers followed his examples and contributed to the prosperity of the country in their own ways. Sayyed Meera Hussain of Cuddapah paragona had established a new village Meerapuram on his name and constructed Meerapuram tank. Meer Mohammad Mohsin of Gandikota not only constructed a big tank but also excavated an irrigational canal in accordance with Madanna's desire.

Most of the volumes of Kaifiyath reflect the chaotic conditions of those days. They are also full of instances where Madanna and his team of officers were seen rehabilitating deserted villages and establishing new villages. Rehabilitated villages were given to cultivators on half of the assessed land revenue. The first two years of Madanna's rule were prominent from the point of village rehabilitation and establishing new villages. He seems to have believed that a peaceful village is the basis for the prosperity of the country. He worked hard and incessantly to make the kingdom once again prosperous and peaceful. There was disorder and confusion in Golconda Karnataka area. This area was known as Qibla-patti in government records.

Madanna requested the monarch to undertake again, an extensive tour of the kingdom to appreciate the results of reforms introduced, to understand the reaction of

the commander to these changes and to acquaint himself with the line of thinking of the rural population. The king accompanied by the prime minister toured the country extensively in 1676, for about three month. The king and the Deevan had personally seen the improvements and understood the needs of the people. During the earlier tour villages were gifted as inams, agraaharams and lands were donated to mosques and temples. Kaifiyaths, contain the copies of these gifts by the monarch and hukumanamas from Madanna. There is a detailed discussion in regarding the gifts to Cuddapah mosque and Chennakeshava Swami temple.

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- ²⁵ Krishna Sastry, *Grama Kaifiyathulu – Guntur Taluqu*, II, Andhra Pradesh State Archives & Research Institute, Hyderabad, 1998, p. 128.
- ²⁶ *Inscriptions of Karimnagar District*, Andhra Pradesh State Archaeology, Hyderabad, 1974, pp. 119-120.
- ²⁷ *Nellore District Inscriptions*.

CHAPTER – V

TRADE AND COMMERCE, EXPORT AND IMPORT UNDER

QUTB SHAHI PERIOD

The beginning of 17th century witnessed the transitive period in entire world as well as it was the period of golden age for it in India in general and Andhradesa in particular. The main cause of it was the advent of Europeans in India who changed the political and economical scenario of the country to a great extent. Likewise the 17th century also saw the starting of its economical and political decline to which the factors represent the weak Mughal emperors who indulged in various wars/battles with local kings and English, the trading company which got trading monopoly over Indian foreign trade and commerce.

THE IMPORTANCE OF COROMANDEL COAST:

From time to time the Coromandel region attracted the foreign traders and their companies to make trade in this region. Most scholars agreed that the term Coromandel comes from Choramandalam. The first record mention of the word is on an inscription of the 11th century and the term continued to be in the use even during the 16th century. The Genoese traveller Hironymo Disanto in A.D. 1499 and the Portuguese in the 16th century as continued to use it Coromandel. Coromandel, thus was a creation of the medieval period.

From time to time the Coromandel region was divided into convenient administrative units. In fact question of regional boundary is complex one considering that a boundary hill wall with historical changes and political necessities even ecological changes are likely to modify geographical boundaries. The geographical significance of the Coromandel Coast lies in the sea ports situated in this region such as Masulipatnam, Nagapatnam, Modepalem, Srikakulam, St. Thome, Bhimlipatnam and Devapatnam. These sea ports attracted the European Companies to establish their factories in this region and make the trade not only with Indian but also foreigners.

In the west during the first decade of the 17th century long distance trade developed the red sea and Persian gulfs. The potential for this trade always existed in the demand for Indian textiles in the Persian gulf and also Arabian States. Textile goods, rice, iron, steel, tobacco, indigo and diamonds were the major trade items exported from the Coromandel region to the Persian gulfs. In return Persian silk, horses, coffee, dry fruits, rose water was imported from Persian gulfs to the Coromandel Coast.

Coromandel Coast also developed trade relations with Eastern world across Bay of Bengal such as Achin, Benthome, Makasar, Burma and Siam. Thus it is clear that Coromandel Coast was endowed with important natural seaports and from these seaports trade was carried to all the directions of the world.

Among the seaports of Coromandel Coast especially the Masulipatnam had the advantage of access to a very productive hinterland of surplus rice cultivation, the weaving, the dying industry, indigo cultivation, steel and iron production, timber resources, for the manufacture of ships, diamond mines, abundance of rice production and the availability of labour, all these contributed to the economic importance of the Coromandel region. In turn the Masulipatnam port gave access to a deep hinterland of consuming market in the capital and provincial towns connected by the good roads and caravans of ox carts and pack bullocks also added to the advantage of the commercial importance of the Coromandel region.

Because of these above mentioned commercial and trade advantages in the Coromandel Coast of Andhradesa, the European Companies established their trade center or factories in this region.

ESTABLISHMENT OF EUROPEAN COMPANIES:

From the first quarter of the 17th century the European Companies viz., the Dutch, the English and the French not only established their factories but also consolidated their factories along the Northern Coromandel Coast, i.e., Andhra. After establishing their factories these companies had evolved a commercial and administrative setup for the management of their trade. The Europeans are well aware of the potential of Coromandel trade and also took advantage of Qutb Shahi benevolence and liberal policies for promoting the trade. The variety of product

produced in the Coromandel region and international demand for these products and the liberal policies of Qutb Shahi Sultans all together created a conducive atmosphere for the Europeans to established their trade centers in the Coromandel during the 17th century.

In the following pages an account of the establishment of the European Companies in the Coromandel Coast and their trade activities and their relations with the Qutb Shahi Sultans of Golconda has been discussed.

THE PORTUGUESE EAST INDIA COMPANY:

Of the various Europeans colonial powers Portugal was the first to trade with Andhra Coast. As former allies of the Vijayanagara Rajas, the Portuguese found it difficult to get trade concessions and even permission to trade in the Golconda Port and in the hinterland either. Therefore they had to resort to please the officers of Sultanates of Golconda by offering bribes so as to secure trade permission. Later this developed into a system based on custom and part of dealings with the European trading concerns, etc. Their hold over Malacca in Malaysia helped them to grasp the importance of the trade from the Coromandel Coast particularly from Masulipatnam. The ports on the Andhra Coast Masulipatnam, Narsapur, Nizampatnam (Peddapalli or Pettapoli), Pulicat indicated their trade value. The specialist of Masulipatnam was that it was closely connected with five most important high-ways which connected the market centers in the hinterland and the interior on one hand and on the other with the

ports. But the Portuguese could only trade at the ports on Andhra Coast. They failed to penetrate into the hinterland of Masulipatnam because of the stiff opposition from Muslim traders. It was because the Portuguese were responsible in uprooting the Muslim hold and in establishing their strategic base at Malacca.

DUTCH EAST INDIA COMPANY:

The European powers arriving in Asian waters at the beginning of the 17th century found it convenient to collect the much coveted species chiefly from South-East Asia. The most profitable manner in which this could be done was to enter into intra-Asia trade, with Indian textiles serving as the medium of exchange. With this go in mind the Europeans established factories both on the west coast of India, chiefly in coastal Gujarat and especially Surat and on the Coromandel Coast especially at Masulipatnam. As textiles, pearls, diamonds, precious stones and finer varieties of textiles were available in Masulipatnam. It is because of the importance of Masulipatnam the Dutch established the first European factory in Masulipatnam on the strength of the August, 1606 farmana issued by Mohammed Quli Qutb Shah (A.D. 1580-1611) Sultan of Golconda.¹ In Masulipatnam the Dutch appointed Pieter Eyloff and Willensz as incharge of the factory.²

In the beginning the main interest of the Dutch East India Company lay not in India but in Indonesian, Java, Sumatra and Spice, Islands where the spices were produced. Though the Dutch concentrated more East Indian Island, they did not

neglected their trade in India, because there was a high demand for Indian textiles in East India Islands. So to make trade in the East Indian Islands they need Indian textiles. Hence they had established their trade centers in the Coromandel Coast. In the process the Dutch established their factories at Masulipatnam, Bheemunipatnam, Narsapur, Nagapatnam and Pulicat. The Dutch took the advantage of the patronize of the hinterland power and they entered into agreement with the Qutb Shahi government and succeeded in developing these trade in the Golconda kingdom.

The port of Masulipatnam was rented out by the Qutb Shahi government for Rs. 8,00,000/- which was inturn rented to sub-bidders, who went on exploiting the traders. This bothered the Dutch, who sent Pauls Van Salt and Willensz to the court of Golconda and got the duty fixed at 4% on both exports and imports. The weavers, the dyers bleachers and other artisans were exempted from the 12% stamp duty on linen and were allowed to have direct access to the Dutch.³ This was a special privilege previously not extended to any other European nation. After A.D. 1606, when the Dutch attempted to enter into the commercial web of Masulipatnam, they found it difficult to compete with the Portuguese who were their rivals in commerce. Hence they attempted to trade in anything and everything that brought them profit at the port. Slaves under the Muslim rulers of Golconda were abundantly found in the region and the Dutch began to export slaves to Batavia in West Java where they had settled down. The Dutch desperately needed many slaves to populate the settlement and also to employ them for their work in the factory. On 26th March, 1622, the first shipment from Masulipatnam took slaves. Coen, the Dutch official wrote to the

Dutch factory in Masulipatnam region and he said that he ordered. He therefore demanded for more slaves to be sent in the next year.

In a letter dated 22nd July, 1622, we learn that Coen considered the trade in slaves in South East Asia was more important than textiles exported from Masulipatnam to Java.⁴ The demand for slaves also in a way prompted the Dutch factory of Masulipatnam to look for more slaves to meet the demand in Batavia. These exported were mostly women and children.

Hence the Dutch official in Batavia disliked very much the activities of the Dutch factory in Masulipatnam in the year of A.D. 1624. In A.D. 1603, the Dutch obtained some slaves from the borders and exported them to Batavia from the Golconda region.⁵

The Dutch export of slaves from Masulipatnam to Batavia were shown as follows:

A.D. 1622- 1630

Year	Number of Slaves
A.D. 1622	124
A.D. 1623	1123
A.D. 1624	928
A.D. 1630	100

Although, the Dutch started another trading factory at Petapoli (Nizampatnam) in A.D. 1610 to improve their prospects of trade in the region they were not successful. Hence the Loc factory at Petapoli was closed down in A.D. 1616 and it was replaced with a factory at Thirupapuliur near modern Cuddalore in the Tamil Coast. Thus the Dutch in the beginning developed trade in slaves from Golconda to Java in South East Asia.

TYPE OF TEXTILES EXPORTED FROM GOLCONDA:

There were five main types of cloth such as guineas, salem pores, percallers and muris that were produced in the Andhra Coast as per the Dutch records.⁶ All these five types were purchased by the Dutch to be exported to Holland. However two main types of cloth required by the Dutch for trade in the Andhra Coast stood for long and they were the guinea cloth and salem pores. Out of these two types to former variety of textile was used for slaves trade on the African Coast while the latter in the Intra-Asia trade particularly with Batavia and Ceylon. In due course of time guinea cloth was also exported to Batavia and thus textiles played a significant role in the Asian trade conducted by the Dutch from the Golconda.

The coarse variety of cloth that had been chiefly manufactured as a specialized product of the Northern Coromandel was the plain cloth which was called by the Dutch as guinea cloth and it is mentioned in the Portuguese documents.⁷ The same

cloth was dyed and was called the blue guinea or demi-guinea. This indigo dyed cloth was initially made of nineteen and twenty three conjoins. The records of the 17th century mentioned for the first time that guinea cloth was used for the people in Africa and it was ordered to be manufactured in the Golconda. The Telugu term giniya gudda used to refer to the piece goods exported by the Dutch for trade with west Africa was also known as bafta or long cloth. The usage in Dutch guineesche Lijwaten and Negroskleden showed that textiles were meant for the use of the slaves.

Portuguese collected textiles for export by appointing intermediaries. These intermediaries were Kopadarudu in Telugu as mentioned in the company records. This word kopadarudu had derived originally from the Portuguese word corrector which meant a broker. The Dutch desired to eliminate these powerful kopadarudu and so initially the Dutch company relied mostly on a few rich merchants who supplied textiles at the Dutch factory. In the due course of time, when the Dutch were expanding the volume of company's trade on the Golconda, Laurens Pijl, the Governor of the Andhra Coast had encouraged the joint stock partnership of Telugu merchants at several places order to facilitate the process of procuring textiles. This was mainly to reduce the competition among the merchants as each group was mainly to reduce the competition of a particular variety of cloth in a specific area. The first experiment with a joint stock company made at Pulicat, the headquarters of the Dutch company was successful. Therefore, the Dutch formed four such companies of merchants. This same model was just applied to the region of the northern Coromandel to purchase the cloth.

As these textile varieties, the guinees and salem pores were the main products of the Godavari region, Pieter Lan Dam, the Dutch official from Masulipatnam reported and joint stock company was organized by the cloth merchants at Masulipatnam in the Golconda to supply the textiles needed by the Dutch Company for export. These textile merchants sixty nine in number had supplied the Dutch separate varieties of cloth without any clash as they monopolized in single variety. The Dutch Company entered into agreements with these merchants in the end of August or beginning of September. The cloth delivery for Euro-Asian trade was generally completed between the months of February and March. The weaver producers received part of the money as advance (Opde hand) from the merchants. The Dutch Company's textile production was organized through the system of advances which rested on contractual agreements between the merchants and the company. As the Dutch advanced money to the traders the local merchants were then held responsible for the supply according to the muster of the company. This dadani system was prevalent in Godavari delta.

An important weaving center which supplied cloth to the port of Masulipatnam was Nagulavancha located in the interior hinterland of the port. The Dutch therefore decided to purchase cloth directly at Nagulavancha that at Masulipatnam. They setup a factory to procure cloth for export. It is recovered that in a small village (name not mentioned) within an hour walk from Nagulavancha the Dutch had organized production of cloth and the weavers there worked exclusively for the Dutch in due course of time. However they abandoned the factory owing to

their unsuccessful attempts at the place in the production and procurement of cloth. Thus the Dutch in the first stage exported slaves and in the second stage we find them exporting the cloth to be used by the slaves.

THE DUTCH TRADING FACTORY AT PALAKOLLU:

While the Dutch had settled down at Masulipatnam for the purpose of conducting trade, they came to know that textiles in huge quantities were brought to Masulipatnam from Palakollu, a famous center of weaving in the immediate hinterland. Hence they lost no time to settle down there. They were also successful in obtaining permission from the ruler of Golconda to erect a factory at Palakollu in the year A.D. 1613. The Dutch built a small residence in Palakollu and erected later a stone building where eight or ten officials resided and about seventy labourers such as the weavers, dyers, bleachers and washermen worked for the Dutch company.

Palakollu as a Dutch trading station in the hinterland commenced functioning in a very viable manner since A.D. 1658. In that year the company obtained Palakollu on lease from the ruler through a farman. The amount to be paid annually for the lease by the Dutch was thousand pagodas.

THE DUTCH TRADING FACTORY AT DRAKSHARAMAM:

Hendrick De Witt, the company servant of the Dutch was assisting the Dutch factory to buy textiles on 21st July, 1617 at Draksharama. The procurement of guinea

cloth suffered owing to lack of funds as reported in an evidence dated on 28th November, 1623 both at Palakollu and Draksharama. The new Hawaldar of Masulipatnam also placed all sorts of hindrance in the Dutch company trade. As he collected tolls on the textiles supplied from Palakollu and Draksharama he forced the Dutch to sell mace at concession price on 2nd December, 1623 as they had brought from Bantam. The Dutch refused to sell it to him even at the prevailing market price since he had to export it to Holland where there was a heavy demand for it. The Dutch received guinea cloth mainly from the weaving villages located north of Draksharama. The number of looms and the average ratio of weaving households were at the ratio of 4:3 in each of these villages.⁸

The Dutch factory at Draksharama was abandoned in A.D. 1654 and they reoccupied the site in A.D. 1659 to prevent the English coming there. A building was constructed and four Dutchmen were resided while 24 labourers worked for the Dutch company producing the cloth living under the Dutch protection.

ELEPHANT TRADE WITH GOLCONDA:

The ruler of Golconda in A.D. 1605 evened keen interest to buying elephants. Hence the Dutch began to participate in the export of elephants from Ceylon after driving the Portuguese away from the island in A.D. 1658. Eleven elephants were sold for seven thousand real's to an influenced merchant whose name is mentioned as Chodiaj seal who hailed from the city of Golconda. It is reported that only nine

elephants died in the course of transportation due to the mismanagement of the merchants who did not provide the animals with sufficient forage and water. Further we find that eight elephants were sold for 8840 reals to a nakhoda (master of the ship) of the Governor of Masulipatnam whose name is mentioned Mir Sidi Ali.

Instructions were issued from the Dutch Governor General and Council of India A.D. 1658 to the Dutch Governor of Ceylon to brand the elephants with red hot iron as a mark with the Dutch company's logo before they are sold to merchants who came from South India.⁹ With the intensive trade in elephants the Dutch were permitted to open their trading factory at Golconda and a factory resided there with some Dutchmen in the city in A.D. 1661.

RICE TRADE OF BHEEMUNIPATNAM WITH CEYLON:

An important commodity that was available for trade was rice and so the Dutch at tempted to enter into rice trade at Bheemunipatnam as early as 18th October, 1616 in spite of the fact that they had limited funds at their disposal. It is stated in a Dutch record that the demand for the imports from Holland had been very poor in Golconda. Hence purchase and export of rice in exchange of their goods was considered to be difficult. However it is known that an investment of 1000 pagodas in the year A.D. 1618 yielded a gross profit of 2500 pagodas. This motivated the Dutch to continue purchase rice in the region. In A.D. 1628-29 the Dutch had taken active steps to organize this rice trade on a regular basis inviting supply from local

merchants when they established a factory and resident factor lived there. They were exporting rice from Bheemunipatnam sending some time one or two large ships exclusively sailing with rice instead of sending in small seagong vessels to Ceylon. The secret behind this successful venture was that the Dutch had appointed a resident factor with a new Dutchmen who were made responsible for supplying rice from there to Ceylon. Daniel Havart, the Dutch Company official called Bheemunipatnam as the rice bowl of Ceylon.¹⁰

Bheemunipatnam, the port located at the mouth of river Cittivalasa emerged as an important center for purchase of rice under the Dutch and was placed under a chief (opperhafd) in A.D. 1628 who along with his council controlled residents and other servants of the company

Since some of them were posted at some of the important centers to procure in Golconda. The Dutch chief of Bheemunipatnam and his council were in turn directly placed under the authority of the Governor and council at Pulicat till the year A.D. 1690, when the Dutch East India Company shifted its headquarters to Nagapatnam.

The Dutch needed rice for purchase of Cinnamon in Ceylon so as to export it to Holland. Difficulties arose in rice trade at Bheemunipatnam only when the monopoly was exclusively enjoyed by the local Governor at Srikakulam. Further the fluctuating prices in the market also were serious problem to the Dutch as the procurement of rice was chief purpose of the Dutch factory at Bheemunipatnam. In

the year A.D. 1665, the factory was temporarily closed down and the Dutch abandoned the place as a protest against the activities of the local Governor who hindered the purchase of rice by the Dutch from the local suppliers because full supply of rice by the Dutch from the local suppliers contract.

The entire amount of money was paid for it. In the next year (A.D. 1666) the Dutch factor was arrested and he was forced to pay a large sum of money for the ruler who suspected the Dutch for attacking a Portuguese ship that sailed near the coast. The Sarkar men therefore in the following year (A.D. 1668) found it convenient to occupy the Dutch fort because of the problem that prolonged between the governor and the Dutch.

DEVELOPMENT OF TEXTILE TRADE FROM BHEEMUNIPATNAM:

While the Dutch faced problems to purchase rice, they began to take interest in purchasing textiles. The Dutch company records in A.D.1663 mentioned that textiles from Bheemunipatnam were exported to Ceylon. Hamilton, the traveler of this period mentioned that the Dutch at Bheemunipatnam were buying cloth of course fine varieties and thy exported to Batavia. As the textiles were mush desired in Ceylon the cheapest cotton textiles produced in the region such as salemore were exported from Bheemunipatnam.

After this, Dutch realized that the delta of the Krishna did not supply pintados or painted chintz which was in great demand in Molka Island.

As these textiles were available in vicinity of Pulicat and St. Thome very soon, the Dutch established their factories at Tengapatnam or fort St. David. The Dutch also succeeded in acquiring a site in Pulicat from the ruler of Chandragiri in the year A.D.1610 and developed it into a main centre. Hence forth the Dutch trade saw a steady progress on the coast. In addition to thus Dutch took the advantage of the commercial policy of Qutb Shahi's of Golconda and required a number of concessions from them.

In A.D. 1639, during the reign of Abdullah Qutb Shahi the Dutch were exempted from a number of duties in Masulipatnam, embarkation and disembarkation duties, weighting duties and transit duties. After eight years i.e. in A.D. 1647 the same sultan granted a cowl exempting the Dutch from disembarkation and embarkation duties on their goods in port of Pulicat. The Dutch were allowed to share the duty with the sultan the share of the Dutch were allowed to share the duty with the sultan, the share of the Dutch being 25% to 50% on different categories of imported and exported goods.¹¹ This was followed by some more trade concessions to the Dutch when Mir Jumla Mir Mohammed Sayeed Governor of Karnataka remitted the export duty on cloth in the port of Armugam.

In the year A.D. 1653, the Qutb Shahi government permitted Dutch to build a factory at Masulipatnam and reduced the island custom duties also on goods entering Pulicat from Karnaguli and Chengal pat division. In addition to this the Dutch were also granted permission to coin rupees in the Pulicat mint. The coins of the Pulicat mint enjoyed a high reputation an account of which the Dutch derive a high profit of 3 ½ % on their trade at Masulipatnam. The Dutch were also authorized to collect the mint duty. The farman of A.D. 1658 exempted the Dutch from the embarkation and disembarkation duties of 2 ½ % paid at Masulipatnam. These favourable concessions received from the sultans of Golconda helped the Dutch for the expansion of Dutch trade in Masulipatnam.¹²

An extract from the invoice or list of provisions of the Dordre cut which left Masulipatnam for Amsterdam on 20 September, 1622 V.O.C 1077, F.334.

Item	Quantity	Weight (in ponds)	Value (in reats)
Indigo	367 packets	55050	28367:2:12
Unbleached guinea cloth	114 packets (3024 pieces)	-	-
White genniere cloth	470 (9870 pieces)	-	63130:0:1
Unbleached cotton yarn	132 packets	19800	23430:50:0
White cotton yarn	206 packets	30900	792:11:13

Salampuris	2 packets (200 pieces)	-	8058:18:5
Par callas	17 packets (2720 pieces)	-	14:17:8
Novex Ronmica	2 packets	672	293:12:9
Shirts and other clothes	1 packet	-	57312:0:9
Pepper	-	215763	-
Refined Salt-Petre	-	17172	12419:13:12
Unrefined Salt petre	-	150792	216:0:0
Lead	19 pieces	4000	38:5:0
Bezoar stones	3 pieces	-	5114:2:2
Coast other than purchase price	-	-	1804:13:12
3850 pieces of dungarees for packing	-	-	360:15:3
Additional coast on salt-petre at Pulicat	-	-	8064:10:8
Tolls	-	-	209717:8:14
Grand Total			209717:8:14

Source: Om Prakash (Ed.), *Dutch Factory Documents*, p.226.

Here is another in voice which shows the exports from Coromandel Coast to Batavia dated on 15th July, 1623.

Item	Quantity	Price in Pago das	Value (in florin)
Cloves	4000 ponds	13 per maland	100000
Nutmeg	60000 ponds	50 per behared 480 ponds	30000
Mace	150 bags	-	30000
Sandal wood, lead ivory, copper, banzoin, camphor, Chinese goods and other miscellaneous goods	-	-	240000
Grand Total			400000
Source: Om Prakash (Ed.), <i>Op.Cit.</i> , pp.260 -261			

Invoice of Black Bear from Masulipatnam for Holland, 1615-1616.

Goods	Bales	Quantity	Value (in guilders)
Indigo	450	2800 maunds= about 73000 Ib	23992
Cotton Yarn	155	968 2/4 mounds = about 25000 Ib	12689
Guinea Cloth	66	1322 pieces = about 66000 yards	7778
Bengal taffa cylls (samples)	1	135 pieces = (length not given)	716
Total			45175
Add packing, loading and export duties			4554
Value of Cargo			49729

Source: W.H. Moreland, *From Akbar to Aurangzeb*, Mc. Millan and Co. Ltd.,

London, 1923, p.317.

In voice of Black Bear from Masulipatnam for Holland A.D. 1619

Goods	Quantities	Value (in guilders)
Indigo	639 bales about 113000, Ib avoird	46833
-	13528 Ib. Dutch about 14750, Ib avoird	3340
Biaman	48 bales = about 7800, Ib avoird	900
Yarn	8 bales = about 4200, Ib avoird	1329
Guinia cloth	30 bales = about 4900, Ib avoird	1548
Bengal cloth	10406 pieces = 246000 yards	46583
Others	294 pieces (not given)	6474
Gingh cloth	180 pieces (not given)	1750
Carpets	170 pieces (not given)	355
Miscellaneous	50 pieces (not given)	784
Ballast, packing and loading and customs		11192
Correct value of cargo		121088

Source: W.H. Moreland, *Op.Cit.*, p.318.

Invoice of the Medeblick from Masulipatnam May 1621, for Holland.

Goods	Quantities	Value (in guilders)
Indigo	452 bales + about 73900, Ib avoird	31473
Diamond	-	27094
Guinea cloth	12348 pieces = about 308750 yards	57666
Bengal ginghams	80 piece = (length not given)	384
Total		116617
Ballast, packing and lading and customs		11877
Value of cargo		128494

Source: W.H. Moreland, *Op.Cit.*, p.319.

Invoice of the Nearden, from Masulipatnam October 1621, for Holland

Goods	Quantities	Value (in guilders)
Pepper	About 156000, Ib avoird	36457
Salft petre	About 47500, Ib avoird	2964
Salt petre refined	About 8700, Ib avoired	1170
Diamonds	-	1326
Borax	About 650, Ib avoird	175
Yarn	About 5400, Ib avoird	2390
Guinea cloth	65000 yards	11918
Moorees	900 pieces (length not given)	3154
Betilles	100 pieces = 120 yards	1200
Miscell charges and small errors		2000
Value of cargo		62754

Source: W.H. Moreland, *Op.Cit.*, p.320.

An invoice of the Dodrecht, from Masulipatnam, probably September 1622 consisted of Malbar pepper (200000 Ib) salt peter (180000 Ib), indigo (60000 Ib) and yarn (55000 Ib) together with a re export of 35000 Ib. of pepper from Achin. The cotton goods comprised about 325000 yards of guinea cloth, 2720 pieces (about 22000 yards) of percales, and 600 pieces of other sorts. Besides an invoice of the schoonhoven, from Masulupatnam, October 1624 which carried no pepper, but there were ordinary quantities of indigo, yarn, and salt peter. The cotton goods consisted of

about 100000 yards of guinea cloth, nearly 30000 yards of Moorees, about 3000 yards of percales, and the same quantity of Salempores (an ordinary Calico).¹³

During Abdul Hasan Tanashah's period the relations between the Dutch and the Qutb Shahis were further improved. In the year A.D. 1674, the Qutb Shahis with the assistance of the Dutch dislodged the French from St.Thome. In return, Abdul Hasan Tan Shah extended important trading concessions to the Dutch in the Golconda kingdom. In A.D. 1674 Sultan Abul Hasan Tanashah exempted the Dutch from all customs duties in ports North of Masulipatnam.

From the above account it is clear that the Dutch enjoyed freedom and received help from the Qutb Shahi in their trade in Golconda kingdom.

Abul Hasan, the ruler of Golconda exempted the Dutch from payment of annual toll at Masulipatnam in return for the help extended by the Dutch in capturing St.Thome from the hands of the French in A.D. 1674. He gifted the weaving village of Palakollu to the Dutch East India Company. Thus the Dutch were able to save annually a sum of 4000 pagodas i.e., 36770 florins. The account of Streynsham Master reveals that the Dutch had set up 300 dyeing vast set in ground for dyeing purpose at the factory of Palakollu. Thus Palakollu was developed as the main production center of textiles catering to the export demands of the Dutch.¹⁴

A farman dated 4th February 1675 was granted to the English by the king of Golconda permitting them to establish a factory at the port of Korangi. Although establishment of this factory was intended to divert the Dutch purchases of textiles in the region, the English could not do so. Thus it is clear from this, the Dutch had firmly established contacts with the natives and they also organized weaving under their own supervision.¹⁵

THE ENGLISH EAST INDIA COMPANY:

The British like all other Europeans were interested in trade with Asian countries. The success of Portuguese and the Dutch in earning more profits in India, forced the English traders to establish their trade centers in India. For their purpose the English traders requested Queen Elizabeth – I in the year A.D. 1599 to grant permission to trade with India. Finally in the A.D. 1600 the East India Company was established with the exclusive privilege to trade in the East and opened a factory at Surat on the west coast of India. Soon the company realized that the British were not in demand in South Asia.

There was a great demand for Indian textiles, particularly the Andhra textiles. Therefore the English East India Company decided to force its way into the textile trade out of any cost. The English Company dispatched a ship called *Clobe* under the command of Hippon to open trade in the Bay of Bengal, which arrived at Masulipatnam in January A.D. 1611. After their arrival the English opened – negotiations with the Sultan of Golconda Mohammed Quli Qutb Shah for the grant of

permission to make trade on the coast of Andhra. Finally the English Company was permitted to establish its factories at Masulipatnam, Nagapatnam and pulicat in the year A.D. 1611. Thus the voyage not only paved the way for the establishment of an English factory at Masulipatnam, but also opened commercial relations with Andhra coast when we compare the facilities enjoyed by the Dutch they are in more advantageous position than the English. The English East India Company was not getting more facilities and concessions from the Qutb Shahis as the Dutch East India Company was getting. in addition to this. The Dutch was in advantageous position, because there were backed by large factories in the Dutch East India which proved to be good outlets for the Dutch trade and enjoyed the privileges of paying the customs duties in lump sum, whereas the English were forced to pay customs duty according to the goods handled at ports.¹⁶

The following table showing trade settlements of the English East India Company on the Coromandel, which illustrates the commercial potentially and provided employment to the artisan population and facilitated economic growth in the region.

Year of Establishment	Place	District
A.D. 1611	Masulipatnam	Krishna
A.D. 1612	Nizam patnam	Krishna
A.D. 1634-35	Veera vesaram	Godavari
A.D. 1634	Chennapatnam	Madras
A.D. 1679	Madapallam	Godavari

Source: C.D. Mc Lean: *Administrative Manual of the Madras Presidency*, p.142 and Henry Moris, *The Godavari District*, p. 177.

The English with these disadvantages faced the competition and rivalry from the Dutch in spicy trade. In order to encounter the growing power of the Dutch the British landed a naval attack on the Dutch fleet from Masulipatnam in A.D. 1619 when Mohammed Qutb Shah was ruling. The English were defeated by the Dutch and their fleet of six ships were destroyed. After this the English realized that Masulipatnam which they made the head quarters of their commercial activities.

In addition to these the local officials of Qutb Shahis government also created many problems and oppressed them in many ways. Under these circumstances the English appealed to the sultan of Golconda for his interference and the redresses of their grievances, but unfortunately there was no avail. So the English decided to abandon their factory at Masulipatanam and established a new trade centre at Pulicat in A.D.1621. But here also the British faced similar opposition from the Dutch and finally they decided to shift over to Armugaom in Nellore District to establish a new factory in A.D. 1626. Very soon the English found Armugaom was not a place to continue their trade because the textiles of superior quality needed for export was not available in the hinterland of Armugaom. Moreover the political conditions in this area were also disturbing and not conducive to continue their trade. Feeling helpless the English decided to return back to back to Masulipatnam in A.D. 1632. In the same year the English thought that the Golconda Sultan's cooperation is essential in

developing the trade. So an English agent of Masulipatnam Thomas Zansi led the sultan to grant permission. The Sultan of Golconda permitted the English to establish trade centers at Masulipatnam and Bheemunipatnam by paying 500 pagodes per annum in A.D. 1632. The local official forced the English to pay the taxes on trade regularly. Subsequently in the year A.D. 1634 Sultan of Golconda issued a decree asking them to pay 2000 pagodas per annum and 4% duties on export and import of trade in the kingdom. The English exported local goods like textiles, colored cloths, qalamkari textiles, Iron, steel, Diamond, Tobacco, Indigo, Slaves to Maldives, Holland etc. The English gave gifts to the local Qutb Shahi officials evaded the taxes and gained profits at the cost of royal exchequer.

At this Juncture Mir Mohammed Saeed was appointed as Havaladar of Masulipatnam in A.D. 1636 and Serkhel in the year A.D. 1637. During this period Mir Mohammed Saeed has taken certain measures to collect the revenue from the English. Mir Mohammed Saeed has also observed that English has violated the decree of A.D. 1634 and paying less tax to the government under this circumstances he ordered the Qutb Shahi officers at Masulipatnam to pay 3000 pagodas and duty evaded by the English. That's how Mir Mohammed Saeed also noticed that the English used to purchase the Indian goods at cheaper price and sell them at higher rate in other countries. Mir Mahammed Saeed stopped this activity and forced them to pay more taxes. Thus it is evident that the Britishers faced hard ships and non co-operation from the Golconda officials. Because of these the English trade was very

much affected in the Masulipatnam. Under these circumstances the English diverted their attention from Masulipatnam to find a new place for the English factory.

In A.D. 1639 the English received a grant from the Damerla brothers according to our agreement the English were allowed to receive the customs and revenue of the Madrasapatnam fort. Besides these British were also permitted to mint coins with an assurance of continued supply of textiles. Thus the English took the position of Madrasapatnam on 20th February 1640 and started the construction of the fort St. George on 1st March 1641.

In the year A.D. 1646 Mir Mohammed Saeed, the Governor of Karnataka occupied Madrasa patnam and being an astute statesman.¹⁷

Because of droughts in A.D. 1630, 1647 and loss of business the Britishers faced the economic crisis, under these circumstances they requested Mir Mohammed Saeed for financial help. In A.D. 1642, Saeed gave 5000 pagodas with 1 ½ % interest to develop trade in Masulipatnam.¹⁸ Further Mir Mohammed Saeed ordered Havaladar of Masulipatnam to help them in all matters.

In A.D. 1653 the English Company closed all of their trading centers except Madras and Masulipatnam. The English Company failed to pay interest and custom duties to Mir Mohammed Saeed. By knowing this he attacked Madras trading center

in A.D. 1655. So, with this the differences were started between the English and Mir Mohammed Saeed had joined in Moghal State.

After Mir Jumla's defection to Moghal camp in A.D. 1656, Necknam Khan was appointed as Governor of Karnataka. Necknam Khan was not friendly towards the English company and he felt that the concession given to the English meant loss of revenue to the Qutb Shahi government. He tried to raise the rent and royalty which led to petty squabbles between the Qutb Shahi officials and the English. Sir Edward winter, the company's agent at Madras was caught riding through the town and was manhandled. Finally in order to bring about some report between the two parties, Necknam Khan accepted to give some privileges to the English in A.D. 1658. He agreed to accept 380 Pagodas annually as the total amount of customs duties collected. But the Qutb Shahi officials refused to accept that amount as meager and disproportionate to the increased trade. Ultimately it was agreed that the English would pay 1000 Pagodas towards the arrears and 1200 Pagodas a annual to the problem fore the future.¹⁹ This did not give a permanent solution to the problem for we find Sir Edward winter complaining to the authorities at Surat in A.D. 1663 about the plan of the Governor of Masulipatnam to establish a customs house. Winter lamented in one of his letter either by fair means or foul we may bring this to a better pass or bid fare well to trade in East India.

When the trouble for English further increased Necknam Khan demanded that one Qutb Shahi official should be posted with in Fort St. George itself and that a

customs house should be established to see that English maintained a correct account of the customs. The custom duties were to be collected directly by the Qutb Shahi officials instead of the company. By this Neknam Khan thought that the sovereignty of the Sultan would be protected. The English were however not prepared to countenance the Governor within the fort though they accepted the division of the actual customs into two equal parts. The English became desperate with these demands and wanted to close all the factories on the coast excepted Masulipatnam.²⁰

Madanna after assuming the post of Deewan in the year A.D. 1672 had kept the European companies and their personnel under the control of Qutb Shahis government. During his period the Europeans realized that dreams and plans of political power and funding of their empires were rudely shaken. In addition to this, the Government and officials who were appointed at Karnataka did not support and extend their cooperation with the Europeans. This caused the European companies to pursue their policy vigorously to win over the central government of Golconda. In order to gain support more often the European companies not only tried to please the officials at Golconda but also the Governors of Karnataka. A close scrutiny of their behaviour during the period between A.D. 1636 and A.D. 1686 will strengthen the statement Europeans in general and the English in particular spent had some amount and presented precious gifts to the central, regional and local high ups to earn their good will and favour. This is evident from the following statement that the English East India Company Madras presented the precious gifts to the central government officers, on the occasions of Madannas, elevation to the post of Prime Minister. The

details of officials to whom the articles were given and such information is given in the following table.

I. SULTAN ABUL HASAN TANASHAH:

Name of the Article presented	No. of Articles presented	Value Remarks (varahas or hans)
Light red cloth bundles	4	240
Large mirrors with precious beautiful frames	2	200
Dolls set in mirror boxes	2	8
Straight long swords	20	20
Large mirrors with engravings	20	20
Daggers with beautiful hilts	12	7
Total (Varahas)		495

Source: K. Srinivas, *Commercial Relations between Qutb Shahi and Europeans from A.D. 1672-1686*, M. Phil, Kakatiya University, Warangal, 2001, p.70

II. PRIME MINISTER MADANNA:

Light red cloth bundles	3	120
Straight long swords	5	5
Sandal wood pieces	3 monds	6
Large mirror	1	50
Daggers with beautiful hits	5	3
Total (Varahas)		184

Source: *Ibid.*

III. NAWAB MISKI MIYAN (BAKSHI-AL-MUMALIK):

Light red cloth bundle	1	60
Large straight swords	6	6
Large mirror	1	30
Daggers with beautiful hilts	4	2 ½
Total (Varahas)		98 ½

Source: *Ibid.*

IV. MOHAMMED IBRAHIM SAR-E-KHEL (COMMANDER-IN-CHIEF):

Light red cloth bundle	1	60
Large straight swords	6	6
Large mirror	1	60
Daggers with beautiful hilts	4	2 ½
Total (Varahas)		128 ½

Source: *Ibid.*, p.71.

V. PULIPALLI VENKANNA, A HIGH FUNCTIONARY:

Red cloth	10 yards	30
Large mirror	1	15
Large straight swords	3	3
Daggers with hilts	2	1
Sandal wood pieces	½	3 ½
Total (Varahas)		52 ½

Source: *Ibid.*

During the reign of Abul Hasan with the consultation of Madanna appointed competent and efficient officers to deal with the European traders and kept them in their limits. As a result Miski Miyan the commander-in-chief of the Qutb Shahi army was appointed the Governor of Karnataka on 19-10-1675 in place of Mohammed Ibrahim. Mohammed Taheer was appointed as the commander of the Golconda forces in Karnataka. At the same time Podili Linganna was appointed as the administrative officer of Poonamali on 15-03-1675. Mohammed Ibrahim, Mohammed Taheer and Podili Linganna all the three were reputed and able officers of Golconda were appointed to deal with Europeans. Poonamali was a paraganam under Karnataka; chennapatnam (Madras) was within its administrative jurisdiction. This placed Madras and its adjoining areas under the territorial and official control of Podili Linganna's appointment all the European companies excepting the English East India Company at Madras received him ceremoniously. The English did not extend normal courtesies that were due to him. These relations became acrimonious progressively.

FRENCH EAST INDIA COMPANY:

The French was the last to establish its trade center in the Qutb Shahi kingdom. The French secured trading facilities in Masulipatnam in A.D. 1670 and carried on the Coromandel trade under the direction of Francois Martin. The French officers were handicapped from the beginning as they got very little help from the French government. They also encountered the problem of securing proper trade

concessions and privileges from the native rulers and faced antagonism of the fellow Europeans who were already well established in the sub-continent. The French made an unsuccessful attempt to capture St.Thome from the Golconda ruler in A.D. 1674. But De La Haye, the French commander was forced to surrender when he was resisted by combined forces of the Golconda ruler and the Dutch Company. However the manner in which the French defended St. Thome created a good impression on the native rulers.

During the 16th and 17th centuries the activities of the Europeans helped Indian merchants in expanding the trading relations of India with the west and other parts of the world. Like other regions of India, the Andhra also attracted from the early times. There were varied factors responsible for the commercial life of Andhra. The money-lenders played their own role, the rural population provided various products, the carriers took these goods from place to place. But it was the community of the merchants which played a very significant role in monitoring the nature of commodities and other essential goods in the markets.

The articles of internal trade were usually sold at fairs that were held daily, weekly or at periodical intervals. Commerce was inter-local rather than intra-local for the commodities on sale in the urban markets not only catered to the needs of local consumers, wholesale and retail, but acted as emporia whence dealers from other places secured their supplies. Medieval Telugu literature, corroborated with epigraphical data gives us information about some of such marketing places.

Probably due to the growth of urbanization as well as the trade routes, more number of marketing places grew and an elaborate list of such marketing places covering not only Andhra but also other parts, is given by Narayanamatya in Hamsavi Sati.²¹ They include:

Rayadurgam	Narava	Nizampuri
Gutti	Kona	Vandavasi
Golconda	Bangapuram	Munimadugu
Mungi	Kanbanagar	Rayapuram
Parini	Prayaga	Saidapuram
Dehili	Dwaraka	Goa
Jabura bad	Lakshmi svaram	Raparti
Macha	Solapuram	Macherla
Masulipatnam	Madhura	Rachavidu
Surat	Kollapuri	Bangani palle
Chendur	Puranapur	Kanbam
Goveru	Kabalga	Porumahilla
Chenki	Nuduru	Tadipatri
Kandhi	Vinukonda	Nandyala
Aurangabad	Kondavidu	Sirivella
Doultabad	Nelakonda palle	Nandavaram
Koppara	Podili	Kandukam

Penugonda	Mangalagiri	Basuvapatnam
Kadapa	Siddhavatam	Gandikota
Kurnool	Simhadri	Pottluru
Chennapatnam	Gandavaram	Orugallu
Kolluru	Kaluvai	Nellore
Veluru	Rachakonda	Kadiri
Ramallakota	Vajragiri	Ballari
Kathakota	Punganuru	Ouk
Manikand	Duvvuru	Kalahasti
Tirumala	Namakonda	Mailavaram
Ranasaudrama	Jataprolu	Durgi
Bhuvanagiri	Kondapuram	Ratnagiri
Veligodu	Ramnath puram	Manugolla
Dharmavaram	Ramachadra puram	Bezwada
Konduru	Kanduru	Srikakulam
Golconda	Hyderabad	Indore
Indalvai, etc		

This elaborate list is enough to show that during the period under consideration, there existed active trade relations amongst the cities and provinces of the country.

Regarding various taxes that were levied on commodities in the fairs or market are mentioned in Hamsavim Sati.²² Bata bavadulu (trading duty on the commodities) sunka, (sales tax) Maligakasalu (tax levied on goods), etc., are also referred to in this work. The tax collection is stated to have been supervised by Sankari Kolukadu, and officer on sales tax, with the assistance of Manikyakadu and Kolkadu (village officers), bantrothu, karnam, talari and vetti. The negotiations of the local merchants in the purchase of the commodities in the ships, i.e., voda beramu are also mentioned.²³

Apart from the above mentioned marketing trade centers the following coastal towns also served as the trade centers. These were also local business centers in addition they were also served the commercial activities with long distant countries (the centers of exports and imports). They were Srikakulam, Visakapatnam, Madrasapatnam, Nizampatnam, Bheemunipatnam, St. Thome, Masulipatnam, Uppada, Pulicat, Modepalam, Nagapatnam, Mailapur, Kakinada, Korangi, Yanam Narsapuram, Armagaom, Krishnapatnam, Motupally Ingeram Yeetahmukkula, Kothapatnam, etc.

These ports contributed not only to the development of the local regions but also helped in the development of the Peninsula as a whole. Among all the coastal towns of Golconda, Masulipatnam emerged a premier position as the focal point of the maritime trade. The European, Muslim, Hindu merchants used to come to Masulipatnam to sell and buy the merchandise / commodities.

LAND, ROADS, SEA ROUTES:

Transport and communication facilities played an important role in the development of trade. The account of the foreign travelers like Tavernier Bernier, and Tehvenot throw a flood of light on this subject. Their accounts may be corroborating by the journals and letters of the European factory officials on the East coast.

The road from Surat to Hyderabad was one of the principal roads on which traffic from Surat passes on to Qutb Shahi territories. The road led from Surat to Daulatabad and Aurangabad, and from there passing Parbani, Nander, Indur (Nizamabad), it followed the modern road to Indalwai and from there entered Qutb Shahi territories near Kalvarel and passed Biknur, Medhal pahar, from there crossing Hussainsagar and Puranapul to Charminar. There was another trunk road from Surat to Hyderabad via Burhanpur.

Road from Hyderabad to Masulipatnam was the most important trunk road, as they connected the capital and the port. There were two main roads to Masulipatnam one direct and the other ran to Masulipatnam via Vijayawada. The direct road was not in good condition, as most of the traffic from the capital to East coast passed along this section. The direct road ran from Hyderabad to Kollur mines, passed by Terana and Jatenagar. The other road leading to Pantangi and to Paragel went direct

to Nagalpad and Kollur. The distance between Hyderabad and Masulipatnam was 11 to 14 coses.²⁴

There was another road from Hyderabad to Madras via Gandikota Terana or Hayatnagar was into which it was divided. 1. Sector from Hayatnagar to Kumbum. 2. From Kumbum to Gandhikota, the head quarters of Mir Jumla. 3. The sector to Gandhi Kota to Madras runs from Guntakal to Renigutta and Madras.

Another road from Hyderabad Ramallakota passes through Golconda, Kovikonda, Jatpol and Alampur on the Krishna, Kurnool, and Ramallakota. There was road from Vijayawada to Udayagiri, Kadvids, Kondapalli and along the coast to Simhachalam and Srikurmam.

SAFETY OF THE ROADS:

Tavernier says that he “who desires to travel with honor in India, whether by carriage or Palanquin, ought to take with him 20 or 30 armed men. Some with bows and arrows and others with muskets and he pay them as much per month as those who carry the Palanquins”.²⁵

Thevenot says that Hindu guards were better than Muslim Guards. He hired two chariots and two peons for protection and he was accompanied by a French

merchant Bazon who had with him 10 chariots and in peons. This party total consisted of 45 men including 8 Europeans.²⁶

The guilds maintained either mercenary troops or had marital exploits for their credit. The Mummuridandas that are referred in the epigraphs of Andhra and Karnataka, prior to 17th century A.D. must have been either the regular or advanced guard soldiers of the Vira-Balanja merchants. An epigraph of the year A.D. 1521 refers to the death of some men of the peddi community while depending the goods of Balanja merchants from the thieves.²⁷

SEA ROUTES:

Tavernier came to Masulipatnam several times by Qutb Shahi ships from Basra and Bandar Abbas, as they trade with Persian Gulf countries, Europe and East archipelago. There were six Dutch marines and one hundred native seamen in the ship in which Tavernier sailed. He took fifty seven days to cover the distance and the weight of this ship was 200 tonnes.²⁸

The port of Masulipatnam was very well connected with various parts of India and abroad by sea routes. It was a chief sea port of Golconda kingdom in much the same manner as Surat was the chief port of Mughal empire during the 17th century. Golconda ships used sail to Bengal, Cochin, Arakan, Pegu, Hormoz, Tanasaram, Malayan, Islands, Ceylon, Maldines Islands, etc, as earlier said. Masulipatnam was

also connected with Surat via., Cape Comorin. One could pass from Masulipatnam to Tenassaram, by sea and then to Siam and China.

Apart from above sea routes, the other important sea ports of Qutb Shahis of Golconda were Pulicat, Nagapatnam, Nizampatnam, St. Thomes, Madras and through which exports and imports were mainly held. As a great center of trade and commerce, Masulipatnam had attained the position of international importance and it was through this alone that the Qutb Shahi kingdom was known in foreign countries of both Asia and Europe. Thevenot says that the Coromandel Coast is excellent and therefore ships come either from all nations and goes from thence into all countries. I saw there Cochins, Chinese men of Siam, Pegu and many others kingdoms of the East.²⁹

In additions to sea ports, south India has perennial rivers like Mahanandi, Godavari, Krishna, Penna and Kaveri. They also served as river routes. It shows that the importance of major sea port Masulipatnam other ports and river routes of the state and their flourishing trade and commerce during 17th century.

However, the condition of the sea routes and land roads, the modes of conveyance and the means of communication, were in bad shape when Madanna entered in service in about A.D. 1645, when he assumed the stewardship of the state administration in A.D. 1674, he discovered the condition of quite a few of them deplorable. He improved the condition of the high ways, tried to ensure the safety of

the traveler and his baggage. He gave priority for improving the condition of the highways leading to the metropolitan town like Masulipatnam, including diamond mines, ship building and repairing towns, industrial centers, cantonments and border outposts. Gangs of dacoits, thieves and robbers were put down with an iron hand and were contained to a considerable extent.

EXPORTS AND IMPORTS:

Naturally, trade could not be carried on as one way traffic. There were many articles of which India in general and Andhra in particular great in need. Up to the advent of Europeans, the foreign trade no doubt was in the hands of Muslims. However, there was a tremendous expansion and growth of trade on the coast due to the settlement by the European companies. It has to be admitted that the advent of the Europeans served as a great impetus to the expansion of trade. The articles that went into trade during the period may be brought under two heads, exports and imports. Though the Qutb Shahi country was fairly self supporting, during the period she was in need of certain kinds of foreign goods to meet the demands of particular classes of the people. It is necessary to study the exports and imports to have a clear picture of the articles of trade that passed through the ports of Qutb Shahis.

GOLCONDA'S EXPORTS TO PERSIA:

The Qutb Shahi Sultans were of Persian origin, and belonged to Shia sect of Islam like Adil Shahis of Bijapur. They had special attachments/affiliations with

Safavid dynasty of Persia in terms of religion and foreign / diplomatic relations and trade as well. Therefore, Qutb Shahi Sultans extended their submissiveness and modesty to the Persian along with making the trade and commerce.

We have information about commercial relations between Iran and Golconda in AD1646 to 1684. The value of the cargo exported from Golconda to Iran with its ratio to the total export trade of Golconda is furnished below in terms of florins.

Year in A.D.	Total export from Coromandel to abroad	Coromandel export to Iran	Ratio
1646	1846709	117744	2:31
1647	1444253	137592	2:21
1648	1449180	49429	2:59
1649	1948319	57692	1:6
1650	1733108	176928	1:10
1651	1781942	91698	1:19
1652	2246580	147173	1:15
1653	1567597	32055	1:49
1654	1383663	45598	1:30
1655	1616524	41944	1:39
1656	1288065	118649	2:21
1659	1680333	157598	3:32

1664	2570474	-	-
1665	2681007	154909	1:17
1666	2654026	63341	1:42
1668	2120131	153331	1:14
1671	1789960	75045	1:14
1672	229999	125171	1:18
1673	1495905	30000	1:5
1676	1784084	116037	3:46
1677	631340	114334	2:11
1680	2319941	80918	1:29
1683	2863797	116321	1:25
1684	3407927	106049	1:32

Source: Mohammed Ziauddin Ahmed, *The Relations of Golconda with Iran (A.D. 1518-1687)*, Thesis, University of Poona, Poona, 1976, pp.242-243. Florin equal to Siccgupee.

The above statement reveals an aspect namely the volume of the export trade of Golconda with Iran. It is interesting that the actual capital supplied by Iran was larger than the capital value of goods she received from Golconda. In other words, Iran had been supplying surplus capital to Golconda which was mainly on account of the capacity of the Dutch and the English factories to organize business in various

regions of Indian Ocean. The surplus capital exceeded by four or five times from the average which may be seen from a comparative cross section tabulated below:

Year in A.D.	Capital supplied by Iron (in florins)	Value of goods exported by Golconda to Iran	Surplus capital	Ratio
1646	384569	117744	266825	3:1
1647	538048	137592	400456	4:1
1648	492569	49429	443140	10:1
1654	309305	45598	303707	7:1
1656	200000	118649	31351	2:1
			Total	26:5
			Average	5:1

Source: Mohammed Ziauddin Ahmed, *Op.Cit.*, p.244.

The surplus capital obtained from Iran and initially invested in Golconda was diverted in the form of Golconda goods first to the various regions of Eastern Archipelago from where other commodities required by Iran could be acquired. In that way Iran served a powerful financing agency supplying capital to the organizers of South-East Asian bazaar. It is for the same reason the commercial ships leaving Coromandel for Iran were sailing through Batavia, Achin and Queda. There are instances when a part from surplus capital so supplied to Golconda, considerable

capital potential was exported by Iran to Golconda, regardless of any return export by the later. The following data afford a cross section of such capital. Supply of Iran to Golconda, when Golconda did not export anything to Iran.

Year in A.D.	Capital (in florins) supplied from Iran to Coromandel	Goods exported from Golconda to Iran
1657	588135	-
1658	628627	-
1660	616947	-
1661	519060	-
1664	500000	-
1669	13545	-

Source: Mohammed Ziauddin Ahmed, *Op.Cit.*, p.245.

This clearly shows that Golconda Iran commercial relations were not more bilateral Golconda had been serving a commercial bridge to the import trade of Iran with the further regions of the Indian Ocean and was reinforcing the Iranian capital exported to the East beyond Golconda. So Golconda occupied a key position in the Iranian Foreign trade carried in the East. No doubt at the same time Iran occupied a key position in the west word trade of Coromandel.

EXPORTS TO EUROPEAN AND OTHER COUNTRIES:

Textiles: The largest item for export trade was textiles or manufactured cloth, the produce of the handloom weavers of the coast. The overseas export formed about one tenth of the entire production. The export market for these textiles within Asia was developed over centuries. The production for export was the result of specialization at some of the production centers. The markets for these products were extensive and widespread and there was a great diversity in their demand. These woven goods were brought from the hinterland and through the ports on the Eastern coast, especially the port of Masulipatnam and were exported to many countries. So the merchants had to keep in contact with the weavers directly or through the brokers and give details of their requirements according to the taste in colour and the design required for each regional market that brought these textiles in sustainable quantity.³⁰

Sucatoons: This material is very heavy cotton cloth mainly used for packing and also as blankets and they were exported from Golconda region. A cloth specially woven in and around the Bheemunipatnam region was the gunny exported to Burma and to Persia.

Chintz: The Chintz or the painted cloth in bright colors has a thriving market in the Persian Gulf, Burma and Siam and in the Malayan and Sumitra markets. Different designs of prints were prepared to suit different markets and the best indigo from the Khammamet region was used to get the best colors. The Chintz of superior

quality was produced in Palakllu, Masulipatnam and Nellore. As the demand for Chintz was always greater than the supply, the prices were naturally high. The Chintz was also known as Vichitra cloth.³¹

Gingham: Gingham was probably derived from the word gingang of Malayan origin. It was a striped cloth manufactured in Masulipatnam, Madapollem, Palakollu and Pulicat. It was exported to Siam, Japan and West Asia.

Qalamkari: The cloth the qalamkari was famous product of Masulipatnam. It was not produced in other parts of India. This material was painted with qalam or fine pen. Kalemado was the European name for Kalamkari. All colors and designs were so indelible that they did not lose their luster even after washing. The traditional markets for these textiles had been the Malaccan spice Islands, Macassar, Jawa Sumitra Borneo, East and West coast of the Malay Peninsula, Siam, Tenasserim, Pegu, Arakan, Persia, South Arabia and the red seaports.

Yarn: A limited quantity of cotton yarn, plain and dyed was exported. As the demand for woven cloth increased, it became difficult to buy the required yarn for export. So, later Andhra region became a net importer of cotton and cotton yarn. Thus it is clear that the largest export item was textiles. The European companies took a great deal of trouble in the sale of these textiles, so that they could make the largest profits.

Tenners: The animal skins particularly rhinoceros and leopard was exported from Masulipatnam in the 17th century. They were available in abundance in Palakollu. The Dutch exported these animal skins to Batavia also to Japan, where they found good market. Leather procured in Drakshavaram and Palakollu was exported to other countries.³²

Salt-Petre: Salt Petre needed for the manufacture of Gunpowder was found at the mouth of the river Krishna near the port of Nizampatnam. A large quantity of salt-petre was exported to Europe and West Asia.

Iron and Steel: Iron and steel found in the Golconda region was brought to the coast and exported to Pegu, Tenasserium, Arakan, Achin Arabia, and Persia. The largest iron mines were situated in the Khammam district near Singareni in addition to others in Vetapollam near Nizampatnam. Damascus swords which were world famous and also other weapons like daggers and spears etc. were manufactured with the Golconda steel. Iron was used in the building of ship and boats. Nirmal and Indore which were situated to the North of Golconda were centers of the iron and steel industry.

Diamonds: Golconda kingdom otherwise called Vajradesam which has its abundant availability and these used to export European and other countries.

Tobacco: Tobacco was introduced first by Portuguese in Andhradesa gradually this crop was spread throughout the kingdom. Methwold recorded export of tobacco to Mocha and Arakan. The dried leaf was also carried to Pegu.

Red Wood: This wood found in the lower Godavari delta was exported to Persia. Along with this some palmyrah, timber and some rather cane which grew in the Godavari Delta were exported to Mokka.

Lac: Lac that came from the hinterland of Masulipatnam was exported to Arabia. A red dye was extracted from it and used for painting calico etc,. The shell lac was used for making women's bangles and toys which were very popular in India and Arabia too.

Indigo: Indigo produced in Khammam district was exported to Surat and West Asian countries. It continued to be a regular of export of Holland from Masulipatnam.

Spices: The Telugu country was famous for the supply spices from the very ancient times. Spices like dry ginger, ginger, cumin seeds, pepper cloves, nut – meg, aloe-wood, etc., exported to the European countries like Holland, Spain, England, Portugal and France.

IMPORTS FROM ABROAD:

There was an extensive demand for foreign goods in Golconda kingdom during the period under review. There was a wide variety of articles imported into Andhra. The articles brought in generally catered to the needs of the rulers, officials, feudal lords and the upper classes of society.

Precious Metals: Various kinds of metal were needed in metal industry. Ships laden with gold and silver mainly came from Europe and also the Maloy Archipelago, China, Japan, Malacca and other neighboring countries. A 17th Century English travellers remark that Europe bleedeth to enrich Asia represented the contemporary western view. A large quantity of gold was brought from Achin and the west Sumatran ports of Pedir and Palembang, where gold was cheep in the hinter land. Gold was also obtained in Burma, either in bars or as gold dust. Gold and Silver bars were imported from Europe. Gold in the form of ducats was procured from Persia.³³

Pearls: Pearls came from Bahrain Jaffna a province in the North of Ceylon, Gujarat, Maldives Islands, etc.

Others: Tin, copper aromatic woods, camphor benzion, perfumes, coconut coir, areca nuts, carpets brocades, dried fruits, wines and dye roots imported to

Golconda kingdom through Masulipatnam port from Persia, Arabia and other parts of Indian subcontinent.

Elephants: Another important item of import was the elephants. They were brought by the Muslims rulers as well as the Hindus Raja and used in wars and stood for their symbol of royalty. Petty Rajas and zamindars also bought them for prestigious and ceremonial purposes. Elephants were also maintained by the temples as part of temple ritual. So elephants were imported in large numbers from Achin, Kedah,. Perak, Tensasserim, Pegu, Thailand and Ceylon. Masulipatnam was the major port where the elephants were disembarked and then taken into the hinterland. Elephants tusks (ivory) were imported from Ethiopia.³⁴

Horses: A large number of horses were imported from Persia, Uzbekistan, Arabia, Ethiopia and from Achin. Indian concentrated on the import of horses for military and travel purpose. Horse trade was largely a monopoly of the Muslim merchants of ormuz for a long time in the ancient and medieval times in India. Though, Rayas of Vijayanagara invited the Portuguese supplies of horses by giving monopoly to them. The Qutb Shahis as the successors of Bahmanies they continued horse trade relations with Arabians only.

Industrial products: According to Hamsavimsati Andhra desa imported bingandlu, tambanalu, ginnelu, tambigal, gindlu, kanchalu, chatlu banapatralu, ganalamulu, chembulu, padigamulu, chippalu, hastavalulu, veenelu, kankanamulu,

belts, gajjelu, kireetalu, carpets, knives, phirangulu and silk cloths were imported from foreign countries.³⁵

TAXATION OF THE GOVERNMENT:

Regarding customs duties of the kingdom, tax at the rate of 31/3 to 4 percent was imposed by the government on exports and imports and realized either in kind or in cash according to the direction of the officers.

The Qutb Shahis government used to collect tolls also. Tolls were collected by the private individuals usually the Brahmin community.

The trade and commerce and exports and imports were like these under Qutb Shahis period.

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CHAPTER – VI

CONCLUSION

To understand the history of particular region a study on its economic life of the people had become necessary. To larger extent the man's life is determined by the economy in the sphere of his livelihood i.e., for his food, cloth and shelter with an infrastructure. Likewise the state also needs sound economy for its long substance with better administration development, protection, welfare sound law and order, peace and harmony, etc. In the primitive age, the man was food gatherer and course of time, he became food producer by discovering the process of agriculture and with the development of agriculture, gradually, cottage industry was also developed in view of division of labour for the need of society. As such, some separate communities emerged from the society i.e., farmers, artisans, industrialists, traders, etc., to cater the needs of the society and state.

From the ancient times, Indian sub-continent was an agricultural country and agriculture was its main occupation of the bulk. No doubt Golconda kingdom in medieval Andhradesa was not far from this fact. In addition, different types of industries and occupations also flourished to a considerable extent during the period. A number of artisans and farmer communities involved in the professions to eke-out their bread, in their own way by using their appropriate skills. Both the communities popularly called as Astadasapraja from the early medieval period, but these were a

traditional number. Actually there were many occupations adopted and followed by a large number of the people who served the society and there by contributed to states economy besides agriculture and industry. The Qutb Shahis and their government sub-ordinates also steed aside for the purpose and provided all possible amenities to the above departments to reach the saturation in the state's economy of the period.

The geography of a region not only has a very great influence over the life of the people i.e., their habitation, dress, food habits but also influences the socio-economic, religious and cultural conditions of the people. Hence, a study of the geographical conditions of the area is absolutely essential to understand the economic life of the people of medieval Andhra.

The Andhradesa physically lies between 12° 41 and 20° latitude, and 84° 50 longitude. Telang-Andhra is in the north-east of the Indian Peninsula and spread over an area of 1,05,132 sq.miles. The region of Telang-Andhra was ruled by Qutb Shahis for nearly one hundred and seventy years from A.D. 1518 to 1687. The area that they ruled was more than the present Andhra Pradesh.

The soil of Telang-Andhra was fertile and consists of black cotton soil in the sat mala range and Penganga river. The delta of the region between the river Krishna and Godavari had alluvium deposits which make the soil fertile. Due to the fertility of this soil, the rulers of Deccan Sultan and the Rayas of Vijayanagara frequently invaded and tried to occupy the fertile regions of Andhradesa.

Agriculture was the main and oldest occupation of the bulk of the population of medieval Andhra. The entire economic life of the people revolved round it. The important industries, trade and financial stability of the government largely depended on agricultural prosperity. Hence keeping this factor as primary the Sultans of Golconda from the beginning to the end of their reign developed agriculture and irrigation. They were also aware of the fact that a year of drought means a year of scarcity and loss to the exchequer.

Hence, the Sultans of Golconda observed this state of condition and showed more interest in providing irrigation facilities for agricultural development. It is traditionally believed and propagated in the society that by constructing tanks and reclaiming them and by digging wells, one gets eternal benefit and salvation. Therefore, the rulers and nobles competed among themselves and did more efforts in providing and improving irrigational facilities to the people. In addition to river system, streams and naturally formed tanks and ponds fed by rainy water, for the promotion of agriculture.

By following the policies of Kakatiyas and Rayas of Vijayanagara, the Qutb Shahi Sultans also constructed and reclaimed tanks, wells, canals, etc., in the kingdom of Golconda. Along with the rulers the nobles and officials of Golconda too followed the examples of their masters by constructing water storages at every suitable place and thus contributed for prosperity of the kingdom. This fact also supported by a number of inscriptions of this period.

It is interesting to note that the officials the rulers and nobles not only maintained the tanks but also encouraged the repairs of the old tanks, breaches, wells, streams and canals by giving the dasabandha inams, shares and exemptions for the promotion of the agriculture.

On the basis of contemporary records viz., inscriptions and foreign accounts, it can be said that Golconda kingdom was full of water resources which are essential for the growth of agriculture. In addition to this the Sultans of Golconda also adopted several policies for the development of irrigation and agriculture. As a result the kingdom of Golconda became one of the economically prosperous kingdoms in South India.

In the kingdom of Golconda, the process of agricultural operations, do not appear to have been far different from what they are now. The rainfall and the character of the soil determined the seasons of cultivation of the different crops. Kartika (October-November) coming after the period of the south-west monsoon, seems to have been the period of the principal harvest. The second crop coming up for harvest in Vaisaka (April-May), also known as the season for the Vaisaka crop, was the short term crop comparing to that of the Kartika crop, which was of 6 months crop. Only some varieties of paddy, like Swastika, which is said to be a 2 months crop, were raised during these seasons. As far dry crops, the seeds were sown at the fall of early showers of tolakari which comes in June and harvested 3 or 4 months later every year.

Methwold who was an English factor at Masulipatnam writing about the coastal region in the first part of the 17th century confirms that the earth in some places affords two crops of rice in a year, rarely three crops and in most places but, one yet therewith very great increase. At the time of draughts people cultivate short term crops such as avavadlu gante, tavidu, etc., which yielded produce within two months.

Besides the regular cultivation, another method of cultivations, in vogue, was podu. This method of cultivating lands was in existence in the hilly jungal tracts. An interesting account regarding this method of cultivation is furnished in the Godavari district gazetteers. The majority of the hill area peoples the koyas and cecus in the agency carry on shifting cultivation called podu after burning and clearing the forests. Two methods prevailed, viz., the ordinary (kalaka) podu and (konda) hill podu. The farmer is cultivating certain recognized clearings for a few years and then again burning and cultivating them, while under the latter, the clearing is not very frequent and some times deserted for ever.

Since ancient times, the region of Tilang-Andhra was cultivating traditional and commercial crops in both wet and dry lands. Though we get valuable information about many agricultural crops, we don't have sufficient reliable data as to the kinds of crops that were raised in a particular area. The foreign travellers and contemporary epigraphs served as the evidence here. The contemporary Telugu literary works also listed out the crops that were grown in the Telugu country during

this period. Tank irrigation fertility of land (deltas) in the Telang-Andhra region has contributed to the abundant growth of various crops. The agricultural crops that were grown during this period can be divided into three kinds, i.e., (1) food crops, (2) commercial crops, and (3) garden crops. Food crops like rice, cereals, oil seeds, etc., commercial crops like indigo, tobacco, cotton, sugar, etc., and garden crops like banana, mango, grapes and rose flowers, jasmine flowers, etc., were grown abundantly.

Agriculture is the most important and the oldest occupation of this country. It provided basic needs like food, clothing and shelter, and employment to the people. Though the ages, land revenue formed one of the basic sources of income to the government. Land revenue was collected from all kinds of land owned by individuals and institutions. Like other contemporary decentralized feudalistic states of Indian sub-continent, the Qutb Shahi government also collected its revenue by forming particular methods. The greater source of revenue for central government was derived from the king's claim as a share from all agricultural production. Through the mechanism of the land tax, the Qutb Shahi appropriated a large share of every harvest.

From the earliest years of Golconda, there existed a perfect assessment or Jam-e-Kamil which specified a normative land tax, figured for village, taluq and district-wise in the kingdom. By the latter part of the 17th century, with the annexation of carnatic territories, the Jam-e-Kamil has improved a lot in the state. As far as land tax

is concerned, the state demanded at the time of the formulation of the perfect assessment seems to have been computed on the equivalent of one half share of the produce of every harvest as land tax since in theory of the rule of the battai or equal division of crops between the government and cultivators. The state officials gathered the land revenue which starts from the level of the village, Karnam who was the official and collected the revenue from each tenant. In the exploitative land structure that prevailed, during that time, land revenue was shared by three classes of elites at the top most layer, viz., the Sultan, the muqasadors (the great nobles), the sarsamatus (district governors) and hawaldars. In some parts of Golconda the central revenue ministry could directly collect land tax, while in other parts, the muqasadors were given specified lands or muqasas as revenue assignments. In other parts such as in the coastal Andhra region, the sarsamatus had the power to collect taxes from large territorial expanses and the hawaldars from smaller areas. A chosen few of the Persian sayyids and sometimes persons of Habashi origin were given the posts of the sarsamatus, where as the lower level of posts of hawaldars was given generally to Niyogi Brahmins.

Golconda rulers did not impose an entirely foreign system on their subjects in their kingdom. They accepted and established customs (barbast) in the land tenure system as the revenue was a prominent feature of the agrarian system. These paraganas were auctioned every year and given to the highest bidders called Ijradars used to go for higher biddings and they used to collect the revenue through their own

appointed subordinate officers who in turn collected revenue from the assigned tenants in the villages.

The rights over the region were not only for collecting the land revenue but also for looking after the village and paragona administration. The land revenue was collected two or three times in a year and it was collected in cash (varahalu kattadi) or kind (kolichetattu). The zamindars usually used to pay in cash to the treasury. The stipulated annual sum had to be paid to the royal treasury in three instalments in a year. These zamindars used to collect more revenues from the farmers and they were paying little amounts to the treasury in three instalments in a year. Because of this type of practice the mediators and contractors became very rich and enjoyed the regular rights over zamindars by offering highest biddings.

The entry of zamindars in tax collection resulted into there many hardships faced by the peasants and villages. Describing the condition of the peasants in the revenue pay up pelsaert, the Dutch writer narrated thus: The land would give a plentiful or even an extraordinary yield, if the peasants were not so cruelly and pitilessly oppressed for villagers who owing to small shortage of produce, are unable to pay the full amount of the revenue from farm are made prize, so to speak by their masters or governors and wives and children are sold on the pretext of a charge of rebellion. Some peasants abscond to escape their tyranny, and take refuge with rajas who are in rebellion, and consequently the fields lie empty and unsown, and grow into wilderness. Such oppression is exceedingly prevalent in this country.

Their atrocities in the hands of the zamindars surprise the travellers. Thus the contemporary sources like Kaifiyaths and travellers described that the zamindars were apathetic to peasant grievances. They ignored the poverty and sufferings of the people. Thus it is clear that the farmers faced a number of grievances by the zamindars and local bidders during this period.

However, the conditions of the peasants were somewhat improved during the reign of Abul Hasan Tanashah. Abul Hasan and Madanna were the synonym of the king and minister. Mutual understanding and good reciprocation between Abul Hasan Tanashah and his illustrious Prime Minister Madanna enabled them to introduce several reforms in the agricultural sphere. They provided amenities and means to improve the productivity of the agricultural lands. The annual auctioning of the villages and the ruthless squeezing by the Ijradars, forced the farmers to locate the villages were stopped.

Therefore the Qutb Shahi government, concentrated on improving village administration on a priority basis. Government rehabilitated the deserted villages and established new ones, and decided not to collect any land revenue from the newly established villages for a period of nine years. A farman of Abul Hasan Tanashah, dated 23rd August, 1681 A.D., addressed to Ram Raj Shankaraiah, the Governor of Carnatic and other officials regarding the settlement of a township in the Charkor village in Murtuzanagar paragona taxes not to be collected. The trade should be

exempted from the zakat (a tax on merchandise), and other cesses, in the newly settled country for the next five years.

Golconda kingdom was not only famous for its fertile lands but was also for rich mines and other urban and rural industries. During the 16th and 17th centuries a number of developments contributed to a steady increase in overall economic activity in Golconda kingdom. At the same time successive kings of Golconda and their subordinates were quick to devise flexible means to exploit any source of wealth which drew their attention. Because of these developments a series of discoveries took place in the early part of 16th century till Golconda emerged as one of the most important markets in the world, i.e., in the 17th century. Following are the important industries that flourished in Golconda kingdom.

Textiles have always played a primary role in the Indian economy and comprised the second largest industry surpassed only by agriculture.

The weavers manufactured the goods in two varieties, i.e., piece goods and readymade. Clothing piece goods were plain cotton cloth marketed as bleached, unbleached or dyed red or blue. They were either muslin or calico. Calicoes were a stout cloth in various qualities depending on the fineness of the yarn and number of threads per each; they were in demand in and out of the region. Calico and muslin readymade goods were adopted to the needs of foreign markets.

In the beginning of the 17th century Indian textiles constituted the staple article of barter. Andhra qalamkaris had been known to the people of spice land when the English and Dutch companies offered those qalamkaris from the Madras region.

Another industry which was very popular during this period was diamond industry. India in general and Golconda in particular enjoyed the monopoly of diamond mining and its export till the Brazil (A.D. 1720) and the South Africa (A.D. 1866) diamond mines were discovered.

Golconda kingdom was famous for its diamond mines and other mineral resources like pearls, garnets, agates and sapphires which fostered the economy of state. That is the reason why some of the European travellers had mentioned that Golconda kingdom was a country of diamond mines or Vajradesam, and most of the world famous diamonds came from these mines including Koh-e-Noor, pit orloof, etc.

Most of the travellers had acclaimed that large internationally reputed diamond mines were located in the three regions of Golconda kingdom viz., Karnataka, on the banks of the rivers Krishna and Godavari and some parts of the Rayalaseema. Tavernier registers twenty three internationally reputed and other diamond mines which were located in the kingdom.

It is true that cannot prove that when and how the diamond mines were discovered in the Golconda kingdom. However, the diamond mines were noticed by

an accident in the early 16th century. Hence, it is probable that the mines originally reported during the reign of Mohammad Qutb Shah (A.D. 1612-1626) and they were tapped and developed during the time of Abdullah Qutb Shah (A.D. 1626-1672) because in this period only the carnatic region was annexed by Mir Mohammad Saeed (Mir Jumla) in A.D.1646, who was not only a great general but also a great businessman of diamond trade. During the reign of Abdullah Qutb Shah only the government took cognizance of its source of revenue and brought this industry under its proper control. The advent of Europeans into Andhradesa in the early 17th century boosts up the diamond trade and the kingdom became international business mart. Major diamond mines of the period were Kollur, Vajrakarur, Gollapalli, Mallapalli, Banganapalli, Paritala, etc.

In this period the diamond mines were discovered in a very unique way. Some of the diamond exports discovered the diamond mines by seeing the colour of the soil and smelling the mud. The mining activity was carried out by both government and private sectors. The Qutb Shahi government leased out some of the diamond mines to the private agencies on the rate of 5,60,000 pagodas per annum in the year A.D. 1623. But it was stipulated that diamonds of more than eight carats should be surrendered to the Sultan at the rate of free of charge.

The diamond trade was conducted in the Golconda with freedom and fidelity. In addition to local traders the European Trading Companies showed keen interest in diamond trade. The Portuguese, the Dutch, the English and the French got large

benefits. The diamond industry was undoubtedly helped the growth of states regional and long distance trade with foreign countries and consequently Golconda government used to get lot of revenue and became famous diamond market, throughout the world.

In this period, the ship-building industry also got importance in view of transport, journey and war on water. Hence there was enormous demand for boats and ships in Andhradesa during 16th and 17th centuries. This was made possible not merely owing to the proximity of iron-ore, but also the forests of red sandal wood's thick polar trunks or good timber, iron and other materials like Coconut, Palmyra, Coresa Coir, etc., are the principal materials which were needed for ship-building. The location of Golconda having a large coastal line enabled the Qutb Shahi rulers to develop the ship-building industry for developing inland and foreign trade and commerce in addition to military affairs.

Narsapur and Korangi near two or three leagues from Masulipatnam and two principal mouths of the Godavari were the major center of Ship-building industry and other centers were at Masulipatnam, Bheemunipatnam, Modepalem, Tallaveru, Yanam, Pulicat, Porto-Novo and Nagapatnam.

In addition to above industries the kingdom of Golconda also famous for other industries like iron industry, building construction, salt petre, sugar, jaggery, pottery,

salt coal industries which yielded wealth to the government and employment to lakhs of people throughout the state.

The geographical significance of the Coromandel Coast lies in the sea ports situated in this region such as Masulipatnam, Nagapatnam, Modepalem, Srikakulam, St. Thome, Bhimlipatnam and Devapatnam. These sea ports attracted the European companies to establish their factories in this region and make the trade not only with Indians but also foreigners.

The advent of the Europeans served as great impetus to the rise of Indian trade. The location of Golconda kingdom in the south Eastern part of the Deccan and the subsequent expansion also along the coast gave her a unique advantage to promote her trade and commerce when Pulicat, St. Thome and Masulipatnam came under the way of Qutb Shahi rulers and Masulipatnam emerged as a great centre of trade and commerce and it had attained the position of international importance during the period of later Qutb Shahi's rule.

Among the sea ports of Coromandel Coast especially the Masulipatnam had the advantage of access to a very productive hinterland of surplus rice cultivation, the weaving, the dying industry, indigo cultivation, steel and iron production, timber resource, for the manufacture of ships, diamond mines, abundance of rice production and the availability of labour. All these contributed to the economic importance of the Coromandel region. In turn the Masulipatnam port gave access to a deep

hinterland of consuming market in the capital and provincial towns connected by the good roads and caravans of or carts and pack bullocks also added to the advantage of the commercial importance of the Coromandel region.

Because of these above mentioned commercial and trade advantages in the Coromandel Coast of Andhradesa, the European companies established their trade center or factories in this region.

From the first quarter of the 17th century the European companies, viz., the Dutch, the English and the French not only established their factories but also consolidated their factories along the Northern Coromandel Coast, i.e., Andhra. After establishing their factories these companies had evolved a commercial and administrative setup for the management of their trade. The Europeans are well aware of the potential of Coromandel trade and also took advantage of Qutb Shahi benevolence and liberal policies for promoting the trade.

The Portuguese established their companies at Masulipatnam, Nagapur, Nizampatnam and Pulicat. The Dutch established their factories at Masulipatnam, Bheemunipatnam, Nagapur, Nagapatnam and Pulicat. The English established their companies at Masulipatnam, Pulicat, Nagapatnam, Nizampatnam, Chennapatnam and Modepalem. The French also established their factories at Masulipatnam, Yanam and etc., but not at important towns of the period. All the European Trading Companies competed among themselves for the monopoly of the trade.

During the 16th and 17th centuries the activities of the Europeans helped Indian merchants in expanding the trading relations of India with the west and other parts of the world. Like other region of India the Andhra also started business from the early times. There were varied factors responsible for the commercial life of Andhra. The money lenders played their own role, the rural population provided various products, the carriers took these goods from place to place. But it was the community of the merchants which played a very significant role in monitoring the nature of communities and other essential goods in the markets.

Trade in Golconda kingdom was conducted by merchants known as Chetties (Setties), Baniyas, Komaties and Muslims.

It is clearly seen that by the beginning of the 17th century commercial practices throughout the sub-continent had been developed to ensure the stable conduct of commerce. European and Indian merchants interacted in several interesting ways in the 17th century. They were more concerned about the greater competition. They would have to face in export markets.

In addition to these local trading communities the other communities who equally contributed for the development of the trade and commerce in the Qutb Shahi kingdom were the Muslims and Armenians.

The Muslim merchants of the Andhra coast referred to in the European records as Coromandel moors were also like the Hindus of a diverse group. The merchants of the Golconda kingdom called as Golconda Muslims were predominantly Persian in character with an intermingling of Arabs, Turks and Pathans. All of them played a significant role in trade activities. In fact during the Qutb Shahi period the primary and secondary sectors played an equal role for the growth and development of the Golconda economy.

GLOSSARY

1. Amildar : Head of district to collect land revenue and maintain law and order.
2. Agraharam : Quarters occupied by the Brahmins, a village or part of one occupied Brahmins and held either rent free under special grants or at a reduced rate of assessment.
3. Dabeer : An office of the government.
4. Desh-pandyan : An accountant of Paragon. The superintendent of Paragana, the principal revenue officer of a district.
5. Desh-kulakarni : The district accountant, one who appears a general account for the several statements of the village accounts.
6. Dasabandu-Inam : It means a share consist $1/10^{\text{th}}$ percent of the cultivated land. It gives to reconstruction of the lake.
7. Dashabanda-tax : It means $1/10^{\text{th}}$ share of the gross production. It gives for reconstruction of the lake.
8. Farman : It is a Shahi hokum or royal order.

9. Inam : A grant of land in which the state has given up its right to the land revenue or a portion of it in favour of an individual or an institution in return for the performance of certain duties.
10. Jihad : Religious war.
11. Khandi : 20 mounds equal to Khandi.
12. Mansab : A military designation which was started by Akbar the Great.
13. Munivar : The revenue accountant of a district, a superintendent of police.
14. Quiladar : An officer, in charge of a fort.
15. Sanad : Certificate issued by the government.
16. Tarafdar : An officer of the Taraf or a Province. He exercises police and revenue power.
17. Zakat : A tax on merchandise which was imposed on traders, travellers. It was also used for taxing the house property. Abul Hasan Tanashah exempted these taxes on the traders.

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