Historical Background

The history of Karnataka reveals itself admiringly the man's achievements in various fields of activity. Here man has excelled in every walk of life, viz., political institutions, administrative machinery, empire building, religious and spiritual career, art and architecture, literature and other fine arts.

Karnataka has remained an important centre of activity in South India. The cultural development, more so the growth of different religions in the region, can be better understood in the background of the historical development in the area through centuries. From this point of view an effort is made here to review briefly the political history of Karnataka upto the period of cur
study, with particular reference to the circumstances which contributed to the growth of different religions in this land.

The existence of the edicts of Aśoka speaks a lot about the Mauryan connections with Karnataka. In fact it was a part of the Mauryan empire itself. Anecdotes are recorded in later periods to the effect that Chandragupta Maurya spent his last days at Śravānabelagola with his preceptor Bhadrabāhu. These references at least indicate the connection of the Mauryaś with Karnataka which, of course, is confirmed by the discovery of Aśokan edicts in the region. The discovery of as many as eight edicts of this king establish the fact that the present day Karnataka was the Southern most part of the Mauryan empire with a provincial headquarter at Brahmagiri or near about. Mahāvaṃsa, the Buddhist chronicle, states that Aśoka had sent his missionaries to the regions of Banavāsī and lower Karnataka. In fact that the Nanda rule had extended over Karnataka before the Mauryas took over is vouchsafed on the one hand by the tradition to that effect recorded in later Kannada inscriptions and on the other by the fact that Mauryas succeeded the Nandas in the region without any new conquest.

Mauryas were followed by the Sātavāhanas who were called the lords of the Dakshināpatha. They ruled from
about 200 B.C. unto 300 A.D. Their territory extended deep into present Karnataka region is vouchsafed not only by the legends and traditional accounts but also by the discovery of inscriptions. The renowned Hala Sātavāhana was known as the ruler of Kuntala which region included the whole of the Karnataka. The Chuṭus who ruled over the Banavasi region were the feudatories of the Sātavāhanas. Recent discoveries of Sātavāhana inscriptions at Banavasi in North Kanara district and near Komnur in Dharwar district also corroborate this fact.

Karnataka enters into a new phase of its history with the rise of indigenous dynasties. The Kadambas and the Gaṅgas who established their kingdoms in the northern and southern parts of Karnataka respectively, rose to power almost simultaneously in the beginning of the 4th Cent. A.D. The rise of these kingdoms also marked the growth of two important religions in Karnataka viz., Śaivism and Jainism.

The Kadamba dynasty was founded by Mayūraśarma (C.340-370 A.D.). The foundation of the Kadamba kingdom has a romantic touch, as the story goes as recorded in the famous Talagunda inscription, that a bright Vedic scholar Mayūraśarma went to Kānçhī in pursuit of higher studies.
But the situation so developed that he rose against the Pallava authority itself and as a conciliatory step, the Pallava ruler gave him land where an independent Kadamba kingdom was established. Soon the kingdom developed both in size and importance. Kākusthavarma, one of the prominent successors of Mayūrasarma established friendly relationship with the contemporary Gupta rulers of the North. Kākuthsavarma's son Śantivarma and the latter's son Mrigesvarma contributed to the growth of the kingdom though with frequent clashes with their southern neighbours, the Pallavas. Krishṇavarma I, the second son of Kākuthsavarma started an independent rule at Triparvata. The long rule of the next king Ravivarma brought stability to the kingdom. During the rule of his son Harivarma, the two branches were united under Krishṇavarma II of Triparvata line, who defeated Harivarma and established himself at Banavāsi. The Kadambas ruled for several generations at Banavāsi and Triparvata (C.4th Cent. A.D. – 6th Cent. A.D.). Practically the whole of the Karnataka upto Tungabhadra was held by them till about the middle of the Sixth Cent. A.D. During this period several important cities and religious centres such as Banavasi, Gudnapur, Halsi and Triparvata became prominent.

The Kadamba history forms a land-mark in the history of Karnataka. It can be called the first Kannada
kingdom and from here starts the regular growth of Karnataka as a political and cultural entity. Jainism and Buddhism had already entered into Karnataka and the Vedic religion and traditions were highly popular. Basically the protagonists of the Vedic religion, the Kadamba rulers are known as the performers of Asvamedha and other vaññas. The Śaiva religion flourished and so also Jainism. Banavasi and Talagunda became famous Śaiva centres while Jainism flourished in Gudnapur and Halsi. A firm foundation was laid here for the growth of these religions in the succeeding periods and for the development of the secular outlook which had become an accepted way of life.

Gangas were the contemporaries of the Kadambas and they ruled over southern part of Karnataka with their capital at Talakāḍu. Kongunivarva is said to be the founder of the dynasty but the kingdom rose to prominence from the time of the rule of his son Mādhava I. Mādhava III of this dynasty established friendly relationship with his northern contemporaries, the Kadambas, which resulted in his marrying the daughter of Kadamba Krishṇavarva. Śrīpurusha's rule was marked by continuous clashes with his southern neighbour Pallava king Nandivarva Pallavamalla.

The Gaṅga hegemony continued for long in the southern part of Karnataka even after the establishment of
the imperial dynasties of the Chālukyas of Badami and the Rāshtrakutas. The Gangas tried to retain their independence for a considerable time but had to accept the subordination under the latter. The Gaṅga period is known for the prominence of Jainism in the region. Each one of the ruler zealously patronised this religion though not to the disadvantage of the other Vedic religions like Vaishānava and Śaiva religions. Gaṅga rulers took keen interest in the enhancement of the Kannāḍa literary movement. Durviniśa was a noted scholar and he is credited with the authorship of the work Śabdāvatāra and a translation of Gūndāḥya Vaddakathā. He is also said to have written a commentary on the Kirātārjunīya of Bāharavi. Thus the Gaṅga period occupied an important place in the religious and literary history of Karnataka.

The Chālukyas of Badami the successors of the Kadambas became truly the lords of Dakṣiṇapatha by building up an empire from the Nārmada down to Kāverī and from the western ocean to the eastern. Their rule of about two centuries witnessed the over all progress of the deccan in the political as well as cultural fields. For the growth of religions and the religious centres this was a boom period. The conventional genealogy commences the rule of this dynasty from Jayasimha but the foundation of the empire in the real sense of the term, can be
ascribed to Pulakesi I. He was perhaps in the service of the Kadambas in the Badami region waiting for an opportunity to assert his independence. As it is mentioned in his Badami cliff inscription he could build an invincible fort at Badami which obviously he chose for his capital. This was in 543 A.D. The commencement of his rule is roughly placed in C.540 A.D.

The next two rulers, his sons Kirtivarma I and Mangalesa were responsible for extending the kingdom, and carrying their influence, far beyond, up to the banks of the Gaṅgā. The smaller rulers of the Deccan such as the Mauryas of Koṅkan, Āḷupas of South Kanara, the Nalas of the Bellary region, the Gaṅgas of Talakad and many others were subdued and reduced to the position of subordination. Mangalesa established his hegemony in Gujarat and Vidarbha.

The next king Pulakesi II, the son of Kirtivarma, brought to a finale the expansion activity by carrying out a ādīvījāva over-running in the eastern and the western coast. His northern neighbour, the mighty Harshavardhana was held at bay, by inflicting the defeat on him on the banks of the Narmadā. In-roads of the southern neighbours the Pallavas, were stopped. Thus fittingly, he truly became Dakṣiṇāpaṭhēśwara. He appointed the Chāluksya
princes as the governors of different regions such as Gujarat and Andhra. The famous Chinese traveller Hiuen-Tsang, who visited the empire during this period speaks highly of the king, the land and the people.

Towards the end of Pulakeśi's rule, the Pallavas gained an upper hand to the extent of occupying Badami itself. Thus temporarily the Chālukya empire entered a dark period. Perhaps with no ruler of its own. However, his son Vikramāditya emerged as the victor, resurrecting the empire from Pallava occupation. Inscriptions speak of the eclipsing the Chālukyan empire by the "Three Kings" which however was warded off by Vikramāditya. The rivalry, however, between the Chālukyas and the Pallavas continued for generations. Vinayāditya and Vijayāditya, the son and the grandson respectively, stood by Vikramāditya in his efforts of reestablishing the Chālukya power. These princes ruled one after the other, carrying on the Chālukyan traditions and maintaining the territorial integrity, combating the Pallavas on the one hand, and trying to expand their influence beyond the Narmadā on the other.

Vikramāditya II, the son of Vijayāditya, truely avenged the Pallava capture of Badami by strīking at the doors of Kāñchī itself. He even engraved an inscription of his own at Kāñchī in complete retaliation of what the
earlier Pallava king had done at Badami.

Bad days fell on Badami during the reign of the next ruler Kirtiverma II. It looks as though there was slackness in administration resulting in the weakness of the kingdom. The situation appears to have encouraged the opportune elements inside the country as well as the enemies outside. Finally it was the Rastrakuta Chief Dantidurga, who took advantage of the situation and succeeded in overpowering the Chalukya king and in establishing his own independent rule.

Thus the Chalukya rule came to an end after enjoying a glorious period for over two centuries. The Chalukya period is marked for laying firm foundation for the growth of Kannada kingdoms by laying down clear traditions which came to be the distinctive characteristic features of the Kannada people. They carved out a sound system of administration on the earlier tradition making room for women to participation in public life. Sanskrit literature grew considerably and Kannada was given an official status by profusely using it in writing official records like the inscriptions. It formed a fundamental epoch for the growth of religious architecture. It was a bright period for the growth of all religions. Buddhism was not conspicuous but it was not altogether extinct. Jain, Saiva and Vaishnava received great impetus and religious harmony became the
characteristic feature of the period. This feature descend down the centuries in all the kingdoms that rose here.

The Rāṣṭrapalas also hailed from this region. Their home region lay around Ellora in the present Marathwada area. Beginning their career in that region they later on built up, Mānyakṣēṭa as their capital or Malkhed in the present day Gulbarga district of Karnataka State. Their attainment in the domains of cultures, language, literature, religion and art made their age as luminous epoch in the history of Karnataka. Their dominions were spread between Narmadā and Kāvērī. Towards the end of their rule the eastern Andhra region which was the part of their dominion came to be ruled over by a family which came to be known as the Chālukyas of Vengi who first accepted their subordination but became independent in due course. Rāṣṭrapalas showed sympathy and support to all the existing religious sects. They patronised poets and sponsored artistic creations. They ruled for over two centuries between C.757-973 A.D.

Dantidurga was the founder of this dynasty. The period of his rise to power is approximately fixed between 735 and 756 A.D. Krīṣṇa I the uncle of Dantidurga succeeded to the throne in about 756 A.D. Krīṣṇa I routed
out Chalukyas completely and placed the Rāstrakūta kingdom on a firm foundation. The famous Kailāsanātha temple of Ellora was carved out during his reign.

Gōvinda II, the son of Kṛishna I, succeeded to the throne but his career as a king was a failure. Dhruva, the brother of Gōvinda II, succeeded to the throne in about 780 A.D. Dhruva was successful in expanding the boundaries of the Rāstrakūta empire and enhancing its power and prestige. He was a great warrior and there was no contemporary power which could oppose him.

Dhruva abdicated the throne in favour of his son Gōvinda III. The glory of the Rāstrakūtas reached its zenith during the rule of Gōvinda. When he came to the throne the political conditions in North India were unsettled. The bigger powers like the Gūrajara Pratīhāras and the Kāḷas were constantly fighting with each other for supremacy. This created an opportunity for Gōvinda III to interfere in their affairs and establish his own superior military strength. He fought with both the rivals and made his strength felt by them. His inscriptions claim his victory as far as the Himalayas but his exploits in the north did not bring any permanent results. Nevertheless, the Rāṣṭrakūta power came to be reckoned as one of the most powerful on in the contemporary world. He led his arms in the south
also against the Pallavas who were effectively subdued. The Gaṅgas who try to defy his authority were also subjected to the position of subordinates. From then on the Gaṅgas remained loyal subordinate of the Rashtrakūta dynasty.

The son and successor of Govinda III, namely Amoghavarsha I, was too young to shoulder the responsibility of the kingdom. His nephew Karka Āvarna varsha of Gujarat was nominated as guardian who ably discharged responsibilities.

Amoghavarsha came to the throne in C.834 A.D. He did not show any expansionist tendency. He was a great scholar and composer of Kavirajamārga, the earliest known work on Kannada poetics. He patronised Jainism but showed sympathy to Vedic religion also. Amoghavarsha had a long reign of sixty-four years. He abdicated in favour of Krishna II. The latter ascended the throne in C.878 A.D. He was engaged in several wars almost throughout his rule. Friendly relationship with Arabs was a notable incident in his reign.

The next Rāstrakūta ruler was the Indra III, the grandson of Krishna II. He was successful in extending the Rāstrakūta hegemony in the north. He captured the central city of Kanauj. He established the superiority
of the military organisation and diplomacy of the Rashtrakutas.

The next notable ruler of the Rashtrakuta dynasty was Krishna III just as his predecessors Govinda III and Indra III were able to establish their superiority in the north. Krishna succeeded in establishing his supremacy deep in the south also. His new contemporary in the south was Chōla Parāntaka I, who was interfering in the affairs of the Rashtrakūta kingdom. Krishna succeeded in overrunning the Chōla kingdom and inflicting a crushing defeat on Parāntaka in the famous battle of Takkolam. This victory earned him the title the conqueror of Kānchi and Tanjavoor. The Gaṅga feudatory, Butuga II, played a prominent role in the victory. Krishna records clear victory over the northern powers also like the Gurjara pratihara an the Chandellas.

The succeeding period however saw the decline of this mighty empire. Krishna III's successors Khoṭṭiga was not an able ruler and the northern ruler Paramāra Siyaka seized the opportunity and struck heavily the capital Malkhed itself.

The next rulers Karka II was too weak to regain power. At this juncture Taila II of the Chālukya family who was a subordinate officer under the Rashtrakūtas rose
in revolt and finally succeeded in reestablishing the Chalukya power, which was seized by the Rāstrakūtas two centuries ago.

The Rāstrakūta period is memorable from the point of view of cultural development. Vaishnava affiliation of the Rāstrakūtas is indicated by their emblem Garuda, the vāhana of Vishnu. But other religions also received great impetus. The Vaishnava, Śaiva and Jaina religions flourished during the period. The Kailāsa temple at Ellora is standing proof of their patronage of Śaiva religion. For the Jaina religion it was indeed a glorious period. Several Jaina śchāryas flourished in this period and Jaina Basadis came to be constructed. It was a boom period for Jaina literature both in Sanskrit and in Kannada.

THE CHĀLUKYAS OF KALYANA

The Chālukyas of Kalyāṇa ushered in a new era in the history of the Deccan. The period of over two centuries from the closing of the 10th century to the end of the 12th century witnessed an alround development—political, religious, as well as cultural. Being the descendants of the Chālukyas of Badami, who were the first to establish a vast empire throughout the Dakṣiṇapatha from the Narmadā down to the Kaverī, the Chālukyas of Kalyāṇa resurrected it from the occupation of the Rāstrakūtas. Politically speaking, a change
that took place in the vast region was the rise of the Chalukyas of Vengi in the eastern region of Andhra. Though the family was the creation of Chalukyas of Badami, they maintained a hostile relationship with the new commers, the Chalukyas of Kalyana. Yet some of them did seek the assistance of Chalukya rulers in times of need. The uncertain condition inside the Vengi kingdom invited the interference of the Cholas, which resulted in constant warfare between the Kalyana Chalukyas and the Cholas. Beyond the northern borders Paramaras were the main power with whom also there were clashes and conciliations. But Narmada remained the border line between the two. Within the empire new feudatory families had risen. Many of them contributed to the over all growth of the Chalukya empire. The Chalukyas followed the traditional path of religious tolerance and in fact there was an unusual rise in the religious activity including the provision of an abode for the Hindu gods and the Jaina Tirthankaras. This activity gave a great impetus to the constructional activity providing expression to the aesthetic sense, artistic imagination and constructional skill of the people.

Taila II, the son of Vikramaditya IV and Bontha devi, was administering Taravadi 1000 division as a feudatory of the Rastrakuta Krishna III. He could foresee the weakness of the Rastrakutas when the capital was subjected
to the onslaught of Paramāra Śiyaka II. He seized this opportunity and rose against the king and established his own rule (973 A.D.).

Taila II, a descendant of the Badami Chālukya family, achieved this feat of reestablishing the Chālukya power in the Deccan taking advantage of the existing political conditions, as noted above. The Chālukyas became powerful by the year 973 A.D. On establishing his independent authority, Taila took steps to consolidate the power. Most of the feudatories of the Kāśtrakūṭas now owed their allegiance to him. Prominent among them being were Kadambas of Hāngal, the Rattas of Soundatti and others. Some others like the Gaṅgas, the Śilāhāras of North Konkan and Śeṇa Bhillāma II were forced to accept his overlordship. His records claim in a conventional way, that he defeated several kings, on both the southern and northern borders such as the Chōlas, the Paramāras, the Chādis and the like.

Just like the earlier Chālukyas who were mostly engaged in the south in wars against the Pallavas, the later Chālukyas had to fight with Chōlas.

Taila II had two sons by Jakkavē. The elder was Satyasrāya and the younger was Daśavarman who was also known as Yaśovarman. Taila's rule lasted for twenty four years i.e. from 973 A.D. to 997 A.D. Satyasrāya succeeded him in 997 A.D.
Satyasraya's chief engagement was with the Cholas. The rivalry aggravated because of Vengi, the control of which became a point of prestige on their part. The Vengi kings could not stand on their own. There was continuous dispute for throne and the Chalukyas and the Cholas supported the rival claimants. Further, Cholas had already made inroads into Gangavadi and Nolambavadi of the southern frontiers of the Chalukya kingdom. An inscription of the Chola king Rajaraja I claims that he defeated Satyasraya in a battle and used the spoils of war to enrich the temple of Tanjore though it seems to be a tall claim. While Satyasraya was engaged somewhere else, Rajaraja I took the best advantage of the opportunity and invaded the southern territory and captured Kesava, the Chalukya general, killed Daśavaraman, the king's younger brother, in the battle. The contemporary Kannada poet Ranna makes a reference to this incident when he states that Satyasraya took revenge upon a person who killed his younger brother. Satyasraya was determined not to allow the Cholas who were trying their best to support the sons of Daśarṇava to the throne of Vengi. Rajaraja Chola repulsed the invasion of the Chalukya who attacked Saktivarman at Vengi. The mighty army of Cholas headed by Rajendra the son of Rajaraja Chola ravaged the country. Satyasraya had no other way but to withdraw his forces from
Veṇgi. with great difficulty he managed to protect his borders from the Chōla army which retired behind Tungabhadra with much booty. On the home front, Satyasrāya was successful in winning over the 'Silāhāras of Konkan who became his trusted feudatories. He continued the policies of his father and strengthened further the newly established Chālukya rule.

Dāsavārma, the younger brother of Satyasrāya, had three sons viz., Vikramāditya V, Ayyana, Jayasimha II and also a daughter by name Akkādevī. Vikramāditya V succeeded to the throne after Satyasrāya in 1008 A.D. A remarkable event of his reign was the attack on Raṭāndra Chōla in about 1014 A.D.

Vikramāditya V had two younger brothers Ayyana and Jayasimha II. Ayyana succeeded Vikramāditya V in 1013-14 A.D. and he ruled for a period of one year. He was succeeded by Jayasimha II. The available records refer to Ayyana as the successor of Vikramāditya and as having ruled for about two months after which he retired from political life.

Jayasimha II assumed the throne with a title Jagadekamalla and Mallikāmōda in 1015 A.D. His reign witnessed internecine quarrels of the feudatories and attacks by the neighbouring princes. But this did not
deter Jayasimha exercising his over lordship over the entire Kingdom. The coalition of Rajendra, Bhoja and Gangeyadeva tried to invade Chalukya empire but was driven back successfully by Jayasimha II. The family records state that Rajendra burnt down the capital Manyakheta, Bhoja overran Konkan. With the help of the faithful general Vavanarasa, Jayasimha II was able to push Rajendra Chola upto Gangavadi. Bhoja failed to hold the conquered territories for a long time as Jayasimha captured Konkana by 1024 A.D. Jayasimha subdued Jaitugi II and Bhillama III of the Suna family. He however gave his daughter Avvaladevi in marriage to Bhillama III.

The Chalukyas continued to interfere in the affairs of Vengi during this period also. Jayasimha II helped Vijayaditya to ascend the Vengi throne against Rajaraja I's son-in-law of Rajendra I. But Chola Rajendra I drove away Vijayaditya and crowned his own son-in-law. A battle was fought in about 1021 A.D. at Maski in Raichur district and the Chola king conquered Rattapadi from Jayasimha II. But in reality Jayasimha II overpowered the Cholas although he initially suffered a set back. Dandanayaka Vanaparasa displayed great courage by seizing the fort of Bezwada. Thus he firmly laid down the foundation of the Chalukya kingdom. The capital continued to be at Malakhed.
Sōmesvara I came to the throne in Śaka 964, i.e., 1042-1043, assuming the titles Āhavamalla and Trailokyamalla. He had to fight as usual with the Chōlas. Tungabhadra doab and Veṅgi became the bones of contention between the two.

Immediately after his accession Sōmesvara attacked Veṅgi but was held by the Chōla forces at Dannada, i.e., Amaravatī in Guntur district. Chōla troops made inroads into the Chālukya territory upto Kollipāke which was a secondary capital but were checked at that point. Mahāmandaśvara Singhanadevarasa played a main role to save Kollipāke.

Chōlas plundered Kalyāṇa in 1045 A.D. but it was futile as they failed to bring it under their control. The Tungabhadra area continued to be under the control of the Chālukyas. Kalyāṇa became the principal Chālukya capital about 1048 A.D. The Chōla incursions did not affect much the Chālukya dominion.

Chōla Rājādhirāja attacked the Chālukyas in the year 1054 A.D. accompanied by his younger brother Rājendra II. Sōmesvara I, a good soldier and an able general, met the Chōla army at Koppam, the present Koppala, in the Raichur Dist. In the fierce battle, Rājādhirāja— I was killed and Rājendra took the command of the Chōla
army and continued the fight. The Tamil records overstate the results of war but contemporary Chālukya records state clearly that the Chōlas had to retrace their steps. Somēśvara I drove them beyond the Tungabhadrā.

The second battle was fought perhaps in the last quarter of 1059 A.D. against Rājendra II. Somēśvara went on an expedition to the south. The Chālukya records state that he was camping at Huli (Hulihalli) in Renébennur taluk of Dharwar district after his successful campaign against the Chōla.

Somēśvara desired to keep Vēṇgi under his control and he was successful for sometime in doing so. He installed Śaktivarma II on the throne. Virarājendra II came to the Chōla throne in about 1064 A.D. Soon after his coronation he went to fight against Somēśvara-I at Kūḍalasaṅgama. This was the third encounter against the Chālukyas. The rival parties claim the victory over each other.

In the midst of these repeated engagements to the Chōla power in the south Somēśvara turned his attention towards the north. Somēśvara, camping at Pannala, in 1050 A.D., proceeded against the Paramāras and defeated the king Bhōja. He had to face Karna also. Saṅkarasa, a subordinate of Chalukya monarch, defeated Karna.
Somesvara had to subdue two Silahara families of northern Konkan and Karad, Mumuni and Marasimha respectively. He also subdued Seuna chief Bhilama III and brought him back into the Chalukya fold. According to the inscription he fought with the king of Kanyakubja or Kanoj and made him to take refuge in the caverns of mountains.

Somesvara I died in 1068 A.D. He ruled for a period of 25 years and engaged in a series of wars and strengthened his kingdom and even expanded it.

Bachaladevi bore him three sons Viz., Somesvara II, Vikramaditya VI and Jayasimha III. Yuvaraja Somesvara II was administering Belvola and Puligere 300, Vikramaditya VI governed Gangavadi and Banavasi and Jayasimha III was incharge of Nolambavadi, Uchchaangi, Manvali and other provinces.

Somesvara I extended the Chalukya territory considerably. He built the capital city of Kalyana. He successfully warded off the Cholas. He was a great ruler. According to Bilhana, Ahavamalla performed a great many sacrifices and patronised men of learning.

Somesvara II, the eldest son of Somesvara, ascended the throne on the 11th of April 1068 A.D.
with the title of Bhuvanaikamalla. Soon after ascending the throne he had to fight with Chola king Virarajendra. He was very keen to strengthen his southern frontier and he entrusted different sectors to his brothers and generals. Vikramaditya VI was placed over NoIlambavadi. Dandanayaka Lakshmana was incharge of the Banavasi 12,000 province.

Somesvara II was attracted towards the developments in the Paramara kingdom in the north. Earlier at Dhara, Chalukya prince Vikramaditya VI had set up Jayasimha on the Paramara throne. But Udayaditya, Jayasimha's rival, finally succeeded in throwing him out. A coalition of three powers Viz., Chalukya Somesvara II Kalachuri king Karna, Chalukya Karna of Gujarat, was formed against Paramara ruler but it suffered a defeat at the hands of Udayaditya. Somesvara was a despot and weak and he treated his subjects high-handedly and lost their good will. The kingdom of Kuntala lost its importance and influence.

Vikramaditya did not like the functioning of his brother and left the capital with his younger brother Jayasimha along with a large army. Somesvara II sent his forces against Vikramaditya but they met with utter failure.

Vikramaditya then proceeded to the banks of
Tungabhadra and from there he directed his forces towards the Chōlas. Jayakesi, the Kadamba Chief of Goa, surrendered to him. With his help he subdued the Chōla king Vīrājēndra. Vīrājēndra gave his daughter in marriage to the Chālukya prince. Alupa king also accepted the authority of Chālukya prince.

Vikramāditya rushed towards Kānci when there was a rebellion as the king Vīrājēndra died. He put down the rebels and placed his brother-in-law Adhirājēndra on the throne. But Adhirājēndra lost his life in a popular uprising. Rājendra II, the ruler of Vēngi, succeeded to the Chōla throne under the name of Kulottunga I. Rājendra II incited his brother Somēśvara II to attack Vikramāditya VI but they failed in their attempts as Vikramāditya proved to be too strong for them. Somēśvara II was taken as prisoner. Kulottunga had to run away for safety.

Vikramāditya VI became the crowned king by defeating his brother Somēśvara II. Jayasimha was made the governor of the Banavasi province.

Vikramāditya ruled for nearly half a century. He was the most powerful and eminent king of the dynasty and also a great warrior. He patronised scholars and took
keen interest in religion. The glory of Karnataka reached the zenith during his period. He has left behind numerous inscriptions. Majority of them are grants to scholars and centres of religions. No other king of the Deccan has left so many inscriptions behind.

Vikramāditya VI started Chālukya Vikrama Era, setting aside the Saka era. He assumed the title of Tribhuvnamalla and also he was called Kalivikrama and Permadirāva. His younger brother Yuvarāja Jayasimha was the first to raise the revolt against Vikramāditya. He collected huge amount of money from his subjects and entered into an alliance with the Chōla King Kulottunga I and other chiefs and initiated sedition and treachery among Vikramāditya’s troops. Vikramāditya’s warnings fell on deaf ears. Vikramāditya had to fight and take Jayasimha as prisoner. Later, however, he was pardoned.

Vikramāditya VI had to take arms against the Paramāra ruler Udayāditya on three occasions, to establish the supremacy of the Chālukya might and aveng the defeat of Sōmesvarā II in 1077 A.D., 1088 A.D. and in 1096 A.D. The Chālukya king thus succeeded in conquering the territories to the south of the Narmadā. He suppressed Goggi and Nāgavarma of Paive and forced them to pay tribute. He subdued another rebellious chief Brōja I, Silāhāra family
Vikramāditya appears to have taken the advantage of the weak rule and the absence of the Viceroy from the Vengi province. In 1087 A.D. Tondeya Chōla Maharāja and in 1098 A.D. Dandanāyaka Chiddamara were administering Kollipāke division as the feudatories of Vikramāditya. Vikramāditya's general Anantapāla was governing the region around Guntur. Thus by about 1120 A.D. gradually the Vengi country was brought under the Chālukya suzerainty. Vikramāditya's empire spread over between the two seas from west to east before the end of his reign.

In the later years of his rule some of his feudatories revolted in south-west. He had to put down the rebellion. Hoysāla was one of the feudatory families who revolted against the Chālukya supremacy. The Chālukya monarch sensing it, sent an army to quell the rebellion in 1100 A.D., under the leadership of Paramāra Prince Jagadeśa who was staying in Kollipāke as a subordinate. Ballāla I, along with his brother, drove away the Paramāra prince from his territories.

Ballāla I, encouraged by his earlier victories, against the Paramāra prince, proceeded against the Chaṅgāḷyas who were ruling over the area around the modern Coorg and Mysore districts, and made Pāṇḍyas of Uchchāṅgi to accept the
Hoysala overlordship. Later on he conquered some territory to the north and west of Tungabhadrā and went ahead to capture the Belvola province by crossing the river. Vikramaditya annoyed by the violation of his authority sent his trusted feudatory Āchugi II of the Sinda family to teach a lesson to Ballāla. Ballāla had to face defeat, crest fallen he had to accept the Chālukya suzerainty.

Within a span of next five years the Chālukya monarch was once again disturbed by Hoysala Vishnuvardhana. Vikramaditya sent an army under Mahāmandalesvaras and Sāmantas against Vishnuvardhana. The Hoysala general Gaṅgarāja defeated the army in about A.D. 1117-18 A.D. at Kannegāl. This made Vishnuvardhana bold enough to proceed further. Vikramaditya VI appears to have personally led the army. In the two great battles fought at Halasur in Shimoga district and Hosavīḍu in Mysore district the Chālukya army gained a decisive victory in about 1122 A.D. against Vishnuvardhana.

Vikramaditya's rule came to an end in 1127 A.D. He had distinguished generals and ministers to assist him. Mention should be made of generals like dandanāyaka Anantapāla, dandanāyaka Ṛgvinārasa and dandanāyaka Lakshmana. His period witnessed a tremendous progress in various fields.
and comparatively it was a peaceful period. Temple architecture particularly flourished. He encouraged art liberally. Bilhana, the renowned author of Vikramāṅkadeva-charita and Vijnānesvara, the author of Mitākṣhara adorned his court. His inscriptions indicate that he had about a dozen queens and four sons. Some of them were good administrators. He was greatest among the later Chāluksy rulers and a great King who ruled in South India.

Somesvara III succeeded Vikramaḍiyas VI in 1127 A.D. He assumed the title Bhūlōkamalla. He ruled for a short period of about 11 years. He commanded the respects of the kings of Andhra, Dravīḍa, Magadha and Nepal. He was praised and lauded by learned men.

During his period Vengi region had begun to slip out of the Chāluksy hands. Vikrama Chōla got an opportunity to reestablish his authority over Vengi immediately after the death of Vikramāḍiyas. So also Hoysala Vishnuvardhana led an expedition against the Chāluksyas and captured Banavāsi and laid siege to Pānumgal but he was driven away by the Chāluksyas.

Somesvara led a peaceful life in his capital Kalyāṇa. He is said to be the author of Sanskrit work Abhilāṣhitārthā-Chintāmaṇi or Mānasollāsa, an encyclopedic work that deals with a variety of topics including polity,
administration of justice, medicine, astrology and rhetoric. He was a man of learning and had acquired the befitting title 'Sarvajña Chakravartī' or the omniscient king. He had two sons Jagadēkamalla II and Talla III who succeeded him on the throne one after the other.

Sōmēśvara III was succeeded by his eldest son in 1138-39 A.D. His real name is unknown and is known only by his title Jagadēkamalla. His reign marked the decline of the Chālukya kingdom.

Disintegration of the territories had already begun in the reign of Sōmēśvara III. Considerable portion of Vengi had already been lost. The Kakatiya feudatory Prōla II had strengthen his power. The Kadambas of Goa declared their independence. Further the Chālukyas lost the territories of Konkaṇa and Palasige also.

Hoysala Vishnuvardhana once again captured Hangal and Bankapur in 1139 A.D. Banavāsi 12,000 and Hangal 5000 divisions were brought under his rule. Encouraged by these victories Vishnuvardhana marched his forces towards Lakkundi in Dharwar district but defeated by the Chālukya generals dandarāvaka Brahmadeva and his brother dandanāyaka Medhava. Further, these officers subdued the Kadambas of Goa also. The Chālukya Jagadēkamalla II was thus able to restore the prestige of the family.
At this juncture Kalachuri Bijjala II was also trying to assert his authority. The Kalachuris were the feudatories of the Chālukyas and had matrimonial relation with them. This gave an added advantage to Bijjala. He was the governor of Kaṇhāḍa-4000 division in 1142 A.D. and later he took charge of Tardavādi-1000 also.

Taila III came to power after Jagadekamalla II in 1150–51 A.D. It was a testing time for him as the feudatories like the Hoysalas, Kākatīyas, Sēūnas and the Kalachuris were just waiting for an opportunity to break away from the Chālukya suzerainty. Bijjala was ambitious. Step by step he completed the process of usurpation and in 1162 A.D., assumed all the imperial titles of the Chālukyas and began his rule from Kalyāṇa. So also the Silāhāras, the Kākatīyas, the Hoysalas and the Sēūnas asserted their independence.

Taila III moved down to the Banavāsi region. His death seems to have occurred about the end of the year 1162 A.D.

The western Chālukya power, however, was not entirely destroyed after the death of Taila III. It was only a temporary setback. It was a period of
confusion and conflict in the political history of the deccan. The Kalachuris seem to have held the possession of the whole territory of the dynasty for some time.

Sōmēśvara IV sought the help of the loyal feudatories like Niţugal Chōlas, the Rāṇḍyas of Uchchāngi and the Sāntaras. He had to wait for twenty years to re-establish his family prestige. The internal dissentions and the assassination of Bījāla considerably weakened the power of the Kalachuris in about 1182-83 A.D. This gave an opportunity to Sōmēśvara IV to secure Kalyāṇa. With the help of his general Brahma, Sōmēśvara seized the throne. According to the inscription of Annigeri Brahma or Bomma destroyed the Kalachuris and restored the authority of the Chālukyas in 1184-85 A.D. But within a short time Hoysalas of the south rose against the Chālukyas under Vīrabaliśa and in the north Seūṇa Bhillama V finally overthrew Chālukyas. Thus came the end of the glorious rule of the Chālukyas in the deccan by the end of 12th century.

The revived Chālukya dynasty thus disappears from the history after a rule of nearly two
centuries and a quarter. It has left its permanent impact on the country. The Chalukyas continued the traditions of their predecessors the Rastrakutas. The political institutions they inherited were continued with necessary modifications depending upon the changed conditions. Literature and art flourished during this period. The Chalukyas were more tolerant. They maintained religious harmony in the empire encouraging all religions and sects. The rule of the Chalukyas of Kalyana witnessed the culmination of political supremacy and military leadership with the cultural advancement. In the following chapters an effort has been made to throw light on the religious conditions of this dynasty.

**THE FEUDATORIES OF THE CHALUKYAS:**

Large portions of the territory of the Chalukyas was administered by the feudatory Chieftains. The bigger feudatory families ruled over extensive areas and minor ones over smaller divisions. Thus we find the Silaharas of Southern Konkaṇa administering areas around the present Ratnagiri district in Maharashtra. The Silaharas of Northern Konkaṇa ruled in the neighbourhood of Thana. The Silaharas of Karad governed Karahāṭa province which consisted of the
southern part of the modern Satara district of Maharashtra and the extreme north of the Belgaum district in Karnataka. The Rattas ruled Kundigao province. The Kadambas of Hangal administered the area comprising the southern part of Dharwar district where as another branch of the Kadambas ruled over the area around Goa and North Kanara districts in Karnataka State. The Sindas of Yalaburga ruled over the territory which comprised in the eastern part of Bijapur and Dharwar district and northern part of Bellary district and a substantial portion of the former Nizam dominions.

The Pandyas of Uchchhangi ruled at Nolambavadi province which is in the present Chitradurga district. The Hoysalas ruled over a large territory that extended over the greater portion of the modern Hassan and Kadur district in Karnataka. The Sindas of Kurugoddu were in charge of a large part of modern Bellary district. The Guttas were the chiefs of Guttvolalu a small tract covering parts of Haveri and Ranebennur taluks of Dharwar district. The Sindas of Belgavrti ruled the territory around their capital corresponding to the modern Honnali taluk of Shimoga district and also a small tract of Ranebennur taluk in
Dharwar district. The Santaras governed the Sāntalīge province now represented by Thirthahalli taluk and its neighbouring parts.

All the feudatory rulers followed the foot prints of their masters and continued the noble traditions of economic, literary and cultural activities of their masters. They patronised the educational institutions and men of letters. They built tanks and temples and fostered the cause of religious institutions and the religious men. The zealous activities of the rulers and their wards who enthusiastically supported all religions irrespective of their personal affiliations and thus zealously fostered the basic ideal of our culture, religion and social harmony.
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