CHAPTER - V

THE POST-SĀTAVĀHANA PHASE

The centuries that followed the decline and fall of the mighty empire of the Sātavāhanas in the third century A.D. and preceded the rise of the equally mighty empire of the Chālukyas of Vatāpi in the sixth century, witnessed the rise and fall of many dynasties in the region under study.

The Purāṇas supply a list of ruling families that arose to power on the decline of the Sātavāhanas: the Ābhīras, the Āndhra-bhrtyas, who bore the imperial title Sātakarpi and the Andhas or the Śriparyatīyās. The inscriptions, besides confirming the purānic account, supply us some more information regarding the dynasties that ruled over the region till the advent of the Chālukyas of Vatāpi. They are:

1. The Ābhīras - ruling in the north-west of the erstwhile Sātavāhana empire;
2. The Chuṭus - Mahārastra and Kuntala;
3. The Ikshvākus - the Krishna-Guntur region;
4. The Brihatphalāyanas, north of the Krishna river to the Godavari between the eastern ghats and sea;
5. The Pallavas - in the south-east of the former Sātavāhana empire;
6. The Sālankāyanās - in northern Andhra around Vengi as far south as on the Krishna.

7. The Vishpukundis - from Srikakulam District in the north to the Guntur District in the south, Bay of Bengal in the east to the Bhima river in the west.

8. The eastern Gangās of Kaliṅga - around Srikakulam;

9. The kings of Ānanda Gōtra - modern taluqs of Guntur and Tenali;

10. The Kadambas of Banavasi - south-western Deccan;


Political relations:

Our main concern here is not to discuss the political history of these dynasties but to try to know if the Chutus, the Kadambas and the Gangas ruling the western area had any political contacts with the rulers of the eastern area. It is also to be examined what is the significance of the political developments witnessed during the period under study.

An inscription dated in the thirtieth year of Ṣabhīra Vasushepa, A.D., 279, from Nagarjunakonda states in the reign of the king Vasishṭhiputra Vasushepa lord Asḥṭabhujasvāmin made of Ucumbara wood was installed at
Setagiri by Mahāgramika Mahātalavara Mahādanaṇḍanāyaka Śivāsēpa, the Yavana rājās of Saṃjayapura, Śaka Rudradāman of Avantī and Vishpurudra Śivalānanda Sātakarpī of Vanavāsa. Apart from making mention of king of Vanavāsa, the inscription does not suggest the political control of eastern area by the king of Vanavāsa. The very fact that he took part in the erection of Vishnu temple along with other kings is testimony testifies to the friendly relation between the eastern and western areas and the importance attached to the Nagarjunakonda. But curiously enough the name of the king ruling Nagarjunakonda is not mentioned. The name of the Vanavāsa ruler Vishpurudra Śivalānanda is similar to the names found in some recently discovered Śivalānanda coins from Banavasi. In the present state of knowledge it is difficult to ascertain his geneological connection with other known kings of pre-Kadamba rulers of Vanavāsa.

Coming to the Ikṣvākus of Nagarjunakonda and the Chuṇus of Vanavasa, the contemporaries, there is evidence to show that both areas maintained contacts, especially in the religious field. Though seven Ikṣvāku kings are said to have ruled for 57 years, only a few are known by name from inscriptions. At the height of their power, their territorial jurisdiction was never extend to the present day Karnataka region. Vāsishṭhiputra Chaṁtamūla, Mātharīputra Vīrapurusadatta, Vāsishṭhiputra Ehuvala Chaṁtamūla, and Vāsishṭhiputra Rudrapurushadatta are best
known Ikshvāku kings. It is during the regnal period of Māthāriputra Vīrapurushadatta and Vāsishṭhiputra Ehuvala Chāmtamula interesting evidence is available indicating relations and contacts between the two ruling families of Nāgarjunakonda and Vanavāsa. Māthāriputra Vīrapurushadatta gave his daughter Koḍabalisiri in marriage to the Maharāja of Vanavāsa. In her own record dated in the eleventh year of her brother Vāsishṭhiputra Ehuvala Chāmtamula, Koḍabalisiri calls herself the queen of the Maharāja of Vanavāsa. It is suggested that the political conditions of the time and desire to strengthen his position were mainly responsible for Ikshvāku king entering into matrimonial alliances with surrounding kings. The name of the Vanavāsaka Maharāja is not mentioned. It has been shown that the Vanavāsaka Maharāja is to be identified with Chūṭu Sātakarpi king of Vanavāsa. Besides, there are other inscriptions indicating the relations in religious sphere and they will be dealt in that section. Thus, there were friendly political contacts between the two areas. They never tried to exercise political control over each other's territory. The Ikshvāku kingdom was confined to the eastern Deccan. On the other hand the Chūṭus are known from coins found in the North Kanara, Chitradurga districts of Karnataka and from the Anantapur and Guddapah districts of Andhra Pradesh and from inscriptions in Kanheri, Banavasi and Malavalli. From the provenance of their inscription it appears that their sphere of influence extended from
Konkan in the North to as far south as Vanavāsa. It is more likely there were different Chuṭu families ruling over this vast area, one around Konkan, another around Banavasi, and third in and around Anantapur and Cuddapah districts. Thus, available evidence indicates, albeit indirectly, to the friendly contacts between the Ikshvākus representing the eastern area (Andhra) and the Chuṭus representing the western area (Karnataka).

In the eastern area the Ikshvākus were succeeded by the Bṛhatphalāyanas of whom only one king Jayavarman is known from Kondamudi grant. There is no evidence to suggest any political contacts between the two areas.

Almost immediately after the fall of the Ikshvākus, the 'early Pallavas rose to power in south-eastern area of Sātavāhana. Their empire included a considerable part of both the areas. They were immediate successors of the Chuṭus in the south-western Andhra and Vanavāsa and the Ikshvākus in the southern Andhra. Their rule in the early period was concentrated in the Nellore and Guntur region, spreading as far south as Bellary. How did the Pallavas come to include a substantial part of the region? There are a few opinions expressed regarding this which also indirectly supports the political contacts between the two areas.

The Pallava kingdom was founded in 233 A.D. by one Vīrakurva Varma. According to one school, this prince is
said to have married a lady of Chûtu Sâtakarṇi family of Vanavâsa. Later, he overthrew the Chûtu and became master of that kingdom. Usurpation incensed the Ikshvâku ruler Vîrapurushadatta who had given his daughter in marriage to the king of Vanavâsa. Vîrapurushadatta supported the Vanavâsa king, but Pallavas not only occupied the Chûtu realm but also put an end to the Ikshvâku ruler. That was how they came to occupy the substantial portion of the region. The above account is based on a ninth century tradition recorded in the Veturpalaiyam plates of the sixth year of Nandivarman-III and cannot be corroborated by other evidences.

However, the information furnished by early Prakrit epigraphs of the Pallavas, such as those of Maidavolu and Hirehadagali is inadequate for assessing the nature of political contacts. From Hirehadagali plates, it is clear that the area around present Bellary district area was called Sâtavahâni Hâra. From the inscriptions it is known that Dhanyakataka in Andhra was centre of Viceroyalty. All that we can glean from these early records is that the early Pallavas held sway over Mysore in the west, southern Andhradesa as far as the Krishna river in the east and Tungabhadra in the north. Thus, once again both areas experienced political unity. Hirehadagali plates mention different types of royal offices such as râjâmûrâ, râtthika, desadhiketa etc., thus testifying to the fact that there
was well-knit administrative machinery to administer their areas. This factor further strengthened the feeling of oneness among the people of the two areas. Another interesting feature is that during the period of the early Pallavas there is the mention of Andhra as a region. The Mayidavolu plates of Yuvamahârâja Sâvakanda Varma while referring to gifts mentions Andhrapatha as name of the Andhra country. Since Mayidavolu is situated in Guntur district the country in and around it may have been called Andhrapatha. Thus, by about C.4th Cent. A.D. the eastern area gets its name Andhra and the term is used to denote the region. From now onwards, we shall be using the term Andhra to denote the eastern area. The political unity, however, could not last long for soon we find the emergence of the Kadambas in the west by defeating the Pallavas.

The centuries that followed the decline of Ikshvâku and Chuṭu rule, witnessed the emergence of many small powers confined to small areas. Let us first examine the new political developments in Andhra area and assess the impact on the political unity.

The region around Vengi was under the rule of yet another dynasty the Sâlankâyanâs. During the reign of Hastivarmân (C. 350 A.D.), an early Sâlankâyana ruler Samudragupta invaded his territory. That there was further political fragmentation of the eastern Deccan is known from
According to it there were two small kingdoms in the Ganjam district with capitals at Kotturu and Brandapalla respectively; another two kingdoms in the Godavari district with capital at Pishtapura and Avamukta; yet another small kingdom Devarashtra i.e. Elamanchili in the Vishakhapatnam district, and two more kingdom with Palakka and Kusthalapura as capitals. Thus, during 4th Century A.D., the territory north of river Krishna was apportioned into a number of minor kingdoms.

The Sālankīyaṇās were succeeded by the Vishṇukundīs and they continued to rule till the advent of the early Chāluṇyas of Vātāpi. Recent studies by S.Sankaranarayana have shown interesting connections of the Vishṇukundīs with the present Karnataka area. It has been shown that the Vishṇukundīs represented an off-shoot of the Chuṭu Sātakarpīs. He has tried to connect Vishṇukundīs with king Viphukaḍa Chuṭukulānanda Sātakarpī who is known from the Banavasi and Malavalli inscriptions and they belonged to one ethnical group. He further draws our attention to the identical symbols noticed on the coins and seals of Vishṇukundīs and the Chuṭus, the Maharathis. The early activity of the Vishṇukundīs was centred round the present Nalgonda-Mahabubnagar districts, then called Rishika country. Recent excavations have confirmed the above conclusions of Sankaranarayanan. Keesaragutta in Nalgonda district is identified as capital of the Vishṇukundīs.
Dubreuil had pointed out the common lion-crest of the Kadambas and the Vishṇukundis and even hinted family relationship between them. A suggestion was even made that Kadamba Mayura Sarma may have obtained the support of Vishṇukundis to fight the Pallavas in Śrīparvata area. There is no epigraphical evidence to corroborate this surmise.

In this connection it is mentioned that the queen of the Vākāṭaka king Narendrasena viz., Ājñhitabhaṭṭārika is said to be a daughter of a king of the Kuntala country, usually identified with Kadamba of Kakusthavarman. Similarly Vākāṭakas and Vishṇukundis had matrimonial alliance. But how far this matrimonial alliance between three ruling dynasties of the Deccan help develop political relations is a moot point.

The Vishṇukundi dominions consisted of the territory extending from the Guntur district in the south to the Srikakulam district in the north and from the Bay of Bengal in the east to the Bhima river in the west. Thus, by their period we notice that the Vishṇukundis domain was roughly equivalent to the present day Andhra Pradesh excluding the portion south of it, which was under the sway of the Pallavas.

For the first time the Vishṇukundis are called Andhrapatis in an inscription from Harsha (Barabankhi District, U.P.) belonging to the Maukharī king Isanavarman. The date of the inscription is 554 A.D. It is thus, clear that by about C.6th Cent. A.D., the area ruled by the Vishṇukundis came to
to be called Andhra and surprisingly its extent coincides more or less with the territorial limits of modern Andhra.

Important rulers of the line are - Indravarman-I, Madhavavarman-I, Govindavarman-I, Madhavavarman-II, Vikramendravarman-I, Madhavavarman-III, Indrabhattacharya Varman and Vikramendravarman-II. We are not concerned here with the political history of this dynasty. However, the rule of Indrabhattacharyavarman is relevant to our topic as it coincides with the rise of the Chalukyas of Vatapi under the Polekesi I (C. 543 A.D.)35. Some scholars36 are of the opinion that the Chalukyas of Vatapi joined the Vishnukundis in fighting the Maukhari king Isanavarma, and this, they opine, justify the claim made in the Mahakuta pillar inscription37 that Kirtivarman conquered Magadha also. The Maukhari kingdom included a part of Magadha also. Following are the reasons quoted to support the view that some sort of friendly relations existed between the Chalukyas of Vatapi and the Vishnukundis:

a) Among the countries conquered by both Kirtivarman-I and Mangalesa, early Chalukyan kings, no mention is made of Vengi or Vishnukundis. This they interpret as sign of friendly relations;

b) The Vishnukundi Indrabhattacharyavarman was the earliest known king to bear the title Satyasraya. This title became common to the Chalukya kings from Polekesi-I; and
c) There is one Satyasraya Dhruvarāja Indravarman of Goa plates (610-611 A.D.). His place in the Chālukyan geneology is yet to be decided. It is doubted whether he may be the Vīṣṇuṅkupḍī king Satyāśraya Indravarman.

Based on the above points there is an argument that both houses had a friendly relations and they together fought the Naukhari king Ṭisānavarman. Apart from these there is no other evidence to show the nature of political contacts between the two areas.

It is difficult, in the present state of our knowledge, to confirm the above conclusions arrived at by some scholars for there is no other information to corroborate it. This however indicates that the Chālukyas of Vatāpi were associated with Andhra region.

The eastern Gangas started their rule in 493 A.D. in the Kalinga region. The origin of the Eastern Ganga power is shrouded in mystery. The copper plate grants of Anantavarma Choḍaganga of 12th Cent. A.D. mention that his ancestors hailed from Kolahalapura which is identified with Kolar in Karnatakā. The traditions connecting the eastern Gangas with the Gangas of Talakada are found only in the records of the later Gangas of the 11th Cent. A.D. and onwards. Since the eastern Gangas never exercised much influence on the development of Karnataka-Andhra relation,
a detailed discussion regarding them is not relevant to our topic.

Similarly, the small kingdoms ruled by the kings of the Anandagotra dynasty in 6th Cent. A.D. in between the kingdom of Vishnukundis in the north and that of the Pallavas in the south. Their kingdoms comprised modern taluqs of Guntur, Tenali. Therefore, they did not exert much influence on Karnataka-Andhra relation. At this point it is apt to consider the developments in the western area.

The Kadambas ruled for over two centuries. At its zenith the Kadamba kingdom comprised, roughly, the present districts of Belgaum, North Kanara, Shimoga, Chitradurga and Bellary. They were the first independent rulers with a base of power in Karnataka region. Mayava Sarma, according to Talgunda inscription (E.C. VII, pp.9) defeated Pallavas and established himself at Śrīparvata. Śrīparvata has been identified as Srisailam in Kurnool district. He levied tribute from the great Bāpa king. This is the earliest instance of a Karnataka region getting its political identity of its own. The defeat of the Pallavas by the Kadambas signified this change. The Bāpas, an important feudatory dynasty of south India. Their early records are found in Kolar district (Karnataka) and North Arcot district (Tamil Nadu). Their activities were concentrated in this period in Nāndagiri (i.e. Nandi Kolar district) and Parivipura (Parigi, Anāntapur district). They were
feudatories of the Pallavas and were as noted above, defeated by Kadamba Mayur Sarma. Banas, occupying what now forms the border area between Karnataka and Andhra played a vital role in the relations between Karnataka and Andhra, especially in the frontier wars. Depending on the exigency of the situation they sided either with Karnataka power or others. The period under review saw the beginning of their subjugation to Karnataka power. The Kadambas of Banavasi never tried to extend their power into the Andhra region.

Another noteworthy development was that the region came to be called Karnāṭa. The Birur grant of Kadamba king Visṇuvarman-I makes mention of Karnāṭa. In this inscription Vaijayanti or Banavasi in North Kanara district is described as ornament of Karnāṭa, thus indicating that a major part of the North Karnataka came to be called by name Karnāṭa. Karnāṭa is also referred to in the Jambhukhanda of the Mahābhārata, the Purāṇas, and the Brihatsamhitā of Varāhamihira, datable to C.6th Cent. A.D. Yet another name for the western area in vogue was Kuntala. An Ajanta inscription, Jambhukhanda of Mahābhārata, the Bhuvanakosha of the Purāṇas and the Brihatsamhitā of Varāhamihira refer to it. The above references to Karnāṭa, however, do not afford a definite clue as to its geographical extent.

The Gaṅgās of Talakadu made their appearance in the
southern part of Karnataka more or less with the Kadambas of Banavasi in the northern part of Karnataka. Both were thus contemporaries. The traditions as recorded in some medieval records would have us believe that the Ganga kingdom was established with the help of the Jaina teacher Simhanandi who hailed from Perur, called Ganga Perur (in Cuddapah district). In fact two of their early records dated to 4-5th Cent. A.D. belonging to the reign of Madhava-varman come from Sasanakota (Hindupur taluq, Anantapur District) (El., XXIV, 234-39) and Penukonda (Penukonda taluq, Anantapur District) (El., XIV, p.331-40). Many of their early records are found in Kolar and Bangalore districts. In early stage of their career, the capital was Kuvala (Kola) and their sphere of influence was restricted to the present districts of Anantapur, possibly Cuddapah, Kolar. But in course of time their sphere of influence was extended to major part of southern Karnataka comprising the present districts of Tumkur, Bangalore, Coorg, Mandya and Mysore and parts of Tamil Nadu with their capital at Talakada. Like, the Kadambas of Banavasi, they never extended their sway deep into Andhra.

Observations:

From the foregoing survey of evidences it is clear that the Ikshvakus and Chutus continued the process of political unification of two areas. During their regime the relations between two areas were not only strong but cordial
also. In post-Ikshvāku-Chuṭu period, however, new developments take place. In Andhra, small kingdoms each extending over a small region came into existence. On the other hand, in Karnataka area two powers viz., the Kadambas of Banavasi and Gangas of Talakādu who ruled the area roughly equal to present Karnataka. These developments in political sphere in the middle of the fourth century A.D. were of great significance. Prior to the advent of the Kadambas and Gangas, the Karnataka region was not a base of power. On the other hand, the eastern coastal area, especially the Krishna-Godavari delta during the Sātavāhana period was the centre of the political, economic and cultural activities. As a result the content and directions of the events during the first four centuries of the Christian era were dependent on the political vicissitudes of the Andhra region. But, now the Karnataka gets distinct political identity of its own and the Andhra region began to loose its pre-eminent position. The Kadamba-Ganga era of nearly more than two hundred years provided a strong and enduring political hegemony and was able to develop the Karnataka region into a viable single political unit. These developments were to make Karnataka a potential land for the emergence of Imperialism. With the advent of the Chālukyas of Vatāpi Karnataka becomes a Cakravarti kṣetra.

But this could not be done in Andhra area where numerous small kingdoms ruling over small area could not make Andhra an enduring geo-political entity.
Common cultural tradition - Religious contacts

The Role of Buddhism:

That the break in political unity had no impact on the cultural unity of the region is evident from a number of evidences.

The friendly ties between the Chūṭus of Banavasi and the Ikshvākus of Nagarjunakonda were not restricted to the political sphere alone. It in turn led to close relationship in other spheres especially Buddhism. In the Andhra region Buddhism continued to flourish as before. While the kings were followers of the Vedic religion the ladies of the royal family patronised the Buddhist religion, thus leading to syncretisation and it in turn created an atmosphere wherein there was little scope for hatredness among different religions. Koḍabalisiri, the daughter of Ikshvāku king and the queen of Vanavāsa may have played a major role in Vanavāsa area in maintaining contacts with Nagarjunakonda. One inscription from Nagarjunakonda confirms this. The inscription records the foundation of a Vihāra, the erection of an Ayaka-khamba at the chaitya along with a chaityagriha, a maṭapa and a Chatussāla and their dedication to the Āchāryas of Mahisāsaka (Mahimsaka sect) by Mahādevi Koḍabalisiri, who calls herself the wife of the Mahārāja of Vanavāsaka. The construction of these buildings, the inscriptions states, was directed by the Thēra Dharmaghōsha who was the Āchārya.
of the Mahishasaka sect. From the above inscription, it is clear that the Buddhist contingent from Vanavasa was called Mahisäsaka sect and Buddhists from Vanavasa looked to Nagarjunakonda with veneration as a sacred Buddhist centre and actively participated in the building activities there. Yet another inscription from Nagarjunakonda refers to one Upāsika Bodhisiri who created and dedicated at Śrīparvata, a chaitya hall, chaityagriha etc., for the benefit of the āchāryas and of the fraternities of monks of Vanavasa etc. The inscription makes it explicitly clear that Vanavasa was one of the countries whose people were converted to the Buddhism by the masters of the fraternities of monks of Āndhradeśa. The evidence, thus points to the existence of close relations among the Buddhist communities of the two areas. Such a relationship was facilitated by the friendly political ties between the ruling houses of Nagarjunakonda and Vanavasa.

With the decline of the Ikshvākus and consequent break in political ties between the two areas we notice the decline of Buddhism, for the political successors of Ikshvākus in the east, viz. The Brāhatphalāyanās and Pallavas patronised Brāhmancial religion. Even during the rule of the Ānandas, the Sālāṅkāyanas and the Vishṇukūpdis there are very few references to Buddhism. One of the Ānanda kings Dāmōdaravarman, is called in his Mattepad plates, - Bhagavatah Samyak Sambudhasya. Yet he granted
the village of Kangura to fourteen Brāhmaṇas. This secular outlook of the kings from the Ikshvāku period is continued and is also noticed in among the kings of the Kadamba dynasty that started ruling in the western area of the region. The Śālankāyana king Nandivarman I is described as Vividha-dharma-pradhanasya in the Pedavegi grant of his grandson.⁵⁰ Coming to the Vishnukundis, we find there are a few references which indicate prevalence of Buddhism. The Tummalagudem plates of Gōvindavarman ⁵¹ contain references to the basic Mahāyāna principles. The recently discovered Hyderabad Prakrit inscription mentions Gōvindarāja Vihāra⁵² refers to the Pīḍapāṭika school of the Hīnayāna sect.

In the Karnataka area also the Buddhism was prevalent. The following evidences make it clear:

1) A copper plate record⁵³ of 4th Cent. A.D. begins with "Om Namassivaya" but in the middle of the inscription, king is compared to Bōdhisattva in showing compassion to animals;

2) A copper plate grant of C. 4th Cent. A.D. refers to the donations of land made by Gaṅga king Madhava to a Buddhist vihāra⁵⁴;

3) A copper plate grant⁵⁵ of C. 5th Cent. A.D. begins with the grant of a village to 'Vihāra' and 'Āryasāmgha';
4) A sculpture of Maitreya datable to C.3rd Cent. A.D. from Banavasi is in Amaravati style;^6

5) Two Buddha sculptures from Haigunda^7( in Hannavar kumta area) are iconographically akin to those in Ajanta, Kahneri etc. They are datable to C. 4th Cent. A.D.

6) A seated Buddha from Babrawada^8(near Ankola) is comparable to those of the rock-excavated chaityālayas, viharas, nos.16 and 26 at Ajanta and No.8 in Ellora. It is datable to C.4-5th Cent. A.D.

From the above references it is clear that Buddhism was prevalent in Karnataka also, but it did not enjoy much popularity. As in the Andhra, the Mahāyāna school of Buddhism was also popular in Karnataka. That the source for it may not have been Andhra is clear from the above mentioned Buddhist sculptures which are stylistically akin to the western Deccan Buddha figures. It is likely that with the decline of Buddhism in Amaravati, Nagarjunakonda etc. the Buddhist communities of Karnataka may have looked to western Deccan where the Buddhist activities continued to be vigorous.

Observations :

During the Ikshvāku-Chuṭu period Buddhism continued to be strong. Buddhist communities from Karnataka region
maintained contacts with Andhra Buddhist centres. From the many epigraphical evidences noted above, it is apparent that the Andhra Buddhist centres were held in reverence by the Buddhists of Karnataka region. Thus, during the early part of the period under study, Buddhism continued to play its role as a great binding force between Karnataka and Andhra. The post-Ikshvāku-Chuṭu period, however, saw decline of Buddhism in the entire region, especially in Andhra region. Although Buddhism continued to linger on, it, however, lost its earlier hold on the people and it could not influence much. As in the early period, it could not contribute much to the development and strengthening of the Karnataka-Andhra relation. The resurgence of Brāhmaṇical religions may have been one of the factors contributing to its decline. However, for the first centuries of the Christian era, the role played by Buddhism in bringing the people of two regions cannot be forgotten.

**Jainism**

As regards the prevalence of Jainism in Andhra we have meagre evidence. There is a tradition recorded in a stone inscription of 12th Cent. A.D. A story is narrated in connection with the origin of western Ghāgas of Talakāṇḍu. According to the story, two princes, Daṇḍiga and Mādhava, migrated from the north to south. They met a Jaina teacher named Simhanandi in the town of Perur
Simhanandi trained the princes in the science of ruling and invested them with royal authority. The main outline of story or allusion to it are noticed in different epigraphs ranging in date from C. 5th Cent. A.D. onwards. Although the historicity of the tradition recorded in an inscription of later date is not corroborated by other evidence, nevertheless it indicates the prevalence of Jainism in Andhra. Since the time of Simhanandi who along with the princes, came to Mysore to secure kingdom for his disciples, we may surmise that conditions were favourable in Mysore. It also confirms that the Jainas in Andhra looked to the west a safe place to carry out their activities. That in Andhra some hostilities existed between the Buddhist and Jaina communities is alluded to in a tradition recorded in the Jaina work Dharmamrita by Nayasaṇa in Kannada. The literary work is dated to A.D. 1112. As per the story recorded in it, the Ikshvāku prince Dhanada was a Jaina and was ruling the Vengi mandala. Dhanada converted his father-in-law from Buddhism to Jainism by establishing the superiority of Jainism. However, his father-in-law soon was reconverted to Buddhism, whereupon not only he but the succeeding generations became blind on account of which the country came to be called Andhaka Vishaya.

Another version of the tradition with a minor variation is met with in a Jaina work, Brihat-Kathakosa of Ācārya Harishėṇa datable to A.D. 931-32. Although the historicity of the tradition is questionable as they
are recorded in the literary works of later date, yet they contain allusions to possible conflict between the two creeds. Finding the country hostile to them, it is possible that the Jainas may have looked to Karnataka where Jainism enjoyed considerable patronage, as a safer place. In fact the following evidences make it clear that Jainism in Karnataka was encouraged by the rulers as well as public:

1) A copper plate of Kadamba Mrigēśavarman64 of C. 5th Cent. A.D. contains references to the Śvetāmbaras and Digambaras;

2) A copper plate dated in the 8th regnal year of C. 5th Cent. A.D. of Kadamba king Mrigēśavarma65 refers to the construction of a Jinālaya at the city of Palāsikā (modern Holasi, Belgaum district) and gift of lands to the monks of Migrantās, Yāpanīyas and Kurčakas;

3) An inscription66 of Kadamba king Ravivarman gives details of the festival for the glorification of Jinendra and mentions Yāpanīya sect;

4) Another copper plate67 of Kadamba Yuvarāja Dēvāsarma refers to donations made to Yāpanīya sangha.
5) An inscription from Shimoga district refers to Basadi originally built in wood by the Ganga kings Dadiga and Madhava and later built in stone.

Observations:

Owing to the Buddhism earlier and resurgence of Brāhmaṇical faiths during the period under review, Jainism could not get a stronghold in Andhra region. If the references to conflict between the Jainism and Buddhism in the literary works of later period is any indication, Jainas may have looked to Karnataka as a safest place for its survival. In Karnataka Jainism enjoyed the same patronage and popularity as did the Buddhism in Andhra in early period. A notable feature of Karnataka Jainism is the popularity of the Yāpanīya sect. Karnataka appears to be its original home. The Yāpanīyas exercised great influence in Andhra country during the subsequent period.

Vaishnavism:

As regards the Brāhmaṇical religion, we find increasing patronage to them by the ruling families of both the areas. In both the Andhra and Karnataka areas there was a vigorous development of Vaishnavism. In Andhra the Ikshvakus, the early Pallavas, the Sālāṅkāyanas and the Vishpukupḍis encouraged Vaishnavism. Following are the important evidences:
By the time the Ikshvākus came to power in the Godavari-Krishna valley, Brāhmaṇism and its rituals were gaining momentum. At least two Ikshvāku kings, Cāntamula I and Vīrapurushadatta, performed the Vedic sacrifices of Aśvamedha, Agnihotra etc. The excavations at Nagarjunakonda have revealed a palace site and a brick tank, and the excavator thinks that the structure was used in connection with the Aśvamedha sacrifices. The finding of the animal bones inside the tank is cited to strengthen this contention.

The early Pallavas were the rulers of a considerable portion of what is now Karnataka. Their epigraphs are full of references to Vishnu. Some of the important evidences are as follows:

a) The Valavatti grant of Pallava Simhavarman, describes the king as Parama-bhāgavata. The inscription commences with invocation to Vishnu.

b) The Hirehadagali plates of Pallava Śivaskandavarman mentions the Brāhmaṇas of various gotras.

During the period of the Śalāṅkāyanas, the Vaishnavism was in a flourishing state. Following references make it clear:

a) One Prakrit record of Śalāṅkāya king Hastivarman in the characters of C.4th Cent. A.D. states that the king was great devotee of god Nārāyaṇa.
b) Some of the Salankāyana kings are described as the worshippers of god Chitrarathasvāmin identified with the Sun god. coming to the Vishnukundis their records do not directly mention any worship of Vishnu. However, the names of the kings such as Madhava, Govinda etc., are suggestive of Vaishnavism.

Apart from above epigraphical evidences the sculptural evidence also suggests the growing importance of the Vaishnavism. Following are some of the more important evidences:

a) The Panchavīra worship is indicated by the Kondamotu panel datable to C.4th Cent. A.D. b) Four-armed Vishnu sculpture from Madugula (Guntur district) indicates Vishnu worship. c) A Sūrya image from Chezerla indicates Sūrya worship.

The evidences from the Andhra region thus suggest that Vaishnavism was in ascendency.

In Karnataka region also Vaishnavism was encouraged. In the Kadamba epigraphs we get good number of references to the Vishnu. Following are some important epigraphical evidences:
a) The Halmidi inscription\textsuperscript{79} of the time of Kadamba king K\=akusthavarman contains invocation to Vish\=nu and epithet Achyuta is used for Vish\=nu;

b) The Bennur copper-plates\textsuperscript{80} of Krishpavarman II (516-40 A.D.) compare Krishpavarman to God Krishna.

Many of the western Ga\=nga inscriptions begin with an invocation to God Vish\=nu as Padman\=abha.

a) In Nonamangala plates\textsuperscript{81} of M\=adhavavarman II he is stated to have meditated at the feet of N\=arayana.

b) In the Kutulur grant\textsuperscript{82} of M\=adhava III (C.440-69 A.D.) he is stated to have been equal to Krishpa, Vish\=nu;

c) In the Gummareddipuram plates\textsuperscript{83} of Ga\=nga Durvanit\=a (C. 567 A.D.), the king is eulogised as belonging to K\=rishpakula and stated to have been equivalent in strength to K\=rishna Kulatilaka Krishna.

The sculptural evidences also confirm the wide prevalence of Vaish\=navism. Two armed Narasimha sculptures are found in Halasi (Belgaum District), Kuppatur (Shimoga District), Kudali (Shimoga district), Saligrama (South Kanara district), Polali (South Kanara District), Banavasi (North Kanara District) and Mahakuta (Bijapur District).
Most of the above mentioned sculptures are housed in Modern temples. But on stylistic grounds they are datable to C.4-5th Cent. A.D. From the location of the above places it is clear that the Narasimha worship was very popular in Malnad-coastal belts which was within the boundaries of the Kadamba kingdom. Other sculptural evidences include a four-armed Vishnu (C. 5-6th Cent. A.D.) from Mahakuta (Bijapur district), Harihara from Gokarna, (North Kanara District) in Gupta style (C. 5th Cent. A.D.) and Harihara from Harihar (Chitradurga District).

Observations :-

The evidence indicates that Vaisnavism was becoming popular in both areas and help spread common traditions. There was total resurrection of the Brähmapical faith in the region. In Andhra region the Sun worship and Panchvīra worship was popular. On the other hand, in Karnataka region the Narasimha worship becomes popular. Besides, Hari-Hara cult was in vogue in entire region.

Saivism :

In the course of excavations, a large number of brähmapical temples were exposed all along the Kṛishṇa river side of Nagarjunakonda. Majority of them were Śaiva temples, thus testifying to the fact that Śaivism received vigorous patronage. An epigraph from Nagarjunakonda connects the Noḍagīśvarāsvēmi temple with king Ehuvula
Chāmtamula. Pushpabhadrasvāmi temple was erected by Virapurushadatta. Excavations have revealed yet another temple of Sarvadeva. An inscription records that one Elisri constructed this temple in the 11th regnal year of king Ehuvula Chāmtamula.

Another noteworthy feature that excavations at Nagarjunakonda have brought to light is the dedication of a large number of temples to God Kartikēya as evidenced from the occurrence of large number of images of Kartikēya. This indicates the popularity of Kartikēya worship in Nagarjunakonda. From epigraphical source we know that at least one Ikshvāku king is described as Virupakhapati Mahāśēna Parighatasa.

Even Śakti worship was popular. Excavations have laid bare a temple which seems to have enshrined Devasenā, Śakti of Kartikēya. A shrine has been unearthed near the burning ghat which was dedicated to mother-goddess. A temple dedicated to Hāritī, the goddess of fertility on the hill top and the discovery of a large number of broken ivory bangles at the site seem to indicate the popularity of the fertility cult among the women folk.

Coming to the successors of the Ikshvākus, we find Śaivism continued to flourish. The Kondamudi (Tenali taluq, Guntur District) grant Brihatphalayana king Jayavarma describes him as Mahāśēna-pāda-parighata. The family deity
of the Vishnukundis was Śrīparvata Svāmi and their inscriptions contain references to other Śaiva deities. The Belpuru inscription of Mādhavavarman II speaks of worship of the elephant-faced god Vinayaka. The worship of Śiva with his consort is indicated by the Chikkula plates of Vikramendra-varman II.⁹³

**Observations**

Śaivism flourished vigorously especially in Andhra region. In Karnataka, too, Śaivism was flourishing, but it did not have an undisputed sway over the people. A noteworthy feature is that in Andhra the worship of the Kārtikēya and Hāritī was popular during the Ikshvāku period. Perhaps, through Chuṭus of Vanavāsa it may have entered the Karnataka region, for in the records of the Kadambas of Banavasi and Chālukyas of Vatāpi, there are frequent references to Mahāsēna, Saptamātrakās, Hāritī. Śaivism, thus, played a major role in the cultural integration of the people of Karnataka and Andhra.

**Language and Script**

The period saw the decline of the Prakrit language and the emergence of the Sanskrit and regional languages Kannada as media of inscriptions. The decline of the Prakrit coincides with the decline of Buddhism and the emergence of the Sanskrit with ascendancy of the Brāhmaṇical religions. The use of the Prakrit comes to an end with
the rule of the early Pallavas in the east and the Chūpus in the west. The use of the Sanskrit as an epigraphical medium was slightly earlier in the east. In the region under study, the earliest inscriptions to be written in Sanskrit come from Nagarjunakonda and they belong to the Ikshvāku ruler Bhuvula Chāmtamūla whereas in the western region at a slightly later period i.e., during the beginning of the Kadamba rule we notice the use of Sanskrit language. Chandravalli inscription of Mayūra Śarma was till recently thought to be in Prakrit language. Recently, on re-examination, it is established that the inscription is in Sanskrit. Thus, the use of Sanskrit in inscriptions came into vogue almost simultaneously in both the areas.

The period also saw the emergence of the Kannāḍa language as an epigraphical medium. It is again during the Kadamba period that we have increasing evidence of used Kannāḍa. So far the Halmidi inscription (Hassan district) of Kadamba Kākusthavarman was thought to be the only Kannāḍa inscription of the Kadamba period assignable to C.5th Cent. A.D. Recently, two more Kannāḍa inscriptions of the Kadamba period have come to light. They are a fragmentary inscription from Kelagundli (Shimoga district) of the time of Kadamba king Ravivarman and a broken pillar inscription from Kampli (Yellapur taluq, North Kanara district). Thus, Kannāḍa came to be used as epigraphical medium from middle of C.5th Cent. A.D., whereas the Telugu
as the epigraphical medium emerges in the second half of the 6th Cent. A.D. However, some early inscriptions of the earlier period contain some Telugu words.

In the western area i.e. Karnataka, now called Karnataka, Kannada was frequently used along with Sanskrit. Perhaps the Jainas who were very strong in Kuntala were mainly instrumental in using the desa-bhāṣā Kannada for their activities. Whereas in the Andhra region because of the dominance of the Sanskrit language and its influence Telugu could not develop as fast as Kannada.

Some changes in the script are also noticed. From 2nd Cent. A.D. the script undergoes change in the Krishna valley. The letters get elongated, more ornamental. This is to be seen in the Ikshvāku inscriptions. During the Kadamba period what is known as Box-headed script comes into vogue. The letters are long, narrow and artistic. The box-headed variety in the south is observed in the Kadamba early western Ganga, Sālankīyana and early Pallava inscriptions of about C.4 5th Cent. A.D. Another important development of 2-3rd Cent. A.D. is the appearance of the head-line or the Serif, which becomes an essential feature of the later Kannada and Telugu alphabets. The comparative study of the script indicates that broadly they are similar.

The emergence of Kannada and Telugu languages was instrumental in giving each region a distinct individual
identity. This was further facilitated by the political conditions of the period. We find no single power ruling the entire region as before. Numerous powers were confined to small regions. By this time the areas began to get distinct names, Andhra and Kuntala or Karnata respectively.

Observations:

The use of Prakrit comes to an end in the period under study. Sanskrit language enjoyed the status of being an important court language. In Andhra region there is distinct preference for Sanskrit through royal patronage and because of the revival of brahmapical religions. In Karnataka, however, the Kannada language, the language of the people of the region started to gain recognition as an official language. In Andhra, on the other hand, the emergence of the Telugu language was slightly delayed. The emergence of Kannada language gave distinct linguistic identity to the Karnataka region. Similarly, there was broad similarity in the script of both regions.

Art and Architecture:

There was continuation of temple building activities in Andhra region. On the other hand the temples of the period from Karnataka are scarcely known. Only a few stray sculptures throw light on the art of the Karnataka region. Under the circumstances a detailed study of the art and architecture of the region especially of Andhra is not
relevant here. Only important developments which have bearing on the art and architecture of the subsequent period will be highlighted here.

The art and architecture of the Andhra region of the period under study is represented at Nagarjunakonda, Chejerla, Sankaram, Mogalarajapuram, Vijayawada and Undavalli. In Andhra region both structural and rock-cut architecture was in vogue.

During the Ikshvaku period many Brāhmaṇical structural shrines, all of brick core and stone veneer were built. They are of the square, rectangular and apsidal types. Some of the temples are pillared pavilions. Provision for abhisheka jala was made. Most of them were dedicated to Śiva, Kartikēya, Devasena. Noteworthy temples are the Nōdagīśvarasvāmi, Pushpabhadrasvāmi, Sarvadeva etc. Similarly the excavations at Yelleshwaram have revealed many square shrines with linga-pithas on the bank of river Krishna. At Keesaragutta, District Hyderabad nearly 50 brick shrines with lingas in brick pedestals were exposed. Similar evidences come from Gummadam, Kudavelli, Siddeswaram etc. The evidence from Nagarjunakonda and other places suggest that the formative phase of Brāhmaṇical architecture was evolving in Nagarjunakonda.

Another significant development in Andhra during the period is the rock-cut architecture dedicated to Brāhmaṇical
deities as represented five rock-cut temples at Mogalarajpuram, the Akkanna Madanna Cave, five storeyed rock-cut temple at Undavalli etc. A noteworthy feature is provision for triple-niche behind the main hall intended for Brahma, Śiva and Vishnu at Mogalarajpuram - cave No.4. The caitya-kūḍūs here contain the figures of Trimūrtis - Brahma, Śiva and Pārvati and Vishnu and Lakṣmi (Plate V).

Similarly, the upper Akkanna Madanna Cave (Plate VI) is dedicated to Śiva, Vishnu and Brahma. At Undavalli, there is a five storeyed rock-cut temple (Plate VII). It is called the Anantaśeṇyana gūḍi. There are sculptural representations depicting Trimūrti. For instance, the sculpture from Madugula, Guntur district represents Vishnu, Brahma and Śiva. Another sculpture from Konidina, Guntur district portrays Brahma, Śiva-linga and the Narasimha of Vishnu. The rock-cut temples mentioned above are dated to Vishnuvardins period.

Compared to the vigorous art activities in Andhra region, in Karnataka on the other hand, the art activities during the period under review are scarcely known. Some brick structures were partially exposed at places like Aihole, Pattadakal etc. and they belong to 4-5th Cent. A.D. Some of the stray sculptures of the period are: two armed sculptures from Halasi, (Belgaum district), Kuppatur (Shimoga district), Kudali (Shimoga district) etc.

Observations:

The evidence thus suggests that Śaiva art and
architecture was standardising during the period under review. The worship of Śiva, Mahāsēna assumed great importance in Andhra and brick temples dedicated to these gods were built. The neighbouring Karnataka too was influenced by these developments, as we notice frequent references to Kartikēya, especially during the early Chalukyan period. The brick temples were also built in Karnataka region.

Yet another noteworthy development during the period was the popularity of the Trimūrti worship in Andhra. Many rock-cut temples dedicated to Trimūrti were excavated in Andhra. During the subsequent period in Karnataka region many Traipurusha temples comes into existence. The Trimūrti worship noticed during the period under review may perhaps be considered as precursor to the Traipurusha temples.

To sum up, the political identity of each region did not come in the way of continuation and sharing of common art traditions in both areas.

Concluding Observations:

During the period under review there were significant developments. The notable among them is that Karnataka region gets political and linguistic identity of its own. The Kadamba-Gāṅga era of nearly more than 200 years provided a strong and enduring political hegemony and was able to develop the Karnataka region into a viable single political unity,
a development not noticed in Andhra. Andhra region gradually began to lose its earlier position as geo-political and cultural base. Yet another noteworthy development during the period is the emergence of the Kannada language and its popularity. This helped the Karnataka region to get distinct linguistic identity. How far the factors like the decline of Indo-Roman trade, the decline of the Sātavāhanas and Buddhism contributed to the Andhra losing its earlier pre-eminent position is difficult to assess in the present state of our knowledge. However, these developments in the political sphere did not alter the age-long common cultural heritage of the region. Cultural relationship between Karnataka and Andhra continued to be cordial. Both regions had a common cultural heritage as before, but with a difference. For, in Karnataka region along with Vedic and purānic religions, Jainism was also growing in importance and received royal and public support. But in Andhra, Buddhism was declining and Vedic and Purānic religions had an upper-hand.

Thus, inspite of political division of the region into two distinct units, Andhra and Karnataka, the cultural heritage, basically of the rulers and people continued to be similar. It is against this background, the relationship during the subsequent periods of Vatapi Chālukyas and the Rāstrakūtās of Malkhed should be viewed.
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