PERIOD-III

PERIOD OF STABILISATION
CHAPTER VI

RELATIONS DURING THE PERIOD OF VÄTÄPI CHÄLUKYAS

With the emergence of the Vätäpi Chälukyas in the C.6th Cent. A.D., began on brilliant epoch in the Karnätaka Andhra relations. They were powerful rulers and ruled over the Deccan from Vätäpi for nearly two centuries. They were perhaps the most prolific builders in the region during the period. It is the aim of this chapter to trace the relations, in political and cultural spheres, between Karnätaka and Andhra during the period of the Chälukyas of Vätäpi.

Political relations:

Basing on the legendary explanations contained in the Kauthem grant\(^1\) of Vikramäditya V of the Kalyäpa Chälukya branch and the Nandampudi grant\(^2\) of the Eastern Chälukya king Räja Räja of 11th Cent. A.D. Some scholars are of the opinion that the Chälukyas of Vätäpi originally hailed from the Andhra\(^3\). In support of this, an early inscription of C.3rd Cent. A.D. in Prakrit from Nagarjunakonda\(^4\) mentions an Ikshvaku subordinate, Mahäsänpati, Mahätalavära, Väsishyänputra Khamä Chäliki Remmañaka, who belonged to the Hiräyakas. This is the earliest inscriptionsal reference to the word Chäliki. In the inscriptions of Chälukyas of Vätäpi, the name of the family is spelt as - Chälikya, Chalkya or Chälukya-kula. Of these Chälikya is older and
slightly more frequently met with in their inscriptions and the word has close similarity with \textit{Chalikí} of the Nagarjunakonda inscription. Two more points in this context are worth noting. First, we do not notice in any of their records that the early rulers conquered the area now covered by the Kurnool and Mahbubnagar districts of Andhra Pradesh. On the other hand, we know that Polekēši I conquered Badami in about 543 A.D. and his son Kīrtivarman I conquered the territories of the Nalas, Māuryas and Kadāmbas. But there is not a word about their conquest of the present Andhra-Karnataka border area. Secondly, in one of the early charters (The Tummayaneru grant of Polekēši II), this region is specifically called \textit{Chālukya-Vishaya}, which suggests the association of the Chālukyas with this region in their early days.

Like the Ikshvākus, the Chuṭus and the Kadāmbas of Banavasi, the Chālukyas of Vātāpi inherited the tradition of offering worships to Kartīkēya, Hariti, Saptamātrikas. As we have already shown in an earlier chapter the tradition of worshipping Kartīkēya, Hariti and Saptamātrikas was already prevalent in the Andhra region during the period of Ikshvākus with whom the Chuṭus of Vanavāsa had relations. Nagarjunakonda excavations have brought to light the temples dedicated to the above gods and goddesses. Thus, we find the earlier traditions becoming stronger during the period of the Chālukyas of Vātāpi.
Although epigraphs of the 11th and subsequent centuries of the Kalyāṇa Chālukyas and the Eastern Chālukyas give a mythical geneology containing fifty two rulers, it is only from the time of Polekēśi I that we find definite information regarding the political and cultural relations between Andhra and Karnataka. Since from now onwards the political happenings have great bearing on the direction and magnitude of the cultural relations, more detailed discussion of the political relations between the two regions will be of great help in understanding the relations. A discussion of their political history is not relevant to the aims of the present work. But we will concentrate on the activities of the Chālukyas of Vātāpi in the Andhra region in the light of their incessant encounters with the Pallavas of Kāṇchī. The material is mostly based on recent researches on the Chālukyas of Vātāpi by eminent scholars like Dr. K.V.Ramesh, containing considerable revision of earlier views.

The Mahakuta pillar inscription of Maṅgalēśa, the Hyderabad plates of Polekēśi II and the Satara plates of Vishṇuvardhana I describe Polekēśi I as Satyāśraya. Later on, the title Satyāśraya becomes a family attribute. It is significant to point out here that, still earlier, the Vishṇukūḍī king Indrabhaṭṭaraka varman (A.D.527-55) was the first known ruler to bear the title Satyāśraya.
Another epithet he bore was Vallabha. The title Vallabha from now onwards becomes synonymous with the Karnátaka rulers whether they are the Chálukyas of Vátápi, the Rashtrakútas of Malkhed or other Karnátaka kings. In some of the Eastern Chalukya inscriptions also the ruling Karnátaka kings were called only by the title Vallabha, the beginning of which is traced to the period of Pólekesi I. There is no information to indicate the Chalukyan conquest of Andhra during the reign of Pólekesi I.

During the reign of the successor of Pólekesi I, Kírítivarman I there was expansion of the Chalukyan territories westward and eastwards. Aihole inscription\textsuperscript{12} in course of a brief eulogy refers to three small kingdoms, those of the Nálaś, the Mauryaś and the Kadambaś as conquered by the Kírítivarman I. On the contrary, in the Mahakúta pillar inscription\textsuperscript{13} of Mangaléśa he is stated to have conquered fourteen countries — Vanga, Kálinga, Ánga, Vaṭṭúra, Magadha, Madraka, Kérala, Gánga, Múshaka, Páṇḍya, Dramiḷa, Chóliya, Áluka and Vaijayaṁti. In the Vámsika-práśasti of the Kálýána Chálukyaś, Kírítivarman I is credited with victory over the Nála, Maurya and Kádamba rulers. Most of the scholars dismiss the claim made in the Mahakúta pillar inscription and agree that he conquered only the Nálaś, the Mauryaś and the Kádambaś. Of the three dynasties mentioned, it is the conquest of the Nálaś that is of interest to us because it marks the beginning
of eastward expansion of the Chālukyan power. The Nālas
were holding sway in the Bellary-Kurnool region and these
regions were brought under the sway of the Chālukyas.

Recently scholars like Ramesh are of the opinion
that the list of countries vanquished by Kṛttivarman I
as known from the Mahakuta pillar inscription are not
altogether devoid of truth. The only contemporary power
in the Gangetic valley worth reckoning was that of the
Maukharis. The Baraha (Barabanki District, U.P.)
inscription of the time of the first Maukharī king
Īśānavarman dated in V.S. 611 (554 A.D.), credits him with
victories over the Andhras, Sulikās and the Goudās.
Rayachaudhuri identifies the Sulikās with the Chālukyas
of Vatāpi. Andhra at that time was ruled over by the
Vishpuṅḍī king Indrabhaṭṭaraka-varma I. Accepting the
equation of the Sulikās with the Chālukyas of Vatāpi,
Sankaranarayanan has made a suggestion that Kṛttivarman I
perhaps joined the Vishpuṅḍis against the Maukharis.
If the suggestions is accepted then the title Satyāśraya
of Vishpuṅḍī king Indrabhaṭṭaraka-varma assumes
significance.

Mangalesa succeeded his brother sometime in
A.D. 597-98 and his reign saw for the first time the
expansion of the Chālukyan power in Andhra. Recently
D.P. Dikshit assigned A.D. 591-92 as the accession date of
Mangalesa. The Marutra grant of the 8th year of
Satyāśraya Śrīprithivivallabha mahārāja has been redated by Ramesh to 598-99 A.D. The Marutura grant contains references to the military campaigns in the east. In view of the change in date of the Marutura grant, Mangalaśa now becomes the earliest Chālukya king to have conquered Pīśṭapura in northern Andhra. From the Marutura grant, it is clear that in 598 A.D., Mangalaśa laid siege to the fortress, reduced it and then captured it. The grant was issued when Mangalaśa was camping at Kalurapura (Guntur District, Andhra Pradesh). Thus, Mangalaśa was the earliest ruler to be in the heart of the coastal Andhra in A.D. 598. The Marutra grant also says that the grant was issued so that Āluka mahārāja, who had gone from Mangalapura to Kalura with Mangalaśa, breathed his last there and may attain moksha. The Āluka mahārāja referred to here is the traditional ally of the Chālukyas of Vatāpi, i.e., the Ālupas of South Kanara with Mangalapura (Mangalore) as their capital. It is apparent from the records that Āluka Mahārāja accompanied Mangalaśa in his military campaigns in the east and lost his life. This again affords the earliest instance of a feudatory ally of the Chālukyas of Vatāpi rendering their help to conquer the territory in Andhra. However, that the campaign was not of much consequence is proved by the fact that Polekėši II had to subdue it again during his campaigns in the east.
The above mentioned early forays into the Andhra territory by two early Chalukyan rulers made no impact. With the advent of Polekesi II we find the picture changing. From Aihole inscription and the undated Modlimb plates of Polekesi II it is clear that he came to throne by force i.e., by defeating Mangalesa. Recent study of the undated Peddavaduguru (Gooty taluq, Anantapur District) Kannada inscription of Ereyatiyadigal has revealed that the battle took place in the present day Anantapur district. The inscription states that Ereyatiyadigal defeated and killed Ranavikrama at a place called Elpattu Simbhige and he made grant of village Nadamur to the Mahajanas etc. Ereyatiyadigal has been identified with Polekesi II and Ranavikrama earlier thought to be a Bana ruler has now been identified with Mangalesa. It is pointed out that in Lohaner plates the epithet Ranavikrama was given to Polekesi II, probably commemorating his triumph over Ranavikrama-Mangalesa. We thus find Polekesi II, after winning a sanguinary battle against Mangalesa, occupied the throne.

Polekesi II, however, did not immediately undertake the military campaigns towards east. As per the Hyderabad plates dated in his 3rd regnal year, dated Saka 535 (A.D. 613-14) by 613 A.D., he had defeated Harshvardhana and acquired the title Paramesvara. Till A.D.630 no attention was given to the conquest of the Andhra territory
for we find him in Lohaner (Nasik District) making some
grants in A.D. 630 as per his Lohaner plates. As per
his Kopparam plates, dated in his 21st regnal year, we
find him making grants, on 10th October, A.D. 631, of
village Irubali in Karma-rāṣṭra (northern portion of
Nellore district and a part of Guntur District). Thus,
the conquest of the Andhra country was achieved between
the date of Lohaner grant i.e. 630 A.D. to 10th October,
632 A.D. During this period, as per Aihole inscription,
he first captured the fort of Pīśṭapura (East Godavari)
and then Kaṇṭāla region (Kolleru lake between the rivers
Godavari and Krishna). His brother Kubja Viśṇuvardhana
assisted Polekēśi I in capturing the Andhra territory.
Kubja Viśṇuvardhana was a great warrior and expert in
capturing different types of forts. As per Aihole
Inscription, Kubja Viśṇuvardhana was placed in charge of
the newly conquered Andhra coastal belt and thus started
a new line of the Chālukya kings who ruled over Vengi for
nearly five centuries outliving their cousins, the Chālukyas
of Vāṭāpi. The Kopparam plates of Polekēśi II make it
clear that although Kubja Viśṇuvardhana was placed in
charge of the newly conquered territory he was yet a
Yuvarāja, not assuming total independence. The establishment
of a new branch to rule over coastal Andhra may have been
necessitated by political, military and economic reasons.
Polekēśi II's empire which included south-west Andhra
Pradesh closely abutting the coastal Andhra would be
vulnerable for flank attack if the enemy captured coastal Andhra. By establishing a separate line to rule the coastal Andhra it was converted into a buffer state and thus help safeguard his own parental Chālukyan kingdom from any direct attack. Other reason may have been the economic prosperity, both agricultural and commercial. Because of these reasons Polekēśi II may have established a separate branch to rule over the coastal Andhra. Starting of a separate branch opened a direct channel of communication between Karnataka and Andhra. Especially, in the beginning years, when the Eastern Chālukyan kingdom was in its infancy, there may have been continuous flow of help in men and material to assist the Eastern Chālukyas in governing their kingdom. In fact a chief called Ḍurjaya of the Matsya family who was mentioned as ājñāpati of the Chipurapalle grant of Vishṇuvardhana I, was probably the founder of the Matsya dynasty. A view has been expressed that it is not unlikely that he accompanied the Chālukyan army from the west and helped Kubja Vishṇuvardhana in reducing Kalinga āṭavi.

Immediately after conquering coastal Andhra and establishing a separate branch to rule, Polekēśi II turned his attention to further south where the Pallavas were ruling the country. Thus begins the long-drawn out struggle between two super powers to establish their supremacy. The bloodiest battles between the Polekēśi II
and the Pallava king Narasimhavarman I were fought at Pariyala in the Kurnool and Suramara in Anantapur regions. Polekesi II lost his capital Vatapi as well as his life. As to what help Kubja Vishnuvardhana rendered to his brother Polekesi II, there is no information. In fact from now onwards neither the Eastern Chalukyan grants nor Western Chalukyan ones speak of relations between them. When the battles were being fought just in the neighbourhood of his kingdom it is likely Vishnuvardhana may have gone to the help of Polekesi II. Since the end of Vishnuvardhana's reign coincided with the destruction of Vatapi, some scholars are of the opinion that Kubja Vishnuvardhana may have gone to assist Polekesi II and perished with him. Recently, on the strength of a two-line inscription engraved on one of the monolithic miniature shrines in the Sivanandisvara temple complex at Kadamara Kalava (Kurnool District), a suggestion has been made that one of the miniature shrines may commemorate a hitherto unknown son of Polekesi II, Chakrasumana, who died young. Then it is likely that this son may have participated in the battle against the Pallavas that was fought in the Kurnool District.

After sacking of Vatapi by Pallava Narasimhavarman I there was total confusion and chaos in the Chalukyan kingdom which lasted for 13 years from C.642-43 to 655-656 A.D. During the 13 years of interregnum many
sons of Polekesi II made bids to declare independence. This was inspite of the fact that Vikramāditya I was preferred, among other sons to be the heir-apparent by Polekesi II. A copper plate inscription from Kurnool region speaks of Ādityavarman dear son of Polekesi II making grants in the very first year of his reign. Another Nelkunda copper plate inscription refers to Ādityavarman's son Abhināvāditya declaring himself successor of Ādityavarman somewhere in Chitradurga-Bellary region. Whether Vikramāditya I had to fight with his brother to regain the throne is not known. Such a possibility appears to be true in the context of a statement made in the Karnul plates wherein Vikramāditya is said to have defeated his rival kinsmen. As per his Karnul plates dated in his 3rd regnal year, he was fully in control of the empire in A.D.656-57. Vikramāditya concentrated the first fifteen years of his reign in settling the affairs of the state. Till 670 A.D. we find him travelling in different parts of south-western Andhra. In A.D.655-56 he was in Turimella (Turimella stone inscriptions, Kurnool) 656-57 A.D. in Karnul; 658-59 A.D. in Marruru, Mahabubnagar district; 659-60 A.D. in Talamanchi (Talamanchi plates); 662-63 A.D. in Kadamara Kalava, Kurnool district (Kadamara Kalava stone inscriptions); 664-65 A.D. in Karnul (Karnul plates); and 680-81 A.D. in Dimmagudi, Anantapur district (Dimmagudi inscription). From about A.D.655 to A.D.665, Vikramāditya I was concentrating on the Mahabubnagar
and Kurnool regions of his empire before he embarked on military campaign against the Pallavas sometime after 670 A.D., but before 672 A.D. Thus, it is clear that the south-western Andhra was of great importance to the Chālukyan emperors in their political and military strategy.

The relations between the eastern Chālukyaś of Vengi, who by this time were independent and the Chālukyaś of Vatapi are not known. We find, Vikramāditya's army sweeping through the Pāka-rāṣṭra, (along the coast in Nellore district to the south of Karma-rāṣṭra) which was adjacent to the territories of the Chālukyaś of Vengi. It is not known what help the eastern Chālukyan king rendered to Vikramāditya I. When Vatapi was under chaos following the Pallava invasion, how far the Eastern Chālukyan kings helped Vikramāditya I to regain the lost glory of their house is also not known. However, that they may have gone to the help of their cousins is suggested by references in the Pulimburu grant of Jayasimha I (A.D. 642-673) which was issued from this victorious camp at an unknown place and the enemy is also not mentioned. Similarly, Peddamaddali plates of Jayasimha I were issued from Udayapura. Udayapura is identified with Udayagiri in Nellore district. Basing on this it is inferred that during the dark period of the Chālukyas of Vatapi, Jayasimha I has gone to the northern frontiers of the Pallava kingdom in Nellore, probably to help their cousins. Another
Eastern Chalukya ruler contemporary to Vikramaditya I was Vishnuvardhana II (673-681 A.D.). He is said to have won victories in several battles, but no detailed information is available. Most of his inscriptions record the gifts of villages in Kārma-rāṣṭra, in the region south of the Krishna. Does his continuous presence in the Guntur-Nellore regions adjacent to the parent Chalukyan territory and his claim of victories in several battles mean he was helping parent dynasty in their fight against the Pallavas?

The successor of the Vikramaditya I, Vinayaditya was acquainted with the Andhra country, even as a prince as he accompanied his father in his military campaigns against the Pallavas and the Pāṇḍyas. He started his rule in 682 A.D. On 27th April of that year we find him camping at Pānunagārā (Panangallu, Mahaboobnagar district); in A.D. 688-89 he encamped on the banks of river Tungabhadra near Karnul; in 689-90 A.D., he was in the domain of his Bāpa subordinate in Anantapur district; in 690-91 A.D. he was at Erupundale in Kurnool district; and in 691-92 A.D. he was encamping at Mahākōṭi tīrtha in Kurnool district. We, thus find him from 688-89 A.D. to 691-92 A.D. mostly in Karnul region. Alampur in the Kurnool district had become a great centre of art. An inscription from Alampur engraved above the dvārapāla image in the Svarga-Brahma temple states that the temple was built in the name of the queen of Vinayaditya by his son Lokāditya. There is no information
regarding the relations between the Chālukyas of Vatāpi and the Chālukyas of Vengi.

Vinayāditya was succeeded by Vijayāditya in A.D.696. That as a yuvarājā he had accompanied his father Vinayāditya to Karnul in A.D.691 is known from Karnul grant of Vinayāditya. After assuming the kingship in A.D.696, he visited the south-west Andhra Pradesh after lapse of 17 years. We see him making grants while camping at Hatampura i.e. Alampur on 21st March 718 A.D., as per his Nirgundi grant. Even before, as per his Alampur bi-scriptal inscription, he was in Alampur on 13th May 713 A.D. This had led some scholars to assume that Vijayāditya stayed for five years from 713 A.D.-718 A.D. at Alampur to supervise the hectic activity of building temples. The bi-scriptal inscription from Alampur just referred to states that a certain Īśānāchārya-svāmin completed the construction of a fort-wall around Alampur.

At the fag end of his reign we find the renewal of hostilities between the Pallavas and the Chālukyas of Vatāpi. A stone inscription from Ulchala (Kurnool district) refers to yuvarāja Vikramāditya's successful expedition of Kāñchī in which the western Gaṅga prince Durvinīt Asrayappa rendered active assistance.

Quite a good number of inscriptions belonging to his reign are found from Kotturu (Anantapur district),
Kondapalle (Anantapur district), Betapalli (Anantapur district), Chippagiri (Anantapur district), Danavulapadu (Cuddapah district), Sunkesula (Cuddapah district).

Most of the grants were concerned with donations and were issued in the territory governed by the Bāpas, feudatories of the Chālukyas of Vatāpi.

We do not have any information regarding the relationship between the Eastern and Western Chālukyas. The Eastern Chālukyan counterpart of Vijayāditya, Jayasimha II (705-717 A.D.), bore the title Niravavāya, which was also one of the birudas of Vijayāditya. However, merely on the basis of the biruda the nature of the relationship cannot be ascertained.

Vikramāditya II ascended the throne in A.D. 733-34. During his reign, he carried out wars with the Pallavas of Kānci successfully. Of what assistance the Chālukyas of Vengi were to the Vatāpi Chālukyās we cannot ascertain. However, from a contemporary Pallava inscription, i.e. Udayendiram plates of Nandivarman II, we learn that Vishnuvardhana III, the Eastern Chālukyan contemporary of Vikramāditya II was involved in war with the Pallavas and lost his territory. Whether this war was the result of enmity between the Pallavas and the Chālukyas of Vatāpi cannot be ascertained. The only plausible reason appears to be that with a view to help his parent dynasty,
Vishpuvardhana III may have rendered assistance to Vikramāditya II and in the process incurred the wrath of the Pallava monarch. If this surmise is correct, then we may say that the Eastern Chalukyas of Vengi, though independent, continued to help their parent dynasty. Absence of references to conflict between them in the epigraphs of both the dynasties is a pointer to this fact. His inscriptions have come from Tippaleru (Guddapah district), Betapalli (Anantapur district) and Turimella (Kurnool district).

The reign of the Kīrttivarman II saw the total eclipse of the Vatapi Chālukyas from the political scene. That his power was not respected in south-western Andhra border of the Chālukyan empire is clear from undated Peddapeta inscription (Anantapur district) in which he is not referred to by his imperial titles. That the Bāpas were slowly assuming independent status is revealed by the undated Peddapeta inscription in which the rule of Kīrttivarman is referred to without his imperial titles and the name of the Bāpa king comes first then the Chalukyan emperor. There are two more records both undated - one in the Anantapur district and the other in the Kurnool district.

Observations:

This survey of the evidences shows that the Chālukyas
of Vatapi were associated with Andhra region, especially the what is now called Telengana, before they started ruling from Vatapi. Consequent upon the establishment of a branch in coastal Andhra, the eastern Chalukyas began to rule from Vengi. Rest of the Andhra, i.e. present Rayalaseema and Telengana was under the sway of the Chalukyas of Vatapi. These parts of the Andhra were of great importance to the Chalukyas of Vatapi. They bestowed particular attention on them. As may be inferred from a number of inscriptions and structural temples, the present districts of Kurnool, Anantapur and Cuddapah received their utmost attention. Probably through these territories the Pallavas of Kanchi had to march to Vatapi in their campaign against the Chalukyas. Therefore, any slackness in the security of these districts would have meant a direct blow to heart of their kingdom. Vikramaditya I, Vinayaditya and Vijayaditya was the three kings who frequently camped in these areas to keep up the security of the region. From the numerous grants issued from Kurnool region and a large number of Early Chalukyan temples situated in Alampur, Satyavelu, Mahanandi, Panyam etc. in Kurnool district, it is clear that Kurnool region may have acted as de facto administrative centre to govern the south-western Andhra. Thus, the Kurnool region becomes as yet the eastern most centre of Chalukyan political, administrative and cultural influence. The impact of the continuous presence of the
Chalukyas in the south-western Andhra Pradesh and their particular attention on it was great. It might have encouraged the continuous movement of people from one area to another especially, North Karnataka and other regions to the south-western Andhra. The geographical factors helped easy movement. The region was in fact playing the role for which the nature had fitted them. The present Telengana and Rayalaseema became a part of Karnataka's political and cultural sphere of influence. The region thus played a important role in the political vicissitudes of Chalukyan empire. In fact, it formed the eastward extension of Karnataka political and cultural belt.

But we are not sure about the nature of contacts between Karnataka and coastal Andhra. When Polekesi II established a separate branch to rule there at least in the initial stages, the help may have come from the Vatapi Chalukyas and good number of religious people, administrators, military people may have settled in the coastal Andhra. A capital city always serves as a melting pot of culture. Vengi thus became the earliest gateway in coastal Andhra for direct reception of political and cultural impulses from Karnataka. The very fact that there was no reference in the epigraphs of both the dynasties regarding any conflict between them is a pointer to the harmonious and close relations between Karnataka and Vengi. However, the local culture appears to be too strong. Soon we find the eastern
Chalukyas identifying with the culture of the area in which they had settled. Their fusion with local culture took peaceful forms of cultural exchanges especially in the field of religion and art.

Cultural Relations

In the Religious field:

Among different religions Saivism and Jainism played important role in strengthening the relations. Other two, Vaisnavism and Buddhism no doubt were flourishing, but they could not exert much influence on the society during the period under review. Buddhism was on decline. Therefore in assessing the role of different religions only a passing reference will be made to Buddhism.

Vaisnavism:

Following are some of the important evidences throwing light on the nature of the Vaisnavism during the period of the Chalukyas of Vatapi:

1. The Badami cliff inscription of Polekesi I (543 A.D.) describes him as Hiranyakarbhā sambhūta and mentions sacrifices such as Āsvamēdha etc., performed by him;

2. The Mudhol Copper plate record of Pugavarman, the elder son of Polekesi I refers to the grant of village Malakhetaka to god Vārāhī devasvāmin;
3. The Badami Vaishnava Cave II inscription of the reign of Kirtivarman I dated 578 A.D. describes Mangalesa, the younger brother of Kirtivarman I, as Parama-bhagavata and refers to the installation of Vishnu image in that cave temple and donations to meet the cost of Narayana-bali;

4. The Nerur copper plate record of Mangalesa describes Mangalesa as Bhagavat and the grant was made after he duly worshipped god Vishnu;

5. In the Mahakuta Pillar inscription dated in 5th regnal year (A.D.595-96), Mangalesa is called Parama-bhagavata;

6. The Bohner copper plate record of Poleksai II contains invocation to Varaha form Vishnu and he is referred to as Parama-bhagavata;

7. The Nerur record and Modlimb Copper plate of Poleksai II begins with a vivid description of Varaha Vishnu;

8. The Chiplun record of Poleksai II contains invocation to the Trivikrama form of Vishnu;

9. In the records of Vinayaditya (681-696 A.D.), the king is compared with Vasudeva, Yudhishthira and Parasurama.
10. The Badami Jambulinga temple inscription\(^{86}\) (698-99 A.D.) of Vijayaditya mentions the consecration of the Trinity, Brahma, Vishnu and Mahesvara.

11. Varaha, Narasimha and Trivikrama are most frequently depicted forms of Vishnu in the sculptures of the Vatapi Chalukyas; and

12. Sculptures of four-armed Vishnu and Harihara are frequently represented in the temples of the Vatapi Chalukyas.

The evidences regarding the Vaishnavism are very few from the Andhra area. Some of them are listed below:

a) In the Timmapuram plates\(^{87}\) Kubja Vishnuvardhana is described as a Parama-bhagavata;

b) The sculptures of Vishnu frequently represented are: - Vishnu-Trivikrama, Narasimha, Gajendramoksha, Varaha (Visvabrahma Temple, Alampur) Vishnu-Trivikrama (Svargabrahma Temple, Alampur); and

c) There are very few sculptures of Vishnu in coastal belt of Andhra ruled by the Chalukyas of Vengi.

**Observations:**

An analysis of the evidences will show that the early Chalukyan kings till Vikramaditya I were more inclined
towards the worship of Vishṇu. The Varāha form of Vishṇu was held in great veneration. Another noteworthy feature is that, among the various avatārās of the Vishṇu, only the Varāha, Trivikrama and Narasimha were popular during their period. Most of the early kings were described as Parama-bhāgavatas, a title frequently used by the Pallavas also. But, as far as Karnataka was concerned the epithet Parama-bhāgavata was first used by the Chālukyas of Vātāpi and Mangalēśa was the first king to bear that epithet. It is significant in this context to point that the Sālankāyana king Nandivarman II (middle of 5th Cent. A.D.) is described as Parama-bhāgavata in his Kollair and Peddavegi grants. This indicates a common tradition prevailing in Karnataka and Andhra and influencing the ruling kings as in North India during the period of the Guptas.

Another important feature is that temples dedicated to Brahma, Vishṇu and Mahēśvara came into existence. As discussed in an earlier chapter, the rock-cut temples dedicated to Trimurtis were built in Andhra and the concept of Brahma, Vishṇu and Śiva was strongly prevalent there. The evidence, thus, suggests that there was much cultural interaction during the period of Vātāpi Chālukyas and there was flow of traditions from Andhra to Karnataka. It is likely that such a flow of traditions was facilitated by the association of the Chālukyas with the Andhra region in the early part of their career and later, by establishing the collateral branch to rule there.
Śaivism:

Śaivism was the most flourishing religion in Andhra. From C.600 to 900 A.D., a large number of temples were dedicated to Śiva. Similarly in Karnataka, Śaivism was popular. Following are the important evidences from Karnataka and Andhra.

Karnataka:

1. The Vamsika-prasasti of the Chalukyas of Vatāpi contain the following verses:
   a) Śvami-Mahāsenapādānudhyatānām⁰,
   b) Kārṭtikeyaparirakṣaṇaprāptakalyāṇa paramparānām⁰¹,
   c) Saptaloka mātṛibhis Saptamātṛibhir abhivardhitānām.

The above verses indicate worship of Mahāsena and seven divine mothers. The temples dedicated to Kārṭtikeya were built during their time. Similarly, there were numbers of Saptamātriṣa sculptures in the temples built by Chalukyas of Vatāpi.

2. Mahakuta pillar inscription⁰³ of Mangalesa (A.D.595-96) refers to the grants made to Śaiva temple of Makutēśvaranātha at Mahakuta;

3. Vikramāditya I in his fifth regnal year 658-59 A.D.) underwent Śivamaṇḍala dīkṣa. His guru was Sudarśanāchārya and the ceremony was conducted
at the village of Marrura (Mahabubnagar district, Andhra Pradesh).

4. The Alampur prasasti of Vijayāditya implies, that he was a devotee of Śiva.

5. Many Saiva temples, such as the Virūpāksha, the Mallikārjuna etc., were built during their period.

6. Many Lakulīśa sculptures are noticed in different parts of Karnataka as for example the Lakulīśa sculpture from Mahakuta.

**Andhra:**

1. An inscription from Ramapuram (Cuddapah district) in 8th Cent. A.D. character in the Archaic Telugu, records the grant of land to Buddhi-Paramēśvara Ṫatapāra Rēvare, the head of the Siddhavāta Bhaṭṭāra (temple?) when Prithivīvallabha Rajādhirāja Vikramāditya captured Kaṇchī.

2. Turimella inscription (Kurnool district) of Vikramāditya I refers to the gift of land to Gövrishana Bhaṭṭāraka.

3. Chippagiri (Alur taluq, Bellary district) inscription of the period of Vijayāditya registers the grant of land to Dharmma Bhaṭṭāra.

4. The Korrapadu (Cuddapah district) inscription in 8th Cent. characters refers to Kīrttivarman and mentions grant made to Aditya Bhaṭṭāra.
5. Large number of temples dedicated to Śiva were built during the period under review. They include the Navabrahma complex from Alampur, Goliṅgasvāra, Rājalīṅgasvāra and Chandrasekhara from Biccevolu, Madhukēsvāra from Mukhalingam etc.

6. Large number of Lākūliśa and other Śaiva sculptures like Gaṇēśa, Nāndi and representing various forms of Śiva come from all parts of the Andhra.

7. On one of the maṇḍapa pillars in the Arkabrahma temple at Alampur, an inscription registers a grant to a Śaiva Āchārya, by the queen of Anivārīta Vikramaḍītya i.e., Vikramaḍītya I.

8. A reference in the Ratnāvali of Harshavardana (604-640) is made to one Dhārmikapurṣha of Śrīsaila who could make flowers blossom in all seasons. It also mentions a Siddha named Śrīkanṭhapadāsa of Śrīparvata.

9. Śrīsaila is called Siddhakṣṭhētra in Matsya Purāṇa

Observations:

The above evidence indicate that Śaivism was popular in both areas. It was mainly Pāśupata Śaivism. Especially in the western Andhra which was under the Chālukyas of Vātāpi and the coastal Andhra, which was under the Chālukyas of
Vengi, the Pāṣupata Śaivism gained wide-spread popularity. It is noteworthy that till the period of Vikramāditya I the Chālukyas were mainly Vaishnavas. But with initiation of Vikramāditya I into Śaivism at Alampur, the successors of Vikramāditya I were more lenient towards Śaivism and they built large number of Śaiva temples. In fact, Alampur was developed into a major Śaiva centre. In view of the great popularity of Śaivism in Andhra, it is likely that it must have influenced the Karnatakas Śaivism also. Pāṣupata Śaivism was very popular in both regions. This religious homogeneity was one of the notable developments during the period. Pāṣupata Śaivism was systematically popularised in Karnataka and Andhra through temple media. A large number of temples dedicated to Śiva were built throughout Karnataka and Andhra and places like Aihole, Badami, Pattadakal, Mahakuta, Alampur, Satyavolu, Mahanandi etc. became great centres of not only Śaivism but also art and architecture. These temples help spread uniform temple rituals and festivals in Karnataka and Andhra, especially in present day Telengana and Rayalasima regions. Śaivism thus played a vital role in further strengthening the cultural relations between Karnataka and Andhra.

Buddhism:

The Buddhism as noted above, was on the wane. But it continued to linger on since it had lost its earlier vigorous and vitality it could not exert much influence.
Therefore, only a passing reference to it will be made here.

1. The Alampur Prasasti of Vijayaditya refers to the prevalence of Buddhism;
   i) Sū-Vyād - Bhāgavatān - Bauddhān - Jinēndra - matam - āśrītan
   ii) Sva - dharma - kriyāvā visyam ..... i.e. the king protected the followers of Vaishnavism, Buddhism and Jainism .... etc.

2. The Hiregutti copper plates of Bhoja Asankita (6th Cent. A.D.) contains invocation to Buddha;

3. According to Hieun-tsang there were in C.7th Cent. A.D. over hundred Sanghārāmas and ten thousand Buddhist monks in Banavasi and they were following both Hinayāna and Mahāyāna.

4. According to Hieun-stang Koppal (Raichur district) was a Buddhist centre. He calls it "Konkinopula"

5. A little below Megudi temple at Aihole is located a partly structural and partly excavated single-storeyed Chaityalaya. It contains a Buddha sculpture in dhyāna pose.

As regards the prevalence of Buddhism in Andhra there are very few evidences. Hieun-tsang's account throws some light on the Buddhism here. According to Hieun-tsang there
were twenty Buddhist monasteries in An-to-lo (Andhra) and in Te-na-che-ka (Dhanakataka?). There were many Buddhist monasteries, but most of them were deserted. He mentions that followers of the various sects were numerous in number. Thus, the Buddhism in Andhra was on wane and had lost its earlier vitality.

Observations :

The decline of the Buddhism started during the C.4th Cent. A.D. and continued during the period under review. In both regions it was not popular. Besides, Śaivism and Jainism were on the upward move, obtaining greater patronage from the royalty and the people. Buddhism could survive only in pockets. Therefore, Buddhism during the period under review, could not contribute much to the growth of the relations.

Jainism :

Interesting evidence is available about the contact between Karnataka and Andhra with regard to Jainism. That Jainism was very popular in Karnataka is indicated by numerous inscriptiveal references to it and a good number of Jaina temples built during the period. The Huli plates of Mangalesa refer to the grant of a land to a Jaina Chaityalaya. The court poet of Polekesi II, Ravikirti was a Jaina and Meguti at Aihole built by Ravikirti is dedicated to Jina. The Alampur prasasti of Vijayāditya
mentions Jainism. The Shiggaon plates of Vijayaditya refer to the grant made by the king at the request of his ally Alupā Chitravāhana to the Jaina monastery which was caused to be constructed by Kumkumadēvī at Purigere, i.e. modern Laxmesvara in Dharhad district. King Vinayāditya made a gift to a Jaina priest who belonged to the Mulasangha and Devagana. An inscription of Vikramaditya II registers a gift of land to the worship of Jina while camping at Pattadakal.

Besides inscriptive references, many temples dedicated to Jina were built during the period under review. Meguti at Aihole, Jaina Basadi at Hallur (Dharwad district), Jaina Padmāvati temple at Hūmcha (Shimoga district), Jaina Cave temple at Badami and Aihole (Bijapur district) are some of the Jaina temples of period of the Chālukyas of Vatapi.

It is thus clear that Jainism took strong roots in Karnataka. Even the Chalukyan queens patronised it. When the Chālukyas of Vatapi established their branch at Vengi, it is but natural that some Jainas might have also accompanied the Royal entourage.

A copper plate grant of the time of the Eastern Chalukyan king Vishṇuvardhana III (718-752) says that Ayyaṇa Mahādevī, the queen of Kubja Vishṇuvardhana built a Jaina temple, called by name Nadumbī vasadi at Bezwada.
and village Musinikonda was given as a gift. In course of time the village was lost for the temple and through this copper plate grant we find Vishnuvardhana III regranting the village to the Basadi at the request of a Jaina teacher. It is clear from this that Ayya Mahādevī was a patron of Jainism and she was familiar with Jainism that flourished well in North Karnataka before coming to the coastal Andhra and it is reasonable to expect that some of the Jainas might have accompanied her to coastal Andhra. Recently, a copper plate grant from Peddapurapadu in Aryavata in the East Godavari district of the time of Vishnuvardhana II (673-78 A.D.) makes mention of one Kanakanandi Āchārya of the Yāpanīya branch and the gifts made to the Jaina temple. In and around Aryavatam many Jaina vestiges have come to light and the dates of which is yet to be established. The inscription shows that the Yāpanīyas had extended their sphere of influence to Andhra also. As already discussed the Yāpanīyas were most popular during the period of Kadambas of Vanavasi. Dr. Upadhyaya speculates that Ravikīrti the court poet of Polekēśi II belonged to Yāpanīya sect. It is, therefore, likely that Yāpanīya sect appear to have been introduced into Andhra after the Chālukyas of Vatapi established their branch at Vengi. Jainism thus played an important role in developing close relations between Karnataka and Andhra.

Observations:

The Jainism helped to maintain religious contacts
between Karnataka and Andhra. It received patronage from the Chālukyas of Vatāpi and also from the people. It is no wonder, Jainism was popular in the areas ruled by the Chālukyas of Vatāpi. The Yāpanīya sect was prevalent in coastal Andhra. This sect was popular in Karnataka during the period of Kadambas of Vanavāsi. However, in Andhra, Jainism could not become as popular as Śaivism. Nevertheless, it help spread common religious traditions thereby strengthening the existing cordial relations between Karnataka and Andhra.

Trade activities:

During the period of the Chālukyas of Vatāpi trade activities were noticed throughout their empire. Besides, Badami and Aihole, other places, such as present Lakshmesvara in Dharwad district gained prominence as important town and commercial centres. The guilds are referred to in the inscriptions. Among all the south Indian trade guilds, the guild of merchants called the five hundred of Ayyavole was most famous. Its very name indicate that its leading was Aihole. However, during the period under review the references to five hundred of Ayyavole refers to the Mahājanas only and not to merchants. There are hardly any reference during the period mentioning five hundred of Ayyāvole as guild of merchants. Therefore, the guild seems to have had an humble beginning during the period and in the later
centuries i.e. from 9th Cent. onwards it was recognised as guild of merchants and its powers and prestige increased. By 10-12th Centuries, this guild had grown into very huge organisation with several of its branches in various parts of Karnataka and the south. Therefore, the details of the activities of the guild in Karnataka and Andhra are available only from 10th Cent. A.D. onwards. During the period under review the term five hundred of Ayyavole stood for the Mahājanās only, not for merchants exclusively. In the absence of sufficient details, the activities of trade in Karnataka and Andhra and its contribution towards the growth of relations cannot be assessed.

**Script and Language**

The survey of the script will make it clear that during the period of Vātāpi Chālukyas almost an identical script was used in Andhra and Karnataka area. Earlier also, no doubt the script was broadly similar, but during the period under review it almost becomes identical.

There are minor differences also. The Kannada letter 'U' in the inscriptions of the Chālukyas of Vātāpi has serif on top, while in Telugu inscriptions of Eastern Chalukyas serif is absent. In the letter 'Ka' in Kannada inscriptions, the lower parallel stroke joins the cross stroke and in Telugu inscriptions the letter is same as in Vishnukundī inscriptions. Similarly, there is a change
in representing the hook and loop in the letter 'Kha' of Kannada and Telugu inscriptions. Minor variations of representations occur in letters 'Ga', 'Cha', 'Ta', 'Da', 'Ra', 'La', 'Ha', 'Bha' etc. Rest of the letters are almost identical in both Kannada and Telugu inscriptions of the period. The letter 'Na' in Kannada inscription is more or less like that of the Vishnukundī or the Pallava 'Na', 'Ma' of the western Chālukyas script is similar to the earlier Sālankīyana or Pallava script.

Another point to be noted here is that in the early Kannada scripts from the western Chālukyan area the letters are more or less like that of the western Gāṅga script of C.5th-6th Cent. A.D. and similarly the letters from Eastern Chālukyan area are more or less similar to that of Vishnukundīs of 5th-6th Cent. A.D. We have shown earlier that during the post-Śatavāhana phase, the letters of both Karnataka and Andhra areas were broadly the same. Since, the script which was in use in the regions of Andhra and Karnataka from C.6th Cent. A.D. remained without any major regional deviations for centuries at a stretch it is labelled as the Telugu-Kannada script. The reasons for a common script during the period under review in both areas are not far to seek. The foremost factor that was responsible for the same script is the political domination of the Chālukyas of Vātāpi. The domain of Chālukyas of Vātāpi included the western and south-western part of Āṇdhra. In the coastal Andhra their own branch was
established. Naturally, at least in the beginning the Eastern Chālukyan letters closely follow the letters of their home territory. They were yet to identify themselves with the region. Overwhelming influence of the Chālukyas of Vātāpi, and their continued dominance over major part of the Andhra, no doubt, was responsible for the evolution of a uniform script although two different language were spoken. Besides the political reasons, the earlier common cultural foundation nurtured over a period of more than 400 years made such an evolution of common script more easy. In this regard the contribution of especially western Gaṅgas, the Vishnukundis the Sālankīyanas and the early Pallavas should not be forgotten in the formation of the regular Kannāda-Telugu variety. Because of the early ground work laid by these dynasties and the political impulses during the Chālukyan period acting as a catalyst, the evolution of the script was made easy. The common script has a major role to play in the relationship between the two regions. It facilitated easy communication between Karnataka and Andhra. With a common script and the most of the Andhra regions under the Chālukyas of Vātāpi and a friendly ruling house in coastal Andhra, there might have been freer movements of people. Especially, it helped spread the religious institutions. Traders benefitted from the uniform script. Thus, the evolution of common script contributed to a greater extent for close and fruitful cultural relations between Karnataka and Andhra.
Kannada inscriptions of Vātāpi Chālukyas in Andhra are very few. They start appearing from about C.609-10 A.D. Perhaps, the earliest Kannada inscription of Chālukyan period in Andhra is from Peddagaduguru in Anantapur district. A few of the Kannada records are found in south-western Andhra Pradesh. Important Kannada inscriptions are the Alampur Prasasti of Vijayaditya and the Nilur inscription of Kṛttivarma. That both Telugu and Kannada were understood is attested by the fact that in some of the inscriptions, the beginning portion is in Telugu and rest in Sanskrit. Some inscriptions such as Kondapalli (Anantapur district) inscription of Vijayaditya, Ramapuram inscription (Cuddapah district) of Vikramāditya are in Telugu. Thus, by the period of the Chālukyas of Vātāpi, south-west Andhra was emerging as a border area where both Telugu and Kannada languages were understood. However, Kannada had overwhelming influence on the region.

On the contrary, the Eastern Chālukyas of Vengi, although of Kannada origin, soon identified themselves with the soil. We find the early members issuing inscriptions in Telugu. For instance, a stone inscription from Vipparla dated in the 8th year of Jayasimha I's reign (641-75 A.D.) is one of the earliest known Telugu inscriptions. Later rulers invariably issued inscriptions either in Telugu or Sanskrit. Therefore, it is clear that Telugu was predominantly spoken and understood in coastal Andhra.
What impact the Kannada rulers brought on Telugu it is difficult to ascertain in the present state of our knowledge.

Observation:

A noteworthy development is the prevalence of common script called Kannada-Telugu script. It helped easy communication between the people of two areas. Besides, Kannada language becomes popular in the areas now called Telengana and Rayalasima. Telugu, too, was used in these areas. Thus, during the period of Chālukyas of Vātāpi in the present Telengana and Rayalasima both languages were understood. On the contrary, in Vengi region Telugu was widely understood. The Eastern Chālukyas did not give official currency to their own mother-tongue Kannada. The new imperial governing class needed a common means of spoken communication and they found in Telugu. The Eastern Chālukyas thus contributed to the growth of the Telugu language. Likewise the Chālukyas of Vātāpi did not grant a monopoly status to their mother-tongue Kannada in the area now called Telengana and Rayalasima. In fact they seem to have recognised the necessity of having the plurality of the language in the administration of south and south-western Andhra. Thus, the languages help strengthen the kinship between the people of two areas.

Art and Architecture:

The Chālukyas of Vātāpi were the first power in
Lower Deccan to build temples in an imperishable material i.e. stone. Their temples are found in groups or singly throughout the kingdom but there were two main centres:

1) in the west around Badami in Bijapur district of Karnataka. Important centres are - Aihole with 37 extant Chalukyan temples, Badami with 12 temples, Mahakuta with 18 temples and Pattadakal with 8 temples. Outside these centres there are eleven temples located at Ittagi, Sondur, Naganathakolla, Siddhanakolla, Banavasi, Hungund, B.N. Jalihal, Bachanagudda etc. 124 2) in the Andhra state, between two great rivers the Tungabhadra and Krishna in Kurnool district, Alampur was a major centre having 9 temples. Outside Alampur the Chālukyan temples are found at Panchalingala, Panem, Mahanandi, Satyavolu, Kudavelli, Kadamara Kalava.125 The eastern most extent of the influence of Chālukyan art is traceable upto Chalukya-vishaya represented by the present day Kurnool, parts of Cuddapah and Mahabubnagar districts of Andhra. In other zones viz., the Vengidēśa, the influence of the Chalukyan school is felt only to a little extant. Here we will briefly recount the extent of the influence of the Chālukyan art in Andhra.

Chālukya Vishaya:

Alampur is the major centre of Chalukya art in this region. Here out of 9 temples 8 have Rēkha-Nāgara śikhara and in fact the entire Chālukya vishaya forms a Rēkha-Nāgara
sikhara zone. The temples in early stage, conform to the Chālukyan proto-types as regards the elevational features, nature of superstructure, incipient Sukanāsa clearly differentiated and the sloping roof on aisle portion. But in later stages further developments take place in Alampur in which the motifs of the Nāgara tradition are seen increasing. The temples of Alampur are described by some as raised by the Eastern Chālukyas. But as we have seen, there are no Eastern Chālukyan inscriptions in the area and architecturally also they differ from those of the Vengi region. The area was under the Chālukyas of Vatāpi and temples were built under their direct patronage as epigraphs from Alampur bear out.

Of the temples of Alampur the Tarakabrahma temple (Plate VIII) is the only one in Drāvida vimāna style. It exhibits Sukanāsa, a feature common to the Nāgara style. This is the earliest example of Sukanāsa adopted to a Drāvida vimāna. Later on it is found in the Pārvatī temple at Sandur (Plate IX), the Virūpāksha (Plate X) and Mallikārjuna temples at Pattadakal. The temples - the Padmabrahma, the Svaragabrahma (Plate XI), the Garuḍabrahma (Plate XII), the Visvabrahma (Plate XIII) the Kumārabrahma and Bālabrahma, have the same plan and the garbhagriha, antarāla, pradakshinā and maṇḍapa all enclosed. They are crowned by the Rekha-nagara sikhara and a Sukanāsa projects at the base of the sikhara.
A noteworthy development at Alampur is that more and more of the motifs of the Nāgara tradition were being adopted. They include Udgama, Ghaṭamālā, Ghaṭapallava columns, the palmette capital, Vēdibhandha with the tulāpiṭha, bhadragāvakṣas, Madhyalatā, Bālapaṇḍara in sikhara etc. These new architectural formulations developed at Alampur are seen at Panyam, Satyavolu (Plate XV), the Papanatha (Plate XVI) and the Galaganatha and Kadasiddhsvara(Pl. XVI) temples at Pattadakal. However, basically the temples at Alampur are of early Chālukyan idiom.

Vēngi Dēṣa:

On the other hand, in Vēngi dēṣa we find several traditions - the Chālukyan, the Pallava and Kaliṅga and indigenous, all mingle to give it a distinct form. The typical examples of temples of Vēngi region are preserved at Biccavolu in East Godavari District, e.g., the Gōlingēśvara (Plate XVIII), the Rājarājēśvara and Chandrasekharā (Plate XVIII). The Jalapēśvara temple at Pondugula (Guntur district) is the earliest example.

The Jalapēśvara temple (Plate XIX) on plan consists of a mukhamandapa, an antarāla and garbhagriha. The adhishṭhāna is of pādabandha type and garbhagriha wall is relieved into deep off-sets and recesses. The sikhara is two-storeyed and square with greater basal width. The pillars have square section at bottom and top and the middle octagonal.
The norms noticed at Jalapėśvara temple, Pondugula are followed in the temples of Biccavolu. To sum up, the temples of Vengi are of the vimana type and are characterised by nirandhāra, square, squattish, heavy sikhara, lack of Sukhanāsa, the use of kōṣṭha-paṇjara, mixed usage of pāda and prati-bandha adhishṭhāna. In wall pattern, consisting bhadra karpa and kōṣṭha-paṇjara, the temples of Vengideśa reveal kinship with those of Tondailamandalam region, e.g., Valaiyaṅkuttai Ratha. But on the other hand the features such as square and squattish sikhara, the square lingapīṭha link them with Karnataka idiom e.g. as at Mālegitti Śivalaya Badami. The square sikhara raised over a high vedi and the deeply projected piṭhāna phalaka in a prominent manner are typical to Vengi region only.

Thus, the Vengi temples reveal amalgamation of Karnataka, Pallava and indigenous traditions.

Mukhalingam in Srikakulam district has a group of temples (Plate XX ) whose architectural tradition is affiliated to the Orissan style. B.Masthaniah lists four important architectural features of the Mukhalingam temples to prove their affiliation to the Orisan style. They are :

1. The four corner raṅga deuls of the Jagamohana and four panchāyatana corner shrines in the Madhukēśvara temples are of the early form of
Orissan rekha type as represented by the temples of Parasurāmēśvara and Sīśrēśvara, Bhubanesvar

2. The minor shrines of the Khakhara and Pīcha deul types in the Madhukēśvara temple indicate that the Mukhalingam craftsman adopted the prevailing Orissan temple architecture style;

3. The sanctum of each of the three temples at Mukhalingam has no ceiling on the inside but instead, there is a corbelled roof above; and

4. There is a corbelled arch above the lintel of the doorways of the sanctum of each of the three temples, visible only from inside, evidently constructed to relieve the heavy load over it. These features are met with in Orissan temples.

Thus, the temples of Mukhalingam are affiliated to the Orissan style. The examples are the Bhīmēśvara, Sōmēśvara temples at Mukhalingam and Jayati and Dībbēśvara temples at Sarapalli (Visakhapatnam district).

Observations:

The above survey of the evidences suggest that the influence of the Chalukyan style was felt in as far east as the Chalukya vishāya comprising the modern Mahabubnagar, Kurnool and a part of Cuddapah districts. No Chālukyan monuments are found in Vengi, now called Pedda Vejji, the
the capital of Vengi Chālukyas. Alampur was the centre of Rekha-nāgara temples where the progressive motifs of the Nāgara traditions were employed. These motifs were adopted at Pattadakal also as in Papanatha and Galaganatha temples. Thus, so far as this temple architecture is concerned Pattadakal and Alampur seem to have formed a cultural zone like the 'Amaravati and Sannati in the preceding Sātavāhana period. There was percolation of Chālukyan tradition further eastward in Vengi dēśa, but it was in subdued manner. The entire coastal region of Andhra formed another zone wherein the Chalukyan tradition and the Pallava and Orissan traditions mingled.

Concluding Observations:

The period of Chalukyas of Vatāpi marks a turning point in the relations between Karnataka and Andhra. In the political sphere south-western and southern Andhra becomes part and parcel of Chalukyan empire. And in coastal Andhra collateral branch was ruling. Kurnool in south-western Andhra was an important Chalukyan political and cultural centre. There existed friendly relations between Karnataka and Andhra.

In cultural sphere too the relations were getting stabilised. Śaivism was vigorous and was patronised by royalty as well as masses. Through temple media, the Pāśupata Śaivism was able to bind the people of both regions
together. Jainism, too, contributed to the strengthening of the relations. Another noteworthy feature is the popularity of Kannada language in south and south-western Andhra and the emergence of a uniform script which facilitated easy movement of the people. In the field of art and architecture, the influence of Chālukyan style of art and architecture was felt more strongly in south-western Andhra. In Vengi region, however, there was amalgamation of different styles which gave a distinct character to its art. Thus, the developments during the period of Vātāpi Chalukyas help stabilise age old relation between two regions.
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