CHAPTER VII

THE RELATIONS DURING THE PERIOD OF THE RASTRAKUTAS OF MALKHED

The disintegration of the Vatapi Chalukyan dynasty in the later half of the 8th century A.D. led to the establishment of the Rāstrakūṭa empire. Their period constitutes perhaps the most brilliant chapter in Karnataka-Andhra relations. There were significant attainments in the cultural domains of language, literature, religion and art. The present chapter examines the growing relationship between Karnataka-Andhra during the period under review.

Political Relations:

From the beginning of the Rāstrakūṭa rule we find enmity between the Rāstrakūṭas and the Vengi Chalukyas. The first ruler of the Rāstrakūṭa Dantidurgā is said to have conquered the king of Śrīsaila. Who was the king of the Śrīsaila, we have no idea. He may have been a Chalukyan feudatory ruling over the area.

The first attack on the Vengi kingdom was conducted during the reign of the Dantidurgā's successor Krisṇa I (C.756-774 A.D.). Krisṇa I sent yuvārāja Gōvinda II in 770 A.D. and he defeated the Vengi Chālukya king Vijayāditya. According to the Alas plates of yuvārāja Gōvinda, he surrendered his territory. As regards the reason for this attack it has been suggested that the Rāstrakūṭa invasion
was in retaliation to the incursions made into the Rastrakūta territory by the Vengi Chālukyas while Krishna was fighting the rebel Rāhappa. But none of the Eastern Chālukyan inscription allude, let alone refer to it. The main reason was that the Eastern Chālukyas represented to the Rastrakūtas, an extension of Vatāpi Chālukyan power in the east. Hence, they carried out pre-emptory attack on Vengi in order to prevent the re-emergence of the Chālukyan power in Karnataka with the help of their collateral branch in Vengi.

770 A.D. thus, marks the beginning of the period in which Rastrakūtas, till they disappeared from the political scene, interfered in Vengi politics in order to subjugate it. To achieve their goal of bringing the Vengi kingdom under their control, Rastrakūtas resorted to all sorts of tactics, diplomatic manoeuvres, battles etc.

The next stage of conflict took place in the reign of Rastrakūta king Dhruva (C.780-793 A.D.) whose contemporary on the eastern Chālukyan throne was Visuvardhan IV(A.D.771-806). Visuvardhana IV supported Gōvinda II against Dhruva in a civil war between the two Rastrakūta contenders. Dhruva, displeased with Visuvardhana IV sent an expedition against Vengi under Arikeṣari I (C.775-800 A.D.), the Vemulavāda Chālukya chief. Incidentally speaking, the Vemulavāda Chālukyas were one of the collateral branch of the Vatāpi
Chālukyas who settled at Lēmulavāda, now called Vemulavada, in Karimnagar district of Andhra Pradesh and they became feudatories of the Rāṣṭrakūṭas when the Vātāpi Chālukyas were thrown out of power. In this attack, Vīṣṇuvardhana had to purchase peace by giving his daughter Śīlamahādevī in marriage to Dhruva. The event took place in 780 A.D. The immediate effect of the matrimonial alliance was the cessation of hostilities between the Rāṣṭrakūṭas and the Vengi Chālukyas. The peace reigned till the death of Vīṣṇuvardhana IV in 806 A.D. Thus, for the first time eversince the hostilities broke out in 770 A.D., there were no altercations between two ruling houses and it appeared as though the relations became friendly.

But that was not to be. During the reign of the Eastern Chālukyan, Vijayāditya II (C. 806-846 A.D.), the son and successor of Vīṣṇuvardhana V (C.846-847 A.D.), the enemities between the two ruling houses again flared up and he was in a continuous war with Rāṣṭrakūṭa Gōvinda III, the son and successor of Dhruva. Gōvinda III espoused the cause of Bhīma Saḷuki who rebelled against Vijayāditya II. Thus, the internal strife in Vengi kingdom which invited the Rāṣṭrakūṭa intervention resulted in renewal of the hostilities between the two powers. At the invitation of the Bhīma Saḷuki, the Rāṣṭrakūṭa army was despatched to Vengi to assist Bhīma Saḷuki who was installed on the throne. For twelve years it was nothing but the Rāṣṭrakūṭa rule in
Vengi, by proxy. The Radhanpur plates and the Sanjan plates of Amoghavarsha I vividly describe the humiliation undergone by the Vijayāditya in the wake of his defeat. However, as per Ideru grant of Amogharaja I, Vijayāditya waged war for twelve years. He won 108 battles and to commemorate it he built 108 temples and acquired the title Narendraṃgirāja. Vijayaditya's chances of victory became bright with the death of Gōvinda III and accession to the throne of boy king Amōghavarsha. There was complete anarchy in the Rāstrakūṭa kingdom with several feudatories competing each other for independence. No wonder Vijayāditya fully exploited the situation and defeated the Rāstrakūṭas. The Sataluru grant of Gupaga Vijayāditya states that the Gangas were sent to fight Vijayāditya II. The Rāstrakūṭas, who were a divided camp were unable to offer a united struggle and Karka Suvarṇavarsha, the regent for boy king Amōghavarsha I made peace with Vijayāditya II by giving his sister in marriage to Kali Visṇuvardhana, the son of Vijayāditya. This is the first instance wherein an Andhra power defeated the Karnataka power. Also it signifies the failure of the Rāstrakūṭas to control Vengi. Having their protégé on the Vengi throne and continuous military help for twelve years failed to bring the Vengi under their control. It speaks volumes about the strength and resilience of the Vengi Chālukyas.

The matrimonial alliance, however, failed to check the
hostilities. By about 866 A.D., the hostilities were renewed. According to the Sangli plates\textsuperscript{11} of Gōvinda IV the Karhad plates\textsuperscript{12} of Krishṇa II, the Karda plates\textsuperscript{13} of Karka II, Amōghavarsha I defeated Guṇaga Vijayāditya, the grand son of Vijayāditya. The earliest epigraph alluding to the defeat of Guṇaga is the Sirur grant of Amōghavarsha dated 866 A.D. The Kaluchumbarru plates\textsuperscript{14} of Ammarāja II call Guṇaga Vijayāditya as ankakar of Vallabhesvarā. He remained loyal to the Amōghavarsha and he was sent to suppress the rebellion of the Gangas of Talakaḍu.

After the death of Amōghavarsha I, and during the reign of Krishṇa II he changed his loyalty and proclaimed independence when Krishṇa II was busy fighting his northern enemies. Guṇaga Vijayāditya declared war on the Rāstrakūṭas and his armies penetrated the Rāstrakūṭa territory and burnt Kirānapura in Dhaḷa country where Sankila, the ally of Krishṇa was ruling. This information is given by the Sataluru grant\textsuperscript{15} It is claimed that his shoulders were worshipped by the Vallabha king\textsuperscript{16} He acquired the title Vallabha. He is the only Eastern Chālukyan king who acquired this title. Vengi became independent. On acknowledging his suzerainty, Guṇaga Vijayāditya gave back to Krishṇa II the conquered territory and restored to him his royalty\textsuperscript{17}.

At the time of the accession of Chālukya Bhīma I in 892 A.D., there was fight for the throne, thus inevitably
inviting Rāstrakūṭas. In the first attack, Krishna II was defeated. Pithapuram inscription states that the Chālukya Bhīma-I had to fight no less than 360 battles during the period of 30 years. In the first attack Bhīma-I was successful in exercising his authority, as per the Koravi inscription, up to Koravi in the present Warangal district. However, the second attack of Rāstrakūṭa Krishna II was more serious. The Rāstrakūṭa general Guḍḍaya along with the forces from Lāṭa came as far as the outskirts of the Vengi, but they were defeated by 16 year old son of Bhīma-I, Irimartiganda in the battles at Niravādyapura and the other at Peruvānguru. Thus, Rāstrakūṭas again failed to bring the Vengi kingdom under their control.

The next phase was initiated by Gōvinda IV. After the death of Chālukya Bhīma I in C.922 A.D., we find Vijayāditya IV ruling for one year, his son Ammarāja for seven years. When Ammarāja's son Vijayāditya V came to throne, there were two contenders for the throne. Tāla I (the son of Guṇaga Vijayaditya's last brother Yuddhamalla I), Vikramāditya II (Guṇaga Vijayaditya's second son). Rāstrakūṭa Gōvinda IV interfered in the Vengi affairs without any provocation and with his support Tāla became king but he was killed by Vikramāditya II. However, Gōvinda IV soon frustrated the plans of Vikramāditya II by installing Tāla's son Yuddhamalla II in A.D.928. Yuddhamalla II could rule only for six years, that too, with the support of the Rāstrakūṭas. The presence
of the Rāstrakūṭas became essential in Vengi to protect their protegé, at all costs. Rāstrakūṭas expected the support of the feudatories of the Vengi Chālukyas also. The Mudigonda Chālukyas, for long time, supporters of the Vengi Chālukyas, however did not support Yuddhamalla II, a Rāstrakūṭa protegé. This behaviour of Mudigonda Chālukyas enraged the Rāstrakūṭas. Rāstrakūṭas attacked their principality, which lay on the border of the Rāstrakūṭa kingdom and its ruler Vijayāditya alias Gonagayya fled and took asylum in the court of Arikesaṅi II, the Vemulavāđe chief. Both Vemulavāđa Chālukyas and Mudigonda Chālukyas inflicted a crushing defeat on the Rāstrakūṭa army. Following this Rāstrakūṭa defeat, the Chālukya Bhamma II defeated the Rāstrakūṭa army in the Vengi also. In the meantime, Govinda IV was dethroned by the Baddega Amoghavarsha and disorder prevailed in the Rāstrakūṭa kingdom. Taking advantage of this Chālukya Bhamma II consolidated his position and became king in 934-35 A.D. Thus, in spite of continuous exertions the Rāstrakūṭas failed to bring Vengi under their control.

The last major attempt to conquer Vengi by the Rāstrakūṭas was made by Krishṇa III, whose contemporary on the eastern Chālukyan throne was Amma II. Amma II's accession was disputed by Bāḍapa, his cousin of collateral branch and Danāṛpava, his own elder step-brother. After ruling for few years, as per Arambaka plates of Bāḍapa, Ammarāja was driven out by Bāḍapa with help of the Rāstrakūṭas
and fled to Kalinga. It is explicit in the Mangallu grant of Danarpana datable to 956 A.D. that Amma on account of the wrath of Rastrakuta Krishna III left for Kalinga and Danarpana obtained the kingdom (Vengi) by the mercy of Vallabha. Ammaraja could somehow win and managed to oust Danarnava and Badapa and secured throne. After this, the power of the Rastrakuta's decline.

There were at least two feudatory families, the Chālukyas of Vemulavāda and the Chālukyas of Mudugopḍa who rendered help to the Rastrakūṭas in their activities in the Andhra. Said to be a branch of Vatapi Chālukyas, Vemulavāda Chālukyas settled at Vemulavāda in Karimnagar district and were feudatories of the Rastrakūṭas. There were 7 noteworthy kings - Yuddhamalla I (750-755 A.D.), Arikēsari I (775-800 A.D.), Baḍḍega (850-895 A.D.), Narsimha III (915-930 A.D.) and Arikēsari II (930-955 A.D.), Vāgarāja (955-959 A.D.) and Arikēsari III (966-967 A.D.).

Arikēsari I was sent by his overlord Rastrakūṭa Dhruva to defeat the Vengi Chalukya king Vismuvardhana IV. Baḍḍega defeated by Vengi Chalukya king Guṇaga Vijayāditya, later joined the Rastrakūṭas in their Vengi expedition. Arikēsari II was the most powerful ruler of the line who antagonised the Rastrakūṭas by sheltering Bijja of the Mudugopḍa Chālukyas and later defeated the Rastrakūṭas. But, he is more famous for patronising the Pampa, the great Kannada poet, who flourished in his court. Thus, the Vemulavāda
Chalukyas played an important role in Karnataka-Andhra relations.

The Mudigonda Chalukyas ruled over a part of the region comprising the present Khammampet district of Andhra Pradesh from 800-1150 A.D. They were politically allied to the Eastern Chalukyas. The main sources for the study of the dynasty are Koravi epigraph of Niravādyā, the Mogalicheruvulu grant of Kusumāyudha, the Krivraka grant of Kusumāditya and Kukkumur plates of Kusumāditya. According to Mogalicheruvu grant, the founder of the line was Ranamardha, a younger brother of Kokkilli, one of the early kings of the Vatāpi Chalukyas. Other kings of the line are Kusumāyudha I, Bijayāditya, Kusumāyudha II, Vijayāditya, Kusumāyudha III, Nijjayya and Kusumāyudha IV.

They always supported the Vengi Chalukyas. As per the Koravi grant at the accession of Vengi Chalukya Bhīma I in 892 A.D., Rastrakūta king Krishṇa II (889-912 A.D.) attacked Vengi and on the way he killed Kusumāyudha who opposed him.

As almost intact Chalukya kingdom was taken over by the Rastrakūtas, the Telengana and south-west Andhra Pradesh was under the control of the Rastrakūtas. From the provenance of their inscriptions it is clear that Rastrakūtas had firm hold on the western and south-western districts of Andhra throughout the period of their rule.
Observations:

The above survey of the evidence makes it clear that the political relations between Karnataka and Andhra undergo a change from the previous period. The relations throughout the period were strained but for a few spells of peace. The hostilities started because of the suspicion on the part of the Rāṣṭrakūṭas that the Chālukya power, likely to re-emerge with the help of the Chālukyas of Vengi. That is why, ever since their advent on the political scene, the Rāṣṭrakūṭas spared no efforts to bring the Chālukyas of Vengi under their control and similarly the emergence of the Rāṣṭrakūṭas was equally unacceptable as the Rāṣṭrakūṭas had supplanted their parent dynasty and were a constant threat to its security. Whereas the other branches of the Chālukyas like the Vemulavāda Chālukyas accepted the overlordship of the Rāṣṭrakūṭas, the Vengi Chālukyas never reconciled to the Rāṣṭrakūṭa presence. This deep rooted hatred and suspicion were the main reasons for the unending struggle between Karnataka and Andhra.

The Chālukyas of Vengi were so firmly established that even powerful Rāṣṭrakūṭas failed to annex their kingdom for long time. The Rāṣṭrakūṭas involved frequently in the family feuds of the Vengi Chālukyas by pitting one ruler against another and sending army to uphold the authority of their protege ruling in Vengi. By this way the Rāṣṭrakūṭas were, at least on two occasions, ruled the Vengi kingdom by
proxy. Whenever the Rāstrakūṭas were in trouble they entered into matrimonial alliance with the Vengi Chālukyas. The alliance, however, was observed more in breach. The only outcome of their continued interference is that peace became elusive to the Vengi Chālukyas. It is really intriguing that when the Rāstrakūṭas could completely defeat the powerful Chōlas and even appoint an administrator to rule there, they were unable to do so in Vengi, notwithstanding their superior military strength and vast empire. Vengi Chālukyas on the other hand cleverly exploited the situation arising out of internal squabbles in the Rāstrakūṭa kingdom and were able to defeat them twice. On the whole, the Rāstrakūṭa policy in the Andhra met with failure in the political sphere.

On the cultural sphere however, the impact of Rāstrakūṭas on the Andhra was felt more. The south-western Andhra which was under the Chālukyan empire came under the same administrative system as in the rest of the Rāstrakūṭa kingdom. A noteworthy feature of the administrative system in Karnataka region which came into vogue by about C.7th Cent. A.D., and became more popular during the Rāstrakūṭa period is the territorial division of the empire by adopting the numerical system. Under the system the territory ruled by the Rāstrakūṭas seems to have been divided into units of villages numbering ten or multiples of ten. Since part of the Telengana and south-western Andhra were
under the Rastrakūṭas the same administrative system was extended to that region also, thus bringing uniformity in administration.

Another important after effect of the continuous Rastrakūṭa presence in the Andhra country is the cultural exchanges in the field of religion, literature and art.

Trade:

Trade is the most important factor which promotes the interstate relations, irrespective of political, religious, linguistic and any other differences. Since there was a common boundary between the Karnataka and Andhra without any physical barriers, the trade may have been vigorous. But owing to lack of direct references we are not in a position to appreciate the contribution of trade to the development and strengthening of the relations. The inscriptions of both regions refer to the various trade guilds, commercial taxes, levied on all sorts of merchandise. Several merchant guilds such as Ayyavole Aimuravaru, Nānāḍēśi Paradēśi etc., are referred to in the inscriptions of post-Rastrakūṭa period, a period beyond the scope of the present study. Nevertheless, it is certain that these guilds played a major role in spreading the social customs of each other region. In fact, the Komatis, the trading class of Telugu country supposed to have got their name since they were the worshippers of the Gomata of Sravanabelgola. It is needless
to stress on the important role played by the various merchant guilds in evolving uniform methods of economic transactions. They include development of markets, price fixation of commercial goods, methods of transport, coin standards and so on. This aspect is in no small measure in evolving an integrated economic structure of the two regions. During the Rāṣṭrakūṭa period such integrated economic relations took concrete shape in the regions under study.

In religious spheres :

During the period under review, among the four religions i.e., the Buddhism, Jainism, Śaivism and Vaisnavism, only the Jainism and the Śaivism were widely popular among the masses and the royal people. Naturally, these two religions played a major role in the cultural exchange between the Karnataka and Andhra thereby giving strength to the centuries old cultural relationship. Buddhism was almost on the verge of decline and the Vaisnavism not very popular as to make any significant contributions to the relations. Therefore, a cursory survey will be made of these two religions, whereas Śaivism and Jainism will be dealt in detail :

Buddhism :

There are a few scattered inscriptions suggesting the prevalence of Mahāyāna, Vajrāyāna form of Buddhism in Karnataka. That Buddhism was one among the four major
religious sects together referred to as "Chatussaramaya" (the other three being Śaiva, Vaishnava and Jaina) is known from an inscription of 929 A.D. describing Kadivyūra as the centre of these religions and temples dedicated to each of these religions existed there. An inscription of 968 A.D. on the pedestal of bronze Avalokiteśvara statue from Kadri in south Kanara district mentions a Buddhist vihara. A Balligave inscription (1065 A.D.) mentions Buddha vihara, Tārābhagavati Lokesvaradēvaru, Buddha dēvaru etc. Another inscription from Balligave dated to 1067 A.D. refers to worship in the Tārābhagavati temple. According to Hayavadana Rae Pulleya Bayal of the inscriptions may have been the Deer Park, near Ballegavi, sacred to the Buddhists. Besides inscriptions, there are few sculptures suggesting the prevalence of Buddhism. At Balligave there is a sculpture of Tāra and a sculptural panel consisting of five shallow niches containing Buddha in the central niche and Buddhist deities in the others. The panel represents probably Buddha-Bodhisattva-Tāra Samuha. An inscription from Dambal (Gadag taluq, Dharwad district) of 1095 A.D. states that Vaḍḍa Vyavahāri Sangavaya Seṭṭī of Lokkigundi (i.e. Lakkundi) and sixteen other Seṭṭīs got constructed respectively Tārādēvi Vihara and Baudha Vihara and made grants to the worship and Bhikshus. It begins with "Nama Buddhaya" and subsequently describes Tārā as Prajñā, Bōdhisvarupa.

A survey of evidences makes it clear that Buddhism
continued to exist in Karnataka, although not as popular as Śaivism and Jainism. From late 10th A.D. onwards the Vajrāyana Buddhism becomes popular in Karnataka as the evidence suggests.

On the other hand, in the Andhra area the Buddhism was on its way out. We have very few references to it in the epigraphs. It failed to exercise its influence on the public as before. According to an ancient tradition quoted in Naropa’s Śekkoddeśatīka the Mantrayana was revealed at Śrīdhānāya (Śrī Dhanyakataka)39. Dhanyakataka was the centre of tantric Buddhism is alluded to in a number of traditions40. Few Vajrayana images such as Tara, Manjughosa, Simhanada, Manjusri were discovered from Amaravati and Salihundam41. They are assignable to 8th Cent. A.D. The evidence thus suggests that during the period under review Vajrayana was prevalent in both regions. But as in the preceding period it was not influencing.

Observations:

Buddhism did not contribute to the development of the relations between two regions as in the early part of the Christian era. For, it had lost its earlier vitality coupled with this, the popularity of the Jainism and Śaivism among the masses and royal people, swayed the people from this waning religion.
The Role of Jainism:

The Jainism was greatly responsible for contacts between Karnataka and Andhra during the period under review. As stated previously, the Rāṣṭrakūṭas exercised their political control over Telengana and the south-west Andhra Pradesh, Jainism found great encouragement both from royalty and common populace throughout the Rāṣṭrakūṭa empire. It is no wonder during their rule the Jainism was greatly encouraged in Telengana and south-west Andhra and also in coastal Andhra, especially, in the Eastern Chālukyan kingdom on account of repeated contacts with the Rāṣṭrakūṭas the growth of Jainism there received a fresh impetus.

a) The Maliyapundi charter\(^2\) of the Eastern Chālukyan king Amma II refers to the erection of the temple called Kaṭakarāja Jīnālaya by one Kaṭakarāja Durjaya in the village Dharmapuri (Nellore district) and it was in charge of a teacher Śrī Mandiradeva, a disciple of Divakara and grand-disciple of Jinanandi and belonged to the Yāpanīya Saṅgha, Koṭi Maṭurugaṇa and Nandigachcha;

b) The Kaluchumbarru grant\(^3\) of the same king records the donation of the village Kaluchumbarru (West Godavari) for repairs to the charitable dining hall of a Jaina temple called Sarvalokāśraya Jinabhavan. The temple was under the management of Arhanandi who belonged to Valahāri gaṇa and Addakali gaccha; and
c) The Masulipatnam plates of the same king mention, inter alia, that Bhīma and Naravāhana chieftains, of Chālukya Bhīma II, erected two temples at the instance of their teacher Jayasena at Vijayavāṭika (Vijayawada).

Danavulapadu in Cuddapah district was considered a sacred Jaina place and attained a great importance during the period of the Rastrakūtas. More than a dozen inscriptions engraved on the sculptured pillars, pedestals of images and tablets of stone point to the importance of the place. One of the inscription at the place assignable to C.10th Cent. A.D. refers to the Rastrakūta king Nityavaraṇā. Yet another inscription from the same place records the death by Sanyāsana of the great commander of the forces of the Rastrakūta king Indra III, Śrī-Vijaya. The fact that most of the inscriptions at Danavulapadu are in Kannada language suggest that it was a great sacred place for Kannadigas.

Yet another centre of great importance was Pōdana or modern Bodhana in the Nizambad district. Gaṅga king Mārasimha got constructed the famous monolithic Gommatēśvara statue at Sravanabelagola on the model of a wooden statue of Gommaṭa at Pōdana.

An important fact to be noticed is that most of the Jaina inscriptions of the Rastrakūta period in Andhra were written in Kannada language, thus unequivocally testifying
to the activities of the Jainas of Karnataka in the Andhra region. An analysis of these inscriptions brings out:

a) the inscriptions of the Telengana and Rayalaseema region of the Andhra were written mostly in the Kannada language, and

b) the inscriptions (Jaina) of the coastal Andhra comprising the eastern Chālukyan kingdom were written mostly in Sanskrit language, very few are in Kannada language. (e.g. Ramatirtham inscription Vizianagar taluq, Visakhapatnam disctric! of Eastern Chālukyan king Visṇuvardhana III?)

Thus, it appears from the above, that the Jainas of the Karnataka region concentrated mostly in the Telengana and Rayalaseema areas for they were part of Rāstrakūṭa empire. Owing to the repeated interference of the Rāstrakūṭas in the Eastern Chalukyan affairs at Vengi, it is no surprise, whenever conditions were favourable the Jainas from Karnataka carried their activities there also. It is likely that the Kannada language was widely understood in the present Telengana and Rayalaseema areas. The very fact that the early Kannada Jaina poets like Pampa, Nāgavarma, who hailed from the coastal Andhra, were able to write in Kannada language testifies to the wide prevalence of the Kannada language. In Karnataka area Jainas were foremost in using the regional language Kannada for their missionary activities. Therefore, it is no surprise if they carried Kannada language
There are direct evidences of the Rāṣṭrakūṭa kings and their feudatories patronising and making gifts to the Jaina establishment in Andhra. An epigraph from Halahari (Allur taluq, Kurnool district) of the period of the Rāṣṭrakūṭa king Gōvinda IV dated to 8.854 and in Kannada language informs us that Chaṇḍayabbe, wife of Kannara who was ruling over Sindavādi-1000 as subordinate of the Rāṣṭrakūṭa king Nityavarsha constructed a basadi at Nandavara and made gifts. Another inscription from Kesanapalli (Gurzala taluq, Guntur district) in 8th Cent. A.D. characters and in Telugu and Sanskrit language seems to register a gift made by Raṭṭaguttas and refers to Jaina monks. Whether Raṭṭaguttas referred to in the inscription has anything to do with the Rāṣṭrakūṭas of Malkhed it is difficult to say. Besides, some of the Jaina centres in the Andhra were treated as sacred spots for performing the Sallekhana vrata by the Rāṣṭrakūṭas, their feudatories and common people. For instance, we have a Kilgunte inscription from Hemavati (Madakasira taluq, Anantapur district) in Kannada language in 9th Cent. A.D. characters recording the fact that one Kundate who bore the titles Bijveragapda and Sadamalaguna and was son of Bankeya died after observing Sallekhana for 30 days.

Jainas seem to have played an important role in the political strategy of the Rāṣṭrakūṭas and their relation with
the Vengi Chālukyas. Some section of the Jaina as we learn from literature, indulged in the Yajnas that included Balichamdana, Vaisvadeva and Agnihotra. Perhaps, such Jainas were called Jaina brāhmaṇas. According to a tradition the Rāṣṭrakūṭa king Krishna I appointed Jaina brāhmins as his agents in the Andhra, especially south of the river Krishna. This tradition indicates that the Jainas were used for the political mission in Andhra.

Inscriptions of both regions refer to Sangha, Gaṇa, Gachcha, Anvaya and Bali as the names of the divisions of Jaina Sangha. Following is the list of them:

**ANDHRA**

**Sangha:**
- Yapanīya; Gauli; Drāvila;

**Gaṇa:**
- Kavururigāṇa; Valaharigāṇa; Kotimaḍurugāṇa; Balatkāragāṇa;
- Kalumilupugāṇa; Desīgāṇa;

**Gachcha:**
- Addakali gachcha; Nandi gachcha; Pustaka gachcha;
- Saraswati gachcha;

**Anvaya:**
- Sanghānvaya; Kondakundaṇvaya;

**KARNATAKA**

**Sangha:**
- Mūla; Nandi; Yapanīya; Drāvida; Śrīsangha;
Thus, among the different Sanghas, Yāpanīya and Dravīḍa; among the Gapas Deśi and Balatkara; among the Gachchas Pustaka and Saraswati and among the Anvayas Kondakundanyya were common to both Andhra and Karnataka. It is likely the Jaina monks belonging to the same division of Jaina Sangha of both areas may have visited each other's region thereby strengthening the relationship between the Karnataka and Andhra. The Yāpanīya Sangha appears to be more popular in the Andhra. As we have already shown the Yāpanīya Sangha originated in the Karnataka region and became popular during the period of the Kadambas of Banavasi and it was carried to Andhra by the Chālukyas of Vatapi. Therefore, the Yāpanīya Sangha appear to be a distinct Karnataka contribution to the Andhra.

Observations:

The above survey of evidences thus proves substantially that the Jainas of Karnataka were foremost in developing the
friendly relationship between the Karnataka and Andhra. The Jainas were one of the potent factors for popularising the Kannada language in the Telengana region of the Andhra Pradesh. The large number of Kannada Jaina inscriptions from the Telengana and Rayalaseema is testimony to this fact. They were responsible for popularisation of the Jaina art and Jaina rituals among the people of Telengana and Rayalaseema, thus, helping to extend the Jaina culture as prevalent in Karnataka to Andhra also. Most important impact of the Jainas and their activities in the encouragement the Telugu Jainas received in writing the literary works in Kannada language. In spite of the political difference, owing to the activities of the Jainas we find eminent people from Vengi region writing in the Kannada language and in fact became pioneers of the Kannada literature. By the 10th century the Jainas had made Kannada a well established literary language. It is really noteworthy that the intensity of revival of Brahmanical religion did not affect the fortune of the Jainism. It is because the Jainism was able to acquire mass support. Besides, the influence of the work of Jaina saints and their use of local language and developments of literature in people's language contributed to the success of Jainism.

The Role of Saivism

Like the Jainas, the Šaivas also contributed towards growth the relations between Karnataka and Andhra.
The Kapalikas:

There are many literary references ascribing the early prevalence of the Kapalikas in the region. But they are not corroborated by the epigraphs.

Perhaps the earliest reference to the Kapalikas in the region comes from a first century A.D. Prakrit work of Sātavāhana king Hāla's Gathásaptaśati. But it was compiled sometime in the 3rd to 5th Cent. A.D. Gathásaptaśati contains a verse describing a new female Kapalika who incessantly besmears herself with ashes from the funeral pyre of her lover. Banabhatta's Kādambari, while referring to Kapalikā practices mentions Śripārvata and Andhāpurusha. Bāna in his Harshacharita refers to one Bhairavāchārya, the saint who befriended Harśa's ancestor Pushyabhuti, was from South India and a Kapalika. One of his disciples is called Karnatāka, a Drāvida. In Bhavabhuti's Mālati-Mādhava, the Kapalika Aghoraghanta's home is said to be Śripārvata. Another character, the virtuous yogini Saudamini is said to be observing the vow of Kapalikas on Śripārvata. Heroine Mālati is abducted to Śripārvata by Aghoraghanta's female disciple, Kapalakundala.

There are three separate legends concerning the encounters between the great Śankarachārya (C.A.D.788-820) and the Kapalikas.

According to Mādhavāchārya's Samkara digvijaya the
the story of Saṅkara's meeting with the treacherous Kapālikā named Ugrabhairava seems to have occurred somewhere along the Krishna river, perhaps near Śrīsailam. According to the same source Saṅkara while journeying from Drāvida dēśa to north-east passed through Andhra and paid homage to the Lord of Venkaṭa hills and eventually arrived at the capital of Vidharbha kingdom. Here, when Saṅkara expressed his desire to proceed to Karnataka regions, the king of Vidarbhā warns him "that (Karnata) region is unsuitable for your visit since (it is filled) with many crowds of Kapālins, who have a secret hatred towards the scriptures". Madhavāchārya's Saṅkara digvijaya is the product of 14th Cent. A.D. and hence cannot be relied upon. Nevertheless, it indicates the prevalence of Kapālikas in both Andhra and Karnataka and Śrīsailam was a great centre of their activities.

We have a few inscriptional references to the Kapālikās from the region. A Sravanabelgola inscription records the death by the Jaina rite of Sallekhana of the western Ganga king Mārasimha III (A.D.960-974). In the inscription Mārasimha is compared to Śiva, the lord of Kapālikās. A Kannada inscription dated in S.777 (but characters are typical of C.10th Cent. A.D.) from Lakkundi village in Hassan district records the establishment of a image of Vāsantikadēvi by a certain Mallīdeva who was described as an ornament to Brāhmaṇa family and múliga of Kapalēśvara-dēvaru of Nekunda in Nedunād. An inscription from Nevundi in Dharwad district
dated 897 A.D. alludes to Somasiddhānta doctrine. It may be mentioned here that in a number of sources the doctrine of the Kapālikas is called Somasiddhānta. The evidence, although scarce, suggests that the activities of the Kapālikas were noticed in certain parts of Karnataka and Andhra. Srisailam was a great centre. Perhaps, the Kapālikas of Karnataka may have been flocking to Srisaila. The frequent reference to Srisailam even in the North Indian texts may suggest that Srisailam may have been original home of the Kapālikas.

**Pasupatās**

Pasupatās continue to be popular. An inscription of 943 A.D. from Sira Taluka mentions Lakulīśa. In one of the inscriptions of 908 A.D. it is mentioned that the disciple of Śrīkanṭhapanḍita Lakulīśa Bhaṭārar wrote an inscription. In another inscription of 969 A.D. there is mention of one Lakulīdeva Sangam. In yet another inscription of 980 A.D. the Lakula Siddhānta is referred to.

Similarly from the Andhra region also we have references to the Pasupatās. The Ellora grant of the Eastern Chālukyan king Viśnuyardhana III (C. 718-753 A.D.) mentions two Śivāchāryas, Vāmasivā and Pārasiva, the disciples of Brahmāsivāchārya of Terambi. An inscription dated in the 9th year of Rajendrachōlā from Mahadevimayala in Chittoor District mentions Lakulīśvara Pāṇḍita as the head of a maṭha.
connected with the temple. Yet another inscription\textsuperscript{74} from Hemāvati in the Anantapur district mentions a teacher by name Lagulisvara. The Pāṇḍita were quite popular in both Karnataka and Andhra.

**Kālamukhās**:

From about 9th Cent. A.D. the Kālamukhās become popular in Karnataka and Andhra. Nandi copper plate\textsuperscript{72} grants of Gaṅga III datable to 807 A.D. mentions a grant of village to a Kālamukha saint Īśvaradāsa. Still earlier a copper plate grant\textsuperscript{73} of Gaṅga Gaṅga dated 803 A.D. mentions one Śivadhāni Gōra. Whether he was a Kālamukha is not certain. In another grant\textsuperscript{74} from Nandi (Kolar district) Ratnavalī, a queen of the Bāṇa chieftain Vidhyādhararāja gave some land to a Śiva temple at Nandi. The head of the Matha was Īśvaradāsa, the chief disciple of Kālamukhya teacher Kālaśakti. The above Kālamukhās belonged to Simhāparishads. Thus Simhāparishads Kālamukhās were popular in Karnataka.

On the other hand, the Kālamukhas have become more popular in Andhra. That Vijayawada was an early Kālamukha centre of Simhāparishad is known by Tadikonda\textsuperscript{75} grant the Kālamukhas belonged to the family of Śrīlakulisvara. It mentions seven generations of teachers of Simhāparishad. Counting at the rate of 20 years an average for each pontiff a date of 790 A.D. had been arrived at for the foundation of Simhāparishad at Bezwada by Lakulīsa pāṇḍita. By about the
same time, the Kālāmukhas make appearance in Karnataka, as noted above. Thus, Bezwada was an important Kālāmukha centre since 790 A.D. The Tadikonda records further informs that the Kālāmukhas of Simhaparishad established parishads in ancient temples like those of Amaravati. King Ammarāja II made 3 villages and 1000 she-goats as donation to the temple. This centre was visited by peripatetic Kālāmukha teacher Bonteyamuni of Karnataka.

Alampur in Mahbubnagar district of Andhra Pradesh was another Kālāmukha centre of Simhaparishad at least from middle of late part of the 9th Cent. A.D. onwards. For in the records of pre-10th Cent. A.D. of Alampur, the names of Śaiva teachers mostly end with ēchāryas e.g., Īśanāchārya. But during the Rāstrakūṭas period the names of Mathādhipatis of Brahmesvara temple end with Bhaṭṭār, Paṇḍit, Rāṣi. Different inscriptions give the names of Paṇāraśi, Somesvararasi, Brahmarasi, Somarasi, and Dharanindrarasi as the names of the mathādhipatis of the Brahmesvara temple, Alampur. This change indicates the dominance of Kālāmukhas at the place. Papanasi nearby the Alampur was also a Kālāmukha centre. An inscription in Kannada from Minambāram (Mahabubnagar) of the Rāstrakūṭa king Krishna III mentions the performance of a yoga by the ascetic Agastya Guruvar of the Kālāmukha school. Yet another Kannada inscription from Lemulavāḍa in Karimnagar district belonging to the region of Vemulavāḍa Chālukya king Arikeṣari II
records the gift of land for maintaining a feeding house for the pilgrims visiting the temple of the Sun god. It mentions among the witnesses of the deed one Mallikārjuna Vyāktalingi Vidyārāśi, evidently of the Kāḷāmukha persuasion.

The Kāḷāmukhāchāryas served as priests in the temples of Nadendla in the Guntur district. Tumbalam in the Kurnool district, Agastyesvara in the Mahbubnagar district. Other important Kāḷāmukha centres were Hemavati in Anantapur district, Sivapura, Mallesvara, Cuddapah, Pushpagiri, Proddatur, Siddhavatam. Similarly, Vemulavada in Karimnagar district was another important Kāḷāmukha centre of Śimhaparishad. The village Belmoga in the Ramnadu visya was donated by Arikešari II, the Vemulavada Chalukyas of the Śaktiparishad, has limited appeal. They are restricted mostly to the Dharwar and Shimoga districts of Karnataka. The ascetics of the Śaktiparishad styled themselves as members of the Mulvāra Kāṇeṇa Śaṅkata of the Parvatāvāli of the Śakti parishad. In the post 10th Cent. A.D. Kāḷāmukha inscription of Karnataka we find repeated reference to the Parvatāvāli Śaṅke, Śrīparvata.

1. According to an inscription of 1042 A.D. Śakti parishad described themselves as Parvatāvāli Śaṅkha.

2. An inscription of 1129 A.D. starts the geneology of the Kāḷāmukha āchāryas from one Kedara Śakti Paṇḍita who was born in Parvatāvāli.
3. Another inscription dated to 1149 A.D. It is mentioned that a certain Kalamukhacharya Gangarasidevaru was Siddhapattadacharya of Sriparvata and his disciples were Sthamadhipatis in Karnataka.

It is, therefore clear that SriSailam was the nucleus for all activities of the Kalamukhas. It was a great Saiva centre and meeting ground for the Saiva ascetics of Karnataka and the acharyas of Kalamukha sect at SriSailam were held in high esteem by Kalamukhas of Karnataka.

Observations:

The above survey of the evidences show that Saivism played a dominant role in the religious contacts just backed by the royalty and public alike and we notice no physical constraints for these Saiva ascetics who spread their religion in both Andhra and Karnataka. The Kalamukhas belonging to Simhaparishads were spread in both Andhra and Karnataka and by their movement they may have helped to strengthen the existing relations. SriSailam was sacred centre for the Saivites of both regions. Popular devotion to Saivism was manifested itself in temple building. Many Saiva temples were built in both regions. Temples exercised profound influence over the life of people. They fostered the fine arts and learning. In short, the activities of the Saivas resulted in the spread of common religious traditions in both regions.
Vaishnavism:

Vaishnavism was no doubt prevalent, but it was not as vigorous as Saivism and Jainism. Therefore only a passing reference to it will be made here. Tirupati was an important Vaishava centre in the entire region.

Some of the members of the Rastrakuta family patronised Tirumala-Tirupati. An inscription from Tirumala refers to a gift of a lamp to the Yaksha on the Tirumala by a servant of Gangamahādevi queen of Śrī Kannaradēva in his 19th regnal year. Tirupati became an important centre of Vaishnavism during the period. In Andhra region Vaishnavism did flourish but it did not attain popularity. Some of the early eastern Chālukyan kings were probably bhāgavatas. However, it soon it lost royal patronage. Vaishnavism was not able to influence the process of relationship.

The Script and language:

A cursory glance over different alphabets would reveal that the script has striking similarity. It is interesting to note that the form of letters of alphabet Ka, Ja, Dha, Ya, Ra, La, which become standardised during the beginning of the late medieval period may be traced back to the corresponding letters of this period in the eastern Chālukyan script. During the Rastrakūṭa period, the similarity of the script in both regions was more.

A large number of inscriptions in Kannada language especially in the Telengana and Rayalaseema region indicate
the wide-spread prevalence of the Kannada language. Since, the Telugu language is also used in the inscriptions of these areas, it appears both Kannada and Telugu languages were understood by the people. It also implies that the present border between the Karnataka and Andhra which was noticed for the first time during the period of Chālukyas continued to be border area. For instance all the Vaidūmba inscriptions in the Cuddapah districts are generally found in Telugu, whereas their records in some parts of Chittoor, Kolar and Anantapur districts appear in Kannada language. So is the case with the Bāpas. Thus, we find emergence of present borders of Andhra-Karnataka completed during the period of the Rāṣṭrakūṭas.

Observations:

The script continues to be the same in this period also. A noteworthy feature is that the form of letters of the Kannada alphabets Ka, Ja, Dha, Ya, Tha, La, as developed during the late medieval period were based on the similar shapes of these letters occurring in the eastern Chālukyan region. As far as the language is concerned, Kannada language becomes more popular in present Telengana and to some extent in Rayalaseema area. Both the languages were used in the inscriptions of the present Karnataka-Andhra border area. A survey of the Telugu inscriptions in Andhra upto C.1100 A.D. has revealed that 93 Telugu inscriptions are from south coastal Andhra (south of river Godavari); 62 from north
coastal region; 74 from Rayalaseema and only 4 from Telengana. It is thus, clear that in the entire Telengana Kannada language was widely understood. It is because of the Lemulavāḍa Chālukyas, under whose patronage some of the great Kannada literary works were written. Other reasons may be to the activities of the Jainas. However, in the coastal Andhra Telugu language continuous to be predominant. On the other hand the Telugu language inscriptions occur in the Karnataka area till the late medieval period. The Kannada language thus was a major unifying force.

Cultural Exchanges in the field of literature:

One of the most important cultural contacts between the people of Karnataka and Andhra is their close literary association. The close association was facilitated by the strikingly similar script. The relations between Karnataka and Andhra during the course of several centuries produced many fruitful results. The impact of the relations is felt more and long lasting in the field of literature.

Kannada literature, as available evidence suggests had an early beginning than Telugu. The Jainas were the earliest and greatest cultivators of the Kannada language. By 10th Cent. A.D. the Jainas made Kannada a well established language for literary purposes. The earliest extant Kannada work is Kavirāja Mārga by Nṛipatunga (814-77 A.D.). That he was not the first Kannada author is evident from the fact that
Nripatuniga in his work refers to still earlier poets and their works. R. Narasimhacharya in his Karnataka Kavicharita gives the name of the following Kannada writers (list includes poets upto 10th Cent. A.D.).

Sāmantābhadra; Kavi Paramēṣṭhi; Pujiyapāda;
Durvanīta; Śrīvardhadeva; Syamkundācharya;
Vimala; Udaya; Nagārjuna; Jayabandu;
Śrī Vijaya; Kavi Sva; Papanīta; Chandra;
Lokapāla; Jayabandhunandam; Saigoṭṭa Sivamāra;
Nripatuniga; Asaga; Gunapandi; Gunavarma I;
Kavi Vyūsa; Śrī Vijaya daṇḍanātha; Ravi Nāgabhatṭa;
Kavi Rāja Rāja;

The works written by above mentioned authors are not extant today. But they have been referred to in the Kannada literature of 12th, 13th, 14th and 15th Cent. A.D. That some of them were acquainted with Andhra country is attested by the references to their visiting Andhra region. In Rājavallikathā, the Pujiyapāda is said to have born in Kollegal (Mysore district) and he is said to have gone on thīrthayātra to Andhra, Karnataka, Chōla, Paṇḍya etc. The same work refers to another Jaina poet referred to above, Nāgarjuna who was referred to as relative of Pujiyapāda. Nāgarjuna learnt alchemy and went to Śrīsaila and worshipped Mallikārjuna and became Siddha Nāgarjuna. There thus existed considerable literature even before the Rāṣṭrakūṭa period which presupposes the widespread cultivation of Kannada language.
During the Rastrakūṭa period, the Kannada language had a phenomenal growth. As per Kavirāja Mārga, the Kannada language was spoken and cultivated in the portion of countries extending from the Cauvery as far as the Godavari and that the seat of the pure Kannada was the region lying within Kisuvolal (Pattadakal, Bijapur district), Kopapa (Koppal, Raichur district), Puligere (Laxmesvara, Dharwad district) and Onkunda (Hungund, Bijapur district).

On the contrary the birth of Telugu literature seems to have been delayed. The earliest extant Telugu work Nannaya's Mahābhārata is datable to C. 11th Cent. A.D. Nannaya's is known as Adikavi in Telugu literature. The prevailing political conditions had deep impact on the evolution of the Telugu literature. The Vengi kāŋgdom was never in peace and its independence was threatened by the civil wars, in which the Rastrakūṭas effectively interfered. The Rastrakūṭa presence in Vengi was regular feature. The south-west and rest of the Andhra except Vengi were under Rastrakūṭa influence, where influence of the Kannada was more. Thus, the Rastrakūṭa power at that time was most extensive, prosperous and powerful. Kannada language under the Rastrakūṭas was accorded the prime position to such an extent that to write in Kannada was a status symbol. Perhaps, due to these reasons, the growth of Telugu language was hampered. The Rastrakuta patronage to literature and the recognition to them was so great even the eminent people
from Vemgi wrote works in Kannada. In fact, the early Jaina Kavis of Kannada, Pampa, Ranna, Ponna hailed from Vemgi and wrote in Kannada language. There are quite a good number of evidences of people with literary genius migrating from Vemgi and coming to the Malkhed to seek patronage. A Jaina writer called Ugrăditya supposed to be the contemporary of the Amoghavarsha I, composed a medical treatise Kalyānakāra on mount Rāmagiri situated in the level plains of Vemgi and he gave a discourse on the uselessness of meat diet in the court of Śrī Nripatunga Vallabha Mahārājadhīrāja. Ugrăditya's guru was Śrīnandi and he was worshipped by Śrī Vispurāja Paramāvāra. Vispurāja appears to be Vishnuvardhana IV, of the Eastern Chāluṇkya dynasty.

The Kannada language upto 7th Cent. A.D. is called Purvada Haḷegannaḍa or Primitive old Kannada. The next stage i.e. 7th-14th Cent. A.D. it was called Haḷegannaḍa or old Kannada and the cultivators of the Haḷegannaḍa for literary purposes were the Jainas. Almost all early Kannada poets hailed from Vemgi region. Recently, a trilingual inscription from Kurikyala (Nizambad district) throws light on the ancestors of the Pampa family. Pampa described as the Adikavi and Kannada Kavi Sārvabhauma originally hailed from Vengupulargaṇa in Vemgi maṇḍala. Pampa himself mentions agraharas - Vasanta, Kotturu, Midagundi, Vikramapura as belonging to Vemulavada in
the Karimnagar district and obtained the patronage of Arikesari, the Chalukya king of Vemulavada. He is the author of Kannada Vikramānkaviyajña and Adipurāṇa. The trilingual Kurkyala inscription of Jinavallabha must have been capable of composing verses in Telugu also.

Ponna (C. 950 Cent. A.D.), another celebrated Kannada poet hailed originally from Punganur grāma in Kammenāḍu of Vengi visaya. The Raṣṭrakūṭa king Kiśa III gave him the title Udbhaya Kavi Chakravarti. He is the author of Kannada Santipurāṇa and Jinakṣharama. He is said to have written the Adipurāṇa in Telugu under the name Sarvadeva.

Nāgavarma I (C.900 A.D.) is yet another Kannada writer who traces his origin to Vengi Paluru in Vengi visaya. He is the author of the Kannada Chandombhudhi and Karnataka Kadambari. The following verse quoted from Chandombhudhi throws light on the prevailing language:

"Sanskritam Prakritmapabramsam Paisāchikamemba
mūruvare bhāshegolal putṭu drāviḍāndhra
Karṇāṭaḍi satpāńcha satavṛṣha vishaya bhāsha
jātiɡaḷakkum"

In Kannada :

During the Nāgavarma's period, as known from above
verse the Tamil language was called Dravidā, Telugu language Andhra and Kannada language Karpāṭa. These three and other languages were born out of Samskrit, Prākrit, Apabrahma and Paisāchika.

The works of the above Kannada poets had greatly influenced the Telugu literature. Probably because they hailed from Telugu country and since they first attempted in Kannada language, they have adopted the same pattern in Telugu literature also. The Mahābhārata was translated into first by Nannaya who flourished in 11th Cent. A.D. and was patronised by the Eastern Chalukyan king Rājarāja. While translating Nannaya closely followed Kannada version written by Pampa in which task he was assisted by Narayana Bhāṭṭa. The other Telugu poets who translated Mahābhārata into Telugu were Tikkana and Erraparagada, Nannechoda, the author of Kumarasambhava in Telugu used several Kannada words in his works. Another Kannada poet Gajāṇkusa is referred to in Telugu work Sakalanitisammata. The Salotgi pillar inscription of the Rastrākūṭa king Krishna III (A.D. 939-965) refers to the poet Gajāṇkuśa whose real name is Nārayaṇa and he is styled as Rāja Vidyā Parāga and Kavimukha.

Following few examples will reveal the extant of influence of Kannada literature on the evolution of Telugu literature and their inter relationship.
<table>
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<th>Kannada</th>
<th>Telugu</th>
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<tr>
<td>Chandobudhi</td>
<td>Panchatantra - 1230 A.D.</td>
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<td>5. Durgasimha - 1025 A.D.,</td>
<td>Panchatantra</td>
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Nannaya’s Mahābhārata shows highly developed technique of Telugu. It presupposes fairly long period of development. Even earlier to Nannaya there may have been Telugu works but which are not extant today. Very recently, P.V.P. Sastry is of the opinion that Mallīya Rēchana’s Kavi Janāṣrayamu now dated to 12th Cent. A.D. shows archaic Telugu language and it must be dated to Ce.950-980 A.D. He points out that Mallīya Rēchana in the work refers to one Vāchakābharaṇa who helped him to write the work. Vāchakābharaṇa as pointed by P.V.P. Sastry is none other than Jinavallabha, brother of Pampa, of Kurikyala inscription datable to C.950 A.D. Hence, in his opinion Mallīya Rēchana’s Kavi Janāṣrayamu is datable to C.950 A.D. not to 13th Cent. A.D. If his suggestion is
accepted, then it is likely that Telugu literary activities also started simultaneously with Kannada literature.

Nanne Choda, the author of the Telugu Kumāra Sambhava, says in his introduction that at first the poetry was composed only in the mārga or classical style and that the Chālukya king and others caused poems to be written in the dēśi or popular style and encouraged the literary use of the Telugu language in the Andhra country.\(^ {114} \) It may be noted here that Mārga was first evolved by Nripatunga in Kavirāja Mārga 9th Cent. A.D. in order to facilitate easy borrowal of metres from Sanskrit to Kannada and it became a standard pattern for borrowing from Sanskrit language\(^ {115} \). Telugu also in the early days of its prosodical history has borrowed metres from Sanskrit on the pattern of Mārga style already established in Kannada.

The Kannada and Telugu have greater affinity with each other in prosodical features. This is evident from the inscriptional verses found in both languages from about 800 A.D. For instance, the Kannada inscriptions from Halmidi\(^ {116} \) (C.5th Cent. A.D.) Badami cave inscription of Maṅgalesa\(^ {117} \) (A.D.,) and Tattukoti inscription\(^ {118} \) of Kappe Arabhaṭṭa of 7th Cent. A.D. are in Tripadi metre.\(^ {119} \) The Sravanabelgola inscription of 8th Cent. A.D., is in Akkara\(^ {120} \) Sragdhara\(^ {121} \) and Sardula Vritta\(^ {122} \). The Kamsam inscription of 10th Cent. A.D. is in Utpalamāla and Champakamāla metres.\(^ {123} \) These are
some of the early inscriptional verses and metres used in Kannada.

The first Kannada literary works, *Vikramārjuna Vijaya* and *Ādipurāpa* by Pampa are in *Campū* style and in *Akkara* and *Ragāle* metres. Similarly other works of the period i.e. the *Ājītaipurāpa* and *Gadhavṛndha* by Ranna and the *Śāntipurāpa* by Ponna are in the same metres. The first prosodial treatise of Kannada is *Chamdobudhi* by Nāgavarma I, a Jaina author of 10th Cent. A.D. ¹²⁴ That the metres and style used in Kannada have greatly influenced the Telugu also attested by the Telugu inscriptional verses and literature.

Most of the Telugu inscriptional verses are found in *Dvipāda* metre. Addakani inscription of 9th Cent. A.D. with a verse in *Taruvōja* metre, Sataluru inscription of 9th Cent. A.D. with the verse in *Champacakāla vṛtta*, the Dharmavaram inscription of 9th Cent. A.D. with verses in *Sisam*, Bezwada inscription of Yuddhanmalla of 9th Cent. A.D. with verses of *Madhya akkara* are some of the earliest inscriptional verses and metres used in Telugu.¹²⁵ The *akkara* metre was used both in Kannada and Telugu languages.

Observations :

The impact of the close relations between Karnataka and Andhra is felt more in the field of literature. Most of the early Kannada poets hailed from the Andhra region. They were well versed in Kannada language. Since the Kannada was
the language of the rulers, it came to acquire a status symbol. The Chalukyas of Vemulavada, the feudatories of the Rashtrakutas, greatly encouraged the literary activities. It is the Jainas who were largely responsible for several attainments in Kannada literature during the period under review. As a result Kannada language and literature made a rapid progress. Because of the overwhelming influence of the Kannada language and patronage to it by the rulers, the emergence of Telugu literature was delayed. When it emerged in early part of C.11th Cent. A.D., the Telugu literature was greatly influenced by the Kannada literature. The extent of influence of Kannada literature on Telugu literature can be gauged from the fact that most of the early Telugu literary works are based on Kannada works of early period and there was greater affinity in prosodial features. Kannada literature thus provided a healthy ground for contacts between Karnataka and Andhra.

**Art and Architecture**

During the period under review the temple building activity as elsewhere in India was vigorous under the patronage of the Rashtrakutas and their feudatories such as Chalukyas of Vemulavada. In the Karnataka-Andhra region there are hardly any Rashtrakuta monuments as such like those of the preceding Chalukyan of Vatapi at Badami, Aihole, Pattadakal, Alampur etc. In fact, the architectural enterprises under the patronage of the Rashtrakutas was
concentrated in Ellora and Elephanta, Bombay area. However, even the monuments of the Rastrakūṭa period are few and far between in the region under study.

In Karnataka area, of late, some monuments of the Rastrakūṭa period in North Karnataka126 at Lakshmesvara, Jaina basadi at Konnur, Savadi, Ron - all in Dharwad district, Sirwal127 in Gulbarga district have been discovered and studied. Aihole is an important centre of early Chālukyan art as is well known. Here also there are quite a good number of temples of the Rastrakūṭa period. In south Karnataka, under the Gaṅgas of Talakādu who were the Mahāmaṇḍalēśvaras to the Rastrakūṭas, Some monuments at places like Avani in Kolar district, Kambadahalli in Mandya district had come up.128 In the Andhra area, too, similar monuments were got constructed under the patronage of the Chālukyas of Vengi, Chālukyas of Vemulavāḍa, Noḷāmbas etc. Some noteworthy monuments are the Bhimesvara temple Draksharama, Rūpala Sangamesvara, Rūpala Sangam, the Bhimesvara temple Vemulavāḍa, Parasuramesvara temple, Attirala, and Dodḍēśvara temple, Hemavati etc.

These monuments in both areas continue the Chālukyan tradition in many respects. But there appears to be some degree of standardisation in temple forms. Unlike the varied temple forms of the preceding period as found in Aihole, Badami, Pattadakal, it is noticed that most of the monuments
of the period are of the southern Vimāna style. Besides, there appears to be emphasis on buildings of the temples of Phāmsāna style as well. In Karnataka the structural temples in Northern part though essentially of Vimāna style have a different tala-vinyāsas. The dvikūtāchala and trikūtāchala temple forms became more common. There is also a monument, a Jaina basadi at Konmur (Nargund taluq, Dharwad district) with circular stellate plan for the garbhagriha like that of a Hoyasāla temples at Chennakesava temple, Belur (Hassan district). Occasionally the first tala of superstructure over garbhagriha may be another garbhagriha as for instance the Jaina basadi at Pattadakal and Chavundarāya basadi a Chandragiri hill in Sravñabelgola. The dvikūtāchala and trikūtāchala temples are generally dedicated to Śiva and Sūrya, Brahma, Śiva and Vishnu. The latter generally described as Traipurusha dēvālayās. In south Karnataka the monuments are typically of southern Vimāna style. In the case of trikūtāchala, the stupīs of the superstructure are variously Drāviḍa, Nāgara, Vēsara as for example the Panchakuṭa basadi, Kambadahalli, the Rāmeśvar, Laxmanēśvara and Bhārataēśvara temples Avani. In Aihole a few temples of aberrent type are also found. The Aral basappa temple has raised central roof providing clerestory and sloping side roofs. Another important feature to be noticed here is that the life-size sculptures of Ganga-Yamuna are flanking the front entrance. Both these
features are typical of the early Chālukyan temples.

In Andhra region five sub-areas, in accordance with distinctive features of the temples, are classified. They are Vengi region, Śrīsailadēsa comprising the Kurnool and Mahabubnagar district, Noḷambavādi region consisting of Anantapur, parts of Kurnool district of Andhra Pradesh and Kolar district of Karnataka. The Renāḍu vishaya included Cuddapah, parts of Kurnool, Anantapur and Prakasam districts and Sapādalaksha region comprising northern region of Telengana.

In Vengi dēsa, there are two varieties both revealing influences from Karnāṭaka style, besides exhibiting their distinctive characteristics. The temples of first variety are of storeyed type with upper floor having all essential features like the Mukhamanḍapa, the garbhagriha. The garbhagriha is of sarvatobhadra type. The worship of tall linga which emanates from ground floor is conducted at the upper floor. These features are also noticed in Kailasa temple, Ellora and it must have served as model for Vengi architects. As discussed in the beginning of the Chapter the Rāstrakūţās repeatedly interfered in the Vengi Chālukyan affairs and these contacts may have resulted in flow of architectural tradition. The examples of this type are - The Bhimesvara temple, Braksharama (Plate XIXL); The Bhimesvara temple at Chālukya Bhimavaram, Samarlakota (East Godavary district) (Plate XIXLI), the Bhimesvara
temple, Chebrolu, the Somesvara temple, Bhimavaram, the Amaresvara temple, Amaravati.

The other variety of temples at Biccevolu in East Godavari district continue the typical vimana features noticed in earlier period in both region. They are all square on plan, three storeyed tritala Nâgara vimânas and are devoid of the Sukanâsa. It is interesting to note that the figures of Gaṅga and Yamuna are depicted at the base of the three jambed doorway of the Virabhadra temple, Biccevolu. This is quite an uncommon feature in the temples of this region as in the Karnataka area. This indicates the continuation of earlier Chalukyan tradition. The examples of the such temples are the Virabhadra temple, Kanchara gudi and Nakkala gudi - all at Biccevolu.

In the neighbouring Renâdu region the rock-cut and structural temples were constructed. The rock-cut temples at Bhairavakonda are dedicated to Śiva. On plan they consist of an open court, a maṇḍapa, a square garbhagriha. The occurrence of the Simhapâda pillars, the way the dvârapâlas are represented and to some extent, the iconographic scheme showing Brahma, Viṣṇu, Gaṇḍâśa and Gaṇâśa - all indicate the Pallava influence. Similarly, the square linga-pîtha the use of Citrakânda pillars, the nāṣikās with kîrttimukha and monolithic Nandi etc., suggest the impact of art traditions of Śrîsailadesa in which the earlier Karnataka traditions
The rock-cut temples of Renāḍu region thus reveal the mingling of both Pallava and Karnāṭa traditions. Most of the structural temples of the Renāḍu region are built in brick. A noteworthy feature is the preference shown for the apsidal lay-out as at Agastyēśvara temple, Chilamakuru, the Parusurāmēśvara temple, Attirala etc. Other noteworthy features are plain pilastered walls, the square sikhara. The temples of Renāḍu region thus show not only the local features, but also mingling of different traditions. The examples are - Rock cut temples at Bhairava Konda, Nellore district, The Agastyēśvara temple, Chilamakuru Cuddapah district, the Mūlasthanēśvara temple, Ramesvaram, Cuddapah district, the Piṭikēśvara temple complex, Pitikayagulā, Prakasam district, the Parusurāmēśvara temple Attirala, Cuddapah district, the Pallēśvaramudaya Mahādeva temple, Chittoor district and the Nāgēśvara temple, Pushpagiri Cuddapah district.

The Nolambavāḍi region witnessed the building of the temples which reveal the admixture of Karnāṭa and local traditions, which gave the art of the region distinct style. The usage of the Vātāyanās and jalavātāyanās, richly carved doorways, the figures of Ganga-Yamuna, the Śrīkara type of pillar, square linga-pithas etc., reveal the influence of the Chālukyan tradition which was felt in the temples of Śrīsailam region also. On the other hand, incorporating the images in vātāyanās, low roof and wide expanse of the hall
in the interior, rich ornamentation of the pillars are typical to Nālampavādi region. The temples thus show the influence of Karnāṭa as well distinct features. The examples are - The Doddesvara temple Hemavati, Anantapur district, the Siddhesvara and Mallikārjuna temples, and Akka-Chellala gudi in Hemavati, Anantapur district.

Śrīsailadesa was under the control of the Rastrakūtas. Even earlier the region was under the Chālukyas of Vatāpi. In fact, it formed the eastern most extent of influence of Chālukyan style. In this period also it continues to show the overwhelming influence of the Karnāṭa art tradition. A noteworthy development during the period is, the marked preference for the Drāviḍa vimānas and the phamsana type of temple forms only.

The vimāna type of temples are greatly influenced by the architectural tradition of the Rastrakūta times, in Karnata and Ellora, such as the elongation and slant of the top most bracket of pilasters (the Rupāla Sangamesvara), highly varied forms of Makaratorana motif crowning the dēvakosthas and jalavātyanās (the Rupāla Sangamesvara), linga-piṭhas, the Mahēśa image on the hind wall of the garbhagriha (the Bhujangēśvara temple). In iconographic details and other architectural features, the basic Chālukyan traditions continue. Typical examples of vimāna type of the period are: the Rupāla Sangamesvara, Bhujangēśvara and Sangamesvara at Bhāvanasi Sangam.
Another noteworthy development in Śrīśailam region is the preference for building the phamsana type of temples. The phamsana shrines of 8th-9th Cent. A.D. have a rectangular mukhamanḍapa, with an open front, and a square garbhagriha with simple elevational features. The superstructure is generally four storeyed with highly everted type of pīṭhanaphalaka, short grīva and square śikhara. However, in the 10th Cent. A.D. Phamsana temples were built on varied plans such as square, apsidal, rectangular as at Papanāsi near Alampur. This period also witnesses the Trikūṭa type of temples of Phamsana order as for example at the Papavimāsēsvaram temple at Papanasi and the Rājarājēśvara temple at Veldurti in Kurnool district. As noted above, the building of dvikutāchala and trikutāchala temples became common in Karnataka during the Rastrakūṭa period. The Papanasi and Veldurti examples thus indicate the impact of the tradition in Andhra also. In rest of the features, the temple follows Karnāṭa tradition.

The temples of Phamsana type appear in Karnataka earlier in Aihole, Mahakuta area. The Mallikarjuna temple in Aihole of C. 8th Cent. A.D. is typical example here. The temple in old Mahakuta, in style, is much nearer to the Phamsana temples of Andhra area. Aihole has a considerable number of temples of this style. The superstructure of the temples of this type in Karnataka and Andhra have slight variations. The horizontal tiers in Andhra area are more
bold and heavy and those in Karnataka are proportionate and graceful. The examples are - Mukkugullu, Gudem, Mahabubnagar district, Śiva temple, Bandatandrapadu, Kurnool district, Panchalingesvara temple, Panchalingala, Kurnool district, Mahānandīśvara complex, Mahanandi, Kurnool district Śiva temples Marumunagala, Mahbubnagar district, Papanāsi group of temples, Papanasi (Plate XXI).

The temples of the Sapādalaksha region exhibit kinship with the architectural tradition of Śrīśailadēśa. The local peculiarities include a platform with sopāna on either side, high and wide expanse of upa-piṭha on which the temples raised, the retention of pent roof for the mukhamandapa etc. Typical example - The Bhimesvara temple, Vemulavāda.

Observations:

From the above brief general survey of temple architecture of different areas, it is clear that during the Rāṣṭrakūṭa period in both Andhra and Karnataka temples, largely of the vimāna style came into existence. It is noteworthy that temples of Rekha-nāgara style and other varieties and forms as found in Aihole, Pattadakal, Alampur etc. are scarcely found in this period. Besides, the temples of the Phamsana style are more common in Andhra area. However, it is noticed that temples of vimāna style as well as of phamsana style have their own distinct architectural features in Karnataka and Andhra area, that characteristically distinguish the art
tradition of the two areas. However, the art tradition of the Karnataka region is felt more in Srīsaila zone and to a lesser extent in rest of the areas in Andhra. The regional variation noticed in this period, becomes much more emphasised in the subsequent period as evident in the different schools of art such as the Hoyasalas, the Kākatiyas etc.

Concluding Observations:

Stepping in the wake of the Chālukyas of Vatāpi, the Raṣṭrakūṭa period is a lustrous epoch in the history of the relations between Karnataka and Andhra. The age long cordial relations get stabilised during the period under review. The strained political relations did not hinder the growth of the relations. Continued hold over major part of present Andhra resulted in the spread of cultural pattern as obtained in Karnataka. Kannada literary field proved to be a fertile ground for the mingling of literary geniuses from Karnataka and Andhra. The contribution of people from Andhra for the evolution of Kannada literature was noteworthy. These works became a model for the early Telugu literature. Among the religions, the Saivism and Jainism continued to be vigorous in both regions and their activities contributed to the stabilisation of relationship. In the field of art and architecture, however, distinct styles emerge, especially in Andhra region. But the basic Chalukyan art tradition was continued. In short, the relations during the Raṣṭrakūṭa period get stabilised.
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