APPENDIX 'D'

THE CAPITAL CITY

The Capital of the dominions of the Chalukyas was Badami. Mention of this city and many other flourishing towns in the dominions show not only its extent, but its resources and people also. Many of the towns in general and the Capital in particular were located at strategic positions. Hence fortifications such strategic towns became a distinctive feature from the time of Pulakesi I.

The Chinese pilgrim, Huen-tsang visited the capital. He makes a mention of the name 'Badami' in his account. His account provides a few identifications which help its location. The Pilgrim in his account of the country of Maharastra, comprising the dominions of the Western Chalukyas in the time of Pulakesi IV, says, that the Capital borders on the west on a great river; within and without the capital are five stupas to mark the spots where the four past Buddhas walked and sat. They were built by Asokaraja. Not far to the south of the city is a Sanghabara in which there is a stone image of kwa-tai-tsai Boddhisatva.' He says further that, It was situated about 1000 li or 167 miles to the east of Broach and between 2400 and 2500 li or roughly about 410 miles to the north-west of the capital of a country which is called in Chinese, Kong-hin-na-pulo'. This
place was supposed to be Kenkanapura, in Sanskrit. This identification has failed to be satisfactory, because the capital of Kong-kin-ma-yule itself has not been determined satisfactorily and there is no place of that name to the east of Broach.

Mr. Beal supports a suggestion of M.V. De. St. Martin and is of the view that the capital may be Daulatabad, in the ex-Nizam's dominions.

General Sir Cunningham is in favour of Kalayani in the ex-Nizam's State, as the capital.

According to Mr. Faguesson, the capital is 'Tokha phulthamba' or Paithan, which is about 220 miles to the south east of Broach.

Dr. Fleet made a thorough discussion of the above different views and arrived at the conclusion that Badami is the real capital of the Western Chalukyas; Badami is the chief town of the taluka of the same name in the present Bijapur district. By way of pointing out certain discrepancies in the account of Hsuan tsang, Dr. Fleet says, "there is, it is true a river within four miles of the town—the Kalaprabha; but it is only a tributary of the Krishna and it cannot be called one of the great rivers of India. And about 2 miles to the south by east of the town, there is a temple of Banaśankari—with a variety of shrines,
a large enclosure, and a tank that has a cloister round three sides of it—which presents appearance of a certain amount of antiquity. But there are no indications of Buddhism about it and nothing to justify the supposition that it is Brahminical adaptation of an ancient Buddhist Sangharana. Further, the Cave temples at Badami are Jain and Brahminical—not Buddhist. Again, neither in the town nor in its neighbourhood can any traces be found of any stupas. And finally, though the direction of Badami from Broach, south—southwest may be taken as answering to the statement that Broach was to the west or northwest of the capital of Mahārāstra, still its distance 455 miles is altogether incommensurate with the given distance and is quite sufficient in itself to exclude the possibility of such an identification. Badami, therefore, is undoubtedly inadmissible for the town referred to by Hiuen Tsang. In conclusion, he is of the opinion that the country which Hiuen Tsang has described might have been called more probably Kuntala (in Mahārāstra) rather than Mahārāstra itself. It may be likely that Kurnool was the capital of the country of King-kin-na-pulo because it is about 403 miles from Broach. The distance and direction to Kurnool from Conjeevaram is about 232 miles to the northwest by north. So this opinion, says Dr. Fleet sufficiently answers the statement made by the Chinese Pilgrim that the Capital of king-kin-na-pulo was about 2000 li or approximately 335 miles to the northwest from Tanchi or Conjeevaram. According to Ptolemy (A.D.140) Badami is spoken of as Badamai.
The term 'Vatapipuri' finds its first mention in the Meguti stone inscription. That it was made the capital of the dynasty by Pulakeśi I is evident from his inscription at Badami. Vatapi therefore, is without any doubt modern Badami as is indicated by epigraphical remains. I may quote here with propriety the observation made by Dr. Fleet. He says, "The well known remains at Badami are quite enough to show that it was in former times a place of much importance. Taking the old form of the name, Badavi, which we meet as far back as A.D. 700-01 the interchange of letters with Ba ta, da and pi with vi is visible." He is also of the opinion that an inscription discovered by him, there is a fragmentary mention of Vatapi. Inscriptions of Pulakeśi I, and II and those of Vijayaditya emphatically state Badami as their capital.

VISITORS

The capital city of Vatapi or Badami was also the seat of visitors and pilgrims. An inscription on a cliff of a rock near the street called Acroni in Badami records names of persons or pilgrims who visited the city. They were Sri Babupriya, Govinda Vipra, Aksharamura and Srimati Pra.....etc; At Badami, Mahakuta, Lihole and Pattadakal, several short inscriptions have been found. They contain descriptive labels, interesting contemporary references to members of the royal family, feudatory chieftains, state officials, learned men, artists, teachers and distinguished persons in several walks of life. Another inscription from the Virupaksha temple mentions the name of a visitor to the temple, by name 'Dhuliprathu'.

The visit and sojourn of Hiuen Tsang, the celebrated Chinese Pilgrim to Badami and Pulakeśi's court is too well-known.