CHAPTER I
INTRODUCTION

Section: I. POLITICAL TRADITIONS

Although the political history of some of the early dynasties that ruled in South India in general and Karnataka in particular has been attempted by some scholars, no special efforts have been made so far to present a detailed and critical account of the Government and administration of such kingdoms. In view of this, I feel it necessary to deal with the subject concerning one of such dynasties viz., the Chalukyas of Badami who were eminent rulers, exercising their sway over a large part of Peninsular India.

Government and political institutions of the Kingdom of Karnataka were generally organised according to the doctrines and tenets laid down by the ancient law-givers in their treatises on Political Science, like the Arthasastra of Kautilya, the Mahabharata, and Manu-\textsuperscript{Ś}āriti. Though the phrasing and nomenclature of the administrative institutions and their procedure differ to an extent in certain respects in different regions, on the whole the general pattern was basically the same.

The concept of Sovereignty in earlier and modern states has played a prominent role. It has been the 'crux' of several political problems. Political
theorists of the West have contributed a good deal on the different aspects of Sovereignty. A few of them have argued that this element of the State may be found located in the King himself and that it is permanent, inalienable and absolute. On the other hand, many modern thinkers have supported the Pluralistic theory and also agree that, in a State, there should be a supreme central authority to decide disputes. As far as the Indian environment is concerned, the King (prabhu) represented Sovereign authority, but he was never absolute. Commenting on the nature of kingship in ancient India, Dr. Beni Prasad observes that, "as against the monistic theory, only a pluralistic theory can grasp the Indian phenomena". The state (rajya) was one of the groups, the individual belonged to the group; dharma, virtue or duty were the principles lying at the root of the social and moral order; what is more significant is that law conceived on the basis of such principles is above all individuals and groups and even the Sovereign authority, the King himself. Indian social thought was pre-eminent in motive. Polity was based on the ethics of a whole society centering round the sense of duty that men should perform towards the entire society. The ancient Indian king was the upholder of law and maintained the social order, with the primary
responsibility of punishing evildoers and winning respect for authority. Similarly, the people had belief in the doctrine of 'karma' which was the sole guiding force of their actions. It is this feature of their normal life which has made Dr. A. L. Basham say that 'the ancient Indian ideal was closely linked up with the doctrine of 'karma' and it is something very different from the organic theory of the State'. Awareness and adherence to some of the fundamental concepts of ancient Indian Polity may well be seen in the organisation of Government and administration under the Chalukyas of Badami. The entire mass of records on Public organisation of the Chalukya kingdom, when considered as a whole, provide useful information on the subject. The foregoing chapters are an attempt to glean from the available material, information, to the best possible extent.

The Chalukyas of Badami are indebted to some extent to the Kadambas of Banavasi, in their procedure of organising their administrative system. The latter were their immediate predecessors. They must have set up an administrative system to suit their kingdom. Their kingdom consisted of four divisions - the North, East, West and South comprising the present districts of Shimoga, W. Kanara, Dharwar and Belgaum. So, a system of territorial administration must have also become a necessity, in addition to that of the central
authority. The kings and princes of the family must have received training in the art of Government. Many of the princes were known for their scholarly pursuits. Some of the other important features of their provincial and local administration included supervision over officials, transfers of governors/organisation of the towns and the nādus or districts. Such political tradition and method of administration must have had their impact on the Chālukya Government. The Chālukyas, like their predecessors, aspired to establish supremacy over a greater part of the country. They organised a mighty military and naval force for defence of the kingdom and making wars with their neighbours when inevitable. Again the Chālukya kings issued a large number of charters and made gifts of land which points out to the existence of a central office for engraving and preserving the records. Several kings after Pulakesī I took titles of distinction and designations indicating their supreme authority. The Chālukyas were placed in a better position than the Kadaṁbas to inherit administrative elements and improve them to a large extent. These elements were subsequently absorbed into the governmental machinery of the Rāstrakūta Kingdom. As the Chālukyas of Badami were the immediate inheritors of the large and wealthy kingdom of the Kadaṁbas, the former adopted their political traditions and subsequently improved upon it to suit the needs of the empire.
The Satavahanas were an eminent early dynasty that ruled in South India whose dominions covered many parts of Karnataka. These territories were later inherited by the Kadambas who founded a big kingdom in western Karnataka. They ruled approximately from the 4th to the 6th centuries A.D. Their kingdom extended from the river Kaveri to the Krishnâ and the Tungabhadra i.e. the central portion of the tableland in the South.

The founder of the Kadamba dynasty was Mayurasharma. He became independent of the Pallavas. His grandson, Kakusthavarman was a ruler of eminence. He contrasted matrimonial alliances with renowned dynasties of the north like the Vakatakas and the Guptas. His son and successor was Santivarman. In a copper plate inscription of about A.D. 450, ascribed to Santivarman he is described as 'Samagra Karnâtakadesavabhuvargabhârata' (the lord of the entire Kannada land'). We get a reference here that he held sway over the Kannâda country. He was succeeded by a few successful rulers. In course of time this dynasty came to an end making room for the Chalukyas of Badami in about A.D. 540. The Chalukyas raised the political prestige of Karnataka by their valour, ambition and achievements. They established their supremacy over
a great part of South India and thus gained a status and position of national importance.

Section III. A BRIEF REVIEW OF THE POLITICAL HISTORY OF THE CHALUKYAS OF BADAMI

(i) ORIGIN:

Though the origin and early home of the Chalukyas of Badami is shrouded in mystery, their inscriptions provide some information on this point, however, inadequate they may be. The original name of the dynasty as given in their early records occurs in different forms. They are for instance, Chalukya\(^5\), Chalukya\(^6\), Chalkya\(^7\), Chalikya\(^8\) and Chalokya\(^8\). Of these, the more familiar ones are Chalukya and Chalikya which have been broadly accepted and often used in historical writings.

As to the origin of the name 'Chalukya', several opinions have been offered by scholars. On a term which is mentioned in the Nagarjunikonda inscription, namely, 'Chalki' referring to one Khanda Ramaanka, it is held that he may be a Western Chalukya prince. But it is not possible to connect this person with the Chalukyas of the 6th Century A.D. At best the term suggests its antiquity and regional association. Similarly an attempt to make out a relationship of the Chalukyas with Chalukki Vendar of Velapuram has also not received much support. Opinions
suggesting the foreign origin of the Chalukyas have no basis of facts.

The epigraphical records of the Chalukyas of Badami contain a legendary account of their origin. Allowing a margin for the conventional phraseology and poetic descriptions in their inscriptions, the Chalukyas may be regarded as having been born out of the 'Chuluka' or water pot of the sage Hariti-Panchashikha when he was offering a libation to the Gods. The origin of the term 'Chuluka' is given by Bilhana with a slight variation. He says that the ancestor of the Chalukyas was born in the 'Chuluka' of Brahma who is said to have created a hera at the request of Indra to put down the wicked. However, it may be concluded that the derivation of the term 'Chalukya' from the legendary expression 'Chuluka' is only a poetic expression.

The Chalukyas are described in their records as laying their claim to be Haritiputras. The prefatory passages of the prasasti of Pulakesi I reads as "Munavya-sagotranam, Haritiputranam - Sapta-loka-matrih-sahivarddhi-tanam-Kartikeya parirakshana prapta- kalyana- parparamanabhagevannya-prasada - samadita -varaha-lemch...". It is also noteworthy in this context that the above statements are found in the inscriptions of the Kadambas of Banavasi, who were the predecessors of the Chalukyas
of Badami. The former are said to have belonged to the kindred of Manavya and received protection by the seven divine mothers. The Eastern Chalukyas of Vengi, however, have also adopted the above references in their records. All these prove conclusively that the Chalukyas of Badami possessed plenty of affinities with the Kadambas and were purely an indigenous clan. They claim to have belonged to Manavya gotra. They were nourished by the Seven mothers. They acknowledge to have acquired prosperity through the favour and protection of Swami Mahasena i.e., God Kartikeya. They adopted the Bear (Varaha) as their crest, which they secured through the favour of God Narayana or Vishnu. Further in a later record, the Chalukyas also claim to belong to the lineage of Soma (moon). They were an indigenous family and held the status of Kshatriyas. They also claim to have purified themselves by ablutions after performing sacrifices.

(ii) EARLY HOME:

Scholars have different opinions on the early home of the Chalukyas. Some are of the opinion on the strength of later records that they came from the north (Ayodhya). A few others attribute the Andhra region (i.e. Madhura) as their first home. Mr. H. Krishna Sastri thinks that a place in the Tamil country could be their early home on the strength of the title 'Madhura Karnataka' borne by
the Pandyan King Shedaii grand father of Nenedjedian.

But the inscriptions of the Chalukyas do not mention only where they ruled Karnataka as one of the Provinces but several kingdoms in the South. The first view derives support from the conventional mode of tracing one's ancestry and home to hoary past. The second view may be taken only as a later usage or resulting from practice of the founders of a dynasty (for instance the Eastern Chalukyas) trying to win the co-operation of the native people by appealing to the sense of native affinity. The third is only a suggestion and cannot be supported by evidence.

Evidence from epigraphical records of the Chalukyas of Badami help us to locate their early home. The Naguti inscription\(^{16}\) describes the location of Badami, the Capital and its surroundings. Other towns of Chalukya power like Aihole and Kisuvolal are mentioned in the records. Another inscription, that of Pulakesi I on a boulder in the fort of Badami dated A.D. 545-4 states that Pulakesi I built the Capital and fort of Badami.\(^{17}\)

Even Pulakesi I, the founder of Badami was in all probability an officer under the Kadamba king before he could establish independent authority. Badami is located in the Kannada-speaking country. The Chalukyas were a Kannada people. Their monarchs have taken the names Pulakesi, Buddhavarasa, Kokkali, Bittarasa etc. These
terms are distinctly Kannada terms. Similarly, a good number of other words in their records prove their association with the land of their rule. Hence, Badami and its vicinity happens to be their earliest place of habitation [Appendix 1].

It may be therefore concluded that the Chalukyas were an indigenous people and not immigrants. They lived in the central portion of the table land of the Deccan and western part of Southern India. They were, like the Kadamba, an indigenous family. Even some kings belonging to the main Chalukya dynasty ruling elsewhere held certain names and titles which are purely of Kannada origin and usage. The Chalukya family round about Cemulavada had a king who took the title 'arasa' and another king took a similar title, namely 'Priyagolla'. Some other terms are 'Breyya', 'Ambra' etc. These titles are distinctly Kannada words. Pulakesi's brother was Buddavarasa who bore the title 'Madanangasa' which is also a Kannada word. Another notable observation is that the Chalukya kings made use of Kannada for the first time for purposes of Official records. The great Rastrakutas, who succeeded the Chalukyas maintained the traditions and continued the name, 'Karnata' a Chalukya word as a prefix for the term 'army' (Karnatakaka bala). The Chalukya kings continued the political traditions of the Kadamba, their predecessors. They encouraged Kannada language, script
and literature. Their inscriptions are largely in Kannada. The Rashtrakutas continued their traditions of military organisation, art of warfare, encouraged Kannada language and literature, and culture of their predecessors. In short, the Chalukyas were one with Karnataka and largely contributed to its future progress. A strange people coming and settling down on the regions of South India will not be in a position to identify themselves so quickly and in so short a period with the Karnataka region, its language and culture.

(iii) **POLITICAL HISTORY**

Before we proceed to describe the Government and administrative organisation of the Chalukyas of Badami, it would be useful to provide a brief sketch of the political history of the dynasty.

The Chalukyas of Badami commenced their political career in the 6th century A.D. Their rule covers a period of nearly 200 years, interrupted by a brief gap of 13 years between A.D. 642 to 655. During these two centuries of their regime they succeeded in bringing about the political unity of the Kannada country. Earlier, the Satavahanas had established their political power in the period from about the 2nd century B.C. to 2nd century A.D. and ruled a large part of South India. After the downfall of the Satavahana power, Karnataka was ruled over by petty
kings in different parts. Among the ruling families, the
Kadambas in course of time became prominent. Their sway
continued till the rise of Chalukya power. Among the
other ruling families of note in this area that had
established themselves before the Chalukyas of Badami were,
the Alupas, Bhujas, Mauryas, Banas Ganges, Minor Nastrakutas,
Hala and Kalatsuri. Thus there was no strong political
central power which would exercise authority in the
entire area. Under such circumstances the credit of having
achieved political unity by establishing an empire over
an extensive area of Karnataka, for the first time, goes
to the Chalukya kings.

The early members of the Chalukya family appear to
have served in a subordinate position under the Kadamba
kings before they gained their independent status. It may
be a fact that Pulakesi I overthrew the Kadambas and founded
the Chalukya Kingdom. The fact that most of the territories
formerly under the sway of the Kadambas were subsequently
included in the newly founded kingdom of the Chalukyas is
enough to assert that the Chalukyas were the direct
successors of the Kadambas.

It is known from Aihole inscription that the
earliest known ancestor of the Chalukya family was
Jayasimha (about A.D. 500-520) who was followed by Harara
(A.D. 520-40). The latter's son and successor Pulakesi I
was the real founder of the Chalukya dynasty.
Pulakesi I (540-559) succeeded RamaRaja in A.D. 540. He also extended his territories by his conquests over the Kada&bas and other rulers. After expanding the Kingdom, he made Badami as the Capital. He also built a strong fort for the defence of the town in A.D. 543. He performed the celebrated Asvamedha and other sacrifices, including that of the Hiranyagarbhadana which indicate his status as a sovereign ruler. He assumed the title of 'Sri Frithvi Vallabha' ('Lord of the Goddess of Fortune and Earth') which was subsequently shortened into Vallabha, or Va^habhesvara.

Pulakesi I had two sons - Pugavarma and Kirtivarma (later Kirtivarma I). From the Mudhol plates, it is evident that Pulakesi's eldest son was Pugavarma. He is stated to have won 108 battles and assisted his father in his campaigns. He must have been the right hand assistant to his father. He must have defeated a group of kings and thus justified his valour. By proving his prowess, he styled himself as 'Kanasthatura' (firm in Battle), and Pururanaparâkramâ (Puissant as Pura in hundred battles). That he won 108 battles may be purely conventional in description. The title held by him cannot be taken to be the same title of Kirtivarma I as some writers have suggested namely the title 'pururanaparâkramâ' (Puissant in war as Pura) one referring to Kirtivarma I. It seems Pugavarma having predeceased his father, Kirtivarma ascended the throne.
Kirtivarma I (A.D. 559-566) consolidated and strengthened the Chalukya Kingdom founded by his father. He also extended it by his extensive conquests including those over the Kadambas. Thus he was able to rule over a much bigger kingdom than his father. His four sons played prominent roles in the political sphere and enhanced the prestige and power of the Chalukyas.

Succeeding Kirtivarma was his brother, Mangalesa (A.D. 566-596). He won several battles and established sway over Revati Dvipa. He was proficient in statecraft and diplomacy. He had the title 'Ururapavikranta, and styled himself 'Paramabhangavata'. In his last days, he made an attempt to place his son on the throne and deprive Pulakesi of his legitimate claim to the throne. In the struggle that followed between Mangalesa and Pulakesi, the former lost his life in about A.D. 610.

Pulakesi II (A.D. 610-642), son and successor of Kirtivarma I, succeeded Mangalesa, in A.D. 610. His achievements have earned for him an outstanding place among the monarchs of the dynasty. He is commonly known by the titles of 'Satyarajya (asylum of truth) and 'Paramesvara' (the Supreme Lord) which later on came to be used by his successors.

The military achievements of Pulakesi II have been immortalised in the Aihole Prasasti. Taking advantage of internal disturbance on the eve of his accession,
Appayika and Covinda, working in the service of the Chalukyas, invaded the Kingdom from the north. They were driven out. He is credited to have conquered Banavasi the capital of the Kadambas. He humbled the pride of the Ganges and the Alupas. He destroyed the power of the Mauryas. He punished rulers of Lata, Malwa and Gujarat. He made the island of Revatha his second capital. He acquired supremacy over the three Maharashtrakas. He made the rulers of Kesara and Kalinga, his subordinates. He took the strong fort of Pishapura. He led a campaign against the Kunala Lake and then defeated the Pallava ruler, Mahendravarman I and forced him to take shelter in the fort of Kanchi. The Aihole inscription says that he caused the splendour of the lord of the Pallavas who had opposed the rise of his power to be obscured by the dust of his army and to vanish behind the walls of Kanchipura. He conquered Vengishmandala and placed his brother Kubjasishnvaradhana on the throne of the Eastern dominions. He set sail to Puri with a fleet of 100 ships and defeated the Malavas and Gurjaras and brought them under subjection. He defeated Sri Harsha in the north. He appointed his sons to rule the provinces. Jayasimha, Chandraditya, Aditya ruled the territories of Nasik, Savantavadi and Kurnool respectively. Vijayaraja ruled Gujarat.
Pulakesi's name and fame had spread even beyond the frontiers of India. That he exchanged embassy with the Persian ruler, Khusru II is evident from the writings of Tabari and the fresco painting at Ajanta. Between the years A.D. 629 and 645, Huen Tsang, the celebrated Chinese pilgrim visited the Chalukya country. He has left a vivid account of the country and its people.

The last days of Pulakesi were unhappy. The Pallavas invaded the Capital. It is clear that Narasimhavarman led the Pallava forces. Therefore it is doubtful whether Mahendraivarman was living still and ruling the Pallava dominions. Narasimhavarman defeated the Chalukya forces, destroyed and burnt the capital built by the Chalukyas by their hard work. For a short period the Pallavas might have occupied some part of the Chalukya Dominions. It is also true that the Ganga ruler Durvinita could not possibly have been a contemporary of Pulakesi IV and much less his father-in-law. So the Pallavas did not encounter the Ganga King, Durvinita, in the battle of Pululore.

Pulakesi in all probability, died in A.D. 642.

Pulakesi II had four sons. Jayasimha, Adityavarma, Chandraditya, Vikramaditya and a daughter by name Amsara. Under normal circumstances Adityavarma was entitled to succeed to the throne as he was the eldest. But the closing years of Pulakesi's reign saw a period of stress
and strain through which the Chalukya dominions passed. Internal conditions were far from satisfactory. In view of the external threat in the form of Pallava invasion, Pulakesi II during his lifetime must have entrusted the Capital City and its neighbourhood, to the care of his youngest son, Vikramaditya, even as early as A.D. 651. The Kuram and Udyendiran plates bear testimony to the fact that Vikramaditya led a campaign towards the East, against the Vishnukundins. He was already associated with his father in the administration of the Kingdom as the other brothers were ruling the distant provinces. Whether the brothers of Vikramaditya were living at the time of the former's accession and whether Pulakesi II had another son by name Medamari, have been matters of uncertainty, and which may not find a place for discussion here.

In the newly discovered inscription from Nelkunda mention is made of one Abhinavaditya. The name of this prince is to be introduced for the first time in Chalukya epigraphical records. Abhinavaditya must have been the son of Adityavarma. He ruled a small tract of land in the Kurnool area. He also assumed the title of King and styled himself as 'Satyasraya Prithivivallabha Maharajadhiraja Parameswara'.

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The period from A.D. 642 to 655 was a period of setback in the history of the Chalukyas. However, the Kingdom was not completely wiped out, although it was threatened by the Pallavas who were aided by the 'Trinājya' powers — the Pandyas, the Cholas and the Cheras. From what followed after warfare between the Chalukyas and the Pallavas, it may be concluded that the latter could not annex and occupy the Capital City of Badami and all the provinces of the Chalukya dominions. This reaction against the Pallavas was entirely due to the effective resistance offered by the Chalukya forces under Vikramaditya. Vikramaditya must have also received the whole-hearted support and co-operation in his attempt to free the ancestral dominions from the enemies and establish peace and security within his dominions. Among such loyal feudatories, it is hardly possible, as some writers think, to include the Ganga King Durvinita on account of chronological factors. Therefore Durvinita could not have been the grandfather of Vikramaditya and much less helped him to succeed to the throne. Vikramaditya was primarily engaged in getting large support from the other confederate kings, his brothers and military generals in localising the Pallava antagonism and finally succeeded in making the Pallava cause a failure. He did bravely face the adversities with a single-minded devotion, perseverance, bravery, good leadership and restore Chalukya hegemony over the Karnataka once again.
Vikramaditya I (A.D. 655-680/81) had a very hard time and overcame adversities by his prowess and brilliance. He drove back the Pallavas and assured the Chalukya Kingdom, the much needed peace and stability. He also defeated other powers like the Pandyas, the Cholas, Kerala and Kalabhras with the help of his horse Chitrakantha. In A.D. 674, he led an invasion to Kanchi, the capital of the Pallavas. He had the good fortune of obtaining the able assistance of his son, Vinayaditya who subjugated several other rulers. Vinayaditya maintained peace at home and protected the capital in the absence of his father. His inscriptions refer to the overthrow by Vikramaditya, of the Confederacy of three kings which was led by the Pallava King.

Vikramaditya's reign was a fairly long and successful one. Within a short period, he tided over the crisis and reestablished Chalukya supremacy. He restored all the endowments which had been kept in abeyance due to the troubles created by the Pallavas.

Vinayaditya (A.D. 678-81; 682-96) Vinayaditya held the office of the yuvaraja (Crown-prince) till A.D. 681, and ascended the throne in A.D. 681. His reign was one of comparative peace. As the Pallavas had been subdued, there was no disturbance from their side. His inscriptions refer to his victories over the rulers of
Kavera, Parāśika and Simhala. Inscriptions of his son describe his victory over some north Indian King. The inscriptions also state that Vijayaditya, the son, acquired the insignia of Ganga and Yamuna and defeated Yasovarman of Kanuj. This ruler of the north may have been Vajrata who figures in the Rastrakūta records. But in the absence of definite evidences, no clear conclusion can be drawn on this issue. However, in the campaign to the north, Vijayaditya, probably, was taken captive. Vinayaditya died soon after his son's imprisonment. According to the epigraphical evidence, Vijayaditya escaped from prison and put down the unruly elements in the kingdom. This event shows that his father was not living and disturbances had set in, which he was able to put down.

Vinayaditya had the title of 'Yuddhamalla'. In the celebrated work, Gadayuddha, the poet Rama refers to him as 'Yuddhamalla' which expresses his great valour in war. He had a queen by name Vinavati, who was responsible for installation of Brahma, Vishnu and Maheswara at Badami. His daughter Kumukumamahadevi was married to the Alupa Chief Chitravahana who maintained very cordial relations with the Chalukyas of Badami.

Vinayaditya was succeeded by his son' Vijayaditya (A.D. 696-733). He had participated in the north Indian
campaigns of his father. He led the campaigns in the South which had been started by his grandfather. He made another war against the Pallavas in which his son Yuvaraja Vikramaditya II commanded the army. In this war Paramesvaran II was defeated. He agreed to pay tribute. Vijayaditya's reign was one of peace. He paid a visit to Banavasi where he met his brother-in-law, Chitravehana. Vijayaditya's sister Kumkumamahadevi caused a Jain temple to be built at Lakshmeshwar.

Vijayaditya's son and successor Vikramaditya II ruled from A.D. 733-745. He defeated the Pallava king, Nandipotavarman in Tondaimandalam. He entered the Pallava Capital, Kanchi and gave large and generous donations to the temple of Rajasimheswara which fact is testified by an inscription in the temple. He conquered the Pallavas, three times. In memory of these victories, his queens caused the construction of temples at Pattadakal. His reign is marked by peace and prosperity except for one occasion when he fought and defeated the South Indian kings - the Cholas, Keralas and Pandyas — and erected a Pillar of Victory on the sea coast of Southern India.

Vikramaditya II had a fairly eventful reign. He has earned for himself a permanent place in the history of the Chalukyas. He was faced with an invasion from the Arabs.
His magnanimity is evidenced by his rich donations to the Rajasimheswara temple at Kanchi, as mentioned above.

The last ruler was Kirtivarma II, son of Vikramaditya II and Trailokyamahadevi. He ruled from A.D. 745 to 757. Even as a prince he had secured his father's permission to reduce the Pallavas. He continued hostility with the Pallavas after assumption of authority. He marched upon Kanchi and put to flight Mandipotavarman II.

The closing years of Kirtivarma's reign saw the break-down of the empire. The feudatories were growing strong and waiting for an opportunity to become independent. From the Samangad plates we learn that Kirtivarma held the title of Maharajadhiraja and spoken of as Subduer of the Pallavas. So, he must have at least ruled with firmness for 12 years from A.D. 745, after which the Chalukya rule ended.

(iv) A FORMATIVE PERIOD IN THE HISTORY OF KARNATAKA

In many respects the Chalukya period may be regarded as a formative period in the annals of Karnatakā. For a satisfactory reconstruction of the history of the Chalukyas, there are no other materials other than Copper plates and inscriptions as the primary sources of information. These materials were all of the nature of engravings on stone or metal. The history of evolution of Kannada epigraphy indicates that engraving on such
materials for the sake of recording events began in about the 4th century A.D. The art of engraving developed through centuries and attained its stage of perfection by about the 10th century A.D. Therefore many of the traditions, practices and names of official functionaries with details of their functions and duties which would normally have been recorded are not forthcoming to a point of satisfaction. Old Kannada script was being developed and in its adaptations from cāra alphabet may be observed.

These epigraphs, however, do not contain much direct information about the Governmental and administrative institution. Absence of an elaborate and systematic account in the available material need not lead one to conclude that the Chalukya kingdom had no organisation of government. An empire, first of its kind and of great magnitude exerting its energies to weld the Mauryas, Lātas and several other minor kingdoms into one political framework and also remaining supreme for nearly 250 years could not have functioned without a satisfactory organisation of government and administration. Moreover, the political conditions of the times in South India must have demanded such an administrative set up as to enable the Chalukya king to take decisions quickly, particularly on matters of defence and foreign affairs affecting the very existence of the empire. Again, the establishment
of the Rastrakuta empire after the disappearance of the Chalukyas and the existence of the kingdom of the Kadambas of Banavasi before, indicate that although Karnataka witnessed changes in the ruling dynasties, there was a basic and common administrative structure. That is the reason why the Rastrakutas could inherit a kingdom, almost intact, with a running governmental and administrative machinery and thereafter, introduce certain variations in the vital structure. Therefore, it may be affirmed that in the period of the Chalukyas of Badami, there was a governmental organisation and administrative set up to suit the exigencies and existence of the large dominions. The Chalukyas were in possession of a priceless legacy after their success over the Kadambas which they maintained and improved upon.

In conclusion the Chalukyas were the first to establish an extensive empire comprising vast stretch of territories. They may be credited as being the first builders of an empire of magnitude in southern India. Hence, it is true to say that the Chalukya dominions represented the features of a well organised state. The Chalukya kings bequeathed a 'body and form' the administrative organisation of which could be perfected by the Rastrakutas who became a paramount power over a still large dominion. The Badami Chalukyas may therefore,
rightly be regarded as pioneers in the field of organising their government and administration. One may discern in the midst of their panoramic history the creation and development of an administrative organisation amply bearing testimony to the application of traditions and theories of state and polity of ancient India, embodied in the works of Manu and Kautilya.
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Satara grant of Vishnubhadha, I.A. xix; 303


I.A. viii; 237. The Athole Inscription, 6.1. vi; 4.

The Nerur Copper Plate, Jour. Bom. British, P.A.r. iii, Pt. ii, no. xi; 43. E.H.D. Pt. i-iv; 204.

10. Chalukya: The Chālukyas are born in the interior of the Chalukya (Chaluka or Chaluka) indicating 'water - Pot' or hand hallowed to hold water of the sage Nariti, when he was pouring out a libation to the gods.


According to the Kauthem plates (I.A. xvi; 31) the creator throwing his glances into his Chalukya filled with the sacred waters of the Ganges, at once created the warrior by name Chalukya.


13. I.A. xvi; 15.


16. I.A. xix No. 185; 7.
18. I'd owe these and other conclusions to follow as a result of discussions held with Dr. P.B. Desai.
19. I.A. vii; 97.
21. R.I. xxxii; 293.
22. I.A. xix; 7.
24. R.I. xxxii; 213.
25. P.B. Desai's article in 'Ten Years of development in Mysore State' on 'history of the State'.