CHAPTER III

TERRITORIAL DIVISIONS OF THE CHALUKYA EMPIRE AND THEIR ADMINISTRATION

The Chalukyas of Badami ruled over an extensive dominion which lay within the three seas. The relevant portion of the record of indicating this fact reads 'tri-samudra - Madhyavarti - Bhuvana - Mandaladhiśwara'. It is evident therefore that the Chalukyas ruled over the country bounded by the eastern, western and southern seas. This fact is further supported by the inscriptions of the eastern Chalukya kings also which refer to the land between the Narmada and the Satu as the southern Chakravarti Kshetra.

From the find spots of the several inscriptions also, belonging to the Chalukya kings, it may be concluded that their empire was quite extensive in size. Their inscriptions are available in the regions of the Lata, Andhra, Konkan, Vidarbha, Satara and Gooa. We have already pointed out that the Chalukyas inherited the kingdom of the Kadambas which comprised of four big territorial units, and they subsequently expanded the dominions over the whole of the western part of the Deccan.
Section (1) Growth of the Empire and formation of territorial divisions under the control of the Chalukya kings

In the early period of the rise of Chalukya power in the Bagara, Vatapi or Badami and its surrounding regions formed the very kingdom itself. But when the Chalukya kings inaugurated a policy of conquest and expansion of their kingdom with the object of establishing their supremacy, such of the areas as were newly conquered had to be brought under a satisfactory system of administration. The authority of the central government had to be decentralised. The policy of expansion necessarily involved wars, alliances respecting and recognising the status of rulers on the mode of their accepting the central authority. It may be apt here to cite the observation of Dr. T.V. Mahalingam who says "if the government was to be effective and its authority habitually obeyed by the subjects in different parts of the empire, it had necessarily to be decentralised to a large extent, giving large scope for their exercise of power by their local administrative units. Their principle of decentralisation was achieved by the Chalukya Kings as indicated in their relations which they maintained with their several territorial divisions, governors of provinces, feudatory rulers and independent allies."
It was Kirtivarma Ist who ruled from A.D. 546-47 to A.D. 597-98 that conquered Aluka and Vaijayantih, Kadamba kingdom, Mauryas of Konkan, Island of Revati and other ruling dynasties, referred to in their Mahakuta inscriptions.

Further, the military achievements of Pulakesi II as described in the Aihole inscription had reaching effects over the expansion of the Chalukya Empire and formation of new territorial divisions comprising several parts of the Deccan. Pulakesi acquired sovereignty of the three Maharastrakas comprising 90000 villages. The relevant portion of the Aihole Inscription reads as follows. "Maharastra Kana - navaanaavati - sahastra - Grama - Bhajam - Trayanam - Grahivam." This term also finds mention in literary records of foreign travellers. According to the account of Hiuen-Tsang, Pulakesi II did rule over a region, called by him in his writings as 'Maharastra'. Referring to this term, Beal in his Life of Hiuen-Tsang says, 'From this (Kong kona pura) going to north-west we pass through a great forest which is infested with savage animals and desert. At 2400 or 2500 li we come to the kingdom of Maharastra. This country he tells us was 6000 li in circuit and its capital which had a large river on its west side was about 30 li in circuit'. The inhabitants
were proud and war-like. The other powers that Pulakesi conquered were the Sencakas, Ganges, Alukas, Mauryas of Puri, the Ites, Malavas and Gurjaras. Pulakesi also extended his northern frontiers up to the province of Cova. The Kosalas and the Kalingas who were under the rule of the Konadu and the Bithas accepted Chalukya supremacy. Pulakesi's campaigns in the eastern regions was also a great success. He also defeated the Pallava king Mahendravarman I and the rulers of the Chola, Pandya and Kerala countries. The empire was at its highest watermark of glory in the reign of Pulakesi II. Even the successors of Pulakesi not only maintained intact all the regions of their ancestral dominions, although, however, a set back for a short period, from A.D. 642 to A.D. 655, but more responsible for further supervision of Chalukya dominions.

An epigraph of Vinayaditya10 dated A.D. 694, states that he brought the Pallavas, Cholas, Keralas, Malayas, Vitas and Malavas, Cholas and the Pandyas and others into servitude, "equally with the Alukas, Ganges and others of old standing". This portion of the epigraph evidently indicates that the Pallavas, Cholas and Keralas were subdued by Vinayaditya and paid certain sums of tribute only. They did not form the Aludas into feudatory

Chieftancies as the Aludas or Ganges did become.
In the reign of Vikramaditya II a formidable invasion of the Tajikas or Arabs was repulsed by the Chalukya feudatory in the northern regions. He was Avani Janāśraya Pulakesi, the younger brother and successor of Jayāśraya Mangalaraja. For having faced the grave situation of a foreign invasion, the Chalukya emperor conferred on Avani Janāśraya Pulakesi the title of "Dakṣinā Patha Pradharana and Antivāritaka - Nivar te yitri." A few years after the rule of Kirti Varma II the Lata region was conquered by the Rastrakūta, Dantidurga. Avani Janāśraya Pulakesi is credited to have achieved a few other victories for the imperial family.

By the time Kirti Varma II could succeed to the throne the Chalukya kingdom remained intact with all the territorial and administrative divisions which comprised the kingdom since the time of Kirti Varma I. Kirti Varma II too made some conquests and added a few more regions to the kingdom.

(ii) The Extent of the Chalukya Dominions: as indicated by Land records

The Chalukya kings have left a very large number of land records. They indicate the regions over which the kings exercised their authority. At the height of political supremacy and glory the dominions extended...
from Nauaari or the Sapi river and the Narmada in the North, the Pallava dominions in the South, the sea of Arabia in the West, and Marasrapet taluka in the Suntur district and Darsi, in Nellore district. In the reign of Pulakeśī II and Kirtivarman IV, the empire extended still further i.e. from Gujarat to Mysore and Nellore regions including parts of Poona and Ahmednagar.

According to a few scholars, Cuddapah was not included in the Chālukya territories and that it was between the Chola and the Pandya kingdoms.

Though there is no clear proof to say that the Chalukya kings did not hold authority over the Cuddapah region in the periods of earlier kings, we come across a few inscriptions in the time of Vikramāditya IV, at least to indicate that he held sway over this region. For instance, the Tippalur grant of Vikramāditya IV registers a gift of land of the village of Narasīhara. This village is located in the Kāmelapuram taluk of the Cuddapah district. So we may conclude that the Andhra country comprising Kurnool and Cuddapah districts were included in the dominions of the Chālukyas, the latter district at least for some time in their history.

PULAKESI I

It is a well-known event that it was Pulakesi I who built the city of Vatapi or Pādāmi, the capital of
the empire. He made two grants on this occasion. One of the copper plate grants refers to construction of a Chaityalaya and donation of land to it in Kuhundi viśhaya¹⁴ (in the city of Alakāṭa). Kuhundi viśhaya is evidently near Konkan region. Pulakēśi I held sway over this region even in the early years of the growth of the empire.

Airtīvarma I

Land records of Airtīvarma I are found at Badami, and Mahakuta. Although campaigns as described in the inscriptions mentioned above are many, they are conventional in nature. But the fact remains clear that he established place and tranquility throughout the large kingdom.

Mangaleśa

Mangaleśa's grants have been made in Kūndivataka viśhaya¹⁶ in the Konkan region. This region may be identified with the village of Kunthi in Sangesvar Taluk of the Ratnagiri district. Not only the dominion extended as far as the banks of the river Bagirathi. This point is borne out by the Mangaleśa's other grant which refers to erection of a pillar of victory on the banks of the river Bagirathi. Mangaleśa gave additional grants of the villages of Kīrūvelal, Kēndur, Hānya, Mandigrāma, Vṛhīhimaṇa Śrīyambāka and other villages¹⁷.
PULAKESI II

The land grants of Pulakesi II are many and varied. They indicate that his reign witnessed expansion of the kingdom far and wide. The Goa copper plate shows that his dominions included Karrellika which is identified with the village of Karle in Khedahara or Khed taluk of the modern Ratnagiri district. That Pulakesi held sway over the Andhra region is evidenced by the Haiderabad copper plate which mentions the gift of a village of Makarpur. Pulakesi also exercised authority as far as the river Mahanadi which is indicated by the Kandalgrama copper plate. That Surat region formed a part of the Pulakesi's dominions is clear from a copper plate grant of Vijayavarman, grandson of Jayasimhavarman, who gave a grant of a village of Pariya. This fact is also testified by the Kaira copper plate. Pulakesi's rule over Revatiavatarpa is testified by the Goa copper plate.

Kovati has been identified with modern Rehi near Vengurla in the Ratnagiri district. North Konkan also formed a part of dominions of Pulakesi as is clear from the Sanjana plates. According to the Sanjana plates, Buddhavarasa, brother of Pulakesi encamped at Pinukagrarna while camping, Pulakesi appears to have given away the village of Matridinasa located in Avaranta. Avaranta has been identified with Aparanta in north Konkan and the
village of Vinduka with pens of Pulab district\(^{23}\). Another
grant testified to the rule of Pulakesi over Kukundinagara
where the king is said to have made a gift of a village
of Lohaparjavanatake in the territorial division of
Mallagrama. The grant of the village of Alindatirtba
situated in Aribhaga vimshaya on the southern bank of the
river Bhima shows that Pulakesi's empire extended as far
as the banks of the river Bhima. This point is clear
from a grant issued by Kabja Vishnuvardhana, brother of
Pulakesi II while he was the Yuvaraja and ruled at
Kurumarathhi, as his headquarters\(^{24}\). Alanditirha has been
identified with Alandah, 35 miles to the north of Patana.
Another donation of land by Yuvaraja Vishnuvardhana is
Karnarstra\(^{25}\) also shows extension of Chalukya authority
as far as the Cuntur district where the village is
situated in the Narasaraopet Taluk. Karnarstra has
been identified with Pondavidu. Grants of land of the
King Senamela, the maternal uncle of Pulakesi I, located
on the banks of the river Charu chinsa show that the
Chalukya authority extended over Avergika Vishaya.
This fact is borne out by the undated Chiplun plates\(^{26}\).
A grant of Satyārāya Tribhuvanavaśrāya Nagavallabha,
son of Jayasimhavarma bestowing the village of Nhāle
in Gōparastra vishaya indicated clearly the rule of
Pulakesi over the region. Nhāle has been identified
with the present Khella in Taralha\(^{27}\) district. This
fact is evidenced by the Nirpan copper plate of Haracaraya son of Pulakesi II. Another inscription of Pulakesi’s reign refers to remission of taxes in the Bana territory which shows his sovereignty over the region.

ABHINAVADITYA

According to a grant of Abhinavaditya, grandson of Pulakesi II, a gift of a village was made, in the Vishaya. This record shows that Chalukya authority had extended to this region.

VIKRAMADITYA I

Land records of the reign of Vikramaditya I have been found in Kurnool, Savantavadi, Ratnagiri and Mallur areas. They indicate that he continued to exercise authority after his accession in A.D. 655, over the ancestral territorial divisions. For instance, the Kurnool copper plate refers to a gift in Mahavadi Vishaya. Evidently this region was situated between Bellary and Madaklsira. According to the Bagumra inscription, Vikramaditya I gave a gift of the village of Balasa in the Treyanahara Vishaya. This region refers to modern Bardoli area. The king’s feudatory, Nikumba Jayasakti of Kamala, made a grant of a village in Kundalāvishaya. The Kerur copper plates refers to a grant of a village in Tarakagabara in the Savantavadi state. A few other
records of Vikramaditya like the Talasamudni copper plate\textsuperscript{33} indicate his authority over the Andhra region. Reference to a grant of Asatti village in Kandavaiyâhara vishaya\textsuperscript{34} shows extension of Châlukya dominions as far as Nausarika. This is evidenced by the Nausari copper plate.

**VISAYADITYA**

The records of Vinayaditya are found in Raishw, Anantapur, Kurnool, Koppal, Phalton and other areas. These records mention gift of land which evidently shows that Vinayaditya held sway over the regions where the gifts of land were made. One of the land grant is significant in that it proves the expansion of the Châlukya dominions, as far as Poona. This grant mentions a village called Vîra which is situated between Falahattana and Harinâyiga on the north bank of the river Nîra in the Sakâmodhâbôga in Palayatthâna\textsuperscript{35} vishaya. Palayatthâna is identified with modern Phalton. It was an important town of the lower Nîra valley and the capital of the state of the same name. Other villages mentioned in the grant have been identified as follows:

Bhadali with the present Bhadreli, 5 miles southwest of Phalton; Veera with Veer, one mile to the north of the river Nîra; Para-nêhika with pararnichi and
Harināyiga with modern harani, 2-3 miles from Veera. In the time of Vinayāditya, extension of Chālukya power over the Chōlika viśhaya to the south of the river Cauvery is borne out by the Cādval plates. Other territorial divisions like Kundali viśhaya, Kanna viśhaya, Tīrāmara viśhaya, Tālitshara viśhaya, Edevolal viśhaya continued to be under his rule.

VIJAYĀDITYA

Vijaya-ditya also ruled over large tracts of land as is evidenced by his inscriptions. His records are also available in Anantapur and Cuddapah districts. For instance, a stone inscription from Mittur-gudipadu records the grant of land. Another copper plate grant of Vijayāditya is also found in Mayalūr in Kurnool district.

VIKRAMADITYA II

Besides ruling over the ancestral possessions, Vikramaditya II held sway over the Cuddapah region also. This is clear from his record from Pippadura in the Kāmalapura Taluka of Cuddapah district. The record is dated in the first year of his reign. The purpose of the grant is to register the gift of the Pannasa income of the village of Nāralura by Vambula to the Iswara temple at Venipara. At the time of making this record...
it is stated that Purnavarāna was in charge of the country ruled by the Banas and he must have been the feudatory of Vikramaditya II.

KIRTIVARMA II

Of Kirtivarma II, we get references in inscriptions from Adur, Velvola, Vokkaleri and Peddapetta. We may infer from these records that Kirtivarma's dominions were still a large one comprising the Velvola vishaya, Bhimarathi region, Bhandaragavittige, Panungyel Vishaya, Nelavodige, Karivode Vishaya, Southern part of Mysore and Mrigathani, Kahara Vishaya. The Adur inscription indicates that a certain Sinda chief was ruling Pandipura as the feudatory of Kirtivarma II. He also gave another grant of a village in Gudivadi vishaya to a learned person which fact shows that the regions named, Kolaburum was under the rule of Kirtivarma I. The geographical territories which formed the Chālukya dominions as indicated by the several land records described above happened to be the administrative units of the Empire also.

(iii) VISHAYA, NĀDU, BAstra and Mandala

The territorial and administrative divisions of the Chālukya dominions were designated as vishaya, nādu, bastra and Mandala. Inscriptions make mention of these names, for instance for vishayas of the Island of Ėvati,
the Sendraka vishaya, Trēyanahara vishaya and others have been mentioned in the inscriptions. The terms 'nādu' and 'bhōga' appear in a few cases. The term 'rastra' is used in regard to Goparastra territory.

The above terms referred to bigger units of the Chālukya dominions. We come across names of about twenty vishayas and two of rastra, in the inscriptions.

We may show them as follows:

1. Chālukya vishaya
2. Kannā vishaya
3. Trēyanahara vishaya
4. Iridige vishaya
5. Talitāhara vishaya
6. Karivede vishaya
7. Konkana vishaya
8. Kētahara vishaya
9. Kārmangaya vishaya
10. Sendraka vishaya
11. Kundalikāmala vishaya
12. Yedevolal bhōga (vishaya)
13. Panungal vishaya
14. Belvola vishaya
15. Chipraluma vishaya
16. Nalavādī vishaya
17. Ucoheringa vishaya
18. Vanganūrr vishaya
19. Bavihāra vishaya
20. Turamara vishaya
21. Mrigathanikāhāra vishaya
A few divisions were also known as Palayattama, tarakabharagrama, Aparanta, Mayarkhanda and Jedagur and Banavasi. Among these, Banavasi was a big division and also called as Banavasi mandala. But the divisions with the suffixes like 'than', 'grama', 'Kheda', evidently denoted the names of smaller divisions.47

(iv) Numerical Figures Used as Suffixes of Territorial divisions

A common practice was to use the names of the territorial units along with suffixes of numerical figures. Such references are available in the Chalukya inscriptions. For instance, Belvela and its subdivision Kuksum are mentioned in one of their records.48 Banavasi 12,000 is found mentioned in a record of a king who ruled in the period covered (Indra by name) and his name is mentioned in a vikal dated 870 A.D.49 Similarly, Karbata was said to have a numerical suffix like 4000. Pulakesi II is spoken of in the Aihole inscription to have acquired the sovereignty of Maharastra comprising 294,000 villages.50 Likewise, according to the same grant, Vinayaditya is stated to have ruled over Mayarkhanda 70. The relevant terms occurring in the Belgama inscription of Vinayaditya in respect of Mayarkhanda 70 and Jedagur reads as 'eradus - nalke' (line 11) indicating that he ruled over two nadas - Mayarkhanda 70 and Jedagur.51
Vagadige 7052 as a division included in Kumäishha, 1000
Vishaya.

The exact import of the numerical suffixes of
the names of territorial divisions has been still a
matter of discussion. For how long and since what date,
the territorial divisions used to be spoken of with
certain suffixes have also been a matter of debate.
However, although, the use of such numerical suffixes
came to be widely adopted from the 10th century onwards,
it may be inferred, as the instances mentioned above
indicate, that the practice was prevailing in the
Chalukya territories also.

In this context, it may be apt here to summarise
the distinctive opinions given by scholars on the
significance and real import of the numerical suffixes,
although much has been written on this aspect.
Dr. Fleet, Mr. Rice, Dr. Varma and Dr. Srinivas Katti
have expressed their view that the suffixes represent
the number of villages in that division. Mr. Fleet adds
that the numbers may also represent the townships of
that division. Mr. Rice also adds that the figures
might stand for revenue in gold coins of that particular
division. Dr. Ittekar also takes into consideration the
possibility of the suffixes indicating yield or revenue
of the division concerned, but expresses a strong doubt
on the ground that no word in the inscription refers to yield or revenue—a view also shared by Dr. Krishnaswami Ayyangar. He disagrees with the opinion that the figures represent the number of villages in the division and adds that the figures may also represent the fighting forces or even the number of households. Both Dr. Fleet and Mr. Rice are of the opinion that suffixes running to very big figures may be purely conventional or exaggerated descriptions. Dr. C.V. Vaidya also does not agree that the figures stand for the number of villages. But he is of the opinion that they may stand for the produce of land as government’s share. But even this view needs corroboration. Again, in respect of Pulakesi II’s territory of Maharashtra as comprising 96,000 villages, Dr. D.C. Sircar has expressed that the suffix is of a doubtful significance. Another view taken about the suffixes is that of Dr. Prannath, who says that the figures may stand for the number of estates. But it is difficult to calculate the number of estates which comprise a ‘grama’, which in its turn constitutes the vishaya. Still another opinion regarding the numerical suffixes is that they represent the population (suffixes—is—that—they—represent—the—population) or the number of people of that division. However, even this view cannot be supported by facts.
Dr. T. V. Mahalingam rightly observes that the real meaning of the figures has baffled scholars and that adequate proofs are not available to say that the figures represent either the number of villages or revenue collections in gold coins or the total population of the division. He cites, for instance Gangavadi, which was said to have 96,000 villages; but the division cannot be expected to have such a large number of villages. If the numbers are taken to mean revenue collections, then, some of the divisions with a low numerical suffix, like 30 or 70 show a very low yield of revenue, which is hardly possible. If the number is taken to represent the total population and granting that the system of counting containing of men existed in these times, Dr. T. V. Mahalingam points out that, "one wonders at the large figures as Gangavadi, 96,000 and that the number of people that the figures are likely to show, could not have been static for over ten years or so." He concludes that nothing definite can be said about the significance of numerical figures in the absence of a definite clue. We may therefore, take the figures to stand for the number of villages as far as smaller divisions (upto 1000) are concerned. In the case of big divisions, the numerical figures may at best indicate the vastness of the territorial division and the extensive size of it.
As far as the smaller divisions of the Chalukya dominions are concerned, the numerical figures may go well with the number of villages borne out by the suffixes. But in the case of 'Mahārāṣṭra 99,00'0', the numerical suffix is only indicative of the large size of the division. If Mahārāṣṭra which was acquired by Pulakōṇa II could have reasonably comprised the Karnata, Konkan and the present Mahārāṣṭra areas, then the vastness of the division is quite self-explanatory and provides a justification for comprising 99,000 villages.
(v) **VISHAYAS**

We have pointed out before that a very common term used to indicate a province in several of the Chalukya inscriptions was 'Vishaya'. This term has been found and used largely as a suffix along with the names of territorial divisions which comprised their extensive empire.

**ISLAND OF RÊVATI AND FOUR VISHAYAS**

The four Vishayas around the island of Rêvati were a territorial division since the time of Vîrtivarma I and Mangalesa as is evident from the Goa copper plate. However, evidence is not adequate to ascertain which were the actual four Vishayas mentioned in the records. It may be surmised that for some time the lâta region was one of the four Vishayas. The island of Rêvati is identified to be modern 'Nadi' near Ratnagiri district.

**KÖTÅHARA VISHAYA**

According to the Goa copper plate, Mangalesa ruled over Kötahara Vishaya. Kötahara is identified with the taluk of 'hâd in the same district. Vîprâjya Srâsaya Silâditya son of Vîrâsraya Jayasingha Varma brother of Vîkramaditya (late Vîkramaditya I) was ruling this Vishaya during the reign of Pulakési II.
**KOHUJDI VIshaya**

A (*suprflous*) record dated Saka 310 (A.D. 411) mentions a gift in the Kuhundi Vishaya and the same as having been ruled by Kirtivarman I. This region may be located to have been a part of the Sendraka dominions or the ratta Kingdom.

**Konkan Vishaya**

That Buddhavajra was ruling North Konkan may be inferred from Sanjan plates. The Nerur copper plate also mentions this Vishaya, while making a reference to the gift of the village of Kundivata. This village is identified to be the village of Kundi in Sangameswar Taluka of the Ratnagiri district. The conquest of Konkan region gave an access to the sea coast to the Chalukya dominions. The territorial division named Avaranta or Aparanta was included in North Konkan.

**Chalukya Vishaya**

The Treyanahara copper plate mentions the Chalukya Vishaya while referring to a gift of land made by Pulakesi II. This Vishaya is located in the Andhra region comprising Mehaboobnagar district. That this region around Mehaboobnagar was called the Chalukya Vishaya and formed part of the Chalukya dominions is testified by the Tamnosah copper plate also.
AVARETIKA VISHAYA

The Chiplun copper plate mentions Avaretika Vishaya, while referring to a grant by Pulakesi II.

UCCHASRINGA VISHAYA

The Neelakunda copper plate mentions the Ucchasringa Vishaya while making a reference to a gift of a village by Abhinavaditya.

CHOLIKA VISHAYA

The Gadval plate makes mention of the Cholika Vishaya while referring to a military camp of Vikramaditya I on the southern bank of the river Kaveri during his war with the Pallavas. The Savanur copper plate also bears testimony to this fact.

NALAVADI VISHAYA

According to the Kurnool copper plate, the Nalavadi Vishaya formed a territorial division since the time of Vikramaditya I. Evidently this Vishaya comprised modern Bellary and Kurnool districts. The Dayamadine copper plate of Vikramaditya also mentions the name of this Vishaya while referring to a gift.

DAHIRIKA VISHAYA

Dahirika Vishaya comprising Kandavalahara is mentioned in the Kausari copper plate while referring
to a grant by Vikramaditya I. This region is around
Nausari.

**KUNDALIKAMALA VISHAYA**

The Sendraka copper plate makes mention of the
Kundalikamala vishaya while referring to a gift of land
known as Sesamaka by Vikramaditya I.

**KANNA VISHAYA**

The spurious and undated Hyderabad copper plate
mentions the Kanna vishaya while referring to a grant of
land by Vikramaditya I. This region is around modern
Bijapur District.

**BELVOLA VISHAYA**

The Kurpate copper plate mentions the Belvola
Vishaya while referring to a land gift by Vikramaditya I.
Belvola Vishaya is evidently modern Gadag, Ron and
Navalgund Talukas of Dharwar district. This Vishaya
is also mentioned in the inscriptions of Kirtivarman II.
The Kundur copper plate of Kirtivarman II also mentions
Belvola Vishaya while referring to a gift of land by
Kirtivarman II.

According to Ammigeri inscription of Kirtivarman II
issued in the year of his reign, Ammigeri was a
chief town of Belvola 300. Kirtivarman also ruled over
a few places in Velvola Vishaya namely, Perballa and
Behatta which are identified to be Hebbur, Kusigal,
Sulla, Hebbal, and Behatta in Dharwar district. The
Kendur CP also support this point.
TREYANAHARA VISHAYA

That Vikramaditya I ruled over Treyanahara Vishaya is evident from the Baghara copper plate. Treyanahara is identified with ten near Sardoli.

PATAJATTHANA VISHAYA

The Jejuri copper plate mentions the Palayatthana Vishaya while referring to a gift of land in Timalabhoga by Vinayaditya. This region is around modern Poona and identified with Plalton.

TORMARA VISHAYA

The forab copper plate of sakas 614 makes mention of the Tormara Vishaya while referring to a military camp in that region by Vinayaditya. This region is also mentioned in the Kondapalli stone inscription of Vijayaditya while referring to a gift of land by Vijayaditya. Tormara Vishaya has been identified with modern Cuttii. It is significant to note that the forab copper plate of Vinayaditya mentions the name of the mandalika.

EDEVOLAL VISHAYA

Vinayaditya ruled over Edevolal Vishaya as is clear from Harihar copper plate. The forab copper plate
also bears testimony to the-devolal Vishaya is identified with the North-eastern regions of Banavasi.

**IRIDIG VISHAYA**

The Parur copper plate makes mention of Iridige vishaya in Mod. Ratnagiri district of Savantavadi state while referring to a gift of land by Vijayaditya. Iridige Vishaya is identified to be Ratnagiri district of Konkan in Savantavadi state and included Navasa or Resin in Ahmadnagar district.

**TALITATANARA VISHAYA**

The Sayagadh copper plate of Vijaya saka 625 mentions the Talitatahara vishaya while referring to a gift of land by Vijayaditya.

**ALAKUR VISHAYA**

The Flapur copper plate mentions Alakur vishaya. His region is around Ellore of Aurangabad district.

**DAVIHARA VISHAYA**

The Mayalar copper plate mentions Davihara vishaya and incidentally speaks of Pedakal Vishaya while referring to a military victorious camp by Vijayaditya and gift of land by him. The Kotturu stone inscription also mentions Pedakal Vishaya while referring to a gift.
of a village by Vijayaditya. This region is located in the Andhra region.

**RANDAKA VISHAYA**

That Vikramaditya II entered the Randaka Vishaya to give battle to Maitriputravarman, the Pallava ruler is mentioned in the Vokkalari Plates of Kirtivarman IV.

**CHIPRALUCA VISHAYA**

The Chiplun Vishaya or Chipraluna Vishaya is mentioned in Narayana copper plate of Vikramaditya IV while referring to a gift of land.

**VANGANUR VISHAYA**

That the Bana King was ruling Vanganur Vishaya as Chalukya tendenary is known from the inscriptions of Vikramaditya IV available in Andhra Pradesh. For instance the Kotturu stone inscription.

**KARMAHAHAARA VISHAYA**

The Kausari copper plate of A.D. 737 mentions Karmaneyahara Vishaya, Baroda State while referring to a gift of land by Vikramaditya II. This region is located around modern Surat. The Surat copper plate supports this point. This inscription mentions a few
villages like Kamreja and Sunbada near 'urat. Alluraka near Uncala is also mentioned.

**KARIVODE VISHAYA**

Karivode Vishaya is mentioned in the Auram copper plate of Kirtivarma I while referring to his camp and gift of land by Kirtivarma II. Karivode is identified to be the region near the river Bheemarathi.

**PANUNGAL VISHAYA**

The Vokkaleri plates mention Panungal Vishaya while referring to a gift of land by Kirtivarma II. Panungal Vishaya is identified with modern Hangal. Panungal Vishaya is also mentioned in the inscription referring to a gift of land by Kirtivarma II. The inscription mentions the names of a few places of interest. They are Valligama (Belgama), Balligama = Belligrama, Dalipura, Vedavalli or modern Yelchalli, Lakkاقل in Mysore, Andugi or Autug or modern Undaga near Mirilly or Mirilagi.

**KUNDICHHA VISHAYA**

According to Spura's grant of Vineyaditya containing 3 plates, Vagadige 70 was one of the divisions included in Kundichha 1000 Vishaya. Reference to this
visbaya is made while referring to a gift made by the
ing Vin to one Relaouchaya. Vinayaditya's dominions.

PEDAKAL VISHAYA

According to the Ropuredu copper plate Pedakal,
vishaya formed a division of Vinayaditya's dominions. It
could be an administrative unit under Vinayaditya, also

Other inscriptions refer to the Pedakal vishaya
and Hāsananaagara which continued in the dominions of
the Chalukya in the reign of Vikramaditya II (55a).

PUJGAVU VISHAYA

According to Kotturu stone inscription Pungamur
vishaya in the Felegu country formed a division of the
Chalukya dominions. It was entrusted to the rule of
Agavanarya. 55(9)

GOPA RASTRA VISHAYA

According to the Nirpan copper plate Goparastra 55(9)
formed a division in Pulakesi II's dominions. This record
informs us that Jayasya Thribhuvana, Srya Nāgavaraeșhaha
ruled the Goparastra area.
MRIGATHANIKAHARA VISHAYA

The Pattadakal Pillar inscription mentions Mrigathanikahara Vishaya while referring to a gift of land by Kirtivarman II to a devotee hailing from the Mrigathanikahara Vishaya. This region is located on the northern banks of the river Ganges.

The various names of Vishayas indicate the extent of Chālukya dominions. It included the territory as far as Mausari or river Haradha in the North, as far as the sea in the west, the Pallava Kingdom in the south and Quntur and Narasaroopet in Vellore District in the East. A few other divisions of their dominions bear the suffix mandala. For instance, the Lātanamandala, Vengimandala and Vanavasimandala. Some other divisions bear the suffix 'rastra', bhōga, nal or nād and even dēsa. Karmarastra and Goparastra, Srīnīlaya bhōga and Edevolal bhōga, Nāyarkhanda 70 nal (or nād) and Khetahara dēsa are a few examples. Karmarastra is identified with Narasaroop Pet taluk of the Quntur district. This fact is borne out by the Koppam plates. Goparastra Vishaya is identified with a Portion of Masik district. That Edevolal bhōga which continued as a division in the time of Vinayāditya is situated in the Banavesi region is known to us from the Harihar copper plate dated sake 616. Nāyarkhanda 70 has been identified with the region comprising modern sorab taluk of Shimoga district.
That Vijayaditya's authority had been established and administrative organisation had been set up in Nasenapura and the surrounding areas of Ahmadnagar district is clear from an unpublished record found at Morum. (Three Plates are available). The record is on the model of other published grants which were issued from Karhatanagara, Elapura, Kuhundinagara, Paktapura, Kisuvalal and Rasananagara. The records mention the following places: Cha (b'm) lianki desa, mayurkhandi, Muguli and Jamalaga. Nasenapura may be identified with Rasin in Ahmadnagar district of Maharashtra. Chalankideesa and Mayurkhandi cannot be identified at the present juncture. Similarly, Pulavadali Mugali or Wauridi could be Murli, about 5 miles east of Morum. Jamalaga could be Kasa Rajavalaga, about 8 miles south of Morum in Osmanabad district of Maharashtra. From the above, it is clear that the term 'nagara' was also in use to indicate city and sometimes city headquarters like Karhatanagara, Pulikaranagara, Rasananagara and Vatapinagara, respectively. Just as Rasananagara is mentioned by the Morum plates, Karhatanagara is mentioned in the Karuva plate while referring to a military camp of Vijayaditya and his gift also.

Some of the places in the inscriptions of the Chalukyas cannot be definitely ascertained. For
instance the Yekkari rock inscription of Pulakesi II mentions the villages and towns like Benika, Chulipura, Agariyapura and Krishnapura. These places are not traceable on the map today.

A study of the inscriptions of the Chalukyas shows that their dominions comprised of several administrative units designated in a majority of instances as vishayas. It is worth noting here that even the Kadambas made use of the term 'Vishaya' in regard to their divisions. Under the rule of the Kadambas, their dominions were divided into four main divisions - the northern division with Ialasika as capital, eastern regions with Uchangali, western areas with Banavasi and the southern with Triparvata as capital headquarters. So we may say that the Chalukyas continued the Kadamba traditions and after their fall, the Rashtrakutas became the direct inheritors of what had existed before. The dominions of the Chalukyas, therefore, consisted of territories of feudatories, independent allies and a few subjugated areas also.

(vi) **Divisions in Contemporary Kingdoms**

A brief description of the divisions and how they were administered under the Pallavas of Kanchi, the contemporaries of the Chalukyas will be helpful to
emphasize the main features. The Pallava dominions extended from the river Krishna in the north to the Kaveri in the south. Their dominions consisted of several units which were called 'vishayas' and 'rastras' in charge of the 'Vishayapati' and the 'Rastrapati' respectively. Further, the Pallava records also show that the territorial officers were sometimes hereditary rulers who paid tribute every year to the Pallava king.

Among the Ganges of Talakad another contemporary dynasty of the Chalukyas and who subsequently became feudatory rulers of the latter, the term 'nādu', was in vogue and the same was applied to a territorial division. The term 'nādu' evidently was similar to that of 'rastra'.

Similarly, in the empire of Harshavarman 1 of Kanauj, another contemporary of the Chalukya king Pulakēśa II, the dominions were divided into provincial units, like, the bhukti or mandala or rāstra. A province was further subdivided into 'vishayas' or districts. The provincial authorities were known as Rajasthāniyas (Viceroyes) and district officers as Vishayapatis.

The 'Vishaya' as a territorial unit under the Chalukyas of Badami was a larger unit and rāstra constituted a smaller one. Regarding the size of vishaya, there could not be any uniformity throughout the dominions
of Karnataka which ruled from time to time. Variation in their size was inevitable, particularly in the border areas.

The several divisions under the Chalukya kings of Badami, were entrusted to the rule of either governors or feudatories or independent allies. A few inscriptions of the Chalukyas make mention of the term 'Mandalika' or 'Mandaladhapatr' whose status was that of a governor or viceroy.

Section II: (1) Administration of Territorial Divisions

The territorial divisions comprising the Chalukya dominions were ruled by —

(1) Governors

(2) Feudatory rulers and territories ruled by relatives of the royal family

(3) Independent allies or branches of the Imperial dynasty

Some of the territorial divisions like Konkan were entrusted to the rule of governors. They were sometimes called as Vishayapatis also. They were either members of the royal family and were appointed as such on account of confidence, the imperial authority reposed in them. A few of the governors, the Vishayapati's had their headquarters in towns or Adhisthanas where they had their subordinate officers and accountants.
The relation between the king and the governor of an administrative unit was that the latter owed his appointment to the king and ruled the province entrusted to his care on behalf of the king. However, it is not possible to conclude that the whole empire had been divided into provinces and provinces into districts and that these districts and provinces were administered by a group of officers appointed by the centre. The organization of an administrative division by the king depended on several considerations, namely, the method of having acquired the province, the relation between the former ruler and the king, reasons of strategy—mainly military, particularly in the regions open to hostile relationships—and finally, considerations of statesmanship or diplomacy.

(ii) Governors of provinces:

One of the Chalukya inscriptions (The British Museum Plates of Pulakesi I) mentions that even as early as the reign of Kanarāga, he had a subordinate in the Senāraka territory by name, Samiyara of the Rudramila Sūdraka family, who was his governor for the Kuhundī district. 62

After a successful war with Buddhavarasa son of Shankaragana, Mangalōśa killed in battle one Śvariraja,
belonging to the Chalukya family and who must have proved disloyal to the imperial house. The Nerur copper plate refers to a grant by Mangaleśa in the Kaukan vīshāya.

That Satyasraya-Dhruvaraja-Indravarman of the Bappura family was ruling in his 25th year, (Saka 532) in A.D. 601, four vīshāyas in the island of Revati as feudatory or māndalika of Pulakēśi II is known from the Āca copper plate. Out of these four vīshāyas, the Lata region was also one (after Pulakēśi II's conquest of Gujarat). Even from the time of Kirtivarman I and Mangaleśa, administration of Western parts of the kingdom near the sea coast had been entrusted to a Chalukya governor.

An inscription of Vikramaditya I's reign from Kurtakoti in the Gadag Taluk states that the king's officer, Lokētiṃasmadī was administering Kurtakunta, i.e. modern Kurtakoti where the inscription is found. This fact is further corroborated by another inscription on a slab set behind the temple of Kalamśvara in Kurtakoti, Gadag Taluk. This inscription belongs to Vijayāditya's reign and refers to Lokētiṃasmadī, who was governing Kurtakunta (e). It also makes mention of one Muppina who built a big temple there and gave a gift to it.
Section III: Feudatories

The feudatory chiefs constituted the several rulers who were permitted to continue their rule over their respective territories as a result of conquest or alliances. They were also called as 'mandalikas'.

A few feudatories were designated as 'Mahāsamantās' also. They were to supervise, control and direct the activities of the feudatory chiefs. Their post was generally, hereditary and implied performance of military functions and fulfillment of certain obligations to the king. It is these officers who were in later times called as 'Mahāmandalēsvares'. An inscription on the front of the north face of a pillar at the Virupaksha temple at Pattadakal refers to a grant of a certain Puttimāṇa. Further, it also mentions a Mahāsamanta named Erve. Erve is stated to have issued an edict also regarding the Pillar of the temple. The edict was made to the guild of one thousand nine hundred and sixty-six.

After making the appointment or conferring the dominion to the former ruler either by conquest or alliance, the latter was normally allowed independence in several matters pertaining to internal administration. It is also not improbable that the king employed some of his own officers in such territories, permitted to be ruled by a feudatory in order to serve as a link or
liaison between the king and his feudatory chief. Such officers are similar in nature and function to the residents of modern times. Over certain areas, the rule of which was entrusted to close relatives of the king, the latter was generally given a full assurance of the safety and good administration of that administrative division. With regard to feudatory chiefs, the king demanded allegiance to him throughout and also military assistance in times of invasion or trouble, specially in the frontier regions. Protection of the frontier and expulsion of the enemies in case of aggression by the latter, was the main purpose of entrusting the administration of the division to the feudatory chiefs, in whom the central government had supreme confidence.

A brief description of the feudatory chiefs and dynasties of the Chalukyas of Badami is attempted in the foregoing pages of this Chapter.
The Sendrakas were an important feudatory of the Chalukyas. Their chiefs were given continuous encouragement by the Chalukya kings. Earlier the Sendrakas were ruling as the Mahaamandalesvaras under the Kadambas when the latter's power was at the height of glory. After destruction of the Kadambas, the Sendrakas transferred their allegiance to the Chalukyas and accepted their overlordship and even entered into matrimonial alliance.

The Sendraka country was a very prominent province, under the rule of Pulakesi II. The Sendraka Prince, Sri Vallabha Senanandaraja, was the maternal uncle of Pulakesi II. So he received special favour from him in return for the substantial help rendered by him in building up Chalukya supremacy. He ruled over south Konkan area. This fact is evidenced by the Chipulun plates which records a grant by the Sendraka Prince to a Brahmin. In the same manner, the successor of Sri Vallabha Senanandaraja continued in the service of the western Chalukyas and received rewards of grants of certain districts. The Sendraka contemporaries of Vikramaditya I were Jayasakti and Deva Sekti.
According to the Belgaum inscription of Vinayaditya, Maharaja Pogilli of the Sendraka family was governing a part of the former dominion as a feudatory. The relevant portion of the inscription reads thus ..... "The illustrious Pogilli the Sendraka Mahārāja is administering the Mayarkhanda district (and) the government of Jedagur, i.e. Nagarkhanda, Sanavāsi and the village of Jedagur." Even the successors of Pogilli continued as subordinate rulers of the Chālukyas of Bādāmi in about A.D. 685.

The Sendrakas ruled over Lāta, Malava and Gaurjara regions. Their rulers were subordinate kings of the Chālukyas and were similar to the Sindes. They occupied parts of Bombay and Mysore areas. The Sendraka Vishaya is found mentioned in Bennur plates containing the Kādamba grant of the fifth century A.D. They ruled Jorge which is evident from the Mango plates where in one of the witnesses is a Sendraka.

The Ādur inscription73 (undated) of Kirtivarman II mentions a gift made to a Jainsāra temple. Apart from the details of the inscription describing the gift made, what is relevant here is that it mentions the name of Kirtivarman and states that when the rulers of the Sindes were administering Ganci Pāndivum, Parāmbēvara (or the King) gave directions to one Madhavati Arasa
and allowed gift of land to one Prabhāchandra. The temple of Jinendra referred to in the inscription was in all probability at Ganga Pandivum or Adur. Madhavatti arasa must have been a Śendraka feudatory on account of his having the suffix 'arasa' normally borne by the Śendrakas.

Another Śendraka ruler associated Madhavatti arasa described above was Nāgasakti. Nāgasakti was the contemporary of Kirtivarman II. Madhavatti arasa and Nāgasakti must have held an important position in administration. It is said in the Adur inscription that the Gamuadas and Karanams made a request to Paramēśvara (King?) as well as to the Madhavatti arasa. This is to point out that the latter wielded some amount of influence over the imperial authority.

The Kalachurī dominions were divided among the Chief Feudatories of the Chalukyas after its conquest by Pulakesi II. Out of these dominions, south Gujarat was handed over to the Śendrakas. According to the Manora C.P., it is known that south Gujarat passed over to the Chalukyas from the Śendrakas. The Śendrakas were also in possession of the Khandesh as it evidenced by the Kasara C.P. South Gujarat and Khandesh must have formed parts of the Chalukya dominions after A.D. 670-671, on account of the fact that the Surat copper plate of
prince Pamasya Sriditya, issued in the name of his father Dhārārāya Jayasinhavarman. This record mentions that the prince offered a gift of a village known as 'Isati in Kanhpalabara vishaya to one Bhegikkavani. 74

The contemporaries of Pulakesi II was Durgaśakti, son of Kusadasakti and grand son of Vijayaśakti. Similarly Bhimāśakti was another subordinate ruler in the time of Pulakesi II.

Devasākti was a subordinate ruler of Vikramaditya I.

Another Sandraka chief who played a prominent part in the provincial administration of the Sandraka Vishaya on behalf of the Chālukyas was Maharaj Pogilli. He was a contemporary of Vinayasākti. A reference is made already

Jayasākti son of Nikumballasakti and grandson of Aditya śakti and great grandson of Bhamsākti was a subordinate ruler of Vikramaditya II.

Nikumballasakti of the Sandraka family is stated to have made a gift of land in A.D. 680 situated in Prayavanahara vishaya. The Bāgavara plates 75 bear evidence to this fact. This plate also indicates that the Sandrakas were ruling in some part of the Lata region. This point is further strengthened by the fact that the Nikumbha
Jayasakti son of Nikumbalasakti made a gift of the
village of Samaaka situated in Kudeli Kamala vishaya.

Thus the Sendrakas who ruled over Bata, Kalava and
Gurjara regions were the loyal feudatories of the
Chalukya kings of Badami. Their cordial alliance may
be traced from the times of Pulakesi II. The Sendrakas
contributed solidly to the security and peace of the
Chalukya dominions, particularly in the northern
regions, throughout the rule of the Chalukya kings of
Badami.

(ii) Early Alupas

The early Alupas ruled over the Aluva country in
the south Kanara region. This country has been referred
to in later records as a province with a numerical
suffix as 6000. It comprised Udyavara or the region
south of Moulan-lidipi, modern Udipi.
The Mahākūta pillar inscription of Mangalesa, dated 802 A.D., states that his elder brother and predecessor, Purāṇa Parākruṇa (i.e. Kirtivarma I) conquered besides many other countries, Aluka and Vaijayanti. The country of the early Ālupas was situated in the vicinity of the Kingdom of the Kadambas. That the Ālupas had become independent of Kadamba control is evident from the Mahākūta pillar inscriptions wherein the Āluka and Vaijayanti are found, separately mentioned.

It is nowhere stated as to who was the Ālupa contemporary of Kirtivarma I. Dr. Saleatore's opinion that Māhāsa Ālavarasar may have been Kirtivarma's contemporary has been found to be wrong.

The history of the relationship between the Ālupas and the imperial family after their conquest, referred to above, shows that the conquest of the Ālupa country by Kirtivarma resulted in the subjugation of the Ālupa rulers to the imperial authority at Bādat. Since then, the conquest, the Ālupas have never attempted to become independent. On the other hand, the subsequent rulers continued to pay their allegiance in a manner having no parallel in the provincial history of the Chālukyas.
The Aihole inscription than as if to confirm the above statement refers to the Alupas as Chalukyas feudatories. Dr. Sanetore is of the opinion that the Alupas raised the banner of revolt against Mangalesha who was elsewhere preoccupied and that they had to be conquered afresh by Pulakesi II. But Dr. K. V. Ramach states that this contention is not warranted. He is of the opinion that Pulakesi's greatness and powers were enough to ensure the continued allegiance of the two royal houses. A reference to the claim made in the Harikar plates of Vinvayaditya, Pulakesi's grandson shows that the Alupas were hereditary subordinates of the Chalukya kings. This reference is further in support of the view that Vīravarāja's conquest of the Alupa country resulted in permanent subjugation of its ruling house.

After assigning the Maraturu copper plate of Satyasraya Prithivivallabha to the reign of Vikramāditya I, Dr. Ramesh states that the Alupas together with the Gangas helped Vikramāditya I in his attempts to restore the prestige of the house of Bādami. In the light of the conclusions arrived at by the authors of the History of Karnataka, E. R. I., Dharwar, with whom I had a discussion, it is doubtful as to how far the Gangas were in association with the Alupas in helping Vikramāditya.
The first known name of an Alupa contemporary of a Chalukya emperor since their subjugation by Kirtivarman I is Aluvarasa I. Dr. Salefer is of the opinion that one Kundavaramasa was the father of Aluvarasa I, and that they were the contemporaries of Mangalesa and Kirtivarman I. But this has been found to be incorrect as Kundavaramasa was not a member of the Alupa family but was an official serving under Aluvarasa I.

According to the undated inscription from Kigga 82 Koppa taluk, kadur district Aluvarasa was also known by his second name Gunasaara. He also ruled over kadamba mandala. The inscription also states further that during the headmanship of Kundavaramasa, Aluvarasa and his queen Mahadevi along with Chitravahana granted in confirmation of the earlier grants, to the God of Kalgana, free of all imposts. The Sorab grant of Chalukya Vinayaditya confirms this identification and establishes the nature of relationship between Aluvarasa and Chitravahana. The inscription clearly says that the gift of the village of Salivega to Divakarasamrai was made by the emperor Vinayaditya at the request of Chitravahana Maharaja, son of Gunasaara Alupendra. Dr. Ramesh reads Chitravaha Maharaja as one and the same with Chitravahana of the Kigga inscription 83.
According to Mr. E.L. Rice, Dr. Morais and Dr. Faletore, Kundavarmarasa is said to be the predecessor and father of Aluvarasa. We have already stated that this opinion is not correct. Morais is also of the opinion that Kundavarmarasa became a vassal of Chalukya Pulakesi II, and was appointed by him to rule over Kadamba Mandala. But this view has been taken to be wrong by Dr. K. V. Paranavitana, who says that Kundavarmansa was only a subordinate official in charge of a district.

Although the Vaddarase and Kigga inscriptions do not mention any overlord of the Aluva king, it is evident from the contents of the Kigga and Forab records, that Aluvarasa I was closely connected with the house of the Badami Chalukyas. By virtue of his great services, Aluvarasa had secured an honourable position of a ruler, though as a subordinate ally. This position is confirmed by the fact that Aluvarasa son Chitraguhara was later accepted for the hand of Kumkumamahadevi, the sister of Vijayaditya of the imperial house.

According to the Maraturu grant of Vik. 1 dated A.D. 663, Aluka Maharaja is stated to have made a journey to Kallura in order to accept overlordship of the region from the Chalukya emperor. Very courteous references in the grant made on behalf of Aluvarasa shows that the
latter had earned the gratitude of Vikramaditya, perhaps by helping at a time of distress.

Aluvarasa Mahārāja may have started his rule in A.D. 663, which is the date of the Varattu grant. He must have ruled over the Tulu country and the Pommuchha region from about A.D. 650 to and Kadamba mandala from A.D. 655 to A.D. 680. The former territory was later on called Santalige 1000.

Aluvarasa I was succeeded by his son Chitravahana in A.D. 690. He ruled over Pommuchha, Pommuchha is modern Hunscha in the Shimoga district. Chitravahana, possibly had been entrusted with the rule of Pommuchha even in the life time of the father Aluvarasa I. Chitravahana's relationship and close contact with the imperial house at Badami became more profound than his father, because Chitravahana's grants were all issued by his imperial Chālukya contemporaries.

In addition to the Kigga inscription, three copper plate inscriptions issued by the Chālukya over lords indicate the importance of Chitravahana and Alupa family in the eyes of the imperial authority. The earliest copper plate issued in A.D. 692, with reign of Vikramaditya's son, Vinayaditya, is from Sorab. It records the gift of the village of Salivega, as already
referred to. This gift was made by the emperor Vinayaditya at the request of Chitravaha-Maharaja, son of Gunasagara Alupenda. The title 'Maharaja' in all probability was conferred upon Aluarasa I and Chitravaha or Chitravahana I by the Chalukyas with whom they entered into very close alliance, as a mark of honour and recognition.

According to the Sorab plates, Chitravahana was not ruling over Kadambara-mandala at least on that date viz., A.D. 643. This is also known by the grant described in the record that the village Salivoge was situated in Edevolal Vishaya near Banavasi. Banavasi was the head-quarters of Banavasi 12000 and Kadambara mandala. The emperor, Vinayaditya was on a visit to Banavasi, 12000, when he was requested by the ruler of the division Chitravahana to make the grant recorded in the Sorab plates. These records also state that Vinayaditya encamped in the village of Chitrasedu in the Toramara Vishaya. Therefore, Toramara Vishaya and Edevolal Vishaya were two subdivisions and the villages Chitrasedu and Salivoge were very close to Banavasi. As the Harihar plates of Vinayaditya indicates that the Edevolal Vishaya was only a subdivision in the province of Banavasi, it passed on to the rule of the Alupas after Kadamba mandala was bestowed to them by the Chalukyas.
The Harihar plates of Vinayaditya strengthen the view that the Alupas were the hereditary subordinate rulers of the Chalukyas. As the Aihole inscription also refers to the fact that Alupas (the Ganges also) were subdued by the very dignity of the emperor, one point emerges clearly that the Alupas, once conquered by Kirtivarasa I, continued their allegiance without any break.

The three copper plates from Shiggaon, Dated 707 A.D. Dharwar district, are very valuable records from the point of view of Alupa-Chalukya relationship, particularly in the time of Chitravahana. These inscriptions describe the journey and visit of the Chalukya Vijayaditya to Banavasi. This visit was not the casual visit of the emperor from his camp but a specially considered one due to the high standing of Chitravahana. The Shiggaon plates amply bear testimony to the important status that Chitravahana held.

Chitravahana I took a prominent part in his battle with the Pandyan king Kochadadiyan. The Pandyan king invaded a part of the Alupa kingdom round about Mangalapura where the Maharathas offered brave resistance. The Maharathas were none other than the soldiers of the Chalukya army. There is enough reason to believe the stationing of a Chalukya army in the Alupa kingdom for
the protection of the frontiers and also as the Alupas were the subordinate allies of the Chālukyas. In the battle that followed, Chitravahana bravely resisted and saw that the Pandyas did not invade the Tulu and Chalukya regions. For the valuable and timely services rendered by Chitravahana in protecting Chalukya frontier, he came to be regarded as 'he who was the cause for prosperity of the Chalukya kingdom.' It is quite likely that Chitravahana may have assisted Vijayaditya in his reign which was crowded with military expeditions. As a matter of fact both Chitravahana and Vijayaditya were contemporaries all their ruling period. Hence Chitravahana could have taken an active part in the wars of Vijayaditya.

We may point out here that the Purpose of the Shiggaon plates is to register some grant made by the emperor Vijayaditya at the time of his visit to Chitravahana at Bavani at the latter's request to the Jain monastery. The Jain monastery was constructed by Kumukumamahadevi at Purigere or modern Lakhamshwar. Kumukumamahadevi was the younger sister of Vijayaditya. She is also said to have made a gift of a village called Gudigere in this connection.

According to an inscription (although dated 1076-77 A.D., refers to construction of the Anjaneya
basadi at Purigere by Kumkuma mahadevi. A copper plate charter also refers to the fact that the lands of Udigere were under the control of the Anjanya basadi.

An interesting point is that the Shiggaon plates immediately after referring to Chitravahana's request to Vijayaditya alludes to Kumkuma mahadevi as "the delight of his heart". Dr. K.V. Ramesh in his thesis has made a reference to the conclusion arrived at by the learned editor of the Shiggaon plates. It is to the effect that, "Since Vijayaditya was her brother and since the grant to the Jaina monastery caused to be created by her was made at the request of Chitravahana, it is tempting to suggest that she might have been the wife of Alupa ruler, Chitravahana. Lines 36 to 37 of Shiggaon plates refer to Chitravahana. Vijayaditya's visit to Banavasi (line 39) was as if to pay a courtesy visit to his brother-in-law and not in the capacity of an overlord.

By entering into marital alliance and also by his talents, Chitravahana may be said to have raised the status and prestige of the Alupa dynasty. Marriage between Chitravahana I and Kumkumahadevi may have taken place after A.D. 674.

One more inscription (undated) namely at the Purga Paraswvari temple at Polali 36 Amavije Mangalore
district makes a reference to the 'seven mothers as the protectors of the Alupas. The Chalukyas of Badami also repeatedly make reference to the 'seven mothers as having protected them.' The Alupas must have started to adopt this method of paying respect to their protectors on the model of the Chalukyas of Badami on account of their close and friendly contact.

(iii) KADAMBAS

The Kadambas were the successors of the Satavahanas in Kuntala. Their capital was Vaijayanti or Banavasi. Since the period of Ajavarma, the Kadambas were the feudatories of the Chalukyas. Ajavashrama was the contemporary of Kirtivarman I and Bhogivarman was that of Pulakesi II. References in the inscriptions indicate that feudal position of the Kadambas for nearly 366 years i.e. from A.D. 607 to A.D. 973-4. A list of victories of Kirtivarman I, Mangalesa's brother given in the Mahakata pillar inscription includes the Vadamba territory. Subsequently the region passed into the Chalukya

The Kadambas tried to reestablish their power during the interregnum of the Chalukya empire which followed the death of Pulakesi II. But their attempt was foiled by Vikramaditya I.
After the fall of the Satavahana in the Deccan, several kingdoms rose to power in the different parts of the region. One of them were the Malas. They ruled over Bellary and Kurnool districts. The region became known as Malavadi Vishaya in later years.

The Malas became the feudatories of the Chalukyas from the time of Vikramaditya I. According to the Kurnool copper plate, Vikramaditya in the 3rd year of his reign made a gift of a land in Ratnagiri in the Malavadi Vishaya on the occasion of the Sangama fair. Ratnagiri is located to be the village of the same name, 13 miles from Kadak sira in the Bellary district. The Malas continued to be in the status of feudatory in the reign of Vinayaditya also. This is testified by the Dayamasadina copper plate of Vinayaditya which mention the gift of land by the king. Subsequently the region ruled by the Malas may have been formed a part of the Andra territories under the rule of the Chalukyas.

(v) GANESAS

The Gangas occupy a unique place in the history of the feudatories of the Chalukyas. Ever since their conquest by Kirtivarman I, they remained the most loyal feudatories of the Chalukyas. According to the Aihele
inscription\textsuperscript{92} Kirtivarman is said to have overcome the Gangas after defeating the Kādābās. Subsequently the Gangas appear to have sympathised with Pulakesi who had been denied of the throne by Nagalēsa and even assisted him in winning back his ancestral dominions. However, the Aihole inscription of Pulakesi II refers to the fact that the Gangas along with the Alupa kings surrendered their treasure and accepted his rule. Probably Pulakesi II may have overrun the Ganga territories to get reassurance of their loyalty. The devoted service and loyalty of the Gangas is borne out by the fact that they did not resist the imperial power during the 13 year period of interregnum 643-655 A.D. when Vikramāditya was striving hard to re-establish Chālukya power and glory.

(vi) \textbf{MAURYAS}

A few copper plates have been recently discovered in Konkan and Goa, belonging to the Chālukya dynasty of the period of the 6th or 7th centuries. According to them one ruler Chandavarma Mahārāja made a gift of land to a Mahavihara in the village of Shivapura. Shivapura\textsuperscript{93} has been identified with the village of the same name near Chandora near Goa. Its Chandavarma is said to be a Mauryan ruler.
The Bandora copper plate says that one Anṅgāṭvarma camped at Vijayakshadāvira in Kumaradīvīpa. He made a gift of a certain land - taluk and garden house to a Brahmin Nastarya by name of Harīti getra after addressing the people and officers of 12 villages.

These two records have a script of eighth of the 6th century A.D. or before. They point out that the Mauryas are known were feudatories of the Chālukyas. Kumaradīvīpa is equated with the islands near Konkan were feudatories of the Chālukyas. Kumaradīvīpa is equated with the islands near Konkan as Revatidīvīpa is also one such.

(vii) Bōjjas

The Bōjjas were ruling Konkan from the 6th to the 7th centuries A.D. That the Chālukyas defeated the Bōjjas and made them subordinates is not mentioned in either the Mahakota pillar inscription of Mangalesa or the Aiholes inscription of Pulakesi II. So, probably, the Bōjjas had been conquered by the Mauryas of Konkan before the Chālukyas could be friends with them.

According to the Dhondaka copper plate, Jayasimha Varma son of Pulakesi II was ruling the Nasik province in Saka 580 or A.D. 658. Pulakesi's brother Dharśāraya Jayasimhavarman is said to have donated the village of
Bale in Goparastra. Goparastra has been identified with Nasik province on the strength of the Birpan copper plate. R.S. Panchamukhi is of the opinion that Goparastra, Purvatrikuta, Palitataka were included in the Nasik province and that these parts were in the possession of Bhogasakti of Hariśeandra varma. He says further that the Anjaneri Copper plate relates that one Svanichandra served with all devotion Vikramaditya I, and obtained from him Purikonkan as gift; that Pulakesi II must have defeated the Shōjas and the Mauryas and later on handed them over to his brother, thereafter his son Vikramaditya I became the lord of the regions and when he received assistance from Svāmichandra of Hariśeandra family he presented Purikonkan 14,000 to him as a mark of his affection.

(viii) RULER OF BODACHA

The inscription of the Katakuri or Kalakūris show that their empire extended from Malwa to Nasik and included Badoda and Badoda districts of the Laka province. One Sangasimha was ruling as a feudatory in A.C. 540 from the capital Bodacha near the river Narzada. The Mahakuta pillar inscription describes that Mangalesa defeated King Buddha and took his wealth. Further the Bulsara copper plate points out that Mangalesa appointed Višaṣyavarma of the Chalukya dynasty.
It is doubtful whether the Kadambas continued as feudatories of the Chalukyas after Mangalesa's reign and whether they had any sort of political importance also.

(ix) ABHIRAS, TRIKUTA

The Abhiras, Trikuta and Varatukas ruled over the province of Nasik, Kurala, Avanti, Kalinga, Kosala, Sata and Konkan. Finally, the Kalachuri became supreme over many of the regions. Its ruler Krishna raja has been credited with consolidation of Kalachuri power by the Abhena copper plate of Shankanagana. The Sankheda copper plate of Shkararagana and Vadameri and Sarasvani copper plates of Buddharaja also describe the gifts of land made on some important occasions. Many of the lands donated were in Konkan area.

It is Buddharaja who was defeated by the Chalukya king, Mangalesa. He is stated to have been the son of Shankaragana in the Nerur copper plate. The same Nerur copper plate further states that Mangalesa defeated and killed Svamiraja, the Chalukya viceroy of Revatidwia who became a rebel. Afterwards Mangalesa appointed Satyanayana Dharaja Indravarman. This must have happened in A.D. 601. Buddharaja must have regained independence till Pulakesi II again defeated the rulers of Konkan.
and Revati island. Prof. Panshampakhi says that the Mauryas were the feudatories of the Kalachuris, that they made war against Vinayaditya and the Haihāyas, that Vikramaditya married the Haihāya princess, and that the Haihāyas may be identified with the Kalachuris100. However, it cannot be stated with certainty whether the Bhojas, Katachuris, Abhiras at Traikutas styled themselves as the feudatories of the Chalukyas of Basami throughout the period.

(x) BANAS

The Banas ruled over a fairly big kingdom over the regions of the Srisaila mountains. According to Prof. Mirashi the kingdom was extended to central provinces of Madhya pradesh on the ground that one of the inscriptions is found in Bilaspur district. It is very doubtful as there are no corroborative evidences to prove this. Except the fact that the Banas were defeated by Pulakesi II, no other information is available with regard to rulers of this time and the Chalukyas.

The Peddavadaguru inscription101, refers to the fact that Pulakesi II issued orders remitting certain taxes in the kingdom of the Banas. This shows that the subordinate position of the Banas to the Chalukya family.
According to Tippaluru copper plate inscription of the first year of Vikramaditya II, a gift of land is said to have been made to one Brahmin. At that time one Formukharaja was ruling the territory of the Chalukyas upto river Pennar as a representative of the Bana King. We also know that Tungasara vishaya of the Chalukya dominions was in the territories of the Banas. The Banas were ruling this territory as the feudatories of the Chalukyas. Very close to this region the Telugu Cholas were ruling the region around Remandu comprising Chadapah and Kurnool areas. These cholas had their rule in a territory betwixed between the Pallava and the Chalukyas. So the Telugu cholas were once the feudatories of the Chalukyas and at some other period, the feudatories of the Pallavas.

The Banas at their earliest period were the subordinates of the Kadambas. It was Pulakeshi II who defeated them and since that event they remained as the feudatories of the Chalukyas. King Vikramaditya, father of Vinayaditya, is stated to have conquered a Bana King. This king bore the name of Binayadityarasar and ruled Korikundalike 300. In all probability this chief Binayadityarasar was a subordinate of Vinayaditya and assumed his name.
R.D. Panekamukhi is of the opinion that according to Vikrāsaṃjñi, the ancestry of the line of kings commencing with Arikeśari, Patron of Poet Pampa is traced from Yaddhamalla Vinayāditya at their Kollipara gift document of Arikeśari may be taken to be the son of Vinayāditya; that he ruled a territory comprising Nizamabad, Khamnagar, Nalgonda and Raichur districts after Pulakēśi II's exploits and that the Arikeśari's line is a direct descendant of the Chalukyas of Bādēn. However his Chalukyas of Bōdhān belong to a slightly later period.

Some authors are of the opinion that Vinayāditya Yudhamalla was the son of Jayasimhavara brother of Pulakēśi II. But this cannot be supported by facts.

**Territories ruled by the relatives of the Imperial dynasty**

A few territories were ruled by the relatives of the imperial house. Chandrāditya son of Pulakēśi II was entrusted with the governance of the Sāvantavadi region. From the Kochre grant of Viṣṇumahādevi the queen of Chandrāditya we may note that the Sāvantavadi region of the Ratnagiri district was included in the Chalukya dominions.

That the region round about Guptura formed part of Chalukya dominions ever since Pulakesi II's time under the rule of his son Aditya is known to us from Maratur Copper plate. Dr. R. V. Nagesh assigns this inscription
to the reign of Pulakesi's son and successor Vikramāditya I. Although this view is tenable it is quite possible that Marahir and its surrounding region may have formed part of the Chalukya dominions in the time of Pulakesi V itself.

As has been stated already, the presence of this one inscription belonging to the time of Pulakesi V is not enough ground to say that the Chalukya had their early home in the Andhra country as Dr. K.V. Ramesh has suggested.

From the Tulmachi copper plate it is clear that Vikramāditya ruled over Kurnool area in the Andhra region. Another inscription from Darsi in Nellore also mentions about restoration of a gift of land. Besides bearing testimony to the king's authority over the northern parts of the Nellore district it is the first record of the king found so far in the northern regions of the eastern coast.

Section IV: Independent Allies

(1) Chalukyas of Gujarat

According to the Nasil grant (copper plate) of Dharasraya Jayasimhavarma of the year A.D. 685, it is clear that the Chalukyas of Badami were in alliance with the Chalukyas of Gujarat, as the latter was the founder...
of Gujarat line of the Chalukyas. He was the son of Pulakesi II. The fact that he founded the Gujarat line of rulers in Gujarat is also mentioned in the Manora copper plate of Vinayaditya (Guddhamalla) Jayasraya Mangalarasa. It is quite probable that Praapya Siladitya, eldest son of Bharasraya Jayasraya and Jayasraya vinayaditya Mangalarasa, his younger son must have ruled over the different regions of Gujarat as an independent ruler. In the region of Vikramaditya I Dharasraya ruled Gujarat. That the Chalukya branch of this area continued to retain Lata mandala under their rule is known from the Kaira copper plate dated A.D. 643.

Subsequently Jayasinhavarman's son Yuvaraja Praapya Siladitya made a gift in which included Surat also. This region had Nausarika (Namsari) as capital.

From the Nausari copper plate dated A.D. 671 and 730, Surat inscription of A.D. 692 and the Bulsar copper plate of A.D. 731-32 we come to know that Jayasimha Varma the viceroy of Gujarat had four sons. They were Praapya Siladitya, Vinayaditya, Avanijasraya and Jayaasraya Mangalarasa. Out of these, Praapya Siladitya styled himself as Yuvaraja in the year A.D. 672 and 692 which shows that Jayasimha Varma was living during this period and that he was ruling the regions referred to in the records.
Vijayavarma was ruling the Lata region as a Chalukya subordinate in A.D. 643. This fact is evidenced by the Rākira copper plates. Dr. Shavadkar is of the opinion that this record is a spurious one. But Mr. Paliči denies this and supports it as a genuine record. Vijayavarma is stated to have made a gift of land while he was in Kasakula vishaya.

Srasaya Sibādītya's rule appears to have been over after A.D. 691-92, as his name is not referred to any where in the copper plates of this line. However, Avanijāsraya Pulakesi brother of Vinayāditya Mangalāraka ruled over the territory of Dharāsraya Jayasimha varma. It was this ruler who repelled the invasion of Arabs and protected the kingdom for which he got the title 'Dakshinapatha Sadhara' by Chalukya Kulalanka. by Vikramaditya II.

Jharāsraya Jayasimha varma was associated in the administration of this region for a long time with his son Yuvaraja Srasaya Silādītya.

(11) THE EASTERN CHALUKYAS

Vishnadvardhana, the brother of Pulakesi II was the Governor of the Satara region. After the conquest of the provinces of Kalinga, and Andhra by Pulakesi II, Vishnadvardhana settled himself there and founded the
eastern Chalukya dynasty with Vengi as the capital for more than 500 years. The territory of the eastern Chalukyas comprised of Andhra and part of Kalinga country. Vishnuvardhana administered the country as a subordinate of the Chalukyas of Badami. The Koppa plates of A.D. 627–30, states that "Prithvi đvaraja having defeated the circle of enemies by his arm, which was a churning stick of the wicked people of the Kali age and which was skilled in daring deeds in many battles (and) which was wielding the drawn sword, has secured the kingdom to the leniage of his son". It further tells us that Pulakesi made Prithvi đvaraja, the executor of the grant. The Kasskudi plates also refer to Vishnuvardhana I dated A.D. 615-16, mentions him as Prithvi Vallabha, Vishnuvardhana Yuvaraja.

The kingdom of Vengi was divided into a number of vishayas, Desas, with Vengi as the capital. Each vishaya was administered by an adhyaksha, i.e. Superintendent. The other officers of the state were the Mantrin, Purohita, Yuvaraja, Senapati, Amatya, Pradhana, Bauvarika, Katakara, Bandahinatha and Desamaya i.e. councillors, priest, heir-apprent, Commander of the army, Minister, Chiefs door-keeper, superintendent of the royal camp, Chief justice and judge.
Vishnuvardhana was installed as an independent ruler of Vengimandala by his brother Pulakesi II after his victories campaign in the east. He ruled the kingdom of Vengi which comprised Andhra and part of Kalinga. The eastern branch held authority for nearly 500 years. During the period they developed a civilization of a high order which was their own. In later times they held sway over the whole country.

The territory near capital with Badami as headquarters was under the direct rule of the Chalukya kings. Savantvadi region was under the rule of a relative of the royal house. Similarly, four vishayyas in the island of Revati and Konkan were under the rule of a relative of the royal family. Kuntala and Gangavadi were under the rule of feudal kings who accepted over-lordship of the Chalukyas. Vengimandala was under the rule of the Eastern Chalukyas, an off-shoot of the imperial dynasty. The Lata region was under the rule of the king's relatives.

Kirtivarman I had three sons. Pulakesi was the eldest son. Kubja Vishnuvardhana, the second son was ruling Satara province. Dharasraya Jayashivavarman, Madanangasraya the third son was ruling the Basik province.
Similarly, in the reign of Pulakesi II, his four sons were entrusted with the rule of four divisions. These divisions were of much strategic importance as they formed frontier regions. Jayasimha, Chandraditya, Adityavarman and Vikramaditya were entrusted with the administration of Gujarat (Lata) Nasik and Savantvadi, Kurnool region and the home regions, respectively. The eastern regions forming the province of Vepgi was entrusted to Pulakesi's brother Kubja Vishnuvardhana. He belonged to the imperial house and though he started his rule as a Yuvaraja, subsequently his family became independent rulers as they were only an off-shoot of the main ruling dynasty. We have already said that Kubja Vishnuvardhana was ruling the province of Ratara as a Yuvaraja, before he was appointed to the eastern dominions.

Governors belonging to the royal household enjoyed much independence in the administration of their province. They also took titles of the imperial dynasty and issued orders or asanas and made grants of lands etc. Their interests were greatly intertwined with the interests of the imperial authority. Hence they carried on their administration so as to be in close harmony with that of the central authority.

In the case of certain governors not from the royal household and feudatory chiefs, they also...
practice issued grants and orders. But wherever such of these had been specifically required to obtain permission from the king to issue orders and grants, such permission was sought for.

Next to the Governors, there were many vassals or feudatory chiefs. They were also entrusted with administration of territorial units. They held a semi-autonomous position. They had several designations like the Samanta, Mahadasevra, Dandanayaka, Raja and sometimes Maharaja. The powers and status of these rulers varied. As a normal practice, they had the privileges such as the use of thrones, fly whiskers, palanquins, elephants and panca-mahasabdas. Many feudatories were under the control of their powerful feudatories who were ruling in the close vicinity of the territory of the minor feudatory.

One more common practice concerning the administration of the territorial units was the office of the governor or feudatory depended as long as his loyalty was not doubtful. Whoever he may be a feudatory chief, a minor feudatory, governor or even the relatives of the imperial family, they were to hold their office as long as they assured the king of their allegiance, firmly. They were also to maintain their possessions secure. In the event of not coming up to the expectations of the king in this direction, any provincial functionary
or territorial chief could be replaced or punished by the king. It was this fundamental feature that went a long way in giving to the territorial divisions a model if not a replica of the imperial administration itself. The fundamental ideal of "Dushta nigrahah and Fista paripalana" which the king followed was also set before the provincial functionaries. In this field the Chalukyas of Badami may rightly be said to have organised the provinces of the Pausam for the first time in the history with the provincial functionaries having a constitutional and administrative status.

On the basis of military or police or strategical grounds, forts were normally created into an administrative division. Such a division was called a 'durga'. The construction of forts. This is evident from the Aihoinscription of Rulakeshi II where Badami is referred to as a Giridurga. Control by the central government over the provinces and feudatory areas depended on the status of the provincial functionary or feudatory chiefs and the needs of the province or division. Central control prevailed to a great extent over the minor feudatories. They were even expected to obtain permission from the central government to issue grants in their division,
if there was a restraint to the effect. Smaller and bigger feudatories were also expected to entertain ambassadors from the imperial court. These ambassadors represented the agents and safeguarded the King's interests in the provincial units. It is quite probable that a system of spies existed to provide information to the imperial government without delay.
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61. The Classical Age iii.

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