Chapter I

INTRODUCTION
CHAPTER I

Section 1: INTRODUCTION

Nature and Scope

In the following pages an attempt is made to study the administrative system that was in vogue in Karnāṭaka between the 10th and 12th centuries, to be exact from A.D. 973 to A.D. 1198, when the Chāluḵyas of Kalyāṇa ruled the country. The present study is restricted to the area ruled by the members of that dynasty. Here, it concerns itself chiefly with the role that the king, the other members of the royal family, the king's officers and his feudatories played in the administration of the realm. It does not deal with the self-governing bodies which functioned particularly in villages, towns and nāḍus. But the participation of king's officials in the local government is taken note of.

This chapter begins with a survey of the sources of information and gives a bird's eye-view of the political history of the Chāluḵyas of Kalyāṇa. The second chapter deals with the king, the way in which he was trained, the qualities necessary for this exalted office and his functions. A discussion on the council of ministers that assisted the king is found in the next chapter. The fourth chapter describes the functions of the various departments. Then
follows an analysis of the provincial government and its relationship with the central government. Local government forms the subject-matter of the last chapter in which its relationship with the provincial government is discussed.

The administrative system of the Chalukyas of Kalyana is a subject worth investigating for two reasons: Firstly, the rulers in ancient India set before themselves the ideal of dharma, a concept which implied a moral basis for action. This imposed upon the rulers the duty to work always for the welfare of the people. It in turn necessitated the establishment of an administrative machinery manned by distinguished persons. The Chalukyas of Kalyana were no exception to this. Works like Manasollasa and the commentaries on Dharmaśastras like Mitakshara which were written in this period describe in detail this ideal. It is interesting to note how this theory was sought to be put into practice by the Chalukyas of Kalyana. Secondly, the source material is abundant as thousands of inscriptions of this period have come to light and many of them have also been published. An examination of these inscriptions makes one realise at once how wise and far-sighted these Chalukyas were in administering their vast territory. These epigraphs also bear ample testimony to the veracity of information that can be gleaning from the study of the contemporary literary works like Manasollasa.
Section 2:

A Survey of the Sources

(A) Epigraphical

Inscriptions constitute a major source-material for early history of India in general and of Karnataka in particular. They are a mine of information for the present study. The endless variety of details found in these records throw welcome light on several aspects of administration. Their value lies in their being contemporary. They contain matter-of-fact statements about the grants, the donor and the donee and certain incidental references to the administrative system.

If the donor was the king, the inscription would usually contain an account of his genealogy and exploits. If he was an officer or a feudatory, the record specifies his rank and his territorial jurisdiction. It also says clearly the authority on which the gift was made by him. The records speak of their activities and their relationship with the next higher authority in the hierarchy. They not only specify the office held by subordinate officials like Karamas etc. but also definitely and almost always indicate their position while stating that they were the dwellers at the lotus feet (tatpāda padmōpajīvi) of the officers who were above their rank and whose subordinates they were.
The Manasollása, also called the Abhilashitārtha-chintāmani, is the work of Sōmeśvara III, the Chālukya monarch. It is encyclopaedic in nature. It gives maximum information in the minimum space. The work is designated by the author as Jagadēcharyapustake, a book which teaches the world and the scope of the book is so extensive that it can rightly claim that epithet.

The Manasollása deals with a variety of topics including polity, administration of justice, medicine, elephants, alchemy, astrology, arms and rhetoric. It sheds valuable light on Chālukya polity. This is discussed under the traditional seven limbs (saptāṅga) of the state, viz., king, minister, ally, treasury, territory, forts and army. Further, it throws light on the formation of territorial units, the royal court, the royal advisers, the qualifications and functions of ministers and other officers. For a student of administration this work is indispensable. In the present study, the Manasollása has been used as the basis for explaining many of the features of the Chālukya polity.

And as has been mentioned earlier, it has been corroborated by epigraphical evidence.
However, neither the Mānasollāsa nor the epigraphs help us either in understanding the functioning of the various departments of governments (which are said to have been sixty six in number in the Mānasollāsa) or the actual import of the various taxes which were levied.

Sōmadēvasūri's Yaśastilaka and Nītivākyāmrita are two other valuable literary sources for the present study. These works are assigned to the 10th century A.D. They are said to have been a decade earlier than the re-establishment of the Chālukya rule. The Nītivākyāmrita, a treatise on polity, is divided into thirty-two chapters consisting of aphorisms on the various topics dealt with like the kings, ministers and officers.

The Yaśastilaka also called Yāsōdharamahārājaścharita deals with the pathetic story of prince Yāsōdhara. This work, in prose and verse, runs through eight āsvāsa. The Yaśastilaka sheds considerable light on the contemporary life and society, more particularly on the court-life and the problems of statecraft. The author draws a series of vivid pictures of the various activities of the court. Along with the portrayal of court-life Sōmadēva sets down precepts and principles for the guidance of a monarch and illustrates whenever necessary by means of concrete examples and quasi-historical traditions.

Vikramāndhēvascharita is a Sanskrit kāvyya of Bilhana, the court poet of king Vikramāditya VI. This is a biography wherein he gives a picturesque account of the achievements of his royal patron. Though, as is natural with such works, there is a great deal of undue emphasis
on the noble aspects of the character and life of his hero, it incidentally illustrates some features of the polity like training of the princes and their treatment at the hands of the ruling monarch.

The Mitakshara is a commentary on Yajnavalkya Smriti by Vijnanesvara who adorned the court of Vikramaditya VI. Among other things, it helps us to know the details of the administration of justice.

Vaddaradhane is a Kannada literary work assigned to the 10th century A.D. It is an anthology of Jaina stories. This work gives some useful information about some of the political practices of this period like hereditary ministry and the necessity for ministers to be well-educated.

Somesvarasatake, a Kannada work, is assigned by some to the Chalukya period. It is a work containing maxims for good conduct of the various classes of the people. Incidentally it tells us about the ideals and practices of kings, ministers and officials - high as well as low.
Section III

The Chalukyas of Kalyana

The sovereignty of the Chalukyas was re-established by Taila II after overthrowing the Rashtrakuta ruler, Kakka II in A.D. 973. Taila II claims to be a descendant of the Chalukya dynasty of Badami. Kirtivarman II of that dynasty who had been superseded by the Rashtrakuta Dantidurga in the middle of the eighth century A.D., is said to have had an uncle whose name was Bhima. Bhima was succeeded by Kirtivarman III, Taila I, Vikramaditya III, Bhima II, Ayyana I and Vikramaditya IV in that order. Ayyana's marriage with the daughter of the Rashtrakuta ruler, Krishna II undoubtedly brought the feudatory Chalukyas into limelight and paved the way for their further advancement. It was really a turning point in the course of the history of their dynasty. The issue of this marriage was Vikramaditya IV who had greater things in store for him. He married Bonthadevi, the daughter of the Chedi ruler, Lakshmana of Tripuri who was an intimate ally of Krishna III. This marriage of Vikramaditya IV with the Chedi princess was another milestone in the recovery of power of the Chalukyas. The aggressive wars of Krishna III largely multiplied his enemies and this weakened the hegemony of the Rashtrakutas. Taila II, the son of Vikramaditya IV and Bonthadevi was administering Tardavadi...
1000 division as a feudatory of Krishna III in A.D. 957 and again in A.D. 965. The matrimonial alliances which Taila II's father and grandfather had entered into and the political events that followed Krishna III's reign seem to have enhanced the status and increased the power of Taila II. The growing weakness of the Rāṣṭrakūta power not only roused the ambition of Taila II who was perhaps waiting for such an opportunity, but also invited the attention of the neighbouring princes who were ever ready to pounce upon the declining kingdom and make their own fortunes. Meanwhile Taila II defeated the Rāṣṭrakūtas in the person of King Kakkala and retrieved the Chālukya fortune. This is made clear by the following statement in an inscription: "As the original boar raised up the earth which had been submerged in the ocean, Taila II raised up the Chālukya family which had been submerged by the frauds of the Rāṣṭrakūtas." Taila II came to the throne in A.D. 973. Thus, we notice that the events were so compelling as to culminate in the natural change of dynasty from the Rāṣṭrakūtas to the later Chālukyas. The strong man on the scene could not but take hold of the situation and effectively check the forces of disintegration. Soon after his accession, Taila II devoted his energies to the consolidation of his power. The feudatories of the Rāṣṭrakūtas now began to transfer their allegiance to the Chālukyas. Thus we find Sāntiverma of the Brahmakshatriya Nāṭurvamśa, the Nolamba-Pallava, Kamapa of Banavasi, the Rattas of Saundatti, the Sindas of Bāgadage, accepting the suzerainty of the
Chalukyas. A few others like the Gangas, Silaharas of North Konkan and Yadava Bhillama II had to be forced to accept the supremacy of the Chalukyas. Talla II thus became the master of the entire Rashtrakuta kingdom with the singular exception of the Gujarat province.

Talla II found himself the inheritor of the hatreds and friendships of the Rashtrakutas in the sphere of foreign policy. He suppressed the Parmaras of Malwa. He is described as eager for war with the Cholas and a terror to him. Just as the early Chalukyas were largely engaged in the South in wars against the Pallavas, the later Chalukyas had to engage themselves in that quarter, in struggle with the Cholas instead. Sometime before A.D. 980, he came into conflict with Uttama Chola and won a victory over him.

Talla II had two sons by Jakkavve; the elder was Satyasraya and the younger was Dasavarman who was also known as Yasovarman. He ruled for twenty-four years and was succeeded by Satyasraya in A.D. 997.

The reign of Satyasraya. Trivamedanga (a wonder among those who pierce in attack, etc.) is marked by the consolidation of the kingdom. The Cholas in the South were growing fast by the time of Satyasraya's accession they had already penetrated deep into Gangavadi and Nolambavadi, the southern frontiers of the Chalukya kingdom. They were making all the preparations to make their sway felt in the Andhra country by restoring the sons of Danarnava to the throne of Vengi. This expansion of their power which threatened to check...
the power of the Karnataka kingdom on its southern and eastern frontiers, was by no means palatable to Satyaśrīraja who determined to strike a blow against the Chōlas. He invaded Vengi where Saktivarman who had been just installed had yet to make himself strong. But the Chōla counteracted the Chālukya invasion by despatching a mighty army under his Rajendra, who ravaged the home territory of Chālukyas, pillaged their country, slaughtered women, children and Brāhmans, and forcibly carried away the girls and gave them in marriage to the people of different castes. Evidently there had been a great fall since the Pallava days in the observance of the laws of warfare set down by Mānu. Satyaśrīraja made a determined bid to drive back the Chōlas and defeated Rujaraja who made a hasty retreat in all haste.

Satyaśrīraja pursued him and captured a large train of his baggage. Kundamarasa, a feudatory of the Chālukyas rendered meritorious services to Satyaśrīraja since he is described as a Māri to the Tīvalas (death to the Chōlas) and Sattiga's batta (maintainer of the obstinacy of Satyaśrīraja). Satyaśrīraja gave his daughter Mahadevi in marriage to the Nolamba-Pallava chieftain, Driva Nolambadhira, and this marriage must have evoked greater loyalty of this Nolamba Pallava to the Chālukya throne. Satyaśrīraja's younger brother Daśavarman had three sons, viz. Vikramaditya V, Ayyana II and Jayasimha II and one daughter, Akkadevi. Satyaśrīraja succeeded in A.D. 1008 by his nephew Vikramaditya V who had a short reign of six or seven years. During his rule princess Akkä-
āvī figures in A.D. 1010 as the governor of Kisukād and she is extolled as being "an incarnation of Lakṣmī (the goddess of Fortune), a distributor of innumerable gifts, endowed with wisdom, a shining example of truthfulness and noble conduct."

Vikramāditya V was succeeded about A.D. 1015 by his younger brother Ayyana who perhaps ruled for a very short period. He was succeeded by his younger brother Jayasimha II in the same year.

The rule of Jayasimha II is marked by many sanguine events. Internecine quarrels of the feudatories and attacks by the neighbouring princes did not deter Jayasimha from asserting his overlordship over the entire kingdom. Shortly before A.D. 1019 the Kalachuri Gāngeyadēva, the Paramāra Bhōja and Rajendrā Chōla — formed a confederacy and made a simultaneous attacks on the Chālukya territory. Served loyally by his general Chāvenarasa, Jayasimha II pushed Rajendra Chōla up to Gangavādi. Sometime before A.D. 1024 Jayasimha, aided by the same general Chāvenarasa reconquered Konkan apparently after defeating the Paramāra Bhōja. Jaitugi II and Bhillama III of the Yādava dynasty who bore arms against the Chālukyas were crushed. Jayasimha II gave his — daughter in marriage to Bhillama III. During this period Akka-ādevī was administering Banavāsi 12,000 together with her husband Mayūrvarma, the Kadamba chieftain who held sway over Pauṁgala 1000.

Jayasimha's son, Somāvara I, next came to the throne. He had the
titles Trailōkyamalla and Āhavamalla. He was known by the latter title because he was "the celebrated master of victory won in war" (āhava). Somēśvara made the city of Kālayāna the capital of his empire, adorned it with many new buildings and added to the amenities of life there.

The Chālukya ruler had to contend against the Chōla monarchs who aimed at taking possession of the Tungabhadrā doab and Vengiṇādu. No sooner did Somēśvara I ascend the throne than the Chōla ruler launched an attack upon Vengi. But his attack was repulsed by the Chālukyas. Later, Rajādhīrāja, the Chōla ruler, marched against the Chālukyas and gained some major victories before he attacked Kālayāna, the capital of the Chālukyas.

Intoxicated by the initial victories Rajādhīrāja I, the Chōla king, once again proceeded against Karnātaka accompanied by his younger brother, Rajēndra II. Somēśvara I, a seasoned soldier and a resourceful general, met the Chōla army at Koppam, identified with Koppal in the Raichur district. A bloody battle was fought and in the thick of the fight the Chōla king Rajādhīrāja I was attacked and killed. Immediately, Rajēndra took the command of the Chōla army and continued the fight. Though the Chōla epigraphs credit Rajēndra with a final victory against the Chālukyas, we know from contemporary Chālukya records that the Chōlas had to retrace their steps and were pursued by Somēśvara I who drove them out beyond the Tungabhadrā. In about A.D. 1063, Rajēndra succeeded to the
Chōla throne. He also made incursions into the Chālukya territory. Somesvara I carried his arms against Bhōja, the Paramara ruler and Karna, the Kalaohuri king, and defeated them. The Chālukya monarch subdued the recalcitrant vassals like the Silāhāras and Sēṇas in the West.

Judging from the inscriptions of his reign, Somesvara I seems to have been both an energetic and a warlike prince. His struggle against the Chōlas appears to have been both steady and manly and bore fruit. He was well served both by princes like Vijayāditya; generals like Nāgavarmayya, Madhuśudana; and feudatories like Kākatiyas. He had a notable minister in Lakshmana in whom the king had unqualified trust and confidence. Somesvara I had by his queen Bhāchaladēvi three sons viz. Somesvara II, Vikramāditya VI and Jayasimha III who occupied administrative posts under him. As Yuvarāja, Somesvara II was administering Belvola and Puligere 300; Vikramāditya VI governed Gāṅgavādi and Bana-vāsi and Jayasimha III was in charge of Nolambavādi, Uch-changi, Mandali and other provinces. In recognition of Kākatiya Prōla's military service Somesvara I granted him the Anamkonda visaya.

In A.D. 1068, Somesvara I was seized with a severe fever and realising that his days were numbered he deliberately drowned himself in the Tungabhadra. Thus ended the rule of the great king who carried on a series of wars by which he strengthened his kingdom and even extended it.
Someśvara I was succeeded by his eldest son Someśvara II on 11th of April, 1068. Within a few months, after his accession to the throne Someśvara II was required to bear arms against Virarājendrā, the Chōla king, who had laid siege to Guttī. He inflicted a defeat upon Virarājendrā and drove him back.

The southern frontier was strengthened and different sectors of it were entrusted to distinguished generals; among them were the two brothers of the emperor himself; Vikramāditya VI was put in charge of Gangavādi, Jayasimha III was placed over Nolamba-Sindavādi and the most trustworthy Dandanayaka Lakshmana held Banavasi 12,000. While making these arrangements the emperor is said to have already clearly defined the order of seniority among them saying that Vikramāditya VI was next to himself, Jayasimha III next to Vikrama and that Lakshmana came immediately after Jayasimha, all others in the state being lower in rank than Lakshmana.

Someśvara II was involved in a war with his brother Vikramāditya. Vikramāditya strengthened his position by marrying the daughter of Virarājendrā who led an expedition against Someśvara II to secure the throne for his son-in-law. Someśvara II routed Virarājendrā and established peace and order in his kingdom. After this event, Vikramāditya submitted to his brother and lived with him peacefully till A.D. 1074. Someśvara II after his success against the Chōlas entered into a confederacy with the Chālukya Karna, the ruler of Gujarat, defeated Jayasimha, the Paramāra ruler,
and occupied Malwa. Somesvara II could not retain possession of Malwa for a long period as the Paramara ruler, Udayaditya, drove him and his ally out of Malwa. Vikramāṅkadhēva-Charita and a number of records of Vikramāditya VI state that Somesvara II became vicious and neglectful of his royal duties and therefore it is said that Vikramāditya VI with the help of his feudatories defeated Somesvara II, took him prisoner and wielded the sovereignty of the Deccan. It is rather difficult to say whether this is the complete truth.

Vikramāditya VI wrested the kingdom from his brother, Somesvara II and succeeded to the throne in A.D. 1076. He set aside the Saka era and from his accession established the Chālukya-Vikrama era.

After a long period of tranquility following his accession, Vikramāditya VI marched against the Chōlas and took Kānchei sometime before A.D. 1085-86. Later, in about A.D. 1091, the Chālukya monarch along with his general Gōvindarasa burnt Vengī, vanquished Velanānti Gonka I and wrested Āndhra from Vira Chōda, the son of Kulōttunga Chōla I. In the latter part of A.D. 1099, Kulōttunga reconquered Vengī from the Chālukyas and retained his control over it till A.D. 1117. In the evening of Kulōttunga's reign, when his son Vikrama Chōla, the viceroy of Āndhra country, left for the Chōla capital to secure his succession, Vikramāditya VI annexed it again to his kingdom and placed his most trusted general Anantapāla over Vengī. Inscriptions show that this Vikramāditya VI held sway over the province from A.D. 1118 to A.D. 1124.
Vikramāditya VI came into conflict with the Hoysalas. The Hoysala princes Ballāla I, Vishṇuvardhana and Udayāditya, sons of Bṛṇgasā, unfurled the flag of rebellion against the Chālukyas. About this time, the Paramāra Jagaddeva abdicated the throne of Malwa in favour of his brother Naravarman and became an ally of Vikramāditya VI. The Chālukya emperor sent Jagaddeva to put down the revolt of the Hoysalas. But the Hoysala princes gave stiff resistance to the Chālukya army and won some initial victories. Eventually Jagaddeva succeeded in forcing his way and bringing the Hoysalas under control. However, the Hoysalas were finally prevailed upon by Aḥugī II, a Sindī feudatory of the Chālukyas. Further, the Sindī chieftain Aḥugī II, at the order of Vikramāditya VI took Gōve, burnt it down and repulsed Bhōja, the Śilāhāra ruler of Karahāda. About A.D. 1100, Vikramāditya VI put down the revolt of the Yādava of Saunadēsa. Sometime before A.D. 1124, Vikramāditya VI's feudatory, Pāndya-dēva of Molemba-vādi, chased the king of Ratnāpura, who was apparently -- Jajalladeva I. Vikramāditya VI was served by distinguished generals and ministers. They proved loyal to him because he gave them opportunities, as much in war as in peace. It was this tactful approach to men that clearly explains his personal rule over a territory from near the Godāvari in the North to the Kaverī in the South and the sea on the West.
to the borders of the Eastern Chalukya territory on the East. He may be set down as the antithesis of the usual old world ruler who revelled in war and forgot peace. A great soldier and a resourceful general, Vikramāditya VI thoroughly grasped the fundamental fact that all war was intended for securing lasting peace and once it was attained there was no need for further war. The progress of the arts—particularly temple architecture—and learning, during his rule, amply testify to the peace that prevailed and the royal encouragement that was liberally given.

Bilhana, the author of *Vikramāṇkadeva-vachārīta* and Vījñānēśvāra, the author of *Mitākṣhara* graced his court.

Vikramāditya VI's wives were many and seem to have been drawn from the families of dependant chiefs or high officials. His queens like Sēvaladēvī, Lakshmidēvī, —Jakkaladēvī, Malseyatidēvī, Chandaladēvī, Maladēvī, —Engaladēvī, Padmaladēvī, Pīriya Ketaladēvī were distinguished in learning and fine arts and took delight in administration.

The last known date of Vikramāditya VI is A.D. 1126. He was succeeded by his son Sōmēśvara III in that year. Sōmēśvara III ruled from A.D. 1126 to A.D. 1138-39. Hoysala Vīshnuvardhana led an expedition against the Chalukyas,
Banavasi and laid siege to Pannumgal. The Hoysalas were ultimately driven back by the Chalukyas. Somesvara III had to surrender the Andhra country to Kulottunga Chola before A.D. 1134. He was apparently a man of literary taste. He is said to be the author of a Sanskrit work named Abhilashitirthaschantamani or Manasollasa which deals with a variety of topics including politics, administration of justice, medicine, elephants, alchemy, astrology, arms and rhetoric. The title Sarvajna or all knower attributed to Somesvara III and the statement that he had been "lauded by all learned men" is therefore not without foundation.

Somesvara III had two sons, Jagadekamalla and Taila who succeeded him on the throne one after the other. This marked the beginning of the decline of the Chalukya kingdom. Neither of them could hold their kingdom intact. In the South, the Kadambas of Goa ignored the Chalukya suzerainty. Hoysala Vishnuvardhana once again strengthened his power. Most powerful of all the feudatories was Kalashuri Bijjala, who plotted against the Chalukya ruler Taila III. Bijjala started his career as a subordinate of Somesvara III and continued to remain in that position under Jagadekamalla II. But already the idea of asserting independence had crept in his mind and by the time Taila III came to power in A.D. 1150 Bijjala had decided to declare independence by overthrowing the Chalukya suzerainty. Inscriptions reveal the steps he took to usurp the power, once by dropping the title Mahamandalasvarya, then by giving up the practice
of mentioning his overlord and finally by assuming imperial titles like Trībhuvanamalla, Bhujabaleshakravarti and others. By these methods he gathered strength. The death of Taila III at the hands of Kakatiya Rudra gave Bijjala the opportunity to bring the entire Chālukya kingdom under his control in about A.D. 1162.

The last Chālukya prince, Sōmesvara IV, sought refuge in Banavāsi and was biding his time to regain his ancestral kingdom. The Kalachuri interregnum did not last for more than twenty years. The successors of Bijjala were incapable of exercising effective control over such a large kingdom which was fast disintegrating owing to the machinations of the Hoysalas in the South and the Yadavas in the North of the kingdom. This situation, no doubt, gave a change to Sōmesvara IV to seize the throne with the help of his general Brahmadeva. However, Brahmadeva could not support him as he himself was defeated by the Hoysala ruler, Ballāla II. Ballāla's victory against Brahmadeva was a decisive blow against the last vestiges of the Chālukya empire under Sōmesvara IV. Thus came to an end the glorious rule of the Chālukyas in Karnātaka.

The revived Chālukya dynasty which thus disappears from history after a rule of nearly two centuries and a quarter has left its permanent impress on the country. Not only did they continue the traditions as built up by the Rāṣṭrakūṭas, whom they overthrew, but they enriched the same by their far-sightedness, tenacity, tact and liberality. The political
Institutions that they inherited were continued with necessary modifications depending upon the changed conditions. Literature and art flourished during this period. The Chalukyas contributed largely to the maintenance of religious harmony in the empire by following a tolerant policy and encouraging impartially all religions and sects in the empire. In what follows, an attempt will be made to delineate the administrative system of this dynasty.

1 The material for the political history of the Chalukyas of Kalyana is drawn from the standard works of Rice, Fleet, Hayavadana Rao and Shri K A Nilakanta Sastri.