Chapter II

THE KING
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Section I: The Monarchy:

The form of government that prevailed in the Chalukya empire as in all Indian empires, was monarchy of the type prescribed in ancient works on Indian polity. The monarch not only reigned but actively ruled the empire. The king was the supreme head of the state. He was the pivot round which the entire structure of the government revolved.

Hereditary kingship

The Chalukya kingship was hereditary. They maintained the rule of primogeniture. There is enough of literary and epigraphical evidence in this regard. In Bilhaṇa's Vikramāditya-śākta-eñamaṇi we are told that prince Vikramāditya refused the office of Yuvarāja as it belonged by right to his elder brother, Somesvara. The Gadag inscription dated A.D. 1099 of Vikramāditya VI states that Bhuvanaikamalla Somesvara II inherited the kingdom bestowed on him by his father Somesvara I, in accordance with the proper rule of succession (krama).

Training of princes:

Training of princes was a matter of much importance and the ancient writers on polity like Kautilya have
emphasised greatly the need for the proper education that should be given to the prince. Kautilya says that "...
like a piece of wood eaten by worms, the royal family, with its princes undisciplined would break the moment it is attacked. Therefore when the chief queen is in her ṭū (period), priests should offer a āgaru - oblations - to Indra and Brihaspati. When she is pregnant, a children's specialist should arrange for the nourishment of the foetus and for delivery. When she has given birth, the chaplain should perform the sacraments for the son. When he is ready, experts should train him."

A similar note is struck by Somesvara, the author of Mānasollāsa. He says that the prince must be introduced to learning on Wednesday or Thursday or Friday. He must be given instruction in the Vedas and the use of different types of weapons. He must be taught riding elephants, horses and chariots. He emphasises the interest that the king should evince in the training of the prince by stating that with the help of experts the king must examine the prince (parīkṣha tajñaibhsaha mahipati) in subjects such as śruti (Vedas), tarka (logic), dharma (ancient lore), kavya (poetry), vyakarana (grammar), Dhamuveda (archery), Śvara Sāstra (music) and other arts. The prince must be tested in his ability to wield the bow with considerable agility and accuracy. Physical fitness like strength of arms, valorous looks and stability of mind should also be observed by the king with the help of experts. Further, it is said that the king should
hope that princes must turn out superior to him. The author
takes care to mention that the teachers who have been responsi-
ble for all this training of the prince must be honoured by the
king with presents such as villages, clothes, gold and ornaments.

In Vikramādityaśāstra it is said that king Śomēśvara I
was learned in the Vedas, Āgamas and Itihāsa and practised -
reverence to his teachers. While describing prince Vikra-
māditya's education, in the third canto, the poet Bilhana
tells us that as an infant Vikramāditya sported with whelps of
lions shut up in iron cages and later mastered all the scripts
(sarvasa lipiṣṭha), and developed into a poet and an orator.
The princes were given sound education and they were appointed
governors over provinces. Certainly this position of res-
ponsibility gave the princes the required experience in state-
craft and administration. There are innumerable examples,
given later, in the history of the Chalukyas where princes
were appointed as governors.  |

Treatment of Princes:

If the training mentioned earlier was not effective
and the princes were ill-disciplined, they became a problem to
the kings. From the earliest times the subject of treatment
of such princes has been dealt with in text books on Indian
polity. Kautilya says that a rebellious prince should be
done away with. We notice almost a similar treatment meted
out to prince Jayasimha when he rebelled against his brother Vikramāditya VI, the ruling monarch. Prince Jayasimha began his career as governor of Tardavādi 1,000 about A.D. 1064. During the rule of Sōmeśwara II he was made the viceroy of Nolambavādi-Sindavādi. In the conflict between Sōmeśwara II and Vikramāditya VI he took the side of the latter. Later he was made the Yuvarāja. Very soon, more and more territories were added on to his charge. Jayasimha held this position of the Yuvarāja until A.D. 1083. Afterwards nothing is heard of him in the lithic records. Bilhana has given a vivid account of what happened to him.

A confidential agent (āptapurusha) of Vikramāditya VI gave him the news of Jayasimha's defection. The king was told that Prince Jayasimha was busy with accumulation of riches by oppressing his subjects, in raising an army, and in entering into close alliance with wild and turbulent forest tribes. Besides, he was trying to gain the friendship of the Dravida king and attempting to sow seeds of
dissension among the forces of the king. It was said that the prince was planning to bear arms against the ruler. The king was terribly disturbed at this news of rebellion which probably meant a war against his younger brother as well. Then Vikramāditya VI sent out spies to get the facts. The spies confirmed the prince's defection. Vikramāditya VI sent affectionate messages to Jayasimha indicating that he was already a monarch in all but name and he had nothing to gain by rebellion. But the conciliatory efforts of the ruler failed. Prince Jayasimha marched against Vikramāditya VI. The ruler was forced to take the field against the rebel and dispersed his army. Jayasimha had to flee into a neighbouring forest. When he was brought before Vikramāditya VI, the king spoke to him kindly and soothed his fears. What happened to Jayasimha afterwards is not known. We hear nothing more of him. Vikramāditya VI raised prince Mallikārjuna to the position of the heir-apparent sometime in the seventh year of the Chālukya-Vikrama era, A.D. 1085. Thus we see that princes if they misbehaved were severely punished by the monarch.

The Yuvarāja:

The Chālukyas of Kalyāna usually followed the advice of writers of Smritis in selecting an heir-apparent (Yuvarāja) in the lifetime of the ruling monarch. Normally the choice fell upon the eldest son. Bilhana gives us some interesting details of prince Vikramāditya's magnanimous refusal of the office of Yuvarāja in preference to his elder brother Somesvara to whom that dignity belonged by right.
As we have seen,

Somesvara I had three sons - Somesvara II, Vikramaditya VI and Jayasimha III. When they came of age and became well-versed in all sciences, especially, in military and state-craft, Abhavamalla thought of making one of his sons Yuvaraja and thereby designating him as his successor. Bilhana tells us that Somesvara I turned his attention naturally to Vikramaditya who was more talented and therefore better fitted than Somesvara II. Thus, Abhavamalla's inclination and preference were in favour of Vikramaditya but custom and justice were on the side of Somesvara.

Bilhana further states that no sooner did Vikramaditya come to know of his father's perplexed state of mind than he respectfully but firmly declined the offer by saying that the dignity of the heir-apparent belonged by right to the elder; and the appointment of the younger would not only be a deviation from time-honoured custom but also a blot on himself and the noble father and a stain on the fair name of the Chalukya family. Prince Vikramaditya thus magnanimously refused and assured his father of his loyal service to the throne. Finding Vikramaditya not moved by all his exhortations Abhavamalla raised Somesvara II to the office of the heir-apparent.

Buhler doubts the veracity of this statement made by Bilhana by saying that "this part of the narrative ... looks as if it had been touched up in order to whitewash Vikrama's character and to blacken that of his brother."
Venkatarama Aiyar rightly argues that the truth of the statement of Bilhana was amply corroborated by the later careers of Somesvara II and Vikramaditya VI. He says, "Even the slight touching that one might come across was due more to the poetic temperament of Bilhana rather than to any wanton perversion of historic truth." It was perhaps natural for Abhimalla to have thought of entrusting the charge of his empire which he had built so laboriously to his more talented son in preference to his elder son who was less deserving though custom favoured the latter. Such an offer was declined by the prince most respectfully. Then Somesvara was made the Yuvaraja. Thus one can notice the great regard the Chalukyas had for custom and traditions.

The Rashtrakutas began the practice of investing the heir apparent with a necklace (kanthika) and this practice was continued by the Chalukyas. The prince was appointed heir apparent with due ceremony. It was usual in the Chalukya administrative system to place the heir apparent in charge of the administration of the divisions of Belvola 300 and Purigere 300 styled as Yuvarajapada because they were near the boundary to the Southern areas beyond the Tungabhadra and constituted a strategic area fit to be generally controlled by the Yuvaraja who enjoyed the greatest confidence of the king.
As already noticed, Vikramāditya VI appointed prince Jayasimha the heir apparent during the third year of his role and put him in charge of Belvola 300 and Purigere 300. As Bilhana says, Jayasimha's rebellious intentions must have led to his final exit from politics. Then king Vikramāditya VI raised prince Mallikārjuna to the position of the heir apparent sometime about A.D. 1082-83 and appointed him as governor of Tardavādi. A stone inscription from Aland eulogises the qualities of prince Mallikārjuna and explains that these were the qualities that made king Vikramāditya VI realise that prince Mallikārjuna alone was worthy of the great office of the heir apparent.

Coronation:

The accession of the heir apparent to the throne was an occasion of great importance. The coronation ceremony was performed by the Chālukyas of Kalyāna with all due ceremony and splendour. It was an occasion of many festivities and gifts (dānas). In a stone inscription dated A.D. 1070 found at Pattadakal, the town Kisuvolal is described as the most important of the towns in the whole country on account of its being the place of festivities of coronation of the kings of the Chālukya dynasty and hence called Pattadakal (the seat of coronation). At this auspicious ceremony the Chālukyas lavished gifts. In a record dated A.D. 1161 it is recalled that a person named Īśvara Ghalisāsa who was
a preceptor (jagadguru) during the rule of Taila II was
dowered by the king at the time of his coronation with the
town of Manigavalli. The Belagâmve inscription dated A.D.
1068 refers to the accession of Somesvara II and tells us
that he ascended the throne with troops of elephants and
horses, jewels, umbrella and throne, and all the honours
of the kingdom.

Qualities of the king:

In Manasollása we get an analysis of the good qualities which the king was to possess. The author speaks of
certain negative virtues like abstention from theft, injury
to others, association with outcasts, unlawful sex relations,
jealousy, anger and self-praise and the positive virtues
like charity, sweet speech, observance of rituals, mainte-
nance of the poor, the friendless and the sick as well as
relatives and servants and also the protection of those who
seek refuge. The author attributes to the ruler a list of
nearly forty qualifications but singles out five of them as
essential viz., truthfulness, heroism, forbearance, charity
and appreciation of merit.

Further, it is emphasised that the king should possess
certain internal (antaranga) and external (bahiranga) qualities. The former consisted of the following attributes.
A king should have great energy, should be generous, mind-
ful of the previous events, possessed of a highly disciplined
mind, endowed with an even temper (in good or bad luck),
born of noble family, truthful, pure (in body and mind),
prompt in action, of strong memory, not mean minded, not
harsh (in words or acts), observant of the rules of dharma.
(as to the varna and jéramas), free from vices, talented, brave, clever in concealing secrets, guarding the weak points of his state, well-taught as regards logic, the science of government, the science of wealth, and the three Vedas. He should be forbearing towards Brāhmaṇas, straight forward towards his friends, wrathful towards his enemies and should (kind) like a father towards his servants and subjects.

External qualities (bahiranga) refer to the capability and shrewdness of the king in selecting ministers, purōhitas, and other priests, in making gifts to worthy Brāhmaṇas, in protecting his subjects and the like.

The epigraphs of the Chālukyas of Kalyāna also indicate the attributes that the monarchs possessed. In an epigraph, Tailapadēva is described as of Kṣatriya origin, handsome, pleasing, jewel in the ocean of the Chālukya dynasty, promoter of the Chālukya dynasty, doer of good things always, full of riches, skilled in war and brightened by the light of the crowns of the prostrated kings. Though some of these attributes are conventional exaggerations, certainly they are based on facts.
The Functions of The King

The phrase, "dusta nigraba sishta pratipalana", (to restrain the evil and to protect the good), which occurs constantly in the epigraphs as well as in the literature of this period, clearly sums up the functions of the king. It was the primary duty of the king to repress evil doers. To this end he took suitable measures and protected his subjects against oppression from officials and other wrong doers who troubled the people. This also made it necessary to stamp out all sets of sedition and rebellion in the kingdom. More than this the king was required to protect his subjects from external aggression thereby establishing peace on the frontiers. The Chalukyas were generally strong and they followed the policy of offence as the best defence. It is thus that we see the king leading expeditions himself or commissioning these military tasks to his officers or feudatories. By these measures he ensured safety to his subjects, both from internal disturbances and external attacks.

But this was not all. Of greater importance and equally exacting was the protection of the good (sishta pratipalana) and this was secured among other things by the administration of justice and by promotion of harmony among people who professed different vocations and religions.
Epigraphy bears ample testimony to the latter aspect of king's duty. It was not enough if the king merely built temples of all religions and sects. Much more important was the realisation of these monarchs that they should encourage learning which led the people from ignorance to understanding. Hence these monarchs liberally encouraged scholars and educational institutions. This promotion of learning touched only a small section of the population. The good of the maximum number of people was secured by the provision of amenities of life by the construction of public works. Presently, we shall consider some of the functions in detail in the order mentioned above.

Retaining the evil (Dushta nigraha):

Protection of the subjects was the primary duty of the monarch. The Manasollasa declares that the ruler should look after his subjects like his brothers; protect them against the oppression from thieves, ministers, officials, accountants, bad men and enemies. The Chalukyas took severe measures against wicked men. An epigraph dated A.D. 1008 found at Gadag refers to a fight following a demand by the officers of king Tiriv-bedanga Satyasraya for the surrender of Sobhanayya who was reported to have been a traitor. A second and a better example is to be found in a stone inscription dated A.D. 1104 where it is said that when the Mahajanas of the agrahara Gandarih made holalu complained to the emperor Tribhuvanamalla
Vikramāditya VI that the feudatory (manneya) Boppaya had captured Holalu and was plundering all properties and killing even the Brahmanas, the emperor sent for him and chaste-tised Boppaya in the presence of all the ministers (pradhānīs) and took from him an undertaking that he and his descendants would not have a claim to the office of the manneya of Holalu. Boppaya did so in the presence of thirty-two representatives of the neighbouring villages like Bennevūra 12, Nirgunda, the two Hadangalis, Mangola, Bidiraballi, Hahamūru, Honnavatti, Kuruvatti and Bālguli. In accordance with this decision the record was set up by Boppaya, the feudatory.

This was a period of mutual conflict among the existing powers each seeking constantly to extend its empire at the expense of its neighbours. Under such circumstances we notice the Chālukyas following the principle that offence was the best defence. Hence we find them or their ministers, governors and feudatories fighting in far off lands and gaining victories. Here are a few illustrations from inscriptions. An epigraph dated A.D. 992 found at Kōgali describes the Chālukya monarch Taila II as the one who had captured 150 war elephants of the Chōlas while camping at Rodda. Another record of A.D. 1122 found at Tripurāntakaṃ gives the information that Tribhuvanamalladēva Vikramāditya VI after his conquest of the territories of the Pāṇḍyās, the Yādavas, the Sēunas, and Konkana, Malwa, Pallikōte, Nallūru, Pāṃchāla, Vidarbha and Kalinga, began to rule from Jayantīpura.
The Chalukyas associated some of their feudatories with their military exploits. These feudatories rendered not only military services to their suzerain but even attempted at bringing about conciliation between their king and his enemies. A copper plate dated A.D. 1134 from Asöge tells us that Jayakērin I, the Kadamba chieftain of Goa, received the title "Rāyapitāmaha" for reconciling at Kañchī the Chalukya and Chōla kings who were hostile to each other.

Protecting the good (Sīshta pratipālana):

The Administration of Justice

Literary works and inscriptions throw much light on the administration of justice. The Mānasollāsa declares that the administration of justice was the personal concern of the king. The Mitakshara says that protecting the subjects is the highest duty of a king and that duty cannot be discharged without eradicating crime and punishing the wicked. But it is said that the king should not, through influence or through greed of money, take upon himself the disputes of men, when they do not want themselves to contend.

Justice was to be primarily dispensed by the king. He is to be free from hot temper and greed. He should decide cases according to the law laid down in dharmasastras. They insist that the king cannot dispense justice by himself alone but must do so with the help and guidance of the judge, the ministers, the learned Brāhmaṇas, the purōhitas and the jurors (sabhyaś). Justice was to be dispensed
openly in the court and not secretly. Sukra\textsuperscript{31} states that neither the king nor the judge nor the jurors (sabhyas) were to hear a case in secret and that there were five reasons that led to the charge of partiality in judges, viz., hot temper, greed, threats, enmity and hearing disputes in private.

**Promotion of Religion**

In this section we will consider two kinds of religious activities: (1) promotion of harmony among the followers of different religions and sects and (2) construction of temples and mathas.

During this period people professed different religions like Vaishnavism, Saivism, Jainism and Buddhism. The lithic records found all over the kingdom pointedly suggest that the kings and the members of the royal family promoted religious harmony among their subjects by offering patronage to all religions and sects irrespective of the creed which they themselves followed. This largely contributed to the prosperity of all religions and sects. Of course this was a continuation of the time-honoured policy of the Indian kings. Prayābodhanga Satyāśraya bore the epithet called sarvavarnadharmadhamūḥ, the bow that supports all faiths without distinction. A few instances may be cited in this connection. An inscription of A.D. 1054 records the construction of Jain temples of Śaṅtinātha, Pārśvanātha and Suśarvanātha at Ponnāvāda by Chāṅkīraja of Vānasa family, an officer of the Chāluṅka queen Ketāladevī and registers grants of land by the ruling monarch Somesvara I to these temples.
The Chālukyas gave instructions to governors at provincial levels to encourage all cults. A record of A.D. 1048 registers a general order of Śomēśvara I to Nagavarman to build in the Banavasenaṭa temples to Jina, Vishnu, Īśvara and the Munigana (group of sages). In A.D. 1071 Bhuvanaikamalla Śomēśvara II issued a mandate to Mahāmandalēśvara Lakṣmmarasa, the governor of Balvola 300 and Purigere 300 requiring of him to promote the welfare of the Jaina doctrine so that it should flourish. Thus one can clearly see that the Chālukyas were devoted to and liberal and generous in promoting the religions other than their own.

Nor did they neglect the promotion of the interests of their own religious seat for which they built temples and mathes. In the Mānasollāsa it is said that the king should renovate old temples, build new ones and install deities, establish mathes and make arrangements for worship and religious ceremonies. Many inscriptions bear testimony to the undimining religious zeal of the Chālukyas. Thus in A.D. 1006, king Kumārāswāmi temple at Chebrolu. Vikramāditya V made a grant in A.D. 1009-10 at the sacred place called Kotitīrtha at Kollāpura. In A.D. 1072 Jayasimha Jagadēkamalla granted 100 matter of black soil, two matter of wet land, a flower garden and an oil-mill at the capital Piriya Mosangi (Maski in Raichur district) to Jagadēkamalla Jinālaya of Dēsiya gana. In A.D. 1073 Vikramāditya VI made a grant of a field and two gardens for services to be rendered to god
Sangamesvaradeva of Kudal. In A.D. 1127 Somesvara III paid a visit to the temple of Svayambhu Somanathadeva of Kadalevada, the Southern Varanasi, and while making sixteen kinds of gifts there, endowed the temple with a specified income of Hirehagari, a village in Begevati 30 included in the division of Alande 1000, for worship.

Promotion of education and learning:

In most of the temples and mathas of this period there was provision for education (vidyadana). But there were also specific grants for the encouragement of education and learning which may be briefly considered now. In A.D. 980 Taila II along with his subordinate Sobhana, made a gift of the village Karanaguripatti as an agrahara to the Vedic scholar Gunanidhi. King Jagadekamalladeva granted in A.D. 1024 the village Kodasi in Kundal-desa to Vasudevarya Sarma who was intent upon performing the six rites and well versed in the Vedas and Vedangas. Another epigraph records that Trailokymellae Somesvara I made a gift of land for two hundred and fifty seven Brahmanas living in the college of Traipurushadeva at Nagavati. Somesvara II granted a portion of land in the village at the request of his queen for the school attached to the Mallikarjuna pagoda. That Somesvara II was a great patron of learning becomes clear from the fact that in his court flourished poets like Ramaachandrakavindra, the author of Ramaachandraritha-purana and Mallinatha-purana. In A.D. 1075 Somesvara II made a gift of the town Masiyagera to Somesvarapanditadeva for imparting education and for feeding scholars and ascetics there. In A.D. 1078 Vikramaditya VI made a gift a garden, a house-site and an oil-mill for the Jaina establishment for feeding nuns and students there.

In A.D. 1114 the same ruler granted to the Thousand of the village Salur devoted to the observance of Yoga and other
austerities having poetical, critical and oratorical powers, learned in the Lakulāgama and other Āgamas, a plot of land under Kikkere for the observance of the Chāturmāsya. Again in A.D. 1122 he made a gift of forty-four villages in the Mottuvadinādu for the requirements of the temple of Tripurantakām, Tripurantakadeva, for feeding and clothing Vedic students, religious teachers and ascetics, for feeding fifty-four visitors, for repairs and for oblations to be offered in the Swayambhu temple of the sacred place.

Promotion of public welfare:

The Mānasollasā lays emphasis on the active interest that the ruler should evince in public works. He should construct wells, lakes, ponds and set up water-sheds, feeding houses and the like. Many inscriptions of this period throw a flood of light on the works of public utility that were undertaken by the rulers. Further, in the Mānasollasā the necessity for appointing excellent physicians and free distribution of medicines is emphasised. A few examples of public utilities undertaken by kings may now be given.

In A.D. 1069 Sōmēśvara II at the request of his queen Kanahaladevi made a gift of a village in Ayige 300 to Suresvarapandita for maintaining a feeding house (satra) in the temple of god Mallikārjuna at Sivapura. In A.D. 1071 the same ruler made a gift for the construction of the tank called pīriyakere, at Tilivallī. A record dated A.D. 1096 registers a royal grant of Vikramaditya VI for feeding Brahmanas in the temple of Sankaranārāyanadeva. A stone
inscription of the period of Vikramāditya VI records royal gifts of lands for a water-shed, a tank, a well at Mallagana and others. In A.D. 1141 Jagadeśamalla II made a gift of land at Simdagere for a feeding house.

Thus we find that protection of the people against dangers, internal as well as external, maintenance of harmony among the people who professed different religions, promotion of learning and establishment of works of public utility were some of the chief functions of the monarch.
A few words may be said with regard to the royal court of the Chalukyas of Kalyana. The Manasollasa gives us a picturesque account of the court (āsthana) of the Chalukyas. It is described thus. The king sends an invitation to a number of persons to attend his court. The king sits on the throne placed in the assembly hall. In response to the royal invitation the courtiers will come. First, the women of the harem are allowed to enter the assembly hall. They come in palanquins covered by curtains and accompanied by shaft-bearers who carry sticks made of teak or cane. The chief duty of the shaft bearers is to cry out, "Make room, make room" for the palanquins to pass through the crowded roads. The ladies of the harem, according to their positions, occupy their
respective seats on all sides of the throne except the front. Their eyes are generally turned towards the king or they cast occasional glances at him in order that he may be in a pleasant mood. Other invited ladies come to the assembly hall on horses or on foot. These women of different ages enter the hall finely dressed and richly adorned with ornaments of gold and jewels. Here the author incidentally gives striking characteristics of women belonging to different kingdoms adjoining his territory. The author also carefully describes the women of Kuntala, Dravida, Maharashtra, Andhra and Gurjara.

After the entry of the ladies of the harem and other invited women, come all the princes modestly bowing to the king and take their respective seats in front of him. The priest (purōhita) dressed in white takes his seat near the princes. Then come the ministers like Amatya, Mantri, Sachiva and others. They sit in their proper places when ordered by the king. Next come the feudatories called the Mandalādhisvaras and Samantāmātyakas who are required to sit in front of the king to the right and left in their proper places as ordered by the king. Then enter the officers of the state and are seated in their respective seats. All officers wear fine coats of long sleeves — embroidered with gold, turbans and golden ornaments. Betel-nut bearers and trustworthy swordsmen who have conquered their passions should stand attentively near the king.
Then come the encomiasts (Vandimagachas) who utter the words "Victory to the king." In this group along with Bhatta, Charana, Vandi and Chalukara are included poets, astrologers, Vasis, Vasisas, Pathakas and story-tellers. The whole assembly in the hall should eagerly look at the king as they would look at the moon when it rises on the first day of the month. The king then should order the door-keeper to summon the feudatory kings, who come there to seek his protection, to appear before him. Immediately on entering the hall the new-comer should prostrate himself before the throne. The king, thereupon, should sympathetically ask the new-comer to get up and take his appointed seat. When a ruling king seeks protection a seat befitting his position may be given to him with due respect. He should please him with kind words and present him fine clothes, gold ornaments, jewels, horses and elephants, villages, cities or even small countries and make him stay in the best house. The same way he (the king) should please the princes, ministers, warriors, officers, scholars, favourites and those who can amuse and excite mirth.
Section 4: Royal Traditions, Emblems, Titles and Significance of the Bear

The Chalukyas of Kalyana traced their descent from their ancestors of the Badami period, and included the history of entire line from Pulakesin I in the traditions, and engrave inscriptions of which the Kautham plates of Vikramaditya V, are the best examples. The Chalukyas of Badami, like the Kadambas, are represented as belonging to the Manavya gotra or clan and as being Haritiputras. Again like the Kadambas they claim certain connection with Kārttikeya, the god of war and his foster-mothers. And the usual complete description may be illustrated by citing the preamble of the Hyderabad grant of Pulakesin II, of A.D. 612, which, with only a few verbal differences, was followed in all the later records. It speaks of "the family of the Chalukyas who are glorious; who are of Manavya gotra, which is praised throughout the whole world, who are Haritiputras; who have been nourished by the seven mothers who are the seven mothers of mankind; who have acquired an uninterrupted continuity of prosperity through the favour and protection of Kārttikeya; and who have had all kings made subject to them at the sight of the boar-crest which was acquired through the favour of the divine Nārāyana (Vishnu)."

However, their earlier records contain slight differences. The Badami cave inscription dated A.D. 578 of Kirtivarman I
represents the Chalukyas as also meditating on the feet of the holy Svāmin, i.e. probably Karttikeya. The Mahakūta pillar inscription dated A.D. 602 of Mangalesa describes them as meditating on the feet of their parents. And the Nerūr grant dated in the eighth year of Pulakesin II describes them as meditating on the feet of Svāmi-Mahāsena i.e. Karttikeya.

Dr. Fleet says that "In later times, there was gradually evolved a legendary history, embodying a variety of inventions devised in order to account for appellations, the origin of which had been forgotten in the lapse of time and events of which no very accurate memory had been preserved, which refers the origin of the Chalukyas to Ayodhya or Oudh, and allots them to the Somavamsa, or Lunar Race in the family of the god Brahman, who sprang from the water-lily that grew from Vishnu's navel." Thus the Kauthem grant dated A.D. 1009 and issued by Vikramaditya V tells us that fifty-nine kings of the Chalukya lineage reigned at Ayodhya, and, after them, sixteen more over the Dakshinapatha or region of the South, i.e. the Deccan; that there was temporary eclipse of their power; and that it was restored by Jayasimha I. An inscription of the time of Vikramaditya VI found at Gadag in Dharwar district tells us that the Chalukya race arose in the lineage of Soma, the Moon, who was produced from the eye of Atri, who was the son of Brahman. If we study the earlier records of the Chalukyas, we may reasonably conclude that the statement about the Chalukyas coming from Ayodhya and settling in the South is far from truth.
and that they were natives of Karnataka. In the Samangad plates of Rashtrakuta Dantidurga dated A.D. 755 it is said that he "acquired supreme dominion by easily conquering Vallabha and that he defeated the army of the Karnataka."

These two statements refer to one and the same thing - the conquest of the western Chalukya king Kirtivarman II.

The heirlooms of the dynasty included the peacock banner (mayurachyasa) obtained from Katyayani Devi. The Chalukya crest was the boar-crest (Varahalanakaheha). It is mentioned in the formal preambles of inscriptions and it constantly appears on the seals of their grants. The significance of the boar on the seal is brought out by a verse of invocation occurring in a large number of inscriptions. 

of the Chalukyas of Kalyana "where the whole earth is said to be sustained with ease by Vishnu incarnate as the Boar - an announcement, by implication, that it was the aim of Chalukya rule to extend its protection over the entire earth in imitation of Vishnu's divine reign." The same idea is expressed in the epithet applied to the bow of Irivasadanga Satyasraya in the Kauthem plates, sarvavarna dharmadhamuh, "the bow which supports all faiths without distinction, also the bow which bears all colours like the bow of Indra, the king of the gods, the rainbow."
The Chālukyas assumed imperial titles in all their formal documents. Some of the titles borne by the Chālukyas specifically indicate the particular achievements of the individual ruler. King Satyārāya assumed the title Drivavedanga (a wonder among those who pierce in attack) signifying his valour in the battle. Somēvara III assumed the title of Sarvajñā-Chakravarti (the omniscient emperor) which indicates his versatile genius as could be seen in his work Manasollāsa, an encyclopaedia on war and politics.
Section 5:

The Queens

The queens played an important part in the administration of the realm. The Chalukyas entrusted the queens and other female members of the royal family with the administration. Some examples of queens, as heads of provinces are given in a later chapter, of territorial divisions. Some examples of this nature are here instances of the remaining types are given in the later chapter. Here we may examine the reason for the queen's participation in the administration first given by Dr. Altekar. He observes thus: "The lady governors should have been so common under the Chalukyas and altogether unknown under the Rashtrakutas is indeed strange. Can we explain this fact on the assumption that the later Chalukyas unlike the Rashtrakutas belonged to a stock which was considerably under the influence of matriarchy."

The rule of lady governors was not altogether unknown to the Rashtrakutas as Dr. Altekar imagines. A stone inscription dated A.D. 837 found at Kesariabhavi in Hangund taluk of the Bijapur district states that during the rule of the Rashtrakuta king Amoghavarsha I his daughter Hevekanimmadi was administering Bedore and other divisions. Further it may be said that during the Chalukya period Jainism might have influenced the minds of the rulers and the people to a considerable extent. Jainism provides many opportunities to women for the development of their personality. It is very considerate to them. Perhaps it is this influence coupled with the enlightened nature of the Chalukyas rather than matriarchy that might have been responsible for this feature in their administration.
We have seen earlier that much attention was given to the education of the prince. In the same way the queens also were highly accomplished as can be seen from a few of the following illustrations. Chandradaśī, the queen of Vikramāditya VI was one of the most distinguished of them. The epithets like Nṛitya Vidyādhari and Abhinava Sarasvati ascribed to her indicate her proficiency in music, dancing and other fine arts. Ketāladēvi, another queen of Vikramāditya VI, was noted for her learning and musical attainments.

Inscriptions of this period throw much light on the part played by queens in the administration of the kingdom. An inscription dated A.D. 1084 from Südi describes Lakṣmīdevī, the queen of Vikramāditya VI as ruling the kingdom from Kalyāṇa (Kalyāṇada nelevidinōl sukhasamkhata vinōdadim rājyam geyyuttam īrōdu). The queen being described as taking part in the central administration is rare.

On the other hand examples of queens administering smaller units are more numerous and quite usual. In A.D. 1048–49 Lachchala Mahādēvi, the queen of Śomēśvara I was governing Balavarī Village. In A.D. 1062 Ketāladēvi, another queen
of Somesvara I was ruling over the agrahara Ponnawada. In A.D. 1091 Abhinava Sarsvati Pirlya Ketaladevi, the queen of Vikramaditya VI, was administering Siruguppe, Siriyuru and Kolanuru in the subdivision of Tekke-Kallu 12.

The queens promoted religion by constructing temples and making endowments for their maintenance. A few such instances may now be noted. In A.D. 1094 Jakaladevi, the queen of Vikramaditya VI built the Jaina temple (basadi) at Ingulige and installed the image of Jina there and then entrusted it to Indrasiva Bhattaraka. Malayamatidevi, another queen of Vikramaditya VI made a gift of the village Chellari in A.D. 1103 on the bank of Tungabhadra in Kanne 300 division to god Brahmesvara.

The queens paid much attention towards education. They showered liberal patronage on teachers and made gifts of land and money for the maintenance of those centres of learning. Thus in A.D. 1029 Suggaladevi, queen of Jagadekamalla made a gift of land and oil-mills to the preceptor (agharya) Brahmasripandita of the Pashupata school, for providing food, clothing and medical treatment to the students attached to the temple of Narasinghesvara of Devapura i.e. modern Devur in Bijapur district. In A.D. 1084 Lakshmidevi, another queen of Vikramaditya VI, granted the village Pongari in Kisukadu 70 to Somesvarapandita, of the temple of Achalesvaradeva at the capital Sudi, for the benefit of the temple for feeding ascetics and for imparting education. In A.D. 1097 Abhinava
Sarasvati Chandaladevi, the queen of Vikramaditya VI, made a gift of money from 'Siddhāya' for the Rig Veda class (Khandika) and the Śāstra class (Khandika) to the Mahējanae of the agrahāra Kadakere. Malayamatidevi, another queen of Vikramaditya VI sanctioned in A.D. 1107 the following grants out of the Siddhāya of the village Tumbala 8 gadyānas to the expounder of the commentaries (Vyākhyānāda Upādhyāya) 8 gadyānas to the reader of the Purāṇa, 12 gadyānas to the teachers of the classes (Khandikas) in the Rig Veda and Yajurveda, and 2 gadyānas for the Brāhmaṇa tending the sacred fire (aggishtegaya-Brāhmaṇa) 30 gadyānas in all.

The queens showed untiring energy in establishing and causing the maintenance of works of public utility. Thus in A.D. 1069, Kanchaladevi, the queen of Somesvara II requested the king to grant a village (name lost) in Ayije 300 to Suresvara pandita for the maintenance of the feeding house (satra) in the temple of god Mallikārjuna.
FOOT-NOTES

1. Vikramankadeva-Charita, p. 31.
6. Ibid.
8. *Vik. Cha.*, Cantos XIV and XV.
10. Ibid., Introduction, p. 31, n. 1.
The old Indian theory of the coercive authority (danda) of the ruler is dealt with by the author of Mānasollāsa. The king who punishes the innocent and fails to punish the guilty, we are told, incurs misfortune and loses reputation; no man whether he be (the king's) sacrificial priest, domestic chaplain, son or brother or relative or friend, is free from the king's punishment if he swerves from his duty. It is said that the law of the jungle prevails in a country where coercive authority is not prevalent. The people observe their duties through fear of danda even as a mighty elephant is held in leash with the help of a goad. The author, however, warns against the severe application of danda and pleads for its mild enforcement.


23. SIT, Vol. IX(I), No. 169.

24. Ibid., No. 77.

25. Ibid., No. 204.


31. Sukranitīsara, IV, 5, 6-7.


Six rites:
1) Studying especially Vedas (adhyṣyana)
2) Instructing others (adhyāpana)
3) Performing sacrifice (yajena)
4) Superintending others' sacrifice (yājana)
5) Giving gifts (dāna)
6) Accepting gifts (pratigraha)
55. ARSIE, No. 54 of 1934-35.
56. ARSIE, BK, 71 of 1936-37.
57. ARSIE, 205 of 1913.
60. Ibid., Vol. VI, p. 74.
61. "The mothers of mankind are the divine mothers, the personified energies of the principal deities. When taken as seven in number, which is usually the case, they are named as Brāhmi or Brahmani, Mahāevari, Kaumāri, Vaishnavi, Varahi, Indrāni or Aindrī or Mahāndri and Chāmnanda." - Dr. Fleet, Dynasties of the Kanarese Districts in the Bombay Presidency, p. 337.
63. Ibid., p. 310.
64. MD, p. 339.
68. SII, Vol. XI(1), No. 47.
69. The Rashtrakutas, p. 154.
70. SII, Vol. XI(1), No. 7.
71. EL, Vol. XXVIII, p. 35.
72. ARSIE, No. 627 of 1922.
73. EL, Vol. XV, p. 102.
74. ARSIE, No. 210 of 1946-47.
75. ARSIE, BK, No. 169 of 1933-34.
76. *ARS IE* 672 of 1922.
77. *ARS IE*, 441 of 1959-60.