CHAPTER- I

INTRODUCTION AND SOURCES

In 1868 the British scholar Hunter wrote: "Every country, almost every parish in England had its annals; but in India, vast provinces, greater in extent than the British Islands, have no individual history whatever.... nor are the inhabitants themselves very much better acquainted with the history of the country in which they live".¹ Like Hunter, many administrative-scholars writing during the 19th century emphasized pertinently on two fundamental points. One, that in the modern notion of history writing sources based on authentic documentation and a linear notion of time were crucial to write political history. Second, most of the scholars found that there was a lack of information pertaining to the history of India and that the Indians themselves were unacquainted with their own past. This lack of historical sense in pre-colonial India, it was suggested was primarily due to not only an absence of proper records to do so, but also due to a lack of the sense of linear time among them. The discovery of inscriptions on the Indian sub-continent from the second half of the 19th century helped and energized these scholars to create a systematic documentation of source material for writing Indian history. Inscriptional sources have, however, largely been used by Indologists to write political history of the different ruling families.

In this thesis we want to juxtapose this modern notion of history that singularly deals with the linear notion of time to build an account of primarily political history, with an account of much more complex notions of time encased in both literary and inscriptional source materials that have been used for this study. We argue that these sources can be effectively used to write a social history, not merely a political one, which was, in fact, the main intent of the ruling elite in a construction of their past based on both memory and history as described in their records. Hence, we have largely used the same data that has hitherto been used to write a political history, to recount a much more expansive social history. This study is challenging, because not only have we pertinently moved away from the genre of writing merely regional political
history to that of the genre of social history at the regional level, but we do so by reading the sources in terms of their inherent perception of the past. This raises major questions about the nature of sources being used to write this history and the various notions of time that were embedded in them.

I

In order to understand this we outline the aims of this thesis as follows. Our primary aim is to understand the importance of Genealogy as a source for writing social history by taking a case study of the genealogies of ruling groups. From our point of view, it were these groups that constituted and determined the power structure and thus played a significant role in defining the purpose of history as a dominant ideology of the State. It would not be out of place to state here that hitherto, scholarly studies on genealogies primarily looked at them as a source to construct political and chronological history so as to fit in the defined parameters of history writing as determined by modern histories built on the empirical experiences valid for the West. In our point of view, such a narrative would only take us away from the realization that to understand these genealogies we need to emphasize on what they actually meant for the then contemporary society. Genealogies whether fictitious or real, are found carefully preserved and transmitted through generations emphasizing on the necessity of maintaining given social identities and preserving them for posterity. In other words, therefore, historical research to be undertaken by us in the present study, first aims at an analysis of the genealogies as a significant source to understand the thoughts and perceptions of the past as generated by the ruling elites in pre-modern India.

Our second aim, intrinsically related to the first, is to understand the nature of historical consciousness as it existed in pre-modern India. Most of the modern writings on Indian history began with the erroneous notion that ancient Indians lacked a sense of history and as such were crippled to develop historical consciousness as it was found in the West. Such a blemish on ancient India was intended to project a stagnant picture of Indian society devoid of any change. However, we argue that in truism in ancient India dynamics of change
may be seen not only on the political, social and economic planes, but also ideologically in the way historical consciousness in specific regional temporal and spatial contexts developed. In this regard, therefore, our study attempts to scrutinize genealogies in the regional context of the Chajukyan families ruling over the Deccan during early medieval times in order to underline the assumption that a certain historical consciousness did exist that emerged out of the historical processes of constructing specific social and political identities. However, we realize that mere identity formation was just not sufficient for having recognition and status in a society. Instead, various integrative mechanisms of control like political, economic, social and ideological had to be evolved through which this identity could be validated. Hence, as a third aim, in this context, we intend to comprehend these various control mechanisms adopted by the ruling elites to legitimize their identity. Thus, this study makes a necessary departure from the existing methods of history writing by giving equal paramountacy to the source as to the interpretations, without in anyway, imposing criteria external to it to define it. That these sources in fact, focus on social history, in our opinion, leads us to study social history in more expansive terms than has hitherto been done, which unravels the relationship of the social to the political on the one hand, and the ideological on the other.

For this understanding therefore, it becomes important for us to underline the definition of social history, in the context of the present study. This is important, particularly when one disagrees with the set pattern under which much of ancient Indian social history has come to be defined. Several definitions on social history have been postulated by scholars over a period of time. However, of these, John Breuilly’s definition on social history offers us with one of the most convincing definitions. Breuilly identifies three broad levels at which social history has come to be defined. He has described these as: (a) Residual Social History, (b) Societal History and (c) History of Social Experience. The concern of the first type of Social History, Breuilly says, is to deal with whole range of activities which are said to be conducted outside the arena of political, economic, military history and the like. In this sense, Social history’s aim is to describe such ‘trivialities’ as a study of dress and ornaments, weddings, eating habits, leisure, manners and customs and so on. We may note that in a large number of historical writings on India as a whole, and
South India and Deccan in particular, Social History came to be understood within the parameters of this definition of social history, where scholars have impetuously accumulated a pile of facts on these trivialities. In the second type of Social History, the historian subsumes other types of History like the political, military, economic, ideological and so on within the overall framework of social history in order to explain a history of 'society as a whole' or, a 'social formation'. The major draw back of this type of Social History is that though the different dimensions of history get defined but in its inter-relationships, social history looses its value. Historical writings pertaining to this type of Social History explained by Breuilly are very limited in the context of the Deccan. Both these definitions of social history based on trivialities and compartmentalization in rigid terms of 'political', 'economic' and 'social' in analyzing historical change, however, are of no or, only marginal interest to our study. On the other hand, the third view of Social History, which Breuilly has defined, is concerned with the particular experience and not action of the people. In this view, groups of wage-earners, occupational groups, family members all have a sense of identity behind the specified role that they perform in society. In order to identify this experience one would have to go behind the people's actions, to the so-called 'real,' and this could then lead on to unverifiable speculation. Nonetheless, in this view "social history is not a particular kind of history; it is a dimension which should be present in every kind of history". It is within the purview of this definition on social history that the broad aim of understanding genealogy as a historical source gets defined, in the present study. We argue that ideas and perceptions that encased the source materials we use to write this history have to be made central to our interrogation.

According to the *Oxford English Dictionary* the term 'genealogy' has been defined as "descent traced continuously from an ancestor". In Sanskrit the English term 'genealogy' came to be equated with 'vamsavaji' or 'vamsanucarita', these two literally mean "a genealogical list or, history of family implying succession". However, Anthropologists attach a significant scientific connotation to understand the term genealogy, which has been closely modeled on the presumption of "actual biological relations that underlies the socio-cultural product called kinship". In its cosmological
connotation genealogies have been further described as connecting human families with their mythical origins, joining them as kinfolk within the universal community of gods, spirits and other forms of life. Assessing the importance of genealogies in social formations, their interpretative scope has been further enhanced. Therefore, in a broad way genealogies can be described as "records relating to the past where the lineages of families are preserved in a systematic order". Thus, the term 'genealogy' and its explication is closely associated with unraveling the human past and especially crucial to define the political and socio-cultural matrix of a society that governs human relations. One must thus begin with the assertion that genealogies should not be treated merely as family records but, rather, as historical narratives that encompass several crucial issues related to historical memory, temporality, and sequential narration of names and actions undertaken by individuals in a rather systematic way. The theoretical issues underpinning of these definitions, from our point of view, constitute the core of historical narration.

The first of these theoretical issues pertains to an understanding of genealogy as a 'historical narrative'. To accept genealogy as a mode of historical narration, it is first important for us to know the co-relation between genealogy and narrative. The word "Narrative" or "Narration" is derived from the Latin word "Narrat" which means "to make known" "relate" or "tell". The Oxford English Dictionary describes 'narrative" as "a spoken or written recital of connected events or facts in order". Modernity defines "narrative" as "a coherent sequence of statements about specified facts". In this view, it is the description of the course of events that forms the chief characteristic of a historical narrative that is frequently used in historical explanation or historiography. We argue that, since the intention of genealogy writers was to present not only events and facts but also actions undertaken by individuals, based on both oral as well as written sources in a chronological sequence, they suffice to be considered as a different kind of narrative of the past. Genealogies are different because unlike modern history that uses only various written source material to write the history, genealogical narratives, on the other hand, must necessarily also be based on the 'memory' that forms a second source used to make the components of the complex texture of a genealogical narrative.
It is critical to note that the ruling elites were selective in constructing their family linkages and often took recourse to memory to do so. Memory involves remembering or, sometimes even forgetting, certain aspects of the past. Its recollection is an important mechanism to define one's own identity within given historical situations. It highlights those aspects of our beliefs and events that represent and preserve bits of history. Thus memory in this regard, plays a socially constructive role. Halbwachs characterizes memory as "a filter of past events that tends to preserve only those images that support the group's present sense of identity". Collective memory is a form of consciousness of the past that reinterprets it in the light of the present interests. In our analysis, therefore, the study of memory as a central component of a genealogy becomes even more significant when the ruling families consciously attempt to remember certain statements, beliefs or events that were transmitted, especially by the ancient Indian oral tradition from generation to generation as important in providing legitimization to their power.

Intrinsically linked to memory and history is the notion of time that forms another central component of composing a genealogy. Time is that factor which gives history its sense of existence and its vital force. In some societies, history is conceived of as a cyclical unfolding of generations, but in others it delves into reckoning the linear sequence of events. It is interesting to note that genealogies harbor different notions of temporality that can be labeled as mythical or cyclic time, historical or linear time and contemporary or dated time. We understand 'the mythical or metaphysical time' as the time that is rooted in the origin myths explaining the beginning of the genealogical narratives. In other words, mythical time is that time, which is generally mentioned in the inscriptions when one's ancestry was located in a remote past by making references to Gods or Heroes or events that were associated with metaphysical notions of time. These were usually built into notions of cyclic time. The second category of time dealt within inscriptions is historical time. Thapar referred to this type of time as 'generational time' since it involved the measurement of time from one generation to another. However, we have called it historical time as it deals with the immediate past of the king where the genealogies of the king's predecessors were enumerated in sequential order. The third category of time noticed in our sources is 'contemporary' or 'dated'
time, which is referred to in terms of an era or samvatsara and the regnal year when the particular king ruled. This time, in the present study, assumes importance because it gives a certain linearity and fixity to the genealogical narratives and thus enhances its authenticity and reliability as a source of information for explicating a sense of the past rooted in immeasurable terms. Analyses of these different notions of time shall be made to emphasize on different perspectives of the past and their representation in these genealogical constructions. Thus, it may be underscored here that identifying the presence of memory and explaining the different notions of time in the making of these narratives undoubtedly assigns genealogy a status of historical source for writing social history.

In the Indian context, the study of genealogy as a source for writing social history has been attempted in the preliminary writings of Romila Thapar, who had used genealogies as found in the Puranic sources. She has provided useful insights that have been used by us as a criteria to define genealogies as they occur in the inscriptive sources used by us. Some of these that are useful for our study can be detailed as follows. First, recognizing the importance of genealogies as claims to represent the past through reckoning of time Thapar suggests that they should be considered as perspectives "on the past" rather than looking at them as "reflections of the actual past". Secondly, it is pointed out that the spatial context emerges when genealogies particularly relate to migration of social groups who then disseminate their lineages to different geographical areas. Thirdly, genealogies are necessary, she points out, for the regulation of marriage alliances between various kin groups. Fourthly, genealogies become important for claiming property rights. Fifthly, she has argued this out in her subsequent work that the maintenance of genealogies was most relevant in perpetuating human relations especially when rulers were are moving towards state formation. This it could be suggested was also true of small kingdoms becoming larger states and empires. Finally, genealogies were crucial for those groups who are seeking to heighten their socio-political status and therefore, regard their preservation and even fabrication as a crucial factor for legitimization.

On the other hand, most modern historians, when they attempted to construct Indian history while using the genealogical material from inscriptions,
they left out the mythical, epic and puranic portions of the *prasastis*. They only chose that material considered relevant and authentic and verifiable for determining political events or actions and thus, fitted their narrative into a model that was suitable for a positivist methodological framework. Therefore, only the immediate historical past was studied as it has helped them to construct political history. The mythical past of the ruling elite was dismissed as something irrelevant to their concerns, since this material was found to be a-historical for their fictitious representations. However, we cannot overlook the latter as this reflected a world-view of the ruling elite embedded in conceptions that provided value for providing an identity to them that was understood in an ideological context and thereby, helped them enhance their status. Hence, instead of removing and separating this material of the mythical past from the historical past, it has been decidedly and unconsciously understood together as this helps us understand how the ruling elite perceived of their past, just as, the modern nation state turns to history to provide a legitimate past that can define its identity.

Modern historians have inherited the Imperialists and Nationalists versions of Indian history that viewed ancient Indians as not possessing a definite sense of history as known in modern scientific terms. Thus, for instance, the Imperialist historian James Mill, a prominent Utilitarian of his time, in his foundational *History of British India*, offered an explanation for the lack of historical sense in the cultural inferiority of the Hindus. On the other hand, Hegel who derived inspiration from Mill went a step ahead in attacking those very concepts of spiritualism and idealism of Indian society that made them incapable of writing history. He attributed this as one of the reasons, for not finding a department of history that, according to him was, "altogether neglected or rather non-existent". However, Fleet one of the most prolific epigraphists, working on India, pondered on this subject in a different way. He made a significant remark: "they (the ancient Hindus) could write short historical compositions concise and limited in extent. This is evident from the historical chapters of the *Puranas* that certainly indicate a desire on the part of the ancient Hindus not to ignore general history altogether...", but goes on to point out that "no national history of the Hindus" is available to us. There was an echo of similar sentiments about history writing in the so-called
nationalist histories. For the Nationalists, writing their own history was the only way they could provide opposition to the colonial version of their history. Assertions by Bankimchandra when he wrote: "we have no history! We must have a history," did not go unheeded. However, when the Nationalists initiated writing history of their own people, not only did they invariably accept the methodological patterns set for them by British scholars but, often seem to be just quoting their predecessors, especially if it concerned glorifying their past. Thus, it is not surprising to find scholars like R. G. Bhandarkar start his introduction to his *Early History of the Dekkan*, with the statement that "India has no written history". However, the purpose of his work he further added, was to write "merely a congeries of facts", indicating for us the strong influence of the positivist methodology on modern historians of early India. Thus we find, whether it was Hegel's writings on the Orient, or more generally, the writings of mainline empiricists and utilitarians of the nineteenth century, India could not attain the epistemological criteria for writing history in the eyes of these scholars.

In the colonial interpretations of India as a land without history or tools for history writing, Indologists forcefully argued that this was also due to its lack of political unity. In India, according to colonial scholars, something intervened or retarded this evolution and this was widely proclaimed and identified as caste. According to Hegel, "the impulse of organization, in beginning to develop social distinctions, was immediately petrified in the merely natural classification according to caste". Since caste precluded the development of a unitary state, in India there could be no history as such, according to him. Reacting to the views of imperialist writers, Ronald Inden has argued that the reduction of political, religious and economic practices to the social, that is, caste is deeply embedded not only in representing Indian civilization but in Indological discourse itself. Therefore, in his view, envisaging caste as a detrimental factor, is purely the product of the British academic scholarship written against the background of the warmth of the colonial state. Responding in a similar vein, Alice Thorner refuted the undue importance given to 'caste' as an explanatory category pointing out that much of Indian source material like in inscription do not mention caste explicitly, and this suggests that caste was neither the concern for political powers in ancient India, nor was it ever used as a tool to acquire political power.
Recently, Roy. W. Perret has drawn our attention to concepts like memory and time addressed in Indian epistemology as the supposed reasons for explaining the lack for a sense of their past by the Indian. He has suggested three basic reasons on the basis of which the ancient Indian philosophers had nurtured their conception of knowledge that led them to attach no importance to history and to deny history and memory a special status in their conception of knowledge. Thus, he explains that first, it was thought by the ancient thinkers that memory did not give new knowledge, but only revived old knowledge. Secondly, it was pointed out by them that genuine knowledge was true to its object, but the object in memory was only remembered and therefore, was not originally presented. Thirdly, and most crucially, the Indian thinkers believed that memory revealed its objects only through the traces of it in past experiences. Since memory stood on such a fragile basis, Perret summarizes that it could not provide authentic knowledge that would be a good basis to write history. But Mikael Aktor’s recent study on Smftis and Jatis brings to the forefront, the importance assigned to memory, particularly the way the ancient Indians looked at their past in terms of its smrti or remembered traditions. Aktor goes on to elaborate that the cultural practices of jatis in fact, not only enact cultural memory, but also enable a re-articulation of producing new Smrtis from time to time. Some of his derivations are based on what Sheldon Pollock had earlier written about the role of smrti (memory) in the construction of Sastra literature. Pollock had emphatically argued that to deny the importance of memory to the production of the Sastra and Smrti literature was baseless for the Sastra production is viewed in Sastra itself as a process of ‘remembering’ ancient, pre-existing truths. These insights by recent researchers on the representation of memory in traditional literature are varied, but nonetheless, they form a critical background for us to cognize the role of memory and its purpose in framing the genealogical narratives as source materials for the present study.

Another central issue that is crucial to discuss at the outset is how the notion of time was espoused in the narratives of pre-modern India. Its limited understanding in most of the writings by modern historians had led them to
thus deny that historical knowledge was not cherished by the Indians. The Western scholarship generally accepted the Judeo-Christian notion of time that simply explained time in its linearity and therefore, accepted change as progressive.\textsuperscript{33} It is also deduced from this that the linear notion of time entailed a more conscious narration of historical events. This was then contrasted to the temporal time portrayed in the Hindu \textit{Puranas}, the Epics and the writings of Indian astronomers that appeared complexly cyclical. It was usually understood, and even suggested, that cyclic time attached no importance to history because of its non-linearity and therefore, lack of progressiveness. In ultimate analysis, cyclic time with immense cycles of change, it has been suggested, was the characteristic of primitive and archaic societies.\textsuperscript{34} These simplistic interpretations have been severely criticized by in the recent writings of Romila Thapar. She argues that the characterizing of societies, by using either cyclic or linear time is an inadequate explanation for explaining the centrality of history. She further points out that time as conceived in cosmology or eschatology, does not exclude the use of other categories of time like linear time and suggests that these different notions of time can be simultaneous in the same society. Hence, in her opinion, the inclusion of cyclic time may be viewed, not as a characteristic of cultures that are historically stunted but, on the other hand, it emphatically indicates historical complexity.\textsuperscript{35} Most of Thapar’s arguments are based on her study of the ancient Indian literary tradition. However, in the present study, we shall attempt to extend this argument to cover inscriptional sources as well. It is important to note that whereas the texts like the \textit{Puranas} espouse a cyclic notion of time, after the origin of the decimal system and particularly in the inscriptions, the linear system of time reckoning clearly emerged and co-existed with the cyclic notion. This becomes significant to cognize since when we look at the genealogical accounts that were used in the \textit{prasasti} sections of inscriptions they note both political time as well as metaphysical time.

A mature sense of history writing in China and the West that was contrasted with the lack of consciousness about the past among the Indians in the writings of Indologists and Nationalists has raised several fundamental questions for scholars like Herman Kulke, Daud Ali and Veicheru Narayana Rao, David Shulman and Sanjay Subrahmanyam and others who have been re-
looking at the issues of how the past had been represented in pre-modern societies. The basic focus in these writings has been on finding out how historical consciousness existed in India before the British initiated the writing of history on the sub-continent in the closing decades of the eighteenth century. These recent endeavors now attempt to refute the earlier notion that Indians lacked a sense of past and that “history” as an academic discipline itself had its origins in modernity. These scholars have systematically surveyed sources of the past to understand primarily how the writing of history in the pre-colonial period was memorized, articulated and re-presented in different contexts of time and space. Their studies interestingly point to the existence of indigenous methods of history writing in the pre-colonial period that did not, however, follow any particular model as was defined by the West for writing history. Instead it had evolved its own methods of writing history for different periods and regions, thus signifying the existence of multiple forms of historical traditions in pre-modern times on the sub-continent.

For instance, Herman Kulke’s study on the writing of regional history in Orissa has interestingly revealed the existence of a continuous process of history writing there. This process of writing history, he observes, had developed with the purpose of safeguarding or even securing landed property of a temple. Sometimes, the interests of a new dynasty seeking legitimation of royal authority may have also played a decisive role in explaining the essence of the indigenous form of history writing in Orissa. Thus, Kulke has tried to connect the process of history writing to the legitimation of royal authority and to the process of state formation. His observations become important in the context of our study too, particularly when we begin to analyze the significance of maintaining genealogies in the context of the formation of regional kingdoms and their transformation into larger states and empires. Further, it also helps us to emphasize the conscious means of remembering, renewing and rewriting of histories in genealogical portions of the inscriptions that essentially serve as ideological mechanisms for organizing and legitimizing polities.

On the other hand, Daud Ali, through his study on the *prasastis* of the Choja inscriptions has suggested reading these *prasastis* as dialogical utterances of the royal courts that were actively influenced by all the literary
genres of the time like the *Puranas* and *Kavyas*. According to him, these influences tell us about a fundamentally different notion of how the past was perceived by these ruling elites that was clearly not identical to the modern way of writing about the past. In the words of Daud AN therefore, these should be read as "texts" that formed part of an integrated discursive practice within the larger ideological framework of the society that produced them. Thus, from his writings it is clearly evident that, neither the *prasasti* nor, the narratives that influenced them should be studied as autonomous subjects. His approach provides us an appropriate way to look at the genealogical narratives that form an important component of *prasastis*, as dialogue between the representational practices of courtly culture and the so-called universal histories of *Puranas*, that ultimately have to be looked at in a totality.

The recently published *Textures of Time* by Velcheru Narayana Rao, David Shulman and Sanjay Subrahmanyam is yet another venture in this direction that has attempted to explore the various modes of historical consciousness that had existed in different regional settings of South India during the late eighteenth century. By selecting the hitherto neglected literary narratives as source material these scholars have brought into focus the presence of history in modes of narration that was webbed into a "texture" and posited to understand the tradition of history writing in the pre-modern times. The authors' have noted that these narratives were usually presented in bardic epic mode that exemplified the importance of the tradition of memory that was continually remembered, refashioned and systematically re-narrated as a predominant mode of expressing the historical processes of change. These modes then show the interplay of historical causality and the relative importance of the individual actors therein. It is noted that in its repetitive form, the event was reworked in these texts to be presented in different ways shifting its genre from one mode to another as it moved from one social milieu to another. Hence, the authors' suggest that one should look for the presence of historical moments in these narratives as they open up to a "trans-temporal temporality". Though not directly related to our period of study, nonetheless, the points raised in this work are crucial for our understanding as it helps us to envisage how historical events in genealogies have been memorized and represented in different contexts of time and place. This will ultimately help us
to underscore the presence of a developed historical sense that had evolved in the sources of our study. Thus, these recent trends in opening up discussion around history writing in pre-modern South Asia provide an essential background and further motivate us to take up the study of genealogies of ruling families that could exemplify, yet another complex narrative mode used in the inscriptions as well as literature of the time, to remember and re-articulate the past, both as representation and reality keeping in mind the contemporary circumstances. Therefore, in this study we intend to look at both the mythical and the historical pasts as represented in the genealogies as they equally reflect the ideal world-view of ruling elite and their pragmatic control of respective territories in the pre-colonial India.

II

For our comprehension of genealogies as historical narratives and their significant uses in different periods of time and space in the context of the present study, we have primarily relied upon the inscriptive sources of the period belonging to and issued by both the major and minor Chajukyan families who ruled over different parts of the Deccan. Among the major families, we have focused on the looking at the inscriptions of the Chajukyas of Badami, Chajukyas of Vengi and Chajukyas of Kalyani. Though the Chajukyas of Gujarat were also regarded as one of the major branches of the Chajukyan families yet, we made a conscious omission of studying the inscriptions of this family primarily because the political and territorial control of this family lay outside the geographical boundaries of the Deccan region. Among the minor Chajukyan families we have scrutinized some of the inscriptions of the Chajukyas of Vemulavada, the Chajukyas of Mudigonda, the Chajukyas of Nidadavolu and the Chajukyas of Jananathapuram. While considering the minor Chalukyan families, we made similar exemptions by excluding the study of inscriptions of the Chajukyas of Elamanchili and Srikurram who ruled over rather small territorial units in the Eastern Deccan. This was mainly because the rule of these families is located beyond the chronological framework of what we have defined as the early medieval.
There are several hundred inscriptions of the Chalukyan families and to include all of them in an exhaustive way in this study is beyond the scope of this thesis. Hence, we have adopted a selective approach by choosing only those inscriptions that have the genealogies as part of the prasasti sections of the kings of the families under consideration. The other inscriptions that are concerned only with prescriptions relating to grants and do not make any reference to genealogies have been omitted for the present study. A majority of the inscriptions available under study are in Sanskrit though in the later period, i.e., around the II\textsuperscript{th}-12\textsuperscript{th} centuries AD Kannada and Telugu vocabulary came to be used along with Sanskrit, particularly in the genealogical portions of the inscriptions. The script and characters of these inscriptions was in Kannada and old Telugu that is commonly understood as suggestive of the formative periods of the vernaculars. Most of these inscriptions have been edited and some of them have also been translated in various journals/annual reports. The bulk of inscriptions examined by us have been obtained from the following epigraphic journals/annual reports: 1) Annual Reports of Epigraphy, 2) Andhra Pradesh Government Archaeological Series, 3) Bharati, 4) Epigraphia Andhrica, 5) Epigraphia Indica, 6) Indian Antiquary, 7) Journal of Andhra Historical Society, 8) Journal of Royal Asiatic Society of Great Britain, 9) Copper Plate Inscriptions of the Andhra Pradesh State Museums, and 10) South Indian Inscriptions. These inscriptions have been collected and diligently edited, transliterated and translated since the year 1894 by a galaxy of eminent epigraphists like J. F. Fleet, Lewis Rice, E. Hultzsch, H. Keilhorn, Lionel D. Barnett, R. G. Bhandarkar, G. S. Gai, P. B. Desai, H. Krishna Sastri, D. C. Sircar, V. Venkayya, N. Venkataramanayya, B. V. Krishna Rao, N. Ramesan, P. V. Parabraham Sastry among others. In order to understand the difficult terminology used in the inscriptions, D. C. Sircar’s monumental Epigraphical Glossary (Delhi, 1966) has been consulted. In further encountering difficult vocabulary we have consulted Sanskrit-English Dictionary edited by Monier Williams, H. H. Wilson and C. P. Brown’s Telugu-English Dictionary. Literary sources of the region, particularly biographies such as Vikramankadeva Carita of Bilhana and Kiratarjuniyam of Bharavi have been also used to juxtapose the inscriptional texts with the literary texts of the period.
Inscriptions selected for the purpose of our study contains three important components, namely, (a) the Preamble, (b) the Notification and (c) the Conclusion. In the Preamble section are found the prasastis of ruling families in which the genealogical information forms the core and is often found interwoven with both the mythological and the historical elements that are, on many occasions, eulogistic in nature. The second part, Notification deals with the specifications related to the donations of grant given to the donees, their family and educational background and the list of witnesses present at the time of transaction. The third part namely Conclusion deals with imprecatory verses, and the names of the writer, executor and composer of the grant.

Hitherto, when epigraphists/historians began their studies in the nineteenth century, they looked at inscriptions as a relatively more authentic source of information for constructing the history of the early medieval period. Further, the absence of abundant literary material for this period also made these scholars rely heavily on inscriptive sources. In this regard, the inscriptions of the early medieval period came to be treated as a bridge between the earlier forms of recording the past in literary traditions and the later forms of literature available in a re-articulated form for the medieval period. However, the aim of the scholars writing during this period, using epigraphy as a source, was to make crucial contributions to historical positivism. The importance of inscriptions as 'knowledge base' for providing 'authentic' historical information for a later generation of historians writing in the 20th century cannot be understated. In fact, in the words of Fleet, one of the most prolific epigraphists had remarked that: "for our knowledge of ancient political history we are indebted only to inscriptions and not to any history works bequeathed to us by the Hindus" and this was a maxim diligently followed by his successors.

Thus, inscriptions became the prime source for historians to create the fundamental structures and outlines of political history as the backbone of all historical narratives. This trend continued until 1960's. More recently, information relating to the functioning of temple institutions, the role of social groups in religious patronage, the agrarian social and economic set up, and the nature of political structures has also been extracted from the epigraphic record and occasionally, subjected to statistical analysis. However, we argue that on
account of their unique value as sources it is essential for the historian to acquire a clear knowledge of basic aspects of inscriptions, including their traditional contents, namely, the eulogies that often contain mythical characterizations. Hitherto, when scholars used inscriptions as "hard core" evidence they invariably presented these eulogies, because of their appearance on stone and metal, within an empiricist frame work of dynastic chronology. This made a study of insciptional eulogies in their totality, according to Daud Ali, "a particularly underdeveloped domain in the study of South Asian history, which is ironic given their remarkable number".48

In the context of our study, we have treated insciptional texts with special value, primarily because when we juxtapose the prasastis of epigraphs with the literary traditions as embedded in the Caritas or Mahakavyas, we notice similarities and linkages between them. This is so, especially in the way they deal with different aspects of the past. Both these sources contain collective statements of the past that is based on, what Bernard Lewis calls, as 'Remembered History'. This emphasizes on memory rather than history in its strict sense.49 Secondly, both the epigraphic and the literary texts use the itihasa-purana tradition extensively, which also comes to be categorized as historical memory to describe the different aspects of the "imagined" past of the ruling elites as revealed through their dynastic/ genealogical traditions. There is no doubt therefore, that these are of particular interest to our study as most of the political, economic and cultural life was centered around the royal courts which naturally want to perpetuate the elite intellectual traditions.50 Both these sources narrate activities and events of the past that of some interest to us but, they do so in ways that were meaningful and useful to their contemporary audience.51 Inscriptions, just like medieval court literature, are also forms of discourse that contain representations of the self and the world.52 Since they are only representations it is important for us to delineate the complex mechanisms of how these images of the past were constructed and used. And it is for this reason that it is crucial for the historians to recognize the social and political aspirations they embody along with the ideology they convey.53 Thus, by examining, or rather, re-looking at the narratives of both the insciptional and the literary texts, we can analyze the notions of the past that the ancient ruling elites had recorded in these sources.
Despite similarities, there are also certain dissimilarities between the inscriptional and the literary sources. For instance, unlike literary texts, inscriptions record the exact time of their issue, which can be dated back to the time at which they were actually pronounced.\(^{54}\) This renders a comparatively greater authenticity to this source than to the literary texts. Inscriptions of the early medieval period also documented various types of donations given to religious and non-religious groups. A history constructed from this perspective, therefore, assigns greatest weight to the documented activities of the historical individuals rather than merely to the normative ideals prevalent in much of the contemporary literature.\(^{55}\) Further, unlike literary texts that were in private possession, the contents of inscriptions were communicated to a larger public. Therefore, they were treated with special value by the ruling elites for asserting their supreme power through self-glorification, and thus make their authority acceptable to the common people.\(^{56}\) The distribution of inscriptions in different geographical settings, to some degree also help us to gauge various socio-cultural practices, particularly the way genealogies get defined in different smaller spatial contexts, during the early medieval period.

The 'early medieval' has often being depicted in the early modern writings\(^{57}\) as a "dark period", primarily because this period was devoid of what entailed greatness in terms of a so-called "empire" based state structures. Therefore, a study on this period was marginalized in the writings of conventional historians. However, in recent researches\(^{58}\) the potentiality of this period as a dynamic phase in Indian history has been realized, particularly since, as argued by B. D. Chattopadhyaya, it envisages elements of continuity and change in the political, economic, social and religious realms that in many ways defined the formation of many regional state systems. Significantly, therefore, this period has been labeled as a "Transitional" phase between the ancient and the medieval periods. Chronologically, the 'early medieval' is located in the time bracket of the 6\(^{\text{th}}\) century AD to the 13\(^{\text{th}}\) century AD. This broad demarcation of time has been adopted by us to demarcate both elements of continuity and change in the composition of genealogies of the various Chajukyan families whose rise to political prominence, exactly coincides with what is now commonly termed as the 'early medieval'.

18
The broad area of our study covers what may be termed as the Deccan that covers within its ambit the modern day linguistic States of Andhra Pradesh, Karnataka and Maharashtra. Various definitions have been given by earlier scholars\(^{59}\) to define the geographical boundaries of the Deccan. However, we have understood the Deccan primarily in its geographical sense as the land south of the Vindhyas up to the Krishna-Tungabhadra Basin\(^{60}\) (MAP I). The Deccan region with its geographical incongruities has housed many cultures beginning from the Stone Age times. In fact, the Deccan was also the foci for some of the major historical transformations that helped in the formation of new state structures from the early historic to the early medieval period times. This politically and culturally dynamic region was also the original home-land for the Chajukyan dynasties of the present study. Hitherto, Deccan has been a neglected area for historical study particularly during the early medieval period. The focus on the historical research of the Deccan has mainly been for the medieval period thereby ignoring the most critical dimensions of the formation of identities in the Deccan during the early medieval times. The present study, therefore,, aims at contributing to this new interest of looking at regional history in terms of broader than the present day linguistic states and moving beyond a mere chronicling of dynastic history.

The main criteria for taking up a detailed study of the genealogies of the Chajukyan families in particular is because, this was the only family with all its branches, that has sustained and dominated the Deccan for the entire early medieval period. Interestingly, the segmentation of this family into different branches and their proliferation in different geographical pockets of the Deccan enabled them to grow independently, in the territories that were under their respective political control. A mapping and scrutiny of the genealogies of these families would thus depict distinct changes in the way these families remembered their past by the way of describing their ancestry both through the biological and mythical linkages.

The origins of the Chajukyan family have been shrouded in mystery and therefore, nothing is known about them before the 5\(^{th}\) century AD. The earliest members of this family, namely, Jayasimha and Ranaraga, made Badami in modern Karnataka as the centre of their political operations around the 5\(^{th}\)
MAP 1
AREA OF STUDY

INDEX
X--X--X: Area of Study
MODERN CAPITAL
MODERN STATE BOUNDARIES
: RIVERS

INDEX
X--X--X: Area of Study
MODERN CAPITAL
MODERN STATE BOUNDARIES
: RIVERS
century AD and from then onwards it remained as the capital of this dynasty, till it was eclipsed by the Rastrakutas in 757 AD. However, the first well-known king of the family was Pulakesi I, to whom has been attributed the credit of founding of the dynasty. An expansionist policy followed by him and his successors, that extended the geographical boundaries of the kingdom towards the north and the east, made them virtually the rulers of the whole of the Deccan. The first segmentation of the family occurred when Pulakesi II deputed his brothers Kubja Visnuvardhana and Jayasimha to form independent kingdoms at Vengi in the Eastern Deccan and at Gujarat in the north, respectively. This happened during the first half of the 7th century AD and they followed Pulakesi II's ambitious policy of territorial expansion. In the present context, the segmentation of the main Chajukyan lineage can be seen, not as an attempt to break away from the main ruling family, but should be understood as a conscious attempt to disseminate and establish branches of the family in different strategic parts of the Deccan. This also became one of the mechanisms to control the economic base of nuclear areas in the region that had great potential for the exploitation of economic resources located in these parts.

The Chajukyan kingdom in the Eastern Deccan is distinguished from its parent branch in the west by designating it as the Eastern Chajukyas of Vengi who ruled this part of the Deccan from the 7th century AD to the 12th century AD. The members of this family controlled the entire sub-region of the Eastern Deccan stretching from Ganjam in the north to Nellore in the south with the micro-region of Vengi, situated between the fertile tracts of the rivers Krishna and Godavari, as the core of their kingdom.

Another important branch of the Chalukyan family that is considered to be significant for the present study is that of the Western Chajukyas of Kalyani whose political ascendancy took place around 973 AD with the disintegration of the Rastrakuta power in the Western Deccan. The Western Chalukyas of Kalyani ruled from their core area at Kalyani, which was made their capital. One significant point about this family is that its earliest member Taila II, who came into political prominence after a vacuum created for nearly two centuries,
Interestingly, claimed to be the scion of the Chajukyas of Badami. Therefore, it is significant to study the genealogies of this family because of their apparent biological linkages with the progenitors of the first Chajukyan family. On the other hand, the Chajukyas of Vemulavada emerged as an independent branch and controlled the areas corresponding to the modern Karimnagar district in Andhra Pradesh with Vemulavada as their capital from the 8th century AD to the 10th century AD. Though this minor dynasty established genealogical linkages with the Badami Chajukyas, yet their political allegiance was more inclined towards the Rastrakutas. This was perhaps due to their chronological and geographical proximity to the latter. Further, throughout their history, this family remained strong opponents of the Chajukyas of Vengi.

Political ambitions of some of the members of the Vengi Chajukyan family also led to their break away from the main branch only to form collateral branches of the minor Chajukyan families during the 9th-10th centuries AD. Some of these families include the Chajukyas of Mudigonda, the Chajukyas of Nidadavolu and the Chajukyas of Jananathapuram. The Chajukyas of Mudigonda controlled the areas surrounding Mudigonda and Koravi that corresponds to the present parts of the Khammam and the Warangal districts of Andhra Pradesh from the 9th century AD to the 12th century AD. On the other hand, the Chajukyas of Nidadavolu exercised their political authority over the areas around Bezwada, and Dendalur during the 11th century AD to the 14th century AD. The Chajukyas of Jananathapuram who came into political prominence during the 12th century AD commanded the areas of Rajahmundry, Pithapuram and Draksharamam with Jananathapuram as their capital and ruled up to the 13th century AD. The study of these minor Chajukyan families is interesting, as it provides us an opportunity to analyse the way these families tried to remember or even 'forget', their genealogical linkages with the major Chajukyan families of Badami, Vengi and Kalyani.

Hitherto, several scholars like N. Venkataramanayya61, B. V. Krishna Rao62, N. Ramesan63, Krishna Murari64, D. P. Dikshit65, K. V. Ramesh66, M.
Krishna Kumari, K. Suryanarayana and Birendra Kumar Singh have studied the history of both the major and minor Chajukyan families of the Deccan. However, in all these writings a positivist methodological approach has been conventionally followed. Hence, we find that the study of genealogies in these works has been used primarily to chronicle dynastic and political history so as to solve the problems of the chronology of these individual families. As far as the mythical genealogies in the inscriptions are concerned they have simply discarded these as mere fanciful concoctions that do not help in writing any history. Our study therefore, does not aim at a mere re-writing of political history of these dynasties, but attempts to unravel the complex nature of genealogies to understand them as a 'source for writing social history' by focussing on elements of change and continuities in these sources.

For the purpose of this study we have analyzed the genealogical information of the prasastis by classifying them into different TYPES. In TYPE I, TYPE II, TYPE III and TYPE IV. In TYPE I, we have first taken up for a description the mythical genealogies of Chajukyas where the members of the various Chajukyan families mention their identity in terms of lineage (gotra), matronymic, family (kula or varpsa), without giving any details about each of these social signs of identity formation. The historical genealogy, where a systematic list of the immediate ancestors of the king issuing the record up to three generations, namely, the great grand father, grand father and the father of the king, is also enumerated in this TYPE. TYPE II, is more or less similar to TYPE I except that now the historical genealogy becomes lengthy with the list of ancestors mentioned ranging between four to thirty generations. Considerably, different from these two TYPES is TYPE III. In TYPE III, we notice that, for the first time, reference to the origins of the mythical founders of the Chalukyan families, namely, Manavya, Harita and Chajukya is made. Secondly, for the first time, semi-historical genealogies of a pan-Indian importance were incorporated into the genealogical account. Apart from this, lengthy historical genealogies as first found in TYPE II also continue in this TYPE. In total contrast with TYPES I, II and III is TYPE IV. In this TYPE, we have noticed that only the mythical genealogy is mentioned. In fact, in this TYPE, in discordance with the earlier TYPES, the mention of the gotra is discarded and the family name Chalukya
kula is now replaced with the term Satyasraya kula. The other two elements found in the other TYPES, like the historical genealogy and the semi-historical genealogy are also completely absent in this TYPE. While understanding the characterization of these TYPES, the present study has focused on both changes and continuities in the different TYPES of genealogies. Thus, for an effective analysis of these changes as evinced from the descriptions of genealogies of the ruling families in different TYPES, we have divided the study into two broad Phases, namely, Phase 1 and Phase 2.

Phase 1 covers the period from about the 6th to the 10th century AD. In this Phase, we have two TYPES of genealogies, namely, TYPES I and II. For TYPE I, we have studied the genealogies belonging to the Chajukyas of Badami and the Eastern Chajukyas of Vengi. Genealogies belonging to this TYPE are found between the 6th century AD and the first half of the 9th century AD. These are predominantly found between the 7th to the 9th century AD that formed the peak period of this Phase. From the 9th century AD onwards the occurrence of this TYPE gradually disappears. Simultaneously, one has also noticed the emergence of TYPE II genealogies from the latter half of the 7th century onwards clearly indicating that there was an overlap period when both TYPE I and TYPE II genealogies co-existed. For TYPE II, we have examined the genealogies belonging to the later rulers of the Badami Chajukyan family, some rulers of the Eastern Chajukyas of Vengi and those belonging to the Chajukyas of Vemulavada. Genealogies belonging to TYPE II are largely noticed between the last quarter of the 7th century AD and the 10th century AD. This constituted its peak period and thus almost totally overlaps with the peak period of TYPE I. In Phase 1, therefore, a critical time for the standardization of genealogy formation was between the 7th and the 10th centuries AD. It is also significant to note that no semi-historical genealogies are found in this phase but the mythical genealogies formed an almost integral part as they were prefixed to the historical genealogies.

Phase 2 of our study falls between the 11th and the 12th century AD. Even in this Phase, we have two different TYPES of genealogies, namely, TYPES III and IV. In TYPE III, we have scrutinized the genealogies belonging to the dynasties of the Eastern Chalukyas of Vengi, the Western Chajukyas of Kalyani, and the minor Chajukyan families of Mudigonda, Nidadavolu and Jananathapuram.
who ruled over relatively small geographical areas in the Eastern Deccan. Genealogies of this TYPE began to emerge from the 11th century AD and continued up to the 12th century AD. Interestingly, this period also coincides with the emergence of TYPE IV genealogies that have been exclusively found in the records belonging to the Western Chalukyas of Kalyani and their subordinates. The nature of the mythical genealogy as prefixed to the historical one changes during this phase and further, the semi-historical genealogies emerge in a big way especially in the prasasti of the main Chalukyan families and in some of the minor Chalukyan chiefs.

In order to amplify the changes in both phases and in different TYPES, we have proposed to carry out our analysis of the inscriptional data at two levels.

At the first level of data analysis, we have collected information from the inscriptions that has been charted out on the basis of the main themes based on genealogies, conquests, patronage patterns and ideology. This information has been plotted out in charts accompanying the four chapters on these themes. Charts on genealogy (Chart IA, IB) entitled 'Genealogies of the Chalukyan Families', mainly depict information pertaining to mythical genealogy, semi-historical genealogy and historical genealogy beside adding column on date given in terms of the era and the regnal year of the king. Mythical and historical genealogies are further fragmented to analyze different notions of time that were intrinsic to them. Thus, under the mythical genealogy we have components like the gotra, matronymic and kula. Similarly, the historical genealogy has been sub-divided into two columns, namely, number of generations and linkage with the parent branch. This fragmentation of data into minute details provided us the crucial clue to analyze the ruling elites perceptions of their 'real' and 'imagined' past and to further analyze how this information enabled them to establish a composite identity called Chajukyas.

To comprehend the next aspect on conquests in the charts (Chart HA, IB) entitled 'Conquests, Titles and Marriage Alliances', we made charts on the basis of which, we are able to analyze migrations and spatial control effected through conquests undertaken by the ruling elite. To elaborate this information
this chart includes basic information such as military conquests, titles, political symbols and marriage alliances. The column on titles is broken further into the military titles, imperial titles and others that include titles comparing the king with gods and epic heroes. This information is further depicted against the sub-columns on ancestor and the king. This is crucial to analyze 'real' and the 'formulaic' claims made by the ruling elite about their past and contemporary achievements and also to demarcate the extent of political and spatial control the kings exercised.

Thirdly, to comprehend the patronage patterns we have another chart (Charts IIIA, IIIB) entitled 'Patronage and Nature of Grants'. In these charts, we have culled out information pertaining to the various types of donors, donees, nature of the grant, location of the grant and a column indicating the time on which the grant was issued. This information is discussed against the backdrop of different TYPES of genealogies so as to get a comprehensive understanding of the changes and continuities in patronage patterns asserted by these ruling families and to explicate the impact of socio-economic factors on genealogies.

Finally, in the chart on ideology (Chart IVA, IVB), entitled 'Pan-Indian Symbols and Beliefs', we have categorized various aspects related to Pan-Indian symbols, belief systems, and festivals as available from the prasastis. The column on pan-Indian linkages is fragmented into Vedic sacrifices, knowledge systems and analogies. We have further sub-divided the column on analogies that the kings drew with the Gods on one hand, and the Puranic and Epic heroes on the other hand. This information aids our comprehension of how pan-Indian elements were described in different TYPES of genealogies. Similarly, under belief systems we have included sub-columns like religious titles of the kings, worship of the gods and goddesses and boons that the Chalukyan kings claimed to have acquired through the favor of various gods and goddesses. This crucially explains to us the pan-regional linkages that the kings established through their acceptance of certain ideologies and forms of worship. To follow the data clearly, we have provided different symbols in each chart to represent our data. We wish to underscore in this regard that having divided our study into various themes and categories, we do not however,
propose to study these issues in compartments, independent of each other. All the above aspects have been integrated with information pertaining to different TYPES of genealogies, delineated for the present study in order to get a comprehensive picture of continuities and changes in the textual analysis. To chart out the comprehensive inscriptive data, we have made use of the computer.

At the second level of our endeavor, to effectively interpret the vast data collected from inscriptions, we have presented this in the form of seven Chapters.

In CHAPTER I, entitled INTRODUCTION AND SOURCES, we have two sections. In the first section, we delineate the broad aims of the study in terms of the essential argument. We next endeavor in this section to define genealogy and elaborate on some of the theoretical issues pertaining to a comprehension of what is meant by historical narratives, memory and notions of time that constitute the core components of constructing genealogies. Apart from this we also, provide as background, some of the recent writings that interpretative level motivate us to undertake this study. In the second section of this Chapter, we discuss the sources used, period and area of study. Further, we also focus on the methodological approach adopted for the study in some detail. We end this chapter by a brief outline of the intending chapters in the thesis.

In CHAPTER II, entitled HISTORIOGRAPHY, we initiate the discussion with the modern notion of time as linear time that has become the central format in presenting all scientific historical narratives today. In this regard, we first intend to look at the writings of the Imperialists and administrative scholars and the briefly discuss their influence on the Nationalist historians. However, in the major part of this Chapter, we focus on the historiographical trends as they emerged in the writing of history at the regional level. In this regard, we first analyze the writings that dealt with the composite history of the Deccan as a whole, than on the separate history of Andhra or Karnataka. Next, we highlight the writings of scholars who wrote on the Andhra or Karnataka history, but not within the present day linguistic divisions of these States. Thirdly, we discuss the post-Independent writings that studied the
political history of the Chajukyan dynasty, in particular. However, since our study is based on social history, we also take a close look at the writings on social history pertaining to the period and region of our study. Simultaneously, we interrogate social and economic histories of India as a whole that have built their narrative accounts based primarily on inscriptions.

This historiographical survey, helps us also to highlight on recent approaches in history writing that provide a new dimension to interpret the social history of ruling elites. An attempt is made to focus on the most recent writings that provide a major shift in the process of history writing especially, at the interpretational level. Further, these writings look at the method of history writing as it existed in the pre-colonial Indian context by juxtaposing the same with modern concerns of history writing, that we wish to highlight upon.

In CHAPTER III entitled, **GENEALOGY, TIME AND IDENTITY**, we focus on the different notions of **time** as they came to be conceptualized and reckoned in genealogies. To understand this we describe and analyze genealogies of the ruling families as noted through their mention in the inscriptive and literary sources of the present study. Hence, we categorized the genealogies to contain three broad elements. We describe these as the mythical genealogy, the semi-historical genealogy and finally, the historical genealogy. As this information is dependent on the sources that belonged primarily to the ruling elite, it naturally examines the way time was conceived and reckoned among these dominant socio-political groups to reflect on their particular pasts. As heads of Kingdoms and States they found it necessary to shape the historical past so as to also control it. It may be noted at the outset that the conception of time met with in the sources under study is not unitary or homogeneous. Several levels and changes are perceptible in this regard, which shall be discussed and highlighted by us from an in depth study of the data on hand. In fact, it is found that the various units and events by which temporal duration was oriented was also invariably linked with the construction of an **identity** of an individual, a group or a community. This further enhanced the importance of maintaining genealogies as it emphasized on what people who composed them believed to be their social history in the pre-modern times. Hence, a retrospective dimension of the real or fabricated genealogies of
the ruling elite, in our view, becomes a particularly important to study, in order to comprehend identity formation of the ruling elite. Therefore, a complementary aspect of analysis in this Chapter is to try and understand how this was achieved by the ruling elites under consideration within a specific spatial and chronological context. Such a study, is significant for the early medieval context, which as a period of transition from the ancient to the medieval, provides the right setting for analyzing how the Chalukyan families, which had ruled over the different parts of the Deccan, had conceptualized their past in relation to their present, also, in relation to their location in particular regions and their linkages with a pan-Indian ethos.

In CHAPTER IV, which is on CONQUESTS, MIGRATIONS AND SPATIAL EXPANSION, we closely take a look at the notion of space as distinct from the analytical categories of time and identity discussed in the earlier Chapter. To understand this we investigate in depth the political and social mechanisms that came to be widely used as claims for greatness and points of validation by most of the newly emerged ruling elites. By political mechanisms, we refer to those eulogistic accounts such as military achievements, titles and political symbols, which the court poets often used to glorify and elevate the status of their patrons and their ancestors. In the inscriptions this information is appended to the genealogical lore that formed an integral component of the prasastis. This study assumes great significance because it effectively attempts to analyze the twin issues of (1) migrations and spatial expansion these families and (2) the attempts to retrospect the events of the past in describing the greatness of the king and his ancestors, and how this became crucial to the contemporary situation in which the records were written. Done in correlation with the different TYPES of genealogies, delineated for the present study, this process of analysis enables us to understand how elements of these issues continued or changed with each TYPE of genealogy to which this information was suffixed. In ultimate analysis, it is hoped to delineate how control of new areas through migration and conquests led to expansion in new spatial areas as effected by these ruling families.

The second part of the focus in this Chapter is on a detailed description and analysis of the social mechanisms through which the process of control was
exercised over the conquered territories. By social mechanisms, we refer to the marriage alliances, which the Chajukyan ruling elites purposely contracted with the other major ruling dynasties or the powerful local chiefs of the region. Marriage alliances in this regard, can be considered as crucial socio-political acts that were effected by the ruling elites to consolidate their claims of control on new territories initially acquired through military conquests.

In CHAPTER IV entitled **PATRONAGE, ECONOMIC AND SOCIAL CONTROL**, we focus on the grant portion of the inscription. This is important because, neither the *prasasti* nor, the genealogical content of it is an autonomous or isolated segment of an epigraph and is invariably linked to the grant portion of an inscription. In this Chapter, we emphasize on looking at both the notion of time and space that is different from what has been used in the earlier Chapters. In contrast to Chapter III and IV, where we have dealt with the larger units of cosmological and historical time and space respectively, in this Chapter we look at the smaller units of time and space that are expressed in terms of year, month, fortnight, weekday and the lunar day and so on in localities like villages, towns, etc. This understanding of time and space is important as this addresses to issues of a more pragmatic concern that are suffixed to different TYPES of genealogical narratives. These attempts at noting specific units of time and space were part of demarcating economic and political control that was crucial as it provided authenticity to the ruling elite claims for an identity by locating it in a specificity. Thus expressing control over the region that had been conquered had to be effectively made part of a complex administrative, social and political order.

Thus with regard to space, we must necessarily focus on the control of smaller units such as villages and fields, as against the larger territorial expansion and control dealt in Chapter IV. Territorial extension and the control of the larger units of space through socio-political mechanisms of military conquests and marriage alliances was one aspect of exerting control. Therefore, in this Chapter we move on to explain how control of these smaller units was equally important and rooted in local and regional issues. This was made possible through a pragmatic and effective approach of patronage.
patterns and therefore, making note of small units of time was integral to this exercise.

We initiate the analysis in this Chapter, with an understanding of the patronage patterns that reflect on how the different Chajukyan families exerted social and economic control through giving land grants. Consequently, the impact of patronage patterns on the shaping of the genealogy of the ruling families and their political and social objectives can be assessed. To understand these processes of control, the information from the grant portion of the inscriptions has been categorized by us as follows: 1) donor-donee linkages, 2) nature of grant and its location 3) information on other social groups who figure chiefly in as witnesses to the grant. We analyze these different categories in the two broad phases of change to envisage how patronage patterns and socio-economic control was manifested in different TYPES of genealogies.

Our main thrust in CHAPTER VI, on IDEOLOGY, REGION AND PAN-INDIAN LINKAGES, is on ideological variables that cement the regional identities of the Chajukya families with pan-Indian linkages to ultimately formulate how these families defined themselves and their past. It is understood that to make the political power stable, conquests and spatial control, economic and social control are not the sole factors since the ruling elites also need legitimation through ideology to elevate their status and establish regional and pan-Indian identities. Hence, to analyze this aspect of ideology, we come back to draw upon those elements in the prasastis of inscriptions that were found alongside the genealogical and politico-military information. These elements reflect on certain well-founded ideological and cultural traits and beliefs as found, on the one hand, in the Vedic and the Itihasa-Purana tradition of ancient times and, on the other, in the local traditions. In inscriptions, one notices that the genealogical information, which formed the core of the narrative in the prasastis, is most often interwoven with both mythical and historical elements that are both marked on many occasions with an eulogistic flavor.
To understand this we have categorized the data in this chapter into three broad categories: 1) Pan-Indian linkages, 2) Beliefs systems at the regional or local level and 3) Festivals. These are important for our comprehension as they reflect on the complex play of how the ideology of the ruling elite was consciously making attempts to dialogue between regional and pan-Indian traditions. Further, we assume that such a study would enable us to comprehend broad elements of changes and continuities throughout the period of our study.

In the last CHAPTER, which is on RECAPITULATIONS AND CONCLUSIONS, after summarizing the major conclusions of each Chapter, we highlight the major contributions of the present work in terms of understanding the importance of Genealogy as a Source for Writing Social History. The major conclusions are followed by a list of all the sources consulted by us in the process of writing this thesis. This is presented in the form of a consolidated BIBLIOGRAPHY. This thesis is also accompanied by three MAPS indicating the area of study and the spatial extent of the respective Chalukyan kingdoms in two broad phases and eight APPENDICES illustrating the genealogical tables of the Chalukyan families under consideration. These are attached at the end of Bibliography.
REFERENCES


3 In this regard we have works that dealt with social conditions with dynastic framework such as K. Sundaram's, *Studies in Economic and Social Conditions of Medieval Andhra (AD 1000-1600)*, Madras, 1968, A. V. Krishna Murthy's, *Social and Economic Conditions in Eastern Deccan, (AD 1000-1250)*, Madras, 1970 and so on.


6 Ibid.


15 Francesca Cappelletto, 'Long-Term Memory of Extreme Events from Autobiography to History', *JRAI*, n.s. 9, 2003, p. 242.


41 The historical part of the narrative can be understood in the context in the context of the events or actions that happened in the contemporary time when the prasasti was
written and refers to such aspects as reign period of the king, his military expeditions and so on.


Ibid. p. 16.


Ibid.

R. S. Sharma, Perspectives in Social and Economic History of Early India, New Delhi, 1983, p. 68.

For example in the writings of V. A. Smith, early medieval has been clearly stated as a period of “Dark Age”, The Oxford History of India, Delhi, 1919, p. 190.

Recently, B. D. Chattopadhyaya in his work The Making of the Early Medieval, New Delhi, 1994, suggested “Early Medieval” as a period when a major socio-economic change took place. This process has started in his opinion from the post- Gupta period. Similarly, R. S. Sharma, also considers the 6th -7th centuries AD as the beginning of “Early Medieval”, when the feudal formations were taking shape. See R. S. Sharma's Indian Feudalism (C. AD. 300-1200), Delhi, 1965, and 'Indian Feudalism Retouched' IHR, vol. 1, 1974, pp. 320-330.

R. G. Bhandarkar was the first to write on "Dekkan" history in his work, Early History of the Dekkan, New Delhi, 1895, Rpt, 1985. He identifies Deccan as a land mainly confined to the present day Maharashtra, (p. 3). In G. Yazdani’s edited work on early History of the Deccan, New Delhi, 1982, Part I, p. 3, the region came to be identified with the erstwhile Nizam's dominions of Hyderabad state comprising the major parts of the resent day States of Maharashtra, Karnataka and Andhra Pradesh.


