CHAPTER ONE
HISTORICAL SETTING
The political history of Andhra Pradesh does not directly fall within the scope of the present study. A number of scholars indeed, have already worked on the political history of the region. A brief outline, however, of the political history based on the inscriptions, is presented here as a necessary background for this study.

The earliest inscriptions available from the region are those of the Emperor Asoka, which are of general nature and contribute no data for the present study. Their provenance in the region is an unquestionable evidence of the Mauryan sway over the region. Contemporaneous to the Mauryan period are the Bhättiprolu inscriptions which refer to a king called Kandara, a chief of the Shagathinigama. So far no other inscriptive evidence is available to throw light on his family. The earliest dynastic inscriptions which contribute some data for the purpose are those of the last few Sātavāhana kings. Since then an unbroken chain of monarchies is found in the region. The Sātavāhanas were succeeded by the Ikshvakus and in the course of time, the Brihetpalāyanas, Anandas, Early Pallavas, Sālankīyanas, Vishnukundis, Eastern Chālukyas and Chōlas in the eastern part of the Andhra country, while the Bāṇāvala Chālukyas, Rāṣṭrakūtas and Kalyāna Chālukyas in the western part. Visakhapatnam and Srikakulam districts remained under the sovereignty of the Kalingas and the Eastern Ganges.

**Sātavāhanas.**

The Sātavāhanas, known in the Puranas as the Anhaghas, had their kingdom expanded right up to the eastern coast towards the end of their political career. Of the thirty kings enumerated in the Puranas at least the last eight had their dominion over Andhra.
The Nasik Prasasti gives a fairly vivid description of the vast empire of Gautamiputra Satakarni who was the most outstanding and illustrious figure of the family. The Prasasti enumerates the regions he conquered of which Assaka (corresponds to the region around modern Nizamabad), Asika (south of Assaka), Mahendrapura (Eastern ghats between the Mahanadi and Godavari) and Chakora (the Srisailam ranges in the Kurnool Dt) fall within Andhra region. His son, Vasishthiputra Siri Pulumavi, is known in the Nasik prasasti as the Dakshina Prathapa, one of his inscriptions was found at Jangli Gunda in Adoni Taluk, Kurnool District. Another inscription of his, dated in his 24th reignal year, was found at Dhanysakataka. A fragmentary inscription of Yajna Sri Gautamiputra was found at Chinna Ganjam. This king is generally believed to be the patron of Nagarjuna, the great exponent of the Madhyamika philosophy. Vijaya Satakarni's inscription was found at Nagarjunakonda. This king was succeeded by Chanda Sati of the Godavali inscription. The provenance of these inscriptions from Andhradesa is a clear evidence of the Satavahana supremacy over the region.

Gautamiputra Satakarni is the first known Satavahana king to use the Metronymic. This custom was followed by almost all his successors. They bore the Metronymics not for the sake of succession which was always patriarchal, but for the sake of marriage regulations. Their feudatories, especially the Ikshvakus family that succeeded them, followed the same custom.

IKSHVAKUS:

The successors of the Satavahanas in Andhradesa were the Ikshvakus who had served their predecessors as generals and other
administrative officers. Metonymics prefixes like Siri and Sami, and suffix of 'anakā in their names are some of the cultural elements they inherited from the Satavahanaś. The inscription of Bhuvala Chāntamula9 and the Nagajunikonḍa inscriptions10 reveal the first three monarchs of this family, the founder of which was Vasithiputa Siri Chāntamula. His mother, sisters and consorts all joined together to erect a memorial pillar and perhaps also a stupa in his honour11. He, the founder king, performed the Vedic sacrifices like Agnistoma, Agnihotra, Asvamedha and Vajapeya to celebrate probably his success in establishing an independent kingdom.

Chāntamula was succeeded by his son Siri Vīrapurisadatta whose reign mar's the zenith of Ikshvaku power. He had contracted matrimonial alliance with the Saka Kshatrapas of Chāshana line of Ujjain. The Saka queen from Ujjain, Mahādevi Rūdradhāra Bhātārikā, donated money for the construction of a Mahāchaitya. His other queens were Chathisiri and Bapisiri, daughters of Hemimasisiri and Bhattidēva. His daughter Koḍabalisiri was married to a Banavasi king of the Chetu family. In the early stage of Vīrapurishadatta's career he was a follower of the Vedic religion like his father. But subsequently he appears to have been impressed by and converted to the tenets of Buddhism which was gaining wide popularity12.

Bhuvala Chāntamula (Bahubala Sāntamula), son of Vīrapurishadatta by Vasithi Bhattidēva, was the third king of the line9. The last known king of the family was Rūdrapurushadatta, son of Bhuvala Chāntamula13.

The Ikshvaku kingdom comprised the modern Guntur and Krishna districts. Vijayapuri in the Nallamalai Hills to the south of the
river Krishna in the Guntur district was their capital. Their feudatories were the Pukiyas, the Dhanakas and the Hiranyakas who were the back-bone of the Ikshwaku civil and military administration. These feudatory families had also matrimonial ties with the Ikshwaku family.

Although the male members of the family appear to have supported Brahmanism and the founder king himself performed so many Vedic sacrifices, the royal ladies, on the other hand, had strong Buddhist leaning and contributed lavishly towards the erection of Buddhist monuments.

BRHATKALAYANAS:

After the downfall of the Ikshvakus, the reign around Nasulpatnam was governed by king Jayavarman of the Brihatkalayana gotra. He is the only known king of the family. His Konkanudi plates were issued in his 10th regnal year from his victorious camp Kudūra to his Vāpatam (Skt-Vyapra) of Kudurahara.

The office of Vāpatam occurs for the first time in the inscriptions and later on only in the Mayidavolu and the Charudēvi grants of the Early Pallavas. King Jayavarman was a worshipper of Mahāsena and on the seal of his plates there is a representation of the trident of Siva. According to K. Gopalacharī the capital of Jayavarman was Dhannakataka (the modern Amaravati) which was also the headquarters of the Pallavas who succeeded them.

ANANDAS:

The kings of the Ananda gotra family are known also as Kandaras after the name Kandara, the founder of the family. But the relation between Kandara and the first known king Attivarman, as well as the
relation between Attivarman and Damodaravarman is not revealed in the records. The Gorantla plates\textsuperscript{18} and the Mattepad plates\textsuperscript{19} reveal Attivarman and Damodaravarman respectively as belonging to the Ananda gotra family.

From the find-spots of these records it is supposed that the Ananda kingdom consisted of the Guntur, Tenali and Ongole Taluks. Damodaravarman issued his grant from the victorious city Kandarapura which might have been the capital of the family.

Attivarman is stated to have performed the Hiranyagarbha Mahādāna and was a devotee of Sambu (Siva). The much worn out seal of Damodaravarman plates bears, according to Hultzsch, a 'seated bull'. The Ananda kings, therefore, were worshippers of Siva.

\textit{Salankayanas:}

Like the Anandas and Brihatpalayanas the Salankayanas are also known after their gotra name. They must have come to power at the expense of the Brihatpalayanas, because the Kudurahara of the Brihatpalayanas is mentioned and included as a Vishaya in the Salankayana kingdom. The Salankayanas are the earliest known kings who ruled from Vengiplura, and hence their dynasty may be styled Vaingeyka\textsuperscript{20}. The first monarch of the line was Devavarman who is credited in the inscription\textsuperscript{21} as a performer of the Asvamedha. How his successor Hastivarman is related to him is not yet known.

Hastivarman was the contemporary of the Gupta Emperor Samudragupta who defeated the Vaingeyka king and then reinstated. The Kanukollu plates\textsuperscript{22} record the grant of the village Pidiha as an agrahara by Maharaja Nandivarman I to a certain Chetuwejja of the Rathakara caste. Hastivarman II is known from his Penukonda plates\textsuperscript{23} as the donor of
K.R. Subrahmanyan argues that the Early Pallavas were originally an Andhra and not a Tamil power. The Telegu tradition knows a certain Trilochana Pallava as the earliest Telegu king and this Trilochana is said to have repulsed and killed the first Chālukya king. He was also a foe of the Chōlas in the Karikāla tradition. The earliest inscriptions of the Pallavas are found in the districts of Nellore and Guntur. In the early Tamil literature and in the tradition of the Tamil dynasties the Pallavas were excluded. Therefore the Pallavas were originally an Andhra power, and later on intruded into the Chōla country. The Mayidavolu and Hirahadagalli grants of Śivaskanda-
 varman and the British Museum grant dated in the reign of king Vijaya Skandavarman are the earliest available records of the Pallavas. The language employed in these records is Prakrit while the later epigraphs of the Early Pallavas are in Sanskrit.

Śivaskandavarman of the Mayidavolu and Hirahadagalli plates was a contemporary of Mayurasarman of the Kadamba family, who overpowered the Pallavas around the Kripavāta hill in Kurnool district. At the same time the Pallava king very well established his kingdom and performed even the Āsvamedha and other sacrifices. One of the southern kings whom Samudragupta had encountered was Vishnugopa of the Pallava line. But unfortunately the inscriptions do not refer to this Vishnugopa and thus it is difficult to accommodate him in the main line. The next ruler was Kumāravishnu I who also did perform the Āsvamedha. Skandavarman of Ćāgōḍu grant I is credited with the acquisition of the kingdom by his own prowess 'Svavirādhīgata rājaya'. The next king was Viravarman who was the victor in many battles and the subduer of circle of kings—'Pratīpopannarāja Mandaśāya'. Skandavarman III served the gods and Brahmans and understood the purport of all the Śastras. He conquered
the entire Dakshināmatha on the shores of the three oceans. His Kadamba contemporaries were Bhagiratha, Raghu and Kakusthavarma. He issued the Oṛāḍu grant I from Tambrapa which is identified with Chēbrolu. His successor Simhavarma II is credited to have anointed Santivarman and Vishnuvarman of the Kadamba line and Ayavarm of the Western Ganga family. He made his younger brother Yuvamahāraja Vishnugopas a Provincial Governor perhaps at Palakkada with whom a new collateral line of the Pallavas started ruling in the northern parts of the kingdom.

It seems that there was a political turmoil at the time of Kumaravishnu IV (520-560 A.D.) and a Chōla interregnum in the Pallava kingdom just before or during the time of Kumaravishnu II. His successor Budhavarman is styled submarine fire to the ocean of the army of the Chōlas. This is a clear indication of the Chōla attacks on the Pallava kingdom.

With the accession of Simhavaran III (580-586 A.D) a new epoch dawned on the Pallavas. He extended the kingdom far beyond Tondamandiralam and established his capital at Kanchi. His Vishnukundī contemporary was Vikramendra Bhattarakavarna II. He was a great devotee of Siva. His last days he spent in visiting Siva shrines, after entrusting the throne to his son Simhavishnu.

The Early Pallava kingdom included Karma-rāṣṭra (region around Krishna and Cuntur district), Munderāṣṭra (Nellore district), Hiranyarāṣṭra (Cuddapah district), Venugorāṣṭra (Chittoor district) in Andhra Pradesh, and Satavāhana rāṣṭra (Bellary district) in Karnataka state.
VISHNUKUNDIS:

Whether the name of this family was Vishnukundin or Vishnukundi was a problem among some of the scholars of South Indian history. Sankaranarayanan in his 'Vishnukundis and Their Times' proves that the name of this family is Vishnukundi, and not Vishnukundin as has been hitherto understood by the scholars. The same author says that the founder of this family was a certain Vishnukundi whose life and date cannot be traced. The new family rose to power in Vengi after the downfall of the Salankayanas.

Indravarman I is the first known king of the family. His grandson Govindaivarman I ruled for 40 years from 422 to 462 A.D. His Vakātaka contemporary was Pravarasēna II of the main line. His chief queen was the daughter of Prithvinula of the Pithapuram chiefs. This queen built a Vihāra for the Buddhist Sangha at Indrapura to which the king granted two villages Ernadala and Prinkapara. He respected Varnasramadharma, donated liberally to the Buddhists, Brahmanas and the helpless.

The Vishnukundi power reached its zenith at the time of Mādhavavarman II who extended his kingdom to the north at the expense of the Vakātakas and married a Vakātaka princess. His Pallava contemporaries were Skandaivarman IV and Nandivarman. His army could penetrate as far north as the Srikakulam seizing the powers of Māthara and Visishtha chiefs while the early members of the Eastern Ganga family owed allegiance to him. His relation with the Rasāhrakūtas was quite sound and he further strengthened it by marrying the daughter of Rasāhrakūta Devaraja. His son Devavarman was born from this Rasāhrakūta queen.

As for his religious leaning, he was a worshipper of Vinayaka. A staunch defender of the Vedic religion and rites, he performed as many as eleven Asvamedhas, eleven Paunarikas, eleven Bahusuvarnas and many
other sacrifices and mahādanās.

Māhādevavarman II was succeeded by his son Vikramendravarman I born from his Vakāṭaku queen. He was a mediator of the Lord of Śripārvata, i.e. a devotee of Śiva. At the same time he was like his grandfather Govinda varman I, disposed to Buddhism as well. The Ipur 40 plates refers to Māhādeva varman III, son of Īvavārman and grandson of Māhādevavarman II, as the 'Trikūta-Malkādhīnātī'. The Trikūta-Malaya region, formerly ruled by the Ānanda gotra kings, was probably annexed by Māhādevavarman II who then appointed his grandson Māhādevavarman III as the governor. The latter ruled the region independently at the time of Vikramendravarman I but later on driven out by Indrabhūttarākavarman.

The Ramatirtham plates 42 reveal the military and political achievements of Indrabhūttarākavarman Satyāsraya. He at first curbed the rebellious feudatories headed by Prithvimula 43, suppressed the power of his cousin Māhādevavarman III and defeated the Nāla king Bhāvedattavarman. The Vakāṭaka kingdom disappeared during the reign of Indrabhūttarākavarman, and he most likely, being a female progeny of the Vakāṭaka family, inherited the vacant kingdom. The Vishnukundī occupation of the region is testified by the findings of their coins from Pāvnar, the ancient Pravara pura, the capital of the main line of the Vakāṭakas.

Indrabhūttarākavarman was succeeded by his son Vikramendravarman II alias Vikramendrābhūttarākavarman. His reign marked the declining stage of the empire owing to the attacks by the Nāla king Skanda varman, the Eastern Ganga king Mahāśāmanta varman, and the Pāllava king Simhāvarman who invaded and occupied Vaiṅgi which was soon regained by Vikramendrā II. The final death-blow came at the time of Māhādevavarman IV and the kingdom went over to the Eastern Čālukyaśa.
EASTERN CHALUKYAS (CHALUKYAS OF VENGI)

One of the greatest dynasties that held sway over South India was that of the Chalukyas. Though the parent kingdom was founded at Badami in Karnataka, a main branch of it was transplanted in the Vengi region in the first quarter of the 7th century A.D. This new branch came to be designated as the Vengi Chalukyas or the Eastern Chalukyas. To the newly seized Vengi region Pulakesin II sent his able brother Kubja - Vishnuvardhana as the Viceroy who not only ruled over the region without facing any external threat, but also expanded his territory to the north and south of Vengi. Inscriptions of his have been found at Chipurupalli in Visakhapatnam district, Timmapuram and Chejerla in Guntur district. Although he was the deputy of his brother Pulakesin II, the latter allowed his brother to manage the affairs of Vengi as he thought best. Thus Kubja-Vishnuvardhana became the founder of the new Chalukyan dynasty in Andhra. He bore the titles Vishamasidhi, Makaraadhvaja and Kamadeva.

From the above mentioned records we get some idea of the army chieftains and lieutenants who helped him. Kalakampa of Pattavardhani family and Buddhavarman of Kondapadumati family did yeoman services to him in his military exploits. Atavi Durjaya of Matsya family was the Ajñapti of the Chipurupalli grant.

In the Timmapuram plates Kubja-Vishnuvardhana is spoken of as a Paramabhadra-govinda. He was however, a catholic in his religious approach. His queen Ayyana Mahadevi favoured the Jaina monks of the Kavuruvena gana.

Jayasimha I was the son and successor of Vishnuvardhana I. His important title was Sarvasiddhi, a name which is attributed to a place even today in the Visakhapatnam district. The extent of his kingdom
may be gathered from the territorial divisions mentioned in his inscriptions. His Pulimbusṛu grant refers to Guḍḍavāḍī Vishaya which corresponds to Ramachandrāpuram of the East Godavari district. The Pedāmaddallī plates refers to Guḍrāhāra Vishaya which corresponds to Nuzvid and Guḍivēḍa tks of the Krishna district. The Peddevēgi and Nidumarru grants refer to Kanthēru and Cauḍeruvēṭi both correspond to Cuntur and Repalle Taluks. The Udayapura mentioned in his Pedamaddali plates may be identified with Udayagiri, Nellore district. Thus the dominion of Jayasimha comprised the whole of coastal Andhra. Like his father, he too was a bhāgavata. He was a patron of learning and made several grants of villages to learned Brahmins well-versed in the Vedas. That he encouraged the local language Telegu is evident from the first known Telegu stone inscription at Vipparla.

Mungiyuvarāja ruled from 682-706 A.D. The provenance of his inscriptions shows that the whole region from Visakhapatnam in the north to Ongole in the south was within his dominion. His sons Kōkkili, Jayasimha II and Vishnuvardhana III followed him successively on the throne.

Vijayāditya I (755-772 A.D.) son of Vishnuvardhana III had several titles, viz. Senasthabhuvanāśava, Tribhuvanākūṭa, Mahārājādhīrāja, Paramesvara, and Bhattarakā. At the close of his father's reign and the beginning of his own there occurred a political turmoil in the Chāḷukya main-house at Bādami. The Raṣṭakūṭas under Dantidurga overthrew the Chāḷukyas of Bādami, seized the throne and made themselves masters of the western Deccan. This transfer of power to the hostile Raṣṭakūṭas did upset the political equilibrium
in the whole of Deccan. Vijayaditya I had to face a Rāshtrakūta attack led by the Yuvrāja Govinda II who received a formal submission of the king of Vēṇgi, along with the surrender of treasure and troops. When Vishnuvardhana IV (772-802 A.D.) was ruling over Vēṇgi, the Rāshtrakūta Dhruva organised an expedition against Vēṇgi and sent an army under the Vēmulavāda Chālukya chief, Arikeṣari I. Vishnuvardhana was defeated and had to make peace with Dhruva by offering him in marriage his daughter Śīlalaṅkādevī who became the chief queen of Dhruva. Thus Vēṇgi became subordinate to the Rāshtrakūtas. After the death of Vishnuvardhana IV the real successor, Vijayaditya II, was superseded by his half-brother Bhima Saluki by the co-operation of the rival Rāshtrakūta Govinda III. But when Govinda III died leaving a child Anughaṭavarsa I on the throne, Vijayaditya II gained the upper hand and over-ran a considerable portion of the Rāshtrakūta territory, deposed his half-brother Bhima Saluki, and defeated the western Ganges. The Satalūr grant of his grandson Cunaga Vijayaditya records that Vijayaditya II after a series of victorious battles built 108 shrines of Siva.

Vēṇgi kingdom reached the zenith of its power and glory under the famous Cunaga Vijayaditya III, son of Vishnuvardhana V and grandson of Vijayaditya II. Having won innumerable battles by his own prowess he acquired several titles, viz: Manuprakara, Paranangasudraka, Vikrama dhavala, Nripati Mārthaṇāḍa, Parachakrama, Birudanka Bhima, Aresanka-Kesari, Vikramakaradhvaja, Tripuramārtya Mahāsvara, Vallabha and Cunaka or Cunakanallan. Several epigraphs of his as well as those of his successors throw light on his military
expeditions, administrative activities and the political condition of Vērī and South India during the second half of the 9th century.

At the beginning of his reign Gunaṇa had to dispatch an army under his veteran general Pāṇḍarāṇa against the Bōya chiefs of the south of the kingdom. Pāṇḍarāṇa marched victoriously as far as to the Pulicat lake. Gunaṇa made Pāṇḍarāṇa the governor of the conquered region. The descendants of Pāṇḍarāṇa continued to rule the region as is shown by the Mahāyapundhi grant of Amma II. When Pāṇḍarāṇa was fighting in the South, Gunaṇa had an easy success over a chief called Rohana.

After a series of brilliant victories, the fate of Gunaṇa turned reverse. In a fierce battle at Vingavalli against Amogha-varsha I Gunaṇa sustained a crushing defeat and was obliged to submit to Amogha-varsha and to acknowledge him as his sovereign.

The death of Amogha-varsha I in 880 A.D. and the accession of an unpopular Krishna II on the throne gave an excellent opportunity to Vijaya-ditya III to repudiate the Rashtrakūṭa supremacy as well as to re-establish his independence. After defeating Krishna II, Gunaṇa dispatched a battalion under Pāṇḍarāṇa against the Chedi king Dahala who had earlier taken the side of the Rashtrakūtás. Against all odds Pāṇḍarāṇa brought home a remarkable victory.

The success of Gunaṇa Vijaya-ditya must be attributed to a great extent to the skill and ability of his Brahmin officers especially his general Pāṇḍarāṇa, the greatest military genius of the time. Gunaṇa Vijaya-ditya died in 892 A.D. leaving no sons. His nephew, Chālukya Bhīma I, therefore ascended the Vērī throne.

Chālukya Bhīma I had at first a great set back when his paternal
uncle Yuddhamalla, for the sake of succession, rallied against him with the help of the Rashtrakūta king Krishna II. He, however, soon regained his freedom with the help of the hereditary vassals headed by Kusumayudha I and drove out Krishna II and his allies from the kingdom. To express his gratitude, Chalukya Bhima gave half of his kingdom to Kusumayudha I and at the latter's instance granted a village to Pottamaya as an agrahara. A few years later Krishna II sent another expedition. Chalukya Bhima's son Irinartiganda attacked and defeated the Rashtrakūta army at Niravadyapura, the modern Nidadavolu.

Chalukya Bhima was a great devotee of Siva and built temples in honour of the god at Chalukya Bhimavaram and Draksharamam in the East Godavari district.

After the death of Chalukya Bhima there prevailed in Vēnig a period of political crisis, civil wars and catastrophe. Several members of the family, main as well as collateral line, vied with each other to occupy the throne, but none of them had the strength to consolidate the power. At this juncture, Amma I, son of Vijayaditya IV and grandson of Chalukya Bhima I rose to power and proved his ability. He had, however, only a short reign of seven years and died in the fulness of his power in 927 A.D. He was succeeded by Kanthika Beta for a fortnight, Tala for a month, Vikramaditya II for two months and Bhima for eight months. At last the country was released from anarchy by Chalukya Bhima II son of Vijayaditya IV. How this was achieved by Chalukya Bhima II is described in his own Kolavennu grant as well as in the Maliyapundi grant of his son Amma II. Even though Chalukya Bhima II had driven away Yuddhamalla and Kanthika Beta from the country and slain the other claimants of the throne, he had yet to fight against the confederacy of the Western Gangas and Nolamba-Pallavas. He deafted all of them in a series of
decisive battles. He had two wives viz. Lokamahadevi and Ankit-mahadevi. The former gave him two sons, Ammaraja II and Kamnapati, while the latter gave him Panarnava.

Ammaraja II came to the throne at the age of 12, but soon he fled the country, having been deposed by Badapa and Tala II, sons of Yudhamalla II. Badapa died after a short reign. Tala II succeeded Badapa. Meanwhile the nobles and vassals gave support to Amma II and thus he could regain the throne. But he had yet to encounter another attack by the Rashtrakuta king Krishna III. Amma II fled the country for the second time. But when the Rashtrakuta army retreated Amma II came back and ruled the kingdom in peace till 970 A.D. He was a great worshipper of Mahesvara, a paramamahesvara. After his death his elder brother Panarnava ruled for three years.

A Telegu Chola chief, Jatachoda Bhima of Pedakallu, Kurnool district, came into conflict with Panarnava and the latter was dethroned and killed. His sons were driven into exile. Jatachoda Bhima established himself firmly on the throne. Thus the Eastern Chalukya kingdom came to an end temporarily. This period is called the Telegu Chola interregnum.

After 27 years of interregnum the Chalukya throne was regained by Saktivarman I, son of Panarnava.

It was during this period that the downfall of the Rashtrakutas had taken place and the Kalyana Chalukyas came to power. Bayalanambi, one of the Kalyana Chalukya generals led an expedition and entered Vengi from the south reduced the forts of Dharanikota and Yangamandala to ashes and established himself at Chebrolu (Guntur District). Saktivarman was unable to repel them. Being quite aware of the
situation, the Chōla emperor Rājarāja sent a large army under his son Rājēndrachōla who invaded the Kalyāna territory.

Saktivarman was succeeded by his brother Vimalāditya who ruled for eleven years. The next king was Rājarāja Narēndra who was the eldest son of Vimalāditya. After his death Vijayāditya VII seized the throne, but he placed on the throne his son Saktivarman II and left for defending Nolambavādi which guarded the frontiers of Rattapādi, the homeland of the Western Chālukyas which was being repeatedly attacked by the Chōlas. Saktivarman II reigned only for a year according to Ryali plates. Vijayāditya VII ascended the throne. He was the last king of the Eastern Chālukya dynasty. After his death the Eastern Chālukya kingdom lost its distinctive character and became completely absorbed in the Chōla Empire.

CHĪLAS (CHALUKYA CHĪLAS)

A study of the entire imperial Chōlas is not expected here but only those Chōla monarchs, who came forward to rescue the Eastern Chālukyas and continued to rule over that kingdom.

As has been already noticed, the Chōla emperor Rājarāja sent a large army under his own son Rājēndra Chōla to support Saktivarman I against the attacks of the Chālukyas of Kalyāna. Since then the Chōlas were the backbone of the Eastern Chālukyas and they contracted matrimonial alliances between the two families. Vimalāditya married the Chōla princess Kundavvai, daughter of Rājarāja. Their son was Rājarāja Narēndra who also married a Chōla princess Ammangai. To them was born Rājēndra Chōla, alias Kulothunga Chōda Deva I, the first Chalukya-Chōla Emperor of Vēṇgi who ruled from 1070 to 1118 (1122-?) A.D. Although born in Chālukya family his whole affinity was towards the Chōlas. In
the fifth year of his reign Rājendra Chōḍa assumed the name Kulottunga Chōḍa Deva, a Chōla name.

The capital of Kulottunga was at Gangapuri or Gangaikonda Chōlapuram, a city founded by his maternal grandfather Rājendra Chōḍa I alias Gangaikonda, which was also the residential city of Rājendra Chōḍa I and Vira-Rājendra Deva I.

Kulottunga married several wives and had several sons by them. His chief queen was Madhurantaki, daughter of his maternal uncle. She gave him seven sons, the last three of whom are unnamed in the inscription. The first four were Rājarāja Chōḍa-Ganga, Mummadi-Chōḍa, Vīra-Chōḍa and Vikrama-Chōḍa.

While Kulottunga Chōḍa Deva was firmly establishing himself on the Chōla throne, his paternal uncle Vishnurādhana Vijayaditya VII who was on the Vēṅgi throne, expired in 1076 A.D. Soon Kulottunga assumed the sovereignty of Vēṅgi and appointed his second son Rājarāja Mummadi-Chōḍa as the Viceroy of Vēṅgi in the same year. Mummadi-Chōḍa, brought up from childhood by his grand-uncle Vishnurādhana Vijayaditya VI assumed a pure Eastern Chālukya title, Sarvalokakṣara Śri Vishnurādhana. Having got defeated by the Kalyāṇa Chālukya Commanders he left for good after a year to take refuge with his father. In his place his younger brother Vīra-Chōḍa was appointed as Viceroy of Vēṅgi. Virachōḍa at the very outset of his career had to defend the infant monarch Anantavarman VI of the Eastern Gāngas, who was attacked by a rival king Deśendra-varman VIII and Somaśvara of Chakrakūta. Vīra-Chōḍa successful in this first attempt, came back to his own kingdom to put down all the rival chieftains within it. The Kalyāṇa Chālukyan armies, who occupied some territories here and there till the 6th year of the
Chalukya Vikrama Era, were completely driven out. Once again Vengi-mandalam prospered under its powerful monarch Virachoda.62

In 1084 A.D., Virachoda left the Vengi throne to join his father Kulottunga. The emperor then appointed his first-born Bajaraja, alias Chodaganga, in the place of Virachoda as the viceory of Vengi. Chodagangadeva adopted the traditional Eastern Chalukya epithet 'Sarvaloka-shaya' and a second name 'Vichnuvardhana.' He seems to have died in a conflict probably with the Chakrakutas. The sudden demise of his first-born and that of his veteran general Velananti Gomkara I filled the heart of the emperor with profound grief. Virachoda was therefore appointed a second time as the viceory of Vengi in 1089 A.D. The Velananti chief Vedurii was appointed as the Commander-in-Chief of the army in the place of Gomkara I. But before long the ruthless Chakrakuta king Somesvara and the usurper of Kalinga, Devendravarman VIII made a decisive attempt which caused the tragic end of Virachoda followed by anarchy and bloodshed both in Kalinga and Andhra.

The troubled situation in Andhra and Kalinga paved the way for the rise of the Durjayas of Velanandu who were the foremost among the feudatories of the Eastern Chalukyas, and now they established themselves as the immediate successors of the Chalukyas. Kulottunga I, the aged emperor, foreseeing clearly that the kingdom of Vengi was slipping away from his empire, decided to cement the relationship between himself and the most powerful Velananti chief Rajendra Choda I. The emperor adopted him as his son, and bestowed on him the rulership of Vengi-mandala of 16,000 villages.63 Rajendra Choda took it as a greatest honour and identified himself with the Chalukyas of Vengi. He ruled the Andhra country till 1106 A.D. On his death the emperor appointed a Haihaya chief, Kona Rajendra Choda I as the
Viceroy of Vengi for three years. During this period the Chola army was stationed at Vengi to assist the Viceroy. Meanwhile one of the emperor’s surviving sons, Parantakadeva, reached the age and so the emperor bestowed on him the throne of Vengi to succeed Kona Rejendra Choda I. Parantaka reigned till 1118 A.D. On the death of his father, he was crowned as the Chola Emperor 64, and he assumed the name Vikrama Choda Deva 65. He bore the titles Akalamika, Tyegasamudra, and the surname Parakesarivarman.

While Parantaka was away in Kanchipuram for his father’s obsequies and for his own coronation the vacant Vengi gave a signal to the ambitious Tribhuvanamalla Vikramaditya VI of the Kalyana Chalukyas to invade Andhra country. The Kalyana Chalukyan general Anantapalayya invaded Vengi by a sudden and surprise attack for which Vengi was least prepared. At this juncture, the Velananti Conkaraja II courageously took up the cause of the Chola emperor. But several vassals of the northern Andhra country rebelled against the Cholas and questioned the authority of Conkaraja II and openly joined the Kalyana Chalukyan general Anantapalayya.

In the midst of confusion and anarchy that followed the Kalyana Chalukyan invasion, another Eastern Chalukyan prince, Vijayaditya Chakravarti, son of Mallapadeva II of Pithapuram crowned himself as king of Vengi 67.

Vikrama Choda appears to have come to Vengi c. 1130 A.D. and stayed there for some time. This time he appointed his eldest son Kulottunga Choda II as the Viceroy of Vengi. Vikrama Choda soon left Vengi and never again returned.
Kulottunga Chōja II alias Vishnuvardhana IX with the help of his veteran soldier and trusted minister Velanānti Conkaraja II established peace and order in the troubled Vēngi country. Conkaraja II in a series of engagements defeated the Kuntaka chief Govindarāja and his brother Lakshmanarāja. On the death of his father Vikrama Chōja, Kulottunga II left for Śanchipuram entrusting the rulership to Conkaraja II who then assumed the full name with the royal titles as Kulottunga Chōda Gamēya Conkamarāja. He became the undisputed lord of Andhra country while the emperor Kulottunga Chōga II, who never again came to Vēngi, and his successors remained overlords of Vēngi kingdom only in name.

**DUJAYAS OF VELANADU (VELANANTTI CHIEFS)**

The Velanānti Chiefs were people of the fourth caste and belonged to the family of Durjaya. They invented a mythical origin of their ancestors, like their Chālukyan overlords, from the Pāndavaśas. Like many of their contemporaries, viz. the chiefs of Kondapadumati family, the Perichchēdis and the Kākatiyas, they too traced their descent to a common ancestor called Durjaya, a mythical prince, who is said to have flourished in the 2nd century A.D. They were the foremost among the feudatories of the Chālukyas of Vēngi and rose to power sometime in the 6th century before the Chālukyan invasion of Vēngi. They remained faithful vassals and were the mainstays of the Chālukyas of Vēngi and the Chōlas who succeed the Chālukyas. Their sway, at the height of their power, extended practically over the whole of Andhra country right from Mahāndragiri in the north to Kāla-basti in the south and extended westwards upto Nalgonda, Warangal and Karimnagar districts. The Chōla emperors of the south were overlords of Vēngi only in name. It was the chiefs of Velanādu who conquered
and held the territories together and ruled it with utmost efficiency and tactics.

The outstanding figures of the Velananti chiefs, their activities and achievements have been referred to above while dealing with the Chōla overlords of Vēngi.

**Bādami Chālukyas**

It is only after the conquest of Pulakesin II that we get inscriptions of this dynasty from the Andhra region. As has already been seen, the Eastern Chālukya is a main offshoot of this family. After his conquest Pulakesin II entrusted only the Vēngi region to his younger brother, Kubja Vishnuvardhana. The rest of the invaded Andhra was directly under the rule of Pulakesin II and his successors. This is evident from their epigraphs. The Kopparam⁷⁴ and the Pedavēdugūru⁷⁵ plates of Pulakesin II record his grant of villages. Inscriptions of his successor Vikramāditya have been found at Amidalapādu⁷⁶ (Anantapur district), Kurnool⁷⁷, Dīmmagudi⁷⁸ (Anantapur district), Ḍāmilapādu⁷⁹ (Cuddapah district), Talamānci⁸⁰ (Nellore district), Lingala⁸¹ (Cuddapah district) etc. An inscription of Vinayāditya has been found at Pallippūdū⁸² (Mahboobnagar district).

From the provenance of these inscriptions it can be concluded that a portion of the Bādami Chālukya kingdom comprised some parts of the Telangana and Rayalaseema regions of Andhra pradesh.

In the 9th century the Bādami Chālukyas were supplanted by the Raṣṭrakūṭas.
RASHTRAKUTAS

Even though the Rashtrakutas were mainly a Western Deccan power, they had certainly exerted great influence on the Andhra politics and kept the Eastern Chalukyas always in tension.

Bantidurga, the first ruler of the family, is said to have conquered, among others, the king of Srisailam. Krishna I and his son Govinda II defeated the Eastern Chalukya king Vishnuvardhana IV at the confluence of Musi and Krishna in the Nalgonda dist. An inscription of Satyashraya Bhimarasa, a feudatory of Amoghavarsa I is found at Kazarpet, Warangal dist. A record of Amoghavarsa I is found at Neranike in the Alur tk, Kurnool dist. An epigraph of Krishna II from Manokala in Adoni tk. Kurnool dist. states that Mahasamanta Mytyana governed the Sindavadi - 1000. An inscription of Indra III from Danavulapada in Jammalamadugu, Cuddapah dist. mentions that his Dandanjaya Srivijaya belonged to the Bali-kula. From Sevadi in Palmer tk. Chittoor dist. an inscription of Krishna III has been found.

From the provenance of the above as well as many other inscriptions of the Rashtrakutas from Andhra country it is clear that they had a firm hold over the western and south-western districts of Andhra Pradesh. They had, as noted above while dealing with the Eastern Chalukyas, several military encounters with the Eastern Chalukya kings. The Rashtrakutas and their rival Eastern Chalukya kings are as follows:

Rashtrakutas

| Krishna I | ← | Vijayaditya I | ← | Vishnuvardhana IV |
| Govinda II | ← | Vishnuvardhana IV |
| Dhruva | → | Vishnuvardhana IV |

(Married Silamadevi d/o Vishnuvardhana IV)
Govinda III
Amoghavarsha I

Vijayaditya II
Vishnuradhan Vacchya
(Married Rāṣṭrakūṭa princess Silamahadevi)

Amoghavarsha I
Krishna II

Vijayaditya III

Krishna II

Chālukya Bhima I

Govinda IV

Chālukya Bhima II

Krishna III

Amma II

Thus right from the beginning the Rāṣṭrakūṭas had continuously kept the Eastern Chālukyas in high tension. The regions they conquered were mostly governed by their feudatories such as the Chalukyas of Vēmulavāḍa, etc.

Vēmulavāḍa Chālukyas

They are of a collateral off-shoot of the Bādami Chālukyas. As the latter was on the decline, this new branch seems to have settled down at Lēmulavāḍa now known as Vēmulavāḍa in Karimnagar dist. The founder chief of this family was Yuddhamallā I who was succeeded by nine generations on the throne. They were never an independent ruling family but always remained subordinated to the Rāṣṭrakūṭas. They played vital roles in the Rāṣṭrakūṭa history, especially in the latter's struggle for Vēṇga. As feudatories of the Rāṣṭrakūṭas, the contemporaneity of both the houses is as follows:-

Vēmulavāḍa Chālukyas

Arikēsari I
Bīragriha
Baddega
Narasimha II

Rāṣṭrakūṭas

Dhruva
Govinda III
Amoghavarsha I
Indra III
Govinda IV

against whom Arikēsari II conspired and managed to place on the throne Amoghavarsha III.
The Kolliparra copper plates as well as other literary sources agree that Arikesari I captured and ruled Vēṇgi together with Trikalinga by the strength of his own arms. From this it may be concluded that some parts of Telangana came under the rule of Arikesari I and his successors as feudatories and generals of the Rāśṭrakūṭas. The Vēmulaśāda Rock inscription of Arikesari II and the works of Pampa indulge in the eulogy of Arikesari II who is supposed to have given protection to the Chāluksya king, Bijja and defeated the Saṃantas sent by Govinda IV and became the Saṃantachudāmani. The reason behind his turning away from his family tradition of giving allegiance to the Rāśṭrakūṭas is most likely his personal antipathy towards Govinda IV against whom he conspired and got him removed from the throne by Amoghabarsha III.

As regards their religious leaning, Saivism and Jainism were dominant, Vaishnavism and sun-worship were not unknown.

KALYANA CHĀLUKYAS:

They belonged to another main off-shoot of the Bādana Chāluksya family. They were contemporaries of the last few kings of the Eastern Chāluksyas, and of Koluttinga Chōḍa Dēva I and his successors upto 1200 A.D. They played an important role in the history of Andhra in the 11th and 12th centuries.

The first known king of the line is Taila II, also known as Abhavmalladēva. His son and successor Iriveḥḍaṅga Satyāśraya is said to have ruled over Rattapādi. In the contemporary Chōḍa records the Chāluksya kingdom was also known as Rattapādi the 7½ lakhs country. Yādavas who were formerly the feudatories of the Rāśṭrakūṭas,
now gave their allegiance to Taila II. The Kogali (Bellary dist.) inscription of Taila II\(^3\) refers to his victorious camp at Rodda, Anantapur dist. after defeating the Chōla king and seizing 150 war elephants from him.

Taila's son Satyāśraya Drīvabheṣaṇa continued the aggressive policy of his father. An inscription from Chēbrolu, Guntur, records the presence of Satyāśraya's general Bayala Nambi at that place and setting fire to two fortresses of Dannada (Dhanyakaṭaka) and Yenamadala\(^4\). An inscription of Jayasimha II\(^5\) claims his conquest of all the overlords of Konkana. His Chōla rival was Rajendra I against whom Jayasimha had to content.

One of the prominent rulers of the family was Somēśvara who bore the titles Ḍhavamalla and Trailokyaṁalla. He shifted the capital from Malched to Kalyaṇa an already existing city. It was in his time that the Kākatiya power made its appearance as a feudatory of the Kalyaṇa Chālukyas. The Kākatiya chief Prola I helped Somēśvara in his military engagements against Konkana and Chakrakūta. A general, victorious in many battles, Prola I received in perpetuity the Anmakondā Vishaya from Somēśvara as a recognition of his services\(^6\). Somēśvara's formidable Chōla rivals were Rajendra I and Virarājendra.

The most powerful member of the family was Vikramādiṭya VI, generally known as Tribhuvanamalla in the inscriptions. He is the one who initiated the Chālukya Virama Era and all his charters were dated in that era. His inscriptions have been found all over Andhra Pradesh. Indeed, no other Kalyaṇa Chālukya king had such extensive conquests as he had. Easily he achieved what his predecessors were struggling for, i.e. the conquest of Vēṇgi. In the year 1118 A.D. Anantapēlayya, the famous general of Vikramādiṭya VI, is loudly
praised as the ruler set over Venji -14000\(^7\) and two years later Anantapálalya's chief queen made a gift to the temple of Bhimesvara at Drakhara.\(^8\) Govinda Pandanātha, a nephew of Anantapálalya, is stated to have been ruling over Kondapalli (Krishnā district.) in 1127 A.D.\(^9\) In the last days of the emperor Kulottunga Chōla I, having realised the over-all weakness of the Chalukya-Chōla empire, Vikramāditya VI led the troops directly to Kanchipuram, the Chōla capital; captured the city; Kulottunga I had to flee for safety. Vikramāditya VI after having amused himself there for sometime, returned to his kingdom\(^10\). No sooner the conqueror left the place than the Chōlas regained their capital.

After the death of Vikramāditya VI, the Venji country was seeking independence, but remained for some time as part of the Kalayanā Chalukya kingdom. This is attested by an inscription at the time of Somesvara III from Bhimavaram\(^11\).

Somesvara's interests were more in religion and literature than in war and politics. His successors were also equally weak in this respect. None of them had the martial ability and statesmanship of Vikramāditya VI. The feudatories took the advantage; the most prominent among them was the Kakatiya family.

**Kakatiyas:**

As noted above, the Kakatiyas rose up as a feudatory family of the Kalayanā Chalukyas, and attained full independence when the latter declined. From the humble beginning in the 11th century they became the undisputed masters of the entire Andhra country in the 13th century at the time of Cakapatidēva. His successors maintained the integrity of the kingdom till at last it was overrun by the Imperial Tughlaks of Delhi in 1323 A.D.
The founder of this dynasty was a certain Gundana or Gundyana. Being a shrewd diplomat he acquired power and popularity by matrimonial alliances with the families of Warangal and Hanumakonda chiefs. In course of time he seized the principality of Hanumakonda.

Gundana’s son Beta I was the first ruler of the family. In the year 1000 A.D. he took up the rulership of Nātevādisema and Koravīsema. He was succeeded by his son Prola I in 1030 A.D. He recognised the supremacy of the Kalyana Chalukyas and affirmed his allegiance to them. This gesture of subordination was well appreciated and reciprocated by Somesvara I by conferring Prola I the principality of Hanumakonda, which was already de facto in his possession. He took active part in the wars waged by the Kalyana Chalukyas, especially those against the Cholas.

Prola I was succeeded by Beta II. Like his father he too reaffirmed his allegiance to the Kalyana Chalukyas now headed by Vikramāditya VI. In return for this submission Beta II received from Vikramāditya VI the region of 1000 villages, known as Sabbisahasra, or Sabbinadu. Beta II was a great devotee of Siva and described himself as Paramamahesvara.

Prola II, son of Beta II, did not pay allegiance to the declining Kalyana Chalukyas. Trying to assume independence, he started his own military campaign and was killed by Velananti chiefs. He was succeeded by his son Rudra I who had greater ambitions than his father. His first target was the Velananti chiefs who had taken away his father’s life. The defeated Velananti chiefs had to surrender the Kurnool region to Rudra I. He was succeeded by his brother Mahadeva (1196-99 A.D) who was killed in a battle by Jaitugi,
the Yadava ruler, Kākatiya Gangapati (1192-1262 A.D.) son of Mahadeva, was one of the most powerful kings of Andhra country.

KALINAGA:

A few copper plates, belonging to the period between the invasion of Samudragupta and the rise of the Eastern Ganges, indicate three different ruling families of Kalingadēsa, viz. Vasisthakula, Matharakula and Pitribhakta. Of these the earliest seems to be the Vasisthakula. Sripuram and Sringavarapukota plates of Ananta-varman show that he was the ruler of the whole of Kalingadēsa right upto Pāṭāpuram. He was, therefore, rightly called Kalingadhipati, whereas his grandfather Gunavarman was a ruler of only Devarāṣṭra.

The kings belonging to the Matharakula are Saktivarman, Ananta Saktivarman and Prabhanjanavarman. Their relation to the Vasisthakula may be in the maternal line; because in the Baghola plates king Saktivarman describes himself as an ornament of the Matharakula and a Vasisthaputra. Probably the above mentioned Anatavarman had no sons. His daughters might have been married to the Matharakula family, and thus inherited the kingdom.

The kings of Pitribhakta family so far known are Uma-varman of Brihatprośtha, Dhavlapeta and Temburu plates; Chandavarman of Bobbili and Komarti plates; and Nandaprabhanjanavarman of Sriakulam plates.

The above mentioned kings of the three families are known as the Kalinga kings. They were succeeded by the Eastern Ganges whose relation with their predecessors is not known.
The study of the inscriptions of the Eastern Ganges is very much limited by time and space. Only those inscriptions found within the present Andhra Pradesh up to 1200 A.D. are dealt with in this study. The Eastern Ganges rose to power probably at the expense of the Metherakutas or Pitribhaktas and remained in power up to the 15th century. It is noteworthy that no other dynasty ruled for almost a millennium in the Andhra country.

The founder king of this dynasty was Indravarman who dated his records according to his regnal year. His successors continued this reckoning which later on came to be known as the Ganga Era. The inaugural year of this era, corresponding to the first regnal year of Indravarman is computed to 498 A.D. 112

During the ten centuries of their rule they did not face many major external threats. They had almost a peaceful neighbourliness with the Eastern Chalukyas. But the advent of the Cholas affected the Eastern Ganges. During the 11th and 12th centuries the Eastern Ganges were confronted by the Cholas. The Chola king Kulottunga Chola I advanced against Anantavarma Chola Ganga as far north as Visakhapatnam to which city Kulottunga gave his own name, Kulottunga-Chola Pattanam. Kulottunga's presence in the region is attested by the findings of his inscription at Simhachalam and adjoining places. Although Chodaganga met with reverses from the Cholas, the Ganga monarch had great success in other directions. Before long he retaliated the Chola aggression and subdued Vengi. Thus he became the paramount sovereign of the eastern coast extending from Utkala in the north to Vengi in the south.
The Eastern Ganga kings were sometimes called 'Trikalingadhipati'. The exact meaning and extent of Trikalinga is disputed. 'Tri' Sanskrit means 'three', in Tamil it means 'elevated place, hill, holy. At any rate the Trikalinga certainly included the southern districts of Orissa and the north-eastern districts of Andhra Pradesh.

The Eastern Gangas were worshippers of Cokarnaavamin on the Mahendra mountain. The seals on their charters represent various bull, sun, moon, linga, an abhisheka stand, Sankha, elephant-goad, drum and umbrella. From these figures it may be said that they were worshippers of several gods including the major gods, Vishnu and Siva. They were learned and well-versed in Vedas and Sastras. This helped them to administer the large kingdom with moderation and justice. Their capital was at Kalinganagaram (modern Mukhalingam).

**TELEGU CHOLAS:**

There were several ruling families of Cholas in the Telegu country, from 7th to 13th century A.D. They held sway over the regions south of the river Krishna. The Chinese pilgrim Hieun Tsang referred to them as barbarous and backward tribes, living in the area called 'Chuliya'. This area more or less corresponds to the modern Cuddapah dist. For a long time the Telegu Cholas of Cuddapah region had to encounter the armies of the Kadambas Chalukyas, and Pallavas, which caused the region to remain backward.

According to some scholars, the original home of the Telegu Cholas appears to be the region corresponding to the present Mahboobnagar, Nalgonda and Cuddapah districts. Independent in the beginning as local chieftains, later they recognised the simerâinty of the Badami Chalukyas.
In those days Cuddapah region was known as Renadu and hence they were popularly known as Renati Cholas. In course of time the Renati Cholas spread to all the directions establishing their principalities. Of the Telegu Chola families the prominent ones are of Velanadu, Renadu, Pottapi, Konidena and Nellore. All of them claim their descent from a quasi-historical south Indian monarch of pre-Christian era, known as Karikala Chola. History, however, does not guarantee this claim.

The Velanatii Chola chiefs have been treated separately since they have played active roles as feudatories of Eastern Chalukyas and Cholas. The Nellore Cholas came to power in the 13th century; hence they are not included in this study. Of the other Telegu Cholas, viz: Renadu, Pottapi, Konidena and other minor Chola families are not classified under separate heads; for in many of their inscriptions it is difficult to identity the family of the Chief in question. Therefore they are treated in common as the 'Telegu-Cholas'.

The foregoing brief historical account shows that Andhra Pradesh upto 1200 A.D. was ruled part by part, successively or simultaneously by the Satavahanas, Ikshvakus, Brihatpalayanas, Anandas, Salankayanas, Early Pallavas, Vishnukundis, Eastern Chalukyas, Cholas, Badami Chalukyas, Rashtrakutas, Vemulavada Chalukyas, Kalyana Chalukyas, Kakatiyas, Kalinges, Eastern Gangas, and Telegu Cholas. The study of place-names and personal names, found in the inscriptions of the time of these ruling families as well as of the important feudatory chiefs such as Velanatii chiefs, Kondapadamati chiefs, and Konamandala chiefs, has been undertaken in the sequel.
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<td>Reign</td>
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<td>25.</td>
<td>Sivasri (Satakarni)</td>
<td>163 - 165 A.D.</td>
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<td>26.</td>
<td>Sivakanda Satakarni</td>
<td>165 - 172 &quot;</td>
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<tr>
<td>27.</td>
<td>Sri Yajna Satakarni</td>
<td>172 - 201 &quot;</td>
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<td>28.</td>
<td>Vijaya Satakarni</td>
<td>201 - 207 &quot;</td>
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<td>29.</td>
<td>Chandra Sri Satakarni</td>
<td>207 - 217 &quot;</td>
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<td>30.</td>
<td>Pulamavi IV</td>
<td>217 - 224 &quot;</td>
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</tbody>
</table>
GENEALOGY AND CHRONOLOGY

IKSHAVAKUS

Maharaja Vasistiputra Sri Chantamula - 227-250 A.D.
Maharaja Sri Virapurishadatta - 250-275 A.D.

Mahasenapati Eli Bhavuladasa
Bhavula Chantamula - 275-333 A.D.

Mahasenapati Haritiputra
Sri Virapurishadatta II
Rudrapurishadatta - 333-344 A.D.

SALANKAYANAS

Devavarman (Date unknown)

Hastivarman

Nandivarman I (c. 375 A.D.)
Hastivarman II

Skandavarman

Chandavarman (Second s/o Nandavarman I)

Nandivarman II (c. 430 A.D.)
GENEALOGY AND CHRONOLOGY

EARLY PALLAVAS

Simhaverman I (c. 315 - 45 A.D.)
(Siva) Skandaverman I c. 346 - 55 A.D.

Vishnugopa who opposed
Samudragupta
c. 350 A.D.

Kumarsvishnu I - 355-70 A.D.

Skandaverman II - 370-85 A.D.

Vira Verman - 385-400 A.D.

Skandaverman III - 400-436 A.D.

Simhaverman II - 436 - 65 A.D.

Simhaverman IV - 465 - 90 A.D.

Nandaverman
490-520 A.D.

Kumarsvishnu II 520-40 A.D.

Buddhaverman 540-60 A.D.

Simhaverman III 580-86 A.D.

Simhavishnu 586-610 A.D.

Kumarsvishnu III 560-80 A.D.
1. Indravarman I  c. 375 - 400 A.D.
2. Mādhavavarman I  c. 400 - 22 A.D.
3. Govindavarman I  422 - 62 A.D.
4. Mādhavavarman II  462 - 502 A.D.
   (performer of 11 śvāmaṇas, etc)

Deśavarman
5. Vikramendravarman I  Manchyanā
   c. 502-27 A.D.  bhāttāraka  (son or grand-

Mādhavavarman III
   son)

6. Indrabhāttārakāvarman  Satyāśraya
   c. 527-55 A.D.

7. Vikramendravarman II  Govindavarman II
   555 - 72 A.D.

8. Mādhavavarman IV  564 - 612 A.D.
GENEALOGY AND CHRONOLOGY

EASTERN CHALUKYAS

Vishnuvardhana (Kubja) 624-641 A.D. (Vishnusiddhi I)

Jayasimha I 641-73 A.D. Indrabhattaraka - 673 A.D. (Vishnusiddhi I)

Vishnuvardhana II 673-82 A.D. (Vishnusiddhi II)

Mangiyuvaraja (Vijayasiddhi I) 682-706 A.D

Jayasimha II Vijayvardhana III Kokkilavarma III Prithivipri (Vishnusiddhi II) (Vishnusiddhi III) (Vijayasiddhi II) 706-718 A.D. 719-55 A.D. 718-19

Vijayaditya I (Vijayasiddhi III) Mangiverman II Maharaja 755-72

Vishnuvardhana IV 772-808 Vinyayadityaverman Maharaja

Kokkilavarma II Maharaja

Silabhatarikam (Ashtrakuta) Dhruttra (Vijayasidhitya II Narendramrigaraja) 808-47

Bhima Saluki

Govinda III Indra

Amoghavarsa I Silabhatarikam-Kalivishnuvardhana V (847-9)

Vijayaditya III Vikramaditya I Nripa Yudhamalla I
Gunaga. 849-92 (Yuvaraja) Teja I - 927

Chalukya Bhima I 892-921 Yudhamalla II 928-34
EASTERN CHALUKYAS (Contd)

(Chalukya Bhima I)

Vijayaditya IV
(Kullabhihanga) 921-

Vikramaditya II 927

Amma I Raja Mahendr
Vishnupadhana 921-27

Chalukya Bhima II(Raja Bhima)
m. Lokambika

Beta Vijayaditya Kshavana V - 927 
928

Dhanaraja Amma II Vijayaditya
m. Ankidevi 945-70
970-73

Saktivarman I 1000-11 Melambo

Vimaladitya -m- Kunda vallai Raja Raja
Vijayaditya VII
(Vishnuvardhana) 1011-18
1061-75

Rajendra Narendr -m- Amahai
1018-22-61

Saktivarman II 1061

Rajendrakulottunga Chola I
1070-1118 (1122)
GENEALOGY AND CHRONOLOGY

VEMLAVADA CHALUKYAS

Vidyaditya Yudhamalla I (750-775 A.D.)

Arikeshari I V(B)rāgrīhīda
(775-800 A.D.)

Narasimha I Bhadradeva
(800-825 A.D.)

Yuddhamalla II, (825-850)

Baddaga, (850-895)

Yuddhamalla III (895-915)

Narasimha II = m = Jaksha (Sister of Indra III)
(915-930)

Arikeshari II = m = Lokambika of Pāshtrakūta family
(930-955)

Bhadradeva (955-965)

Arikeshari III (966-?)
GENEALOGY AND CHRONOLOGY

KALYANA CHALUKYAS

1. Taila II - m - Bonthadevi 973-97 A.D.

2. Satyarsraya Irivabedanga 997-1008
   Parasvarman - m - Bhagyasvati
   Mahadevi - m - Irivanolambadi- raja

3. Vikramaditya V 1008-15
4. Ayyana Akkadevi 1016?
5. Jayasimha II (Jagadekamalla I) 1016-42

6. Somesvara I 1042-68
   Avaladevi - m - Bhillama III (Souna)

7. Somesvara II 1068-76
8. Vikramaditya VI 1076-1126
   Jayasimha III

9. Somesvara III
   1126-38

10. Perma Jagadekamalla II 1138-55
11. Tailapa III 1149/50-63
12. Jagadekamalla III 1163-83

13. Somesvara IV 1184-1200
GENEALOGY AND CHRONOLOGY

EASTERN GANGAS

1. Mitra Varman
2. Indra Varman I
3. Ananta Varmanadeva I
4. Devendravarmanadeva I
5. Satyavarmanadeva

6. Rajasimha Hastivarman
7. Rajasimha Indravarman II
8. Pranarnava
9. Indravarman III
10. Gunarnava
11. Devendravarman II

12. Jayavarman
13. Ananta Varman II

14. Nandavarman
15. Devendravarman III
16. Rajendravarman I

17. Ananta Varman III
18. Devendravarman IV

19. Rajendravarman II
20. Vajra or Vajrabasta
21. Narasimha Bhupendravarman
22. Devendravarman V
23. Gunarnava.
24. Vajrabhae I


27. Anantavarma IV  28. Anyankabhīma Vajrahae I 2 (979-1014 A.D.)


32. Anantavrmavajrahae III (1037-70 A.D.)

33. Devendravarma Rajaeeva IV (1070-77 A.D.)

34. Anantavarma Choḍagangadeva 35. Pramādideva (1077-1147 A.D.)


40. Anangabhīma II
41. Rajaraja III
42. Anangabhīma III
43. Nārasimha I
44. Bhānudeva I
45. Nārasimha II
46. Bhānudeva II
47. Nārasimha III
48. Bhānudeva III
49. Nārasimha IV
50. Bhānudeva IV
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34. JIH. Vol. XLIII pp. 315 ff.

35. EI Vol. XIV pp. 331 ff.

36. SII. Vol. II no. 508.

37. Sankaranarayanan, S. Vishnukundi and their Times, p. 1

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   JIH. Vol. XLIII, p. 741

   JAHES Vol. VI pp.23 ff.


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43. The families of the Prithvimulas was the earliest of the
   feudatories of the VishnuKundis. For details c.f.
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47.c. Ibid. Vol. XVIII. p. 57
48. *APE*. 1899 no. 147
51. *APE*. 1908-09, c.p - 30;
   1912-13. c.p. - 3
55. Ibid. Vol. VI. pp. 45 ff
56. *APE*. 1913-17 c.p. 1
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   FL. Vol. XII. pp. 303 ff.
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    IV No. 1322
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   FL. Vol. IX p. 261
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