Chapter – IV

Socio-Economic and Religious conditions
It may be remarked in a general way that the age-old system of castes - the four *varnas* continued to exist in Andhra *desa* in the period under the study. They were the Brahmana, Kshatriya, Vaisya and Sudra. But it is very difficult to assert that this was observed rigidly. In fact, if we consider the theory that was the founder of the Chalukya family, the mighty Chalukya or Satyasraya was a warrior, it may be said that these rulers were Kshatriyas. The interpretation that the term *chaluki* seemingly resembles the name of an agricultural implement would make one feel that perhaps these were originally tillers of the soil who took to arms to exhibit valour and finally founded a kingdom. It is commonly seen in this period that many generals and army officials were brahmanas. In fact, military training appears to have been a necessary qualification even for civilian officers.

Yet, the brahmanas, especially those belonging to the priestly profession and who were teachers, were held in high esteem. Inscriptions contain eulogies in high-flown language, of the brahmanas. In the *agraharas* the *mahajanas* formed the assembly and these *mahajanas* were well versed in Vedic lore, Philosophy, Sciences and Literature. Though they did not exercise much power or influence politically, society in general respected them for their learning and scholarship. An inscription of the reign of Trailokya Somesvara-I dated 1044 A.D. from Pulijala, Mahaboobnagar District states that during the reign of Trailokya Somesvara, his subordinate Bijjarasa, lord of Ujjekasamka Pattana, a certain Melapadi
Bhimaya made a gift to Brahmesvara Pandita who was an adept in all *sastras*, particularly *tarka* (logic, prosody). A damaged and fragmentary inscription from Hanumakonda\(^3\) states that Ramesvara Pandita, who was proficient in the *Lakulesvara Agama* and states that he was given by the father of king Tribhuvanamalla the village Vaijanapalli converting it into a Sivapura. King Chalamarttiganda Prola, the disciple of Ramesvara Pandita set up a *kirti-stambha* in honour of his guru.

There were also people well versed in eighteen *puranas*, epics, drama and all such other literature. They are also described as proficient in *Trikanda Mimamsa* and as protectors of Brahma-dharma. From such a description it becomes clear that the society looked with great respect those that were learned and righteous. In one-way they were the protectors of dharma in the society and by their scholarship and erudition guided the society on righteous path.

The writers on polity have differed in their attitudes towards this class in the society. Medhatithi goes to the extent of saying that under ordinary circumstances a brahmana committing a sin should not even be fined. He does not find any objection to a rich *sudra* living independently. Some *sudras* having attained proficiency in subjects like grammar taught them and thus became teachers. Medhatithi as *sudra-sishyas* describes the disciples of such teachers. On the other hand, Vijnanesvara the author of *Mitakshara* denies special rights and
privileges to the brahmanas. He opines that only such of those brahmanas who were very learned and had committed offences without any forethought, were exempt from fines. This was not applicable to each and every one. It may be noticed that Vijnanesvara was a contemporary of the period under study. A great deal of difference should thus be noticed in the writings of Medhatithi and Vijnanesvara, which thereby reflect upon the changing conditions in the society.

There was social awakening in the people as could be seen in the writings of poets of the period. The class system had now deepened its roots. Pampa, the Jaina poet describes himself as a brahmana and conveys a feeling that the brahmana belonged to a superior caste. Each caste followed its own profession. Yet, as seen above, there were quite a number of exceptions and brahmanas, especially those who held important offices were well versed in warfare also. In fact, Ranna ridicules the brahmana generals when he remarks that only Kshatriyas were qualified to kill and protect; the brahmanas, in the chaturvarna system, were authorized only to hold the grass (darbha) and not weapons that kill. The concept of superiority of a class or a clan (kula) over others was also interestingly indeed, commented upon even by the poet Pampa of the earlier decades. Birth in a clan dose not bestow superiority, it is challa (self will), guna (character) and abhimana (self respect) that constituted superiority, according to Pampa.
All these would show that the *chaturvarna* system had imbedded its deep roots. Yet, there was in the society a slow but steady realization of the defects of such a system, which placed the castes in wide discrepancies. There was a general dissatisfaction among the people at large a majority of which suffered from such a discrepancies. What was needed was a powerful leader who could effectively voice forth the grievances and in Basavesvara, society discovered such a leader who could initiate a revolution as it were? The superiority of the brahmana was bestowed upon him through the enviable position he held as the priest who could alone perform religious sacrifices, a privilege not given to others. People did believe in such sacrifices and other religious ceremonies, which secured them liberation (*moksha*). This was ignores, but that could not be easily removed. Thus the brahmana secured a privilege position in the society.

Among the others, the *varna* system was based very much upon the professions they followed. Although all these are generally labeled as vaisyas, in the period under study only the *settis* the *balanjigas* were engaged in trade and commerce. There were a quite a number of other professionals the *telikas* (oilman), *kummara* (potter), *kamsala* (brazier), *vadrangi* (carpenter) and the like each of whom belonged to a caste, obviously based upon the profession he followed. Thus caste came to be closely related to the profession followed. This was period when almost all formed professional guilds of their own. Since each of
these was specialized skilled profession, these were more hereditary than adopted. Naturally, each of them formed a caste by itself and change of profession was not very much to the liking of the people in general.

In this connection, it may be noted that the term *agrahara* is interpreted to mean in a general way as a brahmana settlement. It would give a feeling that all the people that lived in the *agrahara* were brahmanas. From the inscriptions of the period, it becomes amply clear that quite often entire villages were gifted to the brahmanas after dividing the lands therein into several *vrittis* or shares and distributing them among several donees. But it does not mean that only those brahmana donees resided in those settlements. They were learned scholars in different branches of knowledge. Some of them were priests in temples. It cannot be assumed that they were also engaged in the cultivation of lands granted to them. Obviously they gave them on lease to the cultivators who in turn enjoyed the returns after paying the stipulated yield (in kind or cash) to the original landlord. Naturally, the farmers who tilled the soil and men of other professions corollary to agriculture also lived in these villages. Hence, we cannot say that *agraharas* were brahmana settlements. There were villages the lands in which belonged to the brahmana donees. Also men of other castes and professions lived in such settlements.
The *sudra* or the fourth class is very rarely mentioned in the records of the period. In one such rare record, there is a reference to the chiefs of lower castes. But it would appear that quite a large number belonging to skilled professions besides the cultivators of the soil came to be considered as belonging to the *chaturtha-vamsa*. The merchant class also formed a large size of the population. The *nakaras, settis* and such other engaged in trade formed the third group. They were very rich and influential. They had their own merchant guilds, as already noticed above.

**Position of Women**

One of the best ways to understand the spirit of civilization, to appreciate its excellence and to realize its limitations, is to study the history of the position and status of women in it. Thus, the study of position of women forms an important chapter in the history of human civilization. The status of women from the Vedic period in Indian society has varied in its importance, at different times, in various places and under changing circumstances on account of changes in social as well as political conditions in the country. Though the circumstances in which women of Andhra grew were the same as those of women in the North, she enjoyed greater amount of freedom in all walks of life than the women in the North.
The position of women under the Chalukyas of Kalyana was no exception to this and the conditions seem to have been favourable for them even to take part in public affairs when they were inclined to do so. Epigraphical records pertaining to this period reveal the names of a number of women not only belonging to royal families but also those of others lower in rank who distinguished themselves in almost all walks of life like administration, religion, social and cultural aspects of life of the period. If some women distinguished themselves as able administrators, some won name as pious donors who took interest in building temples and making grants in the form of villages, land, money and the like to the religious as well as educational institutions, digging wells, construction of tanks and the charity houses etc. There were also talented ladies (including the queens) who took active part in fine arts like dance and music.

In the field of Administration Like other imperial dynasties of ancient India, Chalukyas of Kalyana allowed a number of feudatories to enjoy autonomy under the suzerainty of the paramount power and wives of some of these officers as well as the queens are stated to have ruled over certain portions in their territory. This is one of the remarkable features of the administration of the Chalukyas. This period seems to have created quite a number of women who took active part in the field of administration. A few (among such ladies), who shouldered the responsibility of administration may be mentioned here.
Women held a place of honour and respect. We come across quite a good number of women administrators in this period. The outstanding example is that of Akkadevi. But a good number of others belonging to the lower strata like subordinate official also took part in political and social activities. A record from Korapolu\(^9\) in Andhra Pradesh dated 973 A.D. refers to Somapemadian *ankakara* of *Mahamandalesvara* Ahavamalla, and his wife Lakshmi who were administering Korapala in Kasavola-70. An inscription\(^{10}\) of the reign of Trailokyamalla Somesvara I dated 1051 A.D. from Mallesvaram, Mahaboobnagar District records the grant of land in the village Anmanpalli, situated in Ettapi-70, of Vaddavana-500 in Kandurunadu by Chandala Devi, wife of *Mahamandalesvara* of Kumara Vijayaditya, chief of Trailokyamalla, to the God Agastyesvara after washing the feet of Chidisvara Pandita. An inscription\(^{11}\) dated A.D. 1001 from Cheriayal, Warangal district states that during the ever increasing prosperous reign of Irivabedemgadeva (Satyasraya), Bakkababbe, the elder sister of Ayvabbadevi (queen) granted a dasvandhamanya to Cheriyala Govaya-gavunda. Malliya, Bijjamayya, the *senabova* (accountant) of Ayvabba and Gokarnnayya the senabova of the gavunda wrote it.

An inscription\(^{12}\) from Manthati dated *Saka* 983 (1058 A.D.) refers to a certain Attikabbe wife of Megavala Ketaya, *ankakare* of Kanduru Sankara *ganda*, who installed the image of Bhairava in the temple built by him in the village
Vanipariti, modern Wanaparthi in Mahaboobnagarnagar district. The next important record though incomplete comes from Alampur\textsuperscript{13} dated C.V. 26, (1101 A.D), registering the gift of a village (name lost) as agrahara by Mahadevi Mannedevi described as ……\textit{Kana Chakravartiyaya Visalavakshasthala nivasini} and \textit{Abhinava Sarasvati} towards the \textit{anga ranga bhogas}, renovation and white washing of the temple of Brahmesvara in Alampur, the western gateway of Srisaila. It further states that the donor was a devotee of Sri Pamadacharya, and mentions the titles Asvapati, Gajapati and Narapati, and calls her husband as \textit{raja trayadhipati}. The queen Mannadevi of this record seems to be identical with Malayamatidevi wife of Tribhuvanamalla, as she also bears the title \textit{Abhinava Sarasvati} and \textit{Tribhuvanamalla Pattamahadevi}.

An inscription\textsuperscript{14} from Mahesvaram dated \textit{Saka} 1032 (1110 A.D.), records the gift of the village Vrepekallu, modern Vemgallu included in Ettapi Kampane-90 of Koduru 1100 to the temples of Agastyesvara and Chandalesvara, built by him at the request of Bagi Abbe foster mother of Kumara Tailapa and mentions that the grant was given to Gokarnarasip Pandita. The record is important as it mentions another Queen of Vikramaditya (viz.) Chandala Devi, identical with Chandralekha, the princess of the Silahara family of Karahada and mother of princess Jayakarna, Somesvara and Tailapa. Another inscription from Gangapuram\textsuperscript{15} dated \textit{Saka} 1038 (1116 A.D.), recording the consecration of the
idol of Gangadevi by Kandura Somaladevi wife of Bhimarasa. It is interesting to find the mention of the name of the village Somasila, and a grant made to Vagisvara Pandita. For the perpetual lamp, and offerings to the god Gangesvara and imparting education, the donor Kanduru family who flourished as a feudatory of Vikramaditya from 1105-1119 A.D.

The Bhutpur inscription dated Saka 1043 (1121 A.D.) registers a grant to the god Ramesvara of Nekkonda by Lakshmidevi chief Queen of mahamandalesvara Kumara Tailapa and their two sons (viz.) Perumadi and Bekki. The Kudali Sangamesvaram inscription registers a gift of 10 putti is of land and 10 gadyas by Mallahini Mahadevi, wife of Virakesava to a boatman. The Mallesvaram inscription of Trailokyamalla Somesvara I, dated Saka, 973 (1051 A.D.) records the grant of land in the village Anmanpalli, situated in Ettapi-70, of Vaddavana-500 in Kandurunadu by Chandala Devi, wife of mahamandalesvara of Kumara Vijayaditya, chief of Trailokyamalla, to the God Agastyesvara after washing the feet of Chidisvara Pandita. An inscription from Choppadandi dated Saka 914(992 A.D.), belongs to Ahavamalladeva reign, registers the construction of the tank Achebbe-samudra, named after Achabbe, the (daughter) of Anungu Duggarayya the follower of Irivebedenga and the monetary gift of 70. draamas and lands by the latter’s dadi Devakabbe. Another inscription at Cherial, Jangaon taluk, dated Saka 923 (1001-2 A.D.) states that during the ever increasing
prosperous reign of Irivabedemgadeva (Satyasraya), Bakkababbe, the elder sister of Ayvabbadevi (queen) granted a \textit{dasvandhamanya} to Cheriyala Govayagavunda. Malliya, Bijjamayya, the senabova (accountant) of Ayvabba and Gokarnnayya the \textit{senabova} of the \textit{gavunda} wrote it.

The Hanumakonda inscription\textsuperscript{21} of the time of Tribhuvanamalla (Vikramaditya VI) dated \textit{Saka} 1039 (A.D. 1117) records the construction of the \textit{Kadalalaya basadi} on the top of the hill by Mailama, the wife of Beta, the minister of Kakati Prola and the gift of two \textit{matters} of wet land below the bund of the tank built by her husband Betana-pergade and two \textit{martars} of the black soil on the west of the tank and six \textit{martars} of uncultivated land for the daily worship, incense, lights and oblations in the temple and for the food, clothing etc., of the temple priest.

These would clearly show that women had a prominent place in society and this privilege was not restricted only to those in the higher strata of society. We have several instances of wives of feudatory chieftains participating in administration. But the instances cited above would indicate that even those in the lower ranks did take interest in such activities.

It is to be concluded that the picture we get of the position of women in the Chalukyan days of course is incomplete and indistinct. As observed above inscriptions speak about mostly the members of the royal families and their
attainments. Many of the descriptions may appear conventional but it looks as, though in many of the cases the description is factual.

It can be said that by and large the women in the Chalukyan days enjoyed fairly a secure position in the society, taking active part in all walks of life. It is a distinct feature, however, even royal members of other dynasties of other regions are not heard of to this extent as in Andhra region. Comparatively therefore, we may say that women in Andhra region enjoyed better position in the society than those of other regions.

**The Temple**

The Temple was the nucleus of all socio-religious activities. Hundreds of inscriptions of the period record munificent grants made to them by the people in general. The period also witnessed a great deal of temple building activity. Many officials of the state, besides the king and members of the royal household, took pride in constructing temples. An interesting feature of this was that, most of them belongs to either Saiva or Vaishnava, and named after the donor or his parents, wife of children and other kith and kin.

An interesting point that may be noted in this connection is that such activities reflect upon the flourishing economic conditions of the period. In the earlier period of the Kalyana Chalukyas rarely do we find such instances of
individuals bearing the burden of building temples, which was certainly not an easy task from the point of providing huge finances. Obviously, only the rich who were quite few could undertake such activities. Only feudatory chieftains, powerful and rich officers and merchants with influence could afraid to undertake such costly projects. Building of temples was considered an act of charity, which brought merit. But the commoners could not acquire such merit. Thus, the period was one of prosperity and plenty very unevenly distributed. There must have been discontentment among the general public who could neither lead a happy life here, due to stresses, nor could think of a bright life after death since they could not earn merit by charitable deeds.

An inscription\(^\text{22}\) dated 1090 A.D. from Kazipet, Warangal district mentions that *Mahamandalesvara* Kakatiya Betarasa, the lord of Anmakondapura and a subordinate of the Chalukya king Tribuvanamalladeva built a Sivapura to the South-west of Anmakondapura and having washed the feet of the *Kalamukha* ascetic Ramesvara Pandita of Parvatavali, the *Acharya* (abbot) of the well-known Mallikarjuna *Silamatha* at Sriparvata and granted to the disciples that village along with the enjoyment of the income derived from natural hoards, customs, administration of justice etc., as *sarvamanya* on the occasion of the solar eclipse on 24\(^\text{th}\) November, 1090 A.D. to him. The inscription was composed by the great poet Devanabhatta of Omtikonda that is Orumgallu.
It further states that the nakaramu (merchant guild) of the city of Anmakonda made a gift of one mana of oil every day for maintaining a perpetual lamp in the temple of the god Uma-Betesvara.

An inscription dated 1104 A.D. from Nidigonda, Warangal District states that Muppamambika, wife of Duggabupa, of Natavadi family and a subordinate of the Chalukya emperor Tribhuvanamalladeva built the temple of Muppesvaradeva and Mandalika Duggarasa granted on the occasion of Uttarayana Samkramti, in the year Chalukya Vikrama year 29 (1104 A.D.) two martars of paddy field and 20 martars of kararamba behind the Rattasamudra tank and his wife gave Nerapugunta of Gundami Banda for the anga bhoga of the god and feeding the pujaris.

An inscription of the reign of Somesvara I dated 1045 A.D. from Kollapur, Mahaboobnagar District mentions the setting up a Jalalinga by a certain Somasiddhanta and also a Dravilacharya who was an ornament of Kapalisvara family and also the mahasthanadhipati of Pundivali situated towards the west gate of Sripavata i.e., Srisailam. An inscription dated 1120 A.D. from Matedu, Warangal District states that Mala Nayaka, son of mahasamanta Vemabola and Boddama and a soldier (bantu) of Mahamandalesvara Kakatiya Proleraju the subordinate of Tribhuvanamalla (Vikramaditya VI) granted some land behind the tank Mallasamudra in Maratedu to god Mallesvaradeva set up by him and to
Kesava-jiyya the *sthapati* of the temple for offerings and worship to the deity. Also records the gift of land to Memje Bhattu, the *sthapati* of the god Kesavadeva for offerings, worship *nivedya* and lamps in the temple.

Another inscription\(^2\) from Warangal district states that while the Chalukya emperor Tribhuvanamalladeva was ruling the earth, Vemabola Boddama Mallenayaka, a soldier (*bantu*) in the service of the emperor’s feudatory *Mahamandalesvara* Kakatiya Prolaraju, the lord of Anumakondapura, built temples to the gods Isvara, Narayana and Aditya and granted *vrittis* to them in C.V. 45 (1120 A.D.) and also mentions the *sutradhari* Boloju, son of Malloju of Manakonduru. The *vrittis* are described in detail; to Mahadevara, Adityadevara and to the ascetics who smear the floor of the houses with cow-dung two *marturs* in Mallasamudram, for *naivedya* (offerings) one *martur* to the gods (Mahadevara, Adityadevara) and the ascetics: *velichenu* (dry field) *kha* one; to Narayanadevara *martur* one; for offerings *martur* one; *velipolamu* (dry field) *kha* one; to Vinayaka *martu* one; *velipolamu* (dry-field) *kha* one; to Brahmapurulu (Brahmanas of the Brahmapuri, that is the quarter in which brahmanas attached to the temple reside) *martur* four. In the inscription it is further stated that in the year 1024 A.D. Malla the eldest son of Reva and Boddama had temples built to the gods Hari, Hara and Bhaskara, and caused a tank as big as the sea to be excavated.
RELIGIOUS CONDITIONS

Buddhism

Having enjoyed glory and grandeur for centuries Buddhism slowly ceased to exist by 13th century in Andhradesa. The famous aramas of Buddhism became Hindu shrines which attained great celebrity and attracted vast crowds of pilgrims. It is interesting to note that Buddha himself had by this time been recognized by Hindu faith as an incarnation of Lord Vishnu. Buddhism and Hinduism thus became amalgamated and the former was slowly absorbed into the latter. However stray reference to Buddhism can be noticed in the epigraphs. One such inscription27 from Karimnagar District pertaining to the Kakatiya minister Gangadhara dated 1171 A.D. refers to the installation of Buddha at Pattashala by him. The verses in the epigraph denote that Lord Vishnu manifested himself in the form of Buddha to deceive the asuras or demons. Thus even the followers of other faith believed the Buddha as one of the avataraś of Vishnu.

Jainism

The Chalukyas of Kalyana, who succeeded the Rashtrakutas in Andhra, were also patrons of Jainism. A large number of inscriptions ascribed to this period bear testimony to their patronage and their rich contribution to the glorious career of Jainism in Andhra during their hegemony. The doctrine of Lord Jaina encouraged by the material assistance of the royal princes had its powerful sway.
Manyakheta for a time was the temporary capital of the early rulers and later Pottalakere and finally Kalyana, founded by Somesvara, were the capitals in succession. Out of them, Pottalakere was the great strategic importance to the Chalukyan Empire, from its inception.

Apart from it, it had a prominent role in shaping the political and religious life of the country. It was the town from which Brahmesvara, a powerful advocate of Jaina law and author of two Kannada works, hailed. It was also the capital of Jayasimha (i.e. Jayasimha-II) according to the Kannada Basavapurana. It was a very important Jaina centre, comprising 500 Jaina vasadis then. Numerous Jaina images of that period, belonging to this town have been collected and are preserved in the Khajana building museum at Hyderabad. This ancient Pottalakere is identified with the present Pattancheruvu, 25 kms from the city of Hyderabad.

Jagadekamalla-I (i.e. Jayasimha-II) whose capital was Patancheruvu patronized Jainism. Inscription from Maski, now deposited in the State Museum and assigned to Jayasimha-II (1027 A.D.), registers the gift of 50 mattars of black-soil. 50 mattars of akadi etc to the Jaina basadi, constructed by Basavoja in the year Saka 949 (1027 A.D.). Another inscription from Saidapur records a gift of land to a Jaina basadi built by Gavundas in 1034 A.D. during the reign of Jagadekamalla I. Ahavamalla Somesvara I i.e., Trailokyamalla, the successor of Jagadekamalla, was also a good patron of Jainism and this is borne out by a
Sravana Belgola inscription which has it recorded that the Jaina teacher Svamin won the title *Sabdachaturmukha* at the hands of king Ahavamalla. Besides this one, there are seven other records, showing his liberal patronage of Jainism. The Chilkuru inscription, assigned to Vikramaditya V, and belonging to 1012 A.D. registers a land gift to a Jaina temple whose presiding deity was Parsvanathadevaru by Padamanabhayya whose overlord Tribhuvanamalladeva (i.e. Vikramaditya V) was ruling his flourishing kingdom.

His successor Tribhuvanamalladeva (i.e. Vikramaditya VI), the distinguished prince of the dynasty, is also celebrated in several records for his patronage. During his reign, many Jaina establishments in Andhra received patronage from the Chalukyan princes and their vassals. He is also praised for his *mahadanas* including *visvachakra*. Bodhan, Konakondla, Ujjili, Pudur, Bairanipalli, Kolanupak, Gabburu, Chilkuru, Anumakonda, Banajipet, Togarakunta, etc., were the prosperous Jaina *tirthas* and gifts to them flowed from the overlord and his vassals.

One inscription from Jadcherla, dated 1126 A.D., refers to the reign of Bhulokamalla (i.e. Somesvara-III) in which a certain merchant named Bammisetti constructed a *chaityalaya* at Gangapur. While Bhulokamalla was ruling from Kalyana his younger brother Tailapa ruled over Kandur-*nadu*. This *chaityalaya* may safely be identified with the present Jaina *basadi* Gollattagudi near Gangapur,
in the Mahaboobnagar district. The presiding deity of the *chaityalaya* is mentioned as Parsvanatha\(^\text{34}\) and not Mahavira as hitherto believed. There are two records referring to Tribhuvanamallavira Somesvara IV, the last ruler of the dynasty as a patron of Jaina faith and its supporter. An analysis of these records goes to prove that Jainism was wide spread and the rulers invariably supported and patronized it. An atmosphere of religious peace prevailed throughout the Kalyana Chalukyan kingdom and Jainism commanded a large volume of support under these rulers.

Among the subordinate powers of the later Chalukyas the early Kakatiyas, the Polavasa chiefs and the Nolamba Pallavas were important. Moreover, they were all patrons of Jainism too.

The early Kakatiyas patronized Jainism. The epigraphs as well as the Kaifiyats informed us that Warangal flourished as a Jaina *tirtha* under the early Kakatiyas. The Warangal Kaifiyat informs that there was a hill called Hanumadgiri to the north-east of Hidambasrama in north *Dandaka* the seat of *devas* and *rishis*. This Hanumadgiri was discovered by a person called Ekambranatha (the *muni* with a single cloth), probably a Svetambara Jaina *muni* who established several deities in it, Siddhesvara in the middle, Devi Padmakshi in the west, Garga (like Durga) *sakti* in the north, Gopalamurti in the south and Bhadrakali in the east.\(^\text{35}\)
It is, therefore likely that these deities were the later Saivite variants of the original Jaina deities Siddha and Padmavati. Regarding the patronage of the early Kakatiyas it is known from the Kazipet Darga inscription\textsuperscript{36} that Prola I obtained Anumakonda \textit{Vishaya} as a fief from Trailokyamalla Somesvara I (1042-1068A.D.). Since then they often fought victorious battles for their masters. According to the Padmakshi temple inscription\textsuperscript{37} Beta-II, son of Prola-I, under the able guidance of his minister Vaija, managed to annex Sabbi-1000 to his existing Anumakonda \textit{Vishaya} and got it ratified by his overlord Vikramaditya-VI. Further, the same inscription records that Vaija’s son, Pergada Beta, who became the minister of Kakatiya Prola-II, constructed some temples and his wife Mailama built a Jaina temple called \textit{Kadalalaya-basadi} on the top of the hill at Anumakonda and endowed it with some land. In the light of the epigraph and the existing Jaina images it has been aptly observed that the present goddess Padmavati was probably the \textit{Sasana-devi} of Parsvanatha. H. Krishna Sastri\textsuperscript{38} is perhaps right in saying that during the time of Prola-II, the goddess must have been popularly known as Padmavati. Dr. P.V.P.Sastri\textsuperscript{39} says that it is also reasonable to suppose that this goddess was installed by Beta I, the first Kakatiya chief and the people generally called it Kakati as it was set up by a Kakatiya chief. From the Sanigaram inscription\textsuperscript{40} the son of Beta’s minister Vaijaraja is known to have renovated the Duddhamalla Jinalaya of the village Sanigaram.
The Local records\textsuperscript{41} inform us that the Jainas that were persecuted at places like Rajahmundry resorted to Anumakonda for protection. Since then, Anumakonda continued to be a centre of Jainas even in the time of Prataparudra as it is evidenced by the Jaina work Jinendrakalyana, written by Appayyacharya, a disciple of Pushpasena in 1319 A.D. It discloses the flourishing state of Jainism under the early Kakatiyas at Anumakonda.

Later on the policy of the Kakatiyas changed and they patronized Saivism. Saivism, in the militant form of Vira-Saivism gathered momentum and persecution of Jainas was encouraged. The wresting of the Jainas by Ganapatideva of Warangal is well depicted in a manuscript poem,\textsuperscript{42} but the Jainas are, no doubt, confusedly referred to as the Buddhas therein.

In the neighbouring territory of the Kakatiyas there flourished a petty family called Polavasa with its principality in the region extending from Polavasa to Narasampet (in Warangal district). This family consists of only five members\textsuperscript{43} claiming their origin from Madhavavarman. Govindapuram. Banajipet and Padmakhsi temple inscriptions register gifts of these chiefs to Jaina \textit{basadis}. Both the families of the Kakatiyas and Medaraja perhaps belong to the same stock of the Rashtrakuta generals of rank and were set up by the Chaukyas as \textit{mahamandalbesvaras} side by side.
Further, like the early Kakatiyas, the Polavasa chiefs also had leanings towards Jainism. Banajipet and Padmakshi temple inscriptions inform us that Medaraja built *Virakamala Jinalaya* and made gifts to *Kadalalaya-basadi* which is said to have been built by Mailama, wife of Pergada Beta. His Govindapuram inscription, 44 which begins with invocation to the feet of Jinadeva, informs us that Nagaraja, the minister of Medaraja installed the image of Parsvanatha Jinadeva. Further, the inscription mentions four Jaina preceptors named Balachandra, Meghachandra, Padmanandin and Meghachandra belonging to the school of *Kranurgana* and *Meshapashanagachchha*. It is to be noted that during the reigning periods of the early Kakatiyas and Polavasa chiefs. Anumakonda, Banajipet and Sanigaram must have flourished as prosperous Jaina centres and gathered much strength and influence in their kingdom.

The Nolamba Pallavas, as contemporary chiefs of the Later Chalukyas ruled over a kingdom that comprised parts of Andhra and Karnataka with their capital at Hemavati (in the Anantapur district). Under their hegemony, the tract of the Madakasira Taluk became a flourishing abode of the Jaina faith. This is corroborated by the study of antiquities such, as temples. *Nishidhi* memorials and inscriptions found in a considerable number in the villages of Hemavati, Amarapuram, Sivaram and Tammadahalli. Mallendra and his son Ayyapa,
Irungola-II and his queen, Alapadevi of the Nolamba family were liberal patrons of Jainism.\textsuperscript{45}

Hemavati inscription belongs to the Nolamba-Pallava ruler Mahendra I and his son Ayyapa and registers a gift of land made by the king to a \textit{basadi} and for the feeding of its \textit{tapasvins}. Further, another inscription\textsuperscript{46} from Patasivaram informs us that when Tribhuvanamalladeva Bhogadeva Chola Maharaja of the Nolamba Pallava family was ruling from Henjeru (modern Hemavati) there lived a renowned Jaina teacher named Padmaprabha Maladhari who is a memorable personality in the history of Jaina literature. He wrote the commentary \textit{Tatparya-vritti} on the \textit{Niyamasara} of Kundakunda. He described himself as \textit{sukavi-jana-payojia-mitra, Panchendriya-prasara-varjita} (free from all protected activities of the five senses) and \textit{gatramatra-parigraha}. (One whose only possession was his physical body). Relying on the last two epithets of the Patasivaram inscription Dr.P.B.Desai\textsuperscript{47} has rightly identified Padmaprabha with the author of the above works. Under the Nolamba Pallavas, Chippagiri (Aluru taluk, Kurnool district) also became a celebrated \textit{tirtha} of the Jainas. Thus we have seen how Jainism was patronized under the reign of the Nolamba-Pallavas.

The Telugu Chodas ruled from Nidigallu (in the Anantapur district) as the vassals of the Western Chalukyas of Kalyana. In the present Rayalasima district a few more records of the same family have come to light. Even then, their political
activities are shrouded in obscurity. An inscription, dated Saka.1200 of the same branch from, Amarapuram, (Madakasira taluk, Anantapur district) is included. It belongs to Mahamandalesvara Tribhuvanamalla Nissankapratapa-chakravartin Vira-danava-Murari Irungonadeva Chola Maharaja. It states that in the Saka year 1200, a certain Malli Setti gave Tammadahalli, 2000 areca trees to the prasanna Parsvadeva basadi of Tailangere known as Brahma jinalaya, while Irungonda Cholaadeva was ruling from Nidigallu.48 The present ruined Jaina temple at Amarapuram from where the present record is copied is possibly identifiable with the Brahma Jinalaya of the record, though the Parsvanatha image is not traceable there at present. Even though the record is a private one, it is perhaps plausible to think that Irungondadeva Chola Maharaja of Nidigallu branch also patronized Jainism and helped it to thrive in his kingdom.

At the same time in Guntur and Nellore districts, Jainism seems to have flourished even after the fall of the Chalukyas of Vengi, under the patronage of the Chalukya-Chola. During the reign of Kulottunga Chola-I, son of Rajaraja Narendra, Munugodu (Sattenapalli taluk, Guntur district) became a flourishing centre of Jainism. From the available records of Munugodu, it is known that during the 37th regnal year of Kulottunga Cholae. 11th century A.D.) his subordinate chief, Gonka-bhupa, who was then ruling from Chandavolu (Guntur district), and his soldier built the Prthvitilaka-Jinalaya and endowed it with gifts.
Similarly, Pramaladevi, a lay-disciple of Matisagaradeva, is known to have constructed steps for the Karikala Jinalaya at Kanupartipadu in the Nellore district during the 37th regnal year of Rajaraja-III (i.e.1253 A.D.). All these Jaina basadi are not traceable at present, though we have recorded evidence about them. They obviously disappeared in course of the centuries that have since elapsed. However, this recorded evidence is enough to show the flourishing state of Jainism in Andhra during the 11th and 13th centuries under the hegemony of the Chalukya-Cholas.

The fall of the Chalukyas of Kalyana seems to have sealed the fate of Jainism, as medieval Andhra experienced the impact of the religious revolution which took place in Karnataka, after the defeat of Taila-III. The chief rivals of the Jainas were the Saivites who appropriated the Jaina basadis as their own temples. From the time of Kakati Rudra (1150 A.D.) there started a bloody campaign against the Jainas and the local records reveal the persecution of Jainism, in the time of Ganapatideva (1199-1261 A.D.). In spite of a tearful campaign of persecution led by Vira-Saivites, Jainism was not wiped out completely in Andhra. It lingered on for a considerable time at places like Gooty, Penukonda, Chippagiri and Adoni under the successors of the Kakatiyas.

In Karimnagar district Vemulavada, Gangadhar, Repaka, Nampalli, Potlapalli, Koratla, Polas, Kaleswram, Nagunuru, Yelgodu, Mulkanuru,
Thangallapalli and Karimnagar were once important centres of Jaina worship as evidenced by the existing Jain vestiges. An inscription of Vemulavada\(^50\) records the construction of Subhadhama Jinalaya by the King Baddega-II in favour of the famous Jain scholar Somadeva. The Repaka inscription\(^51\) records that a chief named Srimat Vujaya *Gavunda* made gifts of lands to a Jinalaya built by Arikesari-III. In the damaged epigraph, after the omission of the first letter of the name of the Jinalaya, which is not identifiable, it can be read now as Khalivuttu Jinalaya. The Kurkyala inscription\(^52\) records the installation of the image of first and last Jaina Tirthankarars and the construction of a *basadi* called Tribhuvanatilaka by Jinavallabha, the brother of Pampa. The Sanigaram inscription\(^53\) dated 1051 A.D. records the renovation of Yuddhamalla *Jinalaya*, which as the name indicates, was probably built by Yuddhamalla, one of the rulers of the Chalukyas of Vemulavada. The Koratla inscription\(^54\) records the name of Rattamartanda *Jinalaya* probably built by a Rastrakuta Chief.

Subhadhama Jinalaya of Vemulavada, Khalivuttu Jinalaya of Repaka, Tribhuvanatilaka *basadi* of Gangadhara, Yuddhamalla *Jinalaya* of Sanigaram and Rattamartanda *Jinalya* of Koratla undoubtedly played an important role for the propagation of Jainism in the Karimnagar region. But unfortunately none of these Jain temples is exists today. A great havoc was brought through the rivalry of contemporary faiths and there is epigraphic evidence to prove that some Jaina
shrines were burnt and razed to the ground. Such acts of vandalism seem to have been perpetuated at Patancheru and Kulpak (Kolanupaka) where the Archaeological Department has dug out from the ground and also collected from the surface a large number of Jaina images.\textsuperscript{55} Probably the same thing might have happened with the \textit{Jinalayas} of Karimnagar region, which is not very far away from the above mentioned places.

The Jain image recovered recently from Polavasa stirs our imagination to believe that there might have been a \textit{Jinalaya} at Polavasa also, which was the capital of the Polavasa Chiefs, the patrons of Jainism. There is epigraphic\textsuperscript{56} evidence that Medaraja I have built Virakamala \textit{Jinalaya} at Banajipet in Narsampet taluk which was under his sway. According to the Padmakshi temple inscription\textsuperscript{57} of Hanumakonda dated 1117 A.D. Medaraja-II of Polavasa made gifts of lands to \textit{Kadalalaya-basadi} lying on the top of the hill. The above acts reveal that the Polavasa Chiefs patronized Jainism and one can infer that their capital Polavasa was also a popular Jain centre during their times.

A good number of gifts appear to have been made to the Jain temples and Jaina \textit{basadis} as gleaned from the inscriptions of Karimnagar district. Jaina \textit{basadis} were the religious centers like \textit{Mathas} attached to the temples of Hindus. They carried on not only religious propagation but also worked for the spiritual and temporal development of the society. Jaina ascetics imparted education to
their Shishyas or disciples. Tribhuvanatilaka figures as an important Jaina basadi at Gangadhara, where the famous Jain scholar Somadeva Suri stayed for some time and composed his most popular work Yasastilaka Champu in 959 A.D. Besides the kings and their subordinates, the common people embraced Jainism. Like Hindus, Jains also observed caste system, i.e. Brahmanas, Kshatriyas etc. In those days conversion from one religion to the other was easy as one retained his caste although he converted himself to Jainism from Hinduism or vice versa. The change in religion did not mar the caste system and therefore the conversion did not break the unity of the Society.  

An inscription of the reign of Trailokyamalla Somesvara I dated 1054 A.D. from Papakallu, Mahaboobnagar district, refers his subordinate bearing the titles Mahishmati Puravaresvara, Vidvishta Gajakarnakama Manmujarasa and camping at Papakallu made a gift of 10 marar of gadde land to a Jain basadi affiliated to Mulasangha of Balatkaragachcha, likely situated at Papakallu. An inscription dated 1082 A.D. from Banajipet, Warangal district registers the gift of some land by Mahamandalesvara Bakatiya Betarasa to Vira Kamala jinalaya built by Mahamandalesvara Medarasa of Ugravadi, a subordinate of the Kalyana Chalukya king Tribhuvanamalladeva i.e. Vikramaditya VI. Medarasa is said to belong to Vengonta kula of the lineage of Madhavavarman who had 8,000 elephants, 10 crores of horses and countless foot-soldiers. The inscription is
written by Ayyupayya and Sridhara. An undated inscription\textsuperscript{61} of Tribhuvanamalla (Vikramaditya VI) reign from Bairanipalli, Warangal District records that Mallireddi of \textit{Visti kula} and the lord of Bekkallu granted some land for the worship of the god set up by him and for the feeding of the ascetics. The grant made into the hands of Srimat Gunasena Parmatma-dhyana-devara.

An undated inscription\textsuperscript{62} of Tribhuvanamalladeva reign from Bekkallu, Warangal District introduces certain Reviraddi of the fourth caste. His son was Chamdireddi. Mallireddi, son of his friend Punnireddi established a Jaina temple and a \textit{trikuta} in Vrekkallu, the latter being a combination of 21 shrines and endowed the same with gifts.

An inscription\textsuperscript{63} dated 1108 A.D. from Bairanipalli, Warangal District registers the installation of the Jaina image and the gifts of a mango garden, 20 \textit{martatars} of \textit{kararamba} land and other lands for the repairs of the feeding of the ascetics by Biramaraddi the \textit{dandanayaka} of the capital Bhuvanagiri and two \textit{karanams} of Bekkallu. At the end of the inscription, there is a lengthy description of the donor in Kannada verse wherein it is said that the donor belonged to \textit{Vitti vamsa} of the \textit{raddi} caste. Other gifts to the same \textit{Jinalaya} by Punnireddyi of Nanganuru and Reviraddi of Vellamapatla are recorded.

An inscription\textsuperscript{64} from Hanumakonda, Warangal District records the construction of the \textit{Kadalalaya basadi} on the top of the hill by Mailama, the wife
of Beta, the minister of Kakati Prola and the gift of two matters of wet land below
the bund of the tank built by her husband Betana-pergade and two martars of the
black soil on the west of the tank and six martars of uncultivated land for the daily
worship, incense, lights and oblations in the temple and for the food, clothing etc.,
of the temple priest in the C.V. 42, (1117 A.D.) during the reign of the Chalukya
emperor Tribhuvanamalladeva, i.e. Vikramaditya VI. It also records a subsidiary
gift by Mahamandalesvara Medarasa of Ugravadi, who was born in the family of
Madhavavarman, of one mattar of wet land at the head of the canal Kuchikera
(tank) of Orumgallu included within his fief, and 10 martars of other land in the
same place.

An inscription\(^65\) from Mattewada, Warangal district mentions a Jaina
ascetic of Kondakundanvaya and Mulasamgha and the digging of a tank by
Tribhuvana Chandra Ratnadevara.

The Mallesvaram grant\(^66\) from Mahaboobnagar district was made by a chief
named Anemarasa of Kanduru, a feudatory of Jagadekamalla I registers some gift
of lands to Jagadindu Pandita, an ascetic, for imparting education (Vidyadana) and
feeding ascetics (ahara), from his nelevidu Pottalakere (Modern Patancheru in
Medak District) in favour of the same ascetic. It also mentions another ascetic
Chidisvara Pandita and the grant of the village Chimili on the banks of river
Krishna.
The Andhra region had profound influence of Jainism during the early medieval period. However, it started declining during the Kakatiya period. It is generally said that there was bitter persecution of the Jains and that their temples were totally destroyed during the Kakatiya period. The Basava-Purana and the Panditaradhya-Charitra are cited in proof of this statement.

But the two important religions of the period were Jainism and Saivism and both of them received royal patronage, though slowly, Jainism became weaker in its influence towards the closing years of the Chalukya rule. In this context, it may be noted that in a later work of the 14th century, Bhimakavi’s Basava Purana, it is stated that Desingaraya the king of Hottalakera was a devout Jaina while his wife Suggaladevi was a Saiva, and that at the latter’s request her preceptor Devara Dasimayya came to Hottalakere and succeeded in converting Desinga to the Saiva faith. But this incident related by the poet is only to glorify Saivism and its powerful influence. Actually, however, there is nothing to confirm this incident. An inscription of Somesvara IV, dated in 1189 A.D. mentions a line of teachers of the Kalamukha sect in Belleya Santana and Parvatavali. Of these, reference is made to a certain Bonteyaguru to whom certain miracles are attributed and who, it is said, was the preceptor of Jayasimha-II. Secondly, we have epigraphical evidence to show that the predecessors of Jayasimha had Saiva preceptors in their royal courts, while there is nothing to show that they were Jaina by religion.
Jayasimha’s successors, on the other hand, continued to be sympathetic towards Jaina ascetics and temples. The patronage given by Satyasraya and Attimabbe to Ranna is quite well known.

**Saivism**

The Kalyana Chalukya rulers were promoters of all religions is clear from their records which register grants for Saiva, Jaina and Vaishnava temples. That they were followers of Saiva creed is known from the inscriptions, majority of which register gifts for Saivites. The people of all creeds lived side by side and religious toleration is well noticed in the period. An inscription from Mallesvaram in the Kollapur Taluk of Mahaoobnagar District, belongs to the reign of Trailokyamalla Somesvara I and is dated Saka 973 or 1051 A.D. The object of the inscription is to register the gift made by *kumara* Vijayaditya and Mailaladevi to the temple of god Agastyesvara. Mailaladevi is known from other records as the chief queen of Somesvara I. Kumara Vijayaditya is evidently the son born of this couple and is described as ‘*ayyana-singa*’ ‘a lion or champion of his father’ and *Chalukya-manikya* ‘a ruby of the Chalukyas’. This inscription helps us in establishing that Vijayaditya, who is also known as Vishnuvardhana-Vijayaditya, was a fourth son of Somesvara I and that he cannot be identified with the Eastern Chalukya king Vijayaditya-VII of Vengi.⁷⁰
Another inscription from Mallesvaram belonging to the reign of the Western Chalukyan King Ahavamalla Taila-II refers to certain subordinate officer, who made some gift to Saiva ascetic Mahesvara-Sakti-Pandita for feeding the ascetics.

The *Kalamukhas*, one of the main sects of Saivism enjoyed royal patronage and their *mathas* served not only as educational centers but also initiated several social welfare activities. Each *Kalamukha matha* or monastery maintained an education centre, where free education, lodging and boarding facilities were provided both to the teachers and the taught. An inscription\(^7\) from Vemulavada records that *Mahamandalesvara* Rajaditya made some gifts of land and a village to the local deity and for feeding the students and their teachers. The *Kalamukha* School was at its zenith during the rule of the Western Chalukyas of Kalyana particularly from the time of Somesvara I onwards if not from a still earlier period.\(^7\) Vemulavada which was under the sway of the Western Chalukyas certainly had profound influence of *Kalamukha* sect of Saivism.

The early Kakatiya rulers patronized the *Kalamukha* school of Saivism. The Sanigaram inscriptions\(^7\) reveal the Prola-I, Beta-II and Prola-II were Parama-Mahesvaras. Beta-II and Prola-II were the disciples of Ramesvara Pandita, the head of the Mallikarjuna-Sailamatha at Sriparvata or Srisaila in Kurnool district. Ramesvara Pandita was an authority of *Lukulesvara-agama*, which means that he
was a *Kalamukha*. Beta-II gifted him a village called Sivapura, built to the south-west of Hanumakonda.\(^74\)

Ramesvara Deekshita or Pandita and Mahendra, the renowned scholars of Saivagamas are said to have settled at Kalesvaram on the banks of Godavari in Karimnagar district. Ramesvara the religious preceptor of Prola-II constructed several temples and Saivite establishments. The Kalesvaram shrine\(^75\) was perhaps founded by him. It is noticed that up to the end of twelfth century *Kalamukha* Saivism spread throughout *Andhradesa* not only in temples and *mathas* but also at the royal court.

The *Kapalikas*, another Saiva sect, had many practices similar to those of the *Kalamukhas* except that they believed in human sacrifices and laid more emphasis on erotic rituals. They lived in cremation grounds, besmeared the body with the ashes of the dead, ate food in a human skull and drank liquor from skull cups. The religious devotion of this sect was reserved for the horrid god Bhairava wearing a garland of human skulls and requiring human sacrifices and offering of wine for his propitiation.\(^76\) Both the sects *Kapalikas* and *Kalamukhas* worshipped Bhairava, the fierce from of Siva. The worship of Bhairava was popular from the early Western Chalukyan period as evidenced by several sculptures of Bhairava found at various places in Karimnagar district.

Most predominant of all, however, was Saivism, which had several sects like the Pasupata or Lakulisa, Kalamukha and Kapalika. Of these the Pasupata
School had received nourishment in Andhra and Karnataka regions for over two centuries from the 10th century onwards. They had important centers at Balligave, Sudi, Kukkanur, Srisailam and other places. Where there were influential monasteries and temples besides, there were a number of local folk-deities which were looked with fear and veneration and propitiated as ‘dispensers of destinies’. Superstition affected the body-chore of the society which slowly lost cohesion. The rigid, self-imposed caste distinction made free intercourse among castes difficult. Complexes of superiority and inferiority marred reason. Even among individual castes, distinctions based on economic status created social gaps.

An inscription77 dated 1090 A.D. from Kazipet, Warangal district mentions that Mahamandalesvara Kakatiya Betarasa, the lord of Anmakondapura and a subordinate of the Chaluksya king Tribuvanamalladeva built a Sivapura to the South-west of Anmakondapura and having washed the feet of the Kalamukha ascetic Ramesvara Pandita of Parvatavali, the Acharya (abbot) of the well known Mallikarjuna Silamatha at Sriparvata and granted to the disciples that village along with the enjoyment of the income derived from natural hoards, customs, administration of justice etc., as sarvamanya on the occasion of the solar eclipse on 24th November, 1090 A.D. to him and the succession of his. The inscription was composed by the great poet Devanabhatta of Omtikonda that is Orumgallu. It further states that the nakaramu (merchant guild) of the city of Hanumakonda
made a gift of one *mana* of oil every day for maintaining a perpetual lamp in the
temple of the god Uma-Betesvara.

An inscription\textsuperscript{78} dated 1104 A.D. from Nidigonda, Warangal District states
that Muppamambika, wife of Duggabupa, of Natavadi family and a subordinate
of the Chalukya emperor Tribhuvanamalladeva built the temple of Muppesvaradeva
and Mandalika Duggarasa granted on the occasion of Uttarayana Samkramti, in
the year *Chalukya Vikrama* year 29 (1104 A.D.), two *martars* of paddy field and
20 *martars* of *kararamba* behind the Rattasamudra tank and his wife gave
Nerapugunta of Gundami Banda for the *anga bhoga* of the god and feeding the
*pujari*s.

An inscription\textsuperscript{79} from Warangal district records that while the Chalukya
emperor Tribhuvanamalladeva was ruling the earth, Vemabola Boddama
Mallenayaka, a soldier (*bamtu*) in the service of the emperor’s feudatory
Mahamandalesvara Kakatiya Prolaraju, the lord of Hanumakondapura, built
temples to the gods Isvara, Narayana and Aditya and granted *vrittis* to them in
C.V. 45 (1120 A.D.) In the inscription it is further stated that in the year 1024
A.D. Malla the eldest son of Reva and Boddama had temples built to the gods
Hari, Hara and Bhaskara, and caused a tank as big as the sea to be excavated.

An inscription\textsuperscript{80} dated 1120 A.D. from Matedu, Warangal District states
that Mala Nayaka, son of *Mahasamanta* Vemabola and Boddama and a soldier
(bantu) of Mahamandalesvara Kakatiya Prolaraju the subordinate of Tribhuvanamalla (Vikramaditya VI) granted some land behind the tank Mallasamudra in Maratedu to god Mallesvaradeva set up by him and to Kesavajiyya the sthanapati of the temple for offerings and worship to the deity. Also records the gift of land to Memje Bhattu, the sthanapati of the god Kesavadeva for offerings, worship nivedya and lamps in the temple. An inscription\(^81\) of the reign of Somesvara I dated A.D.1045 from Kollapur, Mahaboobnagar District mentions the setting up a Jalalinga by a certain Somasiddhanta and also a Dravlacharya who was an ornament of Kapalisvara family and also the mahasthanadhipati of Pundivali. Situated towards the west gate of Sriparvata i.e., Srisailam.

In the religious sphere Vaishnavism and Saivism were ridden with worn out traditions and rituals which had lost their real values and were observed only mechanically without any faith. Devotion to god had turned out to be an exhibition of ritualistic pomp. Temples were built in great numbers no doubt. But even they were display of devotion and pomp by the ‘haves’. As Dr. Desai has observed, “the high or low status of individuals was judged not so much by their merit and actions as by their birth in a particular caste or community. Discrimination stood in the way of treating men and women as equal.” \(^82\)

In the early 12\(^{th}\) century some leaders who were awake to such ills tried to revive old values and made a move to propagate renewed faith in Saivism. They
felt that heterodox faiths like Buddhism and Jainism were responsible for the
blurred glory. Foremost of them was Ekantada Ramayya who is credited with
miracles. He is made responsible for the propagation of the militant form of
Saivism which looked down with contempt other faiths and did not hesitate to use
violence in destroying their hold.

Under such circumstances was born Basavesvara who realized the urgent
need for a change in the prevalent socio-religious conditions with him commenced
new epoch in the religious history of Andhra. He propagated a philosophy which
was Saivism no doubt but more valiant and hence called Virasaivism. It is not
relevant here to study his life and career. Some of his contributions may,
however, be noted. He upheld the precept of equality in religious and social order,
which was, however, not a repudiation of earlier thought but a reorientation. He
put into practice the ideas he preached and made it more popular through the
language of the men around him, which was Kannada. His vachanas are lucid,
simple yet meaningful and thought-provoking. His new faith did away with
rituals, the caste hierarchy and in turn social hierarchy, the privileges of birth, sex
and religious order. It laid stress on non-violence and vegetarianism. “Faith
knowledge and manual work were given due importance for the attainment of
salvation. Physical labour was insisted upon for earning one’s livelihood. Thus it
attained dignity and was endowed with the sanctity of religious observance. This

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is known as the rule of *kayaka*". Faith and unswerving devotion in one supreme God, firm necessity of irreproachable conduct and moral purity formed the important tenets of his philosophy. It also propagated the Bhakti cult which gained momentum in Karnataka in the decades that followed. Further he may be said to have initiated the practice of gaining momentum through the native tongue and thereby rendered a great service to Kannada language and literature, which now displayed simplicity, chastity and beauty. Virasaivism thrived, not on royal patronage, but on popular support. Basava saw two ruling dynasties disappear, one due to the ambitious political designs and the other due to the socio-religious movement which bore it down as a wave. Virasaivism itself had to witness vicissitudes. But all these came at the fag-end of the Chalukya rule. What would have happened if the last rulers of that family were as capable as, says Vikramaditya VI, is, after all, anybody’s guess.

**Vaishnavism**

In spite of their preference to Saivism, the Kakatiya rulers and their subordinate chiefs were the worshippers of Vishnu also. The society was in general divided into two important religious groups namely the Saivas and Vaishnavas. Vellaki Gangadhara, the minister of Kakati Rudra installed the figures of Chaturvimasti-Vishnu, the twenty four forms of Vishnu in the Vishnu temple at Nagunuru as described in his Karimnagar inscription dated A.D. 1171. The
same minister Gangadhara and the ruler of Nagunuru had installed the image of Buddha at Pattashala treating him to be an incarnation of god Vishnu.  

The Economic Conditions

Trade and commerce increased during the period of the Chalukyas of Kalyana. The merchant group was known as Nakaramu, which collected some amount on the sales and kept it as Dharmanidhi to be used for charitable purposes. Nagaresvara temple was constructed by Nakaramu or the merchant group at Vemulavada. Leading money on interest was in vogue. Gadyana and Haga were the coins used in those days. Gold and silver coins were also in use. Vemulavada was linked with Bodhan, Gangadhara, Polas, Dharmapuri, Mantrakuta, Kalesvaram and Kolanupaka by rough roads, which increased the internal trade. Trade goods were transported on animals like bulls, buffaloes, horses and bullock-carts. Merchants carrying goods on the river Godavari were lived tax. Depending on the fertility of the land $\frac{1}{6}$, $\frac{1}{8}$ and $\frac{1}{12}$ tax was levied on the produce. Cattle-breeders, goldsmiths and other artisans were required to pay taxes. Taxes were also levied on nuts, ghee, rasa gandhamu, medicines, pots and flowers etc. An inscription of the reign of Jagadekamalla-I dated 1038 A.D. from Alampur, Mahaboobnagar District records some gifts given to Lord Brahmesvara Deva of Alampura by a group of merchants for the maintenance of Nanda deepa. The donors include Rajendra Choda Dari Setti, Gandara Malli Setti of Rajendra Choda,
Vaiji Setti, Chalki Setti of Kaligala, Ganda Manika Setti, Vaiji Setti of Tongali Dodla Rajendra Chola, Uttama Chola Divi Setti, Barmi Setti, Ganda Setti, Kivi Setti, Baili Setti, Jakki Setti, Kommi Setti, Pidugu Kommi Setti, Vaijji Bilaya Setti, Ahavamalla Avagadamalla Bammaya Setti, Ini Setti, Ippi Setti, who donated the tax free land of Gadkota, five visas, three panas of Pilamkodige, one pana of Kudurege, two panas for the camphor, five visas for sankada perlinge, three visas towards vicks, three visas for kasada kolige, three visas for tavara dalige, one cart load of salt ten phalas for Lanisana, 20 cart loads of jiggery, one peringe of kandasari, one peringe of koshtada, three peringe for agriculture. A damaged inscription from Hanumakonda, Warangal district of the time of Tribhuvanamalla (Vikramaditya-VI) records some combined gift made by Teliki-vevuru and the Settis to certain god on the occasion of Uttarayana-sankranti.

An undated inscription of Arikesari-II (930-955 A.D.) at Vemulavada and the Kalyana Chalukyan inscriptions of Choppadandi dated 992 A.D. and Vemulavada dated 1033 A.D. reveal about the coins named drammas gifted to the temple.

The kings and rich peoples excavated the tanks after their names. The inscription of Choppadandi dated 992 A.D. states that Achabbe (Achavva) excavated a tank after her name as Achabbe-Samudra. An undated inscription from Hanumakonda, Warangal District states that while the Chalukya emperor
Tribuvanamalladeva was ruling the earth, his subordinate Mahamandalesvara Kakatiya Betarasa set up for the merit of his father Polalarasa a pillar on the occasion of the installation of the image of Varuna and gifted two irrigation tanks Kesari-samudra and Setti-kere probably for the enjoyment of the deity.

During the period of the Chalukyas of Kalyani, not only Vaisyas but also other groups carried on trade. Virabalanja Samaya (The brave merchants) was a popular trade group consisting of Ubhayananadesis (Itinerant merchants), Mummuridanas, 36 Bidu i.e., Karapattana or ports and Ayyavali-500, who made gift to Pulastyesvara temple as noticed in the inscription, dated 1108 A.D. at Polas.92

The inscription93 of Sitarampalli in Medak district dated 979 A.D. belong to the period of Ahavamalladeva Taila-II mentions about the coins called Gadyanas and corn measures called Khandugas94 deemed to be equal to Puttis. The Telugu poet Nannaya made a mention of one thousand Gadyanas in his prose lines written after the 139th poem in the second Asvasa of his Aranya Parva in Mahabharata. Gadyanas might be gold coins. It is believed that the value of the coins called Nishka, made and Gadyana found in south India might be equal.95

The inscriptions of the Chalukyas and their subordinates like Kakatiyas etc. reveal that the rulers, their chiefs and feudatories made liberal endowments of lands to the temples, which gradually turned as the landed magnates in the early
The larger monasteries were so richly endowed that they had to employ labourers and slaves to cultivate the lands. The large endowments in land and cash, cattle and corn bestowed on the temple by successive generations of the pious donors tended to make it at once a generous landlord and a banker, whose aid was always available to those who needed it. Loans were given on interest at the rate of interest at rate of 12% per annum. Several tenth century endowments from Tamilnadu under the Cholas suggest 15% as the annual rate of interest. On the whole, the laws regarding interest seem to favour the creditors in early medieval times.

The gifts of Ratanas

The gifts of ratanas to the deities formed a source of income to the temples. Drawing water by means of Etamu or Mota was in vogue in olden days. Bullocks were generally used to lift the water from deep wells. Reference to ratanas that is lifting water by pulley device is very common in the inscriptions. There are instances where ratanas with necessary wood and bullocks were gifted to the temples. The Jammikunta inscription dated 995 A.D. records that Nagiyagavunda gifted two ratnas to the god Aditya. The gifts of ratnas also figure in the epigraphs of Potlapalli and Koratla. The five inscriptions of the early Kakatiyas, the subordinates of the Western Chalukyas found at Sanigaram dated
successively 1051, 1053, 1107, 1128 A.D. and 1149 A.D. record the gifts of ratnas to the local deities. It seems that these ratanas were let out for the rent by the temples and individuals, who were the owners of the wells for supplying water to those who did not possess wells for agriculture. Thus there is ample epigraphic evidence in Karimnagar district to say that a good number of ratanas were presented to the temples with necessary wood and bullocks. The same age-old tradition of gifting bullocks and calves to temples seems to have continued till today. A large number of he-calves are donated to the temple of Raja Rajesvara at Vemulavada even in the present days and the amount derived out of the sales of these he-calves forms the major source of income to the temple.

The gifts of Ganugas or Oil-Mills

The oilman and the weaver are the common small scale industrialists who often figure in the inscriptions as tax payers. Generally the gifts in the shape of ganugas or oil-mills were made for the regular supply of oil to the perpetual lamps in the temples. There are references of ganugas gifted to the temples in Karimnagar district. The Sanigaram inscription\textsuperscript{102} dated 1128 A.D. records that Repola Kuruvaraja the Savadora of Sabbi-Sahasramu or Sabbi one thousand (Karimnagar region) and a subordinate of Prola-II gifted an oil-mill for burning a lamp to the god Kommesvaradeva. Another inscription\textsuperscript{103} at the same place dated 1149 A.D. records that Mandaparasar, the dandanayaka or General of Repola
Kuruvarasar gifted an oil-mill for burning a perpetual lamp to the god Parthesvaradeva. It appears that these *ganugas* or oil-mills were given to the oil millers, who in turn supplied oil to the temples for burning the perpetual lamps. The miller was also supposed to earn his livelihood from the gift mill itself. So he had necessarily to produce some additional quantity of oil than that is required for the temple and sell it in the market to earn his livelihood. An inscription\textsuperscript{104} dated 1079 A.D. from Kummarapalli, Warangal district states that on the occasion of the Solar eclipse in 1079 A.D., Mahamandalesvara Betarajulu who bears the title Vikramachari made a gift of land, a house and an oil mill free from all impediments for maintaining perpetual lamp(s) in the shrines of Prolesvara and Betesvara.
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