Chapter – V

Summary and Conclusion
Kalyana Chalukyas ruled most of the western Deccan, South India, between the 10th and 12th centuries. This dynasty is sometimes called the Kalyana Chalukya after its regal capital at Kalyani. Tailapa-II who, governed from Tardavadi, as a feudatory of the Rashtrakuta king Karka-II, ruling from Tardavadi–1000 defeated his overlord in 973 A.D. re-established the Chalukya rule in the western Deccan. The Kalyana Chalukyas ruled for over 200 years and the two empires of southern India, i.e., the Kalyana Chalukyas and the Chola dynasty of Tanjore fought many fierce wars to control the fertile region of Vengi. During these conflicts, the Eastern Chalukyas of Vengi, distant cousins of the Western Chalukyas but related to the Cholas by marriage took sides with the Cholas enabling Cholas domination in the region. Under his leadership, the Kalyana Chalukyas were able to end the Chola influence over Vengi (Coastal Andhra) and become the dominant power in the Deccan.

Sources reveal that Tailapa opened the Chalukya–Chola conflict and fought with Chola king. An inscription from Kanchagara--Belagallu dated 981 A.D. in the reign of Taila-II, mentions his feudatory, Vira Nolamba Pallava Permanadi and his queen Revaladevi. Another inscription dated in 977 A.D., in the same reign, mentions the feudatory, Mahamandalesvara Somapermadi who governed from Korrapala. The earliest reference in an inscription of this king in Warangal district belongs to Irivbedamga Satyasraya, son of Taila-II dated Saka 929 and set up in the main shrine of an old temple at Ponnavolu near Warangal. It records the gift
of land by the King’s *angarakshaka tantrapala* named Arasapayya to a Brahmin. Another inscription at Cherial, Jangaon taluk, Warangal district dated *Saka* 923 also mentions this king. It records a *dasavanda* grant by the king’s sister-in-law (wife’s sister). An inscription from Choppadandi village, Warangal district is dated 992 A.D. and records that while the Chalukya king Ahavamalla was ruling the kingdom, Irivbedamga Satyasrayadeva’s dadi (female nurse) made a gift to the god Martandadeva of Choppadandi village. There are about nine records of his period most of which mention him as the reigning king. During his period, the Chola-Chalukyan conflict turned serious. The Chola king Rajaraja with his son Rajendra Chola gave a blow to Chalukyan kingdom. From certain Chola records, state that Satyasraya had to fight constantly with the Chola king of the South.

Somesvara-I was the son and successor of Jayasimhavallabha. There are a good number of stone inscriptions of his reign. We have also evidence from inscriptions stating that Kalyani was the capital of this line of Chalukyan kings from the reign of this king. Under Somesvara-I, the Chalukyan power greatly expanded. Beta-I, Prola-I, Beta-II and Prola-II as feudatories have been represented by separate dated inscriptions found in Sanigaram village.

Somesvara-I was succeeded by Somesvara-II who had the title of *Bhuvanaikamalla*. He was the son of Somesvara-I. An inscription from Draksharama, dated in the 5th of his reign registers the gift of a lamp. Another inscription from Donekallu in the Gooty taluk of Anantapur district mentions a
Telugu Choda feudatory named *Mahamandalesvara* Chiddanadeva Chola, who was governed Sindavadi 1000. The same chief is mentioned in another inscription from Alampur. Another inscription from this place dated in 1060 A.D., refers to a *pergade* Devappayya. An inscription from Sivapuram in the Markapuram taluk of Prakasam district dated in 1069 A.D. mentions the chief queen, Kanchaladevi and another queen Mailaladevi. Another epigraph from Alampur dated 1076 A.D. mentions a *mahasamantha* Vaddaravula *Dandanayaka* Naranamayya.

Vikramaditya-VI was the greatest of the Chalukyas of Kalyana. Vikramaditya ended his elder brother Somesvara-II’s rule in a civil war with the help of Seuna Chandra-II, the Yadava ruler. An inscription from Gadag mentions that Vikramaditya set aside the *Saka varsha* and made his own name famous by instituting a *Vikrama varsha*. The long reign of Vikramaditya-VI was fairly peaceful and his inscriptions found in all the districts of Andhra Pradesh. Some inscriptions contain dates in the *Saka* era but most of them are dated in the *Chalukya Vikrama* era. Vikramaditya-VI had a brother Jayasimha-III, who was ruling as governor at Tardvadi. Jagadekamalla is referred to in some inscriptions dated *Saka* 947, 955 and 960 respectively. The Hanumakonda inscription and the Banajipeta inscription are the two earliest records of the Kakatiyas wherein Beta-II is said to be a subordinate of Tribhuvanamalla Vikramaditya-VI. The Guduru inscription which was set up by his son Somesvara who was governing Kolipaka 7000, in the *Chalukya Vikrama* year 49, refers to the reign of the same king. The
Padmakshi temple (Hanumakonda) inscription dated C.V.E. 42 states that a certain commander of the army named Vaija dandadhinatha took his master, the Kakatiya chief Mahamandalesvara Beta narendra to his overlord, Chalukya Tribhuvanamalla and obtained the Sabbi -1000 regions. Beta-II’s father Prola-I had already got the Hanumakonda vishaya as fief from Trailokyamalla as stated in the Kazipet Dargah inscription of Kakatiya Durgaraja. An inscription from Vemulavada in the Karimnagar district, dated in the 2nd year of Chalukya Vikrama era, mentions the king’s son Kumara Somesvara. Another inscription from Gangapur in the Mahaboobnagarnagar district, dated in C.V.E 3, refers to a festival named Jagadekamalla samdhi instituted in the local temple. Another inscription of the same year mentions that a feudatory named Bijjana Chola maharaju built the Adityesvara temple and describes him as the governor of Kanne 300, Pedakal 800 and Naravadi 800 from Etagiri. An inscription from Alavanipalle in the Mahaboobnagarnagar district, dated in C.V.E 3, refers to Kumara Tailapa as ruling from Kollipaka and mentions the governor of his palace. One inscription from Agastyesvaram in the Mahaboobnagarnagar district mentions Kumara Tailapa as ruling from Kanduru in CVE 35. Tribhuvanamalla mahadevi, a wife of the king, is mentioned in an inscription from Alampur dated in C.V.E 34. An important Inscription from Kommuru in the Bapatla taluk of the Guntur district, dated in the 43rd year of the reign, or 1119 A.D., mentions mahasamantadhipati Mahaprachanda dandanayaka Anantapalayya as the governor of Vengi 14000. It is known from an epigraph from the Anantapur
district that while Tailapa Deva ruled Sindavadi 1000, his subordinate governed Pombulige 73. One record from Chalukya Bhimavaram, in the East Godavari district states that a *dandanayaka* of Vikramaditya-VI governed from Jananathapura. The Tripurantakam inscription, of the Chalukyan commander Govindaraja, nephew of Anantapala *dandanayaka*, dated 1126 A.D. refers to the defeat of a certain Kumara evidently the Chola prince Parantaka, the heir apparent of the Chola kingdom.

Vikramaditya was succeeded by his son Somesvara-III who was also known as *Bhulokamalla*. Kalyani continued to be the capital of the kingdom and many inscriptions state that the king was residing there. Somesvara-III was a poet and scholar. There are a few interesting records of Somesvara-III (1126-1138 A.D.) found in various parts of Andhra. One inscription from Draksharama mentions a Telugu Pallava subordinate named Bayyana, in C.V.E. 57. Another from Kolimigundla in the Koilkuntla taluk of Kurnool district dated in C.V.E 58, mentions Venkana Chola *maharaju* who governed Homdakallu, Kanne-*nadu* and Renadu from Nandyala. One Draksharama record, of C.V.E 60, mentions the Kona chief, Mummadiraja. An inscription from Gangapur, in the Mahaboobnagarnagar district, dated in the 8th year of the reign, mentions prince Tailapadeva. Another from the same district mentions Kumara Permadideva as ruling from Tijali. An undated epigraph from Kunkanuru in the Nandyala taluk of the Kurnool district states that a Telugu Chola governed Sanalu 70, a sub-division
of Hasavadi 500. An inscription from Pamidi, in the Gooty taluk of the Anantapur district, mentions Mahamandalesvara Kumara Tailapadeva and his queen, Chandaladevi.

Somesvara-III was succeeded by his son Jagadekamalla who ruled from 1138 A.D. to 1149 A.D. Among the few inscriptions of the time of Jagadekamalla-II one from Konakondla, in the Gooty taluk of the Anantapur district, dated in the 2nd year of the reign, mentions the king as Pratapa Chakravarti and refers to his feudatory, Mahamandalesvara Irungolarasa. One record from Donakallu in the same taluk mentions a prince named Tribhuvanamalla Permadiraya. An inscription from Eradekera in the Kalyandurg taluk of the Anantapur district, dated in Saka 1060, states that the village was situated in Suliyakuru 70, a subdivision of Sira nadu and mentions Ketana vergade, the mahapradhani and Sandhivigrahi of Irungola Chola maharaja who ruled from Govindavadi. An important inscription, from Peddapoturu in the Alur taluk of the Kurnool district, dated in the 5th year of the reign, mentions Dandanayaka, as governing Mandadi-nadu, Miriti-nadu, Kosagara nadu, Galiduru nadu, Kollakalagu-nadu, Kolihra-nadu and Sindavadi-nadu. A record from Devagudi. In the Jammalamadugu taluk of the Kadapa district, dated in the 13th regnal states that Katakadeva dandanayaka invaded the country of Kurumari with Madhavarasa, Mahamandalesvara Bhima Devarasa’s servant fell in battle. One epigraph from Kommeru, in the Madakasira taluk of the Anantapur district,
mentions Mahamandalesvara Bammideva Chola maharaja the governor of Govindavadi.

The continual wars with the Cholas exhausted the empire, giving their subordinates the opportunity to rebel. In the decades after Vikramaditya-VI’s death in 1126 A.D., the empire steadily decreased in size as their powerful feudatories expanded in autonomy and territorial command. The time period between 1150 A.D. and 1200 A.D., saw many hard fought battles between the Kalyana Chalukyas and their feudatories who were also at war with each other. By the time of Jagade kamalla-II, the Kalyana Chalukyas had lost control of Vengi and his successor, Tailapa-III, was defeated by Kakatiya Prola in 1149 A.D. The Kakatiyas, the Seunas and the Hoyasalas encroached upon the empire during the time of Taila-III (1149-62 A.D.). Bijjala of Kalachuri family occupied Kalyani in 1157 A.D. and Taila-III fleed to Annegeri where he died in 1162 A.D. After the Kalachuri interregnum Somesvara-IV re-established his dynastic power in 1183 A.D. But he lost his empire by 1189 A.D. The Seunas captured the northern portions of the Chalukya territories and the rest of the empire fell into the hands of the Kakatiyas and the Hoyasalas.

The rule of the Kalyana Chalukya rule is a significant period in the history of the Deccan, more so Andhra-Karnataka. Besides the present boundaries of Karnataka, the Kalyana Chalukya Empire extended over districts of Andhra Pradesh and Maharashtra states. The king who was at the top of the administrative
machinery ruled the kingdom. The king was identified with the State. All powers vested in him and all others in the administrative hierarchy held office at his pleasure. The government was monarchical, the king being the supreme authority over his kingdom. These kings normally adhered to this. Satyasraya, Somesvara-I, Somesvara-III and Jagadekamalla-II succeeded their fathers respectively, they being the eldest sons. His father in preference to the elder son Bhuvanakamalla Somesvara-II selected Vikramaditya-VI. If the ruling king did not have male issue to succeed him, the throne passed on to the living brothers in the order of seniority that was what happened in the case of Vikramaditya-V, Ayyana and Jayasimha. Kisuvolal (i.e., Pattadakal in Bijapur district) continued to be the place where the abhisheka of the kings took place. Somesvara-II was probably in the capital at Kalyana when his father expired.

Long before the coronation the king designate, heir-apparent, was holding the office of Yuvaraja. Generally the prince is found administering the two divisions, Belvola 300 and Puligere-300, more popularly designated as Eradarunuru. In the case of Jayasimha, the younger brother of Vikramaditya-VI, find him described as Yuvaraja. He was in charge of the administration of several important divisions till the moment of his revolt against the elder brother. It has been said that in the absence of qualified prince of the royal family, some trusted official was temporarily elevated to that place. The best way of imparting training was to associate the princes both in times of peace and war, in administration and
warfare. Ranna, the author of Gadayuddha refers to prince Irivabedamga, assisting his father in the latter’s conquests. The Chikkerur inscription of 995 A.D. refers to this prince described as *Mahamandalesvara* and bearing the title *Ahavamalla*, proceeding against the Paramaras in the north, after establishing peace in the south. Likewise, we find Jayasimha-II described as ruling the country in 1010 A.D. although Vikramaditya-V was still actually ruling. So far as the two brothers, Vikramaditya-V and Jayasimha-II are concerned, it would appear that it was an instance of joint rule. It is well-known that Vikramaditya-VI played a prominent role during the reign period of his father Somesvara-I. Interestingly he did not hold the office of Yuvaraja which was the right of his elder brother, although he figures more prominently in the contemporary records. He received training in matters of administration and warfare for quite a long period.

The rule of the king was fully personal. There was a council of ministers. From the Sudi inscription of Somesvara-I we get a vague idea of a council of ministers. The record refers to a *manaverade*, two *tantrapalas*, *pradhana*, *adapa*, *tantrada senabova* and interestingly, the *Aliya* i.e., the son-in-law of the king. There were a number of officers under the king who were described as *mahapradhana* or *dandanayaka*, terms translated as Prime Minister and Commander of the army. It would appear that there was no hierarchy of such officers. Clearly these officers held the offices on personal ability at the pleasure of the king. There was no fixed number of ministers who formed the council. It
appears that most of these officers held charge of certain departments of administration. Military service was a necessary requisite, a reason why most of these officers were *dandanayaka* also. Mention may be made of the *sandhivigrahi* or *heri-lala-kannada-sandhivigrahi*, officer who was in charge of the department of peace and war analogous to the modern-day department of external affairs. Another official designation that figures in contemporary records is *tantradhykasha*. The *senabova* was the clerk (or accountant) in the office of the *tantrapala-kadita-verggade* was the officer in charge of the documents. *Bhandari* was the treasurer in charge of the royal treasury. *Manavergade* was the chief officer (*heggade*) in charge of the household affairs. He was the officer in charge of the royal palace. Some feudatory chiefs also had such officers under them. It is possible that the king reposed great confidence in him. Yet another officer who also enjoyed the confidence of the king was *adapa*. Literally this term would mean the bearer of the betel-bag. We find that such officers are found in greater numbers at a later period when the Kakatiyas, Hoyasalas and the Vijayanagara rulers were in power. This officer, from the nature of his duty, appears to have been attending upon the king more frequently than others and was naturally in a position to overhear discussions, consultations and the like obviously; such an officer had to be in greater confidence of the king.

A study of the inscriptions of this period shows that a large number of taxes and dues were levied and collected. The royal dues include the agricultural taxes,
commercial taxes and judicial fines. The administration of these innumerable taxes and tolls required the services of a large number of officials. The Chalukyas took great pains in selecting revenue officials. Ministers were charged with the duties of overall administration of these taxes and tolls. Exemptions or pariharas were indicated when gifts of land or village were made.

The kingdom was divided into several provinces. Dr. Ritti has shown how Kukkanur is described as the head quarters of Kukkanur-30 comprising 30 villages (trimsad-gram-adhipati) and the Kolanur record enumerates all the 30 villages included in Kolanur-30 division. Similarly he has shown that Belvola-300 means 300 villages included in Belvola division. From epigraphical evidences it may probably be said that Kampana was a smaller division, being a part of nadu or vishaya. The following are the Administrative divisions of the Chalukyas of Kalyana known from the inscriptions found in Andhra Pradesh. Adavani-500, Aleru-40 Kampana, Ane-marga-70, Anmakonda-7,000, Anmanballe-11, Ayije-300, Ayyanavadi-300, Bagi-12, Belvala-nadu. Enmadale-6,000, Eruva-vishaya, Garuje-70, Gudikallu-24, Hambulige-30, Kadipalu-70, Kalvachedu-40 Kampana, Kandukuru-24, Kanduru-1,000/1100, Kaniyakal-300, Kanne-300, Kandravdi-1000, Kasavulu-70, Kavutalu-12, Kodada-12, Kodiyana-nadu, Kogali-nadu Kollipaka-7,000, Kondapalli-300, Kosavala-1,25,000, Kudala-12, Kudiyape or Kudiyana-40, Kulakuliya-13, Lombulike-70, Manchalu-35, Mottavadi-nadu, Mulki-300, Naravadi-500 or Nalavadi-nadu, Nolambavadi-32,000, Panugal-500,
Pedekal-800/-5,000, Pulgunuru-70, Pullanuru-70, Rodda-300, Sabbi-1000, Sarimale-12, Saulu-70, Sindavadi-1000, Sire-nadu, Suliyanuru-70, Tumbula-30, Vaddavana-500, Velpugonda-24, Vengi-14,000, Yettapi-90.

The interesting feature of the Military administration of the Chalukyas of Kalyana is that most of the civil officers were bound to offer military services also. The feudal character of the Kalyana Chalukyan polity was evident by the existence of a large number of powerful political intermediaries in the form of samantas, mahasamantas, mahasamantadhipatis, Mahamandalesvara, etc. The feudal lords were also invested with the powers of granting villages, plots of land, assigning the income of certain taxes etc., to the religious and secular institutions. The feudal character of the Kalyana Chalukyan polity was further emphasised by the high sounding titles and titles assumed by the feudal lords. The Burugugadda inscription of Vikramaditya-VI describes his general Anantapala, mahasamantadhipati, Mahaprachanda dandanayaka, mahapradhahi, and maneverggade etc. The feudal character of the Kalyana Chalukyan polity is further supported by the existence of a large number of military commanders who is referred to in the inscriptions as Senapati, Dandanayaka, mahadandanayaka, mahaprar chanda-dandayakas etc. General Chavanayya constructed a tank and a shrine and made a gift of land for their maintenance. Bhanudeva, the army officer of Kallakelagu nadu, made a gift of the income derived from the tax Vaddaravula and a tank with the adjoining land for the offerings and worship of a Baddi
Jinalaya in 1186 A.D. The Kolanupaka inscription dated 1107 A.D., records the gift of income derived from certain specified taxes to the god Jagaddeva Narayana by Anantapala dandanayaka. Sometimes, at the request of the military generals, the feudal lords donated villages and lands to the temples.

The feudal military character of the Kalyana Chalukyan state is also evident from the practice of granting land to the descendants of the heroes who sacrificed their lives for the cause of the emperor, empire, village, fort etc. The preponderance of the military element in the Kalyana Chalukya polity may be inferred from the numerous military and administrative camps that are referred to in the inscriptions of our period. The practice of rewarding plots of land, villages, fiscal and administrative rights to the Brahmins and the temples by the kings, queens, feudal-lords, private individuals, guilds and the other institutions paved the way for the emergence of powerful landed intermediaries between the king and the people during the time of the Chalukyas of Kalyana. Thus, Abhinava Sarasvati, the queen of Tribhuvanamalla Vikramaditya-VI made a gift of a village of Bellera in Kanne nadu to Brahmesvaracharya Pandita. The same queen assigned the village of Damagatla to Brahmesvarasvamy of Alampur. A certain Chola Maharaja granted Pulur situated on the bank of Tungabhadra for the worship of a god. Kumara Tailapa assigned the village of Vemugallu to Gokarnarasi Pandita. The practice of granting rent-free land and villages to the Brahmins, temples, educational institutions, and the heroes who sacrificed their
lives for the cause of the emperor, empire, village, fort etc., paved the way for the creation of powerful landed intermediaries. The officers in charge of the local-self government were assigned *inam* lands in lieu of their services.

There is also evidence to show that the king himself had the right to own private land, which is generally referred to as demesne land. Land was divided into different types, as wet, dry, garden land, grassland, wasteland and forest. *Siddhaya* was a fixed tax. *Angadidere* (tax on shops), *dombadere* (tax on tumblers), *gaanadere* (tax on oil mills), *navidadere* (tax on barbers), were professional taxes. House tax (*manevana*), tax on threshold (*hosatilu*) and the *pandals* (*hamdara*) were property taxes levied by the local bodies. There were commercial taxes collected on merchandise. While levying taxes or making a gift of income from taxes, the government consulted them. Instances are found in inscriptions where grants of lands etc are made to temples or individuals with the consent of this body.

Gold and silver coins were in use during the rule of the Chalukyas. From the large number of references to coins, mints, various denominations, the names of coins in the contemporary inscriptions, it becomes clear that the period was very rich from the numismatic point of view. Numerous references to the mint at Lokkigundi indicate that it was an important mint during the Kalyana Chalukyan period. The existence of another mint at Sudi is evidenced by an inscription of the time of Tribhuvanamalla. The inscription mentions gifts made by Uttavoja, the
The same inscription mentions the word *belliya-gammatata*, which shows that silver coins were also minted in addition to gold coins. In some cases, the coins are mentioned along with the name or the initial letter of the place of the mint. Though coins of many denominations and types are mentioned in the inscriptions of the period, *Gadyana* seems to have been the most popular coin. Kondguli inscription of Bhulokamalla dated 1132 A.D. mentions *Varttaka Lokki gadyana, Kataka Piiya gadyana* and *Kataka gadyana*.

So far, gold and silver coins of the Chalukyas have been found, though there are epigraphic and literary references to copper coins also. The Chalukya coins are generally round and punched with various symbols on one side of the coin only. Kalyana Chalukyan coins have been reported from Karnataka, Andhra, Tamilnadu and Maharashtra. One of the richest collections of the Kalyana Chalukya coins is from the Koduru treasure trove. Koduru is a small village in the Nellore District of Andhra Pradesh. Here was discovered, in 1913, by some villagers, copper and earthen pots containing gold coins numbering to 15,462 which form the basis of the study of the coins of the Kalyana Chalukyas.

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 study. They were the Brahmana, Kshatriya, Vaisya and Sudra. It is commonly seen in this period that many generals and army officials were Brahmans. Inscriptions contain
eulogies in high-flown language, of the Brahmins. In one-way these were the protectors of dharma in the society and by their scholarship and erudition guided the society on righteous path.

It may be noticed that Vijnanesvara was a contemporary of the period under study. The class system, and the caste system had now deepened its roots. Pampa, the Jaina poet describes himself as a Brahmin and conveys a feeling that the Brahmins belonged to a superior caste. Each caste followed its own profession. Birth in a clan does not bestows superiority, it is self will, character and self respect that constituted superiority, according to Pampa. 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.

Among the others, the varna system was based very much upon the professions they followed. Although all these are generally labelled 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), kummaras (potter), kamsalas (brazier), vadranis (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 specialised 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. The Sudra or the fourth class is very rarely mentioned in the records of the period. The merchant class also formed a big size of the population.

Inscriptions 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.

An inscription of the reign of Trailokyamalla Somesvara-I dated 1051 A.D. from Mallesvaram, Mahaboobnagarnagar 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 dated A.D. 1001 from Cheriayal, Warangal district states that during the reign of Irivabedemgadeva (Satyasraya), Bakkababbe, the elder sister of queen Ayvabbadevi, granted a dasvandhamanya to Cheriyala Govaya-gavunda. An inscription from Manthati dated 1058 A.D. refers to a certain Attikabbe, wife of Megavala Ketaya, ankakare of Kanduru Sankara gavunda, who
installed the image of Bhairava in the temple built by him in the village Vanaparthi in Mahaboobnagarnagar district. An inscription from Mahesvaram dated 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 Gokarnarasi Pandita. The Bhutpur inscription dated 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 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. Building of temples was considered an act of charity, which brought merit. 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 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 Kesava-jiyya the sthanapati of the temple for offerings and worship to the deity. Another inscription from Warangal
district states that while the Chalukya emperor Tribhuvanamalladeva was ruling the earth, Vemabola Boddama Mallenayaka, a soldier \textit{(bantu)} in the service of the emperor’s feudatory \textit{Mahamandalesvara} Kakatiya Prolaraju, the lord of Hanumakondapura, built temples to the gods Isvara, Narayana and Aditya and granted \textit{vrittis} to them in C.V.E. 45 (1120 A.D.).

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. It was a very important Jaina centre, comprising 500 Jaina \textit{vasadis} then. The Chilkuru inscription, belonging to 1012 A.D. registers a land gift to a Jaina temple whose presiding deity was \textit{Parsvanathadevaru} by Padamanabhayya whose overlord Tribhuvanamalladeva i.e., Vikramaditya-V was ruling his flourishing kingdom. During his reign, many Jaina establishments in Andhra received patronage from the Chalukyan princes and their vassals. The early Kakatiyas patronized Jainism. 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 Hanumakonda and endowed it with some land. It discloses the flourishing state of Jainism under the early Kakatiyas at Hanumakonda. Banajipet and Padmakshi temple inscriptions inform us that Medaraja built \textit{Virakamala Jinalaya} and made gifts to \textit{Kadalalaya-}
*basadi* which is said to have been built by Mailama, wife of Pergada Beta. Further, the inscription mentions four Jaina preceptors named Balachandra, Meghachandra, Padmanandin and Meghachandra belonging to the school of *Kranurgana* and *Meshapashanagachchha*.

The Kurkyla inscription records the installation of the image of first and last Jaina Tirthankaras and the construction of a *basadi* called Tribhuvanatilaka by Jinavallabha, the brother of Pampa. The Sanigaram inscription 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 records the name of Rattamartanda *Jinalaya* probably built by a Rastrakuta Chief. A good number of gifts appear to have been made to the Jain temples and Jaina *basadis* as gleaned from the inscriptions of Karimnagar district. Jaina *basadis* were the religious centers like *Mathas* attached to the temples of Hindus. Jaina ascetics imparted education to their *Shishyas* or disciples. Besides the kings and their subordinates, the common people embraced Jainism. An undated inscription of Tribhuvanamalla Vikramaditya-VI reign from Baurapalli, Warangal District records that Mallireddi of *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 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 Saivism is known from the inscriptions, majority of which register gifts for Saivites. An inscription from Mallesvaram in the Kollapur Taluk of Mahaboobnagarnagar District, belongs to the reign of Trailokyamalla Somesvara-I and is dated 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*. An inscription 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 early Kakatiya rulers patronised the *Kalamukha* school of Saivism. The Sanigaram inscriptions reveal the Prola-I, Beta-II and Prola-II were *Parama Mahesvaras*. Beta-II gifted him a village called Sivapura, built to the south-west of Hanumakonda. Ramesvara the religious preceptor of Prola-II constructed several temples and Saivite establishments.

Trade and commerce increased during the period of the Chalukyas of Kalyana. Nagaresvara temple was constructed by *Nakaramu* or the merchant group at Vemulavada. 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*.

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. *Virabalanja Samaya* (The
brave merchants) was a popular trade group consisting of *Ubhayananadesis* (Itinerant merchants), *Mummuridanas, Birdus* and *Ayyavali-500*, who made gift to Pulastyesvara temple as noticed in the inscription, dated 1108 A.D. at Polavasa.

The gifts of *ratanas* to the deities formed a source of income to the temples. 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 *ratanas* to the god Aditya. 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 *ratanas* to the local deities.

There are references of *ganugas* gifted to the temples in Karimnagar district. The Sanigaram inscription dated 1128 A.D. records that Repola Kuruvaraja the Savadora of Sabbı-Sahasramu or Sabbı one thousand (Karimnagar region) and a subordinate of Prola-II gifted an oil-mill for burning a lamp to the god Kommesvaradeva. Another inscription 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.

The imperial traditions initiated by the Chalukyas of Badami in Deccan were continued by the Rashtrakutas and Chalukyas of Kalyana. The period of Chalukyas of Kalyana was a period of cultural efflorescence of Deccan. The Chalukyas of Kalyana and their feudatories highly patronised cultural activities. It
was the age of rapid social change. Queens like Chandaladevi, Savaladevi exhibited their proficiency in dance by rendering public performances. Princes Akkamahadevi led armies and won victories. We know that the latter half of 12th century witnessed a socio-religious revolution headed by Basavesvara. The seeds of this movement appear to have sown in this period, when a change in economic life also can be seen. This is reflected in the Contemporary vachana literature also. The Veera Saiva movement helped the emancipation of women. Fine arts like music and dance flourished and the Kalamukha Saivas had given special importance to these arts in their temples.

Thus the rule of Chalukyas of Kalyana in Andhradesa forms an important phase in the political and cultural history of Andhradesa, as this dynasty played a foremost role in military achievements, remarkable and perpetual in administrative institutions, literary works, temples and social service.