The rule of Badami Chalukyas over Deccan ended in 753 A.D. when the Rashtrakutas of Manyakheta rose to prominence. With this, the Chalukyas were put down to a feudatory status. After two centuries under Rashtrakuta dominance the Chalukyas rose to their original prominence once again in the name of Chalukyas of Kalyana in 973 A.D. For two centuries, the Chalukyas of Kalyana ruled over the greater part of the Deccan region and they left a vivid mark on the State and Society.

Tailapa II was the founder of the Chalukyas of Kalyana dynasty. He defeated the Rashtrakuta king Karka in 973 A.D. and raised to the position of an independent king from the position of Mahamandaleswara, a feudatory chief. He ruled the new kingdom from 973 A.D. to 997 A.D. Tailapa II was successful in not only restoring the Chalukyan power to its original position but also subdued the other feudatory kings of Rashtrakutas i.e. Nolamba Pallava, Silhara, Yadava, Gangas etc. He defeated and captured Munjaraja, the Paramara king after a prolonged fight and put him to death. Sources reveal that Tailapa opened the Chalukya-Chola conflict and fought with Chola king. Thus Vengi became a bone of contention between the Chalukyas and Cholas and with the accession of Rajaraja clashes and conflicts became more pronounced and frequent. An inscription from Kogali dated 992 A.D. mentions that Taila II as camping at Rodda (the present Rodam of Anantapur District), after defeating the Chola King and capturing his 150 elephants. From a record at Kanchagara Belgali dated 980 A.D., we came to know that Ekavakya Vira Nolamba Pallava Permadi was a feudatory of Taila II. Through the Inscriptions it is clear that his kingdom was extended up to Adoni and parts of Telangana.

Ranna the great Kannada poet popularly known as Kaviratna wrote Ajithapurana. He
was the court poet of Tailapa II and was honoured by the king with the title *Kavichakravarthi*.

Satyasraya was the son and successor of Tailapa II. He ruled the kingdom from 997 A.D. to 1008 A.D. He assumed the title *Akalankacharita*. During his period, the Chola-Chalukyan conflict turned serious. The Chola king Rajaraja with his son Rajendra Chola gave a blow to Chalukyan kingdom. Satyasraya’s attempt to conquer Vengi region was failed and he was retreated from the Vengi region by this. Vikramaditya V, the nephew of Satyasraya ruled for a short period from 1008 A.D. to 1015 A.D. He was successful in protecting the kingdom from the attacks of Chola. He took the titles *Tribhuvanamalla, Vallabha Narendra* etc.

Jayasimhavallabha, the brother of Vikramaditya was the next prominent ruler. He ruled from 1015 A.D. to 1042 A.D. His reign was full of wars. He defeated Bhoja, the Paramara king and occupied Lata region. He intervened in the Vengi Chalukyan politics. He placed Vijayaditya on the throne of Vengi. But this attempt proved futile when Rajaraja Narendra got back his throne with the help of Rajendra Chola. Jayasimhavallabha was the follower of Jainism but was converted to Saivism by his wife Suggala Devi. Later he even inclined towards the radical form of Kalamukha Saivism. He enriched the Siva temples by offering rich grants.

Someswara I was the son and successor of Jayasimhavallabha. He ruled from 1042 A.D. to 1068 A.D. He made an attack over the kingdom of Vengi and brought Rajarajanarendra down to a feudatory position. He successfully resisted the Chola attacks and shifted his capital Manyakheta to Kalyana. Nagavarma was the most able and a great general during his reign. Mailaladevi, the queen of Someswara I was a
Someswara II was the next ruler. He was the Son of Someswara I. He ruled for a short period from 1068 to 1076 A.D. His rule was disturbed by the internal rebellions. His brothers Jayasimha and Vikramaditya attacked Someswara II several times. Finally Vikramaditya won over the Someswara II and occupied the throne.

Vikramaditya VI was the greatest of the Chalukyas of Kalyana. His victories were praised by his court poet Bilhana in Vikramankadevacharitam. He ruled the kingdom for a half century from 1076 A.D. to 1126 A.D. The Chalukyan glory reached to its highest position during his rule. Vikramaditya ended his elder brother Someswara II’s rule in a civil war with the help of Seunachandra II, the Yadava ruler. Vikramaditya was the founder of the Chalukya Vikrama Saka era in 1076 A.D. He adorned the title Tribhuvanamalla. He defeated the Solanki and Kalachuri kings. He entered into the Chola politics and put his strenuous efforts in support of Adhirajendra Chola against Kulottunga Chola but it was in vain. He attacked Kanchi and exploited the city. He even occupied a part of Vengi kingdom. He established peace in the State by suppressing the risings of the feudatory chiefs Hoyasalas, Yadavas and Kalachuris. But the peace established by him was short lived. The later years of his reign caused the beginnings of the downfall of the Chalukyas of Kalyana, because of the continuous hostilities with all feudatory chiefs. Vikramaditya VI was a patron of learning. Bilhana, the Kashmiri poet adorned the court of Vikramaditya. He was the author of Vikramankadeva Charitam. Vijnaeswara was another poet of the period. He was the

staunch Saivite and she gave gifts to Sureswara Panditadeva, a Kalamukha Saiva teacher in the presence of the God Mallikarjuna at Srisailam. During this period, the administration of provinces was shared by his family members.
author of *Mitaksara*, a commentary work on *Yagnawalkya Smriti*. Vikramaditya who established a legend was died in 1126 A.D.

Vikramaditya VI was succeeded by his son Someswara III. Someswara III ruled from 1126 A.D. to 1138 A.D. His reign was peaceful. He was a poet and scholar. He wrote a great book *Abhilashitardhachintamani* or *Manasollasa*. It is an encyclopedia. It deals with the science of administration, justice, medicine, astrology etc. He was succeeded by his son Jagadekamalla, who ruled from 1138 A.D. to 1149 A.D. The next ruler Tailapa III, who ruled up to 1162 A.D. fought the battles continuously with his feudatory chiefs who grew very powerful. Bijjala, the Kalachuri king, who was a powerful minister in the service of Chalukyas of Kalyana turned hostile and strengthened his position by gaining the support of the other feudatory chiefs. Following this, he defeated Tailapa III and drove him out of Kalyana. Bijjala occupied the capital city and became the virtual ruler for 12 years from 1162 to 1184 A.D. He assumed independence and acted as sovereign during this period.

The Chalukyan kingdom of Kalyana was thus overshadowed and it was practically disappeared during the period. Someswara IV, the son of Tailapa however ended the Kalachuri dominance and restored the dynasty in 1184 A.D. But he was not so strong to face the strongest opposition of the feudatory chiefs, the Yadavas, Hoyasalas, and Kakatiyas etc. As a result, the Chalukyas of Kalyana lost their existence in 1189 A.D. when the Yadava king Bhillama won success over the Someswara IV, who was driven out.

The Chalukyan empire extended to the districts of Andhra Pradesh and Maharashtra beside the present boundaries of Karnataka. We have records of the rulers
of this family in Ananthapur, Kurnool, Mahaboobnagar, Medak, Nizamabad, Karimnagar, Hyderabad and Nalgonda Districts which regions formed a part of the empire. Some records also found in Kadapa, Nellore, Guntur and Godavari districts. But they are quite few and were issued during the period of conquest or temporary occupation in the reign periods of Someswara I, Vikramaditya VI and Someswara III. The Chalukyas of Kalyana were the descendants of the Chalukyas of Badami and they naturally claimed some sort of hereditary right over ruled by their predecessors. They continued to have the peacock on their banner and the boar on their seals. The Chalukyas of Kalyana contributed much in the establishment of peace and order in the state through their better administration for two centuries, in spite of the continuous warfare with the feudatory chiefs and Cholas etc. The kingdom was ruled by the king who was at the top of the administrative machinery. The nature of government was monarchical. The public were given a chance to appeal about their sufferings to the monarchs directly. The kingdom was divided into several provinces. These divisions were administered provincial governors directly or through feudatory chieftains indirectly. They are referred to inscriptions as Mahamandaleswaras, Mandaleswaras and Samanthas. The rulers encouraged Vedic learning. The agraharas, which were granted to Brahmins by the rulers, became the centers of Vedic learning. There were ghatikas too for the development of education. Vedas, Logic, Grammar, Astrology etc., were taught in these institutions. The kings patronized both Sanskrit and Kannada literature. Bilhana the Kashmiri Pandit who was the author of Vikramankadeva Charitam was the court poet of Vikramaditya VI. Vijnaneswara, the author of Mitaksara was also the court poet of Vikramaditya VI. Someswara III, the king himself was a great scholar.
He wrote Manasollasa, a complete work on science and administration. Vidyamahadeva, the author of *Parvateeya--Rukmineeya* was the court poet of Someswara III. Kannada literature attained its highest glory under these rulers. Ranna, the great Kannada poet, the author of *Ajithapurana* was the court poet of Tailapa II. Nagavarma, the author of *Karnataka Kadambari* was also a great scholar. Akkamahadevi was also a great poetess.

Hinduism and Jainism were flourished under the rule of the Chalukyas of Kalayna. Kalamukha, Pasupatha, the radical types of Saivism were followed and practiced by the people. Jainism was affected by the raids of Vira Saivaites. Basaveswara led the Vira Saivates against the Jains in spreading the Virasaiva movement. He was responsible for the disappearance of Jainism in the region. The Virasaivaites in spreading their religion they have produced excellent Kannada literature. The Chalukyas of Kalayna were builders of many Saiva temples in Andhra--Karnataka Region. The style of architecture introduced by them during this period in construction of the temples was made perfect and complete by the time of the Kakatiyas and Hoyasalas. The temples were not only built by the kings but also by the Nobles and the Local Chiefs. The feudatory chiefs, Kakatiyas and Chieftains of Manthena and Naganur also built the temples. There were only few temples of Vishnu built by them like Kesava Swamy temple at Gangapur and Vishnu temple at Naganur.

With a view of the archaeological and historical importance of the Chalukyas of Kalayna, the present study is concentrated on the State and Society in Andhra during the ‘Rule of Chalukyas of Kalayna’.
The primary aim of the present study is mainly to focus on the rule of Chalukyas of Kalayna in Andhra. It is based on the field survey to trace the history of Chalukyas of Kalayna in Andhra based on the epigraphical evidence which is available in Andhra Pradesh. The published works on the history of Chalukyas of Kalayna, the Epigraphical Reports, Archaeological Reports, Gazetteers and other literary works are to be brought together and generalized for the purpose of the present study.

**SCHEME OF THE STUDY**

The present study is presented in **Five Chapters**.

The **First Chapter** is an introductory one and deals with the review of the sources and the importance of the rule of Chalukyas of Kalayna in Andhra.

The Political history of Chalukyas of Kalayna and their feudatories, and the relation with Vengi Chalukyas and Cholas in Andhra region right from their inception to their downfall to be described in the **Second Chapter**.

The **Third Chapter** deals with the territorial divisions, Polity and Administrative system of the Chalukyas of Kalayna in Andhra.

The **Fourth Chapter** deals with the information on the Socio, Economic and Religious conditions that prevailed during the rule of Chalukyas of Kalayna in Andhra.

The **Fifth Chapter** highlights the Summary and Conclusion of the study.
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