Chapter II

Political History
The Badami Western Chalukyan rule over the Deccan came to an end round about 750 A.D., with the rise of the Rashtrakutas who ruled for nearly 200 years with their capital at Manyakheta or Malkhed. Though the power of the Western Chalukyas was thus overshadowed, they did not completely cease to exist, but were ruling as small feudatories here and there. After a period of nearly 200 years of rule by the Rashtrakutas, the Western Chalukyas rose to prominence again, as the Western Chalukyas of Kalyani, ruled for a further period of 200 years.

There are some traditional accounts giving the genealogical connection between the Western Chalukyas of Badami, and the Western Chalukyas of Kalyana. The last ruler of the Badami line was Kirtivarman-II and have no contemporaneous evidence to show, whether he left any offspring or not. The traditional connection between the Western Chalukyan lines of Badami and Kalyani is given in the Kauthem grant of 1009 A.D.\(^1\) which gives us a list of seven kings spread over a period nearly 240 years counting from the last date of Vijayaditya of the Badami line to the reign of Taila-II who was the first important ruler of the Kalyana line of the Western Chalukyas. The connection is as follows:

**Vijayaditya of Badami line**

About all the kings from Bhima-I to Bhima-II, records are not available, except the bare mention of their names. Even about Ayyana only some fragmentary references are there. Of Vikramaditya-IV also no clear evidence are
there. Thus the main line of the Western Chalukyas of Kalyana may be said to start with the reign of Taila-II.

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 to 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 parts of the Deccan region and they left a vivid mark on the state and society.

**TAILA-II (973 A.D.– 996 A.D.)**

Tailapa-II was the founder of the Chalukyas of Kalyana dynasty. He defeated the Rashtrakuta king Karka in 973 A.D. and rose to the position of an independent king from the position of Mahamandalesvara, a feudatory chief. His full name is Ahavamalla Nurmadi Taila. References indicate him as a feudatory of Krishna-III of the Rashtrakuta dynasty, in 957 and 965 A.D. They mention a Tailapayya as a subordinate in charge of a *Nadu*. From this subordinate position Taila-II would appear to have strengthened his position and consolidated his reign. The growing weakness of the central power of the Rashtrakutas kindled his ambition and when Malkhed or Manyakheta the capital of the Rashtrakutas was plundered by the Paramaras of Malwa, Taila got his chance. The collapse of the Rashtrakuta power was complete and Taila-II asserted his position more or less as
the heir to the Rashtrakuta kingdom. Taila-II was married to a Rashtrakuta princess called Jakkavve by name, who was the daughter of a certain Bammaha, and had two sons by her, the elder being called Satyasraya, and the younger being called Dasavarma or Yasovarma.

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 Pallavas, Silharas, Yadavas, 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. He extended his kingdom 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.

An inscription from Kanchagara-belagallu³ in the Alur taluk of the Kurnool district, 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.⁴ The earliest reference in an inscription of this king in Warangal district belongs to Irivabedamga Satyasraya, son of Taila-II dated Saka 929 and set up in the main shrine of an old temple at Ponnavolu⁵ 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.\(^6\) It records a *dasavanda* grant by the king’s sister-in-law (wife’s sister). These few records confirm beyond doubt that the western parts of Andhra was under the sovereignty of the Kalyana Chalukyas right from the beginning of their rule.

An inscription from Choppadandi village, Warangal district is dated *Saka* 914 *Nandana* (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.\(^7\) Another record of the time of the same king dated *Saka* 917, corresponding to 995 A.D., is found at Jammikunta, a village in Karimnagar district and on the borders of Hanumakonda-vishaya.\(^8\) The importance of the record lies in stating that the Chalukya king Ahavamalla, that is Taila-II had successfully completed his northern campaign and defeated Utpala. To mark this victorious event of the king a local chief, who might have also participated in the expedition made a gift of land to the god Aditya of that village Jammikunta. Utpala was obviously king Vakpati-II of Malwa, who is also known as Munja, Amoghavarsha and Srivallabha. According to *Prabandhachintamani* of Merutunga, many a battle took place between Vakpati-II and Taila-II. Perhaps this must be the last encounter between the two kings in which the Malwa king was finally taken as captive and lost his life. *Prabandhachintamani* states that the king Vakpati undertook his last expedition
into Tailapa’s country against the advice of his minister Rudraditya. He was defeated after crossing the Godavari which formed the northern boundary of Tailapa’s kingdom and was taken captive. He was finally executed. As Tailapa-II died in Saka 919 (997-98 A.D.) his victory over Utpala mentioned in the present record of Jammikunta which is dated Saka 917 (995 A.D.) must be referring to the last decisive battle, between the two kings. Thus the date of the death of Munja-Vakpati can be precisely stated to be 995 A.D.

A subordinate of the Ahavamalla Taila named Nagaya Gavunda is stated to have made a gift of lands and ratnas to the god Aditya of Jammikunta, in the present Karimnagar district to commemorate his master’s northern conquest and victory over Uppala. Another epigraph of the same Saka year 917 found at Chikkerur in the Dharwar district also refers to the king’s expedition against Utpala or Uppala, the Paramara king Vakpatiraja Munja, who ruled the Malva country between 974-995 A.D. Both the records evidently refer to the same event. The Chikkerur record refers to Ahavamalla Taila’s forward expedition, whereas the present epigraph to his return after victory. It is also interesting to note that the present date coincides with the last regnal year of Utpala, who might have been killed or imprisoned in this conflict as stated by Merutunga. Inscriptions of the rule of Taila-II which seem to have been brought from Chilkuru and now preserved in the Departmental Museum at Golkonda are dated Saka 933 (1010 A.D.) and 934 (1012 A.D.) respectively.
SATYASRAYA (997-1008 A.D.)

Taila-II was succeeded by his eldest son Satyasraya who had two titles viz., *Akalankacharita* and *Irivabedamga* which means a wonderful man among those who pierce in attack. There are about nine records of his period most of which mention him as the reigning king. He ruled the kingdom from 997 A.D. to 1008 A.D. 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 defeat.

From certain Chola records, indicate that Satyasraya had to fight constantly with the Chola king of the South. He had the feudatory the *Mahasamantha* Sobhanarasa. He had a daughter who was married to the Nolamba chieftain Iriva Nolambadhi Raja. She is described in one inscription\(^{11}\) as the granddaughter of Taila, the daughter of Satyasraya, and the younger sister of Vikramaditya. Satyasraya thus consolidated the position and power of the Chalukyas of Kalyana and paved the way for their further glory.

VIKRAMADITYA-V (1008 A.D.-1015 A.D.)

The next name given in the genealogical table after Satyasraya is Dasavarma or Yasovarma. There are no records issued during his reign and in fact his name is omitted in the later records. Hence, it would appear that he did not actually reign after Satyasraya. Thus, Satyasraya was succeeded in 1008 A.D. by
his nephew Vikramaditya-V who had a very short reign of three or four years only. He was successful in protecting the kingdom from the Chola attacks. A subordinate family prominently known in the region of Karimnagar during the Chalukya period was that of Medaraja and his descendants. Some inscriptions of these chiefs have come to light in the Narasampet taluk of Warangal district. The Medapalli inscription\(^\text{12}\) of Jaggadeva and the Govindapuram inscription\(^\text{13}\) of Medaraja, both in Narasampet taluk are very valuable in constructing the genealogy and chronology of these chiefs. Polavasa on the right side of the Godavari in Karimnagar district was their capital for some time. The genealogy of these chiefs can be given as follows: According to the Govindapuram inscription they belong to the family of the mythical personage, Madhavavarman of Maninagapura who obtained royal fortunes by the grace of \textit{Yakshini}, a Jaina goddess. They bear the titles \textit{Lattaluru puravaradhisvara}, \textit{Srikesavadevadivyaa Sripadapadmaradhaka} etc. They were staunch Jainas in persuasion. Little evidences are there about the first member Durgaraja. Medaraja-I is described in the Polavasa inscription of 1108 A.D., as an independent chief. In the Banajipet inscription\(^\text{14}\) Kakatiya Beta-II is mentioned as a donor of some gifts to \textit{Virakamala Jinalaya} built by Medaraja in the years \textit{Saka} 1004. Meda-II is represented as a subordinate to the former. In the Thousand Pillar Temple inscription of Rudra,\(^\text{15}\) Meda-II and Gunda appear as the main enemies of Prola-II and Rudra. It is thus to be observed that Medaraja-II was politically deprived of his original status in the
rising power of the Kakatiyas. He too would appear to have had only a nominal reign.

**JAGADEKA MALLA JAYASIMHA-II (1015 A.D.–1042 A.D.)**

After Vikramaditya-V, evidences are indicating Ayyana-II, the younger brother of Vikramaditya and then Akkadevi, the elder sister of Jayasimha-II. Though a few records mention them, they do not appear to have been powerful monarchs and there are also doubts whether they were actually reigning monarchs or not. He had the titles of *Jagadeka Malla*. His queen was Suggaladevi. He had a daughter named Hamma who was married to the Yadava prince Billama-III. 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. It would appear that Jayasimha, soon after he came to throne had to engage in war to recover the territory lost to the Chola kings by the inroads made by them in Satyasraya’s time. The Cholas of the South were busy in waging war against the Pandyas, the Keralas and the Sinhalese and the death of Vimaladitya in Vengi about 1020 A.D. gave Jayasimha an opportunity to interfere with the affairs of that kingdom so that one of his own nominees may be kept on the throne.
Jayasimha would appear to have recovered the Raichur Doab, crossed the Tungabhadra and extended his rule even up to Bellary district. The capital of the kings was still at Manyakheta only, which was also the capital of Rashtrakutas, though an inscription of Jayasimha mentions other different places like Balagamve, Kollipakkai, and Pottalakeri etc.\(^\text{16}\)

The earliest inscription of Jagadeka Malla Jayasimha-II reported from Nandikandi, Medak district, is dated \textit{Saka} year 936, whose reign ended in the same year i.e., 1014-15 A.D.\(^\text{17}\) A \textit{Mahamandalesvara} of the king named Pampa Permanadi is said to have made a gift of the village Koduru of Medak district, to the god Namesvaradeva after washing the feet of Vakhana \textit{deva} of Kiriya Kandi, with Sarvabhyantara Siddhis that is with all the internal privileges.

Another Inscription from the Siva temple in the village Choppadandi, of Karimnagar District refers itself to the reign of Irivabedemga and records certain gift to the deity Divakesvara by the king’s \textit{dadi}, lady nurse named Divakabbe.\(^\text{18}\) Jayasimha-II is represented by one of the Vemulavada inscriptions\(^\text{19}\) which register a gift to the god Rajesvara by Chikkaraja in \textit{Saka} year 955 or 1033 A.D. The Vemulavada inscription dated in \textit{Chalukya Vikrama} Era 8 (hereafter C.V.E), corresponding to 1083 A.D. records that \textit{Mahamandalesvara} Rajadityarasa governing the region of Sabbi-22000 included in \textit{Polavasa savalaksha} from the capital Lembulavada installed the god Rajadityesvaradeva and built a high temple for it.\(^\text{20}\) With the consent of the king who was in his \textit{nelavidu} at Kalyana granted
the gift of the village Sankayapalli in Vennisala-70 for the worship of the god and maintaining a feeding house etc. The gift was made for the benefit of the Saiva ascetics belonging to the Bhujangavali Kalamukha sect. The present temple of Rajarajesvara at Vemulavada is generally believed to be the same which was constructed by Rajaditya. Another prince of the same title is already noticed among the Vemulavada Chalukyas and in fact there is a mention of the Rajesvara temple itself in the Vemulavada inscription of Arikeśarīn-II. So the above belief regarding the origin of the present Rajesvara temple is a matter for reconsideration. The string of titles and epithets of Rajadityarasa indicates his victorious campaigns over the Chola country particularly during the reign of Rajendra Chola. The epithets viz., Tondamandalika-mandala-khandava Pandunandana, Kunimgila-kotatavi-davapavaka, Rajendra Chola kirtivalli-pallava-nidaha-samaya-divasakara, Vijayaraya-vijaya-samharana, Chola-kataka-surakara, Kanchipura-prabala-bala-pannaga-Vainateya are worth mentioning in this connection. Rajaditya’s contemporaneity with the Chola king Rajendra-I, whose reign ended in 1043-44 A.D., is much doubtful. But he might have been one of the participants in several Chalukya expeditions against the Cholas conducted by Somesvara-I particularly the famous Kanchi expedition in 1052-33 A.D., which brought credit to several subordinate chiefs and generals of the Chalukyas. The epithet Viayaraya-vijaya-samharana of Rajaditya in the present inscription is indicate that Rajendra Chola in the preceding epithet must be in all probability Rajendra Chola-II who took charge of the said battle after the death of
his elder brother Vijayaraja alias Rajadhiraja Chola (1044-1054 A.D.). Clearly, these epithets refer to the events taken place in the Koppam battle and the subsequent plundering of Kanchi by Ahavamalla’s armies.\textsuperscript{21} \textit{Mahamandalesvara} Rajaditya must have been an active member among the Chalukya generals right from the early fifties of the eleventh century. He might have also plundered Tondamandala and the Kuningala fort. The latter may be identified with the present Koningal in the southern part of the Karnataka State.

**SOMESVARA–I (1042 A.D.-1068 A.D.)**

Somesvara-I was the son and successor of Jayasimhavallabha. He ruled from 1042 A.D. to 1068 A.D. He had the titles of Trailokyamalla and Ahavamalla. He had two queens by name Bachala Devi and Chandakabbe or Chandrika Devi who had the title \textit{Priyarasi}. He had two more queens called Mailala Devi and Ketala Devi. He made an attack over the kingdom of Vengi and brought Rajarajanarendra down to a feudatory position.\textsuperscript{22} 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 Somesvara-I was a staunch Saivaite and she gave gifts to Suresvara Panditadeva, a \textit{Kalamukha} Saiva teacher in the presence of the God Mallikarjuna at Srisailam.\textsuperscript{23} During this period the administration of provinces was shared by his family members.
There are a good number of stone inscriptions of his reign. It was during the reign of Somesvara-I that the city of Kalyani was built, to which the capital was shifted. Bilhana, the great poet in his Vikramankadeva Charita credits Somesvara with the construction of the capital city of Kalyani. Also evidence from inscriptions stating that Kalyani was the capital of this line of Chalukyan kings from the reign of this king.

Somesvara was assisted by a great Brahmin General by name Nagavarma who was his principal officer. The importance of this General will be known by the fact that he held the following titles; Vindhyadhipamallasiracchedana, Sevanadisapatta, Chakrakuta Kalakuta Dharavarshadarpotpatana and Marasimha Madamardana.  

A Kannada verse from an inscription from Nanded states that Somesvara took the lives of the enemy kings of Magadha, Kalinga and Anga and forced the kings of Konkana to prostrate at his feet by the ferocity of his attack. He is also said to have conquered king Malavesvara, Chola and to have won over the kings of Vengi and Kalinga. Somesvara’s reign is important because it was during his rule that the foundation of the Kakatiya Empire was laid. It is stated from the Kazipet inscription that in recognition of the meritorious service of Prola-I, who was responsible for the growth of the kingdom, Trailokyaamalla bestowed Anmakonda Vishaya on him in perpetuity.
Somesvara was engaged in a series of warfare schemes with the Cholas of the South and it would appear that Rajadhiraja, the famous Chola king fell in a battle with him in 1071 A.D. The Chola records, however, mention several victories gained against the Western Chalukyas and whatever be the course of events between both these kings, it is clear that the feud between the Kalyana Chalukyas and Cholas was kept up. Under Somesvara-I, the Chalukyan power greatly expanded. Vengi was completely brought under his control, and both the Paramaras and the Pratiharas who were a major power in the North were his feudatories. He kept up a vigorous struggle with the Cholas in the South. He would appear to have died somewhere round about 1068 A.D. and there is an inscription which shows that he sought a watery grave in the Tungabhadra River in March 1068 A.D.\textsuperscript{27} His \textit{Parama Yoga} or final union took place at Kuruvatti on the banks of Tungabhadra on the 29\textsuperscript{th} March 1068 A.D.\textsuperscript{28}

The region comprising \textit{Savalakke} and \textit{Sabbi-nadu} was partly administered by appointed governors like Rajaditya, Paramara Jagaddeva and Kumara Somesvara with their capital at Lembulavada and partly by the feudal subordinates like the Kakatiyas and the members of the Medaraja’s family of Polavasa. Several inscriptions in Warangal and Karimnagar districts have brought to light some interesting records which furnish valuable information regarding the history of his feudatories i.e. the early Kakatiyas. Beta-I, Prola-I, Beta-II and Prola-II have been
represented by separate dated inscriptions found in Sanigaram Village on the way to Karimnagar from Siddipet.\textsuperscript{29}

The earliest of them is dated in the Saka year 973 corresponding to 1051 A.D. referring itself to the prosperous reign of Trailokyamalladeva.\textsuperscript{30} His feudatory chief, \textit{Mahasamanta} Kakatiya Betarasa’s minister Naranayya son of Vaijaraja is stated to have renovated the Jain temple called Duddhamalla Jinalaya in Sanagara and with the consent of the local chiefs Muppadayya and Punniraddi made the gift to the same, of a \textit{ratana} that is water-drawing pulley on a well. The inscription though small in contents is much valuable in more than one respect. This is the only inscription known till now assignable to Kakatiya Beta-I. Secondly, it is next in order to the Mangallu grant of the Eastern Chalukya king Danarnava which makes a direct reference to the Kakatiyas.\textsuperscript{31} Thirdly, it is a dated record. The Bayyaram tank inscription\textsuperscript{32} of Kakati Mailamba, sister of Ganapatideva furnishes for the first time a lengthy genealogy of these chiefs beginning from Venna, whose successors were Gunda-I, Gunda-II, Gunda-III, Erra and Pindi Gunda, Garuda Beta, Prola-I. Tribhuvanamalla, Prola-II, his sons Rudra and Mahadeva and the latter’s son Ganapatideva. Excepting a slight change namely the mention of another Beta as the son of Erra, the Mangallu charter gives the names of Gunda, Erra and Gunda who are identical with Gunda-III, Erra and Gunda-IV of the former record. Basing on the genealogical list furnished in the Bayyaram tank inscription Pindi Gunda or Gunda-IV was the father of Garudanka
Beta or Beta-I. Between the Mangallu grant which was issued in about 956 A.D. and the present Sanigaram epigraph of Beta-I dated Saka 973 or 1051 A.D., there is a time gap of nearly one century. According to the convention of the historians it is a long duration that can be hardly adjusted between two generations. But the fact remains so. A passing remark in this connection though brief and unintelligible is found in the Telugu portion of the Gudur inscription of the Chalukya prince Kumara Somesvara dated C.V.E 49 corresponding to 1124 A.D. While eulogizing the greatness of the Viriyala chiefs there, it is stated that a lady of that family named Kamavasani took the cause of Garuda Beta of the Kakatiya family who was very young and restored his lost position by getting him enrolled as a subordinate chief of the Emperor. That Garuda Beta was quite young when called to shoulder the responsibility of his principality is clear from the above statement. Hence, it may not be unreasonable to assume that the combined political career of both Gunda-IV and his son Beta extended from 956 A.D. to 1052 A.D. The former at the time of the issue of the Mangallu charter that is 956 A.D., might have been aged twenty five years and the latter might have born in about 980 A.D. and lived up to 1052 A.D. The date of the present Sanigaram epigraph thus helps us in deciding the period of these two chiefs of the Kakatiya family.

The second inscription from Sanigaram dated in Saka 975, corresponding to 1053 A.D. starts with the usual Chalukya prasasti, mention was made about the prosperous reign of Trailokyamalladeva. Mahasamanta Kakatiya Polarasa is said
to have made gifts of residential sites, a *ratna* and some lands to the god Madhupesvara installed by Madhuvappayya in Khandi-Sanagara, on the occasion of a solar eclipse. In this case also, this is the only known record assignable to Prola-I. Secondly the date of the previous record that is 1051 A.D. being very close to that of the present record, just within a short interval of less than two years, the last year of Beta-I and the initial year of his son and successor Prola-I can be fixed more precisely within this short period than it was done erstwhile basing on other considerations. Prola-I in this record is stated to have acquired his greatness by the *prasada* or kindness of Trailokyamalla. A similar statement can be noticed in the Kazipet Dargah inscription\(^{35}\) of Tribhuvanamalla Durgaraja, according to which Prola got *Hanumakonda-vishaya* along with *Sabbi*-1000 as permanent fief through a charter from Trailokyamalla. What his father Beta-I was enjoying might have been by an oral approval of the king. Some remarkable assistance Prola might have rendered to the king during the few years before the date of this record that is 1053 A.D. Such meritorious deed must be of a military nature. There were some more chiefs whose records mention certain military exploits of the same period, particularly the events of Koppam battle and the Chalukya invasion of Kanchi.\(^{36}\) Prola-I also must have been one among those who participated in these two military expeditions and won victory for his overlord Trailokyamalla. Prola-I thus started his career with the expansion of *Hanumakonda-vishaya* into a larger territory including *Sabbi-nadu* one thousand or part of it.
The Alampur inscription of 1051 A.D. registers a gift by the attendants of Panchrasi-Bhattaraka. Another inscription from Draksharamam in the East Godavari district, registers a gift made by Narayanabhatta, a minister of the king and is dated 1055 A.D. An inscription from Kanchagara-belgallu in the Alur taluk of the Kurnool district, dated 1047 A.D. mentions Mahamandalesvara Gandaradityarasa who governed Sindavadi 1000, Bennevur 12, and Naragund. Another inscription dated 1052 A.D. found at Chinna Tumbulam in the Adoni taluk in the Kurnool district, refers to Viranolamba Permadi, the governor of Sindavadi 1000. An inscription from Alampur in the Mahabubnagar district, dated 1056 A.D. mentions another feudatory, Mahamandalesvara Irunna Chola maharaja. An inscription dated 1058 A.D. from Sivapuram in the Markapuram taluk of the Prakasam district, mentions the king’s chief queen, Mailladevi. Another inscription from Sonnagiri in the Nandyal taluk of Kurnool district, refers to Dandnayaka Pergade Sovarasa. An inscription from Alampur, mentions the Telugu Chola feudatory Mahamandalesvara Chiddnan Chola maharaja, governed Aije 300.

An inscription from the village Pulijala in the Nagarakurnool taluk of Mahabubnagar district contains reference to a Chalukya-Chola war. It is dated in the Saka year 986, Krodhi, Uttarayana Samkranti corresponding to 1064 A.D. December 24, Friday, i.e., during the closing period of the reign of Somesvara-I. The record however does not mention the king’s name anywhere. It was issued jointly by the two Chalukya princes Gamga Permanadi Vikramaditya and
Nolamba Permanadi Jayasimghadeva while camping at Mamchachala (*nelavidu*) on the bank of River Tungabhadra on their victorious advance to repel the Chola invasion. It was grant of the village Pulimjelu included in the *Vaddavani*-500 to certain *Sakhahari* Bhimarasi Pandita for maintaining a choultry at Sriparvata the abode of Mallikarjunadeva. The war under reference might be the famous engagement that took place between the Cholas and the Chalukyas at Kudal Sangam which was described at length in the records of the Chola king Virarajendra. Regarding the identification of Kudal Sangam where the battle took place, difference of opinion prevails among the scholars. There are two places of the name Kudal Sangam, one at the confluence of the tributaries Tunga and Bhadra and the other at the confluence of Tungabhadra and Krishna near Alampur. The final spot of the present record and the mention of another place Manchala where the two Chalukya princes Vikramaditya and Jayasimgha Deva, the rulers of Gangavadi and Nolambavadi respectively were camping indicate that their confrontation with the Chola army took place in the vicinity of these places. Manchala can be identified with the present Manchalakatta, a village on the left bank of River Krishna about 15 Km. down the stream from Kudali Sangam, the confluence of the rivers Tungabhadra and Krishna. Pulijala the final spot of the present epigraph is about 50 Km. from Manchalakatta. *Vaddavani* 500 is the region of 500 villages with *Vaddavani*, the present Vaddamanu in the Acchampet taluk, Mahabubnagar district as its capital. Hence, it appears more reasonable to identify Kudali Sangam with the meeting place of Krishna and Tungabhadra than
with the confluence of Tunga and Bhadra in the Mysore State. The claim of the Chola inscriptions of Virarajendra that the entire victory attends on his side need not be taken in its full literary sense. The present record proves the truthfulness of the other side of their version and it is an undeniable fact that the Chalukya army under the leadership of the two princes Vikramaditya and Jayasimha Deva did succeed in their attempt to repulse the enemy from his over-enthusiastic advancement. Although direct evidences are available to show the activities of the succeeding Chalukya kings in this region their authority over it is undoubted. However, references to the reign of Ahavamalla Somesvara-I, in this district are ample. The first among these is found in an inscription of the time of Kakatiya Durgaraja in the Kazipet Dargah inscription, where it is stated that Prola-I obtained Hanumakonda vishaya as a fief from Trailokyamalla Somesvara-I (1042-1068 A.D.). It is stated in the inscription that Kakatiya Beta-I and his son Prola-I had achieved victories for their master in his wars with the Cholas and the rulers of Chakrakuta, Konkana and others and as a reward Prola obtained the Hanumakondavishya as permanent fief from the king.\(^{46}\)

**SOMESVARA-II (1068 A.D.-1076 A.D.)**

Somesvara-I was succeeded by Somesvara-II who had the title of Bhuvanaikamalla. He was the son of Somesvara-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 Somesvara-II on several times.
Except for his trusted lieutenant Laxmana Dandanayaka and a few others, in whom he could repose complete confidence he could trust none else. His brother was continuously making intrigues to wrest the throne from him and hence Somesvara-II had to exert his very best to hold the empire together. His brother Vikramaditya-VI was already ruling over some territory assigned to him. His brother was carrying on the old feud with the Cholas and a decisive battle would appear to have been fought somewhere in the Kolar district between Vikramaditya’s forces and those of Kulottunga Chola. Bilhana, the great poet, says that as a result of the warfare, in which the armies of Somesvara and Kulottunga simultaneously fought with those of Vikramaditya, the Dravida Lord fled the field and Somadeva entered the prison.47

An inscription from Draksharama, dated in the 5th of his reign registers the gift of a lamp.48 Another inscription from Donekallu in the Gooty taluk of Anantapur district mentions a Telugu Choda feudatory named Mahamandalesvara Chiddanadeva Chola, who was governed Sindavadi 1000.49 The same chief is mentioned in another inscription from Alampur.50 Another inscription from this place dated in 1060 A.D., refers to a pergade Devappayya.51 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.52 Another epigraph from Alampur dated 1076 A.D. mentions a mahasamantha Vaddaravula Dandanayaka Naranamayya.53
There is one inscription in the Hyderabad Museum (the find spot of the inscription is not known) which says that Vikramaditya took over the Kingdom from Somesvara by the force of his arms ("Somesvara Bahubalena Rajyam Grihitavan Arjita Kirti Lakshmi").

This inscription and the statement of Bilhana, make it clear that Vikramaditya-VI led a civil war against his brother Somesvara-II and made him captive. How long Somesvara lived in the prison and what his ultimate end was, and how it came about, are not known.

**VIKRAMADITYA-VI (1076 A.D.-1126 A.D.)**

Somesvara-II was thus deposed and succeeded on the throne by his younger brother Vikramaditya-VI who had the title of Tribhuvanamalla. Vikramaditya came to the throne somewhere in 1076 A.D., which is determined from an inscription at Wadageri, which records some gifts made at the Pattabandhana Mahotsava on Phalguna Sukla Panchami of the cyclic year Nala. Vikramaditya instituted a new era called Chalukya Vikrama era in 1076 A.D., which was regularly employed during his entire reign and for 40 or 50 years later. An inscription from Gadag mentions that Vikramaditya set aside the Saka varsha and made his own name famous by instituting a Vikrama varsha.

Vikramaditya-VI was the greatest of the Chalukyas of Kalyana. His victories were praised by his court poet Bilhana in Vikramankadeva charitam.
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 Somesvara-II’s rule in a civil war with the help of Seunachandra-II, the Yadava ruler. 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 Kulottungachola 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 Hoysalas, 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. Vijnesvara was another poet of the period. He was the author of Mitaksara, a commentary work on Yagnawalkya Smriti. Vikramaditya who established a legend died in 1126 A.D.

The long reign of Vikramaditya-VI was fairly peaceful and his inscriptions found in all the districts of Andhra Pradesh. These inscriptions give us very interesting glimpse into the conditions of the lives of the people during this period. Some inscriptions contain dates in the Saka era but most of them are dated in the Chalukya Vikrama era. It would appear that Vikramaditya-VI had more
than six queens by names: Savaladevi, daughter of *Mahamandalesvara* Jogamarasa, Lakshmadevi, Jakkaladevi, daughter of Tikka of the Kadamba family, Malleyamadevi, Chandaladevi, and Malaladevi, daughter of the Sanabhoga Rayana etc.

Vikramaditya-VI had a brother Jayasimha-III, who was ruling as governor at Tardvadi even under Somesvara-I. Under Somesvara-II, he became the viceroy of Nolamba-Sindavadi and since he sided with Vikramaditya in the civil war, his position became strengthened. Jayasimha was also raised to the status of Yuvaraja at Banavasi. But at a later stage, Jayasimha would appear to have revolted against Vikramaditya-VI himself, following his own footsteps when he revolts against his brother Somesvara. His revolt against Vikramaditya would appear to have not succeeded.

Vikramaditya extended his dominions widely and the provenance of his inscription at such places like Sitabaldi (Nagpur) down to Krishna district prove that he had full command over the entire dominion. Vikramaditya-VI was served by a number of generals who distinguished themselves in war.

Kakati Prola-II’s Padmakshi temple inscription\(^6\) is dated A.D. 1117. With the present record it is possible to reduce the duration of more than twenty five years (1090 to 1117 A.D.), which remained un-assignable to any particular chief, to just one decade. Another important feature in this record is the mention of *Mahamandalesvara* Paramara Jagaddeva after the mention of
Mahamandalesvara Betarasa. The usual order of mentioning subordinated in the records is according to their superiority as well as official status. That being the case, the procedure adopted in mentioning Beta before the mention of Jagaddeva indicates that the latter was obviously inferior to the former in status. Besides, being a prince of the reputed Paramara family, Jagaddeva was a favourite to the emperor Tribhuvanamalla Vikramaditya-VI and was enjoying preferential treatment from the king. Some local politics might have altered the status between the two chiefs and consequently Kakatiya Beta asserted his superiority over Jagaddeva. On account of this rivalry, the latter seems to have invaded the town of Hanumakonda. Beta’s son Prola-II according to the narration of the Thousand Pillar Temple inscription repulsed the enemy with all his might and saved the town.\(^6^2\)

The king Tribhuvanamalla referred to in these inscriptions is obviously Vikramaditya-V, who also bore that title. It is interesting to note in the former inscription that the king while proceeding on an expedition to the western country was camping at Dharavadi as *nelavidu* and in the latter, it is stated that the king after returning from his Northern expedition and defeating Malava Bhoja was camping at his *upayana vidu Tadi*. According to this Bhoja of Malava was once defeated by Vikramaditya-V as early as 1013 A.D. or even before. The first inscription is suggestive that Vikramaditya-V or his grandfather Taila-II, who has said above had also invaded Dhara during the time of Utpala, might have newly appropriated Dhara, the name of the famous Paramara capital, for the present
Dharwar. It is customary for the victorious kings to establish towns with the names of the conquered towns. Very little about Vikramaditya-V’s military achievements is known to history so far, but these two records give us the information about his great victory over Bhoja of Dhara. Jagadekamalla is referred to in some inscriptions dated Saka 947, 955 and 960 respectively. In one of the inscriptions in the Agastyesvara temple at Mallesvaram, Mahabubnagar district dated Saka 973, a certain Kumara Vijayaditya who is also a mahamandalesvara, is stated to have gifted a village to (Chi)disvara Pandita, for maintaining a feeding house in the temple. This Vijayaditya need not be mistaken to be the Eastern Chalukya king Vishnuvardhana Vijayaditya-V, who also served as mahamandalesvara for some time under Trailokyamalla Somesvara-I, the reason being that the present donor does not have the title ‘Vishnuvardhana’ which is noticed invariably associated with the name of the Eastern Chalukya king. Nor does the word kumara to mean yuvraja, that is, son of the king, as the name Vijayaditya does not appear among the latter Western Chalukyas. Another inscription at the same place dated Saka 970 states that a certain Mahamandalesvara Sankarasa, on his return from the conquest of Chakrakuta Dharavarshapura, made a gift of the village Chavunpalli to Chidisvara Pandita for maintaining the feeding house. Although the king’s name is not mentioned in the record, its date and the donor’s subordinate position indicate that the chief conducted the expedition against Chakrakuta on behalf of Trailokyamalla himself. His son and successor, Bhuvanaikamalla Mallesvaram inscriptions dated C.V.E 35
refers to Kumara Tailapadeva, who bears many titles including *Vemgisa-vamsa-vana-dava-dahana*, the wild fire to the forest viz., Vengi kings. He might have acquired this title by participating in one of his father’s invasions to Vengi country, probably the one mentioned in the Jainad and Kolanupaka inscriptions dated 1106 A.D. of Paramara Jagaddeva, who seems to have conducted an expedition against Vengi on behalf of his master Chalukya Vikramaditya-VI. It may be ascertained from these records that Vikramaditya’s first invasion over Vengi took place even before 1106 A.D. The Hanumakonda inscription dated *Saka* 1001 and the Banajipeta inscription dated *Saka* 1004 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, (1124 A.D.) refers to the reign of the same king. The purpose of the epigraph is to record the gift of the village Bammera included in Velpugonda-24 to the god Mallesvara of Gumuduru installed by Viriyala Malla, son of Beta and Bejjamambika. The Padmakshi temple (Hanumakonda) inscription dated C.V.E. 42 (1117 A.D.) is another record of the time of Chalukya Tribhuvanamalla, in this district. It 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 (1042-68 A.D.) as stated in the Kazipet Dargah inscription of
Kakatiya Durgaraja mentioned above. Hence, the statement of the Padmakshi temple inscription is to be interpreted that under the able guidance of the minister Vaija, Beta-II managed to annex the Sabbi-1000 too to his existing Hanumakonda-vishaya and got it ratified by the Chalukya emperor. Further the inscription records that Vaija’s son by Yakamamba, Pergada Beta who became the minister of Kakati Prola-II constructed some temples and his wife Mailama built Kadalalaya basadi on the top of the hill and endowed it with some land. It also records some gift of lands to the same temple by Mahamandalesvara Medarasa of Ugravadi. Another important inscription of this period in this district is that of Matedu in Mahaboobabad taluk, Warangal district. It is dated C.V.E. 45 and records some gifts to the god Siva, Vishnu and Aditya by Vemabola Mallinayaka, a vassal of Kakatiya Prola-II, who again was a subordinate of Chalukya Tribhuvanamalladeva, Vikramaditya-VI. These few inscriptions although pertaining to the Kalyana Chalukya rule in Warangal district, actually belong to the early Kakatiyas.

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 Mahabubnagar 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
Alladurgam in the Medak district, belonging to CVE 9, Refers to Mahamandalesvara Ahavamalla Permandi.\textsuperscript{74} another inscription from Agastyesvaram in the Mahabubnagar district makes mention of Mahamandalesvara Mall Maharaju, the feudatory governor of Aije 300.\textsuperscript{75} Another record from Ramadurga in the Alur taluk of Kurnool district, dated in C.V.E. 4, mentions Mahamandalesvara Jogimayyarasa and dandanayaka Reverasa.\textsuperscript{76} An inscription from Chinna Tumbulam in the Adoni taluk of Kurnool district, dated in the same year refers to this Jogimayyarasa as the governor of Sindavadi 1000 from Tumbulam. Mention is also made of Ededora 2000, Kallakalige 1500 and Morta 300.\textsuperscript{77} Mahamandalesvara Mangarasa of Telugu Chola family who governed Rodda 300 and Kaniyakallu 300 as a feudatory, is known from a epigraph from Havaligi in the Gooty taluk of Anantapur district.\textsuperscript{78} An inscription from Draksharama in the East Godavari district, dated C.V.E. 6, mentions the Kona chief, Mummadiraja.\textsuperscript{79} Another inscription of the same date from Konakondla in the Gooty taluk of Anantapur district records a gift made to a basadi named Chatta Jinalaya.\textsuperscript{80} A feudatory names Mahamandalesvara Satyarasa is known from an inscription from Sangamesvara in the Markapur taluk of Prakasam district, dated in C.V.E. 7.\textsuperscript{81} An inscription from Gooty in the Anantapur district states that Mahamandalesvara Mallarasa governed Sindavadi 1000 from Tumbulam in C.V.E.9.\textsuperscript{82} Another epigraph from Konakondla in the Gooty taluk of the Anantapur district, dated in C.V.E. 12, registers the gift made by Mahamandalesvara Chikkarasa of the Mahabali Bana family and mentions
Ballaya Choda maharaja as the ruler of Sindavadi 1000 as a feudatory.\textsuperscript{83} An inscription from Gooty stated in C.V.E 14, mentions \textit{Dandanayaka} Pocharasa.\textsuperscript{84} Another inscription from Bhattara in the Adoni taluk of the Kurnool district, mentions the queen, Piriyaketaladevi.\textsuperscript{85} A record from Kolanupaka in the Nalgonda district, dated in C.V.E 13, refers to \textit{Mahamandalesvara} Tondara\textit{s}a Chola maharaja, the feudatory governor of Kollipake 7000.\textsuperscript{86} Another from the same place, dated in C.V.E 31, mentions \textit{mahapradhana}, \textit{Banas}a \textit{vergade} and \textit{Dandanayaka} Anantapalayya.\textsuperscript{87} One record of C.V.E. 11 from Pudur in the Mahabubnagar district, mentions a local temple named \textit{Pallava Jinalaya}.\textsuperscript{88} One epigraph from Gangapuram in the Mahabubnagar district, dated in C.V.E. 22, mentions \textit{mahapradhani} Mahes\textit{v}ara \textit{Dandanayaka}.\textsuperscript{89} One record from Gooty, dated in C.V.E 23, mentions several feudatories and subordinates like \textit{mahasamanta} Basantarasa, \textit{Mahamandalesvara} Mallarasa, the governor of Sindavadi 1000, \textit{Dandanayaka} Pandara\textit{s}a and \textit{Dandanayaka} Martandarasa.\textsuperscript{90} A record from Alavanipalle in the Mahabubnagar district, dated in C.V.E 35, mentions \textit{yuvaraja} Tailapade\textit{v}a, who governed from Kanduru.\textsuperscript{91} The same prince is mentioned in two inscriptions from Avancha in the same district, dated in C.V.E 36 and 38.\textsuperscript{92}

It is known from a record from Agastyesvaram in the same district, dated in C.V.E. 26 that \textit{Mahamandalesvara} \textit{Malla} maharaju was governing Aije 300 at this time.\textsuperscript{93} The same individual is mentioned in a record from Gudur in the Warangal district, dated in CVE 49, A record from Kolanupaka dated in the same year, states
that Kollipaka was the headquarters of *mahasandhivigrahi mahadandanayaka* Somala.\(^9^4\) Kumara Somesvara is mentioned in an inscription from Vemulavada in the Karimnagar district dated in C.V.E 29.\(^9^5\) A Telugu Chola feudatory named Nallabhimadeva Chola figures in a record from Gattutummena in the Mahabubnagar district in C.V.E. 30 that Kollipaka was the headquarters of *Banasvergade* and *Dandanayaka* Anapatayya.\(^9^6\) A record from Bekkam in the Mahabubnagar district, dated in C.V.E 31, mentions *mahasamanta* Mavattarasa and Bijjarasa of the Jimutavahana family.\(^9^7\) A record from Chinna Tumbulam in the Adoni taluk of the Kurnool district, dated in C.V.E.32, mention Putadevi, a wife of the king.\(^9^8\) Another Kolanupaka record, dated In C.V.E 34, mentions *Mahamandalesvara Chalukya* Ganga Permadi and Kumara Somesvara who was the governor of Kollipaka.\(^9^9\) An inscription from Alavanipalle in the Mahabubnagar district, dated m C.V.E 3, refers to Kumara Tailapa as ruling from Kollipaka and mentions the governor of his palace.\(^1^0^0\) One inscription from Agastyesvaram in the Mahabubnagar district, mentions. Kumara Tailapa as ruling from Kanduru in CVE 35. A Telugu Chola subordinate named Irungola *maharaju* is mentioned in a record from Hemavati in the Gooty taluk of the Anantapur district, dated in C.V.E 35.\(^1^0^1\)

Tribhuvanamalla *mahadevi*, a wife of the king, is mentioned in an inscription from Alampur dated in C.V.E 34.\(^1^0^2\) 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. One record from Mamillapalli in the Mahabubnagar district, dated in the same year, refers to another Telugu Chola feudatory named Kanduri Gokarnadeva Chola. A record from Draksharama dated in C.V.E. 45, registers a gift made by a subordinate of the Velanadu chief Rajendra Chodaya. Two records from Draksharama, belonging to C.V.E 43 and 44, mention "Samastapradhani Dandanayaka Anantapalayya and mahapradhani Banasapergade and Manapergade while a third from the same place, dated in C.V.E 43, refers to Dandanayaka Aditya.

One more epigraph from the same place, belonging to CVE 46, mentions a Telugu Chola feudatory named Eruva Tondayaraja. 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 Pochampalli in the Anantapur taluk mentions Mahamandalesvara Kalamallarasa and Mahamandalesvara Mummadi Cholarasa and a territorial division named Kudiyama 40 with its headquarters at Rediyapalli. A Telugu Chola chief named Mahamandalesvara Aivanadeva Chola figures in an epigraph, dated in Saka 1046 or 1124 A.D., from Peddamudiyam in the Jhamalamadugu taluk of the Kadapa district.

It is stated in a record from Nekkonda in the Mahabubnagar district, dated in C.V.E 46, that Kumara Tailapadeva, his queen, Lakshmidevi and Kumara
Permadi were governing from Kanduru. The same princes are mentioned as ruling from Miduturu, in the Gooty taluk of the Anantapur district, dated in C.V.E. 47, some evidences are indicating that Mahamandalesvara Chittarasa of the Bana family governed Hambulige 30. One Draksharama record, of the same year, mentions Sakraraja Dandanayaka the son-in-law of dandanayaka Anantapalayya. A record from Gudur in the Warangal district, of the same year, states that manavergade was the mahapradhani of Kumara Somesvaradeva. An inscription from Narasapuram in the Kalyandurg taluk of the Anantapur district, dated in C.V.E 48, mentions Mahamandalesvara Irungola Chola maharaja, the governor of Kaniyakallu 300 and also mentions a division named Bangicheru 30. One very important inscription from Kollipaka mentions Dandanayaka Manavergde as the mahapradhani of Kumara Somesvara who governed from Kollipaka in C.V.E 50 and states that Swami dandadhinadha defeated the king of Kalinga and gave his wealth to his own master, Kumara Somesvara.

Among the numerous undated records of the reign, one from Sivapuram in the Markapur taluk of the Kurnool district mentions the chief queen, Mailalamahadevi. While another from Alampur mentions another queen named Abhinavasarasvati. Another from Chinna Tumbulam in the Adoni taluk of the Kurnool district, states that the Tumbulam was the headquarters situated in Sindavadi 1000. According to another record from Vemulavada in the Karimnagar district, Rajaditya was the governor of Kosavada 900000. One record
from Chalukya Bhimavaram, in the East Godavari district states that a *dandanayaka* of Vikramaditya, VI governed from Janaanathapura. One Kollipaka record mentions *Mahamandalesvara* Kumara Kondayyadeva Chola *maharaja* as the governor of Koduru.

Another inscription located near the Sangamesvara temple at the confluence of the river Manjira with the Godavari, refers to the Chalukya prince Mallikarjuna, whose minister Brahmasarman is stated to have made some gift to that god in the *Saka* year 1042. Mallikarjunadeva is known from other sources as one of the sons of Vikramaditya-VI. Two inscriptions dated C.V.E. 45 belong to certain Vemabola Mallenayaka, son of Reva and Boddama and a *mahasamanta* (chief subordinator) of Kakatiya Prolaraja. The inscription at the end in Telugu verse describes the genealogy of the donor Mallenayaka. Buchana was the progenitor of the Vemabola family of the *Pulinda* caste. Among his four sons Rama, Appa, Reva and Nacha, Reva served under Kakatiya Beta and helped him in collecting tributes and defeating the *dayas* (enemies) and obtained grants of titles and villages from that king. Reva’s son Malla constructed three temples to the gods Hari, Hara and Bhaskara (sun) with a tank and endowed them with lands. Prolaraja whose subordinate the donor is said to be, is Kakatiya Prola-II, who was in turn is a *Mahamandalesvara* under Vikramaditya-VI. The Guduru inscription belongs to the Chalukya prince Somesvara who bears a string of titles. It is a bilingual record in Kannada and Telugu. It records that in the C.V.E. 49 *Krodhi,*
Savidandadhipa, an officer in the service of Mahamandalesvara Chalukya Gamga Permmadi Kumara Somesvaradeva, son of Tribhuwanamalladeva, made a gift of the village Bammerige included in the Kollipake 7000 to the temple of Mallesvaradeva of Gumuduru. Kumara Somesvara is described to have defeated in a battle the Cholaga and his younger brother (Cholagam-tad-anujadhisam teral dode) and put them to fight and reduced to ashes the three Kalingas like the god Siva who burnt the three cities of the Asuras. The adventure referred to here must have taken place before 1118 A. D., the last recorded date of Parantaka the last viceroy of Vengi appointed by his father Kulottunga Chola-I.

The Tripurantakam inscription, of the Chalukyan commander Govindaraja, nephew of Anantapala dandanayaka, dated 1126 A.D. also refers to the defeat of a certain Kumara evidently the Chola prince Parantaka, the heir apparent of the Chola kingdom. It was the year when the old king Kulottunga Chola I and the apparent Parantaka too perhaps died within a short period. This calamity in the Chola capital necessitated Vikrama Chola who was in the Vengi country probably struggling with the Chalukyan armies, to wind up his engagements in the Vengidesa and hurry up to Kanchi to protect the Chola throne. The Pithapuram pillar inscription of Mallapadeva-III specifically states that Vikrama Chola’s departure from Vengi made the country devoid of a ruler (nayaka rahita). Prince Somesvara must have participated in this eventful battle along with his renowned commanders Anantapala, Govindaraja and
Svamidandadhipa, which resulted in the expulsion of the Cholas from the coastal Andhra country and the establishment of Chalukyan rule which continued there for about fifteen years after 1118 A. D.

SOMESVARA-III (1126 A.D.-1138 A.D.)

Vikramaditya was succeeded by his son Somesvara-III who was also known as Bhulokamalla. He was also styled sometimes as Sarvajna Chakravarthi. Like his father, he too began an era of his own called Bhulokamalla era, though the Chalukya Vikrama era was also in vogue. Somesvara-III ruled from 1126 A.D. to 1138 A.D and his rule was on the whole peaceful, though he is once said to have gone to the South on a Digvijaya. Kalyani continued to be the capital of the kingdom and many inscriptions state that the king was reigning there. Somesvara-III was a poet and scholar. He wrote a great book Abhilishitardhachintamani or Manasollasa. It is an encyclopedia. It deals with the science of Administration, Justice, Medicine, Astrology etc.

Prola-II as subordinator of Somesvara-II is represented in the inscriptions of the Sanigaram village. The farmer belongs to the reign of Bhulokamalladeva whereas the latter to the time of Jagadekamalla-II. The date of the latter is Saka 1071, Sukla corresponding to 1149 A.D. A subordinate officer of Prola-II named Repola Kururvasa is mentioned and his dandanayaka Mandaparasa of Atreyja gotra and Kamma-kula is stated to have made some gifts of land and ratana to the god Parthesvara. The inscription is important in more than one aspect. One is,
that Prola-II was alive till 1149 A.D.; secondly, he remained quite loyal to the Chalukya king till then; thirdly, the record happens to be the last one of not only Prola-II but also the early subordinate chiefs of the Kakatiya family, for only one inscription dated *Saka* 1080 (1158 A.D.) of Rudra in the Draksharama temple is known till now and it is assignable to independent or semi independent rule of Rudradeva. From this last record of Sanigaram, there is absolutely no basis to suppose that the Kakatiyas revolted against their overlord, the Chalukya king of Kalyana and asserted independence. The fragmentary inscription from Ramagundam village, Karimnagar district mentions certain *Mahamandalesvara* named Edaraja, who bears the titles similar to those of Medaraja of Polavasa mentioned above viz. *Lattaluri puravaradhisvara, Suvarna-Garuda-dhvaja, Sri Satyanarayana*. In the Thousand pillar Temple inscription of Kakati Rudra, Prola-II is said to have made one Eda, flee from the battle field like a boy. The identity of this chief is not properly solved till now. The present epigraph though fragmentary, furnishes his identity with certain Mahamandalesvara of that name ruling near Ramagundam on the border of Prola’s territory. Similarity in titles indicates that he might have been someway related to Medaraja of Polavasa. It is not unlikely that all the three chiefs namely Medaraja, Gundaraja and Edaraja were brothers holding separate fiefs at Polavasa, Manthena and Ramagundam or Peddapally respectively. They might have revolted against the Chalukya king and Prola-II, as a loyal subordinate to the king fought with them.
The Sanigaram record describes the greatness of Svamidandadhipa, the Mahapradhani (chief minister) and the maneperggade of Somesvara, whose valour and prowess secured victory, to his master during the latter’s invasion of the country of Trikalimga, that is north-eastern Andhra up to the river Godavari, a fact revealed by the Jayastambha (victory pillar) inscription at Kolanupaka dated C.V.E. 50. The other part of the inscription gives the genealogy of Viriyala Malla, the constructor of Mallesvaradeva temple to which the grant was made by Svamidandhipa with the approval of Kumara Somesvara. Sura was born in the line of Viriyala chiefs. Beta was his son to whom Malla was born by Bijjama. Malla constructed the temple to the god Mallesvara and a tank at Gumuduru. At the end of the inscription there are Telugu verses describing probably the same Viriyala family, the early members of which Bhima, his son Erra and a certain Sura perhaps his son are mentioned. Erra is said to have helped Bottu Beta vasudhadhipa in defeating his enemies and establishing him in the Koravi desa. Erra’s wife, Kamavasani, it is further stated, took the Kakatiya king Beta called also Garuda, who was young to the Pallavaraya and restored the (fortunes of) Kakati. Another chief Sura, whose relationship with the above members of the Viriyala family is not disclosed, is stated to have killed certain Gadayanayaka and established at Velupugonda certain Ravva nripa whose identity is again a mystery. Kakativallabha Beta’s secondary name ‘Garuda’ mentioned in this record gives us the clue that he is the same Garuda Beta, son of Pimdi Gunda of the genealogy given in the Bayyaram Tank inscription of Kakatiya Mailamamba. He is said to
have been assisted by Viriyala Erra and his wife Kamavasani in securing the kingdom by killing his enemies, which he could not do due to his tender age. Kamavasani took young Beta to the emperor Pallavaraya (or Ballaharaya?), who is named ‘Bhaskara-vibhu’, the meaning of which is not clear. However, it is clear from the record that Kakatiya Beta, after the death of his father, being young in age was involved in troubles regarding his kingdom. As noticed in the Mangallu grant of the Eastern Chalukyan prince Danarnava, Beta’s father Kakatiya Gundyana of the Rashtrakuta origin was deputed to assist the former to rebel against his step-brother Ammaraja-II in 955 A.D. and might have been in possession of a fief in the Koravi region even before that date. Consequent on the extinction of the Rashtrakuta power in 973 A. D. Gundyana might have struggled for independence and even died in that attempt leaving his young son Beta helpless. This must have necessitated Beta to seek the assistance of the Viriyala chief Erra and his wife Kamavasani to introduce him to the new Chalukyan emperor so that he might retain his fief by enrolling himself as a subordinate. The Viriyala chiefs might have been already serving the Chalukyas, which enabled them to guide Kakatiya Beta in his troubles. The Chalukyan emperor referred to her must be Taila-II, the usurper of the Rashtrakuta throne. The inscription is significant in the fact that it records how the Kakatiya chiefs originally loyal to the Rashtrakutas submitted themselves to the Chalukyan power.

Apart from the above mentioned inscriptions there are a few interesting records of Somesvara-III (1126-1138 A.D.). 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 *maharajju* who governed Homdakallu, Kanne-*nado* and Renadu from Nandyala.\(^{133}\) One Draksharama record, of C.V.E 60, mentions the Kona chief, Mummadiraja.\(^{134}\) An inscription from Gangapur, in the Mahabubnagar district, dated in the 8\(^{th}\) year of the reign, mentions prince Tailapadeva.\(^{135}\) Another from the same district, mentions Kumara Permadideva as ruling from Ujjali.\(^{136}\) 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.\(^{137}\)

One record from Ubacherla, in the Gooty taluk of the Anantapur district, mentions *mahapradhaha* Sandhivigrahi Barmadevayya *pergade*, *Dandanayaka* Sambhudeva, *Mahapradhni* and *Dandanayaka* Kalimayya.\(^{138}\) One epigraph from Pamidi in the Gooty taluk of the Anantapur district, mentions, *Mahamandalesvara* Kumara Tailapadeva and his queen, Chandaladevi.\(^{139}\)

**JAGADEKA MALLA-II (1138 A.D.–1149 A.D.)**

Somesvara-III had two sons of whom the name of the elder one is unknown to us. His inscriptions always mention him only by the titles *Permadi* and *Jagadekamalla*. He is to be distinguished from Jagadekamalla-I by the additional title of *Pratapa Chakravarti* given to him. On the whole, his reign was peaceful and prosperous. 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 Iungularasa. 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 Iungola 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, Kolihara-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.

TAILA-III (1149 A.D.–1162 A.D.)

Jagadekamalla-II was succeeded by his brother Taila-III who is described as Tailapa and Nurmadi Taila. He had also the title of Trailokyamalla, and was
also called as Chalukya *Chakravarthi*. Very few of his records have come out. Taila-III was not an able ruler and several subordinates like the Hoysalas, the Kakatiyas and the Yadavas who were administering various provinces of the kingdom were only waiting for an opportunity to assert their independence. He 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 now 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. Thus, during the period of Taila-III, the forces of disruption had already manifested themselves.

An inscription from Gollapalli in Jammalamadugu taluk, Kadapa district belongs to the time of Taila who is said to be ruling from Kalyana. As Taila-II, the founder of the Kalyana Chalukya dynasty is not known so far to be ruling from Kalyana which became their capital during the time of Trailokyamalla Somesvara-I, it may be understood that this Taila might be Taila-III. It is also interesting to note in this epigraph that besides the usual Kalyana Chalukya titles
he bears the title Vishnuvardhana which generally applies to some of the crowned kings of the Vengi Chalukyas.

**SOMESVARA-IV (1182 A.D.–1200 A.D.)**

Taila-III was succeeded by Somesvara-IV, though Somesvara did not immediately come to the throne after the death of his father. There was an interregnum after the reign of Taila-III, and the earliest record of Somesvara-IV is from 1183 A.D. 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, the Hoysalas, and the 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 Somesvara-IV, who was driven out. He too had the title of Tribhuvanamalla and also a title Vira Narayana. With Somesvara-IV the Western Chalukya line of Kalyani came to an end. The Gadag inscription of Bhillama enables us to know the story of the final disappearance of the Kalyana Chalukyan Empire. The Hoyasalas and the Kakatiyas who were already asserting their independence completed the process, and with Somesvara-IV, this line of kings came to an end.

**The importance of the Kalyana Chalukya Rule**

The rule of the Kalyana Chalukya rule is a significant period in the history of the Deccan, more so Andhra-Karnataka. It witnessed serious changes in the political conditions which affected the very character of the political face of the
Deccan and produced far reaching effects on the political and cultural development of the area in times to come.

The first phase of the Kalyana Chalukya rule is marked by the revival of the Chalukya power in the Deccan and its ascendancy till the commencement of the rule of Vikramaditya-VI. With Vikramaditya-VI, the Kalyana Chalukya rule enters into the second phase which is marked by few major wars and much growth. Even this peak period in the Kalyana Chalukya history forestalled the coming events, which shook the very roots of the kingdom. The rise of the Kalachuris in the heart of the kingdom and of the Hoysalas on the southern outskirts, were such significant developments. In the third phase characterized by the Kalachuri usurpation, the indications of the fall of the Kalyana Chalukya kingdom become obvious. Politically, the net result of this usurpation was letting loose the ambitious and the unruly elements leading to the disintegration of the Kalyana Chalukya kingdom. The usurper Bijjala-II and his successors could not establish control over the whole of the Kalyana Chalukya kingdom. On the northern borders the Seunas did not accept their authority. Instead, they even challenged it. The Hoysalas were also in a similar mood, though they had to submit, nominally at least. Another power was now on the rise in the eastern part and that was of the Kakatiyas. These rulers who began as subordinates of the Kalyana Chalukyas now took advantage of this situation and tried to establish an independent kingdom.
Thus the third phase presents the Kalyana Chalukya kingdom as the one with so many cracks to be split into separate pieces not long after. The fourth and the final phase, very short one for that matter, of three to four years saw lasting changes in the political and cultural fields. Broadly they are: (1) Rise of many kingdoms in the area which was held by one authority for centuries; (2) Rise and growth of Telugu and Marathi languages in the area where one language dominated for centuries, and (3) Rise of distinct cultural traits in different regions.

The fourth phase begins with the reestablishment of the Kalyana Chalukya rule by Somesvara-IV in about 1180 A.D. He made a good beginning by overthrowing the Kalachuris. But, the other feudatories had already grown too strong for him. They had enjoyed an almost independent position all through the Kalachuri days, and obviously they were not prepared to accept a new ruler above them. This situation led to constant conflicts between the contemporary powers, finally resulting in the splitting up of the kingdom itself.

The political situation in the kingdom when Somesvara re-established his rule was briefly thus. The region around Kalyana could be easily occupied by him. On the western side, the Kadambas of Hangal and Goa remained faithful. The Silaharas of south and north Konkan were in two minds. But, his situation in other directions was more serious in the northern region; it was Seuna Bhillama-V who was holding ground. His predecessors were the loyal feudatories of the Rashtrakutas and the Kalyana Chalukyas as well. In fact, Seuna Chandra and
Airamma of this family considerably helped Vikramaditya in gaining the throne for himself. But now the situation was changed by this time. Seuna Bhillama had already made elaborate plans to usurp the Kalyana itself. He had been working towards this end from the time of the Kalachuris themselves. He came to power in about 1173 A.D. Obviously he envisaged that the Kalachuri king would not be powerful enough to withstand the attacks. He started on an expedition and obtained number of victories the account of which is summarized both by Hemadri and Jalhana. His first target was Srivardhana, a hill fort near Poona. He then proceeded towards Pratyandaka, modern Parenda in the Osmanabad district. This fort also he captured. He was now near Mangalavedhe, one of the important headquarters of the Kalachuris. Here he came into clash with Bijjala-III, the grandson of Bijjala-II. He was obviously no match for him. He was now very near Kalyana which was under Kalachuri Mailugi. A battle was obviously fought, but Bhillama does not appear to have made much headway. But at least he contributed to the weakening of Kalachuris, and thus indirectly made the task of Somesvara easier.

But he had to wait for some time to achieve his goal. In the mean time, Somesvara succeeded in obtaining the throne of Kalyana for himself. Bhillama had gone too far to accept the authority of his family overlords, the Kalyana Chalukyas. He decided to try his strength by challenging Somesvara. Sources indicate that in the initial stages he was placated by the Chalukya army on the banks of the river Manjira a tributary of Godavari. But he continued his efforts
and the circumstances also proved to be favourable to him. Somesvara was being heckled from other directions as well. The Kakatiya king of the east was pressing forth to carve out a kingdom of his own and without much difficulty occupied a considerable area in the region. Hoyasala Ballala-II was not slow in exploiting the situation to his advantage. He also rebelled against that ruling power and marched towards the north. It became difficult for Somesvara to cope up with the situation. Ultimately he returned to Banavasi to take shelter under the Kadambas. Bhillama worked fast to take possession of the capital. This change would ordinarily mean a change in the ruling dynasty, other things almost remaining the same, just as it had happened on earlier occasions. But this time, the event took a different turn. In the south, Hoysala Ballala-II was watching the situation with interest. He could not rise against Somesvara as Bhillama did. But he was quite alert. Noticing the occupation of Kalyana he rushed forth towards the north. Bhillama was preoccupied in consolidating his strength in the capital. Ballala crossed the Tungabhadra, traversed through Purigere-300 and reached the heart of Belvola-300. He entrenched his camp at Lakkundi and made it his northern base. Bhillama learnt of the progress of his southern adversary and moved swiftly towards the south. But he was stopped at the outskirts of Belvola. The famous battle that was fought by the two rivals in about 1290 A.D. near Sortur has been graphically described in inscriptions as well as in Vyvaharaganita of Rajaditya. Ballala obtained a resounding victory and Billama could not put his step in Belvola. Events that followed show that the grandson of Bhillama, Singhana -II
forced Ballala to vacate Lakkundi and pushed him down the Tungabhadra, below which Ballala established an independent Hoysala kingdom.

The chief who took best advantage of this situation was the Kakatiya on the eastern side. When Bhillama and Somesvara and Bhillama and Ballala were engaged in fighting with each other, Kakatiya Rudradeva quietly assumed independence and extended his sway on the western side, covering Anantapur and Kurnool districts. Bhillama’s successor Jaitugi did fight against his Kakatiya contemporary but the Kakatiya kingdom had already come to stay and it could not be shaken.

This was the most significant development in the political situation of the Deccan. From the days of Pulakesi-II down to the last phase of the Chalukyas, the whole of the Deccan had been under one rule, in spite of the changes in the ruling dynasties. The Vengi principality which had been carved out as a province for Kubja Vishnuvardhana did try to become an independent state even during the time of the Rashtrakutas. But it had always to depend upon this or that power, for survival or even, it always became a victim of onslaughts of this or that power. It is only with the Kakatiyas that the Andhra region emerged as a distinct political entity. Thus the Deccan saw now, the rise of three political units, the Kakatiya kingdom in the eastern part, the Seuna kingdom to the north of Tungabhadra and that of the Hoysalas, south of that river. The system of administration continued to be practically the same in all these kingdoms because of the fact that all of them
were under one rule earlier and followed one tradition. It is only in course of time that these different units came under different influences and developed their own traits.

Another important feature of this phase is the growth of different languages in this region. Till now, it was Kannada which was dominant in the whole of the Deccan, as can be seen from the large number of inscriptions found between the traditional boundaries of the Godavari and the Kaveri.

So far as Karnataka and Andhra are concerned, this period laid down the foundation of certain peculiar developments. Separated as they stood, because of political reasons, they in course of time developed their affiliation with their northern and southern neighbours respectively which influenced their way of life, customs, traditions and manners, including food habits and dress. As time passed, the gap widened and the Kannada and Andhra people above and below the Tungabhadra were almost unconnected with each other. The only link of course is the language. Thus the last phase of the Kalyana Chalukya rule brought in such changes in the political and cultural life of Andhra that they altered the very face of Andhra as a political unit and made permanent impact on the life of the people as a whole.
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