

HISTORY OF ANDHRAS (FROM EARLIEST TIMES TO 1070 A.D.)

M. A. History First Year

Semester – I, Paper-III



Director, I/c

Prof. V.VENKATESWARLU

MA., M.P.S., M.S.W., M.Phil., Ph.D.

CENTRE FOR DISTANCE EDUCATION

ACHARAYANAGARJUNAUNIVERSITY

NAGARJUNANAGAR – 522510

Ph:0863-2346222,2346208,

0863-2346259(Study Material)

Website: www.anucde.info

e-mail:anucdedirector@gmail.com

SEMESTRR-I
DEPARTMENT OF HISTORY ARCHAEOLOGY
M.A. A/H 1.3 (COMMON FOR HISTORY AND ARCHAEOLOGY)

103HI21 - History of Andhras (From Earliest Times to 1070 A.D.)

Paper III

Unit – I. Source Material for the Study of Andhra History – Aryanization of South India – Andhradesa – Political and Cultural Conditions of Andhraesa before the Mauryan Empire. The Expansion of Mauryan Empire and Asoka.

Unit – II The Satavahanas – Andhra-Satavahana Identity – Original Home of the Satavahanas Chronology- Relations with the Western Kshatrapas-Cultural Conditions of Andhradesa under the Satavathnas.

Unit-III Successors of the Satavahans – The Ikshvakus of Vijayapuri-Buddhism in Andhradesa

Unit-IV The Salankayanas of Vengi-The Vishnukundins-The Early Pallavas-Cultural Conditions of the Time.

Unit-V. The Eastern Chalukyas-Relations with the Rashtrakutas-Andhradesa as the bone Of contention between the Imperial cholas and the Western the Imperial Cholas and The Wester Chalukyas of Kalyanai-Dcline of the Chalukyan power under the Chola-Chalukya Viceroy.

Suggested Readings.

Rama Rao., M.,	Early History of Andhra Pradesh
Yazdani, G., (Ed)	Early History of Deccan. Vols. I and II
Gopalachari, K.	Early History of Andhra Country.
Sircar, D.C.	Successors of Satavahanas in Lower Deccan.
Hanumantha Rao, B.S.L.	Andhrula Charitra (Telugu).
-do-	Religion in Andhra
Bhankarkar, R.G.	Early History of the Deccan.
Sankaranarayanan, S.,	The Visnukundis and their Times.
Sarma, P.S.R.,	History of Andhradesa (Telugu)

HISTORY OF ANDHRAS (FROM EARLIEST TIMES TO 1070 A.D)

CONTENTS

S.No.	TITLES	Page No's
1	Early Andhra History-Sources of History of Andhras	1 – 5
2	The Satavahanas	6 – 15
3	Satavahana Administration and Socio- Economic Conditions	16 – 23
4	The Ikshvakus of Vijayapuri	24 – 28
5	The Salankayavas of Vengi, The Vishnukundins and the early Pallavas	29 – 36
6	The Eastern Chalukyas	37 - 49

History of Andhras from Earliest to 1070 A.D

Unit- I

Lesson- 1

Early Andhra History-Sources of History of Andhras

Objectives:

1. To understand different categories of sources for the study of Andhra history.
2. To understand the information, available in the sources

Sources of early Andhra history may be classified into two sections. 1. Archaeological and 2. Literary sources.

It is a fact that we have no ancient or medieval literature created in Andhra which can be classified as truly historical. So it is but natural one has to depend heavily on 'Primary source material of incidental nature, created not for the purpose of communicating the history of contemporary times chronologically set forth, but to record events and impressions for political, legal and religious purposes like the epigraphs of medieval times, the quasi- historical literary works and so forth'.

Just like ancient Indian history, the history of the Andhras is still in the formative stage. Though the available source material is vast, it is incomplete and at the same time diverse in nature and variety. In the last 70 years, yeomen service was rendered by eminent scholars and organizations in recovering the records of the past with sustained effort and in reconstructing the history of the Andhras with judicious nature. Of course, the work is still going on.

The source material for the writing of ancient and medieval Andhra history can conveniently be classified under

- (i) Archaeological sources including epigraphs and numismatics apart from monuments and other ancient relics,
- (ii) Literary sources,
- (iii) Foreign Accounts.

ARCHAEOLOGICAL SOURCES.

Archaeological sources are classified into

A. Inscriptions

Among the available archaeological source materials, epigraphs or inscriptions are more copious for the ancient and medieval Andhra history. With Asokan edicts, our authentic history begins. This royal sage's rock edicts in Brahmi script at Erragudi, Rajulamandagiri, Amaravati and Kottam in Andhra reveal the extension of the Mauryan authority and its administrative system over the Andhra area. **Bhattiprolu** relic casket inscriptions datable to 200 B.C. reveal the fact that Buddhism spread far and wide in our province in that remote age. The Prakrit inscriptions in the Kanheri, Karle and Nasik caves, Naganika's Nanaghat record, Balasri's Nasik inscription and Kharavela's Guntupalli records help us a lot for the Satavahana history.

Among the post-Satavahana dynasties of Andhradesa, the Ikshvakus of Vijayapuri occupy an important place. Their Nagarjunakonda, Jaggayyapeta, Amaravati and Ramireddipalle Ayaka stone pillar inscriptions constitute the sole source of information for the political, religious and social conditions of the times. The Kondamudi copper plate grant gives information about the Brihatphalayanans. Most of the inscriptions of the early Pallavas, Anandagotras, Salankayanas, Vishnukundins, Matharas, Eastern Gangas and the Eastern Chalukyas are only copper plate grants. These records gave importance to the Sanskrit language.

The Brahmi script underwent transformation and the Telugu script emerged. The Telugu language also found a place in the inscriptions. From the time of the Eastern Chalukyas of Vengi, the number of stone inscriptions increased. In spite of some drawbacks on the part of all these inscriptions, these are the records which form the most authentic sources for the rulers, their dynastic succession, their chronology, extent of their respective kingdoms and the economic, social and cultural conditions more or less till 11th century A.D. The inscriptions in Brahmi and Vengi characters of the Hindu and the Buddhist Andhras who migrated to the South-East Asian regions from the Kalinga and Andhra coasts indicate that they established only our cultural traditions there. For the medieval period of Andhra history, one can conveniently depend upon the inscriptions of the Chalukya-Cholas, Kakatiyas, Musunuris, Reddis and Vijayanagara rulers and their chieftains.

B. NUMISMATICS

Though not to the extent of epigraphs, numismatics also helps us for our history reconstruction. Coins made of several metals like gold, silver, copper or other base metals of different periods are available. Of the available coins of almost all the Satavahana rulers, the number of potin (coins of a mixed character) and lead coins is more. These coins bearing the figures of an elephant, a horse, a camel

etc. indicate the probable means of conveyance commonly used in that period. The ship-mast coins of Yajnasri Satakarni reveal the brisk maritime trade of the Satavahana period.

From the gold coins of the Roman emperors unearthed in some parts of Andhra datable to the Satavahana-Ikshvaku period, it may be concluded that the Romans carried on commerce with Andhra and paid gold dinars. Similarly some gold coins of the Eastern Chalukyan rulers Chalukya Chandra Saktivarman I and Rajaraja Narendra were discovered in Burma.

The coins of the Kakatiyas were in Nandi-Nagari script while the Vijayanagara were in Nagari characters. Coins of different metals in different denominations issued in different periods help us only to some extent in knowing about the rulers, about the extent of the kingdom, and about the religious sentiments of the age.

C. Monuments

The archaeological findings of the past include stone tools, pottery, bricks, megaliths, Buddhist structural remains, Jain relics, constructions of temples, forts and palaces, sculptures and paintings. A careful study of these finds throws a flood of light on the religious beliefs, the social life and the artistic excellence attained by the Andhras in the past. They reveal the evolutionary process of the Telugu culture.

LITERARY SOURCES.

The literary sources for ancient and medieval Andhra history may be divided into indigenous and foreign. Early references to the Andhras were found in indigenous literature which includes sūti and smṛiti works like the Aitareya Brahmana, the Epics, the Puranas, the early Buddhist and Jain works. Guṇadhya's Brhatkatha, Hala's Gathasaptasati and Vatsyayana's Kamasutras reflected the social and cultural life of the Satavahana period. Mention was made to the details of the Rashtrakuta-Eastern Chalukya conflicts in poet Pampa's Gade-yuddha and Vikramarjuna Vijaya, both Kannada Kavyas. Historical data relating to the Kakatiya, Reddi and Vijayanagara times was obtained from the Sanskrit and Telugu literary works dedicated by poets and scholars to their royal and princely patrons.

Purely literary works and quasi-historical kavyas like Prataparudra Yasobhushanam, Siddheswara Chantramu, Somadevarajiyamu, Saluvabhyudayamu, Rayavachakamu, Rangarajacharitra and others, after being purged of all exaggerations, provided some solid historical information relating to the deeds of the kings, princes and potentates. The Kalanjana and Vamsavalis also rendered help in the reconstruction of history.

Apart from these works, some glorified popular ballads like the 'Siege of Bobbili' and ballads relating to Sarvaya Papadu and others threw light on the courage, heroism and reckless valour of the local heroes of different Andhra regions. Another interesting source of historical information relates to the 'Kaifiyats', These were local revenue records maintained by village karnams during the medieval and later periods relating to details of the village lands, their nature, ownership, and payable tax etc. Changes in the political set up, revenue assessment and life of the village were faithfully recorded in these village annals which are of great value now as sources of historical information. Colonel Colin Mackenzie and subsequently C.P. Brown, the two Britishers, rendered yeomen service in getting these records collected and copied. These local chronicles provided valuable historical material especially from the age of the Vijayanagara Rayas to the British period.

In the Indian Muslim historical writings of the medieval period, only passing references to the events in Andhra were made. For example. Allauddin Khilji's invasions of Andhra were referred as part of his southern conquests in Amir Khusru's Persian works especially in his Tarikh-i-Alai. Isami gave an authentic description in his 'Fatuh-us-salatin' in verse, of the circumstances under which the Andhras revolted against Mahammad Bin Tughlak's authority and established independent kingdoms.

Similarly Barani, Nizamuddin and Shams-i-Siraz Afif in their chronicles shed some side light on Andhra developments of the period. Among the Nizam Shahi and Adil Shahi dynastic historical accounts, Mohammed Khasim H. Ferishta's Tarik-i-Ferista, though not devoid of narrow sectarian loyalty and rabidly violent animosity towards the Hindus, deserves mention for its references to his patrons Ahmadnagar and Bijapur sultans with the Vijayanagara and other Andhra rulers.

Foreign Accounts

The earliest reference to the **Andhradesa** in foreign literature was found in the account of **Magasthanes**, the Greek ambassador in Maurya Chandragupta's court. Of the Greeco-Roman writings of the early centuries of Christian era, Pliny and Ptolemy's accounts and the anonymous author's the periplus of the Erythrean Sea' shed light on the ports, trade routes, markets and various items of trade, of Andhra during those times.

Among the two Chinese travellers who visited India in the 5th and 7th centuries A.D., Fahien, though did not visit the south, referred in his account to Andhra Parvata Vihara about which he heard. The other Chinese traveller Hieun Tsang came to the South and toured the coastal Andhra as well in the first half of the 7th century A.D. He left us a vivid account of the religious customs and ways of the life of the people. In 1293 A.D., Marco Polo, an Italian traveller, visited Andhra and wrote an excellent account of what all he saw in Kakatiya kingdom.

Ibn Batuta a Moroccan Muslim traveller (14th century A.D.), Abdur Razzak, the Persian ambassador, Nicolo-De-Conti, the Italian traveller, Nikitin, the Russian merchant (all in the 15th century A.D.), Barbosa, Paes and Nuniz—all Portuguese (16th century) and Barradas, Rubino and other foreigners (17th century) provided much useful information, in their travel accounts, reports and correspondence, about the conditions prevailing here and their experiences.

Important Questions

1. Write an essay on sources of Andhra History
2. Explain the important source material for Andhra History
3. What are the archaeological and literary source material for Andhra History ?

References:

1. P.R.Rao, History and Culture of Andhra Pradesh(from the Earliest Times to 1991)
2. B.S.L. Hanumantha Rao, History and Culture of Andhras
3. J. Durga Prasad, History of Andhras

ANDHRA HISTORY
UNIT –II
Lesson-I
THE SATAVAHANAS

Structure:

- 1.0 Objective
- 1.1 Satavahanas
- 1.2 sources
- 1.3 original home of the satavahanas
- 1.4 satavahana's chronology
- 1.5 early satavahana kings
- 1.6 later satavahanas

1.0 OBJECTIVES:

- To understand the origin and chronology of Satavahana dynasty.
- To understand the rule of different kings of Satavahana emage.
- To trace out the political working of the Satavahanas.

SATAVAHANAS

The Satavahans are said to be the first ruling family in South India. Most of the historians believe that Satavahanas could establish their supremacy over \Deccan for a long period. They achieved political stability and saved Deccan from the foreign invaders from North-West and North India. They gave peaceful life to the authority was extended not only in present Maharashtra, Gujarat, Madhya Pradesh, Orissa, Bihar, Karnataka and Tamil Nadu. Their achievements in politics, religion, literature and art are unique.

Sources:

The main sources for the standing of Satavahana dynasty are divided into archeological and literacy sources.

A. Archaeological Sources:

Inscriptions coins, and moments are included under this category of archaeological sources.

1. Inscriptions:

Satavahana inscriptions are spreaded in different parts of their empire. Most of the inscriptions are private votive records registered the deeds of religious charity like construction of a vihar, chaitya, excavating the cave, erecting the pillar by the individuals. Inscriptions found at Naneghat, Kanheri, Nasik and Karle in Maharashtra and in Guntupalli and other places of Andhra are of historical value as they contain the names of the Satavahana rulers and their ruling period. Nanaghat inscription of Naganika, the Satavahana Queen and wife of Satakarni states the greatness of the king Satakarni and his titles like 'Dakshinapathi' and 'Aprathihata chakra'.

Hathigumpha and Guntupalli inscriptions of the king Kharavela gives us interaction about the conflict between king Kharavela of Chedi dynasty and Satavahana king Satavahana for supremacy.

Nasik inscription of Gowthami Balasri gives the expansion of Gowthamiputra Satakarni kingdom.

2. Coins:

The coins issued by the Satavahana rulers also form as an important source material to understand Satavahana history Satavahana coins, found at the excavations of Kondapur, in Medak District, Padda Bankur, Dhulikatta and

Kotilingala in Karimnagar district give us valuable information on Satavahana's rule.

3. Monuments:

Ruins of Buddhist Viharas, Chaityas, and images and their relics give us information regarding the patronage of Satavahana rulers to the religion, Buddhism.

B. Literary Sources:

1. Religious Literature:

Literary Sources both religious and secular found to understand the history of Satavahanas. Hindu Puranic literature such as Matsya and Vayu Puranas give us political achievements of the Satavahana kings like Srimukha. The other Puranas give the list of the Satavahana kings.

The Jain literature mentions the Prathistanapura as the capital of Satavahanas.

2. Secular Literature:

Kathasaritsagara, Gunadya's *Brihatkatha* refer about social conditions during the Satavahana rule. Hala's *Gathasaptasati* and Vatsyana's *Kamasutra* also give us information on the picture of Satavahana society.

3. Foreign Sources:

Foreign sources include Megasthenes's *Indica*, *Periplus of Erithrian Sea* by an unknown writer from Greek also mentions the *Satavahana* rule and their relation with others.

Original Home of the Satavahanas:

Historians have different opinions on the original home land of the Satavahana rulers. Vincent Smith was of the opinion that the Godavari and Krishna delta basins are the original home lands of the Satavahana empire at the early phase. After the death of the Mouryan king Asoka, they have seemed to have proclaimed their independence and extended their empire towards Western Deccan. Other historians like Rapson, Barneft, Bhandarkar and others also agreed with the opinion of Vincent Smith.

But V S Suktankar has challenged the view of Vincent Smith and others and argued that Bellary district of Karnataka was the original home of the Satavahana kings. His argument was based upon the certain names like, ‘Satavahavihara’ and ‘Satavahana-ratha’ respectively in Myakadome inscriptions of Pulomavi and Hiradagalli plates of Pallava Sivaskanda Varma, found in Ballary district. M. Rama Rao discussed with the above opinion and argues that ‘Satavahanahara’ and ‘Satavahana-ratha’ indicate the Satavahana’s rule over those regions, but not their home lands.

P.T. Srnivasa Iyyangar, another historian rejected the Godavari-Krishna basin theory of Vincent Smith on the grounds that Telugu language was not used in the Satavahana inscriptions. As there is Prakrit language in Satavahana inscriptions and Hala’s Gatha Saptasati in Prakrit, he says that the original home of the Satavahana’s is Maharastra. This theory is also rejected since the Telugu language did not evolve of the time. Further, Prakrit was used not only in

Satavahana records but also in the edicts of Asoka, H.C. Rayachaudhari says that Satavahanas belong to Maharastra and moved eastwards and conquered Andhradesa. But there is no evidence that the Satavahanas conquered Andhra. As a matter of fact that account of Megasthenes shows that the Andhras were a giant power even during the time of Asoka. After the downfall of the Mauryas the Andhras expanded their kingdom towards the west and ruled over Maharashtra also. Later, when they lost Western Deccan, they returned to their native Andhra Desa.

V.V. Mirashi argues that Vidarbha was the original home of the Satavahanas on the basis of the Hathigampa inscription which records that the armies of Kharavela, without leading Satakarni, proceeded West and revealed Kannabenna, threatening Musikanagara.

The above theories prove that Satavahana rule extended over Western Deccan, Bellary and Vidharba. The recent discoveries of Satavahana coins, accounts of Megasthenes and the testimony of Puranas established that the Satavahanas are the Andhras, who extended over the entire South during the post-Asoka's period.

Satavahana's Chronology:

The date of Satavahanas also a quite controversial issue. Different Puranas like Matsya, Vayu, Vishnu, Bhagavata and Brahmanda give conflicting accounts of the duration of their rule. Vayu Purana mentions only the important rules and assigns 300 years to the dynasty. But the other Puranas like Brahmananda, Vishnu,

Bhagavata state that the Andhras ruled for 456 years. Matsya Purana says that Andhras ruled for 460 years. Another problem is with regard to the starting date of the Satavahana rule. G. Venkata Rao and O.Ramachandraiah state that Satavahanas rule commenced from 271 B.C. But this date cannot be accepted since Asoka ascended the throne of Magadha in or about 273 B.C. In his 13th rock edict issued about 256 B.C. Asoka stated that the Andhras were within his dominion, one can conclude that the Satavahanas came to power in the early decades of the 3rd century B.C. as political conditions in the north following the death of Asoka favored their rise. The Andhras were powerful even during the time of Asoka, threw off their allegiance to Pataliputra after his death and proclaimed their independence about 221 B.C, under the banner of Satavahana dynasty.

In the following pages the longer geneology as provided in the Matsya purana is adopted. However, the vayu and other puranas provide a shorter geneology and therefore the beginnings of the Satavahana rule is placed around the middle of the first century B.C. The shorter geneology has certain advantages as proposed by A.M. Sastry and others.

Early Satavahana Kings

Satavahana history tells us that there are number of kings, ruled this dynasty.

Srimukha 221-198 B.C:

Srimukha is said to be the first king in the line. His name is on top of the list of Andhra kings in Hindu Puranas. He has got different names such as ‘Srimukha’ ‘Chimukha’ ‘Sisuka’ and ‘Sindhuka’. Nanaghat inscriptions refers his name as Srimukha Satavahana Srimata. It can be assumed that a person by name ‘Satavahana’ was a vassal of King Asoka, who took advantage of Asoka’s demise and consolidated his position in Deccan and paved the way for the independence of his son. Srimukha assured power and consolidated his position further by entering into a matrimonial alliance with them. His son is Satakarni. Srimukha ruled for 23 years. He patronized Jainism in early years of his rule and switched over to Brahmanism. He made Prathistanapurna in Western Deccan as his capital.

Krishna 198 -180B.C:

Puranas mention Krishna as a brother and successor of Srimukha. Historians are of the opinion that by the time of Srimukha’s death his son Satakarni was a child and hence Krishna, the younger brother of Srimukha had accepted to be the guardian of his brother’s son Satakarni and possessed the throne. During the rule of Krishna Pushyamitra Sunga usurped the throne of Magadha. And Kharavela of Chedi dynasty also rose to the power and threatened other rulers of the country. Krishna could extend his empire towards West up to Nasik.

Satakarni I 180-170 B.C:

The reign of Satakarni I is known from the inscription Nanaghat, issued by him with Naganika and Kharavela’s Hathigampa inscription. He is the prominent ruler among the early Satavahana Kings. He was referred as ‘Dakshinapathapati’

by Nanaghat inscription. Nanaghat inscription says that Satakarni I conquered Western Malwa, Anupe or the Narmada valley and Vidarbha. Satakarni I repulsed the attack of Kharavela and re-established his authority in the East.

Purnotsanga 170-152 B.C:

After the death of Satakarni I his wife Naganika ruled the kingdom for some time and there was a confusing state of political affairs during this period. Satakarni left his four minor sons and Purnotsanga is identified with Vedsiri, the son of Satakarni I, during the rule of Purnotsanga Kharavela attacked on Satavahana kingdom and destroyed a major town Pitundanagara.

Satakarni II 152-96 B.C:

Satakarni II ruled for 56 years. Satavahanas during his region could extend up to the North and conquered Pataliputra, Kalinga and other places. He took the advantage of the deaths of Kharavela and Pushyamitra from North and advanced towards North. Satakarni II's name is inscribed on the gateway of Sanchi Stupa.

His successions Lambodara, Apalika and other are not so familiar.

Kuntala Satakarni 38-30 B.C:

He ruled for eight years Kuntala Satakarni is referred in many literary texts, written in Sanskrit. He replaces Sanskrit as official language and stopped Prakrit. His dominions included Dakshinapatha and parts of North India.

Pulomavi I 30-6 B.C:

He is the 15th Andhra King as mentioned in the Puranas. He killed the Kanva King, Susarma and a mixed his kingdom.

Hala A.D.19-24:

Hala is the 17th King among the Satavahanas. He wrote ‘Gadhasaptasati’ in Prakrit language. Gunadya is his contemporary. Hala is known as ‘Kavivatsala’, the patron of poets. After Hala, Satavahanas seem to have lost their control in north and western parts of India and confined to their home territories in Andhra desa.

Later Satavahanas:

Gowthamiputra Satakarni:

He is the most prominent ruler not only in Satavahana dynasty, but also in ancient India. He was the son of Sivasvati, and Gowthami Balasri. He is known from his mother’s own inscription at Nasik, by the time of his accession there was a glooming situation in politics. The foreign tribes such as sakas, yavanas and pahlaves had settled down in India, and were disturbing the peace and order. Gowthamiputra Satakarni destroyed the Sakas, Yavanas and Pahlaves. He destroyed the Saka king Nahapana and re-established the glory of Satavahana family. He conquered many places from Nahapana. The boundaries of his empire extended from eastern Rajasthan to Cuddalore in Tamilnadu from Rushi Kulya in Orissa to Vijayanthi in Karnataka state. His territories included present Andhra Pradesh, parts of Rajasthan, Gujarat, Maharashtra, Madhya Pradesh, Orissa, Karnataka and Tamilnadu. He had a title ‘Trisamudrathoya Satavahana’ suggests the fact that his armies touched the Bay of Bengal, Arabian Sea and Indian Ocean.

Vasistaputra Pulomavi 102-130 AD:

Gowthamiputra Satakarni was succeeded by his son Pulomavi. During the region of Pulomavi Satavahana rule in North-West is weakened as he concentrated more on Coastal Andhra.

Sivasri Satakarni 130-154 AD:

Pulomavi was succeeded by his brother Sivasri Satakarni. He was defeated by his father –in-law Rudradaman, the Saka ruler.

Yagna Sri Satakarni 174-203 AD:

Gowthamiputra Yagnasri was the last king of Satavahana dynasty. He re-established the authority of Satavahanas in Western Deccan and Central India. His coins found of Berar, North Konkan, Sawrastra and 'Western Deccan confirmed this fact. After the death of Yagna Sri the Satavahana empire was declined. Vijaya Satakarni, Chandrasiri and Pulomavi III ruled this dynasty after Yagnasri from 203 AD to 224 AD. The Satavahana rule extended for nearly five centuries come to an end in the early decades of third century A D.

ANDHRA HISTORY

UNIT –II

Lesson-2

Satavahana Administration and Socio- Economic Conditions

OBJECTIVES:

- To understand the administration of Satavahanas
- To understand the society including the caste system and position of women during the Satavahanas.
- To trace out the economic conditions and religious aspects during the rule of Satavahanas.
- To understand the cultural aspects of Satavahana times.

Satavahana Administration:

Satavahanas followed the Mouryan model of administrative system and they made some modifications to suit the requirements of this empire. They followed Dharma sastras for the well being of all sections of the society.

The King and the Council:

The king was known by his title Raja or Maharaja but they did not claim Devine origin. The Prince was known Yuvaraja or Kumara. Even though the later Satavahana kings associated their names with their mothers like Gowthamiputra and Vashistaputra, the succession to the throne was by the law of primogeniture. The

king was assisted by a number of ministers of different grades and status, among the ministers Visvasa, Amatya held the pre-eminent positions as he was consulted by the king on all important matters.

Administrative Positions:

The administration was manned by officials noted for their efficiency hard work and loyalty. The wise class officials are Mahasenapati, Mahamantris, Mahataraka, Bhandagarika and Heranika. Other officials include the Ganapaka „Pratihara and Data, lakharka, Nibandhanakara and Pattika \Palaka.

Administrative Divisions:

The empire, under the direct rule of the Satavahanas, was divided into a number of provinces called Aharas. They were placed in charge of governors called Amatyas. These were non-hereditary officials appointed for a term of five years and were liable to be transferred. The Aharas. They were placed in charge of governors called Amatyas. The Aharas were named after the head quarters of the governor some of the well known provinces were Govardhana (Nasik), Sopara and Mamala. Besides the Aharas there were semi-autonomous territories governed by hereditary chiefs known as Maharathas and Mahabhojas. During the closing years of the Satavahana rule when the empire was frequently attacked by foreign tribes like the Sakas, the ---Aharas were placed in charge of Mahasenapathies.

Local Administration:

The lowest unit of administration was grama or village. It was placed in the charge of an official called gramani, who sometimes controlled a cluster of villages numbering five or ten.

Nigama Sabhas:

As the satavahana empires carried on brisk trade with foreign countries, a number of cities like prathisthana, sopara, Nasik, govardhana, Tagara, Knberi, Kalyana, Vaijyanthi, Amaravathi, Vijayapuri, Srikakulam developed in different parts of the empire. The affairs of those cities were looked after by corporate bodies called Nigama Sabhas which has a representative character. The heads of certain households called ganapaties and the representatives of merchants guilds were co-opted as members of Nigama Sabha.

Revenue:

The main source of the states income was land revenue. The royal share of the agricultural produce was known as „bhoga“ and „devamaya“. Besides this,-----called „karukara“ were collected from Artisans.

Socio-Religious and Economic Conditions during the Satavahana Rule:

Caste System:

Satavahana society is based on four fold caste system, where Brahmana, Kshatriya, Vaisya and Sudra tended to become more rigid. Though the Satavahana

kings followed Hinduism, their queens seem to have patronized Buddhism. The caste system has lost its flexibility and became more and more rigid, but the assimilations of foreign tribes into the Hindu fold went on unabated. Along with the four fold caste system, society was divided into four classes on the basis of the professions of people who were called according to their profession as Halika (cultivator), Sethi (merchant), Vachika (carpenter), Kamara (blacksmith), Suvarnakara (goldsmith), Tilapisaka (oil mongerer). The professionals were grouped into four sections like the four castes. The first section consisted of feudatories and top officials like Maharathis, Mahabhojakas, and Mahasenapatis. The second section included Amatyas and Sethis. The third section included the Halikas and Suvarnakaras. The fourth included the Vachika Kolika and Kamaras. People following the same professions grouped themselves into Srenis or guilds.

Position of women:

Women occupied prominent position in Satavahana society. They were given high status. Royal women like Devi Nagarika and Gowthami Balasri have played a crucial role in political affairs. The Satavahana kings took pride in associating their names with their mothers like Gowthamiputra Satakarni and Vasistiputra Pulomavi. This does not however indicate that matrimonial system of society existed. The social structure was based on the patrilinear system.

While the male persons of the royal families are the staunch believers of Vedic Brahmanism and Hinduism, the female members of Satavahana families patronized Buddhism and made grants to Buddhist institutions such as Viharas and Chaitras. They gave donations to Buddhist monks and constructed residences for them. Some

Satavahana women occupied high positions in the administration as we come across the terms like Mahabhoji, Maharathini, and Mahasenapathini in the inscriptions. Satavahana women are seem to have been the fashion curious. They are also fond of ornaments, hairstyles and dresses. They used to participate in entertainment like Madanotsava, Gathani Bandhana and Koumudi Yagam, Where both seems to have mingled freely. On the whole Satavahana society was free and open but not permissive. The people have developed a healthy attitude towards religion and morality.

Religious Conditions:

During the Mouryan period the religion of Brahmanism, Buddhism and Jainism made inroads into the Deccan. The first Satavahana ruler, Srimukha was reputed to be a Jainism during his early career but changed his faith to Brahmanism as the popular section become strong in favor of Vedic faith. Satakarni I, the third king of the dynasty was a champion of Hinduism. From the Nanaghat inscription of his wife Nagarika it is evident that Satakarni had found two Aswamedha and one Rajasuya sacrifice. Besides he performed numerous other sacrifices like Apsoryana and Agneyadhya. Nagarika also championed the Vedic religion. The later Satavahana king Gowthamiputra Satakarni fully identified himself as the defender of the Vedic religion.

Satavahana rulers also extended their religious to Buddhism also. Acharya Nagarjuna the founder of the Madhyarika doctrine of the Buddhist Philosophy lived at Sripurvata, now known as Nagarjunakonda. He lived at the court of Gowthamiputra Yagnasri for some time.

Jain religion did not receive much patronage from the Satavahana rulers even though some of the kingdoms on the borders of the empire like Kalinga, Malavica, and Mysore were flourishing centres of Jainism.

Language and Literature:

Prakrit was the official language of the Deccan when the satavahanas commenced their rule. Satavahana kings seem to have patronized Prakrit and seventeenth king Hala wrote “Radhe Saptasati” in Prakrit language. Gunadya, a minister of Kuntala Satakarni wrote „Brihatkadha“ in Paisachi but the king did not support it and he was in favour of Sanskrit. Sarvavarma another minister of Kuntala Satakarni wrote Katantra Vyakarana which made the learning of Sanskrit easy. During the rule of the Satavahanas Sanskrit language attained supremacy and they issued inscriptions in Sanskrit. Though Sanskrit was replaced Prakrit as the language of the elite the common people spoke in Desi which was the fore runner of the present day languages of the Deccan like Telugu and Kannada.

Art and Architecture:

The Satavahana contribution to Indian art and architecture is considerable. Rock-art architecture was inherited by them well known rock-art Chaityas and Viharas from Nasik, Kanheri, Karle in Western Deccan were the contributions of the Satavahanas. Brick structures of Andhra such as Viharas and stupas of Amaravathi, Jaggaiah pet, Goli, Ghantasala, Nagarjuna Konda and Bhattiprolu were also constructed during the Satavahana period.

Economic Conditions:

The main areas of Satavahanas rule were watered by the two mighty rivers of South India namely, the Godavari and Krishna. As a result agriculture became the main source for Satavahana economy. The rivers, besides sustaining agriculture became the main channels of communication. Realizing the dominant role played by the rivers their economy, the Satavahanas located their early capital of Prathistana on the left bank of river Godavari. Their later capital Amaravathi also situated on the left bank of river Krishna, „Gadha Saptasati“ states that the villages were prosperous with cultivation, crops like paddy, gingirly and sugar cane are the main crops. The fishes of ship found on the coins of Pulumavi and Yagnasri testifying by the maritime activity. Periplus of Eritrean Sea mentions ports on the Western Coast of Andhra. The important Western ports included Sopar, Kalyana, Barukaccha etc., Ghantasala, Kodur and Kakinada all the inland market places. Kotilingala, Peddabankur, Pulikatta, and Kondapur in Telangana also known as inland market places. The *srenis* or trades guilds acted as banker's facilitated the developing of trade. As a result of the brisk trade, a rich class of merchants known as *sethies* came into existence and dominated the surely.

The Satavahana Empire could sustain itself on five centuries in spite of the repeated attacks from its neighbors, due to its economic strength resulting mainly from foreign trade.

Suggested Readings:

- | | |
|-------------------|--|
| Rama Rao., M., | : Early History of Andhra Pradesh |
| Yazdani, G., (Ed) | : Early History of Deccan. Vols. I and II |
| Gopalachari, K. | : Early History of Andhra Country. |
| Sircar, D.C. | : Successors of Satavahanas in Lower Deccan. |

Ajay Mitra Shastri, 1998 : The Satavahana and the Western Kshatrapas

Hanumantha Rao, B.S.L : Andhrula Charitra (Telugu).

-do- : Religion in Andhra

Bhandarkar,R.G. : Early History of the Deccan.

Sankaranarayanan,S., : The Visnukundis and their Times.

Sarma, P.S.R, : History of Andhradesa (Telugu)

Model Questions:

- 1. Write an essay on Satavahana administration**
- 2. Discuss the socio- economic and religious conditions during the rule of Satvahanas**
- 3. Estimate the rule of Satavahanas in Andhra history**

HISTORY OF ANDHRAS – PAPER-III
(From earliest times to 1070 A.D.)

UNIT-III

The Ikshvakus of Vijayapuri

INTRODUCTION

After Pulumavi –IV of the Satavahana dynasty that the Dhanyakataka {Amaravati} and the Vijayapuri regions of the Krishna valley have become independent under the Ikshvaku rulers. The Ikshvaku kings are referred to as “sriparvateyaha” in the Puranas. The Ikshvakus of Sriparvata Vijayapuri maintained marriage alliances with the daughters of the paternal aunts as known as from the inscriptions. Caldwell opined that the Sriparvata Andhras were local to the Krishna valley. “Ikshu” (Gave sugar) as their totemic symbol they have come to be known as Ikshvakus. They ruled between 225-300 A.D. Though the Puranas mention as many as seven Sriparvata Andhra kings, the available epigraphical record notifies only 4 of the kings.

Political History – Vasisthipura Sri Chamtamula:

The first king of the dynasty is vasisthiputra Sri Chamtamula, who ruled between 225-245 A.D. In his 5th regnal year he issued an inscription at Rentala and in his 8th regnal year he issued an inscription at Kesanapalli. he maintained matrimonial alliances with “Pugiya” and “Dhanaka” families. Chamtisri, the sister of sri Chamtamula is married to Skanda sri of Pukiya dynasty, similarly Adavi Chamtisri daughter of sri Chamtamula is married to Skanda Vaisakha of Dhanaka family. Virapurushadatta, son of sri Chamtamula is married to Rudra bhattarika a saka prince. These matrimonial relations must have helped sri Chamtamula to expand his empire from the Abhiras, Mahasena was the patron

deity of Sri Chamtamula. He performed Vajapeya, Agnisthoma and Ashwamedha sacrifices.

Virapurushadatta:

Virapurushadatta, son of Sri Chamtamula ruled for about 20 years as known from the inscriptions. His inscriptions are found at Nagarjunakonda and Jaggaiahpetta. He married Rudra Bhattarika daughter of Saka Rudrasena-II, who was ruling the Ujjaini region.

In inscriptions he referred to as "Mathariputra" Virapurushadatta. His daughter Kodabalasiri is married to Sivaskanda naga Satakarni of the Chutukata family of Banavasi.

Ehnnala Chamtamula:

Ehnnala Chamtamula succeeded Virapurushadatta in about 265 A.D. and ruled till 290 A.D. He issued a copper plate grant discovered at Patagandigudm close to Kallacheruvu village in the Kamavarapukota mandal of the West Godavari District in Andhra Pradesh. This is the first copper plate grant in Andhra Pradesh. The grant consisted of 5 plates engraved in Brahmi characters of 3rd – 4th centuries A.D. During his reign there were some political pressures. D.C. Sircar opined that during the time of Ehnnala Chamtamula the Sriparvata Nagarjunakonda was under the control of Abhiras. During the 11th regnal year of Ehnnala Chamtamula his commander in chief by name "Elisiri" constructed a temple for "Sarvadeva".

The last phase of Virapurushadatta was at the beginning of the Ehnnala Chamtamula an Amphitheatre was constructed with bricks and encased in stone slabs. The trade contact with Rome and other Mediterranean regions must have brought the Roman impact as such structures at these at Nagarjunakonda.

Rudrapurushadatta:

Rudrapurushadatta, who ruled between 290-300 A.D, succeeded Ehnnala Chamtamula. His inscriptions are found at Nagarjunakonda and Gurajala not many details are known from these inscriptions.

Buddhism in Andhradesa:

Buddhism made its way into Andhradesa even during the life time of the Buddha. The Chinese traveler, Hieun Tsang records that the Buddha visited

Andhradesa and personally preached the Dhamma. The XIII rock edict of Asoka clearly states that the Andhras living within Rajavisaya. This is supported by the fragment of Asokan pillar discovered at Dhanyakataka commenting on the edict; D.C. Sircar says that the step of Amaravati was built by Asoka. These facts indicate, the advent of Buddhism into Andhradesa to the pre Asokan date, which is an established fact.

The patronage of the Buddhism by the Andhras during the reign of Asoka is also supported by the Ceylonese Buddhist Chronicle mahavamsa. It says that the Mahadeva, who was sent to mahishamandala had a large following in pallabogga, which is identified with the present day Palnadu, where in is located the famous Mahayana Tirtha of Sriparvata nagarjunakonda. For about a thousand and more years, Buddhism had a glorious career in Andhra shaping her political and cultural history.

Among the later Satavahana kings, Gautamiputra Satakarni was an efficient ruler Vasisthiputra Pulumavi was the first of the four sons of Gautamiputra Satakarni, on this line of later Satavahana rulers, Gautamiputra yagna Satakarni succeeded Vasisthiputra Skanda Satakarni and ruled for 29 years.

Bava in his Harsha charita mentions that Acharya Nagarjuna was a friend of Satavahana king. Fahien, in his travel account, mentions that a five storied vihara was constructed a Sriparvata for the use of Acharya Nagarjuna. The Tibetan literature mentions that the railing of the Mahastupa at Dhanyakataka was caused by Acharya Nagarjuna. Though there are certain doubts, it is generally agreed that Acharya Nagarjuna was a contemporary of Yagnasri Satakarni.

Amaravati, Nagarjunakonda, jaggaiahpetta, Goli, Gummadiidurru flourished an important Buddhist centers. These regions are also important centers of Buddhist philosophy.

The study of Amaravati Stupa and its development was divided into five phases. In the first phase, during the Mouryan times, the stupa was enclosed in a railing of granite uprights. In the second phase it is post Mouryan times a

number of Buddhist monastic establishments have come up in Andhradesa. Third phase, this is assigned to the Satavahana period. During this phase the railing of the stupa was carved and highly ornamental. Fourth phase it was assigned to the Ikshvaku period some of the drumslabs were added to the stupa. Fifth phase, it is a period of thousand years from 4th century inscription of the kota chiefs refer the mahachaitya was a great size and decorated with sculptures “Chaityamatynnatam yatra nanchitra suchitritam”.

During the time of Virapurushadatta, Sriparvata nagarjunakonda region is developed as a religious and cultural centre as known from the structural remains at nagarjunakonda. Ayaka pillars were added to the Mahachaitya. For the pilgrims coming from “Simhala” a separate vihara is created known as “Sihala Vihara”. During his time, Bodhi Sarma was the treasurer (Raja Bhandarika). Bodhi Sarma’s sister’s daughter by name “Upasika Bodhisiri” gave many donations to the sangha.

At nagarjunakonda large number of sculptures representing Buddha has come to light. The monastic establishments at nagarjunakonda particularly under the patronage of the Aparā Mahavinaseliya sect have established the worship of Buddha in human form.

The art of Ikshvaku times is also to be seen at various places like Goli, Uppugunduru, Chandavaram, Gummadidurru, Jaggaiahpet, Ghantasala, Rentala etc.

A close examination of the Buddhism in Andhra, During the Mouryan period the rulership of the Sāta kings, the later Satavahanas, the Ikshvaku’s of Vijayapuri, the Buddhist stupas received liberal patronage. During the rule of the eastern Chalukyas, we do not find any recorded evidence for the patronage of the Buddhism.

These aspects of Buddhism had a great appeal to Andhras and it became popular in a short time. The Buddhist movements spread in Andhradesa from Salihundam in the North to pedaganjam in the South, and from gooty in the west to Bhattiprolu in the East. For about thousand and more years Buddhism had a glorious career in Andhra shaping her political and cultural history.

References:

Rama Rao., M., : Early History of Andhra Pradesh

Yazdani, G., (Ed) : Early History of Deccan. Vols. I and II

Gopalachari, K. : Early History of Andhra Country.

Sircar, D.C. : Successors of Satavahanas in Lower Deccan.

Hanumantha Rao, B.S.L.: Andhrula Charitra (Telugu).

-do- : Religion in Andhra

Bhandarkar, R.G. : Early History of the Deccan.

Sankaranarayanan, S., : The Visnukundis and their Times.

Sarma, P.S.R., : History of Andhradesa (Telugu)

Model Questions:

1. Write an essay on the rule of Ikshvakus
2. Explain the patronage of Ikshvaku Queens for the spread of Buddhism

Andhra History

UNIT -IV

The Salankayavas of Vengi, The Vishnukundins and the early Pallavas

Objectives :

- To understand the rule of Salankayanas of Vengi
- To understand the history of Vishnukundins in Andhra
- To understand the history of early Pallavas of South India

The Salankayanas of Vengi:

After the fall of the Ikshvaku power in Andhradesa, the Northern part of the Krishna river went into the hands of Salankayanas. Hastivarma was the most remarkable ruler of the line. He was ruling the kingdom of Vengi when Samudragupta invaded Vengi. As they were ruling from Vengi they are also known as "Vengeyakas". Salankayana is the name of a Vedic Rishi Ptolemy refers to the Salankayanas as Salankenoi.

In the Adam area of district Nagpur, a terracotta seal is found on which Salankayana is inscribed in Brahmi of 2nd century A.D. The Salankayana king must have been a contemporary of the later Satavahanas in the Vidarbha region.

Altogether there are ten inscriptions issued by the Salankayanas. Three of them were in Prakrit, one of them in mixture of Prakrit and Sanskrit and the remaining inscriptions included two inscriptions from Kanteru, two from Kanukollu one each from Eluru, Pedavengi, Kolleru, Penugonda and Guntupalli.

Hastivarma:

Hastivarma, who ruled between 320-350 A.D, was the first king of the Salankayana dynasty. He had his capital at Pedavengi. During 345 A.D, he was defeated and later released by Samudragupta according to the Allahabad pillar inscription.

Nandivarma:

Nandivarma, who succeeded Hastivarma, ruled between 350-385 A.D, during his reign that the territories extended to the South of the river Krishna.

The Kanteru inscription of him stands testimony to this fact. During his time his brother Devavarma occupied the throne and performed one Ashwamedha sacrifice. he was succeeded by Achandavarma, who was the son of Nandivarma.

At Guntupalli, there is an inscription dated to 5th century A.D, belonging to the time of the Salankayana king Vijaya nandivarma-II. The present inscription of Nandivarma –II, indicates that though he was a Bhagavata he donated to Buddhist sangha indicating that Bhagavatism is coming close to consider Buddha, probably as an incarnation of Vishnu.

Salankayanas were devoted to Chitra Radhaswami, according to their inscriptions. They had their royal insignia is “Vrishabha” (bull).

Vishnukundis:

The Vishnukundis were the successors of the Salankayanas in the vengi region. Vishnukundi appears to be a Gotranama (the name of a Gotra) as this name is very close to a place name Vinukonda in the Guntur district, some scholars surmised that the Vishnukundis had their capital at Vinukonda initially. In the inscriptions they mentioned themselves as “Amarapurisa” and “Trikutamalayadhipati”. Some scholars opined that the Vishnukundis to trace a Northern origin for the dynasty.

Political History:

Altogether 11 epigraphs are known for the reconstruction of the Vishnukundi genealogy out of them 9 copper plate grants and 2 of them are stone records.

The inscriptions are

- (a) Thummalagudem copper plate grant issued by Govindavarma.
- (b) The copper plate inscriptions of Epuru, Khanapur and Polamuru.
- (c) The stone inscription of velpuru issued by Madhavavarma.
- (d) The Epuru second set issued by Madhavavarma-II
- (e) The Ramatirtham copper plate grant issued by Indravarma
- (f) Tundi, Chikkulla and Tummalagudem plates issued by Vijayendra Bhattarakavarma.

The beginning of the Vishnukundi rule can be placed at 370 A.D, and their rule extended up to 570 A.D. The early rulers of the Vishnukundi dynasty like

Indravarma and Vikramendravarma occupied the regions around Vinukonda and Sriparvata –Nagarjunakonda.

Govindavarma:

Govindavarma established stability to the Vishnukundi kingdom by marrying paramabattarika the daughter of Mularaja of the prithvimula dynasty. Govindavarma also conquered the Gundlakamma region from the early pallavas. he is responsible for the Buddha vihara at velpuru.

Madhavarma-I:

After Govindavarma, Madhavavarma-I came to power. He was one of the efficient ruler of the Vishnukundi dynasty. During his reign the Vishnukundi empire extended from Gundlakamma in the South to Narmada in the North. His coins are also discovered in the Maharashtra region. Simhavarma-II of the Pallavas invaded the Southern territories of the Vishnukundi kingdoms. Madhavavarma-I was successful in driving away the Pallavas from the Gundlakamma region. he assumed titles “Samanta makuta mani Khachita Charana Yugala”, “trivaranagara bhavanagata sundari hridaya vandana”. He performed vedic rites.

Vikramendrabhattaraka-I:

Vikramendrabhattaraka-I, was succeeded Madhavavarma-I. he vanquished the dynasty of the Kandara kings (Anandagotrimis). he obtained the title “trikuta malayadhipati”.

Indravarma:

Indravarma, succeeded V Vikramendravarma-I and ruled for about 30 years from 525-555 A.D. During his time, the Velpuru region was brought under the control of Indravarma. He suppresses the revolts of the chiefs of Kalingas. Esanavarma of Moukhari dynasty had a conflict with Indravarma of Vishnukundi dynasty.

Vikramendrabhattaraka-II succeeded Indravarma. During his 11th regnal year he had to face a combat from Simhavarma of the Pallava live. Madhavavarma-IV succeeded Vikramendravarma-II. During his time the capital was shifted to Trivaranagara.

Patronage:

The cave temples of Vijayawada and Undavalli were made during the time of Vishnukundis. Vishnukundis established a number of Ghatikas, one such is located at Asanapura. The terracotta images of Dantimukhaswami and an image of Mahishasuramardini made an stone have also been found at vengi.

The Early Pallavas:

Scholars are of opinion that there were al least three branches of the Pallava dynasty. The word pallava is derived from Pahlava a foreign tribe. There are different theories on the origin of the pallavas.

The theory of Dr. S.K.Iyengar is that the Pallavas were identical with the Tondiyar tribe. “The epigraphic and numismatic evidence proves that tondaimandalam was included in the satavahanas should have appointed their own men as governors of the region”. They became independent and extended their power southwards.

The puranas mention that the Andhras constituted many tribes including the mulakas and the pahalans. The Mahavamsa of the 4th century A.D. refers to a territorial division by name pallavabogga .The pallavabogga identical with palnadu in the Guntur district of Andhra Pradesh.

Political History:

The pallavas are classified as those of prakrit charters and Sanskrit charters .The parakrit charters included

- (a) Manchikallu inscription of simhavarma.
- (b) Maidavolu inscription of yuvamaharaja sivaskanda varma.
- (c) Hirahadagalli inscription of Sivaskandavarma.
- (d) British museum plates of Vijayaskanda issued by charudevi.
- (e) Gunapadeya copper plate inscription of Skandavarma.

The Sanskrit charters included

- (a) Ongolu plates of Vijayaskandavarma
- (b) vesanta and Sakrapattanam inscriptions of Simhavarma
- (c) Nedungaraya and uruvapalli inscriptions of vishnugopa

(d) Udayendaram inscription of Nandivarma

Simhavarma:

Simhavarma was the first ruler, who established his power in palnadu in the Guntur districe of Andhra Pradesh. he married a Naga princess of Tondai Mandalam.

Sivaskandavarma:

Sivaskandavarma, son of Simhavarma ruled between 310-345 A.D. During his time the Pallava kingdom extended from the river Krishna to the river kaveri. He performed Ashwamedha, Vajapeya sacrifices.

During his time the coastal regions including the Guntur were under the control of Yuvamaharaja Buddhavarma. During the last years of Sivaskandavarma, Mayura Sarman of the Kadamba family invaded the Pallava territories. After this event Samudragupta invaded the South and defeated Vishnugopa of Kanchi.

Kumaravishnu:

Kumaravishnu appears to power in about 350 A.D. The Ongolu inscription mentions that Kumaravishnu performed an Ashwamedha sacrifice and restored the Pallava power. The rule of Skandavarma-II, and Viravarma are not clear.

Vijayaskandavarma-III (400-436 A.D), who defeated the Kandara kings and extended the pallavaempire again up to the South bank of the river Krishna. During his rule the entire Guntur region including Karmarashtra become part of the Pallava kingdom.

Simhavarma-II:

Simhavarma-II, son of Skandavarma-III RULED BETWEEN 436-480 A.D. He assumed the titles "Samaravalabda Vijayasesha" and "Siva Vikramakranta Nrupasri". This time Govindavarma of the Vishnukundi family occupied the Karmarashtra. Simhavarma-II successfully drove away the Vishnukundis and reoccupied the Karmarashtra.

After Simhavarma, Skandavarma-IV ruled ten years. He was succeeded by nandivarma ruled 490-500 A.D. During his time, the Renati Cholas were the subordinates of the Pallavas. After nandivarma, the rulers were Kumara Vishnu-

II, Buddhavarma and Kumaravishnu-III. The early Pallava rule has come to a close around 550 A.D.

Simhavishnu, son of simhavarma Pallava was given in marriage the daughter of Vikramendra-II of Vishnukundi family. C. Sivaramamurti is of the opinion that mahendravarma-I of the greater Pallava live is the son of Pallava Simhavishnu and the Vishnukundi queen. This live of kings starting from Simhavarma is popularly known as mahapallavas.

CULTURAL CONDITIONS

Polity and Economy:

The Pallava period is marked the formative one in the cultural history of South India. the pallava polity was important and copied the administrative system of the Satavahanas. The king enjoyed the unlimited powers. A group of ministers, including Brahmins, princes and nobles. yuvaraja of crown prince also assisted the king in the discharge of the duties.

For administrative convenience the empire was divided into Rashtras. each Rashtra was subdivided into Bhuktis village was the unit of administration, the village headmen was the official. The pallavas caused careful survey of land. land revenue was the source of state income. In addition sales taxes, custom duties etc were other sources of income.

Some scholars believe that the decline of the Satavahana empire was followed by a economic crisis in Andhra. trade with the Roman world steadily declined from about 3rd century A.D. The decline of trade effected the local industry forcing the princes and the people to turn their attention to agriculture, on the basis of early pallava titles like “kaduvatti” (clearer of forests) evidently the people practiced agriculture. A landed aristocracy developed between the king and the cultivator. Tenants system developed the tenants and peasants who earlier patronized Buddhism turned loyal to the temple and the Brahmin.

Society and Religion:

After the downfall of the Satavahanas and Ikshvakus the Brahmanical social order was in vogue. The Pallavas were of Bharadwaja gotra. Mahendravarma-I of the dynasty performed vedic sacrifices. In society the position of the Brahmin improved and he came to occupy a pivotal position. he was the custodian of the

ritualistic culture, priest in the temple. The prince give him social status and political authority.

Boyas and pulindas living on the periphery of the kingdoms. Caste system was gaining importance. The change of occupation was permitted. "Rathakaras" were mentioned in salankayana records who were of different gotras and caranas. The word "Rathakara" as the name of an occupation.

There are remarkable changes in the development of religion as well. During the Ikshvaku times Buddhism height of its glory. This religion got royal status including kings and ladies of the royal houses. Buddha had become lord supreme. The decline of Mahayana Buddhism after Ikshvakus developed into Vajrayana. The Buddha was appeared into the Hindu pantheon as the ninth incarnation of Vishnu.

The disappearance of Buddhism too underwent many changes. sainism and vaishnavism gave status during the early pallavas. Their crest was "Vrishabhalanchana" and their banner was the "Khatnanga" a staff with a human skull Sainism divided the "kalamukha" and "pasupata" became very popular. Vaishnavism also made considerable progress. each dynasty was devoted to a family deity. The family deity of the Salankayanas was "chitraradhaswami", also means Siva. Avatara and Vyuha concepts became popular resulted to increase the number of deities. The minor gods kantikaya, ganapati eceived worship. The pedamudiyam sculptural panel in Cuddapah district of Andhra Pradesh represents the development of orthodox puranic Hinduism in reapproachment of different cults.

References:

- Rama Rao., M., : Early History of Andhra Pradesh
- Yazdani, G., (Ed) : Early History of Decean. Vols. I and II
- Gopalachari,K. : Early History of Andhra Country.
- Sircar, D.C. : Successors of Satavahanas in Lower Deccan.
- Hanumantha Rao, B.S.L.: Andhrula Charitra (Telugu).
- do- : Religion in Andhra
- Bhandarkar,R.G. : Early History of the Deccan.
- Sankaranarayanan,S., : The Visnukundis and their Times.

Model Questions:

1. Write an essay on the rule of Salankayana dynasty at Vengi
2. Explain the history of Vishnukundins
3. Discuss the rule of Pallavas

Andhra History

Unit – V

LESSON-I

The Eastern Chalukyas

Objectives:

- To understand the political history of Eastern Chalukyas of Vengi
- To understand the relations between Eastern Chalukyas and the Rastrakutas
- To understand the relations between Eastern Chalukyas and the Western Chalukyas
- To understand the importance of Chalukya-Cholas in history of South India.

Introduction

The rule of Eastern Chalukyan dynasty in history of Andhra is an important epoch. Their dominion is called as Vengi, the present West Godavari district of Andhra Pradesh. There are many kings in this family.

During the time of the Mahendravarma Pallava of the Pallava dynasty, Pulakesin –II of the Badami Chalukyas live attempted to extend his territories. The conquest of Pulakesin –II, which started in 617 A.D, ended with the defeat of the Mahendravarma Pallava. As a result the coastal Andhra went into the hands of the Chalukyas of Badami. However, Kubjavishnu, the brother of Pulakesin-II, become the head of the Chalukyan territories of east coast. This branch is known as the Eastern Chalukyas of Vengi. After conquering Vengi Pulakesin-II,

appointed as his brother Vishnuvardhana, first as his viceroy and later as an independent ruler.

Kubbja Vishnuvardhana – 624-641 A.D:

The political powers at Vengi played a significant role in the dynastic history. Vishnuvardhana, Pulakesin-II, were involved battles with the Pallava rulers to control over the Karamarashtra. Kubbja Vishnuvardhana ruled between 624-641 A.D. The king was assisted in the military affairs by a few subordinates. He belonged the title “Vishamasiddhi”. He was a devotee of Vishnu. Vishnuvardhana’s wife Ayyanadevi built a temple for Jains near Vijayawada.

His successor was Jayasimhavallabha – I(641-673) and during his time the Eastern Chalukyan kingdom extended from Visakhapatnam to the North to Ongole in the South. Thus the Velanadu, the Kammanadu and Venginadu have become the central areas of the Chalukyan power.

The successive rulers Indrabhattarika, Vishnuvardhana-II(673-681 A.D) and mangi yuvaraja (681-705 A.D) could maintain the territorial integrity of the kingdom.

Jayasimha- II, (705-717 A.D) ruled the region with ornate titles like Sarvasiddhi, Niravadya and Sarvalokasreya.

Vishnuvardhana –III (718-752 A.D):

The step brother Kokkili made several attempts to cease the Chalukyan power. Kokkili was ruling Yalamanchili, located in Madhyama Kalinga. But Vishnuvardhana-III drove him away. In the South, Nandivarma –II performed an Aswamedha sacrifice. Prithviviyaghra, a Boya chief of the Vishnuvardhana-III, caught the Aswamedha horse and initiated a conflict between Vishnuvardhana-III and Pallava Nandivarma-II, the result was that the Boya country was lost to the Pallavas.

Vijayaditya – I (752-770 A.D):

Vijayaditya-I, who succeeded Vishnuvardhana –III. During this time the Eastern Chalukyas came into conflict with the Rashtrakutas, who had rebelled against the Badami Chalukyas when the Badami family broke down the feudatory powers under the leadership of Dantidurga established the

Rashtrakuta lineage. Krishna-I of Rashtrakuta family inflicted a defeat and Vijayaditya –I paid war indemnity.

Vishnuvardhana-IV (771-806 A.D):

Vijayaditya –I was succeeded by Vishnuvardhana-IV. He interfered in the struggle for succession in the Rashtrakuta power. The Rashtrakuta power had to pass a war of succession between the sons of king Krishna –Govinda-II and Dhruva. But, Dhruva came out successful and collected huge tribute from the Eastern Chalukyan king. Also Silamahadevi, the daughter of Vishnuvardhana-IV, was given in marriage to Rashtrakuta Dhruva. In addition, the Eastern Chalukyan king was forced to accept the supremacy of Rashtrakuta power under Dhruva.

Vijayaditya-II (806-846 A.D):

Vijayaditya-II, was the son of Vishnuvardhana-IV. He constructed many siva temples as the number of conquests he had to his credit, with the help of Haihaya prince by name Nruparudra, ousted Bhima Saluki, his own brother and broke the Rashtrakuta supremacy.

Vishnuvardhana-V had a very short rule and had four sons namely Vijayaditya-III, Vikramaditya, Nrupakama and Yuddhamalla of them Vijayaditya-III, ruled vengi between 849-891 A.D. He was also known as Gunaga Vijayaditya.

Gunaga Vijayaditya 849-891 A.D:

Gunaga Vijayaditya was an efficient ruler of the Eastern Chalukyan line. He carried many successful campaigns against his enemies. During his time Pandaranga, the chief of his army released the twelve Boya Kottams and annexed them to the Eastern Chalukyan Empire. Gunaga Vijayaditya established an orderly government. He marched up to Kanchi and extended the empire. His Addanki inscription gives details of his conquests. At this time, Amoghavarsha of the Rashtrakuta line invaded Vengi and reduced Gunaga Vijayaditya to the level of a vassal.

After Amoghavarsha's death, Vijayaditya proclaimed his independence. Then the Rashtrakuta ruler Krishna-II invaded the Chalukyan territories and

defeated at the hands of the Gunagavijayaditya. After the victory over Rashtrakuta Krishna-II, he made notable victories in the Deccan and titled himself as “Dakshinapadhapati”.

Chalukya Bhima -I (892-921 A.D.):

Chalukya Bhima-I succeeded Gunaga Vijayaditya. He had to come in conflict with the Rashtrakuta rulers. In one such conflict at Niravadyapura and Pedavanguru, Irimartigandi, the son of Chalukya Bhima-I passed away. Chalukya Bhima-I was responsible for the construction of the Bhimashwara temple at Samarlakota. A temple of Parthiswara was constructed on the Indrakila Hill at Vijayawada in 909 A.D. by a subordinate chief of Chalukya Bhima-I.

He was passed away in 921 A.D, Amma-I, Vijayaditya-V, Tala-I, Vikramaditya-II, Bhima-II and Yuddhamalla-II ruled for a short period of time.

Davarnava ruled for three years the Vengi country in about 971 A.D. During his time Tondaimandalam including Pottapinadu, became a part of his kingdom. Jatachota Bhima killed Davarnava and ruled the Vengi country up to 999 A.D. During this political crisis, Saktivarma-I and Vimaladitya, sons of Davarnava were brought up in the Chola court of Tanjavur under Rajaraja - I.

The interference of Rajaraja Chola-I in the Vengi affairs was not approved of by Satysreya, the Kalyani Chalukyan king. Satyasreya invaded Vengi but was not successful. Vimaladitya succeeded to the throne in 1011 A.D. He took to Jainism, and left the throne to Rajaraja Narendra. Rajaraja Narendra accepted the supremacy of Someswara -I of the Kalyani Chalukyan Line.

Narayana Bhatta, a learned scholar and Pradhani of Someswara was placed at Rajaraja Narendra’s court as the Chalukyan representative. Rajaraja Narendra granted Nandampudi village to Narayana Bhatta.

After the death of Rajaraja Narendra by about 1060 A.D; there was contest to the seat of power by Saktivarma-II, son of Vijayaditya-VII. In the Chola court Rajendra Chola passed away and there was a political crisis caused by the death of Adi Rajendra, son of Rajendra Chola. At this time, the Chola throne of Gangaikonda Solapuram was offered to Rajendra, son of Rajaraja Narendra. Vengi became a part of Chola empire. The succeeding kings known as Chalukya-Cholas. The Eastern Chalukyan empire lost its identity and became part of the Chola empire by 1070 A.D.

Eastern Chalukyas – Relations with the Rashtrakutas

Kubjavishnuvardhana, the brother of Pulakesin –II became the head of the Chalukyan territories of east coast. This branch is also known as Eastern Chalukyas of Vengi. Rashtrakutas were the feudatories of the Western Chalukyas. The relationship between the Eastern Chalukyas and the Rashtrakutas was dynastic struggle.

Vijayaditya-I, who succeeded Vishnuvardhana-III. During this time the Eastern Chalukyas came into conflict with the Rashtrakutas. During the last years of the Vijayaditya-I, the Rashtrakutas became aggressive and invaded vengi region. Krishna-I of Rashtrakuta family inflicted a defeat and Vijayaditya-I paid a war indemnity.

Vijayaditya-I was succeeded by Vishnuvardhana-IV, there was a dispute in the house of the Rashtrakutas between Govinda-II and Dhruva. In this struggle Govinda acquired the help of Eastern Chalukyas against his brother Dhruva. But Dhruva came out successful. Dhruva organized an expedition against vengi, and collected huge tribute from the Eastern Chalukyan king. Also Silamahadevi, the daughter of Vishnuvardhana-IV was given in marriage to Rashtrakuta Dhruva. In addition, the Eastern Chalukyan king was forced to accept the supremacy of Rashtrakuta power under Dhruva.

Meanwhile, the contest between Vijayaditya-II and his brother Bhima Saluki provided an opportunity for the Rashtrakutas to enter into the political affairs of the Eastern Chalukyas. After the death of Vishnuvardhana-IV, Rashtrakuta Govinda-III supported Bhima Saluki. At this time Vijayaditya-II with the help of Haihaya prince by name Nruparudra ousted Bhima Saluku, his own brother and broke the Rashtrakuta supremacy.

Gunagavijayaditya was an efficient ruler of the Eastern Chalukyan line. After Amoghavarsha's death, Vijayaditya proclaimed his independence. Then the Rashtrakuta ruler-Krishna-II invaded the Chalukyan territories and defeated at the hands of the Gunagavijayaditya. During this time Gunagavijayaditya titled himself as Dakshinapathapati.

Chalukya Bhima-I succeeded Gunagavijayaditya. The hostilities continued between these two dynasties. From korani epigraph it is evident that the Chalukya Bhima-I had faced more than one Rashtrakuta invasion. The interval troubles faced by Chalukya Bhima-I and encouraged the Rashtrakuta Krishna-II

to invade the vengi country. In one such conflict at Niravadyapura and Pedavanguru. The son of Chalukya Bhima-I known as Irimartigandi passed away.

Chalukya Bhima-I was passed away, Amma-I, Vijayaditya-V, Tala-I, Vikramaditya-II, Bhima-II and Yuddhamalla-II ruled for a short period of time.

The Malayalampundi grant of Amma-II refers the successful victory of Bhima-II over Yuddhamalla-II and his supporters, the Rashtrakutas. During these political visiduties in vengi region Chalukya Bhima-II was succeeded by his son Amma-II and in the Rashtrakuta region Govinda-IV was succeeded by Krishna-III.

The above mentioned points indicates the relationship between the Eastern Chalukyas and Rashtrakutas waged wars nearly two centuries with a view to establish their power each other. After this dynastic relation between Eastern Chalukyas and Rashtrakutas, the imperial Rashtrakutas disappeared.

Rashtrakutas:

The Chalukyas of Badami were succeeded by the Rashtrakutas, their authority extended over the Deccan for about two centuries. The founder of the Rashtrakuta family was Dantidurga, who established himself as an independent ruler by 753 and ruled up to 758 A.D. The wars of the Chalukyas with the Pallavas taken advanced to establish their power under the title of Rashtrakutas. He conquered the areas up to Kanchi in the South and Sindh in the North. He was succeeded by Krishna-I, (758-772), and he was responsible for the carving out of the rock temple of Kailasa at Ellora. Krishna-I was succeeded by Govinda-II (772-780). He helped his father in various campaigns.

Dhruna 780-793 was one of the important kings under the Rashtrakuta dynasty. During his reign he defeated the pratihara ruler vatsaraja and pala ruler Dharmapala. In the South Dhruna fought against the Eastern Chalukyas successfully and married the daughter of Vishnuvardhana-IV. After successful campaign against the Eastern Chalukyas he defeated Nandivarma-II of the Pallava dynasty. Dhruna was succeeded by his third son Govinda-III.

Govinda-III (792-814) was greatest of the Rashtrakuta rulers. During this time Kambha and Sivavarma joined the hands and secured support from the Pallava ruler and opposed Govinda. A number of attacks were taken against pallava, Pandya, Chola, Chalukya and these attacks were successfully rolled by

Govinda. Govinda appointed Kambha as the governor of Gangavati. Sivavarma was again imprisoned.

After successful military campaign led by Govinda-III, who turned to the South around 800 A.D, when a number of dynasties opposed to the Rashtrakuta rebelled. Again he defeated the Ganga, Pallava and Pandya families and attacked Kanchi in 803-804 A.D.

Amoghavarsha-I, Nrupatunga (814-880A.D):

Govinda-III, was succeeded by Amoghavarsha-I, Nrupatunga, during his reign the rulers in the Deccan and South, who suffered and defeated in the hands of Govinda rebelled against the young king. He put down the rebels and secured the throne.

Gunagavijayaditya, the Eastern Chalukyan ruler of vengi play a significant role. he was feudatory of the Rashtrakutas and to undertake an expedition against the Ganga ruler of Jalakat. Ganga Butuga married the daughter of Amoghavarsha and thus a matrimonial alliance was effected between the Rashtrakutas and the Ganga families. Amoghavarsha was a great scholar and poet and worked on Kannada known as "Kavirajamarga". He was an ardent believer of Jainism.

Krishna-II (880-913):

Amoghavarsha was succeeded by his son Krishna-II. He repeatedly attacked vengi but did not control the power of Gangavijayaditya. The death of Gunagavijayaditya in 891 A.D; in a short span of time he conquered the parts of vengi. By this time the Pallava power was on its wane and the Cholas were coming on political scene. In the North he conquered the areas of Mihira Bhoja and Gurjara Pratihara rulers. Mahipala wrested power from Bhoja and reoccupied Kanauj. Krishna-II was weak and insufficient ruler.

Indra-III (913-929 A.D), Govinda-IV and Krishna-III were the successors of the Krishna-II.

Krishna-III (939-969):

He was the last great ruler of the Rashtrakuta line. He occupied the area stretching from Kanchi to Tanjavur. After the successful campaign against the

Cholas, he ordered a military expedition to the North. In his Northern expedition he defeated the Gurjara Pratiharas and Paramaras by 964 A.D. The successors of Krishna-III were weak. Tailapa-II of the Western Chalukyan family and subordinates of other dynasties overthrew the Rashtrakuta rule in 973 A.D; and he established the Western of Kalyani Chalukyan dynasty.

Imperial Cholas – (815-1280 A.D):

In the beginning the Cholas became feudatories in uraiyur. They are prominent in the 9th century and established an empire comprising the major portion of South India. It is generally believed the founder of the Chola dynasty was Karikala. The founder of the Imperial Chola live was Vijayalaya. he annexed Tanjavur from Muttaraiyars in 815 A.D; and built a temple. Parantaka-I was one of the important early Chola rulers. The famous Uttaramerur inscriptions that gives an administration under the Cholas. During the last days of his reign he had to face a number of problems and defeat in the hands of the Rashtrakuta king Krishna-III. After a long gap, the Cholas gained their supremacy under Rajaraja-I.

Rajaraja (985-1014 A.D):

After the death of Parantaka-I, Rajaraja ascended the throne in 985 A.D. He was powerful and important rulers of the Chola kingdom. He defeated number of rulers in South as well as North. The Chola victory over the growing power of the Western Chalukyas of Kalyani is one of the notable achievements. During his tenure he defeated the Western Chalukyan ruler Satyasreya and extended the Chola power up to the river Tungabhadra.

He conquered the naval fleet of the Chora dynasty at Kandlore. He also suppressed the revolt of Pandyas in South India. he also conquered the Chalukyas of vengi. The restoration of vengi throne to its rulers Saktivarman and Vimaladitya by defeating the Telugu Cholas. Rajaraja gave his daughter Kundadevi in marriage to Vimaladitya.

After the successful expeditions the Chola empire included the regions of Pandya, Chora and Tandaimandalam. The telugu Chola territories of the Deccan.

he assumed the titles “Mummadi Chola” and “Sivapadasekhara”. he also established his sway over Indian Islands.

Rajendra – I (1014-1044 A.D):

He ascended the throne in 1012 A.D. He gained administrative experience during his “Yuvaraja” period. He was a powerful warrior and an efficient administrator.

He reasserted the Chola authority over the Chora and Pandya countries. he waged war against the Western branch of the Chalukyas. he defeated Jayasimha, the Western Chalukyan king.

Rajendra-I made king Mahendra-V of Srilanka, a prisoner and established Chola authority over entire Srilanka. He also achieved victory over Mahipala-I of Bengal. The Chola army crossed the Gangas by defeating a number of rulers on its way.

The Pandya, Kerala and Mysore region and also Srilanka formed the Chola empire. he continued matrimonial alliance initiated by his father. He gave his daughter Ammangadevi to the vengi Chalukyas.

To commemorate the successful campaigns, he founded the city of Gangaikonda Cholapuram and constructed the famous Rajeswaram temple in that city. he was an illustrious and efficient ruler and tolerant of the Vaishnava sect and consolidated the Chola power to a great extent.

Kulottunga-I was the grandson of Rajendra-I, through his daughter Ammangadevi. He succeeded the Chola throne and thus united the Vengi kingdom with the Chola Empire.

Kulottunga-I was an able ruler. he extended his empire by subduing his neighbouring rulers. he maintained friendly relations with the foreign countries. During his reign vengi and Mysore regions were captured by the Western Chalukyas of Kalyani.

Kulottunga passed away, Kulottunga-III was one of the important rulers. Thereafter the weak successors failed to control the small rulers, who declared independence. Finally the rise of Muslim invasions resists the Chola authority.

The Western Chalukyas of Kalyani:

The Western Chalukyas Empire ruled most of the Western deccan, South India, between 10th to 12th centuries A.D; before the rise of the Chalukyas, Rashtrakutas ruling over South India. Tailapa-II, a feudatory of the Rashtrakuta dynasty defeated his overlords and made Manyakheta his capital.

Tailapa-II was the founder of this dynasty. he waged war against the Chola king and the rulers of South Konkan and Silahara were accepted his Suzerainty.

The two empires of Southern India, the Western Chalukyas and the Chola dynasty of Tanjavur fought many fierce wars to control the region of vengi. tailapa-II was a brave warrior and he laid very strong foundation of the kingdom of the Kalyani Chalukyas.

Satyasreya (997-1003 A.D):

After the death of Tailapa-II, Satyasreya succeeded the Kalyani Chalukyan throne. The battle between Satyasreya and Chola ruler Rajaraja is well known. The main ambition of Satyasreya was to capture vengi, but he could not control the Chola power. At this time Rajendra made an attack to the Western Chalukyas, Satyasreya withdrew his armies from vengi.

In addition he made a conquest over North Konkan and forced to king to accept his overlord ship. H was very ambitious king.

Jayasimha -II (1015-1043 A.D):

After Tailapa-II, Jayasimha-II was notable ruler of the Chalukyas of Kalyani. He fought many battles against Cholas and Paramaras. The struggle continued on both sides between Cholas and Western Chalukyas. During this time the capital shifted from Manyakheta to Kalyani.

Someswara -I (1043-1068 A.D):

During his reign many conflicts with the Cholas in the South. Someswara-I control over the Northern territories in Konkan. Gujarat and kalinga came under his control. He also established his authority over Vidarbha and Kosala. He fell ill during the last days of his reign.

Someswara -II (1068-1076 A.D):

Someswara-I was succeeded by his son Someswara-II, Vikramaditya, the younger brother of Someswara-II was against his ascendancy. Vikramaditya main

ambition was, he married the daughter of the Chola rulers Vira Rajendra and with the help of the Chola ruler he overthrew his brother and annex the Chalukyan empire, with the help of Chola ruler, Vira Rajendra, Vikramaditya succeeded the throne. Someswara-II was made prisoner by Vikramaditya in 1076 A.D.

Vikramaditya –VI (1076-1126 A.D.):

Vikramaditya-VI was the most successful ruler of the Chalukyas of Kalyani. He started the “Chalukya Vikrama era” in 1076 A.D. He successfully controlling the powerful feudatories in the North {Kadambas, Yadava king}. He defeated the ruler of the Hoyasala dynasty (Hoyasala Vishnuvardhana), who was the feudatory of the Chalukyas. He successfully dealt with the imperial Cholas whom he defeated in the battle of Vengi in 1093 A.D, and in 1118 A.D.

This victory in Vengi reduced the Chola influence in the Eastern Deccan. He assumed the title “Tribhuvanamalla” (Lord of three worlds). The famous poet Bilhana was in his court and wrote “Vikramankadeva-Charita” during the reign of Vikramaditya-VI. Vignaneswara, the great Jurist and the author of Mitakshara lived in his court.

After the death of Vikramaditya-VI his successors were weak. The feudatories of the Chalukyas declared their independence. The weak successors could not control the independent rule of feudatories.

Someswara-IV was the last king of the later Western Chalukyan dynasty. He was defeated by Hoyasala king Vira Ballala-II. Thus the Western branch of the Kalyani Chalukyas came to an end.

The Chalukyas of Kalyani ranks among the biggest and the most powerful empires of Indian history. They established their rule between the Tungabhadra and the Narmada and between the East and West coasts.

Chalukya – Cholas:

Rajendra, the Chola ruler succeeded by his son Rajadhiraja (1044-52 A.D). His reign was full of wars with feudatories. In the battle of Koppam he defeated Someswara-I, the Chalukyan ruler but lost his life. But his brother Rajendra

crowned himself on the battle field and continued the war. he defeated Chalukyas and advanced into their Kingdom as far as Kolhapur, where he planted a pillar of victory.

he was succeeded by his brother Virarajendra in 1063 A.D. Virarajendra fought with the Western Chalukyas of Kalyani and retained influence over vengi. he led expedition into vengi, kalinga and defeated prince Vikramaditya. He gave one of his daughter to Rajendra, son of Rajaraja Narendra of vengi.

When the Chola crown passed to Rajendra, son of Rajaraja Narendra. he successfully failed the plans of Vikramaditya to prevent him from occupying the Chola throne. He ascended the throne in 1070 A.D; AND ASSUMED THE TITLE Kulottunga, with this the line came to be known as Chalukya-Cholas.

Kulottunga – (1070-1121 A.D):

He was one of the brave warrior and wise ruler of Chalukya-Cholas. In the beginning he subjugated the rebellious nobles in the South and consolidated position. Kulottunga defeated the Kalinga ruler Anantavarma Chodagangadeva, who was disturbing the peace of vengi. Also Kulottunga won victory over Vikramaditya, the Chalukya ruler and controlled vengi region.

Not only he was an wise ruler but also a good administrator. he caused the survey of land and reduced the burden of taxes. His court was adorned the great tamil poet Jayamondar, the author of “Kalingattuparani”, which describes the Kalinga expedition during his reign.

Successors of Kulottunga:

Vikrama Chola – (1118-1133 A.D)

Rajaraja –II (1133 -73 A.D).

In the reign of Rajadhiraja-II (1173-78), a civil war broke in the Pandyan dynasty. The interference of the Rajadhiraja in Pandyan political affairs caused the weak of the Chola power meanwhile his feudatories the telugu Cholas of Nellore, the banas of Kadavas rose to power.

Kulottunga-III:

Kulottunga ruled between (1178-1216 A.D). He defeated Pandyan and ceylons rulers and acknowledge his overlord ship. He defeated Telugu Cholas of Nellore.

His successor Rajaraja-III (1216-56A.D) was not efficient ruler. he became a pawn in the hands of the rival feudatory chiefs.

Rajendra-III, the successor of Rajaraja-III was the last able ruler of Chalukya-Chola live. he succeeded over the Pandyas.

After which the Chola power gradually declined, and the regions were overthrown by the Pandyas. Thus the Chalukya-Cholas lost their supremacy and declined in the Vengi region.

References:

- Rama Rao., M., : Early History of Andhra Pradesh
- Yazdani, G., (Ed) : Early History of Decean. Vols. I and II
- Gopalachari,K. : Early History of Andhra Country.
- Sircar, D.C. : Successors of Satavahanas in Lower Deccan.
- Hanumantha Rao, B.S.L.: Andhrula Charitra (Telugu).
- do- : Religion in Andhra
- Bhandarkar,R.G. : Early History of the Deccan.
- Sankaranarayanan,S., : The Visnukundis and their Times.
- Sarma, P.S.R., : History of Andhradesa (Telugu)

Model Questions:

1. Write an essay on the political history of Eastern Chalukyas
2. Explain the struggle between Eastern Chalukyas and the Rastrakutas for supremacy
3. Write a note on relations between Eastern Chalukyas and the Western Chalukyas
4. Discuss the importance of Chalukya- Chola rule in South India