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THE INSCRIPTIONS OF LATER CHALUKYAS IN GULBARGA DISTRICT

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Abstract:-It is needless to emphasize the importance of epigraphy for the reconstruction of the history of the ancient and period, which otherwise could have been lost in the pages of history. But the inscriptions have proved to be the basic source-material without which scholars would have been completely ignorant not only in regard to the political dynastic history but also in respect of social, religious economic, educational and administrative history of the country.

Keywords:respect of social, religious economic, educational and administrative history

I. INTRODUCTION

Unlike other countries, in the world, India is singularly rich in epigraphical material. It is estimated that more than 1,00,000 epigraphs have been discovered so far and several thousand more may be discovered in future if unexplored areas are surveyed.¹

II. THE IMPORTANCE OF INSCRIPTIONS OF CHALUKYAS OF KALYAN:

Inscriptions are highly valuable sources for the study of history, culture, language and literature. Though different rulers have erected Inscriptions for the different and specific purposes but still they serve the purpose of reconstructing the history.⁷ A historian may re-construct the history on the basis of fresh available inscriptions of a region to which they relate. He can narrate authentically the political, social religious and economic conditions of those times. A linguist may select them for analyzing the particular language involved in the inscriptional writing and its various changes, stages of development in a diachronical level. Since poets wrote several inscriptions, a literature may find the glorious historical personifications of ruling king, queen, and their subordinates. The descriptive passages connected to the country, the scholars, people, temples and the noble values of life like piety, generosity, religious toleration, patriotism depicted in the inscriptions may also attract attention. Like most of the inscriptions, the inscriptions of Chalukyas of Kalyan found in the district of Gulbarga also explains the details of the King, his officers, administrative details, administrative units, his reign and the boundaries of the kingdom or dynasty. The inscriptions of the Chalukyas of Kalyan found in the district of Gulbarga explains the following aspects.

III. THE HISTORICAL ADMINISTRATIVE UNITS OF CHALUKYAS OF KALYAN:

Sagara - 500: This area consisted of Aralu - 300 province in East and Bijapur district in west, and Krishna River at the north and Bhima River at the south. The Sagara - 500 consisted of important towns and cities like Aevoor, Mudanu, Yelarave, Kulageri, Andheli, Kondagui, Sagara and Sirawala and many of these were famous agraharas during the reign of Chalukyas of Kalyan. This province was in existence during the reign of Krishna III of Rashtrakutas and at the disintegration of Vijayanagara Empire.

Hagarittage - 300: This province is situated on the bank of Krishna River and was inexistence during the reign of Chalukyas of Kalyan and till the period of Yadavas. This province has been a famous trading center and housed a large number of businessmen and entrepreneurs. The areas of Kodekal and Emmadagi were the parts of Hagarittage - 330 and it was also considered as an Agrahara during the reign of Chalukyas of Kalyan.

Aralu - 300: This province consisted Chittapur and Sedam areas of Gulbarga district. The modern town of Allur of Sedam taluka is earlier considered as Aralu - 300. The towns like Handarike, Ingaligi, and Pallakarantagi towns were the important agraharas of the Aralu - 300 province.

Mannedade - 1,000: this province was ruled by the rulers of Bana Dynasty who were the feudatories of the Chalukyas of Kalyan and were ruling the province at Kalige, which is their capital city. The Tengli inscription of 1108 A.D. reveals that the province of Mannedade consisted of 300 villages and was increased to 1,000 during the period of Murari Sovideva. The towns like Chincholli, Tengli, Mudagonda and Kalige were the important agraharas of Mannedade - 1,000 province.

Aland - 1,000: The Nimbarga inscription refers Aland - 1,000 as the "Nadugalarasa". The parts of Aland, Afzalpur, Chittapur and Chincholli were consisted in the province of Aland - 1,000 provinces. The towns like Rudrawadi, Nimbarga, Martur, Harsur, Tengli, and Bodhana were the important agraharas of the Aland - 1,000 provinces.

(D) THE LANGUAGE AND SCRIPTS OF CHALUKYAS OF KALYAN:

During the reign of Chalukyas of Kalyan, the letters written in the inscription not only developed into a roundish form, but also a great stress is laid upon artistic engraving. Writing came to be considered as an art. This was the period when Karnataka reached the pinnacle of glory in art and architecture and fine arts. This was very much reflected in the matter of engraving inscriptions also. It was "a thing of beauty, a joy for ever". Interestingly, indeed, in no other part of India was engraving considered an art.¹²

In the format of the inscriptions we find a definite change in the inscriptions of the Chalukyas of Kalyana and of the rulers that followed, right up to the period of Vijayanagara. They are no more short records. High-flown language is made use of in describing the king and the donor, their genealogies, achievements, works of merit etc. They adopt what could be called literary kavya style. Poetry takes the place of prose. Eulogy and exaggeration replace matter of fact statements. Language becomes metrical, the style charming, making room for descriptive literature. It would appear that the poets vied with one another in composing such records. But we do not find much variety. Stereotyped forms of prasastis, copies of poetic forms in matters of descriptions can now be clearly seen. Greater details with regard to the gifts made are also noticed. These enable the historians indirectly to depict the socio-economic life and the general religious and cultural conditions.¹³

From the 11th century onwards inscriptions became longer and larger. To some extent the literary works have been adopted as models in composing inscriptional poetry. The champu style is deeper rooted. As the Chalukya kingdom expanded and the kings became more powerful, they found themselves surrounded by poets who sought and got patronage. The feudatories also became strong and followed the footsteps of the masters in offering patronage to poets, who had attained fame as well as those who were striving for recognition. Inscriptions now took the shape of small poetic compositions containing descriptions of kings and chiefs, the donors and the donees, towns and villages. Fiction took the place of fact, exaggeration becomes extravagant, and emphasis is laid upon felicity of expression. Inscriptions in prose are fewer, but even there one can see ornateness and grandeur. More generally, inscriptions on hero stones, nisidi stones and the like are found in prose.

(E) THE CONTENTS OF THE INSCRIPTIONS OF CHALUKYAS OF KALYAN:

The inscriptions of Chalukyas of Kalyan and Kalachuries almost look like the same and share the same characteristics. During the period of Chalukyas of Kalyan and Kalachuries the upper portion of the inscription got a definite shape and the pictures of Sun, Moon, Sword and others were began to appear. Not only the kings and other prominent persons erected inscriptions during this period, but the common people of this period also began to erect inscriptions and hence there has been a significant increase in the number of inscriptions during the period of Chalukyas of Kalyan. Not only there has been an improvement in the narration of the inscription but the physical features of the inscriptions also began to improve. The different customs, traditions and practices existed in the society began to appear on the inscription as indicated by the pictures of Shivalinga (Phallus) and the devotees is a common sight in most of the inscriptions of Chalukyas of Kalyan. The pictures of Cow, Calf and Bull were drawn on the inscriptions to caution the miscreants they would incur the curse equated with the killing of cow, calf and a bull if they tried to upsurge the endowments and gifts prescribed in the inscriptions. On the other hand the pictures of Sun and Moon were drawn to signify the validity of the endowments and gifts mentioned in the inscriptions till the existence of Moon and Sun in the sky.¹⁴

The inscriptions normally contain a preamble, the details of donor, the donation made and where after is found a concluding part in the form of imprecation. The preamble in the early records generally is very short. It contains the words svasti or sri or subham-astu: there would be sometimes a symbol in the beginning. Svasti and Sri are the most commonly used auspicious words immediately where after the titles of the king are recounted and a reference to his rule made. This practice could be noticed even in the 10th century records of Chalukyas of Kalyana. Some instances may be cited (a) svasti samasta bhuvanasrayan sri prithivivallaba maharajahiraja paramesvaram paramabhattacharakam Satyasraya-kula-tilakam Chaluky-abharanam etc. in an inscription of Vikramaditya VI.¹⁵

IV.THE INSCRIPTIONS OF CHALUKYAS OF KALYAN FOUND AT GULBARGA:

The region of Gulbarga district is having a rich legacy in cultural, historical and literary aspects of the Indian history in general and Karnataka history in particular. The important dynasties like the Rashtrakutas, Chalukyas of Kalyan, Kalachuris, Vijayanaara Empire, Bahamani have been found and ruled this region for the past few centuries. Before that, there are enough indicators in the region of Hyderabad Karnataka to show its historical significance even during the reign of King Ashoka during the 3rd B.C. Naturally, a large number of inscriptions were found in the region of Hyderabad Karnataka in documenting the political, cultural and historical legacy of the dynasties and empires ruled over the past few centuries.

1.Diggaon: This inscription of Later Chalukyas was written on a stone slab was located at the entrance into the Shambulinga temple of Diggaon of Chittapur taluka. The king mentioned in the inscription is Tribhuvanamalla (Vikramaditya VI) ruling from Manneyakere. The date mentioned in inscription approximately dates back to December 16, 1107 A.D. This inscription written in Kannada language explains the records gifts of land, garden and a house site to god Janardhanadeva in the Svayambu-Somesvara temple by mahamandalesvara Manneya Lokarasa at the instance of the chief queen Malayamatidevi who was in charge of the melalike of agrahara Digghavige. Also records a further gift of land by Davana-bhatta who was responsible for the construction of the Svyambu-Somesvara temple and other gifts by the 400 mahajanas of agrahara Nagavavi. The gifts were made over to the 300 mahajanas of Digghavige.²⁷

2.Handarki: This inscription of Chalukyas of Kalyan was found in the Lokesvara temple of Handarki village of Sedam taluka. This inscription refers to the reign of Chalukya Bhulokamalla Somesvara III and dates back to the year 1119. On the upper portion of the inscription the pictures of Sun, Ox, Phallus and Moon have been drawn. It records the gift of land and other endowments made to Lokesvara temple of Pandarika by mahamandalesvara in the presence of Aghora Saints.³¹

3.Harsur: This inscription was found in three fragments lying near the Parvatadeva temple of Harsur village of Gulbarga taluka. This inscription belongs to the reign of Permmadi (Vikramaditya VI) but no date of the inscription has been mentioned. This inscription written in Kannada language contains the genealogy of the king and that of Sagara-setti and Bhaskara setti. It also records the construction of the temple of god Balesvara by Bhaskara setti and of a temple of god Kedaresvara by his brother Sagara setti. It also mentions about Gonkana-nadu a subdivision of Alande-1000 in Kuntala-desa.⁴⁰

4.Ingalgi: This inscription was written on a slab, which was fixed to the wall of the Jaina-degula of Ingalgi village of Chitapur taluka. The king mentioned in the inscription is Tribhuvanamalla, ruling from Kalyana and the date mentioned in the inscription is February 27, 1094 A.D. the inscription written in Kannada language refers to Jakaladevi, queen of Tribhuvanamalla, as ruling over Ingulige in Aralu-300 and records that this queen built the Jain temple at Ingulige, installed an image of Jain in it and entrusted it to Indrasena-bhattaraka with certain grants necessary for its maintenance. A certain Anega is stated to have remitted some income to the same temple as sarvanamasya. The record was written by Nagarjua pandita.⁴⁹

5.Ingalgi: This inscription was written on a stone slab which was kept in front of the Degula belongs to the Jagadekamalla II ruling from Kalyana. The inscription written in Kannada language is damaged in part and mentions mahapradhana senadhipati kaditaverggade, Kannadasandhivigrahi, Piriya-dandanayaka Bammanayya and mahamandalsevara Lokadityarasa of Ahihaya vamsha. It seems to record a gift of land on the occasion of Hiranyagarbhamahadana, performed on Sunday, Rathasaptami, Vyastipata and Samkranti.⁵⁰

6.Kaligi: In the temple of Esvara of Kaligi village, which comes under the Chitapur village and, this inscription, was found to be written on the right side of a pillar. The king mentioned in the inscription is Tribhuvanamalla (Vikramaditya VI). The inscription written in Kannada language is worn out and contains the genealogy of the king. It also refers to queen Chandrikadevi and the prince Jayakarna.⁵⁶

7.Kaligi: This inscription was written on a slab lying in the temple of Kalesvara temple of Kaligi village of Chitapur taluka. The date and the reign of the king is not mentioned in this inscription. The inscription is partly damaged and fragmentary. It seems to record a gift of land to god Bibbesvara by Bammideva dandanayaka. It also mentions villages such as Samgavi, Tengule and Bharatakanuru. This inscription probably belongs to the 12th century.⁵⁷

8.Kaligi: In the pillar of Chaudamma temple of Kaligi village of Chittapur taluka this inscription was found. The inscription refers to the reign of king Trailokyamalla Ahavamalla and belongs to the period of Saka 987, Visvasu. The language used in the inscription is Kannada and is worn out. It mentions the king's feudatory mahamandalesvara Biddarasa of the Varaja family.⁵⁸

9.Kollur: This inscription was found in the Ramesvara temple of Kollur village of Chittapur taluka and refers to the reign of Jagadekamalla, ruling from Pottalakere and dates back to March 23, 1038 A.D. The inscription written in Kannada language records that mahamandalesvara Recharasa, at the instance of Maiduna Vandayyanaka, granted 300 kariya matters, 100 masambu matters, 4 galde matters of land and 2 mattars of garden to Somanathayyanayaka, a servant of the king.⁶⁵

10.Kollur: This inscription was found in the Kivuda Sanayya's house belongs to the reign of Somesvara IV and the

date of the inscription is November 5, 1184 A.D. Though the inscription written in Kannada language is damaged, worn out and incomplete but still mentions that the king is stated to be ruling from a village on the banks of the river Gautami. The record refers to an encounter between the king and a certain Bhillama, probably of the Yadava family. It also mentions Bammideva and records that mahamadalesvara Allahulideva of the Karttavirya family, ruler of Sagara-500, built the temple of god Kannesvara in the name of his father mahamadalesvara Kannarasa, and made grants for the renovation of the temple and for offering worship etc., to the deity.⁶⁶

11.Kollur: This inscription was written on the stone slab, which was found in front of the Kivuda Senayya's house of Kollur village of Chittapur taluka. The king mentioned in the inscription is Somesvara IV and it belongs to the period of November 5, 1184 A.D. The language written in Kannada language is damaged, worn out and incomplete. According to this inscription the king is stated to be ruling from a village on the banks of the river Gautami. The record refers to an encounter between the king and a certain Bhilama, probably of the Yadava family. It also mentions Bammideva. This record states that mahamadalesvara Allahulideva of the Karttavirya family, ruler of Sagara-500, built the temple of god Kannesvara in the name of his father mahamadalesvara Kannarasa, and made grants for the renovation of the temple and for offering worship etc. to the deity.⁶⁷

Therefore, from the analysis of the above inscriptions of Chalukyas of Kalyan found in the district of Gulbarga it becomes clear that these inscriptions are not only elaborative and informative but also rich in grandeur and style. The poetic style and the rich language used in the inscriptions reveal the grand support for the literary men and poets during the reign of Chalukyas of Kalyn. The wide spread and availability of inscriptions of Chalukyas of Kalyan in the district of Gulbarga notify the fact that the erection of the inscription was not only popular between the king and the noble men but also among the common men also.

The high numbers of donative nature of the inscriptions reveals the peace, development and prosperity of the kingdom of Chalukyas of Kingdom and the large number of agraharas reveals the grand support provided by the Chalukyas of Kalyn to the education and educational institutions. Hence, the inscriptions of Chalukyas of Kalyan found in the district of Gulbarga are highly informative and useful in understanding the socio, economic, cultural and religious life during the reign of Chalukyas of Kalyn.

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