

A Study on the Role of Chalukyan Governance in Shaping the Deccan's Historical Trajectory

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ABSTRACT

The Chalukyas' reign at Badami was a turning point in the history of Karnataka and South India. During their reign of almost two and a half centuries, they established an empire that included the whole South. A South Indian monarchy established authority and solidified the land between the Kaveri and Narmada rivers. The emergence of this empire led to efficient administration, global trade, and a new architectural style.

KEYWORDS: Army, Guilds, Chalukyas, Administration, Art, Architecture

INTRODUCTION

The Chalukyas of Badami, who rose to prominence in the middle of the 6th century A.D., were influential in the history of Karnataka and Deccan. Earlier reigning dynasties in this region were the Sathavahanas and Kadambas in the Deccan, and the Gangas in Mysore. The rulers of their kingdoms followed conventions and traditions passed down from neighboring and prior reigning dynasties. The Satavahanas, who were subservient to the Mauryas, Sungas, and Kanvas, followed the administration and governmental operations of the north Indian institutions. The Satavahanas passed on their statecraft and socioeconomic practices via intermediaries to the Kadambas. The early Gangas were influenced by traditional political, social, and economic practices. There is little distinction between the contributions of these kingdoms to the culture of Karnataka and the Deccan.

Chalukyas of Badami

When it comes to the Chalukyas of Badami, we are in a different position. One might argue that the Chalukyas of Badami's time was crucial to the development of Karnataka culture. The cornerstone of many governmental organizations, customs, economic

The Chalukya monarchs established conventions and architectural standards, which continued to evolve and be enhanced in succeeding centuries, providing the foundation for culture until almost the end of the Vijayanagara era. During this time, what may be called Karnataka culture started to emerge in a number of domains, including the literary, social, political, and architectural sculpture.

First of all, the Chalukyas embraced the administrative structures that were in place in the nation before to their ascent to power. But as time went on, people changed the old practices or created new ones in response to the demands of the day. They were in charge of bringing the professions under the jurisdiction of local authorities, such as town and village councils. These community organizations were in charge of

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Dr. Nagendra Kumar

They were equipped with the authority that the central government had given them, which they took on in accordance with customs and which they shared with the monarch, in order to collect taxes owed to the royal treasury and excise duties on produced commodities. In actuality, they served as a bridge between the monarch and the subjects. They were made up of the people's representatives. They promoted commerce, industry, and agriculture primarily, but they also supported arts and crafts.

According to inscriptions, these organizations were renowned for carrying out their responsibilities with the sole goal of helping the society, free from any personal or group biases. They also mention the members' commitment to their responsibilities, their academic success, their language skills, and their administrative prowess.

The Mahajanas institution is one of the most prominent of these village and town councils. These organizations oversaw community public affairs, land transfers to temples, and other public services. Although there are a few mentions of non-Brahmin members, these organizations were mostly composed of the town's or village's erudite Brahmanas.

Mahajanas served as trustees of grants to public institutions, gifts, and communal property. They built canals and irrigation tanks, built or renovated temples, organized regular prayer in them, and promoted education. Additionally, they took care of the administration of justice.

They have authority over both civil and criminal matters. The people provided the funds needed to carry out their responsibilities. Gamundas and Karanas were appointed by the federal government.

An inscription at Laxmeswar from the period when Prince Vikramaditya ruled that area defines the functions and authority of these village governments as well as the central administration. As a result, Chalukyas made good outlined procedures for municipal government, which were subsequently modified and maintained.

When it came to the central government, the Chalukyas were once again among the first Deccan kings to establish a vast empire. They separated the kingdom into several parts, which were most likely not consistent throughout, to aid in the appropriate management. They began the

habit of referring to the provinces by their regional names followed by a number suffix, such as Banavasi-1200, Belvola300, Puligere-300, etc. Although there was much debate over the numeral suffix's meaning, numerous renowned historians today concur that

According to epigraphists, it represents the total number of settlements in that province. It is clear that it aided the state in provincial administration, particularly in tax concerns, if this view is adopted. As a result, each province's size was clearly specified.

This tradition persisted until the Hoysala and Seuna periods. In keeping with the previous tradition, they let a few of the vanquished monarchs to retain control over their ancestral lands and enjoy complete autonomy as long as they acknowledged the emperor's nominal suzerainty, contributed to the central treasury on a regular basis, and supported the emperor during times of conflict. However, the emperor himself had direct control over the majority of the land. When the region grew vast, they separated the kingdom into provinces for administrative reasons, designating other members of the

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Dr. Nagendra Kumar

royal family or their loyal lieutenants to serve as provincial leaders.

They were referred to as Samantas, Vishayapathis, and other names. In the Deccan's later history, these establishments evolved into permanent offices and gave birth to Mandaleswaras and Mahamandaleswaras. One might argue that the Chalukyas, especially in the Deccan's history, are responsible for the custom of partitioning the land into Mandalas, Vishayas, and other administrative divisions.

They have made a significant contribution to the area of economic administration as well. The taxes that the local bodies were required to pay to the Desadhipatis are prescribed in the Laxmeswar inscription mentioned above. Each year, during the month of Vaisakha, these taxes were due. It was likely necessary to pay another tax to the Guild of merchants. The

In addition to market dues and tolls, homeowners were required to pay certain taxes based on their status and on special occasions. Local land taxes include Merauncha, Adityauncha, Unchamanna, and Marumanna. Salt charges were also being

forced. In addition to this, special occasions were subject to certain levies. When Pulakeshi II invaded the Bana nation, the captured people were subject to a levy known as terepon. For temple usage, stores were subject to in-kind taxes on items like sugar, oil, and betel leaves.

The Kula or Kolaga (64 seers), a measure of grain, and matter, a measure of land, which were officially sealed under the term Rajamana or royal measurement, were among the earliest weights and measures to be standardized by the Chalukyas.

The Karnataka bala, or the Chalukya army, was a powerful and well-organized force that the Chalukya emperors established and that has since played a significant role. It is often referred to in subsequent inscriptions in highly laudatory terms. Dantidurga, who established the Rastrakuta family is proud of their victory against the "Karnatakabalam Ajeyyam." However, this army did not disperse after the Chalukyas of Badami fell. It persisted over the next two centuries of Ironically, it was with the assistance of this particular Chalukya Karnatabala that Taila brought the Rastrakuta power to earth and raised the Chalukya banner once again.

This powerful force enabled the Chalukyas to establish a vast kingdom-homogeneous state that included all of the divisions from previous eras, including Karnata, Kuntala, Vanavasa, Gomantaka, Konkana, Punnata, Mahishamandala, and others. Consequently, the Badami Chalukyas adopted

The credit for a single, homogenous Karnataka nation that, despite several political upheavals in succeeding years, has, for the most part, maintained its pure identity as the home of Kannada-speaking people. The Chalukyas, via this act of political unity,

Indeed, the roots of a country that has distinguished itself throughout India's history were built by Pulakesi II, that powerful and all-powerful man.

The physical location, which stretches from the Godavari in the north to the Kaveri in the south, and the inspirational, all-encompassing idea of a Karnataka country inspired its rulers and the people as a whole to accomplish more in their areas.

Even while they adhered to Varnashrama dharma's ancient norms and gave the Brahmins a valued

A Study on the Role of Chalukyan Governance in Shaping the Deccan's Historical Trajectory

Dr. Nagendra Kumar

place in society, in which they guided the other classes in the areas of religion, education, and leading moral and ethical lives, we discover that other heterodox

Buddhism and Jainism, for example, were not only accepted but also heavily supported. Hundreds of Buddhist monks resided at the royal court, and Hieun Tsang attests to the fact that the saints and academics of different faiths were welcomed there and given important posts.

The viharas and stupas were blossoming in the court. The position held by Ravikirti and the Jaina temples that were believed to have been built with royal support are two examples of the patronage given to Jainism. The Saivist Kalamukha sect emerged in Karnataka around this time and flourished until the 12th century A.D., when Basava arrived.

In addition to generously supporting the many religious groups, the monarchs and the royal court also took a proactive yet constructive interest in their upkeep and appropriate conduct. This strategy of religious tolerance, support for all faiths, and control over their behavior when they

The characteristics of the history of the several dynasties in medieval Karnataka that we see are erroneous. The administrations of Rashtrakuta, Kalyana Chalukya, Hoysala, Seuna, and Vijayanagar are distinguished by their religious perspective. There were assemblies of saints and Arya Sanghas that looked out for the people's religious concerns. In addition, several professions had established their own guilds. Among them was a school of renowned artisans and architects known as the SarvasiddhiAcharis, to which we will later have occasion.

In addition to guilds like the "Ayyaholeya Aynurvaru," the five hundred Aihole governed and controlled the economy of Karnataka and, in later years, all of South India. The Chalukya era saw the establishment of these institutions for the first time. Once again, it was during this time that renowned educational establishments like as the Agraharas and Brahmapuris rose to prominence. Although the Kadambas were the ones who first established these institutions, the dynasty's rulers expanded established new institutions under royal sponsorship, therefore solidifying them as hubs of academic learning. These establishments were crucial to the dissemination of education throughout the Middle Ages. During this time, renowned Sanskrit scholars thrived, but the most significant contribution

During the Chalukya period, but their influence in the development of Kannada literature and language is their most significant contribution to the subject of education. Naturally, we are unaware of any well-known Kannada-letter writers or poets. Vijayabhattacharya, however, the spouse of Pulakeshi II's oldest son, Chandraditya, is said to be fluent in Kannada and Sanskrit. One of her well-known compositions in the Sanskrit play genre is Kaumudi Mahotsava. However, her Kannada

She is praised by authors as one of the first Kannada authors. She proudly referred to herself as Karnati, demonstrating her love of Kannada literature and sense of belonging to the Karnataka history. During this time, the groundwork for Kannada literature and language was firmly established.

The Chalukyas' biggest contribution was most likely in the areas of building and art. In the past, temples and sculptures were undoubtedly constructed during the Satavahanas and their feudatories, and then again under the Kadambas and the early Gangas. However, these Images and structures

A Study on the Role of Chalukyan Governance in Shaping the Deccan's Historical Trajectory

Dr. Nagendra Kumar

were modeled after their equivalents in other sections of the nation. Since so few of these structures have remained to this day, it was quite challenging to determine the ornamental and stylistic improvements over the previous works. Although the Rekhanagara Prasada, a kind of Sikhara in Deccan architecture, has undoubtedly been ascribed to Kadamba architecture, the majority of the specimens of this type of Sikhara that we now possess are from the Chalukya periods. The number of sculptures from supposedly pre-Chalukya eras that have remained is rather small. The Buddhist sculptures from Sannathi and the neighboring Andhra region, which date back to the Satavahanas' and their feudatories' era, may be included among them. They are part of the broader style.

However, architecture established a new, active phase under the Chalukyas of Badami. At Badami, we see their efforts to develop a unique style in the construction of the religious structures. Their attempts to carve away the live rock in order to construct the gods' homes are symbolized by the cave temples on the hillside at Badami. These caves, which date back to Mangalesha's period, are based on previous Buddhist forms that were widely popular across the western Deccan and well admired. However, in the realm of Various evolutionary phases in the construction of temples may be seen in Badami, Aihole, and Pattadakal. A single-celled sanctuary and a very basic, one-story Sikhara make up Badami's Upper Sivalaya. The next development is the addition of a front porch to the sanctum in

the Lower Shivalaya and other elaborations in other temples with the installation of a Mukhamantapa, navaranga, antarala, etc. Likewise, the application of pillars that go through an evolutionary process themselves, the elaborations in other temples with the inclusion of a mukhamantapa, navaranga, antarala, etc. The construction of the Sikhara with a sequence of pyramidal storeys arranged one above the other, as well as the usage of pillars that themselves go through an evolutionary process, may also be observed here. More intriguing is the fact that, while working under the Chalukyas, architects in Central and Northern India busied themselves building temples in the modern Gupta or Nagara styles.

The hand, while to their south, Pallava or Dravidian-style temple buildings were thriving. More than a hundred temples in Aihole, the city of temples as it is appropriately called, are not only in the two styles indicated above but also show the endeavors of the creator of the Vesara, a new style that combines elements of the northern and southern styles in an effort to create a harmonious whole.

Fergusson accurately refers to Pattadakal or Kisuvolal, the third and most significant hub of their activity, as the Chalukya architectural workshop, where they conducted experiments in the vicinity of developing the temple design that best suited their intellect. The Vesara emerges as a consequence. Although the northern style is represented by the Sangameshwara, Papanatha, Jambulinga, Kasi Visvesvara, and others, the

The two temples of Mallikarjuna and Virupaksha that were constructed with the help of Vikramaditya II's queens, Lokamahadevi and Trailokyamahadevi, demonstrate the excellence of their craftsmanship in the

A school or guild called Sarvasiddhi Achars was formed by the architects who were in charge of building so many shrines. These architects, led by Chattara Revadi Ovajja, constructed the temple of Virupaksha. Their sphere of work was expanded by these great architects not only across Karnataka

A Study on the Role of Chalukyan Governance in Shaping the Deccan's Historical Trajectory

Dr. Nagendra Kumar

but also into Tamil Nadu. At the period of Chalukya Pallava relations in both peace and war, several of them had traveled from Kanchi.

As a result, the Chalukyas are recognized for having initiated a unique architectural heritage that gradually developed over the next centuries. This architectural style was further enhanced by the subsequent Chalukya monarchs, and it elevated Karnataka architecture to its pinnacle of splendor under the Hoysala patronage.

Conclusion

The Chalukya period marks the emergence of Karnataka's unique political, social, religious, literary, and artistic identity. The benign kings of Kannada are responsible for many of the country's notable achievements. A little province became an empire, defeating Harshavardhana in the north and the stubborn Pallavas in the south to achieve a dominant position. Later generations lauded the army's legendary might. They were recognized for their valiant and righteous combat. Kannada language and literature have made significant advances in the area since its introduction. Pulakeshi II Parameshwara, Dakshinapatheshwara, and his daughter-in-law, the famous Samskrit and first Karnataka Saraswati, are two of the most prominent Kanndigas of all time.

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