



HISTORY OF THE CHALUKYAS OF BADAMI

Dr. Hayyalappa Surpurkar

Assistant Professor of History, Government First Grade College, Shahapur.

ABSTRACT :

The Chalukyas of Badami mid-6th century A.D. the Vakatakas were displaced by the Chalukyas of Badami as the significant force in the Deccan. Like the Chutu-Satakarnis and the Kadambas of Vijayanti, they are addressed as having a place with the Manavya gotra and being aritiputras. In later occasions they guaranteed drop from the lunar race. Certain engravings of a part of the family allude their starting point to Ayodhya, and one practice associates the dynastic name with Brahmadeva's Chuluka or hand burrowed out for the gathering of water. A few essayists accept that the Chalukyas were truly associated with the Chapas and the unfamiliar Gurjara clans of the north, yet there is very little to be said on the side of this guess. The Chalukyas, as per another assessment were a neighborhood Kanarese individuals, who made do into the decision Varna under Brahmanical impact. This assessment is by all accounts more likely, however there is no adequate proof for this also. Chalukyas of Badami were the replacements of the Vakatakas in western Deccan. They set up their capital at Vatapi, current Badami in the Bijapur locale, which frames a piece of Karnataka. They controlled over a broad region in the Deccan for around two centuries from 543 to 753 CE and joined entire of south India. Later they diverge into a few free decision houses, however the fundamental branch kept on administering at Vatapi. Their period has additionally been significant throughout the entire existence of India for their social commitment. However they were the firm adherents of Hinduism, they showed commendable soul of resilience towards different religions. Hiuen Tsang referenced the decrease of the Buddhism in western Deccan. Yet, Jainism was consistently on the way of progress. Ravikirti, the court writer of Pulakesin II, who formed the Aihole engraving, was Jain. Essentially Vijayaditya and Vikramaditya gave liberal gifts to Jains.



KEYWORDS : *Chutu-Satakarnis , Kadambas of Vijayanti, Essentially Vijayaditya and Vikramaditya.*

INTRODUCTION

The beginning of the name, Chalukyas isn't yet clear and is a subject of discussion. The engravings don't illuminate it. The abstract works are brimming with legends about their starting point. As indicated by Bilhana, the creator of Vikramankacharita, the first home of the Chalukyas was Ayodhya. The late Chalukyan engravings likewise make a case for Ayodhya as their tribal home. In any case, this appears to have been done to guarantee authenticity and decency. Some others imagined that the Chalukyas were a neighborhood Kanarese individuals who made do into the decision Varna under Brahmanical impact. This assessment is by all accounts more plausible, however there is no proof for this too. The commitment of the Chalukyas of Badami in the field of religion, workmanship and design is of tremendous worth. The time frame was a period of the restoration of Hindu culture and otherworldliness. The Vaishnavism, Saivism, Shakta cliques and Jainism had gotten liberal consolation both from the rulers, sovereigns and the subjects. Significance was excessively given to Vedic privileges

and ceremonies. Pulakesin I, the originator of the line, performed Asvamedha penance. Many Brahmanical compositions were likewise formed during this period. It was the prevalence of Brahmanism and Puranic religion that gave energy to the structure of sanctuaries to pay tribute to Vishnu, Shiva and different divine beings. Sanctuaries were implicit enormous numbers at Badami, Mahakuta, Pattadakal, Aihole, Alampur and at different places and rock-cut caverns were exhumed at Badami, Aihole and at different spots during this system. Vikramaditya brought a few artists from Kanchipuram for building sanctuaries in his realm.. The sanctuaries at Badami incorporate the Melagitti Shivalaya and a gathering of four stone cut lobbies. Aihole is a town of sanctuaries and contains around 70 designs.

CONTRIBUTION TO INDIAN CULTURE:

The focal government under the Chalukyas of Badami practiced a Paternalistic command over the town organization, which was not normal for the authoritative act of South India. Hence the principle contrast between the Chalukyan organization and that of South Indian rulers like Pallavas and Cholas was that the South Indian rulers permitted a lot of independence to the town organization. Town independence was missing under the Chalukyas. The standard of the Chalukyas of Badami was restricted to north-western piece of the Deccan level. This might be styled as „Plateau kingdom“. In the level realms the water level is at the most minimal and furthermore unrealistic for the uncovering of channels and tanks. The state pay from land appears to have been extremely restricted, since the vast majority of the land was rough and not fruitful. The income from the exchanging exercises additionally were not significant, since exchange and trade in India during this period was an overall decrease. Henceforth the Chalukyas turned to visit intrusions and loot of the adjoining domains. The commonly dangerous Chalukya-Pallava struggle can be appropriately seen distinctly in this foundation. The Chalukyas of Badami are said to have been an incredible sea power. Pulakesin II had 100 boats in his military. The multitude of the Chalukyas comprised of a little standing armed force, yet essentially of medieval tolls. Armed force officials appear to have been utilized in common organization at whatever point a crisis emerged

ART AND ARCHITECTURE:

The Chalukyas were the extraordinary supporters of Art and Architecture. The early Chalukyas of Badami were liable for the presentation of a recent fad of Architecture known "the Chalukyan Style" or the "Vesara" style in the archives of Deccan design. Landmarks worked under this style address an amicable mix of Nagara (north Indian) and Dravida (south India) style of engineering. The Chalukyan landmarks address two stages. Cavern sanctuaries address the main stage. Their cavern sanctuaries are found in Ajanta, Ellora and Nasik. They are solid and exhumed in messy slopes. They are in Brahmanical commitment and Buddhist in style and method. The primary sanctuaries worked by the Chalukyan lords and their subordinates address the subsequent stage. The Chalukyan sanctuaries first and foremost had level or marginally slanted rooftop tops. In the later stages tower like design (Vimana) has showed up. Pillared Mantapa was added to the four walled Garbhagriha. This is a significant advancement not to be found in Gupta sanctuary design. The Durga sanctuary at Aihole is in horse-shoe formed stage which was an impersonation of Buddhist Chaitya. The Virupaksha sanctuary is based on the model of the Kailasanatha sanctuary Kanchi. The stone carvers brought from Kanchi were utilized in its development. The models addressing different parts of Siva and Vishnu in the Chalukyan sanctuaries display most significant level of flawlessness in the craft of cutting. Here additionally one can observe the interaction of Nagara and Dravida workmanship customs. The Chalukyan lords looked into building sanctuaries as well as checked out broadening support for the advancement of craft of tormenting. This is all around upheld by a portion of the artistic creations found in Cave number 1 at Ajanta. The two boards of artistic creations, one painted on the roof and the other on the divider, address the Persian ruler Khusrau and his sovereign Shirin and Pulakesin II getting the return international safe haven from Persia.

POLITICAL HISTORY:

The Chalukyas started with a base in northern Mysore at Vatapi or Badami and the nearby Aihole, from where they moved toward the north and added the previous realm of the Vakatakas, which was based on Nasik and the upper Godavari. Pulakesin I (550-566) was the genuine founder of the Chalukya line of Badami. He made Badami or Vatapi as his capital. He embraced the title Vallabheshvara and played out the ashvamedha. He was prevailed by Kirtivarman I (566-597) who further expanded the realm by overcoming the Mauryas of North-Konkana, the Nalas of Nalavadi (Bellari) and the Kadambas of Banavasi. He attacked the territories of Bihar and Bengal in the north and the Chola - Pandya districts in the South. Kirtivarman I was prevailed by Mangalesa, his sibling who started to manage as an official, as Pulakesin II, child of Kirtivarman I was a minor. Mangalesa set up the force of the Chalukyas over the whole area between the two oceans and crushed the Kalachuris of Chedi. The Chalukyas of Badami fostered the Deccan or Vesara style in the structure of primary sanctuaries, which arrived at summit, notwithstanding, just under the Rashtrakutas and the Hoysalas. They idealized the specialty of stone structure without mortar. Under their sponsorship, the Buddhists, Jainas and Brahmanas rivaled each other in building cave sanctuaries. The absolute best examples of the cavern frescoes had a place with the Chalukya era. The sanctuary building movement under the Chalukyas of Badami can be comprehensively separated into two phases. The primary stage is addressed by the sanctuaries at Aihole and Badami. Of the sanctuaries at Aihole, four are unmistakable.

The Ladh Khan sanctuary is a level roofed design. The Durga sanctuary was a trial looking to take on the Buddhist Chaitya to a Brahmanical sanctuary. The Hucimaligudi sanctuary is basically the same as the Durga sanctuary, yet more modest than it. The Chalukyas had initially been feeder rulers under the Kadamba tradition which controlled the Kanara coast from about the fourth century. In the 6th century, the principal Chalukya ruler Pulakeshin I set up his capital at Vatapi (Badami) and praised the extraordinary pony penance in order to announce his autonomy from the Kadambas. The Chalukya line administered the Deccan Plateau and bordering regions for over six centuries and afterward blurred from the verifiable story of the Indian sub-mainland, as so many had done previously and since. They rose to control in the 6th century A.D., and administered up to the last quarter of eighth century A.D. Pulakesin-II, was the best ruler of the early Chalukyas of Badami. The focal family was set up in Badami in mid sixth century. They were goal-oriented and fit, making a huge Empire inside the range of minimal longer than a century. Their self-assurance is exhibited by the lords setting up their siblings as amazing emissaries in vanquished regions and all the more significantly by later endorsing these offshoots to set up kin administrations free of the chief gathering. The auxiliary lines were set up in the outskirts of the center Empire; in the east around Vengi, and in the west with Kalyani as capital. The Kalyani branch went to its own just towards the finish of the dynastic standard in Badami and there was almost a 200-year time span when this branch was lethargic.

CHALUKYA DYNASTY

The Chalukya tradition alludes to an Indian regal administration that controlled enormous pieces of southern and focal India between the 6th and twelfth hundreds of years. During that period, they managed as three firmly related, however individual administrations. The most punctual line, known as the Badami Chalukyas, controlled from their capital Badami from the center of the 6th century. The Badami Chalukyas started to affirm their freedom at the decrease of the Kadamba realm of Banavasi and quickly rose to noticeable quality during the rule of Pulakesi II. After the passing of Pulakesi II, the Eastern Chalukyas turned into a free realm in the eastern Deccan. They administered from the capital Vengi until about the 11th century. In the western Deccan, the ascent of the Rashtrakutas in eighth century obscured the Chalukyas of Badami prior to being resuscitated by their relatives, the Western Chalukyas in late 10th century. Those Western Chalukyas administered from Basavakalyan till the finish of the twelfth century. The ascent of the Chalukyas marks a significant achievement throughout the entire existence of South India and a brilliant age throughout the entire existence of Karnataka. The political air in South India moved from more modest realms to huge domains with the ascent of Badami Chalukyas. Without precedent for history, a South Indian realm took

control and combined the whole area between the Kaveri and the Narmada streams. The ascent of that domain additionally saw the introduction of productive organization, ascend in abroad exchange and business and the advancement of recent fad of design called Vesara. Around the 10th century, it additionally considered the development of Kannada to be a language of writing in the Jaina Puranas, Veerashaiva Vachanas and Brahminical customs. The 11th century saw the introduction of Telugu writing under the support of the Eastern Chalukyas.

NATIVES OF KARNATAKA

While sentiments fluctuate in regards to the early starting points of the Chalukyas, the agreement among history specialists reasons that the originators of the domain had been local to the Karnataka district. According to one hypothesis, the Chalukya plunged from the "Seleukia" clan of Iraq and that their contention with the Pallava of Kanchi established a continuation of the contention between antiquated Seleukia and "Parthians," the proposed precursors of Pallavas. That hypothesis has been dismissed by numerous researchers as it looks for assemble heredities dependent on comparable sounding family names. One more hypothesis that they plunged from a second century tribal leader called Kandachaliki Remmanaka, a feudatory of the Andhra Ikshvaku (from an Ikshvaku engraving of second century) has been advanced yet neglected to clarify the distinction in genealogy. The Kandachaliki feudatory call themselves Vashisthiputras of the Hiranyakagotra where as Chalukya engravings address themselves as Harithiputras of Manavyasagotra, which unexpectedly coordinates with their initial masters, the Kadambas of Banavasi. That makes them relatives of the Kadambas. The Chalukyas assumed responsibility for the domain in the past controlled by the Kadambas. Another record of Eastern Chalukyas adjusts toward the northern beginning hypothesis and cases one leader of Ayodhya came south, crushed the Pallavas and wedded a Pallava princess. She had a youngster called Vijayaditya who many asserted turned into the Pulakesi I's dad. Inscriptional proof backings Ranaranga as the dad of Pulakesi I. While the northern beginning hypothesis has been excused by numerous antiquarians, ideas of a southern relocation as an unmistakable chance merits assessment. The total shortfall of any reference to their family associations with Ayodhya in the Badami Chalukya engravings and their Kannadiga character might have been because of their previous relocation into present day Karnataka locale where they made progress as tribal leaders and lords. Consequently, the spot of beginning of their predecessors might have been without importance to the lords of the Badami Chalukya realm who might have viewed themselves as locals of the Kannada talking district. There has been discussion in any event, with respect to the rank to which the early Chalukyas had a place. Proof in the compositions of twelfth century Kashmiri writer Bilhana proposes the Chalukya family had a place with the Shudra rank while different sources guarantee they had a place with the Kshatriya position.

The Chalukya engravings had been written in Kannada and Sanskrit. Their engravings call them Karnatas and their names utilize native Kannada titles like Priyagallam and Noduttagevum. The names of some Chalukya rulers end with the unadulterated Kannada term arasa (signifying "lord" or "chief"). The Rashtrakuta engravings discuss Chalukyas of Badami as Karnataka Bala (Power of Karnataka). Researchers have recommended that the word Chalukya began from Salki or Chalki, a Kannada word for an agrarian carry out

SOURCES OF HISTORY

Engravings establish the principle wellspring of data about the Badami Chalukya history. Significant among them, the Badami cave engravings (578) of Mangalesa, Kappe Arabhatta record of 700, Peddavaduguru engraving of Pulakesi II, the Kanchi Kailasanatha engraving and Pattadakal Virupaksha Temple engravings of Vikramaditya II all in Kannada give more proof of the Chalukya language. The soonest engraving of the Badami precipice dated 543 of Pulakesi I, the Mahakuta Pillar engraving of Mangalesa and the Aihole engraving dated 634 of Pulakesi II address instances of Sanskrit engravings written in old Kannada script. The rule of the Chalukyas considered the appearance of Kannada to be the overwhelming language of engravings alongside Sanskrit, in spaces of the Indian promontory outside, known as Tamilaham (Tamil country). A few coins of the early Chalukyas with

Kannada legends have been found showing utilization of Kannada at the most noteworthy managerial levels.. Engravings of the Chalukyas have been interpreted and recorded by students of history of the Archeological Survey of India.

PERIODS IN CHALUKYA HISTORY

The Chalukyas managed over the focal Indian level of Deccan for more than 600 years. During that period, they managed as three firmly related, however individual lines. The Chalukyas of Badami, who controlled between the 6th and the eighth century, and the two kin administrations of Chalukyas of Kalyani or the Western Chalukyas and the Chalukyas of Vengi or the Eastern Chalukyas.

CHALUKYAS OF BADAMI

In the 6th century, with the decrease of the Gupta tradition and their quick replacements in northern India, significant changes started to occur in the space south of the Vindhyas—the Deccan and Tamilaham. The period of little realms had given way to huge domains in that region..Pulakesi I set up the Chalukya line in 550. Pulakesi I took Vatapi (Badami in Bagalkot area, Karnataka) under his influence and made it his capital. History specialists allude to Pulakesi I and his relatives as Chalukyas of Badami. They decided over a domain that included the whole province of Karnataka and the majority of Andhra Pradesh in the Deccan. Pulakesi II (precoronation name "Ereya") had been maybe the best ruler of the Badami Chalukyas..Also known as Immadi Pulakesi, researchers think of him as one of the extraordinary rulers in Indian history. His sovereign, Kadamba Devi, had been a princess from the administration of Alupas. They kept up with close family and conjugal relationship with the Alupas of South Canara and the Gangas of Talakad. Pulakesi II stretched out the Chalukya Empire up toward the northern degrees of the Pallava realm and stopped the toward the south walk of Harsha by overcoming him on the banks of the stream Narmada. He then, at that point, crushed the Vishnukundins in the southeastern Deccan. Pallava Narasimhavarman turned around that triumph by assaulting and involving the Chalukya capital Vatapi (Badami) briefly.

BADAMI CHALUKYAS

The design and workmanship that they left behind offers the most suffering tradition of the Chalukya line. In excess of 150 landmarks credited to the Badami Chalukya, and worked somewhere in the range of 450 and 700, stay in the Malaprabha bowl in Karnataka.The rock-cut sanctuaries of Pattadakal, an UNESCO World Heritage Site, Badami and Aihole comprise their most praised landmarks. That denotes the start of Chalukya style of design and a union of South Indian style. In Aihole, the Durga sanctuary Ladh Khan sanctuary , Meguti sanctuary Hucchimalli and Huccappayya sanctuaries Badami Cave Temples give instances of early Chalukyan craftsmanship. Vikramaditya II dispatched the magnificent sanctuaries at Pattadakal. Here the Virupaksha and Mallikarjuna Sangameswara and a Jain sanctuary show the Dravidian style while Jambulinga, Kasivisweswara, and Galaganatha show the Northern nagara style. The Papanatha sanctuary shows an endeavor to consolidate the Northern and Southern styles. As per some workmanship pundits, the Badami Chalukya style establishes a "prayaga" or conversion of formal patterns of design, the dravida and nagara. The sanctuaries emerged from strict excitement and power of direction. Aihole has become seen as "one of the supports of Indian sanctuary engineering.

LITERATURE

The standard of the Chalukyas exemplifies a significant occasion throughout the entire existence of Kannada and Telugu dialects. During that time, composing epic stories and verse in Sanskrit demonstrated particularly famous. During the 10th - 10th century, Kannada language had effectively seen a portion of its most prominent scholars. The three pearls of Kannada writing, Adikavi Pampa, Sri Ponna and Ranna had a place with that period. In the 11th century, the support of the Eastern Chalukyas, with Nannaya Bhatta as its first essayist brought forth Telugu writing. Renowned essayists in Sanskrit from that period incorporate Vijnaneshwara who accomplished notoriety by composing

Mitakshara a book on Hindu law. Somesvara III turned into an extraordinary researcher and ruler, arranging a reference book, everything being equal, and sciences considered Manasollasa. From the time of the Badami Chalukya no significant Kannada scholarly work has been recuperated, however many works have been referred to in later hundreds of years. The surviving Kappe Arabhatta record of 700 in tripadi (three line) meter addresses the most punctual work in Kannada poetics. The artistic work Karnateshwara Katha, cited later by Jayakirti, had a place with the time of Pulakesi II with the incredible lord himself as the saint.

REFERENCES

- ❖ Schwartzberg, Joseph E. A Historical atlas of South Asia. Chicago:
- ❖ An inscription dated CE of Vikramaditya VI mentions grants to a Vihara of Buddha and Arya-Taradevi
- ❖ N. Laxminarayana Rao and Dr. S. C. Nandinath have claimed the Chalukyas were Kannadigas and very much the natives of Karnataka
- ❖ The Chalukyas were Kannadigas
- ❖ Natives of Karnataka
- ❖ The Chalukyas hailed from Karnataka
- ❖ Kandavalli Balendu Sekaram. The Andhras through the ages.
- ❖ The Chalukyas were Kannadigas