

!! Expansion/Ancient History of KALACHURIS/ KALABHRAS!!

The descendancy of present day Telugu Mudiraj (Mutharaiyars) people are from Kalabhra Clan and their **Kings (Kalachuris)** who conquered/migrated to South India upto the southernest part from Central India through land of Telugu speaking Rayalaseema Region of Andhra Pradesh having religious background of Shivites, Jainism and Buddhism.

The roots of Kalabhras are from Indo-Aryan kings (Ancient Indian tribal kings marrying into Aryans Kings of Indus valley civilisation) of Kalachuris of Central India with religious favouritism to Jainism & Shaivism.

The Aryan connection of Kalchuris of Mahishmati & Tripuri of Central India and their relation to Lord Sri Krishna, Sishupal, & Sahasrarjuna of Epic Mahabharath fame, Separation of Aryan Kshatriyas from Aryan Brahmins and intergeration/marriage of Aryan Kshatriya with Central Indian Tribal Kings now called Indo-Aryans for enhancing their numerical Strength and Power after being perished by Purushurama and by accepting Indian religious path of Shaivism in which Shiva was the first JINA.

Historians believe that Mutharaiyars / Mudirajas are the descendants of Kalabhras and Kalabhras were the people of great warrior race, who occupied the uplands of Karnataka (Hampi Region), and Thirupathi (Vengadam/Vengadesam) Hills. The areas of Hampi and Thirupathi hills were part of Dandakaaranya in Deccan India, which had a mention in the great Sanskrit Epic Ramayana written by sage Valmiki. Historians have also identified several kings of South Indian origin belonging to various clans as the descendants of great warriors Kalabhra race.

The Mutharaiyars of Kondubalur (8th to 11th Century AD) are believed to be the descendants of the mighty warrior race of Kalabhras. Some historians regard that Kalabhras were a predatory people belonging to the uplands of Karnataka (Hampi Region => Pampa Region) on the strength of a reference in Tamil literature to the rule of a Karnata king over Madurai. The various names used to refer these people of " Raja / Raya / Racha " ruling class are as given below:

- Mudiraja => Muthuraja => Mutharacha
- Mutharacha => Mutharaya => Mutharaiyar
- Mutharacha => Mutharasa => Mutharasu => Mutharasi
- Mutharaiyar => Muttiriyar => Muttiris
- Mutharaiyar => Muthariyar => Mudaliyar

Who are the Kalabrar. Where did they come from.

After the tail end of the Sangam period (AD 200 or 300), it is believed that Kalabrar over ran the kingdoms of Chera , Chola and Pandyas. The names of the 3 kings who were defeated by the Kalabrar are not known. It is not clear who they are. Most agree that they are not Tamils, but Kannadas with Central Indian backgroud. By religion they fostered Buddhism and Jainism. They did not encourage the study and use of Sanskrit, hence they are not Aryans. One copper inscription says that a Kalabrar king displaced the 3 Kings and captured their kingdoms. (Velvikudi Paddayam). The author of Yaaparankalam (Tamil grammar book) refers to a Kalabrar King by the name Achchuthan.

The fact that Kalabrar ruled Pandiya Nadu is evident from Moorthy Nayanar Puranam. When the Kalabrar King died without a successor, they used an elephant (as was the practice during those times) to choose the next king. The elephant chose the saffron-clad Moorthy Nayanar. But there are no details about his rule. One of the Naayanmars out of 63 referred to in Periya Puranam, is one Kootruva Naayanar. He too belonged to the Kalabrar clan. So was Idankali Nayanar who ruled Kodumpaloor as a sub-King. Choola Vamsam refers to Kalabrar as Nikandar (Jains). Mohalayan was supposed to have raised an army with the help of Kalabrar.

Inscriptions left by Pandiyar says that King Kadungone defeated the Kalabrar and restored the Kingdom in the 6th century. Likewise Pallava King Simha Vishnu who was ruling Thondamandalam (present day Kanchi area) defeated the Kalabrar king who was ruling Chola Nadu. Some say the Muththarayar (meaning who ruled all 3 areas) are Kalabrar. What ever it is they appeared suddenly and disappeared in the same way. Some Kalabrar managed to survive as sub-kings for some more time.

The uplands of Karnataka constitute the entire region of Bellary Districts. Bellary districts were once an integral part of undivided Rayalaseema in ANDHRA STATE, which was formed immediately after the first reorganization of states on the basis of languages in independent India.

The Bellary districts were originally a Telugu speaking region since unknown times and were an integral part of erstwhile Rayalaseema of Andhra Pradesh. These Bellary districts were given to the then Mysore State by Andhra State in exchange for some other districts for some administrative reasons. The Rayalaseema Region of South India gave birth to a host of great RAYA kings, who willingly laid down their lives to protect the Hindus and Hinduism from the onslaught of Muslim invaders and Rayalaseema was comparable to the great Rajasthan of North India.

Racha => Raya => Raja => King

Mandalam => Seema => Sthan => Land (Region)

Rayalaseema => Rajathan => Land of kings or Land of kings community

Kalabhras were mysterious warrior people of South India whose Central Indian origins are debatable. They came into South Indian peninsula to upset and uproot the Adhirajas of Chera, Chola and Pandya dynasties who were ruling the lands of present day Tamilnadu and Kerala state. Every historian tried their best to throw some light on these valiant and powerful rulers with what ever little evidences they managed to gather from known historical sources.

The only sources available to the historians are the Jain and Buddhist literature. The kalabhras ruled South Indian peninsula for about 300 years which is not a small time from the point of history but the history of this kalabhra period was completely a dark chapter. So the period of kalabhra rule in South Indian history was termed by historians as "DARK AGE".

It is believed that the Brahmins, who were treated very badly by the kalbhra kings by snatching away the rights of Brahmins over the brahmadeya lands given to them and to their Hindu Gods, got antagonised. It is said that the Brahmin epigraphists either destroyed the history of kalabhras or twisted it beyond normal understanding of common people and term as them evil rulers.

Some historians said that they were the kings who brought Jainism to Tamil lands (Generally to South India) and some other historians were of the view that they were Buddhists during whose rule Buddhism flourished in South India. Though historians are found to have various opinions about these mysterious warrior and ruling class people, they all agreed on one common thing about the kalabhras that they were virile, ferocious, terrible and ruthless conquerors.

Prof., Ramaswami Ayangar asserts :

Many Pallava and Pandya writings describe that the Kalabhras attacked the Tamil country and defeated the Cholas, Cheras and Pandyas and established their kingdom. Prof., Ramaswami Ayangar asserts that these valiant Kalabhra kings were the devoted followers of Jainism. Basically, Kalachuri kings were supporters of Jainism. He proved it on the basis of copper plate of Veluikudi and Painyapuranam of Tamil language. Jainism flourished after their reaching in Tamil country. Shri Ayangar presumes that these Kalabhras were a branch of Kalachuri clan. The Kalchuri kings of M.P. were supporters of Jainism. The evidence on this is that they were closely related to Rashtrakuta. The Rashtrakuta kings had their faith in Jainism. The influence of Jainism during reign of Kalachuri kings of Kalayani was perceptible. The prominent king Vijjala/Bijjala of this clan and his several statesmen had adopted/patronised Jainism. Rechmayya, the minister of Bijjala Kalachuri State set up the image of Tirthankar Shantinath at Shravanabelagola.

Dr. Aiyangar observes:

"The Andhra rulers...had an alternative capital in the basin of lower Krishna at Amaravati where from they stretched south wards, and, perhaps at one time, made an effort to extend their authority successfully even down to the southern Pennar..." The gradual pressure from the Andhra Empire seems to have set up a popular movement resulting in the migration of the somewhat less civilized people who seem to have completely upset the Governments of South India and introduced what may well be regarded as a period of anarchy to which later inscriptions refer to in unmistakable terms. This is the movement of the people called Kalvar or Kalavar, and they must have moved down from the region round and about Vengadam/Thirupathi, if not from the whole of Tondamandalam. ..." Kalabhras fought against Brahmin supremacy and were abused by Brahmin epigraphists after their rule ended.

Shri K.A.N. Sastri has the following to say about them:

"A long historical night ensue after the close of the Sangam age. We know little of the period of more than three centuries that followed. When the curtain rises again towards the close of the sixth century A.D., we find a mysterious

and ubiquitous enemy of civilization, the (so called evil) rulers called Kalabhras (Kalappalar), have come and upset the established political order which was restored only by their defeat at the hands of the Pandyas and Pallavas as well as the Chalukyas of Badami.

Of the Kalabhras we have yet no definite knowledge; from some Buddhist books we hear of a certain Acchutavikkanta of the Kalabharakula during whose reign Buddhist monasteries and authors enjoyed most patronage in the Chola country. Late literary tradition in Tamil avers that he kept in confinement the three Tamil kings - the Chera, Chola and Pandya.

Some songs about him are quoted by Amitasagara, a Jain grammarian of Tamil of the tenth century A.D. Possibly Acchuta was himself a Buddhist, a political revolution which the Kalabhras effected was provoked by religious antagonism. The Kalabhras uprooted many adhirajas and abrogated brahmdeya rights; there was no love lost between these interlopers and the people of the lands they overran. The Cholas disappeared from the Tamil land almost completely in this debacle, though a branch of them can be traced towards the close of the period in Rayalaseema, the Telugu Cholas, whose kingdom is mentioned by Yuan Chwang in the seventh century A.D.

The upset of the existing order due to the Kalabhras must have affected the Chera country as well, though there is little evidence on this country in this period apart from the late legend of the Keralotpatti and Keralamahatyam. According to these, the rulers of the land had to be imported from neighbouring countries, and they assumed the title of Perumal. Possibly the Vaishnava saint Kulasekhara Alvar was one of these Perumals; in his poems he claims sovereignty over Chera, Chola and Pandya, besides the Kongu country and Kolli mountain. His age cannot be determined with any certainty, though a date as early as the sixth century has been suggested for him, on the ground that at no later period could this claim to rule over Pandya and Chola be plausible. It seems more likely, however, that this claim was merely rhetorical, and that he belonged to a much later time, say ninth century A. This so called dark period marked by the ascendancy of Buddhism, and probably also Jainism, was characterized also by great literary activity in Tamil.

Most of the works grouped under the head, 'The Eighteen Minor works' were written during this period as also the Silappadhikaran, Manimekhalai and other works. Many of the authors were the votaries of the 'heretical' (meaning Buddhists and Jains) sects.

Among the few references to the Kalabhras, and to their king Achchutavikranta, the Velvikudi plates of the third regal year of Ndunjadaian Pandya (c.765 - c.815) say that Palyagamudukudumi - Peruvaludi Pandyadhiraja gave the village of Velvikudi as brahmadeya (gift to a brahmana). It was enjoyed for long. Then a Kali king named Kalabhran took possession of the extensive earth, driving away numberless great kings (adiraja) and resumed the village.

After that...the Pandyadhiraja Kodungon recovered the territory under the Kalabhra occupation. It would appear from the brief account that the Pandya country was seized by the Kalabhras long after Mudukudumi. They overthrew many adhirajas and resumed even brahmdeya lands. Thus they were termed terrible and ruthless conquerors. Their sway was put an end to by Kodungon, who may be assigned conjecturally to c.590 - 620. There are other references to the Kalabhras in Pallava and Chalukya inscriptions; they are said to have been conquered by Simhavishnu and Narasimha Varman-I and by Vikramaditya-I and II."

The identification of the Kalabhras is a very difficult problem of South Indian History. (i) They have been identified with the line of Muttaraiyar of Kondubalur (8 A.D to 11 A.D). (ii) Others regard them as Karnatakas of Central Indian origin on the strength of a reference in Tamil literature to the rule of a Karnataka king over Madura. (iii) A third view is that the Kalabhras were Kalappalar, belonging to Vellala community and referred to in Tamil literature and inscriptions.

But the most satisfactory theory identifies the Kalabhras with the Kalavar, and the chieftains of this tribe mentioned in Sangam literature are Tiraiyan of Pavattiri and Pulli of Vengadam or Tirupati. The Kalavar must have been dislodged from their habitat near Tirupati by political events of the 3 A.D., viz. the fall of the Satvahanas and the rise of Pallavas, as well as by the invasion of Dakshinapatha by Samudragupta in the following century, resulting in political confusion in Tondamandalam. The Kalabhra invasion must have overwhelmed the Pallavas, the Cholas and the Pandyas."

Kalabhras => kalabars => Kalavar => kalvar
kalavar <=> kalappalar => kalappirar

Despite the various explanations given above, the Kalabhras cannot but be regarded as mysterious people who convulsed the affairs of the Tamil country for a few centuries. Achchutavikranta caused the dispersal of the Cholas. In the Pandya country even brahmdeya gifts were not treated as sacrosanct by the predatory Kalabhras. Ultimately their power was broken by Kodungon Pandya and Simhavishnu Pallava, and Chalukya campaigns against them in the 7 A.D and 8 A.D

The Muttaraiyar and Kodunabnalar chiefs of Kalabhra origin, according to one view, were feudatory to the Pallavas and the Pandyas respectively, and in the contest between two powers, they fought on opposite sides. The Muttaraiyar ruled over Tanjore and Pudukkottai as the feudatories of the Pallavas from the 8 A.D to 11 A.D.

There is a reference to Perumbidugu - Muttaraiyan- II who attended the coronation of Nandivarman Pallavamlla. One of the titles of the Muttaraiyar was Lord of Tanjore. Vijayalaya Chola, who conquered Tanjore from a Muttaraiyan in the 9 A.D., was a Pallava feudatory. A vindication of the law of nemesis is discernible in the victory of a Chola chief over a descendant of the Kalabhras who had overthrown the earlier Chola kingdom.

The history of Cholas of Uraiyur (near Trichinopoly) is exceedingly obscure from 4 A.D to 9 A.D., chiefly owing to the occupation of their country by the Kalabhras. Buddhadatta, the great writer in Pali, belonged to Uraiyur. He mentions his contemporary, King Achchutavikranta of the Kalabharakula, as ruling over the Chola country from Kaveripatnam. He was a Buddhist, Tamil literary tradition refers to an Achchuta who kept the Chera, Chola and Pandya king in captivity. On the basis of the contemporaneity of Buddhadatta with Buddhaghosha, Achchuta may be assigned to the 5 A.D. Thus after the Sangam age, the descendants of karikala Chola were forced into obscurity by the Kalabhras, who disturbed the placid political conditions of the Tamil country.

Woraiyur , a part of present day Tiruchirappalli, was the capital city of Cholas from 300 B.C. onwards. This is supported by archaeological evidences and ancient literatures. There are also literary sources which tell that Woraiyur continued to be under the control of Cholas even during the days of Kalabhra interregnum (A.D. 300 - 575).

According to 'Chulavamsa', Buddhadatta and Buddhaghosa are certainly represented as contemporaries. The former belongs to Urugapura [Uraiyur] near modern Trichinopoly in South India. He himself speaks patriotically of the kingdom of Cola and associates his literary activity with the reign of Accutavikkanata or Accutavikkama of the Kalabbha or Kalamba [kadamba] dynasty. The vinaya - vinichchaya at its end describes that Buddhadatta of Urugapura wrote it. The Abhidhammavavatara at its end also refers to it.

kalabhra => kalabbha => kalamba => kadamba

He is said to have flourished when king Accutavikkanta of the Kalamba (Kadamba) dynasty was one the throne. It is difficult to identify King Accuta or Accutavikkanta (Acyta Vikrama) of Kalabhra or the Kadamba dynasty. But the Kalabhras once made a great influence over the Chola territory and Simhavishnu, the Pallava king, defeated them in late sixth century.

Raghavacharya, who assigns date prior to that of Sankaracharya, to all Alvars, mentions that according to Poygai Alvar, the Vengadam hill was the habitat of elephants, which the "Kuravars" or "Kurbas" who inhabited or frequented the hill used to capture and tame and also scare away huge pythons. He observes that, the Tamil term Kuravar used by the early Alvars is corruption of "Kuraba", who were residents of this area and also of Kurnool, Mysore, Salem, Koimbtore and the Nilgiris. He mentions the names of Kurubalakota, Kurubalpatti, Kuruba Nagalapuram, Kurumba Palayam, Kurumbapatti, Kurumbharhalli etc. in various areas. He says Kurabas or Kuravar were a verile people, who were in possession of Tirumalai Hills and surrounding area before Pallavas conquered it.

kalabhras => karabhras => kurabhras = kurabas

kurabars <=> kuravars

kurubas <=> kuruvas

Thus it is clear that the people around Tondamandalam were Nagas, though the name Naga is now a days restricted to a few groups of people and not applicable to the whole race unlike in pre-Aryan times, but the fact remains that those Naga tribes who are mentioned above were Buddhists, as that was the original area of Kalabhras. **Thus we find that this area was under the influence of Buddhists before the coming up of the Brahmin culture and was free from the caste rivalries. It was forming the part of Asokan Empire, and consequently had the advantages of all the religious reforms**

brought in by Asoka. In later times it came under the Satvahanas who were also having friendly relations towards Buddhism. Nagarjuna's relations with Satvahana king are well known.

The local people were the Pullis and Tiraiyan of Pavattiri and these so called less civilized Kalavar people later migrated from the land of Tondamandalam to southward areas and caused so called anarchy and got designated as wicked by the Brahmin epigraphists. And these Kalabars were the same as Kalabhras, and were Buddhists. The whole situation boils down to one thing that during the period from Satvahanas to the ascendancy of Imperial Pallavas and even in later times the area of Tondamandalam was inhabited by the Buddhist people and ruled by the Buddhist kings, initially under the Satvahanas and later independently, and not only that but they ruled whole of South India for about three centuries. And these Kalabhras were termed as 'uncivilized', 'wicked' and by all sorts of abuses, and their history suppressed, only evidences remaining extant in Buddhist books, i.e. whatever was left of these books. The real bone of contention seems to be that they cancelled the rights of the Brahmins from the brahmdeya villages, i.e. the villages gifted to Brahmins.

The Dark age or the Kalabhra Interegnum (A.D. 150 - 500) :

The rule of Kalabhras was termed as Dark Age. Rulers of Vengadam (Thirupathi) were Kalabhras who were Buddhists. These Kalavars are the same as Kalabhras. When Satvahanas put pressure on them, these anti-Brahmanic Buddhist people who were ruling around Tirupati migrated to whole of South India and ruled most of it for centuries.

These centuries are now termed by Brahmin historians as 'dark age', not only because scanty information is available from Brahmanic sources but also because it was anti-Brahmanic age. They were abused by the Brahmins and their history was wiped out. But the Buddhist books still preserve their history.

It is clear that the Kalvar chieftains Pullis and Tiraiyans of Pavattiri are people of one and the same stock, i.e. of Kalabharakula, as already seen. They were all Buddhists and they migrated south wards and uprooted various kings. There was religious animosity with Brahmins, villages gifted to whom were cancelled by them and consequently they were abused by Brahmin epigraphists. In spite of all this it seems Brahmins could not get rid of the name of **Tondaman who finds a place in the Puranas as founder of Tirupati**. We have to remember that Pullis, Tiraiyans, Tondamans represent people rather than individuals, and that all these people being the same, one could see how Tondaman is designated as 'Chakravarthi' when in story itself he was described as no more than a small chieftain. At the same time, the Kalabhras who were the same people, when they uprooted various kings and convulsed the great Emperors for centuries, are designated as 'wicked', 'kali-asar' etc. simply because they had to depict these people in the first place as devotees of Brahmanism and in the second place as enemies of Brahmanism. Such is the mentality and scholarship of our elites.

kali => kala => black

asar => asur => demon

kali asar => black demon

After the Sangam Age, Kerala passed through a dark period that lasted four centuries. This era is known as the 'Kalabhra Interregnum'. At the end of the 8 A.D., South Indian kingdoms such as the Pallavas, the Chalukyas, the Rashtrakutas and the Pandyas succeeded in overthrowing the Kalabhras. Kalabhra interregnum is called as 'dark period' because it is so called by earliest Pallava and Medieval Pandya sources. While the sangam period shows many religions entering from the North into Tamilakam (Kerala+TN), no religion was that dominant and varnashrama system was not at all fully entrenched.

While the sangam period shows many religions entering from the North into Tamilakam (Kerala + TN), no religion was that dominant and varnashrama system was not at all fully entrenched. **Jains did yeoman service to foster Tamil grammar. 95% of the earliest Tamil inscriptions called Tamil Brahmi are for the sake of Jain ascetics. These inscriptions are very short, one or two lines only. Kalappirar are Jains, and appear to have come from Karnataka, a Jain strong hold.** During the Kalabhra period, heterodoxy, opposed to Brahmanical orthodoxy, reigned supreme. Pallavas and Medieval Pandyas, who accepted the varnashrama and Brahmanical orthodoxy, completely routed out the "heterodox" religions. Both Buddhism and Jainism were practically extinguished. Hence, these "orthodox" sources portray Kalabhra period as "dark period".

But the Kalabhra period is very important: It represents a break from ancient Tamil society of Sangam period. Sangam poetry marks a period where writing and literacy were introduced into Tamil, probably by Jains. Sangam poetry is great

because it is the first flowering of Tamil ideas and Tamil literature never could match sangam period's freshness and free thoughts after contact with Northern religions. Sangam poetry is the only poetry among *all* Indian writings that is mostly independent of the Vedic / Sanskrit tradition. Though progressively sanskritized in later stages. Hence, sangam letters' importance to understand ancient India is on par with the oldest sanskrit texts. Kalabhras, the flag-bearers of heterodoxy, sponsored such works as TirukkuRaL, NaalaDiyAr, CilappatikAram, Manimekalai, etc. How could it be "dark period"? But the sources from Brahmanical orthodoxy of the Bhakti era (eg., PeriyapurANam in 12th century) says definitely say Kalabhras were cruel. Bhakti era represents a synthesis and homogenization by nonbrahmin elites and incoming brahmins. It is called as priest-peasant collaboration. Saiva Vellalas are called "sad-shUdras" (good shUdras). This brahmin-vellala alliance is seen clearly in Pallava-Chola inscriptions. This theory was first propounded by Burton Stein. He called it the "segmentary state" theory. He showed that Neelakanta Sastri and other Indians concentrated so much on individual kings, their dates, their ruling period, but really these South Indian (and Southeast Asian to a large extent) states are "segmentary" in nature. The strategy of the Kings was to place the Brahmin settlements to bring homogenization to an extent possible.

More about kalabhras :

Kalabhras attacked and defeated Tamil Kings who were persecuting Jains. During the rule of Kalabhra kings, Jainism attained supermacy in Tamil Nadu. As followers of Jainism they prohibited animal sacrifices in rituals. We find that most of the invasions on the Tamil country were from Karnataka. It began with the Kalabhra invasions around 250 A. D., and their pillage over the Tamil country for over three centuries. Then came the Chlaukya, Hoysala, and Vijayanagara Nayakka invasions on the Tamil land. The Telugu Pallavas ruled over the Tamils after the Kalabhras.

While the march of the mighty oceans have destroyed the early Tamils and their way of life, the Kalabhra invasion during 250 A.D. decidedly altered the shape of Tamil literature and Tamil way of life. Kalabharas, having been the sons of the Kannada soil did not have the necessary love of Tamil to ensure its growth. Instead the pronounced Jainest fanaticism of these rulers have more or less destroyed the acts and literature of the Tamil people to the point of extinction. However various treatises on Poetics began to be written along with some of the ethical works which are grouped in Pathinenkil Kanakku. The most illustrious flower of the Dark Ages is probably the 'Muthollayiram' 900 songs each on the Chera, Chola and the Pandya Kings.

Kalabhras (Kalavars) captured power from the three traditional crowned monarchs and ruled the whole or considerable parts of Tamil Nadu for about three hundred years, roughly from 250 to 550 AD. This Kalabhra interregnum paved the way to put an end to the primacy of Tamil culture and language under the regimes that followed - the Pallavas in the northern and the Pandyas in southern parts of Tamil country. Dominance of Sanskritic - Brahminical -Hindu religio-cultural way of life and social organisation prevailed for more than 1500 years. Not only under Pallavas and later Pandyas, but also under later Cholas, Vijayanar Emperors, Nayak rulers, Maratha kings, and Rajas of southern principalities, the same condition continued with greater sway. Even the regimes under the Nizams of Hyderabad and Nawabs of Carnatic (Kara Naadu) could not get rid of the socio-religious scheme of Varna Dharma and the consequent domination of the Brahmins and Brahminical upper castes.

Under Kalabhra patronage, Tamil Jains produced literature in Sanskrit, Pali and Prakrit, and Tamil. The notion of an academy of poets (cankam, Indo-Aryan sangha), later collectively applied to the authors of the early Tamil anthologies, appears to have been modeled on the Jain academy established in Madurai. Jains were among the most important authors of Tamil literature between the first and sixth centuries. In this period, Jains introduced didactic genres into Tamil literature, producing the most important ethical texts in Tamil, including several works among the eighteen shorter classics. In this group is included Tiruvalluvar's Kural (or Tirukkural), the best known ethical text in Tamil.

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The Pallavas became dominant in the 6th century after a successful attack against the Kalabhras, which extended their territory as far south as the Kaveri River.

Pandyan kingdom was invaded by Kalabhras :

Muthariyars were Kalabhra Kings while Maravars Kalavars were soldiers. Kallarum Maravarum mella mella Vellalaranar was an old saying indicating the position of the Kallar and Maravar was far below Vellala, the Agriculturists in the ancient times. The Pandiyan Nobility, the Mara Nadars were definitely above the Vellalas, the serfs. When the Kalabhras and Maravas married among the agricultural castes of Chola Nadu a Chola-Kalappala alliance was formed which was hostile to the ancient Pandiyan Nadars throughout the later ages. Sangha is a word in Pali or Sanskrit that can be translated roughly as association or assembly. It is commonly used in several senses to refer to Buddhist or Jain groups.

In the period from 300 AD onwards Kalabhra soldiers of the Mutharaiyars and Maravas intermarried among the Chola agriculturists slowly transforming themselves to Vellalas. Finally around 800 AD, the Kalabhra soldiers started supporting the Chola kings(Udaiyar) of Uraiyur abandoning their own Mutharaiyar kings(who were of fishermen or Valayar caste). The Kalabhra descendents and Maravas of Pandiya Nadu also supported Cholas against Pandiyan Nadars.

Kongus were an archaic kannada speaking community with Kalabhra roots, who became agriculturists - Vellala in the later periods. Around 300-500 AD the Kongus invaded and occupied most of the north eastern parts of Tamil Nadu, Coimbatore, Salem, Erode and Ooty areas.. They are mentioned in the Sangha literatures as Vadugas – Northern people. They invaded the Pandiyan kingdom as far as Pothihai (Sahya Parvatham Thirunelveli).

12 years of famine in North India could have forced Kalabiras to invade South India

Kalabhras are believed to be originally from Jaina faith and settled in Karnataka. In ancient Magadha and the Maurya heartland, agriculture seems to have been more intensive -- combining more labour and supporting more non-farming elites per unit of land -- over a larger territory than anywhere else in the subcontinent. Most agrarian territories that felt the fleeting impact of Maurya power were inhabited predominantly by pastoralists, shifting cultivators, and small settled farming communities.

It is now an undisputed fact that Jainism entered into Karnataka and south India during the days of Emperor Chandragupta Maurya when Bhadrabahu, the distinguished leader of Jainas and the last of the Jaina saints known as sruta-kevalis, after predicting twelve years famine in the north India, led the migration of the Jaina Sangha to the South.

Thus it is stated that the Jaina history in the South commences from the 3rd Century B.C. as according to all Jaina authors the death of Acharya Bhadrabahu took place in 297 B.C. at Shravanabelagola. But in this connection it is strongly asserted from further historical researches that this Bhadrabahu tradition is the starting point of a revival and not the commencement of the Jaina activities in south India and hence regard that Bhadrabahu was in fact the rejuvenator of Jainism in south India.

In this regard, it is argued that if south India would have been void of Jainas before Bhadrabahu reached there, it is least conceivable that an Acharya of Bhadrabahu's status would have led the Jaina sangha to such a country and for the mere sake of dharma-raksa, that is, protection of religion. Again, in this relation various archaeological, epigraphic and literary evidence are brought forward to prove the antiquity of the Jainas in south India and it is asserted that Jainism had reached south India long before Sruta-kevali Bhadrabahu.

From the above it appears that the 12 years famine in North India forced Jain kings and warriors to migrate and invade South India in hoards. The Muttarasa related Western Gangas seems to be the leaders in this invasive migration to South India displacing the well established Chola, Chera and Pandyan Hindu kingdoms in the South India.

Kallars along with Maravars and Agamudaiyar are warrior people related to Muthurajas and an ancient martial caste in Tamil Nadu, South India. Kallar, Maravar, Agamudayar, are all originated from the ancient Tamil race called kalabhras of the ancient Indian subcontinent could be a myth. All these warrior people had a common factor of ruthless fighting quality similar to Mudiraj / Muthuraj which made them commandos and suicide squads to win or die for their masters. This quality of do or die commando spirit of Kalabhras continued to flow in the blood of band / Mudiraj, kallars, Maravars and Agamudaiyars. Tevar kings descended from Marava and Kallar hunters. According to legends, Kallar, Maravar and Agamudaiyar were bureaucrats, warriors, and chieftains; Kallars were fight initiators, Maravar were frontline defenders,

Agamudaiyar were police force, Servai were government servants. These could be the North Indian Kalaveeras (Kalabhras / Kalappiras) who came to South India with Jainism after the arrival of Chandragupta Maurya to Karnataka in South India.

Marava is a North Indian word meaning - kill and Maravar means killer. Maravars are the courageous breed and were involved in the major wars that Tamilnadu witnessed. Agamudaiyar also known as Agam Padaiyar or defending soldiers indicating a specialization as soldiers. They are given the title servai. Among Jaiswals, there is a sect known as kalaris.

Padayatchi derived from the Tamil word Padai, meaning army or members of an army is also title or suffix given to various Tamil Nadu related castes such as Vanniar, Maravar, Agamudaiyar and Kallar. It is also used by a section of Mukkuvar caste in Sri Lanka. The popular theory says these people to be descendants of Kalabhras.

These warrior people who invaded Chola, Chera, and Pandyan Kingdoms later on got well established in South India by intermixing with their rival kings matrimonially. That is why we can see chola, chera and pandya related surnames in Mutharayar community.

Decline of Kalabhra Rule in South India

The rule of Kalabhras of South India was ended by the counter invasions of Pandyas, Chalukyas and Pallavas. They were displaced around the 7th century by the revival of Pallava and Pandya power. The Pandyan king Kadungon defeated the Kalabhras. They were conquered by Pallava Simhavishnu and Pandya Kadungon. Simhavishnu portait along with his queens found in Adivaraha mandapam in Mahabalipuram.

In the period from 300 AD onwards Kalabhra soldiers of the Mutharaiyars and Maravas intermarried among the Chola agriculturists slowly transforming themselves to Vellalas.

Finally around 800 AD, the Kalabhra soldiers started supporting the Chola kings (Udaiyar) of Uraiyur abandoning their own Mutharaiyar kings (who were of fishermen or Valayar caste). The Kalabhra descendents and Maravas of Pandiya Nadu also supported Cholas against Pandiyan Nadars. Cholas created Kerala by making the Venad ruler to accept the suzerainty of Kerala perumal (The Chera king).

The classical Pandiyan kingdom of Mara Nadars was revived once again around 600 AD by Maravarman Ari Kesari (640 AD), a staunch Hindu Saivite king who hanged 8000 Jain scholars who perhaps were Kalappiras. The Kalabhra descendents were chased away from Pandiyan kingdom though they continued to rule from Thanjavur by Mutharaiyar Kings. Kadungon was a Pandya king who revived the Pandya rule in South India in the 7th century CE. In the early 6th century, pushed the Kalabhras out of the Tamil country and ruled from Madurai. Pandiyan Nedumaran was converted by Perial Maran to Vaishnavite religion around 750 AD.

After the decline of the Kalabhras the early Pandya, Pallava kings were followers of the Jain and Buddhist faiths. Starting 7th century there was a revival of Saivism and Vaishnavism both among the people and in terms of political clout.

Important Information about Kalabhras :

- Identification of the Kalabhras is very difficult problem of South Indian History.
- Some identify Kalabhras with the line of Muttaraiyar of Kondubalur.
- Some regard kalabhras as kalappalars of Vellala community.
- Some identify kalabhras with kalvar chieftains of Tiraiyan tribe from Tirupati.
- Some regard kalabhras as Karnatas on the strength of a reference in Tamil literature.
- A Karnata king ruled over Madura.
- Muttaraiyars of Kondubalur were the rulers between 800 A.D to 1100 A.D)
- Shri Ayangar presumes that the Kalabhras were a branch of Kalachuri clan.
- Shri K.A.N Sastri says that the Kalabhras ruled South India till about the end of 600 A.D
- Sangam Tamil Classics refer to kalabhras as semi-barbarian & ferocious stock of people
- Kalabhras were referred to roam around and beyond the Venkadam (Thirupathi) hills.
- Kalabhras served as mercenaries to many of the ancient States such as Mauryas.
- Kalabhras migrated from thirupati to further South and ruled it for 300 years.
- Buddhist books say that Acchutavikkanta of the Kalabharakula was a great king
- Acchutavikkanta kept in confinement three Tamil kings- Chera, Chola and Pandya.

- Achchutavikranta caused the dispersal of the Cholas
- The Cholas disappeared from the Tamil land almost completely.
- Acchutavikkanta ruled over Chola country.
- Buddhadatta mentions that Achchutavikranta ruled from Kaveripatnam
- Acchutavikkanta patronised Buddhist monasteries and & authors.
- Possibly Acchuta was himself a Buddhist.
- Achchuta may be assigned to the 500 A.D.
- A Kali king named Kalabhran took possession of the extensive earth after 815 A.D.
- Kalabhran had driven away numberless great kings (adiraja)
- King Kalabhran resumed Velvikudi, a brahmadeya village.
- Kalabhras uprooted many adhirajas.
- Kalabhras abrogated brahmdeya rights.
- In Pandya country brahmdeya gifts were not treated as sacrosanct by the Kalabhras.
- Kalabhras effected a political revolution, which was due to religious antagonism.
- Kalabhras sponsored great works such as Tirukkural, Naaladiyar, Cilappatikaram, Manimekalai, etc.
- Kalabhras attacked and defeated Tamil Kings who were persecuting Jains.
- During the rule of Kalabhra kings, Jainism attained supremacy in Tamil Nadu.
- As followers of Jainism they prohibited animal sacrifices in rituals.
- Kalabhras convulsed the affairs of the Tamil country for a few centuries.
- Kalabhra period of 300 years was termed by historians as "Dark age".
- The " Dark Age " was marked by the ascendancy of Buddhism, and also Jainism.
- The " Dark Age " was also characterized by great literary activity in Tamil.
- Kalabhras opposed to Brahmanical orthodoxy during their rule.
- Under Kalabhra rule, heterodoxy, opposed to Brahmanical orthodoxy, reigned supreme.
- Kalabhras were the flag-bearers of heterodoxy.
- The period : 300 A.D - 575 A.D was known as Dark Age / Kalabhra interregnum.
- Kalabhras were anti-Brahmanic Buddhist people.
- Kalabhras were roundly denounced as evil kings (kali-asar)
- Brahman epigraphists denounced kalabhras as kala-asar (Black Demons)
- Kalabhra power broken by Kodungon Pandya and Simhavishnu Pallava in late 600 A.D.
- Chalukya campaigned against them in the 700 A.D and 800 A.D.
- Mutharaiyars of kondunabatur were feudatory to the Pallavas and the Pandyas.
- Muttaraiyar ruled over Tanjore and Pudukkottai from the 800 A.D to 1100 A.D
- Mutharaiyars, in the contest between pallavas and pandyas, fought on opposite sides.
- Perumbidugu - Muttaraiyan- II attended the coronation of Nandivarman Pallavamalla.
- One of the titles of the Muttaraiyar was Lord of Tanjore.
- Vijayalaya Chola conquered Tanjore from a Muttaraiyan in the 9 A.D.

Kalabhras and vadugars were one and the same people :

We find in the Sangam Tamil Classics frequent references to a semi-barbarian and ferocious stock of people who roamed around beyond the Venkadam (Thirupathi) hills. They served as mercenaries to many of the ancient States, particularly the Mauryas. They were called Vadugar in Tamil classics. These Vadugar got split into Eastern Vadugar and Western Vadugar. The Eastern Vadugar gradually became Telugus.

The Western Vadugar, who were called as Kósar in the Sangam literature, became the Kannadigas. The northern fraction of these Kósar were called as Mâtattar; and they became the Marathis later.

The northern segment of the Telugu Vadugar in Kalinga broke into Oddars or Oriyas. The first ever territory that the Kósar or the Kannada Vadugar occupied in the former Chera country was the Tulunâdu, as the Tamil literary evidences tell.

Then they came down to the present Mysore, then called as Erumainadu. It was thus called as it was conquered by a Vadugan called Erumai. He participated in the Thalaiyalankanam battle against Pandyan Nedunchezhiyan of the Sangam Age. The successive invasions of these Vadugar barbarians and their overrunning the Chera, Chola and Pandya empires of the antiquity was the cause for the fall of the Tamils and their subjugation and classification into low class aborigines.

Brahmanism, as an apartheid way of life, in fact, had its origin only in the Chera country (Kerala) through the legendary person in Parasurama. Whereas the Aryan concept had its root in the north.

The British colonial intellect confused Brahmanism with Aryanism, and had imposed a false historiography by branding Brahmanism as an import from the north. Though born down the extreme south in the Chera country, Brahmanism was carried into the Chola and Pandya countries only through the Kannada and Telugu (or the Vadugar) Brahmins. Manu Smriti, which was written in Karnataka, was adopted as the social code by the court of Pulikesi II, the Chalukya monarch. The Chalukyan epigraphical eulogies of manavakula or Manava Dharma would show it. It was the Vadugar colonisers who imposed birth-based caste discriminations and untouchability on the Tamils in the Chola and Pandya States.

Buddhists and Jains had flourished amicably along with Hindu Sects even during the Cakam(evil) age. But when Buddhism got catapulted into ascendancy, under the Kalabhras, "a rather mysterious and ubiquitous enemy of civilization" who swept over the Tamil Country and ruled it for over the two hundred years following the close of the Cakam age in 3 century A.D., a hectic fury of religious hatred and rivalry was unleashed.

- 1.The active propagation of Buddhism by the ruling Kalabhras, who are denounced in the Veluikudi grants of the Pandyas (9 century A.D) as evil kings (kali-asar) who uprooted many Adhirajas and confiscated the properties gifted to Gods (temples) and Brahmins.
2. Provoked the adherents of Siva and Vishnu to make organized attempts to stall the rising tide of heresy. Hatred of Buddhists and Jains was openly declared. "Challenges to public debate, competitions in the performance of miracles, tests of truth of doctrines by means of ordeals became the order of the day".

The overthrow of the Kalabhras in the late 6 century A.D dealt the final blow to the decline of Buddhism in India. The rise of the Pallavas and Pandyas once again in the Tamil Country accelerated the Hindu revivalist movement. The Saiva saint poets of this period among whom were the four founder saints of Saiva Siddhanta of the Tamil Country all actively sought to reconvert the rulers from the heretical faiths. The great Pallava king Mahendravarman I. (580-630 A.D.) is reported to have been reclaimed for Saivism by Appar, who had himself been reclaimed from Jainism earlier by his sister.

The tradition about the Kalabhra inroads seems to convey some sense in the context of the disappearance of the ruling lineages:

Cera, Cola and Pandya. Kalabhras were a predatory people belonging to the uplands of Karnataka. It appears that the predatory marches continuing from earlier times culminated in the Kalabhra inroads and brought about a major change, the memory of which reminded the brahmins of the evils of Kaliyuga, as evidenced by some of later copper plates. The Kilkanakku texts probably belonging to the 4th-5th centuries A.D. stress the significance of peace, obedience, loyalty and morality.

Whatever the nature of the chaos, the end of the period of chaos was marked by the steady growth of wet-land agriculture through the emergence of brahman settlements which meant the growth and crystallisation of a new system of social relations. A brahmadeya is never referred to in the actual text of the poems, but their colophons which are relatively later, do refer to it. .

The Pulankurichchi rock inscription, probably of late 4th century A.D. is the first known record that refers to a brahmadeya village in Tamilakam. The brahman village represented by the inscription is a fully evolved agrarian unit with structured land relations and service bound settlers. The process of this evolution is not known. Some of the early copper plates while referring to the history of the gift villages mention that they were originally ekabhoga-brahmadeyas and lost in the wake of the Kalabhra raids. Subsequently when the lost villages were restored to the heirs of the original donors, they were converted into corporate brahmadeyas. This would suggest that a crucial phase in the process was the transformation of individual Brahman households into corporate settlements. Kerala which has no records of brahmadeya villages seems to suggest that these Brahman settlements grew up on their own without any royal patronage. However, land gifts to Brahman poets by the Ceras are mentioned in the Colophons of Patirrupattu. The later inscriptions referring to Brahman villages of Kerala clearly show that there was also the subsequent development of brahman households into corporate settlements.

The proliferation of brahman settlements signified the institutional and organisational growth and expansion of wet-land agriculture in Tamilakam. It appears that the corporate managerial organs, the institution of caste and the ideology of bhakti were the major means that enabled the brahmins to build up a well structured peasant society. Tolkapiyam (Porul) the grammatical treatise probably of early 6th century A.D. represents the initial phase of such society. In Kerala the genesis of a similar society seems to have become complete before 9th century A.D. as evidenced by the inscriptions there.

JAINISM WAS A RELIGION OF ARYAN KSHATRIYAS.

The Aryans, who branched off themselves into two main groups based on professional jobs, were one and the same people in all their food habits and socio-cultural practices. The marriages between brahmins and kshatriyas were quite a normal affair as the two branches did not represent any caste differences. They used to worship their common Gods - Agni, Vayu, Varuna, Indra, Sun, etc. They used to sacrifice animals in the rituals as a part of appeasement to their Gods.

They used to sacrifice cows in Gomeda Yajna and horses in Aswamedha Yajna. The Aryan people as a race were non-vegetarians and used to relish eating of cow and horse meat.. They used to enjoy drinking of somaras. Somaras was basically an alcoholic drink prepared and consumed by Aryans to keep their bodies warm during nights. Som means Moon and Moon indicates nights. A large population of North Indian Brahmins and East Indian Brahmins are non-vegetarians by birth even today. The Brahmins of South India became vegetarians under great compulsion and stiff competition from Jainism and Buddhism, which preached the principles of Ahimsa and was accepted by majority of masses.

Aryans were most probably the people, who entered into India from Northern hemisphere via Europe and Arabia. The food & drinking habits of Aryans were initially akin to present day Europeans and to some extent match with that of Arabians, who eat cow meat.

The Aryans came into India as one people in search of new lands under the pressure of unfriendly geographical modifications and environmental changes. Then came a terrible and bad time, when they became arch rivals and born enemies for each other on a pretty matter of kamadhenu- a divine cow that fulfills any desire. The Aryan kshatriyas, who suffered a humiliating defeat under the leadership of Sahasrarjuna and subsequent mass annihilation at the hands of Aryan brahmin priests for 21 times under the leadership of Parasurama, seems to have taken a drastic and extreme step to establish a new religion named JAINISM for themselves to break away from their brahmin blood brothers.

The hatred between the Aryan Brahmins and Aryan Kshatriyas not only created a " Great Divide " among the two groups of Aryan people but also gave birth to creation of a new generation of hybrid Indo-Aryan kings along with new religions such as Jainism and Buddhism.

Genesis for creating Jainism:

Kamadhenu was the genesis for the creation of Jainism.

- Kamadhenu was a divine cow, which can fulfill any desire of his owner.
- Jamadagni, an Aryan Brahman got kamadhenu as a boon through his spiritual powers.
- Sahasrarjuna, an Aryan Kshatriya king of Mahishmati claimed the right to possess the kamadhenu.
- Jamadagni refused to part with Kamadhenu
- Thus Kamadhenu became the cause of clash between Aryan Kshatriyas and Aryan brahmins.
- The sons of Sahasrarjuna took first initiative to kill Jamadagni.
- Parasurama, the angry son of Jamadagni killed Sahasrarjuna in retaliation.
- Parasurama also massacred Haihayas and Aryan Kshatriyas for 21 times to avenge the death of his father.
- Aryan Kshatriyas wanted to create a new religion for themselves to counter the Brahmins & Brahminism.
- The idea of creating a new religion occurred some time after the death of Sahasrarjuna.
- Historians have fixed Sahasrarjuna's time between 2600 B.C and 1300 B.C.
- **Jain tirthankaras were there to preach their religion even before Mahabharata war.**
- **Mahabharat war was fought between pandavas and kauravas around 1000 BC.**
- Neminath, the 22nd Theerthankar was a cousin of Sri Krishna of Mahabharat.
- Jarasandh, another cousin of Krishna attacked Dwarika and Krishna was not there.
- In the absence of Sri Krishna, Neminath became the commander of Yadavs and defeated Jarasandh.
- Parshva was the 23rd tirthankara.

- Mahavira (599 - 529 B.C) was a prince at first.
- Mahavira became the 24th, and most recent tirthankara.
- There is some evidence that Mahavira was the reformer of an earlier form of Jainism.
- Western scholars consider Mahavira to be the founder of Jainism.
- Jainism became a major historical religious tradition from the time of Mahavira.
- Chandragupta (324 B.C - 298 B.C)- the first king of Maurya dynasty was a Jain at first.
- Chandragupta Maurya later on became a Jain monk, and took sallekhana at Shravanbelgola.
- Bindusara (273 B.C)- son of Chandragupta and 2nd king of Maurya dynasty was a Jain.
- Tiwara () - son of Bindusara was a Jain.
- Ashoka (?-232 bc) - 3rd king of the Maurya dynasty was Jain king at first.
- Asoka became a Buddhist, after he fought the bloody war of Kalinga.
- The credit for spreading Buddhism to South India, Sri Lanka, East and Far East countries goes to Ashoka.
- Jainism being the religion of Kshatriyas was little more liberal in following the principle of Ahimsa and regarded war as an acceptable means for protecting of one's own country.
- Buddhism preached by Gautam Buddha of Indian Tribal origin prohibited all kinds of Himsa in rituals and including wars.

So, it corresponds to the line and sequence of events and confirms that Jainism came into existence after the death of Sahasrarjuna (2600 B.C -1300 B.C) and much before the occurrence of the great war of Mahabharata (1000 B.C) as Neminath was the 22nd Tirthankar during the time of Sri Krishna. Jainism shot up into prominence during the time of Mahavira (599 - 529 B.C), who was the 24th and most recent tirthankara.

There are two groups of Jain monks - monastic orders (whose members are called Yatis) and the laity (Sravakas).

The Yatis must observe five great vows (panca-mahavrat) :

- refusal to inflict injury (ahimsa),
- truthfulness (satya),
- refusal to steal (asteya),
- sexual restraint (brahmacharya), and
- refusal to accept unnecessary gifts (aparigraha).

1. Refusal to inflict injury - This is related to the fact that Sahasrarjuna and his sons took the first initiative to inflict injury on Jamadagni. The end result was - their own annihilation at the hands of Aryan Brahmins. This lesson learnt by Haihayas and other Kshatriyas got incorporated in Jainism as one of the vows.

2. Refusal to steal - This is related to the context that it was Sahasrarjuna, who tried to steal or rob Kamadhenu (divine cow, which fulfills any desire) from the possession of Jamadagni. The end result was the revolt by Brahmins and mass murder of Kshatriyas by Brahmins. This lesson learnt by Haihayas and other Kshatriyas got incorporated in Jainism as one of the vows.

3. Refusal to accept unnecessary gifts - It is understood in the context that Sahasrarjuna wanted Kamadhenu from Jamadagni as a gift and when he failed to get the Kamadhenu, it provoked a terrible anger in him that finally annihilated him and his descendants. Such a habit of seeking gifts from others on the part of kings are expected to provoke anger leading to uncontrollable explosive situation associated with death and destruction. This lesson learnt by Haihayas and other Kshatriyas got incorporated in Jainism as one of the vows.

4. Brahmacharya and satya - are included in Jainism as they are the fundamental and basic principles to resist all kinds of temptations of seeking worldly pleasures. The real spiritual upliftment is never possible without these two guiding principles. Aryan Kshatriyas realized that Jamadagni got many spiritual powers and Kamadhenu (divine cow) due to observance of these two principles.

5. This truth realised by Haihayas and other Kshatriyas got incorporated in Jainism as one of the vows

Kshatriyas realised the value of Ahimsa for the first time :

The Kshatriyas who suffered a never ending mass murder of their races for 21 times at the hands of Brahmins under the leadership of Parasurama, realised the value of Ahimsa for the first time in their life. They included non-violence as one of the main and fundamental principles of Jainism.

Jainism is a religion of non-violence. That is why the Jains, followers of this unique faith are peaceful people. **But most of us do not know that Jainism allows violence in defense. When someone attacks you or your family, it is your duty to defend yourself. If your community or nation is attacked by enemy, Jainism says 'Go ahead and fight.'** Teerthankars were from warrior families!

It is fact that all the Jain Teerthankars were from Kshatriya (warrior) families. In fact the Jain philosophy says that only Kshatriyas can become a teerthankar.

Rishabhdev, the first Teerthankar himself taught the martial art people. Bharat, the eldest son of Rishabhdev was the first Chakravarti (Emperor) of the then known world. To become the Chakravarti, he won all the kingdoms of that time. Bhaarat, the popular and constitutional name of India is because of this Bharat. All the Jain and Hindu religious literature confirms this fact. Four of the 24 teerthankars also were chakravartis. To become a chakravarti, they had to won other kingdoms.

Neminath, the 22nd Teerthankar was cousin of Krishna. Once, Jarasandh attacked Dwarka and Krishna was not there. Neminath was doing Tap at that time. But when he was informed about that attack, he became commander of Yadavs and defeated Jarasandh. Parshwanath, the 23rd Teerthankar helped Dharmendra, the Naga king in battles with enemy.

The Great warriors :

Chandragupta, a Jain and founder of Maurya Dynasty was the first emperor of India. He brought almost all of the south Asia under his control. He defeated many kings including Seleucus Nicator, General of the great Alexander. Chandragupta became a Jain monk and took Sallekhana at Shravanbelagola in Karnataka.

Ashok, the grandson of Chandragupt was also a Jain and the Emperor. He won many wars. It was a war with Kalinga, there was unbelievable violence killing hundred thousands of soldiers and people. It created a hate against war in the mind of Ashok. So he renounced Jainism and embraced Buddhism. This fact shows that Jainism was not against the war.

Kunal, the son of Ashok and Samprati, son of Kunal also were emperors and Jains, and had involved in wars. Later emperors of this dynasty embraced Buddhism. They were extremely non violent. As a result, last emperor of this dynasty Brahadrata was killed by his Brahmin general Pushyamitra Shunga.

It was the end of Mauryans and rise of Shunga dynasty. Shunga dynasty was totally against Jains and Buddhists. So both the faith was declined in eastern India.

Mahameghavahan Kharvel was a very brave Jain emperor who ruled in 2nd century B.C. in Kalinga (Orissa). He was crowned at the age of 24 and he defeated Satavahana kings of western India when he (Kharvel) was just 26. After two years, he attacked Rattihis & Bhojaks of western India and defeated them. After two years he attacked powerful Magadha and then North India and then South India. Thus whole of India including present day Pakistan and Afghanistan became under his control.

The history of South India is the history of Jains, Jainism and Jain dynasties. The Gangas, Kalabhayas, Chalukyas, Rashtrakuts, Kadambas, Kalachuries, Hoysalas, Shilahars, all the great dynasties were followers and patrons of Jainism.

Amoghavarsha, the great King of Rashtrakuts brought most of the India under his control. He defeated many kings from Kerala to Malwa (Rajasthan). Kalabhayas attacked and defeated Tamil Kings who were persecuting Jains. Kumarपाल, was disciple of Jain Acharya Hemachandra. He became a king by defeating his enemies under guidance of the Jain Acharya. During this period Monks became soldiers.

Kalakacharya was a famous Jain Acharya. Gardabhila, king of Ujjayini kidnapped a female monk from Kalakacharyas sangha. Kalkacharya met Gardabhila and asked him to free her. But the king insulted Kalkacharya. Kalkacharya went to another king and asked him to attack on Ujjayini. But the king had untrained soldiers who were not able to attack the powerful Ujjayini. So Kalkacharya himself became commander of the military, well trained the soldier and then attacked Ujjayini. Gardabhila was defeated the monk was freed. Then Kalkacharya again became monk.

Adishankaracharya, who had vowed to finish Jains and Buddhists and converted millions of Jains and Buddhists into Hinduism, converted many Jain temples all over India into Hindu temples and put Jain religious literature on fire was killed by two Jain monks.

Bijjala in 1140AD, was a Jain king of Kalachuri clan in Northern Karnatak. Basaveshwar, his Shivite Brahmin minister gets Bijjala abdicated to hold of the kingdom, but Bijjala son succeeds. There was civil war between Jains and Veershaivas. Jains caught Basaveshwar in a narrow street, but he escaped and suicide by jumping in a well. (This version of Bijjala's and Basaveshwar end is not authenticated)

Kalabhras are the Indo-Aryan Kshatriyas. Kalabhras are believed to be either kalchuris or a branch of kalchuris of Central India and M.P. Kalachuris were also known as Haihayas and Chedis about whom there were references in Mahabharata and Ramayana.

Kalachuris seems to be black skinned chedis of Central India whose descendants moved to South India through Vidarbha, Karnataka, Bellary districts, Thirupathi hills, and finally Chera & Chola countries.

kala => black

chedis => descendants of Chedi kings

kala + chedis => kalachedis.

kalachedis => kalacheris => kalachuris => kalchuris => kalachuris

kalachuris => black skinned Chedi kings.

Jarasandh, the cousin of Sri Krishna of Mahabharat was a Chedi king. Sahasrarjuna, who is understood to stand against Ravana of Srilanka was a great king of Haihayas.

They seem to be the hybrid kings of Indo-Aryan blood of Central India, who came into existence due to the development of new friendship and matrimonial alliances between Aryan Chedi Kshatriyas and Black skinned aboriginal Indian Tribal warriors, after the emergence of the " Great Divide " between Aryan Brahmins and Aryan Kshatriyas as a result of bloody and bitter war that broke out between Sahasrarjuna (Aryan Kshatriya) and Parasurama (Aryan Brahmin)

The Jainism was the result of hatred between Aryan Brahmins and Aryan Kshatriyas :

Sahasrarjuna was an Aryan Kshatriya and Parasurama was an Aryan Brahmin. Aryan Kshatriyas used to look after social administration & country's defence and the Aryan Brahmins used to look after the priestly jobs of the Aryan society. **The Kshatriya and Brahmin classification was purely based on their professional jobs and did not really indicate any caste.** The Aryan Brahmins and the Aryan Kshatriyas were just one race and one people with common blood. They used to inter-marry with each other without any distinctions. This can be well understood from the fact that Parasurama's mother Renuka was a Kshatriya and father Jamadagni was a Brahmin. It was just a pretty matter regarding who should possess the Kamadhenu, a divine cow which can fulfill any desire that lead to an endless bitter war between the two classes of Aryans.

Parasurama, who was known for his ever raging anger killed the Haihaya emperor Sahasrarjuna and his fellow Kshatriyas in the war that broke out among the Aryans. Parasurama not only killed Sahasrarjuna, the hero of Haihayas but also massacred the descendants of all Haihayas and other Kshatriya races for 21 times to avenge the death of his father by erasing the entire Kshatriya races from the face of the earth. This madness of mass murder of Kshatriyas by Parasurama created an eternal fire of hatred between the Brahmins and the Kshatriya races. **This made the Chedis to declare the Brahmins as their arch rivals in all matters of socio-economic fronts and moved closer to local Indian Tribal warriors to gain strategic political strength and improve their diminishing warrior population. The Chedis not only promoted matrimonial relationships but also adapted the nature worship (shakti puja) of Indian Tribal warrior groups to convert the royal friendship into a new blood relationship.**

The new generation of Indo-Aryan kings of Kalachuris (kala Chedis = black Chedis), who resulted from the amalgamation of Indian Tribal warriors with the Aryan Kshatriyas, proved to be more powerful, ferocious, terrible and ruthless conquerors. **The Aryan Chedis, who were not fully satisfied with the creation of a new generation of Indo-Aryan kings of ruthless nature, also created a brand new religion - Jainism with exclusive control of Kshatriyas to counter the influence of Brahminism.** So it was the Jainism which was the first religion that took birth on the Indian soil to challenge the Brahmanism of Aryans, which was full of rituals and sacrifices.

The people of Aryans, irrespective Brahmin or Kshatriya classification used to relish the eating of cow and horse meat by sacrificing these animals in Gomeda and Aswamedha Yajnas. They also used to enjoy the drinking of Somaras (A kind of intoxicating alcohol) during these sacrificial Yajna rituals.

The kshatriyas who suffered a big loss of their kshatriya population at the hands of brahmin warriors, made Ahimsa as one of the fundamental principles of JAINISM to attract the common people who were fed up with the mass killings by brahmins. They also floated jainism as a religion, free from rituals so that common people find it more attractive than brahmnism. The kshatriyas who invented the Jainism never prohibited the killing of enemies for self protection and the protection of the country. This was the reason why most of the theerthankars were from the kshatriya communities.

The kalachuris and the Mauryas fall under the class of a new generation of Indo-Aryan kings who not only adapted but also promoted Jainism from the core of their hearts. The new wave of Indo-Aryan kings stormed the entire India in all directions and spread their religion in to masses through arts, architecture and literature. The Jainism still survives in India today as one of the religious faiths with common people in states such as Gujarat, Rajatan, M.P, Chattisgarh, Maharastra and Karnataka. It was Mahishmati, the capital of Sahasrarjuna in M.P, where the war broke out between the Aryan kshatriyas and Aryan Brahmins.

It was M.P, Chattishgarh and Orissa where the new generation of ruthless Indo-Aryan kings came into existence who popularised the Jainism and Buddhism as new religious faiths.

The Brahmins and brahmnism (vaishnavism) always remained as the two main targets of kalachuris and kalabhras whenever they moved into new lands with their armies.

Buddhism was the second religion that attracted all the kshtriya races after Jainism and received wide support from the Indo-Aryan kings. It was during the time of Emperor Ashoka that Buddhism spread to East and far East countries beyond the Indian shores. And it was during the time of Kalabhras that the Buddhism reached its glorious period of mass following and became the most popular religion in the entire South India for about 300 years under the great patronage of great warrior kings of Kalabhras. Ambalakarars & Araiyaans of Tamilnadu Muthuraja community could be the Kalabras who came from Sindhu (Indus) River Basin :

The present day North-West Frontier Province of Pakistan is located in Sindhu river basin where historians discovered the **ancient Sindhuo civilization which is now believed/amply proved by many as ancient Dravidian civilization of India. The city of Ambala may possibly hold the key to unlock the secret of migration of Ambalakarars from Sindhu – Saraswati river basin to central India and then to South India.** They seemed to be the people of Indo-Dravidian & Indo-Aryan descent who declared themselves as Araiyaans on their way of migration to South India.

Sindhu- Saraswati River Basin : This was the area where Vedic culture developed and flourished and gave birth to great vedic saints like valmiki and vedvyas belonging to bhil – kolis having Indo – Aryan blood. The Indo-Aryans wherever they migrated, always declared themselves as Aryans and never considered different from Aryans.

Araiyaans : The Araiyaans or Araiyaans who form a subcaste of Muthuraja seems to be the Arains of Sindhu river basin who might have migrated to South India. Arains are agriculturists par excellence. A more honorable origin of Arains would be the name of the invading Aryans. If the Aryans came from Anatolia and had their links with Mesopotamia, where farming was first discovered, then they were probably proud farmers. The vellalas who were non other than bhilalas (hybrid race of bhils and rajaputs) were also known as expertfarmers.

Arayaans => Rayans => Rains

Arayaans => Arains

Arayaans => Araiyaans => Araiyaans

The Arains of present day Pakistan originally came from the lower Indus and spread up the five rivers of the Punjab; and that at an early stage in their history a section of them moved up the Ghaggar, perh. The Arains are actually Kambohs and Sainis. The Kamboj can trace their ancestry to the Kamboj Kingdom in Afghanistan.

It is noted in the Vedas too. They are folks who have come into the Punjab from Central Asia at different times and are of Iranic background, such as Scythians (Sakas). Vedic Aryans (Indo- Aryans?) moved east towards the Ganga and considered the new comers coming into the Punjab from central asia as meelechas (impure) because they did not follow vedic rites of the Aryans. It is believed the Arain word is derived from the Arabic name Ar-Ra'i, "The shepherd", a title indigenous to Arabia and Middle East. Arains are mainly involved in agriculture and business and industry and military, civil beauraucracies as officers. Some arains also belong to the land of Aryans called Iran. Some antropologists suggest that arains are actually of Hindu kombohs and Rajput suraj bansi origins. Others suggest them as ancient Vedic

aryans Brahmins of central Asian, east European origin majority of Arains today are in fact people with same profession (i.e. farming). The Arain are settled through out all 35 districts of west Punjab in Pakistan and sindh.

Before partiton arains were present in Indian east punjab in great numbers. Some of the prominent Arain rulers in Pakistan were former president and martial law administrator and military ruler General Muhammad Zia ul haq ruled pakistan for 11 years with full control and iron hand, former prime minister chaudhary muhammad ali for 2-3 years, former president Fazal elahi chaudhary for 5 years, former prime ministers benazir bhutto for 4-5 years, Zulfiqar ali bhutto for 7-10 years.

Arain,Rain (the latter form prevails in the Jumna valley) is a term which has at least two distinct meanings: in the Sutlej valley and throughout the eastern plains the Arains form a true caste, but in all the rest of the two Provinces the term is applied to any market-gardener and is synonymous with Baghban, Mali, Maliar, and even Jat in the South West Punjab. In Sirsa the Sutlej Arains meet those of the Ghaggar. The two do not intermarry, but the Arains of the Ghaggar valley say they were Rajputs living on the Panjnad near Multan who were ejected some four centuries ago by Saiyad Jalal-ul-din of Uch. The Sutlej Arains in Sirsa say that they are, like the Arains of Lahore and Montgomery, connected by origin with the Hindu Kambohs who have become Musalmans. It would appear probable that the Arains originally came from the lower Indus and spread up the five rivers of the Punjab; and that at an early stage in their history a section of them moved up the Ghaggar, perhaps then a permanent river flowing into the Indus, and there gained for themselves a position of some importance.

Their alleged connection with the Mallis is probably based only upon common occupation; but there does seem some reason to think that they may perhaps be akin to the Kambohs, though the difference must be more than one of religion only, as many of the Kambohs are Musalman. It is believed that Lahore was once the citadel of Arains.

Jat, Rajput and Gujjars are all from Aryan root. Jat were more powerful in north Punjab that is why they would have probably looked down at Arains. But in lower Punjab and in Sindh some arain sub-castes are powerful. Maher and Bhuttos have same root as arain so do some of the poor people. ARAIN of Pakistan have different origins. Some are central asian aryans. Some are Iranian farmers, agriculturists, some are iranian gardeners, some are suraj bhansi rajputs, some are racially jats, some belong to the twelve lost tribes of israel, some arains have brahmin kashmiri origin, some are from arab palestine, some are local malis, kammis turned agriculture caste onion breeders. Arains have different origins but due to common profession (gardening and small agriculture) they got a common identity of Arain.

Sindhu Civilization represents Early Dravidian culture :

According to Hindu mythology, the Sarasvati flows in a subterranean channel and join the Yamuna and the Ganga in the "Triveni Sangam" at Prayag (Allahabad). The present-day Sarasvati originates in a submontane region (Ambala district) and joins the Ghaggar near Shatrana in PEPSU. Near Sadulgarh (Hanumangarh) the Naiwala channel, a dried out channel of the Sutlej, joins the Ghaggar. Near Suratgarh the Ghaggar is then joined by the dried up Drishadvati river.

There are Indus Valley Civilization archaeological sites on the Ghaggar and its continuation, but not further downstream than Bahawalpur province of Pakistan, as if the water could not be relied on for irrigation any further downstream. The Mahabharata says that the River Sarasvati ended in a desert, and that each year there was a religious ceremony at the confluence of Sutlej and Yamuna (probably in what is now Bahawalpur province) if either river flowed so far without drying up. The Vedic Sarasvati river finally stopped flowing when the Sutlej and the upper Yamuna changed their courses. Later texts like the Mahabharata narrate that the Sarasvati dried up in a desert. The Brahmanas, which are considered later texts than the Rig Veda, mention that the Sarasvati flowed through a desert; the Puranas like Bhagavata Purana mention her too and the Mahabharata says that the Sarasvati dried up in a desert, possibly the Thar Desert.

Since ancient times the NWFP (Pakistan) has been invaded by numerous groups including the Dravidians, Aryans, Persians, Greeks, Scythians, Kushans, Huns, Arabs, Turks, Mongols, Mughals, Sikhs, and the British. **The original inhabitants of ancient of NWFP, and other regions of Pakistan, were the aborigine tribes speaking languages related to Munda languages. The Dravidians invaded from the Iranian plateau and settled in the Indus valley around 4000 BCE. The Dravidian culture blossomed over the centuries and gave rise to the Indus Valley Civilization (Pakistan) around 3000 BCE.**

The Indus Valley Civilization spanned much of what is today Pakistan, but suddenly went into decline just prior to the invasion of Indo-European tribes from Eastern Europe. A branch of these tribes called the Indo-Aryans are believed to have founded the Vedic Civilization that have existed between Sarasvati River and Ganges river around 1500 BCE and also

influenced Indus Valley Civilization. Later, these Aryan groups would become the Pakhtuns and the various Dardic peoples who currently populate the region.

Ambala & Ambalakarars: Ambala is a city located on the border of the states of Haryana and Punjab in India. As per ancient Indian history, Aryan people had resided at Ambala at some point in time. There was a very popular place called Sarudhna near Ambala, which was the Aryan country's capital at that time. There are quite a few interesting beliefs about the origin of Ambala:

Some historians believe Ambala owes its name to King Singh; the founder of Ambala who was an Amb Rajput, (ii) Some believe that it was named after the goddess "AMBA" whose temple is located in the city and (iii) Ambala was originally called "Ambwala", Amb meaning mango in the native language (so, city of Mangoes).

The Aryans who arrived at Ambala might have displaced the aboriginal people of dravidians to Southward. These dravidians might have migrated to central India in their first phase of Southward movement and settled in central India. In central India 7 Vidarbha people often have surnames indicating their native birth places. Some of the place and connected surnames are as given below:

Jam => Jamkar

Rampur => Rampurkar

Aurangabad => Aurangabadkar

These people of North Indian Dravidians races belonging to Ambala of region of Sindhu – Sarswathi river basin were most probably pushed downwards by invading Aryans and they were identified by central Indian people as Ambalakars.

Ambala => Ambalakars

These people who remained in central India and Maharastra region are now perhaps known by different surnames stating with "Amb" such as Ambalekar, Ambadekar, Ambedkar, Ambekar, etc.

Ambalaka => Ambalekar => Ambadekar => Ambedkar => Ambekar

Ambalekar => Ambale

Ambadekar => Ambade

Ambedkar => Ambed

These people became staunch Buddhists when they lived in central India for centuries and these warrior people with fishing and agriculture background further moved to South India upto Thirupathi during Ashoka - Mauryan rule to work as soldiers and administrators. When Buddhist dynasty was brought down by a Brahmin by killing the last Buddhist ruler in Orissa, these Buddhist warriors took revenge by occupying chola, chera and Pandyan kingdoms who were prospering under the influence of Hindu – Brahmin culture.

Racially, these Araiyaans & Ambalakarars were not different from chola, chera & Pandyaans but their revolt could be purely due to religious differences and secular social ideologies. Those few centuries of Kalabhra invasions of South of South India seems to be purely due to political differences and their dislike for caste based hindu brahminism.

When these Ambalakars entered Tamil speaking lands, their surname further got modified from Ambalakar to Ambalakarar due to addition of "ar" to existing surname as per tamil tradition of respect.

Arya => Araya => Araya(ar) => Arayar => Araiyaar

Mutharaya => Mutharaya(ar) => Mutharayaar

Ambalakar => Ambalakar(ar) => Ambalakarar => Ambalakaraan

Ambalakar => Ambalakkarar => Ambalakkararaan

The Araiyaars and Ambalakarars belonging to subcastes of Muthuraja community in Tamilnadu could in all probability those mysterious warrior people who are known by different names such as kalabhras, kalabras, kalabars, kalabiras, kalaviras, etc.

In Maharastra we also come across people having several names starting with Kala (Black). Some of them are Kalamegh, Kalabor (Kalabir ?), kalabhor, etc. Surprisingly some Ambalakarars still say that their ancestors originally came to South India from Nagpur (Central India) surrounding regions.

Kalaviras (Kalabiras = Kalabras) and kalamukhas worshipped kumari (balaji) in a tantrik mode. Some people believe that Thirupathi Balaji was originally the statue of Mother Goddess and it was installed by Kalabhras.

The cholas and Mutharayars belonged to the race of vellalas who worship mother Goddess. They usually sacrifice a goat / ram during kolupu (puja) to mother goddess and this offer of a goat (Bakari) reminds us the festival of Bakrid of Muslims. So The Arains and vellalas could be one and the same people. So it could be a possibility that either Arains of India migrated to Iran, Iraq, Arabia or Arains of those countries came to India.

Erukals are Telugu speaking aboriginal bhil tribes of India. In Telugu Bhil means Bow. They are known as Nishadhas in North India. They known as Korwa in Central India. Erukals are spread in Andhra, Tamilnadu and Karnataka. These Erukals are known as Kaikadis in Maharashtra. **It is widely believed by historians that Kakatiya kings of Warangal were Erukals from Maharashtra. Ekalavya of Mahabharat fame also belonged to Nishadha tribe and he was king of Nishadha kingdom. Ekalavya's father was a commander in the army of Jarasandh. In Telugu language, Eruka means Sooth saying or Fortune Telling.**

Bhil => Vhil => Villu = Bow

Eruka = Sooth Saying or Fortune Telling

Kaikadi => Kakadi => Kakati => Kakatiya.

In Karnataka they are known by different names - Korwar, Korwari, Kaikadi, Koragar, Yerkala, Erakala, Kunchi, Korva, Koramasetty, Yerukala. Erukals were declared as criminal tribes by British. These people are variants of Bedars, Ramoshis of Maharashtra, who were also declared as criminal tribes by British. All these tribes fall under the category of Bhil - koli - Mudiraj block.

Historians believe that Mutharayars of Kodumbalur in Tamilnadu were the descendants of Kalabhras. Kalabhras are said to belong Telugu speaking lands (mostly from Thirupati) and attacked Tamil, Malayalee speaking lands uprooting chola, chera * pandyan Adhirajas. It is also said that Kalabhras were either variants or branch of Kalachuris of Central India.

These Erukals, Bedars and Ramoshis who are wide spread from U.P to Andhra seem to belong to kalabra warrior races. Erukals or Korwas seem to have all the traits of Kalabhras and they were also highly anti brahmin in their attitude just as Kalabhras.

HISTORY books describe the Korwas of Madhya Pradesh as a "criminal tribe". They are most savage and terrifying," observed Col Philip Dalton, a surveyor during the British Raj. The Korwas have long been hounded out from their homes in the plains and have turned into forest-dwellers in the Sarguja range. Various clans trace their descent to a particular tree or animal. The Hazeda Korwas, for instance, belong to the bamboo tree, the Mudiya are from a canine lineage while the Ginu Korwas are said to have descended from an ant hill!

All these clans of Korwas have a common strand that binds them together and it is their faith in Khuria Rani. "The goddess is believed to have protective powers," informs M.K. Mishra of the Tribal and Rural Development Institute in nearby Jashpurnagar. "A goat, coconut, red hen, milk, vermilion and lighted lamp are offered on every auspicious occasion to appease the deity. "Before the British banned human sacrifice, the Korwas sacrificed a Brahmin male child to the goddess every year. Even today, no Brahmin enters the temple of Khuria Rani."

The Korwas are expert hunters and love to kill a bird flying or an animal running. Before setting out on a hunt, they worship their bows and arrows while seeking the blessings of Lord Shiva and Goddess Durga. They are also very fond of dacoity and proceed on expeditions, often accompanied by their women.

Kaikadis are found mainly in Akola, Amravati, Bhandara, Buldana, Nagpur, Chandrapur, Wardha and Yavatmal districts of Maharashtra. The Kaikadis follow the Hindu Law of Inheritance and profess Hindu religion. They worship Hindu gods, chief among them being Bhavani, Bahiroba, Tukai, Yamai, etc., and observe all of the leading Hindu holidays. They believe in witchcraft and soothsaying. The Kaikadis either burn or bury their dead. They go on pilgrimage to Hindu sacred places in the State and take vows or offer animal sacrifices. They revere Hindu as well as Muslim saints.

Basket-making forms the chief occupation of the Kaikadis. Baskets of various sizes of bamboos, branches, leaves, stalks of the tarvad tree, babhul twigs, cotton and tur stalks are made. Such baskets are smeared with cow-dung and are used for storing grain.

The Kaikadi are predominantly ethnic religionists (95%), following their ancient traditions and religions. Their religion is primarily animistic; that is, they worship a variety of inanimate objects. Many of the Kaikadi are also involved in ancestor worship. They believe that the spirits of deceased ancestors are alive and need to be fed and tended. These spirits must be properly appeased, or else they will become hungry and dissatisfied and turn into evil spirits. The influence of Hinduism is very strong among the Kaikadi, and many of their religious practices have become mixed with Hindu beliefs. Some respect all life and eat only vegetables, while others will gladly eat meat from sacrifices in the temple.

Their Hindu beliefs and worship pilgrim centers are almost same as that of bedars. They worship Thirupathi Venkateswara and Kolhapur Maha Laxmi. The Balji worship of Bedars and Kaikadis indicate that they were part of kalabhra warriors who invaded Tamil & Kerala countries from Thirupathi (Vengadam) region.

Erakala, Kaikadi, Korwa (Korwah) are a variant gypsy tribe, bearing an evil reputation as professional criminals and infesting the country between the Krishna river and Narmda river.

Kaikadis fall under S.C status today. Apart from basket weaving, and stone cutting, the fortune telling (sodhi) is another main professions of Kaikadis. As a class of people, they are orderly in nature. They are divided into Jadhavs and Manes, who eat together but do not intermarry. They speak Marathi with a mixture of other words. They were "hereditary thieves" and "robbers" but have now taken to other pursuits. Gadhe Maharaj had a chief disciple by name Kaikadi Maharaj.

The Kaikadis, once a wandering tribe, are now settled in villages. They have a number of endogamous divisions like the Kamathis (basket-makers), Makadvalas (wandering and exhibiting monkey's games), Kaijis (flute players) and others.

The Korwas are one of the scheduled tribes of Central India. They live in the hills, valleys, and forests of Uttar Pradesh, Bihar and Madhya Pradesh. They speak a Munda language, also called Korwa, which belongs to the Austro-Asiatic language family. There are two very distinct tribes among the Korwas: the Diharia (or Kisan), who are farmers, and the Paharia (or Benwaria), who live in the hills. These two tribes do not inter-marry. The Korwas were a big community near Korba in Chattisgarh. The district comes under Bilaspur division and is inhabited mainly by tribals including the protected tribe Korwas (Pahadi Korwa). These people built forts and were ruling Podi-Uprora, Lafa, Chaiturgarh, Kosgi, Chhuri etc. They used to fight with the neighboring places to increase their Zamindari. A king named Ghughus belonging to community of Korwas, ruled over Ratanpur.

The ancestors of Western Ganga kings could be the Kalabhras : The western Ganga king Sripurisha assumed the title of "Muttarasa" and his son Shivamara-II too assumed the "Muttarasa" title. The Western Gangas are said to be the migrants from Ganga river belt in North India. They were the expert elephant tamers. Some of these Muttarasa kings wrote books dealing on the subject of Elephant catching and taming. The kalabhras of Thirupathi region (Vengadam) are said to be elephant tamers.

Mutharayars are also known as Arayars or Araiylars or Ariyars. Tamil literature - Agananuru (or Neduntogai) gives more details about 'Ariyar'. 'Ariyars' capture elephants by the use of trained female elephants. A public woman takes a vow that she would chain her hero with her hair just as the 'Ariyar' make the wild elephant domesticated with the she-elephant. Mullaippattu throws light on their employment by the kings of Tamilagam to train elephants.

Western Ganga kings who established their dynasty rule in the region of Rayalaseema (present Andhra Pradesh state) and Bellary (present Karnataka state) districts were the ancestors of Mudiraj people. Western Ganga king Sripurusha and his son Shivamara-II assumed the title of Muttarasa. These Western Ganga kings were great patrons of Jainism and sponsored the erection of Bahubali Jain statue at Gomateswara in Karnataka.

They are believed to come down to South India from Gangetic river basin in the North India. It is also believed by some historians that Western Gangas were also a section of the Kalabhras who invaded South India. There is a clear evidence of one Telugu Mudiraj surname " NAWADA " which is connected to a place known as " NAWADA " ada in Nalanda district of Bihar. Nawada is a very important site for Jains and Buddhists as it is connected to both Jain Mahaveer and Gautam Buddha.

NAWADA OR NAVADA :

Nawada or Navada is a surname of Telugu Mudiraj people of Andhra Pradesh. Nawada is the name of a place in Nalanda district of Bihar which is an important location for Jainis and Buddhists as well. The places such as Nalanda, Gaya, Rajgir,

Vaishali, etc which are famous for Jainism and Buddhism are located in the surrounding of Nawada. There is also a village Nawada in Panipat district of Haryana state. Haryana and Punjab are known places of Khatris (Koli Kshatriyas).

Since the ancestors of many Mudiraj kings are said to be Jains & Buddhists and came to South India, it may be assumed that the Mudiraj people having Nawda surname could possibly be the descendants of those Jain kings who came from Bihar.

Nawada, founded in the 5th century AD, is famous as the ancient seat of learning. A sinless city it is a great pilgrimage center of the Jains. Nawada is a city and a municipality in and headquarters of Nawada district in the Indian state of Bihar. National Highway-31 passes through the town and it is also connected by rail as it is on Gaya-Kiul oxillary line. It is an ancient place and spiritually important for Jainism. There is Jalmandir and Gunawan Jee Mandir related to Jainism. It is a spiritually sound place and Pawapuri-Tirthankar Mahavir's Nirwan sthal, Gaya, Bodhi Gaya, Rajgir and Nalanda is very near places of historical importance. On Nawada - Patna Road, there are a handsome Jain temple standing. The temple reminds one of the great Jain influence. It is one of International Importance place for Jain and Buddhist tourist spots. Gunawan Jee or other Jain temples are visited by native as well as foreign pilgrims.

Near to Nawada, there is one village Ghosrawan where there is a rundown museum with a small collection of Buddha statues found in the area. Ghosrawa village is on the site of what was once a very large and important Buddhist monastery, probably the Kapotaka Vihara visited by Hiuen Tsiang. Just outside the village and besides the lake is a fine Buddha statue nearly 10 feet high carved out of shiny black stone. The temple in the village of Tetrawan, a few kilometres to the south contains an astonishing collection of beautifully carved Buddhas and Bodhisattvas.

Ghosrawan village has a temple, housing a rich as well as valuable collection of carved Buddhas and Bodhisattvas. Also nearby, is Nawada, boasting of a museum with an amazing display of Buddha statues found in the adjoining areas. Ghosrawan is a small village situated in the state of Bihar, India. The significance of Ghosrawan stems from the fact that it stands on the site of a very large and important Buddhist Monastery. The monastery, probably known as the Kapotaka Vihara, even founds a mention in the account of travels of Hiuen Tsang, the famous Chinese traveler. One of the major attractions of Ghosrawan is a huge statue of Lord Buddha, approximately 10 ft high. One can easily reach Ghosrawan from Rajgir.

In Bihar there is, as a rule, a large mart every 15 miles, where grain can be stored in a warehouse, it is generally to these that the larger producers and the beparis (Vyaparis) take their grain rather than to the local hats, where commodities of all kinds are bought and sold once a week. Their ranks in the nineteenth century were filled increasingly by members of the so-called bania castes, mostly Marwaris and Aggarwals, but also Khatris (Many of them are Koli Kshatriyas); some were also Agraharis and Muslims. A Marwari and Aggarwal presence in the ranks of traders and merchants dates back at least to the Mughal period, when Jains from the western Indian areas of Rajasthan and Gujarat, many of whom were Marwari Banias, settled in eastern India in the train of Rajputs allied to Mughal rulers. Their arrival in eastern India marked a return of sorts, because the region was the site of many holy places associated with Jainism. By the seventeenth century Jains had taken up residence in Bihar; by the 1630s Patna was considered to be a "homeland" of the Jains.

Geographically Nawada is surrounded by the places which are of great historical and geographical importance. Nalanda which is matchlessly unique for its glorious past is in the North direction to Nawada. Hajiribagh a well-known magically wonderful spot of parks and natural beauty is in the South. Giridih a beautiful holy place is in its East. Gaya an International tourist place is in its West. The language is basically Magahi a sub-language to Hindi. It is 105 km from Patna and 60 km from Gaya. Kakolat is exactly.

Rajgir, 19 kms from Nalanda, was the ancient capital of Magadha Empire. Lord Buddha often visited the monastery here to meditate and to preach. Rajgir is also a place sacred to the Jains, Since Lord Mahavira spent many years here. In Pawapuri, or Apapuri, 38 kilometres from Rajgir and 90 kilometres from Patna, all sins end for a devout Jain. Lord Mahavira, the final Tirthankar and founder of Jainism, breathed his last at this place. Pawapuri is one of the centres of Jain pilgrimage. It is said that Vardhamana Mahavira, the last Jain Tirthankar, attained Nirvana here at Pawapuri in 490 B.C. It is situated on the Patna-Ranchi Road, 80 km east of Patna. Buses also ply from Rajgir and Nawada to Pawapuri. The Water temple, built in Kamal Sarobar is very sacred. The large tank, excavated in the beautiful surroundings, is full of lotus, and in the midst of the tank has been built the temple of white marble by the Svetambara sect of the Jains.

Near the holy city of Gaya, the Buddha attained enlightenment. The tree that had sheltered him came to be known as the Bodhi tree and the place Bodhi Gaya. Today Bodhi Gaya, an important place of pilgrimage, has a number of monasteries,

some of them established by Buddhists of Japan, Thailand, Myanmar, Sri Lanka etc. Nalanda, a great centre of Buddhist learning center, came into prominence around the 5th century BC and was a flourishing university town with over ten thousand scholars and an extensive library. Vaishali was one of the earliest republics in the world (6th century BC). It was here that Buddha preached his last sermon. Vaishali, birthplace of Lord Mahavira is also Sacred to Jains.

Nawada district is one of the thirty-seven districts of Bihar state, India, and Nawada town is the administrative headquarters of this district. Kadirganj, located 10 km from Nawada, has a very old and famous silk small scale industry where many workers carry out the activities of cleaning and weaving of silk. Weaving is one of the professions of Koris of North India (a variant of Kolis) and Mudiraj / Muthuraj people are known to be kolis who came to South India.

Nawada is a conjugation of natural seen and scenery with many panoramic views. Kakolat, the famed waterfall in the district of Nawada, finds references in ancient texts. Kakolat is a waterfall in Gobindpur police-station, about 21 miles away from Nawada. Just below the fall there is a deep reservoir natural in character.

The fall is about 150 to 160 feet, from the ground level. The scene is panoramic due to all-round green forest area, which is very pleasant to the eyes.

Kalabhras were the descendants of Kalachuris : Many Pallava and Pandya writings describe that the Kalabhras attacked the Tamil country and defeated the Cholas, Cheras and Pandyas and established their kingdom. Prof., Ramaswami Ayangar asserts that these valiant Kalabhra kings were the devoted followers of Jainism. He proved it on the basis of copper plate of Veluikudi and Painyapuram of Tamil language. Some historians believe that Kalabhras were descendants of Kalchuris of Deccan (Central India) India. Shri Ayangar presumes that these Kalabhras were a branch of Kalchuri clan.

Now several questions will arise in every body's mind. Who were these Kalchuris ? Where did they come from ? what was their origin ?, Why did they come ? and so on. Whatever may be the name by which these people are known but one word is common in their name i.e KALA. Kala means black. So they were supposed to be black people having connection to Dravidian race i.e the aboriginal people of Indian subcontinent.

KALCHURIS:

The origin of Kalchuri kings was Madhya Pradesh. Later on, they spread to Chattisgarh, Orissa, Maharashtra, Karnataka and Andhra Pradesh. Basically, the Kalchuri kings of M.P were the supporters of Jainism. Jainism flourished after their reaching in Tamil country. The influence of Jainism during reign of Kalchuri kings of Kalyani was perceptible. **The prominent king VIJJALA/Bijjala of this clan and his several statesmen had adopted Jainism. Rechmayya, the minister of Kalchuri State set up the image of Tirthankar Shantinath at Shravanabelagola. Kalchuri dynasties existed from 6th century A.D to almost 14th century A.D. They mainly ruled over Malwa, Gujarat, Madhya Pradesh, Chattisgarh, Orissa, Karnataka, Tamilnadu, Kerala and Andhra Pradesh.**

1. The dynasty of Mahismati Kalchuris existed from around 6th century AD. Area and expansion wise, it was an extremely small dynasty which was able to hold a surprisingly large area which included Malwa and Gujarat.
2. The dynasty of Tripura Kalchuris existed from around 7th to 10th century AD. A member of the Mahismati Kalichuri family, VAMRAJ, first established his kingdom in the areas of Jabalpur, Satna, Rewa and Panna. There were about 14 kings in the family. There was also another branch of the exhaustive Kalichuri family, which was the Ratanpur Kalichuris.
3. The dynasty of Ratnapur Kalchuris existed from around 890 Century A.D. till well into the 14th Century A.D. The power of Kalchuris began to wane in around 1400AD and Gonds managed to establish themselves as an independent force.
4. The dynasty of Gonds came into existence in around 14th Century and lasted till 1742 A.D. The Gonds too ruled by making Jabalpur as their capital. The Gonds assumed power in the 15th century with Samgram Shah as the first Gond ruler who built fortresses, temples and dams. Gondwana, as their realm was called, reached its peak under Sangram Shah (1480-1530AD). The area under their control was throughout limited to Jabalpur-Bhopal. One of their important queens Rani Durgavati is still celebrated in Gond legends for her courage and valour.

Jabalpur is one of the major cities of Madhya Pradesh and it is a historic city at one time ruled by the Kalchuri dynasty, the Gond kings, the Mauryas, and the Guptas. For a long time it was ruled over by the Kalachuri dynasty. Numerous

inscriptions belonging to the Kalachuri kings establish the genealogy of these kings from Kokalla-I (875 AD) to Kokalla-15 (1180 AD), the last Kalachuri king.

The original settlement in this area was ancient Tripuri, which is now known as Jabalpur. The rulers of this city, the Hayahayas, are mentioned in the Mahabharata.

It passed successively into Mauryan and then Gupta control until, in 875 AD, it was taken by the Kalachuri rulers. In the 13th century it was overrun by the Gonds and by the early 16th century it had become the powerful state of Gondwana. Though besieged by Mughal armies from time to time, Gondwana survived until 1789 when it was conquered by the Marathas.

Jabalpur was a Pleasure resort and capital of the Gond Kings during the 12th century. The Marathas held sway over Jabalpur until 1817, when the British wrested it from them and left their impression on the spacious cantonment with its colonial residences and barracks.

Satna district of M.P was once historically a part of Baghelkhand. A large portion of Baghelkhand was ruled by the treaty state of Rewa, while a small part towards the west was ruled by feudatory chiefs, holding their States under sanads given by the British rulers.

The early Buddhist books, the Mahabharat etc, connect the Baghelkhand tract with rulers of the Haihaya, Kalchuri or Chedi clan, who are believed to have gained sufficient importance sometime during the 3 century A.D. Their original habitat is placed on the Narbada (Narmada) with Mahishmati (identified by some with Maheshwar in west Nimar district) as the capital; from where they seem to have been driven eastwards. They had acquired the fort of Kalinjar (a few miles beyond the border of Satna district, in U.P.), and with this as base, they extended their dominion over Baghelkhand. The chief stronghold of the Chedi clan was Kalinjar, and their proudest title was Kalanjaradhiswara (Lord of Kalanjar). The Kalchuris received their first blow at the hands of Chandel chief Yashovarman (925-55), who seized the fort of Kalinjar and the tract surrounding it. The Kalchuris were still a powerful tribe and continued to hold most of their possessions until the 12th century.

Kalanjaradhiswara => Lord of Kalanjar
Narbada => Narmada

From 8th century to 12th century some parts of the Damoh district were parts of Chedi Empire ruled by Kalchuri dynasty from capital Tripuri (Jabalpur).

The magnificent temple at Nohta is a Living example of the glory of Kalchuries in 10th century. It's a temple situated on the periphery of Damoh city. It houses the icons of Lord Shiva, the destroyer in Hindu mythology. It's a place of pilgrimage as well as scenic beauty for visitors. Peace seekers as well as girls urging for good matrimonial matches throng here to please Lord Shiva, so as to grant their wishes. This structure has got invaluable Archeological importance. **This Shiv Temple is about 1 K.M. away from Nohta village. Shiv is also known as 'Mahadev' and 'Nohleshwar'. It was built around 950-1000 A.D. According to some people the credit of building this temple goes to the queen of Kalchury King Avni Varma of Chalukya Vamsha.** The Shiv temple of Nohta is the most important representation or the design of the architecture of Kalchury style of temple buildings of the 10th Century. It is built on a high platform. Its parts are - 'Panch rath', 'Garbhagrih', 'Amtral', 'Mandap' and 'Mukh Mandap'.

Situated on the High way from Damoh to Jabalpur 5 kms. from Jabera and 7 km. from Sigrampur toward Damoh on a green hill in the jungle a beautiful double storeyed rest house cum watch tower was built by the Forest Dept. It is a beautiful piece of Architecture. From the main road a narrow path along the bank of a tank reaches this rest house. **Kalchuris continued to be Hindus and followed and promoted the Shaivism by building beautiful temples of invaluable Archeological importance.** The Kakatiya and Vijayanagar kings too were great patrons of Shaivism and built thousand pillar temples during their rule. In the South Kalabras too built beautiful Shiva temples to express their strong devotion to Lord Shiva.

Rewa, a second name for river Narmada, which can be traced back in the old Indian religious book like the Narad Puran. This place came into importance in the Kalchuri era. The Kalchuri era saw a rise of a rich culture named Gurgi, a place near Rewa, which was their kingdom and a captivating architecture to its credit.

The famous Kalchuri gates today form the captivating entry to the main gates of Rewa fort. Plus their rare sculptures are displayed in the Baghela and Government museum.

About the history of the region the famous historian CW Wills writes, 'in the 10th century AD a powerful Rajput family ruled at Tripuri near Jabalpur, Issuing from this kingdom of Chedi (also known as Kalchuri dynasty) a scion of the royal house by the name Kaling Raja, settled about the year 1000AD, at Tuman, a site at present marked only by a few ruins in the north east of the erstwhile Laphazamidari of the Bilaspur district. His grandson Ratanraja founded Ratanpur which continued as the capital of a large part of the country now known as Chhattisgarh. This Rajput family called themselves the Haihaya dyanasty. This dynasty continued ruling Chhattisgarh for six centuries. In around the 14th century, it split into parts, the elder branch continued at Ratanpur, while the younger settled in semi-independent state at Raipur. The Marathas attacked Chhattisgarh in 1741 and destroyed the Haihaya power. In 1745 AD after conquering the region, they deposed Raghunath Singhji, the last surviving member of the Ratanpur house. In 1758, the Maraths finally annexed Chhattisgarh, it came directly under Maratha rule and Bimbaji Bhonsle, was appointed the rule. After death of Bimbaji Bhonsle, the Marathas adopted the Suba system.

Tumman (presently Tuman) is a small village, which is located at about 23 KM North-West of Katghora Tehsil Head Quarters. Though this place is not so important, but it was the first capital when the Haihai or Kalchuri Kings came to Chhattisgarh for the first time. It has been mentioned in one of the stone inscriptions named Kharod of Ratanpur that in the year 1181-1182 A.D that one prince of Haihaya dynasty had 18 sons.

One of them was named Kaling. Kaling's son Kamal was the ruler of Tumman. In the stone inscriptions of King Jajalwa Dev of Ratanpur, during the year 1114 A.D, it is mentioned that Kokkula of Cheds dynasty had 8 sons. The first son was the ruler of Tripuri and the others became the administrators of small kingdoms. Kalingraj were ancestors of these younger sons. Kalingraj occupied South Kaushal (present Chhattisgarh) and stayed there. He made Tumman as his capital. Kalingraj's son was Kamalraj. Kamalraj's son Ratnaraj (Ratnesh) built temples, gardens etc. to make Tumman a beautiful place. Ratnaraj also founded Ratanpur.

His son Prithvidev also constructed a temple at Tumman and a lake at Ratanpur. In one of the ancient writings of Prithvidev-I named Amodhapatt, 1079 A.D, there is reference to the dedication of Chatushk (building standing on four pillars) in Tumman. Ratnadev-I made Ratanpur which is now in Bilaspur District, as his capital in place of Tumman.

In Tumman village there are fifteen ruins of beautifully sculptured and intricate stones. These ruins are mainly of temples. On removing the main ruins , a wonderful entrance door was found. On top of the entrance door, there are images of Bramha, Vishnu and Shiva. From the idol of Shiva in the center, we knew that this was a Shiv temple. In the middle of these three idols, images of nine planets have been made. On the door side, names of Vishnu's ten Avatars have been sculptured. Below this there is Ganga with her vehicle the Crocodile and Yamuna with her vehicle the Tortoise. These intricate carvings resembles in style with the temples of Pali and Janjgir. Nearby flows the River Jatashankari. On the banks of this river there is a heap of damaged ruins. Probably this place was the residential place of Haihai Kings. This is called Satkhanda Mahal. It is quite probably that seeing the geographical location of Tumman, a small invading group of Haihai's came here and occupied this place. In Tumman is situated in a valley which is surrounded by ranges of hills on all sides. There are only two places from which we can go outside from Uprera in the east and Mathin in the west. Probably the importance of Tumman gradually reduced after Ratanpur was made the capital.

Raipur was founded by the Kalchuri King Ram Chandra of Raipur in last quarter of the 14th century AD. Raipur city can be called city of lakes. There are many lakes . Prior to the formation of Nalghar, the water required for the people of city was made available through these lakes only. Around 1402 Kalchuri emperor King Bramhadev built a biggest , spectacular lake at Raipur which is known as Budhapara .

Kho-kho lake too is an example of formation art. Mahamaya Temple is situated on the northern side of Maharajbandh temple & western side of Budhatalab in Raipur's old fort area.

This temple is stretched in big premises. Basically this belongs to the Kalchuri era but renovations have made it modern. Right in front of Mahamaya temple is Samleswari temple of Goddess Samlai. There is Mahadev Ghat Just 5 kms from Raipur on the banks of Kharun river. In 1402 , Emperor of Kalchuri Bramhadev in his monumental script carries a mention of Hajirao Naik who built Hatkeswar Mahadev temple. It is believed that this script was originally at Mahadev Ghat which

later was fixed on the walls of the old fort . This is still present at the Mahant Ghasidas memorial museum. This is in Sanskrit but with impurities.

Some important information about Kalchuris :

1. Kalchuris were also known as Haihayas or Chedis.

2. Satna district of M.P was once part of Baghelkhand and the early Buddhist books, the Mahabharata connect the Bagelkhand with rulers of the Haihayas.
3. The Haihayas were also mentioned in Ramayana and Mahabharata.
4. Haihayas were believed to have gained sufficient importance during 3rd Century A.D.
5. **The original habitat of Haihayas was believed to be Narmada valley with Mahishmati as the capital.**
6. Mahismati Kalchuris existed from around 6th century A.D.
7. Vamraj, a member of Mahismati Kalchuri family first established his kingdom in the areas of Jabalpur, Satna, Rewa and Panna.
8. Mahishmati was identified by some historians as Maheswar in West Nimar district.
9. The strong hold of Chedi dynasty was Kalinjar.
10. The proud title of Chedis was Kalanjaradhiswara (Lord of Kalanjar).
11. The Kalanjar was lost by Kalchuris to Chandel chief Yashovarman (925-55 A.D)
12. Tripuri was capital city of Kalchuri dynasty.
13. Tripuri was the old name for today's Jabalpur.
14. Tripuri was captured by Kalchuris in around 875 A.D.
15. Kokalla-1, 875 A.D - The first Kalchuri king of Tripuri.
16. Kokalla-15, 1180 A.D - The last Kalchuri king of Tripuri.
17. Avni Verma - Kalchuri king of Chalukya vamsha ruled around 950 Century A.D
18. Kaling Raja - The Kalchuri king, who settled at Tuman around 1000 A.D
19. Tuman was the first capital Haihaya or Kalachuri kings who came to Chattisgarh for the first time.
20. Kaling Raja's son was Kamal Raja.
21. Kamal Raja's son was Ratna Raja (Ratnesh).
22. Ratna Raja's son was Prithvi Dev.
23. Ratna Raja - Ratna Raja or Ratna Dev-I was grand son of Kaling Raja.
24. Ratna Raja founded the city of Ratnapur and shifted his capital from Tuman to Ratnapur.
25. Prithvi Dev-I named Amodhapatt 1079 A.D dedicated Chatushk (building standing on four pillars) in Tumman.
27. Jajalwa Dev - a Kalachuri king ruled Ratnapur during the year 1114 century A.D.
28. As per stone inscription of king Jajalwa, Kokkula of Cheds dynasty had 8 sons.
29. The first son of Kokkula became the ruler of Tripuri.
30. The other sons became administrators of small kingdoms.
31. Kaling Raja was the ancestor of the kokkula and his 8 sons.
32. One prince of Haihaya dynasty had 18 sons in 1181 A.D as per stone inscription of Ratnapur.
33. Kaling was the name of One of the 18 sons of Haihaya prince.
34. Kaling's son was Kamal and Kamal ruled Tuman.
35. The Haihaya dynasty split into two in around 14th Century A.d.
36. The elder branch of Haihayas continued to rule from Ratnapur and the younger settled in semi-independent state at Raipur.
37. Raipur was founded by the Kalchuri King Ram Chandra of Raipur in last quarter of the 14th century AD.
38. Around 1402 Kalchuri emperor King Bramhadev built a biggest, spectacular lake at Raipur which is known as Budhapara.
39. Gaja Singh was a Kalchuri king who performed penance to please Goddess Padmawati.
40. Bijjala/Vijjala was a prominent king of Kalchuri kings of Kalyani clan.
41. Raghunath Singhji was the last surviving member of Ratnapur house and was deposed by Marathas who attacked Chattisgarh in 1745 Century A.D.

Kaling Raja -> Kamal Raja -> Ratna Raja -> Prithvi Dev.....-> Raghunath Singhji

{ Note : It is to be noted here that the kings who ruled kalchuri or chedi or haihaya kingdom from Tripuri (Jabalpur) were known by title KOKALLA. Numerous inscriptions belonging to the Kalchuri kings establish the genealogy of these kings from Kokalla-I (875 AD) to Kokalla-15 (1180 AD), the last Kalchuri king. Somewhere it was mentioned that there was a

kalchuri king by name KOKKULA. These names KOKALLA and KOKKULA seems to be one and the same and most probably refer to family title of some kalchuri clans. There are some people in Mudiraja caste having surnames KOKOLU. As it was already accepted by some historians that Mudirajas were the descendants of KALABHRAS and the kalabhras were the descendants or a branch of kalchuris, the surname KOKOLU of some mudiraja's today may be a thin pointer to the fact that the kings of kalchuris, kalabhras and the mudirajas were one and the same. }

kokkula => kokalla => kokkola => kokola => kokolu.

KALCHURIS OF MAHARASTRA :

The place of Vakataka was taken by the Kalacuris of Mahismati, modern Maheswar in Central India, when the Vakataka disappeared from the stage of history in the year around about 550 AD. They also had a large empire extending from Konkan in the west to Vidarbha in the east and from Malava in the north to the Krishna in the south. The founder of the dynasty was Karsnaraja, whose coins have been found in the Amravati and Betul districts. He was a devout worshipper of Mahesvara (Siva). That Vidarbha was included in Svamiraja dated in the Kalacuri year 322 (573 AD).

These plates were issued from Nandivardhana which seems to have maintained its importance even after the downfall of the Vakatakas. Svamiraja probably belonged to the Rastrakuta family.

About 620 AD the Kalacuri king Buddharaja the grandson of Krishnaraja was defeated by Pulakesin II of the Early Chalukya dynasty, who thereafter became the lord of three Maharashtra comprising 99,000 villages. One of these Maharashtra was undoubtedly Vidarbha. The Rastrakutas, who were previously feudatories of the Kalacuris, transferred their allegiance to the Chalukyas and, like the latter, began to date their records in the Saka era. Two grants of this feudatory Rastrakuta family have been discovered in Vidarbha-one dated Saka 615 was found at Akola and the other dated Saka 631 was discovered at Multai.

They give the following genealogy:-

Durgaraja => Govindaraja => Svamikaraja => Nannaraja alias Ayuddhsura (known dates 693 AD and 713 AD)

The Rastrakutas of Manyakheta and the Kalacuris of Tripuri were matrimonially connected and their relations were generally friendly. But in the reign of Govinda IV, they became strained. The Kalacuri king Yuvarajadeva I espoused the cause of his son-in-law Baddiga-Amoghavarsa III, the uncle of Govinda IV and fought on the bank of the Payosni (Puna) 16.093 km. (10 miles) from Achalpur, between the Kalacuri and Rastrakuta forces, in which the former became victorious. This event is Rajasekhara, which was staged at Triputi in jabilation of this victory.

Baddiga => Baddigam

Baddiga seems to be the family surname of kalchuri clans. In Mudiraja community, there are people with surname Baddigam. Baddigam seems to be modified telugu version of name for Baddiga

ART AND ARCHITECTURE OF ELEPHANTA :

The elephanta caves are widely believed to have been carved during the reign of an early Kalacuri king (third quarter of 6th century), who ruled the Konkan area. The stele bearing the dedicatory inscription was removed from the site by the Portuguese centuries back. Mr. Rajesh Singh, a research associate in Kala Darshana division gave a talk on 'Art and Architecture of Elephanta'. He sought to highlight those points that set apart these caves from other temples. The Early Kalacuris were the followers of the Lakulisa-Pasupata sect of Saivism. The great Yogisvara image on the left of the north entrance (to the caves) that occupies an important place in the sculptural program of Elephanta is indicative of the yogic practices which must have once gone hand in hand with the complex ritualistic exercises undertaken inside the cave by the Lauklisa-Pasupata devotee. Lakuslia was the founder teacher of this sect who eventually attained to the Sivahood (salvation).

The Trimurti image at the end of the north-south axis is one of the images that has received considerable attention and various explanations have been given for it. The image, over five meters in height, has generated a great deal of discussion among scholars.

Early scholars believed it to be the Hindu trinity representing Brahma, Visnu and Mahesa. This identification has now been set aside. Now it is argued that the faces visible are only those, which could be carved, to be seen from the front while a fourth is implied at the rear, and even a fifth, facing upwards, in accordance with the five faces of Siva described

in Visnudharmottara. The three faces may represent respectively Aghora-Bhirava (an angry form of Siva), Siva and Uma. These faces also denote the forms of power of the universal Brahman: sattva is depicted by the central face, tamas by the angry countenance, and rajas by the tranquil face at the right. Other sculptural panels have their own stories to tell. The complex nature of their iconographic, aesthetic and ritualistic aspects considered in junction with the development of cave architecture in general are bound to arouse far greater curiosity in future.

KALACHURIS OF SOUTH INDIA :

Many Pallava and Pandya writings describe that the Kalabhras attacked the Tamil country and defeated the Cholas, Cheras and Pandyas and established their kingdom. Prof., Ramaswami Ayangar asserts that these valiant Kalabhra kings were the devoted followers of Jainism. Basically, Kalchuri kings of M.P were supporters of Jainism. Jainism flourished after their reaching in Tamil country. He proved it on the basis of copper plate of Veluikudi and Painyapuram of Tamil language. Shri Ayangar presumes that these Kalabhras were a branch of Kalchuri clan. The evidence on this is that they were closely related to Rashtrakuta.

The Rashtrakuta kings had their faith in Jainism. The influence of Jainism during reign of Kalchuri kings of Kalyani was perceptible. **The prominent king Vijjala/Bijjala of this clan and his several statesmen had adopted/encourage Jainism. Rechmayya, the minister of Kalchuri State set up the image of Tirthankar Shantinath at Shravanabelagola.**

BIJJALA /VIJJALA :

Among the Kalachuri kings that ruled (1156-83 A. D.) over Karnataka, mention must be made of Bijjala. He ruled at Kalyana which is today named as Basava-Kalyana. **He was a king of great religious tolerance and had Basaveshwar of the Veersaiva faith as his minister.**

The forefounder of the Linage Emperor Bijjala of 12th Century was minor Kalachuri clan chief. The kalachuri clan was also called as Haihayas and very ancient people. These people were ruling in Eastern Malwa and the neighboring region around 8th century AD. Several branches of this family had settled in different parts of Northern India. The most famous king of this clan was Kokalla - I, who was an imperial power below modern day Madhya Pradesh. He had defeated all major kings in that era around 10th century AD.

Bijjala was a federatory chief of the Kalachuri clan. The reign of Vikramaditya VI., or Vikramanka, which lasted from 1076 to 1126, formed another period of Chalukya greatness.

Vikramanka's exploits against the Hoysala kings and others, celebrated by the poet Bilhana, were held to justify him in establishing a new era dating from his accession. With his death in the middle of the 12th century, however, the Chalukya power began to decline. In 1156 the commander-in-chief and a feudatory - Bijjala (or Vijjana, 1156 - 67 AD) Kalachurya revolted, and usurped the throne at Kalyani. He and his sons held the kingdom till 1183. In this year, the last of the Kalayani Chalukya rulers, Somesvara IV (1181-c. 1189), regained the throne for a short period, as a part of his patrimony, only to succumb, about 1190, to the Yadavas of Devagiri and the Hoysalas of Dorasamudra.

Bijjala defeated Jayasimha in 1156 AD and other federatory chiefs who had revolted. He fought successfully with the Cholas, Gangas of Kalinga, the clan Inkyas and the other branch of Kalachuris of Tripuri. It is also said for a very short period he conquered Anga, Vanga, Magadha, Nepala, Turushka and Simhala. By 1157 AD Bijjala assumed imperial titles and a era may be said to have started as Kalachuri revolution now ran its course and Bijjala setup his rule in Chalukya capital Kalyani. Bijjala was patronising Jainism, Kolanpaka –80 KM from Hyderabad, (AP) INDIA, was said to be the alternate capital of the Bijjala. This was a very rich city covering an area of fifty Square Kilometers and a nerve center of Jainism, which had imperial patronage of the Emperor.

BASAVARAJA :

Basavaraja was Bijjala's Prime Minister. He was a Brahmin and a great devotee of Lord Shiva, the founder of Lingayat sect was patronising Veera Sivaism. Hindu religious reformer, teacher, theologian, and administrator of the royal treasury of the Chalukya king Bijjala - I (reigned 1156–67 AD). According to South Indian oral tradition, he was the actual founder of the Lingayats, but study of Chalukya inscriptions indicates...Basavanna,

Prime Minister of Emperor Bijjala of 12th Century, was a great mystic, treasurer of Lord's love, social reformer, visionary, rationalist, socialist, advocate of non-violence, promoter of the cause of downtrodden and women, trend setter in Kannada literature, upholder of dignity of labour, and crusader against untouchability and superstition. He declared, 'Work is bliss'. He struggled to establish a classless and casteless society based on spiritual and moral values. He endeavoured to establish democracy in religion, society and moral values. His multi-dimensional personality is unparalleled in the entire history of the world. He is the Light of the Universe.

Shree Basaveshwara was born in a brahmin family, to Madarasa and Madalambe in 1131 AD in Bagewadi. Madarasa was the chief of Bagewadi, which is now known as Basavanna Bagewadi in Bijapur district, Karnataka, India. From his childhood, Basavanna was a brilliant child & was always showing his objections to many customs, rituals and discriminations in day to day affairs. He was much pained by many drawbacks in Hindu Vedic Systems and brought reformation.

For example:

- Due to untouchability system prevailing, the lower caste people were treated as animals.
- Female were not given equal rights. The widows had to follow many rigid rituals & customs.
- The animal sacrifices in the name of satisfaction of gods.
- The rigid caste system treating the person by birth as superior or inferior.
- Following blind rituals which were meaning less.
- The Statue worship and exploitation of innocent people by worship class like pujaris, Matapathis etc.,
- Basavanna preached that Athma in the body is the god and purification of body & mind is necessary to please god.
- Truth is god and good habits are swarga(heaven) & bad habits are Naraka.(hell).
- The Brahmin class was opposing the learning of Vedha by other caste people and all temples, maths were in their strong hold.
- Exploitation of innocent lower caste people in the name of god & religious ceremonies rituals pained Basavanna very much & in his boyhood he opposed "Upanayana Samskara" which was not permitted to females.

At the age of 16 years Basava broke away from the brahmanical religious traditions. He then proceeded to Kudala Sangama, which is now a village in Hunagund Taluk of Bijapur District and situated at the meeting place (Sangama or Junction) of two rivers, the Krishna and its tributary the Malaprabha. Basava found his guru at Sangama and with his guidance, he put himself into study and devotion to Sangameshwara the presiding deity of Sangama. He spent 12 years which was the most significant period of his life at Sangama.

He also started preaching that God is only one & he is "Shiva", who has no shape but dwells in every one. The symbol of "Linga" a semi round object was made compulsory to be worn in the neck after "Shiva Diksha" and this was equally applicable to both Males & Females. All such persons who believed that God is only one and he is Shiva were given "Diksha" and wore that Symbol Linga. They were called as Veerasaivas or Lingayat. he said; " Here if you want to live in a rightful path and achieve inner purification as well as outer purification of soul and body " one should practice the following principles :

- don't steal,
- don't kill,
- don't tell lies,
- don't praise yourself & condemn others.

What Gandhiji said; " Truth is god, Ahimsa is paramadharma " was preached by Basavanna is 12th century itself.

Near the completion of his studies at Sangama, Basavanna had a vivid dream in which the Lord Kudalasangama touched his body gently, saying, "Basavanna, my son, the time has come at last for your departure from this place. There is Bijjala in Mangalavede. Carry on your work of building a just society from there."

Having received these inner orders, he journeyed to Mangalavede and sought service in the court of Bijjala. Basaveshwara left Kudala Sangama around the year 1152 A.D.

Basavanna started his career as a junior officer in the state treasury of King Bijjala. He found the office in a mess. The officials were lazy. Basavanna spared no pains to set things right. The King admired his sharp intellect and administrative

ability. Once a copper plate containing an old inscription was discovered. **The writing was in code language. No one, not even the language experts could read and understand it. But Basavanna with his extraordinary intelligence was able to understand it. He explained its contents to the King. Following its directions the King was able to find out a hidden treasure; this brought enormous wealth to the state treasury. Basavanna suggested several plans to the King so that this wealth might be used for the welfare of his subjects. Bijjala was greatly pleased with this. Bijjala appointed Basavanna as the chief officer of the treasury.**

Later Basavanna married Gangambike, the daughter of his maternal uncle Baladeva, who was a minister in the King Bijjala's court at Mangalaveda, and Neelambike (Nilalochane), the adopted sister of king Bijjala. So Basavanna had two wives and his family life was pleasant. He had a son named Balasangayya. The new family and the new office increased his responsibilities. The field of work grew. He was young but already held a high place. He rose to become chief officer of the royal treasury, minister to this maharaja in his troubled Shaivite country at odds with Buddhism and Jainism.

So some people in the King's court grew jealous of him. People in the King's court who were jealous of Basavanna got an idea. They reported to the King that Basavanna was feeding a large number of his followers -the Shaiva devotees - out of the money taken from the King's treasury. Bijjala asked Basavanna about it. Basavanna's answer was clear: "The expenses of Mahamane are met by the earnings of several devotees. I am a devotee of Shiva and do not want other people's money. If you have suspicions, well, I shall tender my resignation this very moment. Before that let there be a detailed inquiry about these charges.

The cash and all accounts of the treasury may be checked this moment."

Bijjala changed his seat of power to Kalyana. At age 48 he moved with King Bijjala to Kalyana, where, joined by Allama Prabhu, his fame continued to grow for the next fourteen years.

Basaveshwara became the minister to King Bijjala in 1162 AD. This position led to the swift spreading of Basavanna's revolutionary message of a new, visionary religious society. Devotees of every walk of life flocked from all over India to join with him. The coming of Basavanna to Kalyana paved the way for the welfare of mankind. As the minister Basaveshwara established the spiritual parliament, known as ANUBHAVA MANTAPA, to discuss the various aspects of Veerashaivism with the people from all walks of life. The dreams which Basava dreamt in Kudala Sangama, were being realised at Kalyana. Basavaraja became very powerful and used most of the State's finances to promote and propagate Veera Sivaism, when patronage of Jainism was at it's peak.

Basaveshwara's life long aim was to eradicate the deep rooted varnashrama or the caste system. Though he was the minister, he used to invite the untouchables to his residence and have meals with them. This act incited the hatredness among the orthodox people who were jealous about the Basaveshwara's great achievement. Through the years, opposition to his egalitarian community grew strong among more conventional citizens. They carried many false stories to King Bijjala to malign Basaveshwara. These accusations created suspicion in the mind of Bijjala and he was fearing about the uprising of traditional and orthodox society, if the accusations were proved to be true.

As if adding fuel to the fire, tensions came to a head in 1167 when a brahmin and shudra, both Lingayats, married. The historic marriage between the daughter of Madhuvayya a Brahmin and the son of Haralayya an untouchable took place in Kalyana. This marriage was blessed by Basaveshwara and many sharanas, but this infuriated the traditional people in the society and the outraged citizens complained the King Bijjala.

The king took ruthless action and ordered, Madhuvayya and Haralayya be punished by removing their eyes and dragged in the streets by elephants. Basaveshwara was unable to stop the punishment and his sensitive mind could not bear this shock. He took the blame for this upon himself. He felt that his mission in Kalyana has come to an end. With great sorrow in his heart, he left Kalyana in 1167 AD and went to Kudala Sangama. The chaotic conditions prevailed in Kalyana and the sharanas were very much distressed by the developments. The unstable political situation further disintegrated, and the King Bijjala was shortly thereafter was murdered or retired into the forest or giving up the throne to his son.

Riots erupted and the Lingayats were scattered far and wide. Three months after reaching Kudala Sangama Shree Basaveshwara attained the union with Lord Kudala Sangameshwara in 1167 AD at the age of 62. Leaders and followers transferred the institutional resources created in the urban Kalyana to the rural villages of Karnataka.

During the reign of Bijjala, his Prime Minister Basavaraja tried to spread and strengthen the base of sivate sect among the masses with state exchequer, which also had the Emperor's blessing because of its Reformist Movement and was instrumental in popularising Siva worship and built temples from Orissa (cuttack) to Alampur in Andhra Pradesh. The famous Alampur temples were built/modified during this reign and were the man who installed one crore-shiva lingams (Coti Lingalu) in Alampur (AP). This led to a prolonged and fierce battle between followers of Jainism and Siviates, which soon spread to all the regions of Andhra, Karnataka and Maharashtra. The Prime Minister's followers i.e. the Siviates were victorious in the initial years of anarchy after massacring the followers of Jainism and destroying great number of Jain temples, Libraries and Jain Manuscripts.

The Saivite sect of the Lingayats was another mighty enemy of Jainas. This was founded or reorganized by Brahman Basava, who was a minister of the Kasalacuri-king Bijjala. Bijjala was a ruler in Kalyan in the period 1156-1167, and it is said that he was a follower of Jainism, Basava succeeded with great vigour and, as Jainas maintain, with great unscrupulousness, in attracting numerous followers to his monotheistic doctrine and in propagating his strongly anti-clerical system which was directed against the Brahmanic caste-order. Lingayats proceeded against Jainas extremely fanatically, damaged their properties and life, destroyed their temples or appropriated them for their purpose. It is said that Saint Ekantada-Ramayya had particularly excelled in the propagation of the new doctrine. It is narrated about him that he had taken a bet with Jainas. According to this, they were obliged to pull down a Jaina-statue and erect Siva's image, if he cut his own head and become alive again by Siva's mercy. When Ekantada-Ramayya succeeded in carrying out the miracle, and Jainas did not want to keep the word, he is said to have cut the head of a statue of their Tirthankara and placed it before the idol of his god as an oblation. When Jainas complained to the king against this act, the saint offered to repeat the miracle and even burn his head to ashes, if Jainas were willing to wage their 700 temples against it. But Jainas did not agree for which Bijjala scolded them and granted a piece of land near Ablur (in present Dharwad district) to the temple of Siva. Bijjala was very religious person, Jain himself and highly tolerant towards all other religions.

SOMESWARA :

Some people say that Bijjala had retired to the forest, in favour of his son Someswara, who came to the throne in 1168 AD. Someswara is credited with many victories including those against the Cholas, Gangas and Chalukyas. During his reign Veera Sivaswami flourished in full glory and grandeur, giving its eight-fold path to eradicate the miseries of its followers in particular and people in general. The Epic called BASAVAPURANAM was written during this period. This philosophy attracted the masses, who accepted it with open arms and thus the capital city of Bijjala, Kalyani became the nerve center of Veera sivism.

Someswara died in 1177 AD and his brother Sankana who succeeded him conquered many counties from Bengal to Ceylon. During this period there was lot of confusion about the Imperial Religion and the conflict again broke between Siviates, Jainas and Vishnavites, supported by the Commander-in-chief of Army.

Ahavamalla succeeded Sankana in 1180 AD. He was great devotee of Lord SIVA. He gave all the taxes collected from Tumbala, Goguru and Alampur Provinces in present day Mahabubnagar and kurnool District of Andhra Pradesh (India) to the presiding Deity of Srisailem i.e. Mallikarjuna Swamy Devasthanam (Endowment Trust) i.e. Lord Siva. The inscription to this effect is in Sanskrit and earliest Telugu at srisailem temple. Alampur was called Brahmapuri, which was a very important educational center called Brahmapuri Vidhyapeetam. This center received rewards, grants and gifts from various subsequent kings, queens and Emperors. The famous pundits from this center are Trilochanamuninadha and Ekantadesakadi. Details about this are available in English and Telugu books sold by the Srisailem Devasthanam Board at Srisailem Temple. He subsequently lost large portion of Deccan to Chalukya King Taila-III 's Son Someswara IV.

Ahavamalla still continued to rule small principality and was succeeded by younger brother Singhana in 1183 AD, who later submitted to Chalukyas as his General Barmideva or Brahma deserted and went over to the service of Someswara IV, thus putting an end to Kalachuri power in 1190 AD.

After 1190AD, the Empire of Kalayani split into three parts, namely the kingdom of Devagiri founded by Yadavas, the kingdom of Warangal, governed by Kakatiyas and the kingdom of Dorasamudra ruled by the Hoysalas.

Bijjala's sons i.e., Someswara and his brothers, who ruled the Deccan Plateau from 1168 AD to 1183 AD lost the kingdom to the Chalukyas in 1183 AD.

His descendents were ruling small principalities between River Krishna and Tungabadra for over 300 years (1185 AD to 1500 AD) . That was the time when various Muslim rulers were gaining territories all over the South India (Deccan).

KALCHURIS OF ALAMPUR OF ANDHRA PRADESH :

DADHI REDDI :

Their Descendent (great.....grand son) Dadhi who was the Commander in chief of Bijapur army defeated Vijayanagar Emperor's army and captured Raichur fort and its surrounding areas as Krishna Deva Raya's armies were busy with Orissa campaign, which won the whole of Gajapathi's territory. The Nawab of Bijapur was pleased with his expedition and told him that he would give him all the area that he covers from sunrise to sunset in any given day and was also awarded a title called "REDDI". Dadhi Reddi set off at Raichur fort in the morning just before the sunrise and covered area of Raichur, Amangal and Alampur and reached the village of Panyagrahi (Now Pallepada) before sunset on the same day. As promised Bijapur Nawab had given three taluks with Raichur as head quarters. Thus, Dadhi Reddi had become an absolute owner of men, material and land of the three taluks. He was always at the service of the Bijapur rulers whenever they needed his services.

Krishna Deva Raya lead an army of about one million men and five hundred elephants and pitched his camp to the east of Raichur and began the seize of the Raichur fortress. Bijapur Nawab came with relief of strong contingents of cavalry and Krishna Deva Raya won a decisive battle and the fort was captured after a very long seize with the help of a Portuguese commander. He died fighting in war at Raichur fort around 1520 AD, which is inscribed in the fort ramphants.

Dadhi Reddi's heroics of trying to saving the fort from capture and subsequently laying down his life were remembered in the form of dance and drama for over 400 years in the surrounding villages of the Raichur fort. Dadhi Reddi's son Krishna Reddy ruled Alampur and Amangal area with Alampur (Mahaboobnagar, AP, India) as his capital. They were basically sivaitees and ruled Alampur for Five generations. They had spent all their time renovating & building the great temples of Alampur, which was the most sacred place for Sivaitees after Kasi.

His one of the famous descendent Konda Reddy (1597-1643), the last ruler of Alampur-- famously identified by the well known monument called Konda Reddy Buruju in Kurnool City(AP), had defeated Kurnool Nawab, a subordinate of the Golkonda Kings several times and was ultimately captured and was imprisoned in the fortress, which subsequently became famous as Konda Reddy Buruju, because of his valour and untiringly resolve to fight the Muslim rulers. He escaped from the fortress digging a tunnel across the River Krishna to Alampur and ultimately lost his kingdom to Golkonda Kings. The family then moved to Practoor Fort around 1665 AD, which is about 20km from Alampur.

They were the independent ruler of the small principality of around 100 villages with Practoor Fort as their head quarters, after the East India Company took over the Kurnool and its surrounding areas from Nizam. The next nine successors lived at Practoor fort and the favorite pass time was writing poetry. Most prominent among these kings were Timma Bhopalludu, who wrote a series of poems and put them in a book called "Anargaragamu". They were very religious and always had progeny problem. They gifted a large amount of land of Tirupathi Devasthanam for giving first arathi of the day and in the process they became Vishnuvites hoping that the kings of this line will always have male descendents. The kings of this line lost Practoor around 1790 AD due to death of their king Narasimha Bhoopaludu (Pedda Narsimha Reddy) who was poisoned by his cousins. His wife Rani Chinamma Devi took refugee with Raja of Kollapur, who had considerable influence with the British. Subsequently there was an understanding with Nizam of Hyderabad under the influence of the British to let Rani Chinamma Devi have a small Jagir of five Villages with Pallepada as Headquarters with absolute power. Rani Chinamma Devi had her own currency, which was recognised by British and Nizam of Hyderabad as they were in silver and gold coins. Rani Chinamma Devi had revenue system, which was later incorporated in toto , when India became a Republic in 1951.

The English had supported her all through the turbulent years of succession and Kollapur Raja had treated her as his daughter till she got the jagir around 1795 AD. Raja of Kollapur also gave her 1000 acres of land as gift, before she left to take control of her jagir in Pallepada. It is said that she never took control of this gift in Kollapur, which she later returned to the Kollapur Samsthan. She had problems with her three sisters who collectively claimed half of the jagir, which resulted them, getting one village with no titles. The five villages Rani Chinamma Devi got as Jagir of Pallepada were Pallepada, Boravalli, Jalapuram, Kathur and Practoor.

The others got the village of Maramungal. Rani Chinnamma Devi had also got good amount of land in Maramungal too. Rani Chinnamma's son Bijjula Venkat Dharma Reddy was a very religious person and it is believed that he was a authority on Vedas and Upanishads, and that was one reason that he had all types of visitors like Sadhus from Himalayas to very learned men from Kerla.

His son Bijjula Venkata Narshima Reddy succeeded his grand mother Rani Chinnamma and administered the Jagir. He build three big irrigation tanks networked with canals in Pallepada Village to irrigate about 150 acres, which costed Rs. 1.00 Lakhs around 1875 AD and also was exporting Blue (Colour- were no Synthetic colours then) to Europe and London by ship from Bombay. He had setup the manufacturing plant at Pallepada, which was the Jagir's Administration Headquarters. He planted exotic mango gardens to an extent of over hundred acres, which had a collection of nearly hundred varieties collected from places from as far as Lahore and Delhi. He was also a very religious person. It is said that he had Darshan of GOD himself in the form of Narshima Avatar at Wanaparthy Fort, when he was on a visit. His descendents still own lands and continue to live in the villages with Pallepada as their headquarters having some interest in surrounding villages too. The last Jagirdars of this line until the abolition of Jagirs by the Indian Government were Bijjula Chandra Shekar Reddy, Bijjula Venkat Dharma Reddy and Bijjula Rameshwar Reddy.

All this information is from family records of Bijjula and lineage that is being maintained by the family over last 300 years. Bijjula Rameshwar Reddy had narrated the long history of the family over a period of time to Anirudh Bizzul his last son, who was interested in maintaining the family record for future generations to know their ancestry.

During the jagirdari period Bijjula Venkata Dharma Reddy published many books on religious matter and lately around 1960's Bijjula Rameshwar Reddy had published a book regarding the finding of copper plates of Chaluks/Cholas periods which threw some light on the ancient period of this lands.

The present village of Pallepada, on the banks River Krishna was totally constructed by Rani Chinnamma Devi between 1796 to 1800 AD. All the descendents right from Dadhi Reddy had always lived on the banks of river Krishna and built/renovated forts like Raichur, Alampur, Practor and Village of Pallepada lastly.

These rulers of Alampur , i.e., the descendents of Bijjula were the chief of Sivaite sect , who were even considered as, re-incarnation of Lord Shiva. They had powers to appoint the religious head of this sect and this practice continued till early 1950. The Religious head of this sect was considered the most sacred person and had an authority as Shankaracharya of the present times.

This makes it clear that there are kalchuri descendants among the Telugu people. They got "REDDY" as a royal title from Nawab of Bijapur and BIJJULA ", the name their clan as their surname. Similarly there are several people with surnames such as kokkula, kokalla, kokkola, kokola and kokolu, which were also possibly derived from the names of kalachuri clans. There are people with surname " kokolu " in Telugu mudirajas. The Mudirajas are believed to the descendants of kalchuris, a brach of kalchuris as per Prof., Ramaswami Ayangar.

SOME EVENTS OF KALCHURIS OF SOUTH INDIA :

- 1154 A.D Kalchuri Bijjala became the Mahapradhana to Taila III.
- 1155 A.D Bijjala Started carrying on the administration in the name of Taila III.
- 1157 A.D Kalachuri Bijjala assumed full imperial titles.
- 1162 A.D After the death of Baladeva, Basaveshwara was Minister to Bijjala. Allamaprabhu ascended sunya pitha in the anubhava mantapa
- 1167 A.D Bijjala abdicated the throne in favour of his son somideva or someshvara.
- 1181 A.D Somesvara IV the son of Chalukya Taila III became ruler after sweeping away the last remnants of Kalchuri power.
- 1188 A.D Yadava Bhillama seized Kalyana. The Kakatiyas also gained some territory of chalukyan empire as a result of the final dissolution of Chalukyan hegemony.
- 1270 A.D Yadava mahadeva was forced to surrender Bedadakota (Bidar) which was annexed to the Kakatiya Kingdom. Sinda Bhairava assisted Kakatiyas in the struggle
- 1318 A.D Badarkot (Bidar) and other places were ceded to Khusrau Khan
- 1320 A.D Kakatiya Pratap rudra reoccupied Badarkot and other places.

- 1322 A.D Bidar Town which was on the frontier of Telingana and Baswakalyan forts were taken by Ulugh Khan (Muhammad-Bin-Tughluq) who was then a prince. Those town fort were left incharge of trust worthy officers with strong garrison.
- 1336 A.D The Vijaynagara empire founded.

The History of Bijjala Deva and his ancestors is well accounted in the history books of our country "INDIA". The descendents of king Bijjala Deva were not only great warriors but poets, publishers of books and very good administrators. Kokalla - I Belonged to 845 AD (During king Bhuja - I 's Period). Defeated Bhuja - I and his cousin Sankaragana. Was an imperial power below Madhya Pradesh. Survived with 18 sons who were given 18 different governences in his kingdom.

- Sankaragana Was first son of Kokalla - I. Ruled from 878 - 888 AD.
- Balaharsha - Son of Yuvaraja succeeds in Middle of 10th century.
- Lakshmanaraja is son of Balaharsha's Brother and Belonged to end of 10th century AD, ruled whole of south, Gujarat and Kashmir.
- Sankavagan - II Son of Lakshmanaraja Yuvaraja Brother of Sankavagan. Lost all Kingdom .
- Kokalla - II son of Yuvaraja regained all kingdom and belonged to very end of 10th century.
- Gangeyadeva - son of Kokalla - II, ruled south Kosala, Orissa, Banasa, Bhopalpur, Kanpra valley. (Lord of Tri Kalinga till Vikramaditya) and died in Allahabad(Prayag).
- Lakshmi Karna - succeeded father Gangeyadeva and lived from 1048 to 1072 AD. Ruled from Allahabad, Congund ,West,south & East Bengal,Kanchi,Chandella Kingdom.
- Yasah Karna - Son of Lakshmi Karna succeeded in 1072 AD, Lost south Chandella, Allahabad and Benaras and was succeeded by his son Gaya Karna.
- Gaya Karna Defeated by Chandella King and was succeeded by 2nd son Jayasimha 1159 to 1167 AD and was defeated by minor Kalachuri clan chief Bijjala Vijayasimha (1177 - 1180 AD)
- Jayasimha's son lost whole of Kalachuri kingdom including Dahala-Mandala whose descendents are Hoyabani Rajputs of Balia Dist in Uttar Pradesh
- Bijjala Deva Was minor Kalachuri Feudatory Chief and took the reins from Jaya simha by defeating him and went on to rule the whole of Deccan and kalinga from 1156 to 1168 AD With Kalyani as capital .
- Someswara son of Bijjala Deva ruled from 1167 to 1177 AD and was succeeded by younger brotherSankara.
- Sankara ruled from Bengal to Ceylon in 1177 to 1180 AD
- Ahavamalla younger brother of Sankara he succeeded Sankara and later lost Deccan to Chalukya kings in 1181 AD.
- Singhana Younger brother of Ahavamalla he succeeded and in 1183 AD submitted to the Chalukya kings.

CHEDI DYNASTY IN CHATTISGARH :

About the history of the Central India region, the famous historian C.W.Wills writes, 'in the 10th century AD a powerful Rajput family ruled at Tripuri near Jabalpur, Issuing from this kingdom of Chedi (also known as Kalchuri dynasty) a scion of the royal house by the name Kalingraja, settled about the year 1000AD, at Tuman. His grandson Ratanraja founded Ratanpur Which continued as the capital of a large part of the country now known as Chhattisgarh. This Rajput family called themselves the Haihaya dyanasty. This dynasty continued ruling Chhattisgarh for six centuries about the 14th century it split into parts, the elder branch continued at Ratanpur, while the younger settled in semi-independent state at Raipur. The Marathas attacked Chhattisgarh in 1741 and destroyed the Haihaya power. In 1745 AD after conquering the region, they deposed Raghunathsinhji, the last surviving member of the Ratanpur house. In 1758, the Maraths finally annexed Chhattisgarh, it came directly under Maratha rule and Bimbaji Bhonsle, was appointed the rule.

CHEDI DYNASTY IN KALINGA :

The recorded history of Orissa Starts from the great war of Kalinga in 260 BC, where the Magadha King Ashoka foreswore violence and accepted Buddhism. Next to him was the great king of Chedi dynasty who assumed the title of Mahameghabahan after conquering the territories of Magadha empire.

After the conquest of Kalinga, Ashoka had appointed a Sardar of Chedi as its administrator. This Sardar declared 'himself independent; so the rule of the Chedi Dynasty started in Kalinga. This ruler's son was Mahameghavahana. After the death of Sardar, Mahameghavahana came to the throne. Mahamegha Vahana was the founder of Chedi dynasty.

It was during his time that the people of Kalinga suffered very badly. This was not because of the King's misrule, but because of Nature's fury. A severe storm raged for long bringing about death and destruction. Houses were razed to the ground. The formidable walls of the royal fort were destroyed. Its main gate crumbled. Water flowed into the city from tanks and lakes. Huge cracks appeared at several places in the canal which supplied water to the capital. People grew panicky. How to get over this misery was the one question that worried the mind of one and all. The Dravidian Kings of the South had joined hands to defend themselves from Magadha when that state was powerful. Now they started troubling the Kalingas.

So the people of Kalinga were miserable. Their cup of misery was full. It was not surprising if they had preferred death to this misery and dishonor.

After the death of Ashoka and fall of the Mauryas in eastern India, the Great Kharavela of the Chedi Dynasty became the emperor of Kalinga. Kharavela was the third ruler. He was the monarch of the Chedi Dynasty. Kharavela was the most famous member of Chedi dynasty. During the period of Kharavela, Kalinga became an important power. He lived in the middle of the first century CE. The capital of the kingdom was at Udaigiri. Thus the Chedi dynasty established itself in the Kalinga region in the beginning of 1st century BC.

The rock edicts of the Jain king Kharavela have been found in Udayagiri and Khandagiri complexes of caves near Bhubaneswar (in Orissa). The inscription found in the Elephant Caves of Khandagiri and Udaigiri mountains near Bhubaneswar describes in detail the reign of Emperor Kharavela. A long passage of a eulogistic inscription survives, but not the complete text.

He advanced into Magadha and occupied Rajagriha, and seems to have conducted expeditions all the way from Nepal to Mathura at some time.

BR> Kharavela, the glorious king of the Cheta or Chedi dynasty of Utkal Pradesh (Orissa) who after being victorious over some contemporary enemy kings, had just picked up a fight with no less than the emperor Pushyamitra Shunga of Magadha. When he came to know of and recognised the national calamity of the attack of the Greek king Demitres on central India; he at once made peace-pact with Pushyamitra to defeat Demitres. With a mighty army he won military glory, and battled with King Shatakarni of the Satavahanas winning lands as far as Cape Comorin in the south, River Ganga in the north and Maharashtra in the west.

He was extolled as one who 'extended the royal dominion' and known as a 'dharma king'. After defeating King Satavahana and also the alien invaders in northern India, he organised in his state, a great Jain-conference and gained the degrees of Khemaraja (the king who protects) and Dharmaraja (the king upholding the Dharma, the dutiful king) as given to him by the Jain saints.

He repaired the streets and constructed reservoirs, parks, aqueducts and other amenities, and his skilful administration lightened taxes. In a sense his rule was that of a minor Ashoka, although he himself was a Jain. But like other Indian kings, he protected Buddhism and the other religions. Kharavela adopted Jainism and spread Jainism not only in Kalinga but also in the conquered kingdoms. Being a Jain himself, he patronized Jainism in the State and constructed the caves for the monks around Khandagiri.

In the first century B.C., under the rule of the third Chedi King, Kharavela, Jainism was restored as the faith of the people. During this time, Udaygiri and Khandagiri, 8 km to the west of Bhubaneswar, became strong centres of the Jain faith. His queen contributed to the rock monastery for Jain monks at Udayagiri.

The Hatigumpha inscription in Udayagiri gives the whole data of his activities upto his 13th regnal year and in this respect this inscription is a unique record of ancient India.

Kharavela was a great patron of Jainism and excavated, the caves for Jain monks at Udayagiri. The Hatigumpha inscription proclaims that he was the worshipper of all religious sects and repairer of all religious shrines. Not much is known about the history of Kalinga after Kharavela.

During the first two centuries of the Christian era, it has many thriving ports from where merchants, priests and others

sailed to Java, Sumatra, Bali and other places in South-East Asia. The colonies established by these people eventually grow into powerful kingdoms.

But after the death of Kharavela and termination of brief but brilliant career of Kharavela, the fortunes of Kalinga's Chedi dynasty declined and Kalinga was converted into a weak empire which lasted about 300 years. After the death of Kharavela, Kalinga was divided in two states, Kalinga in the North and in the middle Toshali. During this period rulers of Mathars, Basistha, and Bigraha dynasty ruled Kalinga.

Kalinga seem to have been occupied by different powers during the early centuries. The Satavahana king Gautamiputra Satakarni occupied a part of Kalinga in the 2nd century AD. But not much history have been known about the Satavahana dynasty to ruled over Kalinga. There is no clear evidence about Gupta rule over this area, but Utkala and Kalinga are mentioned in the Raghuvamsa of Kalidasa. The periods are little bit hidden in between Chedi to Mathara dynasty.

Important Information Relating to Chedis of Kalinga:

- After the conquest of Kalinga, Ashoka had appointed a Sardar of Chedi as its administrator.
- After the death of Sardar, Mahameghavahana came to the throne and was the founder of Chedi dynasty in Kalinga.
- Kharavela was the third ruler, the greatest monarch and most famous member of the Chedi Dynasty.
- Kharavela adopted Jainism and spread Jainism not only in Kalinga but also in the conquered kingdoms.
- Kharvela was a great patron of Jainism and excavated, the caves for Jaina monks at Udayagiri.

THE CHEDIES OF MAHABHARATA:

Mahabharata was a struggle between two groups of the descendants of Yayati:

Essentially what the epic Mahabharata depicts was the fortunes of the dynasty founded by Yayati, and the struggle between his descendants for the hegemony of Bharatavarsha. As a dynast, he was a watershed in Pauranik history. Of his five sons the Yadavas, stemming from the disinherited eldest son, Yadu, and the Pauravas descending from the youngest son Puru who gets the throne, were the most important. One branch of the family established itself in Hastinapura, while another ruled in Magadha. The Kauravas, Pandavas and Panchalas were all Pauravas, battling amongst themselves on Kurukshetra with the Yadava Krishna presiding over it all.

Sishupala of Chedi Dynasty was a close associate of Jarasandha :

Sishupala was in the line of the descendants of Yadu, the first son of Yayati. He was Krishna's cousin. Sishupala of Chedi in central India was a close associate of Jarasandha of Magadha (modern Bihar). Jarasandha was the son-in-law of Kamsa. The first attempts to establish tyrannical supremacy were made by Jarasandha. Jarasandha made Kamsa, the son of the head of the Mathura oligarchy, and then manipulated him into imprisoning the titular head, his father Ugrasena. Kamsa became tyrant of Mathura. One by one Jarasandha imprisoned eightysix princes, his goal being to sacrifice a hundred to Shiva to celebrate his coronation an emperor, samrat. Around him he built a circle of like-minded abusers of the people's trust: Dantavakra of Karusha and Sishupala of Chedi in central India, Bhishmaka of Vidarbha in the south-west, Kalayavana beyond the western borders, the ruler of Kashi (Benares), Paundraka Vasudeva of Pundra (Bengal) in the east, Naraka of Pragjyotishapura (Assam) in the north east. The only person with the statesman's vision to perceive Jarasandha's design was Krishna.

Jarasandha invaded Mathura seventeen times:

It is said that Jarasandha was enraged at the killing of his father-in-law - Kamsa by Krishna and invaded Mathura seventeen times, and it was every time repulsed by Krishna. Fearing, however, that an eighteenth invasion would be disastrous to the city, Krishna removed the Yadavas to Dwarka at the west end of Gujarat Peninsula. After the removal of the Yadavas from Mathura, the city was besieged by Kalayavana at the instigation of Jarasandha.

While pursuing the unarmed Krishna, however, out of the city, the invader was burnt to ashes, by fire issuing from the eyes of king Muchakunda, who had been sleeping in a mountain cave and whom he had awakened with a kick mistaking him for Krishna. Dwara remained Krishna's capital until his life on earth and later it submerged under the ocean.

Krishna married Rukmini who was proposed to Sishupala:

After the Yadavas settled in Dwaraka, Krishna married Rukmini. Bhishmaka was the king of Vidarbha. He had five sons, the eldest of whom was Rukmi, a cruel prince. He had a sister called Rukmini.. Rukmini had longed for Krishna having heard of

his exquisite beauty and charm. Rukmini had decided to marry Krishna after listening to His divine deeds from visitors to Her father's palace. All her relatives approved of her choice of Krishna, with the exception of Rukmi who wanted her to marry Sisupala, the king of Chedi. Krishna had similarly heard about Her and made up His mind to wed Her.

But Rukmini's brother Rukmi who hated the Lord tried to deter his parents from pursuing the match by proposing Sishupala's name. Her father, at Jarasandha's advice, was making preparations to get her married to Sishupala, Krishna's cousin and king of Chedi. Rukmini was not inclined to marry Sishupala, while the people of her family were forcing her into wed lock with Sishupala. To defeat Rukmi's evil designs, Rukmini finally decided to take the matter into Her own hands and despatched a trusted emissary to Krishna with a message to intervene. The message to Krishn was:

"O my lover! Beloved of my heart! I have dreamt of you as my Lord. Come to me soon and claim me as your wife. I am being married to the Chedi king against my wish. Carry me away after proving your valor. We will be proceeding in a procession to the temple of Parvati outside the city, the day before the marriage day. You wait outside the city of Kundina, the capital of Vidarbha and capture me. If you do not come, I will cast off my body and quit from this world if I do not unite with you in wedlock."

Krishna got the message. At the behest of Rukmini, Krishna commanded his charioteer Daruka to make the arrangements for the journey to Vidarbha. Krishna's chariot raced towards Kundina with the messenger of Rukmini and Krishna himself. Krishna reached Vidarbha.

Preparations for the wedding of Sisupala and Rukmini were apace in Kundina. Sisupala's allies, Jaransha, Dantavakra, Paundraka were present with their retinue. All were the enemies of the Yadavas. Balarama learnt that Krishna had gone alone to Kundina and assembled a large army to be prepared for all eventualities. Rukmini was tormenting herself: " Did the messenger reach Dwaraka? Did Krishna listen to him? What is the beloved Krishna doing? Will he come? What if he does not come? "

Amidst these imaginary flights of reflections, the messenger arrived and told Rukmini, that Krishna had arrived in Kundina. Balarama was also around with his army. Now, Rukmini had nothing to fear. Her heart leapt in joy and she thanked the messenger and expressed her gratitude to him, bending down and touching his feet. All the citizens of Kundina had gathered now to get a glimpse of the famed Balarama and Krishna. They saw them and realized, "We now know why they are called gods. See their dazzling form and beauty! It is a pity that Rukmin will not be marrying Krishna, the prince of Dwaraka; it would have been an ideal match. Rukmini wanted a heavenly swan and is getting a swarthy crow, thanks to her brother's evil plans. But who can overcome Destiny?" The bridal procession started.

The bride's companions included many women carrying vessels of gold and silver, carrying gifts and offerings to god, flowers, fruits and coconuts, camphor and incense, scents of sandal and turmeric and many other exquisite perfumes of India. Musicians played with their musical instruments joyous tunes. The royal bands and soldiers were also accompanying the marriage party and enroute were the citizens showering flowers and parched rice on the party, in blessing.

The party reached the temple. Rukmini went into the shrine; her beauty was enhanced in her devoutness and serenity. She worshipped the goddess Gauri and the great god Shiva. "O Mother! O Divine!" Rukmini prayed, "I pray to you to fulfil my desires. I pray that Krishna should be my husband." The procession was now ready to return from the temple to the marriage pandal. As Rukmini came out, she saw Krishna riding a chariot driven by four milk-white horses.

Their eyes met. A thrill passed through the entire body of Rukmini, she looked down to the earth. Before she could wink her eyes, she had been lifted up body from the ground and borne onto Krishna's shoulder in the chariot. Before the onlookers could realize what had happened, the chariot rolled away, guarded by the Yadava army led by Balarama.

Balarama turned Jarasandha's army back after a pitched battle between the two armies. Krishna consoled Rukmini, "Fear not, my dear princess. My men will drive the Jarasandha's army assisted by Sisupala's in quick time." Krishna had also to join the fight. He spared the life of Rukmini's brother as she pleaded with Krishna, "Please spare my brother's life." Krishna obliged; the prince of Vidarbha was not penitent, he vowed to kill Krishna and rescue Rukmini in due course. Krishna married Rukmini in Dwaraka with all fanfare. They were a happy princely couple.

Jarasandha was killed by Krishna with the help of Pandavas:

In one of the great diplomatic moves, Krishna planned to eliminate Jarasandha before the occurrence of Mahabharata war. Krishna urged Yudhishtira and his brothers to attack Jarasandha, who had captured some kings. Bhima defeated Jarasandha in single combat, and Krishna released the imprisoned kings. Then Yudhishtira sent his four brothers in the four directions to conquer India.

Sishupala was killed by Krishna after pardoning one thousand abuses :

During the coronation of Yudhishtira, the Pandavas honored Krishna. When Krishna was given the Agratambulam (chief offering) by the Pandavas, the wicked Sishupala, the King of Chedi challenged Krishna in Yudhishtira's Rajasuya Yajna. He started showering abuses on Krishna. He said to Krishna;

Do you think that you deserve this honour
because you stole the Saris of the gopikas (cowherd maids)
when they were having a bath?
Do not indulge in self-aggrandisement, shut up!

(Telugu Poem)

A very jealous Sishupala abused and insulted Krishna. Sishupala criticized Krishna for killing women and cattle.

The lord let him insult just up to one thousand times and after crossing one thousand times, he recalled his promise to Sishupala's mother about forgiving him a thousand times. Hearing Sishupala abusing Krishna in this manner, Dharmaraja shed tears.

Krishna hurled the very plate, in which the offering was made to Him, at Sishupala, which turned into a discus (Vishnu Chakra = Flying discus) and beheaded him. At that moment, the blood of Sishupala splashed at Krishna's feet. Seeing this, Dharmaraja became perplexed.

He said, "Krishna, Sishupala abused You to no end. How is it that his blood fell at Your feet?" Smilingly Krishna replied, "Dharmaraja, praise or blame relates to the body and not to the Atma. Moreover, Sishupala was thinking of Me and repeating My Name all along.

He might have done it with hatred, but I am not concerned about it." Salva, king of Saubha and friend of Sishupala, waged war with Krishna to avenge his friend's death. Salva was put to death by Lord Krishna.

The land & ancestors of Sishupala :

Daksha begat Aditi, and Aditi begat Vivaswat, and Vivaswat begat Manu, and Manu begat Ha and Ha begat Pururavas. And Pururavas begat Ayus, and Ayus begat Nahusha, and Nahusha begat Yayati. And Yayati had two wives, viz., Devayani, the daughter of Usanas, and Sarmishtha the daughter of Vrishaparvan. Here occurs a sloka regarding (Yayati's) descendants, 'Devayani gave birth to Yadu and Turvasu; and Vrishaparvan's daughter, Sarmishtha gave birth to Druhyu, Anu, and Puru., And the descendants of Yadu are the Yadavas and of Puru are the Pauravas.

And Puru had a wife of the name of Kausalya, on whom he begat a son named Janamejaya who performed three horse-sacrifices and a sacrifice called Viswajit. And then he entered into the woods. And Janamejaya had married Ananta, the daughter of Madhava, and begat upon her a son called Prachinwat. And the prince was so called because he had conquered all the eastern countries up to the very confines of the region where the Sun rises. And Prachinwat married Asmaki, a daughter of the Yadavas and begat upon her a son named Sanyati. And Sanyati married Varangi, the daughter of Drishadwata and begat upon her a son named Ahayanti. And Ahayanti married Bhanumati, the daughter of Kritavirya and begat upon her a son named Sarvabhauma. And Sarvabhauma married Sunanda, the daughter of the Kekaya prince, having obtained her by force.

Behind district of M.P : During the time of Mahabharata war, the entire land between the Yamuna and the Vindhya was inhabited by the Chedis. The King Kasu Chaidya (identified with Vasu of the Mahabharata) is mentioned in a danastuti, found at the end of the hymn in the Rigveda. The puranic literature represents these Chedis as an offshoot of the Yadus.

According to the puranic tradition, Manu's grandson Pururavas Aila, founder of Lunar race, extended his sway into the Gangetic doab. Malwa and Eastern Rajputana, covering most probably Bhind district also. His great grandson Yayati is said to have ruled the whole of Madhyadesha and the surrounding region. After him his son Yadu, progenitor of Yadavas, became a monarch of the territory, that was watered by Chambal, the Betwa and the Ken. The Yadus were supplanted by the Haihayas, who were again annihilated by the Yadus of Vidarbha. A member of this royal house, named Kanishka, became the king of Chedi-desha, comprising all the land lying to the south of the Yamuna, between the Chambal and the Ken. Thus the District, evidently lying in the area came under Aryan fold. The Chedi country is mentioned in the puranic list. It was, one of the Sixteen Mahajanapadas in the 6th Century BC. After some time the Chedi king of the Yadava lineage was overthrown by Vasu, a descendant of King Kuru of Hastinapur.

A few generations later, the Chedi king of this line was King Shishupala, who abused Lord Krishna during the Rajasuya ceremony of the Pandavas and was slain by him at Indraprastha.

Hamirpur District : The early history of the region covered by the present district of Hamirpur may be traced back to the Palaeolithic age as evidenced by the discovery of choppers, hand axes and pebble cores. According to the Pauranic tradition the earliest known Aryan people who settled in this region, lying between the Yamuna and the Vindhya, were known as Chedis. The Chedi kingdom was known as one of the 16 most important kingdoms of that period in Mahabharat. The Mahabharata describes the Chedis as being blessed with knowledge of the eternal law of righteousness. King Shishupala, ruled this kingdom and killed by Krishna.

In the eleventh century the town of Hamirpur, which gave its name to the district, was founded by one Hamira Deva, a Kalachuri Rajput, who came there from Alwar and took shelter with one Bunda, an Ahir. Bunda's name still survives in the neighbouring village of Budanpur, where remains of an ancient Khera are found. Having no male issue, Hamira Deva adopted his daughter's son Ram Singh, who married with the daughter of a Rajput of Amlar in Banda district. He was offered, in marriage, the eastern portion of pargana Maudaha as dowry. The remains of the fort built by Hamira Deva are still found in Hamirpur.

Kaushambi : In Ancient India, Hundreds of years before the Christ born, Kaushambi was the capital of Chedi-vatsa janapada, one of the prominent janapadas into which the Indo-Aryan people were divided. As some of these janapadas figure prominently in the Brahmanas and Upanisads, it is not unlikely that the antiquity of Kaushambi goes back to the period of the Brahmanas. The Satapatha Brahmana mentions a person called Proti Kaushambeya, a native of Kaushambi. This hoary antiquity of the city is confirmed by the Mahabharata and the Ramayana, the former ascribing its foundation to Kusamba, the third son of the Chedi King Uparika Vasu and the latter to Kusamba, the son of Kusa.

Location of Kaushambi: District Kaushambi is situated in the west of Allahabad district. In the North of the district Pratapgarh, in the south Chitrakoot, In the east Allahabad, in the west Fatehpur districts are located. The total geographical area of the district is 2012.8 sq. km.

During Buddha's time Kaushambi was one of the six most important and prosperous towns of India.

It was a nerve center of ancient Indian communications as the principal routes from north to south and east to west met at the city. It was a terminus of river traffic and an important emporium of Madhyadesa. The city retained its importance at least up to the sixth century A.D., as it was visited by the Chinese pilgrims Fa-Hien and Yuan-Chwang. The ruins of the well-known site of Kaushambi (25°20' 30"N., 81°23'12"E.) are situated on the left bank of the river Yamuna at a distance of 51.2 km from Allahabad in a south-westerly direction.

The remains of the ancient city viewed from a distance give the impression of an imposing hillock, which, when approached nearer, reveals itself as a chain of rolling mounds, standing high above the surrounding plains, girdled on the south by the Yamuna. The Vindhya range across the horizon at not a great distance beyond the river Yamuna provides the southern frame of the Panorama.

District Kaushambi is rich in historical places. History of all times demystify the importance of the district. Kara, Prabhasgiri and Kaushambi are the main historical centers. The district is full of temples in which Sheetla temple of Kara Dham and the Jain temple of Prabhasa are the main attraction. Sheetla Temple of Kara. The historical and religious importance of Kara is very old. This place is situated in the north-west of Allahabad about 69 km away. There are so many temples in

Kara in which Sheetla Mata temple, Chhetrapal Bhairav temple, Hanuman temple and Kaleshwar Mahadev temple are famous.

The temple of ma Sheetla is situated on the bank of Ganga river. It is known as the major shaktipeeth from all the 51 shaktipeeths of Goddess. In the idol, Sheetla Devi is sitting on gardhabha (ass). Followers of all the religions worship in this temple. It is said that by the worship of Goddess Sheetla on the ashtami of Krishnapaksha of the month of chetra they get rid of evil powers. This place has been a religious pilgrimage since at least 1000 A.D. Kara was also an important township in the kingdoms of medieval kings of the northern India. and even today one can see the remains of the fort of king Jaichand, the last hindu king of Kannauj. Kara is also the birth place of the famous saint Malookdas(1631 - 1739 A.D.). The Aashram and Samadhi of saint is there. He was also a follower of Goddess Kara.

The famous Sikh guru Teg Bahadur had come to Kara to discourse on various topics with Saint Malookdas. Prabhasgiri (Prabhosa) Prabhasgiri or Prabhosa is famous as a religious historical place on the bank of Yamuna river at the Manjhanpur Tehsil about 50km away in the north of Allahabad. It is also said that Shri Krishna died at this place by the arrow of Jaratkumar in the suspicion of deer. In the earlier days there was a big Jain temple on a very big hill. After the demolition of this another jain temple was constructed in 1824A.D.. A cave which is 9 feet long and 7 feet wide is also there. In this cave the records are found in the brahmi lipi of second century before Gupta dynasty. Till now this place is the center of faith of all the followers of the Jainism. This was the place where the sixth teerthankara of Jains Bhagwan PadmaPrabhu lived most of his life.

Kaushambi Sir Leonard Wooley in his famous report had suggested Kaushambi as one of the two important sites in the Ganga valley, the excavation of which, according to him, would unravel the early history of the Indian people. It was a memorable event in the History of Indian Archaeology when first of March, 1948, Sir Mortimer, authorised the University of Allahabad to excavate Kaushambi with G.R.Sharma as Director. The excavations have been conducted in the following areas: near the Ashokan pillar which laid bare a part of the residential area of the city, the Ghositarama monastery, the defences near the Eastern Gateway and the tower at the north-eastern corner, the Stone Fortress Palace. Durga Devi Temple of Manjhanpur This temple is situated about 1km away in the south-west of Manjhanpur town area. In this temple there is an idol of black stone of Goddess Durga and Lord Shiva. It is believed that these idols are of the time of Buddha. On the occasion of Navaratri there is a large crowd to worship Goddess Durga. Kamasin Devi Temple This temple is situated on the bank of a pond about 10km away in the west of Manjhanpur in the village of Gambheerapurab . According to the local tradition Kamasin Devi fulfils all the desires of her followers. Local people have a great faith on the devine powers of this temple. Shri Ram Temple Bajha -- This place is situated about 30km away from Allahabad on the Allahabad Kanpur road . This place resides in the Chayal tehsil area. A huge temple of Lord Shri Ram is situated at this place. This temple was constructed around 20 years ago. There are numerous places of interest round about Kaushambi like Allahabad, Chitrakoot and Vindhayavasini.

HAIHAYAS:

Haihayas, Chedis and Kalachuris were all one and the same people. But Haihayas were the Kshatriyas of aryan blood. It is understood that the great conquerer Vasu-Chaidya, whose son Brihadratha was the founder of the Chedi kingdom. Down the lane of chedis, there came their descendants to be known as kalchuris. Kalchuris established their kingdoms in North and central India and ruled them in the name of chedi dynasty and also Haihaya dynasty. Kalachuris were no doubt the descendants of Chedis and Haihayas but with a mix up of Indian tribal warrior blood. The important capital cities from where Kalchuris ruled North and central India were Mahishmati near Rewa, Tripuri which is now known as Jabalpur in M.P and Tumman in Chettisgarh state.

The kalchuris of Chettisgarh later on shifted their capital from Tumman to Ratnapur near Raipur. The kalchuris who expanded their kingdom in Chettisgarh were well known as Chedis.

It was because of Chedis rule in the region that it got its present name as Chattisgarh. This region was once known as Chedisgarh and the present name - Chattisgarh is a modified name of chedisgarh. A seperate state of Chattisgarh was carved out of Madhyapradesh with it's capital city at Raipur.

Chedisgarh => Chattisgarh

Haihayas were the most ancient people of Aryan descendancy having their connection to even harappan civilization. They were originally the kshatriyas of pure Aryan blood. But, due to the development of rivalry with Aryan Brahmins during the time of Sahasrarjuna, the Haihaya Aryan Kshatriyas became permanent enemies to Aryan Brahmins and became close to the native Indian tribal warrior groups both politically and socially. The Aryan kshatriyas who were mass murdered by Aryan Brahmins opened their friendship to local tribal warrior groups in order to gain tactical and political supremacy over Aryan Brahmins. Under the new political equation of Haihayas, they freely mixed and established matrimonial relations with aboriginal tribal Indians that gave birth to a new generation of deadly hybrid kings of Indo-Aryan blood. The Indo-Aryan kings who later on spread to central and South India proved themselves to be highly wild and valor in their character. They were perhaps one of the most anti-brahmin warrior kings, who ruled South and Central India. Thus the kalachuri Aryan kshatriyas, who freely mingled with local tribal warrior groups paved the way for new socio-political changes in India. They were the great patrons of arts and architecture and left their permanent impressions through the temple buildings which they erected where ever they ruled. They were also the great patron of Jainism. They promoted Jainism because of their ever growing enmity with the Aryan Brahmin Hindus. **The word kalchuri indicates that the kings of this descendancy were of Indo-Aryan blood and were the product of Aryan haihaya kings and Indian tribal warrior kings.** The word KALCHURI was most probably derived by mixing up two different words i.e KALA and CHEDIS. This can explained as shown below:

Kala + Chedis => kalachedis

Kala => black => people having black colored skin

Chedis => off springs of chedis => descendants of Chedis

Kalachedis => Kalacheris => Kalachuris => Kalchuris

kalchuris => Kalachedis => Chedi Kshatriyas having black coloured skin

The way "Chedisgarh" became "Chattisgarh", the word "Kalachedis" became "Kalchuris" with the passing of time. The Kalchuris were simply the Indo-Aryan kings resulted from the mix up of Chedi Aryan kshatriyas and black Indian tribal warriors. **The black Indian tribal warriors were mostly Gonds & Bhils.**

The brahmna and kshatriya classification of people was basically an Aryan ideology. **The word "Kshatriya" is having Vedic origin and this word was not used in the strict sense of denoting a particular caste in olden times, as at present, but only referred to a class of persons whose duty was state craft and protection of the subjects.**

They were the fighting men, who were equally well versed in Vedic rites etc., unlike their counterparts, the "Brahmins" called the priestly class. The other term used in Pre Vedic times is "Rajanya" for Kshatriyas.

Hence both brahmins and kshatriyas were one and the same people of Aryan race and both were equally proficient in priestly jobs and as well as martial arts. This can be understood from the fact that Parasurama's father was an Aryan Brahmin and mother was an Aryan Kshatriya. The marriages between Aryan Kshatriyas and Aryan Brahmins was quite common practice in those days, which proves their oneness. **Both Brahmins and Kshatriyas used to drink somaras and eat horse and cow meat.** They used to sacrifice cows in Gomedha yajna and horses in Aswamedha Yajna. The horse came into India along with Aryans. The division of brahmna and kshatriya in those vedic times was more of job based than caste based. But with the passing of time, the divisions became permanent in nature and it was decided by the birth of a person in a community of a particular occupation.

The caste distinctions became more and more harder particularly after the bloody war that broke out between Parasuram and Sahsrarjun on a pretty matter of kamadhenu. Sahasrarjuna wanted kamadhenu for the common welfare of the entire Aryan society as the cow can give food, water and any thing just on simple request. But the Jamadagni refused to part with it, as it was the result of his great penance. The priestly Brahmins used to under take long penance and obtain spiritual powers for the welfare of society, while the kings looked after the needs of brahmin families. Thus the genesis of the querrel within Aryan race i.e between Brahmins and kshatriyas lay in the ownership of kamadhenu for the welfare of Aryan society. The querrel between two groups of aryan rance triggered large scale inter racial marriages between aryan kshatriyas and aboriginal Indian tribal warrior races leading to establishment of powerful kingdoms in India under the leadership of hybrid Indo-Aryan kings. To gain a clear understanding about the catastropic incident of mass killing of Aryan Kshatriya kings by parasurama, it is useful to know genealogy of surya (solar) vamsha and soma (lunar) vamsha.

SURYA VAMSHA & SOMA VAMSHA :

The Suryavamsha as well as the Somavamsha originated from the common ancestor, the great Brahma. The genealogy would be as follows - BRAHMA, the creator had two sons:

- 1. MARICHI &
- 2 .ATRI

1. Marichi's son was sage Kashyap and his son was Vivaswan (Surya) i.e. Sun, and the descendants of Surya were Suryavamshis.

2. ATRI's son was Sagar(samundar) i.e. sea and Sagar's son was Soma (chandra) i.e MOON, and his Descendants were the SOMAVAMSHIS.

Soma had a son Budha who was married to Ela, the daughter of Manu of Suryavamsha. Budha had a son Pururava and in this Somavamsha was born - the king Haihaya and subsequently the great king SAHASRARJUNA. The genealogy of Sahasrarjuna is as follows:

- SOMA had a son Budha who had a son Pururava. Pururava had eight sons by name (1) Ayu, (2) Shrutayu, (3) Vashyayu, (4) Balayu, (5) Dhritiman, (6) Vasu, (7) Dividhayu and (8) Shatayu.
- Ayu had five sons: (1) Nahusha, (2) Vridhasharma, (3) Raji, (4) Dandi, and (5) Vishakha.
- Nahusha [3200 B.C.] had seven sons : (1) Yati, (2) Yayati , (3) Somyati, (4) Uttan ,(5) Par, (6) Viyati, and (7) Chitrasena.
- Yayati [3100 B.C.] had five sons: (1) Yadu, (2) Turvasu, (3) Drahyu, (4) Anu ,and (5) Puru.
- Yadu had five sons: (1) Sahasrajit, (2) Kostha, (3) Neel, (4) Anik, and (5) Raghu.
- Sahasrajit had only one son by name Shatajit.
- This Shatajit had three sons: (1) HAIHAYA, -3000 B.C , (2) Haya, and (3) Talahaya.

Soma --> Budha --> Pururava --> Ayu --> Nahusha --> Yayati

Yayati --> Yadu --> Sahasrajit --> Shatajit --> Haihaya

Haihaya --> Dharmanetra --> Kumbhi --> Samhat --> Mahisman

Mahisman --> Bhadrasesa --> Durdanta --> Kanaka --> Kartaveerya --> Sahasrarjuna

This makes it clear that starting from Sahasrarjuna and his descendant kings: Haihayas, chedis, kalachuris , kalabhras and then finally the mudirajas were all yadu vamshis and somavamshis. Sri Krishna, Balarama and Balabhadra too belonged to soma vamsha or lunar genealogy of Sahasrarjuna.

SAHASRARJUNA:

It is clear from the above that Sahasrarjuna belonged to Somavanshiya lineage. Soma means moon. Vanshiya means lineage. The Somavanshiya lineage is linked to the epic Mahabharat. God Krishna and Pandawas were Soma vanshiyas. Soma vamsi is also known as chandra vamsi or lunar lineage. Many Hindu famous kings like Shivaji Maharaj were Somavanshiyas. Sahasrarjun is the title of the emperor Arjuna, who possessed the strength equal to one thousand times the strength of the mighty Arjuna of Mahabharat hero. Sahasra means numerically one thousand. The Somavanshiya Sahasrarjuna kshatriya's depicted Sahasrarjun's image pictorially as a gigantic figure like Genie, having one thousand hands (Sahasrabahu). Each hand carrying various armaments including the sacred cobra, mainly bow and arrow the symbol of puranic Arjuna.

Sahasra = One thousand.

Kshatriyas were the kings or members of ruling warrior class of Aryans, whose responsibility was to protect the society from the social disrupters or invaders. The birth of Sahasrarjun lineage is related to the emperor Arjuna after he was endowed with the title of "Sahasrarjun" bestowed upon him by his Guru rishi Dattatraya. Emperor Sahasrarjun is considered to be an avatar or incarnation of God Shri Narayan's Sudarsan Chakra. **Till the time of Sahasrarjuna, the Aryans - both brahmins and kshatriyas worshipped Vishnu (Narayana) as supreme Godhead.** Historically, Sahasrarjun was a son of King Kartivirya of Haihaya race and queen Sarama devi (Padmini).

Sahasrarjun ruled his empire from the capital Mahishmati, located in a state of Madhya Pradesh (MP). Sahasrarjun at an early age showed a great courage and promise. He had great admiration to his Guru Dattatraya. Rishi Dattatraya took young Arjuna under his wings and as expected of him, trained him in the skills of war and coached him on morals of time

to become a suitable prince. Young Arjuna's sincerity, dedication and skills won the heart of Guru Dattatriya. He bestowed upon him the honor Sahasrarjun, Sahasrabahu or conqueror with strength of thousand arms. His greatness and popularity spread all over the known world.

Young Arjuna married Kasmiri Devi a daughter of Bhadranka king of Kashi. A fruitful Sahasrarjuna claimed to have had hundreds of children. His empire covered shore to shore. Many developments in agriculture, irrigation and cultivation of food crops took place during this period. Business contacts were established across the oceans. As expected of all Hindu Khsatriyas he rejuvenated the power of Hindus by performing numerous Yagnas (worship of fire). Sahasrarjun was a brave emperor, who conquered many kingdoms. He earned the titles Samrat Chakravarthi (great emperor), descendant of King Kartivirya of Haihaya race, Sahasrabahu (king with thousand arms), Shri Rajarajeshwar maharaj so on and so forth. The mythology of Sahasrarjun describe his kingdom lasted over thousand years. He appeared during Ramayan period (against Ravana) as well as Mahabharat.

Sahasrarjuna, who reign is fixed in 2600 B.C., i.e.nearly 4600 years back from the present day.

This chronology of dates is as per the details given in the book 'History of Haiahaya [Chedi] Vamsha ' written by shri Madholal Jaiswal, M Sc., professor in Agra College in 1935. However shri K.M. Munshi specifies this date as being between 1400-1300 B.C. Thus there is a gap of 1200 years. It is a well known fact that there are differences between various scholars in even fixing the age of Rigveda etc, and the **Aryan advent in India, which ranges between 8000 B.C. to 1400 B.C.** and so on.**It is stated that there were seven Chakravarti kings in India, among whom Sahasrarjuna was one of the most eminent.** He was a great king, who had performed 1000 Ashwamedha Yajnas, the yajnavedis i.e.the poles of which were of solid gold. Glorious references are available of him in various mythological books, and epics like Mahabharata, Ramayana, Vayupurana, Matshya etc Puranas.

The summary of all these citations could be as under: There were only seven Chakravarti [emperor] kings ,viz, Bharatha, ARJUNA [Sahasrarjuna], Mandhatru, Bhagiratha, Udhistira, Sagara and Nahusha. Sahasrarjuna was one of the great Chakravarti kings, who had conquered the entire lands to the end of the seven seas, consisting of the known seven islands by his power and strength. There was no other king heard or seen who surpassed him in qualities of valour, stength, in performing of yajnas, in charity, in penance, in weilding of wapons including the sword, bow, and arch, and all weapons.

The enemies would become submissive before him, he shone like a sun, with a thousand rays and ruled the entire earth full of wealth and splendour. He looked after his subjects as his children. He was a great sage and in his yajnas, the Gandharvas and even the celestial sage Narada would sing in his praise. The enemies and bad elements would flee away merely by hearing his name. He is said to have ruled for eighty five thousand years as a just king. He had performed one thousand yajnas, and the poles or the yajna stupas were of solid gold, which he used to donate along with his wealth to the Brahmanas.Once, when the fire god Agni was hungry, he begged to Sahasrabahu, to feed him, which was granted.

By his arrows Agni started to burn the villages, towns, forests etc. The spreading fire winds also burnt the hermit of the sage Apava, with the help of the Haiahaya king. Being angered by this Apava muni, cursed the Sahasraarjuna, and said that since you have not left the burning of this ashram, Parasurama will cut these hands of yours in the fight. But though of great valour, the king was basically of a peace loving nature, who pleased himself in the service of the brahmins and gave shelter to all those who came to his feet, and was a great donor, had never thought seriously over this curse, by which his sons became the cause of his destruction.

At the end, Sahasrarjun's powerful sons misbehaved towards Brahmins living in woods. They stole Kamadhenu, a goddess of infinite food and wealth, from Brahamin Jamadagni. The fact of the abduction of the calf was not known to the great and wise Haihaya king Kartaveerya Arjuna, the son of king Kritaveerya. On account of this, he had to face a fierce battle with Parashrama. They were challenged by the strong short tempered Brahmin rishi Parasharam, who attacked the king Sahasrarjuna. The Rama or Parasurama was son of Jamadagni. In the battle ensued, Parasharam emerged victorious by cutting off his handsands and killing Kartaviryarjuna and brought back the calf from the palace of Haihayas.

The sons of Arjuna, who were unwise attacked the hermitage of Jamadagni and cut off his head. Parashurama had gone to the forest to collect the samidha and kush grass at this time and was away from the ashram. On his return, his fury knew no bounds and he vowed to make the earth without ksatriyas and raised arms. There after, Parashurama, belonging

to Bhrgukula, killed all the sons and grandsons of Kartaveerya. By killing thousands of Haihayas, he made the earth muddy by the blood of kshatriyas. Later, he annihilated the ksatriya race twenty-one times and erased the entire Kshatriya race from the face of the earth.

This is the story of Sahasrarjuna, the great king and Parashurama of the Bhrgukul, describing the facts leading to the alleged total destruction of the Kshatriyas from this world. There is one more version of story in another puran.

According to another purana - One day the king SAHASRARJUNA came to his ashram with his big army. Seeing this vast army, all the rishis ran and prayed Jamadagni to protect them. Jamadagni invited the king for a meal with him. His army was surprised to think how a poor Brahmin could feed such a vast army, but they all enjoyed a grand meal. The king being surprised, sent his spies to find out the truth, and on knowing about the Kamadhenu, begged him to give her. Jamadagni declined his request on the ground that he had to maintain an ashram and that further it was surprising that a king who should give, should be begging. Therefore on refusal, the king ordered his minister to bring the Kamadhenu by force. When the KAMADHENU was being dragged, it created a large army of daityas, who fought with the army of Sahasrarjuna and destroyed them. Being enraged at the destruction of the entire army, Sahasrarjuna beheaded Jamadagni by his tomar. Renuka came weeping and crying, followed by Bhargava [Parashurama], who seeing his father's death, fought with army and destroyed it.

He then vowed to kill all the kshatriyas on this earth twentyone times, and went to the capital of Sahasrabahu, and fought alone and killed the elephant brigade and burnt the entire army and cut off the hands of Sahasrarjuna, and further beheaded him and carried the head and skin to his mother and showed her.

Again in Ganesh purana and in Harivamshapurana, the versions given are different. In the former Ganesh is shown to have given his PARASHU to Bhargava Rama [Parashurama]. In the other it is stated that Sahasrarjuna killed not only Jamadagni, but also Renuka and there being twenty one wounds on her body, vowed to destroy the Kshatriya race twenty one times.

These versions given in other Puranas and stories all tell the same common story of the destruction of the kshatriya race by this Parashurama, who is said to be the sixth incarnation of God. (Note : Bhadranka and Vikramanka are some of the names which we come across in the kings of haihayas, chedis and kalchuris. The name of Saharjuna's father-in-law was Bhadranka. It is to be noted here that Bhadraka consists of two names i.e Bhadra and Anka. These names closely resemble to Kali, Mahankali, Bhadra Kali and Ankamma. The name Bhadranka seems to represent the Goddess of protection and Vikramanka to represent the Goddess of courage.

Bhadra => protection

Anka => Aank => Eyes

Bhadra + Anka => Protecting Eyes => Goddess with protecting eyes

Vikrama => Courage

Vikrama + Anka => Vikramanka => Goddess with eyes reflecting courage.

Bhadranka might be the name of Goddess of Haihayas and that of Kalchuris. It is quite possible that when kalchuris came to South India, this name Bhadranka gave rise to two different names i.e **Bhadrakali and Ankamma** and worshipped by different sections of these warrior kings on their becoming dravidianised in course of time. Temples of Bhadrakali are numerous in Andhra Pradesh, Tamilnadu and Karntaka. Kali stand stands as symbol of dark night and also time. Ankamma is worshipped by Mudirajas and other communities in the mid nights. In all respects Bhadrakali and Ankamma are one and the same. Ankamma can be seen in the form of statue just like bhadrakali in Telangana regions but the same Goddess is worshipped in coastal Andhra and other South Indian States by representing with a number of kumkum bindis over turmaric paint on wall. The second type of puja seems to be a development due to their mix up with tribal warriors such as gond rajas, koya rajas & bhil rajas. It is commonly known that each kumkum bindi represent's one eye of mother Goddess Ankamma and she is believed to symbolically have one thousand eyes i.e Sahasra Nayani and protects her devotees and worshippers. It is after all, the EYE of a mother that protects her child, all the time from destructive forces. Eye stands for awareness and alertness about what is going to happen and it is this knowledge of mother Goddess that protects her devotees. She focuses at least one eye on each of her devotees, thus providing a protecting shield to her devotees.

SAHASRARJUNA SOMAVAMSHIYA KSHATRIYA PEOPLE(SSK):

Historical facts of SSK ancestry are not clear. There are no carvings, inscriptions or imprints in the rocks, bronze or potteries found at excavations. Records of recent past (1,000 years) exists. It was long understood that SSK people came from Mandavagad (MP) and parts of Gujarath state. They migrated towards south and elsewhere during Muslim invasions. Eventually the Kshatriya ruling class were reduced to few military posts under Muslim rulers. There was some infighting, and political turmoil. Many were pushed aside. This situation made them seek trades. They adapted the prevalent yarn and looms industry. They migrated in hoards like refugees to regions of Hyderabad (Andra Pradesh), Karnataka, Maharashtra. During their venture to new lands, having different culture and tradition, they kept their heritage by close ties among themselves both in business and relationships for generations. Now many of them are economically strong but their genetic pool is weak. They have secured businesses and professions and now have spread to other states like Tamilnadu, Kerala and north up to Panjab. Basically all SSK people are Shakti (goddess) worshipers. They are referred to as sawaji, pattegars, patavegars, khattris, bhuj khattris etc. First names of men end in sa. They number about a half to one million.

They speak a dialect now to be called Khsatriya bhasha. It sounds like Gujarati or Marathi or mixture of both. The dialect slightly varies in different regions. Wider SSK population lives in Karnataka and Maharashtra where the dialect is similar. Kshatriya bhasha has no script or written grammar. Indian government has classified SSK community as a minority based on low percent of education.

Kshatriyas = => khattris

Basically all SSK people are Shakti (goddess) worshipers. Customarily like Brahmins SSK boys undergo a ritual called thread ceremony. It is performed by a priest during teen years or prior to the marriages. Every SSK families have gotras which bear the lineage to sages like Kashyapa, Vasista, Goutama, Jamadagni etc. Marriages between the same gothras is discouraged in theory. Marriages between cousins is allowed provided their last names are different.

At Maheshwar (MP) ancient Shivalya (temple) is situated at the sight of the tomb of Kartiviryaarjun ruler of Mahishmati. On the near by river front there is a ghat (sacred bathing square). This has caught the attention of Mr Ramachandrasa Khode, a prominent member of SSK (Sahasrarjun Somavanshiya kshatriya) Samaj and he has proposed to build a dharmashalla, a lodge for visiting pilgrims. His proposal includes rebuilding and improving Sahasrarjun tomb site and the temples around Maheshwar. When they are completed, it will be the single most sacred religious place for all SSK members.

According to one version, Ila was Manu's eldest son, but became a woman on account of a curse, during which time she bore a son. According to another version, Manu, after fathering nine sons, prayed for yet another son, but a daughter was born, namely Ila. According to both versions Ila's son, Pururavas Aila, founded the Lunar race or dynasty. What we have here is a contention for priority between the Ikshvakus and the Ailas. **It was the Ikshvakus who at first ruled the earth**. But the latter grew rapidly under Pururavas Aila and his descendants, pushing the Ikshvakus off centre stage. Pururavas's great grandson Yayati had under his control all of Madhyadesh west of the kingdom of Ayodhya, the northwest as far as the river Saraswati, and also the country south, and southeast of his capital at Pratishthan (Allahabad). Yayati had two wives. One of Yayati's wives, Devayani, was the daughter of the Bhargava rishi Shukracharya, who had his ashram on the banks of the Saraswati and is said to have earlier been 'on the side of the danavs or asuras' in their great fight against the gods - who had the venerable Brihaspati on their side as guru or acharya. Yayati's other wife was the daughter of a Daitya-Danava-asura king. This means that not a single one of the five sons, among whom he divided his empire could possibly have been of pure 'Aryan' blood.

This would naturally apply to downstream descendants as well, including the founder of the kingdoms of Gandhar and Vidarbha, Dushyant, the heroes of the Rg Veda, (the 'Bharatas' Divodas and Sudas respectively), and the Pauravas, Kauravas and Krishnas. The Haihayas, who too were descendants of Yayati, rose to power under Arjuna Krtavirya. Plunder was their sole object; they were least interested in establishing an empire.

Their raids continued for five or six generations and extended from the Gulf of Cambay in the west to Kashi in the east. The king of Ayodhya is reported to have been driven from his throne by the Haihaya-Talajanghas aided by Shakas, Yavanas, Kambojas, Paradas and Pahlavas from the northwest; suggesting that the kingdoms to its west had by then

already been over-run. These, the first invaders according to puranic history, came along well before the Rg Vedic 'Aryans', who were in any case home grown.

HARAPPA AND VEDIC CIVILIZATION :

If Mudirajas are taken as the descendants of Kalabhras, then their roots can be traced to originate from Harappa through Kalachuris, Cheds, Haihayas, Yadu and Yayati.

The homeland of the "Aryans" lay in gangetic plains to the east of the Saraswati, stretching in an arc from Gujarat in the southwest to Bihar in the east. The widely dispersed people settled in small pockets in this vast stretch of territory probably had different origins, and spoke different languages or dialects, but they had by a very early date come under a common cultural umbrella; a huge nation or community had come into being. The people drew on a common stock of folklore. Their rulers claimed descent from a common ancestor. Civilisation developed "on its own" in the Gangetic plains, independently of the Harappans.

By the beginning of historical time, the ancient empire of the Ikshvakus of Ayodhya had been eclipsed by Pururavas Aila of Pratishthan. The later's great-grandson Yayati pushed west as far as the Saraswati (circa 2000 BC), thus bringing the "Aryans" in touch with the superior social, political and cultural heritage of the Harappans. This, presumably, is why the Saraswati, the lifeline of the "Indus" valley civilisation, found a permanent place in "Aryan" tradition as the goddess of learning. In the south-western extremity of the "Aryan" homeland, in Gujarat - particularly in and around Bharuch, at the mouth of the Narmada and perhaps further south as well - the fusion had probably begun hundreds of years earlier.

Fifteen generations later, the Yadavs of the mid-west attained great power under Shashabindu, even as the Ikshvakus underwent a resurgence under Mandhatr. Shashabindu gave his daughter in marriage to Mandhatr to cement their alliance. Some of the smaller fry, pincered into the Punjab (circa 1800 BC), went on to establish the "Aryan" kingdom of Gandhar, which eventually became a vibrant node for interaction between Persia, the Indian subcontinent and Greece.

Herodotus tells that an Indian province, lying far to the east, "at the frontier of the known world", was by far the richest in the Persian Empire. It was this fabulous reputation that brought Alexander to these parts after the Greeks finally overthrew the formidable Persian Empire. Fifteen generations after Shashabindu, one branch of the Yadavs (the Haihayas) ran amuck from the Gulf of Cambay in the southwest to Kashi in the east, for five or six generations in a row - with the aid by Shakas, Yavanas, Kambojas, Paradas and Pahlavas from the northwest.

These are the first invaders in the recorded history of the subcontinent. The rowdies were eventually subdued by King Sagar of Ayodhya, and the vanquished invaders assimilated into the local community as Kshatriyas.

At about this time two giants of Puranic history began their journey south. Sage Parashuram (a Bhargav or Bhrgu) like Chyavana and Shukracharya wended his way down the Konkan coast.

Sage Agastya, accompanied by his wife Lopamudra (a daughter of the Yadav founder of the kingdom of Vidarbha; her sister married Sagar of Ayodhya), stepped south over the Vindhya.

Sixty generations after Yayati, by which time there had been a complete fusion of the "Aryans" with the "Dravidian" Harappans, Vishwamitra lead the Bharatas into the Indus valley, from the east. It is to this late period that the Rg Veda relates. Ninty Five generations after Yayati, the Mahabharat war was fought around 1000 BC.

With practically all the ruling dynasties getting wiped out, in the Mahabharat war or soon after, the devastation far exceeded the havoc wrought by the Haihayas and their confederates; and its effects lingered very much longer. Foreigners, then moved, in to fill the vacuum, settling down this time to found their own kingdoms. Though a number of "Aryan" kingdoms survived in the Punjab right down to the time of Alexander's invasion, the pillars of Vedic civilisation (in the north; fortunately the south was spared this fate) were shaken to their foundations by the loss of powerful patrons - and its frontiers receded dramatically. Kashi, the capital of this degenerated Vedic orthodoxy, was its western most outpost ! It was this catastrophic war that brought on the Kaliyug. The Puranic history is consistent with the archaeological evidence that does exist; it has suffered no hiccups so far. Indeed Ms. Thapar discovered in 1975 that it was even consistent with the bizarre Puranic story of the Haihaya raids.

There was a reference about haihayas in the epics Ramayana and also Mahabharata. In epic Ramayana, Vasishta told Rama that Bharata had a son named Asita for whom the tributary chiefs Haihayas, Talajangas and Sasibindavas became enemies. Vasishta also told Rama that the king was defeated in a war against these chiefs and went to Himalayas where he lived as an ascetic. Sahasrarjuna was a son of King Kartivirya of Haihaya race and Queen Sarama Devi (Padmini). Sahasrarjun ruled his empire from the capital city of Mahishmati, located in a state of Madhya Pradesh (MP).

The name haihayas is supposed to be derived from haya meaning horse.' Haihaya was a prince of the lunar race, and great-grandson of Yadu. The haihayas belonged to a race or tribe of people to whom a Seythian origin has been ascribed. The Vishnu Purana represents them as descendants of Haihaya of the Yadu race, but they are generally associated with borderers and outlying tribes. In the Vayu puran and other Puranas, five great divisions of the tribe are named:

- (1) Tala-janghas,
- (2) Viti-hotras,
- (3) Avantis,
- (4) Tundikeras,
- (5) Jatas, or rather Su-jatas.

They conquered Bahu (Bahuka), a descendant of King Haris-chandra, and were in their turn conquered, along with many other barbarian tribes, by King Sagara, son of Bahu. According to the Maha-bharata, they were descended from Saryati, a son of Manu. They made incursions into the Doab, and they took the city of Kasi (Benares), which had been fortified against them by King Divo-dasa; but the grandson of this king Pratardana by name, destroyed the Haihayas, and re-established the kingdom of Kasi.

Arjuna-Kartavirya, of a thousand arms, was king of the Haihayas, and he was defeated and had his arms cut off by Parasurama. The Vindhya Mountains would seem to have been the home of these tribes; and according to Colonel Todd, a tribe of Haihayas still exists "near the very top of the valley of Sohagpoor, in Bhagelkhand, aware of their ancient lineage, and, though few in number, still celebrated for their valour."

Haihayas are a branch of ksatriyas, who call themselves as Haihaya vamshi Kshatriyas, claim their geneology from the king Haiahaya and are also called as Jayaswals or Jaiswals mostly settled in North India. Haihaya had only one son by name Dharmanetra, and until we come to King Kanaka, the later kings had each one son.

Thus Dharmanetra's son was Kumbhi, whose son was Samhat. Samhat's son was the famous king MAHISMAN, who had founded the famous city of MAHISHMATI (M.P), as his capital, from where all future kings ruled, including Sahasrarjuna.

Haihaya -> Dharmanetra -> Kumbhi -> Samhat -> Mahisman

So Mahismati was a very ancient city of Haihaya dynasty. Mahishman's period is roughly stated to be around 2800 B.C. Mahishman had a son by name Bhadrasena or Bhadrashrenya, who had a son Durdranta or Durmada, whose son's name was KANAKA also known as Danaka. He was the grandfather of Sahasrarjuna.

Mahisman -> Bhadrasena -> Durdranta -> Kanaka -> Kartaveerya -> Sahsrarjuna

This KANAKA had four sons by name (1) Kritagni, (2) KRITAVEERYA the father of Sahasrarjuna, (3) Kritadhama, and (4) Kutanja. King Kritaveerya had a only son namely KARTAVEERYA ARJUNA [Sahasrabahu], who later on came to be known as SAHASRARJUNA in around 2600 B.C.

It is said that Sahasrarjuna had hundred sons, among whom more prominent were Shursen, Shur, Drastokta, Krishna and Jayadhwaja, who were all called as Taljanghas [2400B.C]. These were the ancestors of the five families of Talajanghas, Veetheehotras, Bhojas, Avanteepas and Toundikeras or Shoundikeras.

Kalachuri (kaLcuri) or kaTTacuri is a minor royal dynasty that flourished during the twelfth century in the region which is now known as Hyderabad Karnataka. Later the kings shifted their capital from Mangalavedhe (mangaLavEDhe) in Sholapur district of Maharashtra to Kalyana in Bidar district. Its only claim to fame is that Basaveshvara the great saint-poet of Kannada launched his movement and literature from Kalyana when it was being ruled by Kalachuri Bijjala.

Kalachuris or kaTTacUris have had a long and chequered history from the sixth century A.D. right up to tenth century. It was an offshoot of the Haihaya clan and it ruled in various parts of Central India and Western India. Kalanjarapura (kaLanjarapura) was their native place and they were Shaivas. Some persons belonging to the royal family moved all the way to south India and settled down in Mangalavedhe. The Karnataka connection of this dynasty began in 925 A.D.

Uchita (ucita) (925 A.D. approx.) is credited with beginning of the Karnataka chapter of Kalachuri dynasty. Most of the kings who succeeded him such as asaga, kaNNama, asaga-2, rAja, Bijjala1, kannama-2, jOGama and permADi had undistinguished careers and their relationships with the Kalyani Chalukya dynasty was always one of subservience. Marital relations were arranged between these two kingdoms and they resulted in some increase in the wealth and fame of Kalachuris.

However, Permadi (permADi) (1118-30) and Bijjala-2 (1130-1167) were quite powerful and they could afford to neglect Someshvara-3, the Chalukyan monarch at that point of time. Someshvara-3 bestowed the title 'mahAmaMDIEshvara' to bijjaLa-2. Bijjala fostered a mini rebellion in 1162 A.D. and declared his independence from the Chalukyan Empire. His rule too was beset with problems of various kinds. He had to contend with the religious strife among Jainas, Veeashaivas and the vaidic religion. His relationship with Basaveshvara an important leader and visionary was quite complex and the details are hazy. However he had to preside over the dissolution of his short lived kingdom.

His sons and nephews who ruled after him right up to Veerabijjala-3 (1193 A.D.) could add little to either the political history of the dynasty or contribute something significant in the cultural domain.

The kings of this dynasty were too preoccupied with warfare and internal strife to make any lasting contribution to culture. The launching of the Veerashaiva movement also did not meet with whole hearted approval of Bijjala. The administrative and economic practices followed by the Chalukyas were continued. A gold coin minted by Raya Murari Sovideva was found in Sataara district of Maharashtra. It contains three lines written in the Kannada script. Another coin minted with the word 'kaLacuri' inscribed on it, purportedly belongs to the regime of Immadi Bijjala. A coin with the name of Basavanna inscribed on it ('basavanavara baTTaru') was unearthed by Girijapathi and Sri Ganesh. It is surmised that this coin was minted by Sovideva/somadeva.

According to legends, Kalli meaning long moustache and Churi meaning Sharp knife is the source of their dynastic name. They were also referred to as Katachuris (shape of a sharp knife), Kalanjarapuravaradhisvara (Lord of Kalanjara) and Haihaya (Heheya). Mount Kalanjara is in north central India, east of the Indus Valley floodplain. Kalachuri is this the name used by two kingdoms who had a succession of dynasties from the 10th-12th centuries, one ruling over areas in Central India (west Madhya Pradesh, Rajasthan) and were called Chedi or Haihaya (Heyheya) (northern branch) and the other southern Kalachuri who ruled over parts of Karnataka. The earliest known Kalachuri family (550–620 A.D) ruled over northern Maharashtra, Malwa and western Deccan. Their capital was Mahismati situated in the Narmada river valley. Krishnaraja, Shankaragana and Buddharaja were three prominent members of this family. They had to fight with the two powerful neighbours; the Maitrakas of Valabhi and the Chalukyas of Badami. As noted above, the Chalukyas king Mangalesa put to flight Budharaja and conquered his dominions. Evidently the Kalachuris were not exterminated. For the Chalukya king Vinayaditya II married two Haihaya Princesses.

Origin of Kalachuri family: The Kalachuris, also known as the Haihayas, were an ancient people known from the Epics and Puranas from 249 or 250 A.D. Several branches of the Kalachuris were settled in different parts of Northern India. In the later half of sixth century A.D., they ruled over a powerful kingdom comprising Gujarat, northern Maharashtra, and later then some parts of Malwa. One of them founded a principality in Sarayupara in the modern Gorakhpur District. The other, which soon became very powerful, ruled in Chedi country in Bundelkhand. The Kalachuris of Chedi also known as kings of Dahalas, had their capital at Tripur, represented by the modern village of Tewar, six miles to the west of Jubulpore.

Southern Kalachuri Kingdom (1130 - 1184) they ruled parts of the Deccan extending over regions of present day North Karnataka and parts of Maharashtra. This dynasty rose to power in the Deccan between 1156 and 1181 A.D. They traced their origins to Krishna, the conqueror of Kalinjar and Dahala in Madhya Pradesh. Some people say that Bijjala a viceroy of this dynasty established the authority over Karnataka. He wrested power from the Chalukya king Taila III. Bijjala was succeeded by his sons Someshwara and Sangama. After 1181 A.D, the Chalukyas gradually retrieved the territory. Their rule was a short and turbulent, although very important from the socio - religious movement point of view. A unique and

purely native form of Kannada literature-poetry called the Vachanas was also born during this time. The writers of Vachanas were called Vachanakaras (poets). Many other important works like Virupaksha Pandita's Chennabasavapurana, Dharani Pandita's Bijjalarayacharite and Chandrasagara Varni's Bijjalarayapurana were also written. The Kalachuris of the south were Jains and encouraged Jainism in their kingdom.

The Southern Kalachuri kingdom went into decline after the assassination of Bijjala. The rulers who followed were weak and incompetent, with the exception of Sovideva/Somadeva, who managed to maintain control over the kingdom. The Kalachuris are the principal characters in the Andhra epic the battle of Palnadu.

Northern Kalachuri kingdom They ruled in central India with its base at the ancient city of Tripuri (Tewar); it originated in the 8th century, expanded significantly in the 11th century, and declined in the 12th–13th centuries.

First dynasty: Some historians identify several Kalachuri ruling families in Tripuri, Gorakhpur, Ratnapur, Rajpur (eastern Gujarat) regions of central India. They established their kingdom in Madhya Pradesh with their capital at Tripuri near Jabalpur. Kokalla I was the founder of the dynasty. Kokalla I (reigned c. 850–885): Kokalla invaded Northern Konkan and helped the Rashtrakuta king Krishna II (878-914 A.D.), probably against the Eastern Chalukyas and the Pratiharas. He married a Chandella princess and had eighteen sons. The eldest succeeded him on the throne while the others were appointed rulers of different mandalas or Divisions. This led to the disintegration of the kingdom, for we know that the descendants of one of these founded a separate kingdom in South Kosala with its capital Tummana.

Samkaragana: Kokalla was succeeded by his son Samkaragana some time between A.D. 878 and 888. He defeated a Somavansi ruler of South Kosala and conquered some territories from him near Ratanpur in Bilaspur district. He came to rescue of the Rashtrakuta king Krishna II when the latter was attacked by the Eastern Chalukya king Vijayaditya III, but was defeated. There were several matrimonial alliances between the Kalachuris and the Rashtrakutas. Balaharsha : Samkaragana was succeeded by his two sons Balaharsha and Yuvaraja in about the middle of the 10th century A.D.

Yuvaraja defeated and drove out the Rashtrakuta forces. In order to celebrate this great victory the famous poet Rajasekara staged his drama Viddhasalabhanjika. The Kalachuri inscription credits Yuvaraja with successful raids against Kashmir and the Himalayan region. Yuvaraja I (reigned c. 915–945): The Kalachuris were at times involved in Rashtrakuta politics, as in the period of Yuvaraja I.

Between the mid-9th and the early 11th centuries, the Kalachuris pursued a policy of traditional hostility toward the kingdoms of south Kosala, Kalinga, Gauda, and Vanga; occasional clashes with the Gurjaras, the Chandelas, the Eastern Chalukyas, the Gujarat Chalukyas, and others are mentioned in their records.

Lakshmanaraja: Yuvaraja's son Lakshmanaraja, who ruled in the third quarter of the 10th century A.D., was also a great conqueror. He invaded Vangala, south Bengal, and the Somavamsi king of South Kosala was also defeated by him. In the west he invaded Lata, ruled by a feudatory of the Rashtrakutas, and defeated the king of Gurjara, probably Mularaja I, the founder of the Chalukya Dynasty.

Samkaragana II and: Yuvaraja II:

Laxmanaraja's two sons, Samkaragana II and Yuvaraja II, who successively sat on the throne, were unworthy sons of a worthy father. The kingdom suffered serious reverse during the reign of last quarter of the 10th century A.D. His maternal uncle Taila II carried on raids into his dominions and defeated him. He restored the power as well as prestige of the dynasty by his brilliant military career and became a great power.

The period between Kokalla I and Kokalla II (reigned c. 990–1015) is marked by a consolidation of Kalachuri power and by their relations with contemporary dynasties. The success attributed to Kokalla I against the Pratiharas, the Kalachuris of Uttar Pradesh, the Guhilas of Marwar, the Chauhans (Chahamanas) of Shakambhari, and the kings of Vanga and Konkan appears somewhat exaggerated.

Gangeyadeva (reigned c. 1015–41): The Kalachuris of Dahala rose to be the greatest political power in India during the 11th century A.D. This was mainly due to the military genius of Gangadeva. Perhaps an important factor contributing to his success was the factor that his kingdom escaped the devastating raids of Sultan Mahmud which affected most of the

other great powers to its north and north-west. In the token of his great victory he assumed the proud title of, 'Trikingadhipati Lord of Trikinga'.

Gangeyadeva assumed the title of Vikramaditya. He died at the sacred city of Prayag (Allahabad). Probably he ascended the throne before 1019 A.D. and died about 1040 A.D. Karna (reigned 1041–73): Gangadeva was succeeded by his son Lakshmi Karna or Karna. He was in possession of the city Allahabad which was also probably conquered by his father. He carried his victorious arms along the eastern coast as far as the country round Kanchi. He is said to have defeated a number of people in the south such as the Pallavas, Kungas, Muralas, Pandyas (South) and Kuntalas, (probably the Chalukya King), Somesvara I during A.D. 1048. He was more successful than his father not only in the south but also in the north-west. In 1072 A.D. he abdicated the throne in favor of his son Yasahkarna.

Gangeyadeva issued coins of different metals, sizes, weights which were in Gold, Base Gold, Silver Gold, Silver, Silvery copper (Billon) and Copper.

The four-armed Lakshmi seated cross-legged on lotus, holding lotus in the upper two hands and the reverse side were inscriptions in Nagari script "Shrimad-Ga/ ngeyade/va" - introduced by Maharaj Gangeyadeva

Yasahkarna (reigned 1073–1123): Like father and grand father Yasahkarna began his reign by leading two military expeditions, one against North Bihar and the other against the Eastern Chalukyas.

The Chalukyas of Deccan raided his kingdom, the Paramras plundered his capital and encamped for some time on the Narmada, and he was also defeated by the Chandellas. All these defeats weakened his power.

Gayakarna: The son and successor of Yasahkarna was defeated by the Chandella king Madanavarman. This second son Jayasimha, who ascended the throne between A.D. 1159 and 1167, seems to have partly recovered the fortunes and prestige of the family. He achieved success against the Chalukya king Kumarapala and the king of Kuntala.

Vijayasimha (reigned c. 1188–1209): During the reign of Jayasimha's son Vijayasimha who succeeded him between 1177 and 1180 A.D., the Chandella king Trailokyavarman conquered nearly the whole of the Kalachuri kingdom, included Baghelkhand and Dahala Mandala (1212 A.D.)

The Hayobansi Rajputs of Balia District in U.P. claim descent from them.

Second dynasty: The decline of Gurjara-Pratiharas, Lakshmi Karna (1041-1072) of Kalachuri dynasty of Tripuri, who came to power, brought under his control almost the entire region covered by the present district of Gorakhpur. But his son and successor Yash Karna (1073-1120), was unable to check the process of disintegration. The Kahlia inscription indicates that Sodha Deva, a feudatory of another branch of Kalachuri dynasty, had proclaimed his independence in a portion of Gorakhpur district. During the same period the Kalachuri rule was supplanted by that of the Gahadvalas of Kannauj over this region.

The defeat of Jaya Chandra (1170-1194) grandson of Govind Chandra, at the hands of Shihab-uddin Ghori in 1194, paralyzed the Gahadvala power and brought to an end their dominance over the district. As a result a number of small principalities held by Sarnet, Donwar, Kaushik Rajputs and Bhars came into existence in different parts of the district.

Amarkantak temple built by Maharaja Karnadeva

The Kalachuri Clan (feudatory of Kalyani Chalukyas)* Uchita : The first notable chief of the Kalachuri family of Karnataka was Uchita.

Asaga: Uchita is said to have been followed by Asaga, Kannam and Kiriyaasaga.

- ❖ Kannam:
- ❖ Kiriyaasaga:
- ❖ Bijjala I: under Bijjala I the Kalachuri family earned considerable political fame.
- ❖ Kannama: He was son of Bijjala I, he must have earned considerable political fame like his father Bijjala I.

- ❖ Jogama: Kannama's son Jogama became an influential feudatory of the Chalukya Vikramaditya VI, who was matrimonially connected with the Kalachuri Chief.
- ❖ Permadi: He was son and successor of Jogama. Though he was only a Mahamandalesvara or a feudatory Chief, his influence in the disintegrating set-up of the Chalukya rule must have been immense.
- ❖ Bijjala II (1130 – 1167 A.D.): (proclaimed independence in 1162). Bijjala II succeeded his father, Permadi, as the Mahamandalesvara and ruled over Karhada 4,000 and Tardavadi 1,000 during the reign of Chalukya ruler, Vikramaditya VI. Bijjala was confident of his strength and had realised that under Vikramaditya's successors the Chalukya Empire was showing all the signs of weakness, which spoke of its mortality. That indeed provided him enough justification to seek independence. The Balligave inscription speaks of his attitude when it says, "Sovereignty deserves to be enjoyed by one who is a true warrior". The Chikkalagi inscription refers to Bijjala as "**Mahabhujabalachakravarti**". Bijjala's independent rule was short; it lasted from about 1162 A. D. to 1167 A. D. During these years he fought successfully against the Hoysala King Narasimha I and the Pandya Chief of Uchchangi. He also defeated the Seunas and the Cholas, and subdued the turbulent Chiefs of Andhra and Kalinga.
- ❖ In administration, Bijjala is said to have introduced certain innovations. The great Virasaiva saint Basaveshvara was Bijjala's Chief Treasurer. Bijjala abdicated in 1167 A. D. in favour of his second son Sovideva.
- ❖ But that did not prevent the eruption of trouble, which shook the Kalachuri Kingdom and took Bijjala as a victim. Bijjala appears to have been murdered in 1168 A. D.?
- ❖ Sovideva/Somideva (1168 – 1176 A.D.): Bijjala's successor, Sovideva had to confront Challenges to his powers from many sides, but he held his own, and ruled upto 1176 A. D.
- ❖ Mallugi --> (overthrown by brother Sankama): Mallugi was succeeded by his younger brother Mallugi, but was almost immediately overthrown by his brother Sankama.
- ❖ Sankama (1176 – 1180 A.D.): Sankama who ruled till 1180 A. D.
- ❖ Ahavamalla (1180 – 1183 A.D.): His successors were Ahavamalla (1180-83 A. D.) and Singhana (1183-84 A.D).
- ❖ Singhana (1183 – 1184 A.D.): During this period the Kalachuri Kingdom became weak and yielded its sovereign independence to the Chalukyas, whose power, in turn, flickered for a while before going out. The Kalachuri usurpation and rule, then, was dramatic, convulsive and short-lived.

Inscriptions: Kalachuri inscriptions give credit to Kokalla for his victories over many powerful kings. As per the 1163 AD inscription Hampi, which records a religious offering (mahadana) in the presence of Hampi Lord Virupaksha by Bijjala the Kalachuri King. The Kahla inscription indicates that Sodha Deva, a feudatory of another branch of Kalachuri dynasty, had proclaimed his independence in a portion of Gorakhpur district. During the same period the Kalachuri rule was supplanted by that of the Gahadvalas of Kannauj over this region.

According to epigraphic evidence the kingdom of Govind Chandra (1114-1154) of the Gahadvala dynasty extended to Bihar including the area now comprising Gorakhpur. Two inscriptions ascribed to Govind Chandra have also been found one each at Magdiha (Gagha) and Dhuriapar in Bansgaon Tehsil mentioning the genealogy of the Gahadvalas and the charity given by him for the prosperity of his family.

Keeping Thailapa of Chalukya in house arrest, the King Bijjala gradually became powerful (from 1155 A.D). As he grew stronger, by exhibiting his strength, he started transferring the residences to Kalyana. His trust worthy people also started coming to the capital with him. In this background, the Prime Minister Baladevarasa, Basavanna and their family also entered Kalyana at the dawn on Monday during Shravana of Vikramanama Samvatsara (1160. A.D)

After shifting to Kalyana, Bijjala started worshipping Shantesha Linga in a special Mantapa located in the pooja room of the palace. One day, when he was worshipping, he found one special and a curious object in the form of a roll. He opened the roll in the light of the lamp. Surprisingly it was a script made up of gold plaque containing some strange etchings. Failing to decipher it, the king called the scholars of the town immediately. Baladevarasa, Konde Manchanna, Narana Kramitha, Peddarasa, Vishnubhatta, Souripeddi and others came in response to king's call and tried to decipher it but in vain.

"Though Basavanna is younger to us, he is intelligent. Why not he also be given a chance to read this?" Baladevarasa suggested and this was supported by Peddarasa.

"Oh! What an immature suggestion! When it is impossible for the scholars like us, can Basavanna, an inexperienced, understand it?" Konde Manchanna ridiculed the idea.

"Whoever it may be, it is enough if he reads it. If it is for the good of the state why not it be tried?" Bijjala responded.

Then he sent a message to Basavanna who was working in the accounts section.

When Basavanna arrived, Bijjala explained him the background and said; "You can try this Basavanna."

"As you wish"

He took the roll and before opening it, he prayed in his mind;

My welfare-downfall is yours

My destroyal - progress is yours,

My honour-dishonour is yours

Is fruit (nut) heavier to creeper? O! Linga Deva.

And he unrolled the golden foil. "Your majesty, this is a mirror image script. It is in old Kannada. We can read this only with the help of a mirror."

A servant brought a mirror when the king signalled. Basavanna deciphered the script with the help of mirror and said;

"Very happy news Lord...." Bijjala became curious and the people who had gathered became attentive.

"Rathnakara Tribhuvana Malla Permadi Vikramaditya of Chalukayan Empire has left 66 crores of gold coins under this throne as savings during his golden era."

"Good, very good....." cheered Bijjala.

"Lord! This is a lie. It is Basavanna's machination to displace the throne and dethrone you" Konde Manchanna alleged.

"Lord! If it is a lie, I will give my head, please accept. If it is true then the state will be benefitted." Basavanna said affirmatively. The king Bijjala found 66 crores of gold coins when the place was dug as suggested by Basavanna. There were no bounds to Bijjala's happiness.

"Accept this pearl chain; it is a reward for your intelligence...." Bijjala came forward to give the chain.

"Please excuse me Lord! Why is this reward for my duty? Don't I take salary from you?"

"At least you can take a little share from the gold coins you have discovered."

"I could have. But I have no right to accept and you too have no right to give me....."

"You mean....."

"This belongs to the King Vikramaditya because he earned this wealth. But the real owners of this treasure are the people. This can be spent only for their welfare but for nothing else. You may constitute a committee for this and make some arrangements for the development of agriculture, commerce, mass education and other programmes. Today, education and culture have become an asset of few classes. These facilities have to be made available for all..."

"As you wish Basavanna. I entrust that responsibility to you. Prepare a master plan for various programmes as a head of this committee." King Bijjala turned towards Baladevarasa and said;

"Siddharasa was a highly experienced minister. He was giving you the much needed support. Now enough time has passed since his death. The post of an important minister of treasury has fallen vacant. That has to be given to an intelligent, loyal, prompt and a person of high morale. I have that person in Basavanna. We shall give him the Finance Minister post." Bijjala decided. Wise men felt happy but the Crookes were jealous and became highly discontent. Basavanna went to the Royal Palace as a clerk but came back home as a Finance Minister with Royal Emblem. A special welcome was waiting for him. Akka Nagalambike and wife Neelaganga were at the doorsteps.

"Basavanna how brilliant you are. I am proud of you" said Akka Nagalambike. She welcomed him ceremoniously.

"Dear sister, this is not due to my intelligence. The Lord Almighty has bestowed His grace upon me. Without His grace, can I go higher and higher?"

When the Lord bestows His grace upon , the wealth follows

It is like a stream flows to fill the pond.

The vicinity of Royal family and the praise, all be won.

And scarcest of grains rush in plenty

When we forget the Lord,

It is like an earthen pot dashed by stone"

Said Basavanna with humbleness. A feeling of complete surrender to God was clearly visible on his face.

Pandita's Bijjalarayacharite and ChandrasagaraVarni's Bijjalarayapurana were also written. The writers of Vachanas were called Vachanakaras (poets). Many other important works like Virupaksha Pandita's Chennabasavapurana, Dharani

The Kalachuryas/Kalachuris

There are a few noteworthy inscriptions of the **Kalachuryas** who usurped the Chalukya throne for a short time. One of them is rather intriguing as much as it would seem to fix the initial year of the reign of **Bijjala** in A.D. 1150 though according to all other records which reckon his regnal years, the first year of his reign has been held to be A.D. 1156-57. In this record the date is given as follows: First year of the reign of Vira-Tribhuvanamalla Bijjala, Pramadicha, the full-moon day of the month of Sravana, Thursday.

But the cyclic year Pramadicha coincided with A.D. 1133 by which time Bijjala could not have come to power, for the earliest date known for him even as a subordinate of the Chalukyas is A.D. 1142. The details of the date also do not work out correctly for this cyclic year. On the other hand, if the cyclic year Pramadicha is regarded as a mistake for Pramoduta (Pramoda) the given details would correspond regularly to A.D. 1150, August 10, Thursday. If this was the intended date, Bijjala should be considered to have been independent on this date and as this year is cited as the first year of his reign, it follows that he usurped the Chalukya throne before this date. But, as stated above, he seems to have counted his regnal years from A.D. 1156-57 in which year he is believed to have thrown off the yoke of Chalukya subordination. We have however no means of verifying the statement of the present record.

Another inscription declared that he was on the throne in A.D. 1168. However, as remarked by Fleet, Bijjala should have abdicated the throne in favor of his son Sovideva in A.D. 1167. But as indicated by the Balagamve inscription as well as the present one he should have continued to take an active part in the governance of the country even after abdication. This view is further corroborated by an inscription of the time of Sovideva himself wherein Bijjala is spoken of as being engaged in putting down the insurgents.

Before Bijjala's son Somidava/**Sovideva** ascended the throne, **Mailugi** and **Karna** ruled for a short while. According to one of the records under publication, this Karna was the grandson of Mailugi and Karna's uncle (*kiriyayya i.e., younger paternal uncle*) was Soma, *i.e.,* Sovideva is given as Kandaradeva and Kalideva; and while Sovideva is stated to be the paternal uncle (*anu-tata*) of Kandara who was the grandson of Bijjala, Kalideva is termed the grandson of Mailugi, who was the younger brother of Bijjala. It would therefore appear that Karna, Kandaradeva and Kalideva are identical. But the apparent discrepancy in Kandaradeva being called the grandson of Bijjala, and Karna or Kalideva being called the grandson of Mailugi, the younger brother of Bijjala, can easily be explained, for it is a common Hindu practice to call a brother's son as "son" and the brother's grandson as "grandson". It cannot be definitely said, however, whether Karna was actually the grandson of Mailugi or Bijjala.

Palnadu is the northern region of Guntur District in the Indian state of Andhra Pradesh. Also known as Pallava Nadu, it occupies an important place in Telugu history. After the decline of the Satavahana dynasty, the Pallavas became independent in Krishna river valley. The region is known as Palnadu in memory of ancient Pallavas. A series of dynasties such as Ikshvaku, Vishnukundinas, Eastern Chalukyas and later Kakatiyas ruled the region. The war of Palnadu in the 12th century is marked in legend and literature as 'Andhra Kurukshetra War'. The war of Palnadu weakened the power of Vengi Chalukyas and paved way for the emergence of Kakatiyas as a great Telugu dynasty.

The Battle of Palnadu (Palnati Yudham) was immortalized in Telugu literature by the poet Srinatha in his 'Palnati Vira Charita'. The only other scholarly book on the subject was written by Gene Roghair titled "Epic of Palnadu: Study and Translation of Palnati Virula Katha, a Telugu Oral Tradition from Andhra Pradesh". It was a battle between two factions of the Kalachuris (Haihaya).

Nalagama Vira Raju was the son of Alugu Bhupathi Raju of the Palanati Kalachuris. His step brother was Malideva Raju, who was married to a princess of the Kalyani branch of Kalachuris. Recherla Dodda Naidu and Recherla Brahma Naidu were vassals of the Velanti Chodas (Vassals of the Chola-Chalukyas and responsible for the administration of their Andhra territories) and tried to usher in a new era in which caste distinctions would be abolished. Nalagama was against this and tried to check their progress. He was supported by Nagamma, a Reddy female statesperson who became his chief adviser. The differences in ideology led to Brahma Naidu leaving with his supporters, including Nalagama's half brother Malideva and set up an independent court in Macherla.

Mutual suspicion and rivalry reached a high pitch between the two courts and Nagamma, under the pretext of Malideva's defeat in a cock-fight, exiled them for seven years from Palnadu. After the exile was over Brahma Naidu sent Alaraja, the son of Kalachuri Kommaraja of Kalyani, and the brother-in-law of Malideva to claim Malideva's share. The demand was turned down and Alaraja was poisoned to death under the orders of Nagamma in Cherlagudipadu. The enraged Kalyani Kalachuris and Brahma Naidu declared war on Gurazala. The battle was fought in Karempudi on the banks of the river Naguleru. The Kakatiya dynasty, Kota Vamsa, Paricchedis and Hoysalas supported Nalagama and the Vengi Kalachuris. The Velanati Chodas and Malideva were supported by the Kalyani Kalachuris.

The faction led by Brahma Naidu and Malideva was victorious. But Malideva died in the battle, so Brahma Naidu reinstated Nalagama. The civil war shook the Velanadu kingdom to its foundation. A whole generation of the warriors of Andhra perished in the war. The tragedy hastened the end of the Chalukyan rule in Vengi. It exposed their weaknesses and allowed the Hoysalas, Kalachuris, Eastern Gangas and the Kakatiyas to eventually overrun them.

The Andhra Abhimanyu

Brahma Naidu did not have any war could not be stopped, those who have to die will die and those who have to win will win. The child was named "Balachandra" and sent to forests with their men with strict instructions not to train the child in warfare.

After attaining marriageable age, Balachandra came back to his home. He always understood that his father cared more about the people than himself. Soon it was known that he was adept in warfare which he inherited from Brahma Naidu. The elders came to another plan to make him an alcoholic and to divert his attention from the political issues in the state, lest he challenges Nagamma's faction.

He was soon married off and at this time Ala Raja has been viciously killed by Nagamma's faction. Ala Raja's wife Peramma, decided to kill herself on her husband's funeral pyre (Sati). Before dying she asked her brothers and other royal knights, that at least one of them should promise her to bring the head of the treacherous man who killed her husband. Everyone lowered their heads because Recherla Brahma Naidu had already warned them not make any oaths and make the issue bigger. Here, the heroic Balachandra took the oath. In front of everyone, he went to Peramma and told her that he is there to seek her vengeance. Peramma died on a happy note.

Everyone tried their best to stop Balachandra from the war. Because he was the apple of everyone's eye in Brahma Naidu's household. But his wife sent him to the battlefield on their first night in order to ensure their victory. Balachandra fulfilled his oath and died heroically in the battlefield. He attained what is called in Sanskrit "Veeraswargam": The hero's heaven.

Andhra people remember Balachandra for his heroic exploits.

- Palanati Brahmanaidu (film), a 2003 Telugu film.
- Palnati Yudham, 1947 and 1966 Telugu films.

ORIGIN of the term REDDY/ REDDI and specific caste there are various theories:

- The oral traditions of Reddys state (first Reddy is a charioteer who impressed the king with his courage in the Battle and own some lands) that Reddy is a corruption of Ratti meaning chariot or charioteer and their ancestors were charioteers for the Rashtrakutas.
- The Reddys may have been early practitioners of agriculture and farming. "Reddy" is derived from the Telugu Word "redu" which means farm land.

- Some linguists surmised the word Reddy originated from the medieval term Rattodu, which is derived from Rashtrakutudu. The Rashtrakutas / Cholas/ Kalayani Chalukyas employed wealthy local farmers to head villages and collect taxes in the empire and conferred the title of Reddy. The usage of the word Reddy specifically was first seen in the inscriptions made during the Renati Chola times, 7th century CE.
- Another theory relates the Reddies to the Rathis, who ruled over small principalities in the Deccan plateau Before 200 BCE and before the Satavahanas and Mauryas. The Rathis left coins in northern Andhra Pradesh, Kurnool district, and near Pune. The coins are found in the levels between the megalithic and Satavahana levels in excavations.

Early History Of REDDY/REDDI

The Rashtrakutas were initially the elite troops of the Chalukyas. They founded an empire after the Badami Chalukyas faded from the scene. After the Rashtrakutas declined we find inscriptions of the succeeding Kalyani Chalukya's in Andhra Pradesh, in which Reddys were mentioned (900 CE). They were soldiers appointed as Chieftans of villages in Medak district by the Kalyani Chalukyas. Some of the names mentioned are Mini Raddi and Kati Raddi. The inscription mentions the name of the appointee, the authorized appointer, the important personages of the areas and surrounding villages.

Ratnagiri fort was built by Potu Sri Chenna Reddy and was captured by Muslim rulers in Maharastra . Ratnagiri's Reddy then migrated to Adilabad and Karimnagar in early 19th century.

Kakatiya Period

After the decline of Kalyani Chalukyas at the beginning of the 12th century, Prola II (1110-1158 CE) declared himself independent from the Chalukyas and established the Kakatiya dynasty. Prola used the title of Reddi[3] in his inscriptions. Early inscriptions by the Kakatiyas indicated that they arose from the Chaturavarna. Rudramma Devi's daughter married a Chalukya prince or a Kota prince, her grandson was the famous Pratapa Rudra. Only since his birth did the Kakatiyas claim to be Warriors. By the early 14th century the Kakatiya Empire was under threat from the Delhi Sultanate. Kakatiya emperor Pratap Rudra agreed to pay tribute, but then withheld the payment and this provoked the final and fatal attack in 1323 CE. King Pratap Rudra was captured and committed suicide by drowning himself in the river Narmada while being taken to Delhi. The Telugu country was plundered and subjugated. This marked a watershed in the history of the Reddys. The Reddys who had been predominant in the Telangana region migrated to the coastal areas after the fall of Warangal. The brother of Pratap Rudra escaped to the Orissa region and founded a kingdom in Bastar. The royal family of Bastar claims descent from Kakatiya Annam Deo

Reddy Dynasty

The Reddy dynasty ruled some parts of the coastal Andhra Pradesh about 60 years. Reddys became independent after the martyrdom of Musunuri Kapaya Nayak at the hands of Recherla Velama kings in the battle of Bhuvanagiri (Bhongir) in Telangana region). Komati Prolaya Vema Reddy was the first king of the Reddy dynasty. The capital of the kingdom was Addanki which was moved to Kondavidu and subsequently to Rajahmundry. His reign was characterized by restoration of peace, patronage of arts and literature, and all round development. Errana, the translator of Ramayana, lived during this period. The dynasty declined due to the wars with Recherla chiefs and Gajapathis of Orissa. In later years, Reddys had to be content as vassals of Golconda Muslim kings.

Golkonda Period

The Reddys continued to be Chieftains, village policemen, tax collectors and farmers in the Telangana region, throughout Turkish rule and under the Nizams. The Reddy landlords styled themselves as Desais, Doras and Patel. Several Reddys were noblemen in the court of Nizam Nawabs. During the communist led Telangana people's movement against the Nizam state in the 1940s many Reddys actively took part in the struggle. A unique and purely native form of Kannada literature-poetry called the Vachanas was also born during this time. The writers of Vachanas were called Vachanakaras (poets). Many other important works like Virupaksha Pandita's Chennabasavapurana, Dharani Pandita's Bijjalarayacharite and Chandrasagara Varni's Bijjalarayapurana were also written.

Kannur, Bijapur Taluk, Bijapur District

Slab in Pattadadevara Hirematha

Bijjala – A.D. 1150

This inscription is dated in the **1st year** of the reign of **Tribhuvanamalla Bijjaladeva, Pramadicha, Sravana su. Purnima, Thursday**. This cyclic year **Pramadicha** which coincided with A.D. 1133, takes the beginning of Bijjala's reign to as early a date as A.D. 1133. But we have no other evidence to corroborate this. So it is likely that *Pramadicha* is a mistake for *Pramoduta* which coincided with A.D. 1150. In that year the details correspond regularly to **A.D. 1150, August 10,**

Thursday.It states that **Kundaya** and others made a gift of land to god **Svayambhu Chandesvaradeva**. Mention is made of **Masaneya-Sahani**.

Devageri, Haveri Taluk, Dharwar District

Broken slab built into the tirtha-kunda in the temple of Yellamma

Bijjala – A.D. 1160

This is damaged inscription refers itself to the reign of **Tribhuvanaikavira Bijjanadeva** and is dated in **1082** (apparently of the Saka era), **Vikrama, Chaitra su 1, Monday, Uttarayana-samkranti**. The date is irregular. The *tithi* corresponds to **A.D. 1160, March 10, Thursday**, not Monday as stated in the record and there was no *Uttatrayana samkranti* on that day.

Kannur, Bijapur Taluk, Bijapur District

Slab in the Pattadadevara Hirematha

Bijjala – A.D. 1163

This inscription is dated in the **7th regnal year of Tribhuvanamalla Bij[ilaladeva, Subhanu, Pushya su.[8], Monday, solar eclipse**. Evidently the date is wrong.

There was however a lunar eclipse on *Pushya Purnima* of the year *Subhanu* corresponding to **A.D. 1163. December 12, Thursday**. This probably is the date intended.

It records a grant of land to the god **Svayambhu-Chandesvaradeva** of **Kamnavuri** made with the permission of the king, by **Maduvana-Nayaka**, the *Sarvadhikari* of *Pasayitu Kundaya-Nayaka*, and by a certain **Maila-gavunda**. Another grant made to god **Narayanadeva** is also recorded.

Sangur, Haveri Taluk, Dharwar District

Slab in the temple of Virabhadra.

Bijjala – A.D. 1167

This inscription referring itself to the reign of **Tribhuvanaikavira Bijjalla** is dated in **Saka 1089, Sarvajit, Vaisakha su. 10, Uttarayana-samkramana**. The week-day is lost. In *Saka 1089, Sarvajit, Vaisakha su.10* fell on **Sunday, April 30, A.D. 1167**. There was however no *Samkramana* on that day.It records the gift of land made by *Mahapradhana Heggade Bammarasa* to god **Brahmesvara**, installed by hi, when *Kaliyammarasa* of the *Jimutavahana* lineage and *Khachara* family was administering **Basavur Hundred-and forty. Bammarasa** is stated to be governing **Banavase Twelve-thousand**.

It also records gift made by the officer (name lost) who was in charge of *herjjunka* and *vaddaravula*. The gift was entrusted to **Brahmarishi-Pandita**, son of **Kalideva-Pandita**. The genealogies of *Bammarasa* and *Kaliyammarasa* are given. The inscription is much damaged.

Nadiharalhalli, Ranebennur Taluk, Dharwar District

Slab set up in the temple of Somesvara

Bijjala – A.D. 1168

This worn out inscription refers itself to the reign of **Vira-Bijjanadeva**, and is dated in **Saka 1090, Sarvadhari, Chaitra Purnima, Monday, lunar eclipse** corresponding regularly to **A.D. 1168, March 25, Monday**.It registers a grant of land made by **Arasi-gavundi** and **Naga-gavunda** to the *Jinalaya* constructed by the latter at **Gottagadi**. The gift was made for feeding the Jaina monks and nuns. The genealogy of *Naga-gavunda* is given. A supplementary grant of money for burning a perpetual lamp to the god, made by **Nagandeva** is also recorded. **Vasupujiya-munindra** of the **Mula-samgha, Surashtha-gana** and **Chitrakutanvya** and **Ravanandi-munindra**, probably his disciple, are also mentioned.

Nidoni, Bijapur Taluk, Bijapur District

Slab built into the east wall of the Hanumantadeva temple

Somideva A.D. – 1170

This inscription, referring itself to the reign of **Rayamurari Somideva**, is dated in the **4th year** of his reign,**Vikrita, Ashdha su. 11, Friday, Dakshinayana-samkramana**, corresponding to **A.D., 1170 June 26, Friday**. The *samkranti* however fell on the following Saturday. The king is stated to be ruling from his capital **Modiganur**.It states that a certain Brahmin named **Virana** reconstructed the temples of **Surya** and **Gavaresvara** at **Niduvani** which is called *uttammad-agrahara*. It records a gift of money made by **Bandhudeva**, son of **Piriya Sovarasa**, for the recitation of *Sauparnma* in the shrine of **Somanathadeva**. The coins *Lokhi-priyasrahi-gadyana* and *Lokkiya-visa* are mentioned.

Bijapur, Bijapur Taluk, Bijapur District

Slab (A.34, left side) in the Museum

Somideva-A.D. 1170

This short inscription is dated in the 4th year of the reign of **Rayamurari Somideva, Vikrita, Ashadha, Amavasya, Wednesday** corresponding regularly to **A.D. 1170 July 15, Wednesday**. It states that **Mahamandalesvara Chaudarsa**, the *Manneya* of **Tardavadi** made a gift of land to the school at **Pauthage**(modern Salotgi).

Nadiharalhalli Ranebennur Taluk, Dharwar District

Slab set up in the temple of Somesvara

Somideva – A.D. 1172

This inscription referring itself to the reign of **Rayamurari Sovideva** is dated in **Saka 109[5], Nandana, Sravana su. Thursday, Samkranti**. The *tithi* is not given. The *Saka* year given is the current year. *Insuddha-paksha* of *Sravana* in the year *Nandana* corresponding to **A.D. 1172**, Thursday occurred twice, once on **July 27th** on which day the *tithi* was 5, and again on **3rd August** on which day the *tithi* 13 ended at .71. But since the *Simha-samkramana* occurred on the 27th July at .60, the former seems to be the intended date. It states that when *Mahapradhana Kesimayya-Dandanayaka* was governing **banavase**

Twelvethousand, Davarasa, the *Sunkavergade* of **Nariyalige** and **Nurumbada, Sumkavergade Bannadeva**

Bijapur, Bijapur Taluk, Bijapur District

Slab (A.35) in the Museum

Somideva – A.D. 1173

This inscription refers itself to the reign of **Rayamuraru Bhujabala nall Somesvara**, ruling from **Mangalavada** and is dated in **Vijaya bahula [Amavasya], Monday, solar eclipse**. The *Saka* year is *lost*. During the reign of **Somesvara**, the cyclic year *Vjiya* coincided with **A.D. 1173** and the solar eclipse, the only one in that year occurred on **June 12, Tuesday**. This, probably, is the intended date. The week-day, cited seems to be a mistake for Tuesday. It records that when *Mahamandalesvara Lakheyadeva* was governing **Tardavadi, Ghatayama-Sahani** made a grant of land to the god **Mulasthanadeva of Tamba**.

Bijapur, Bijapur Taluk, Bijapur District

Slab (A-38 right side) in the Museum

Somideva – A.D. 1173

This inscription is dated in the [7th] regnal year of **Rayamurari Somesvara, Vijaya, Pushya ba. 4, Tuesday, Uttarayana-samkramana**, corresponding regularly to **A.D. 1173, December 25, Tuesday**. It records a grant of land and house sites made by **ghateyama-Sahani** to **Sridharabhata** and others as the *brahmapuri* of **Mulasthanadeva**.

Haveri, Haveri Taluk, Dharwar District

Slab set up in the temple of Purada Siddhesvara

Sovideva (Undated)

This badly damaged record refers to **Rayamurari Somesvara** and registers some gifts for the worship of god **Siddhesa** made by **Mayiyana-Chamupati**. It mentions. **Siddhapayya-Dandanayaka**, a subordinate of the king. A reference has also been made to **Bijjana/Bijjala** as vanquishing the enemies.

Babanagar, Bijapur Taluk, Bijapur District

Slab lying in the ruined temple of Siva

Somideva (Date lost)

This worn out inscription seems to be a composite record of two grants for a *Jinalaya* built at **Kannadige**. The first grant made by **Bijjala** is dated in **Saka 1083, Vikrama, Pu[shya]**. The *Saka* year cited is the current year. The details preserved correspond to **A.D. 1160, November-December**. A certain *Jain* priest (name lost) of **Mangaladeva**, belonging to **Mula-samgha** and **Desi-gana** is mentioned. The date of the second grant which was made by **Somesvara (i.e. Sovideva)** is lost except **Pushya ba. 13, Sunday, Uttarayana-[samkramana]**. **Modeganuru** is mentioned as the capital. The (coin called) *Lokkiya-visa* is also mentioned.

Babanagar, Bijapur Taluk, Bijapur District

Slab lying in the ruined temple of Siva

Somideva (Undated)

This inscription referring itself to the reign of **Rayamurari Somideva** registers a gift of land made by **Kesiraja**, the subordinate of **Garuda-Pandyadeva**, to a tank called **Gangasamudra**. The gift was made in the presence

of *Sandhivigrahi Sovarasa* and other *pradhanas*. It also registers the grant of land made to god **Virupakshadeva** of **Ittige** by **Garuda-Pandyadeva**, who is referred to as *Banavasa-puravar-adhisvara* and is stated to be governing **Nurumbada** from his capital **Rattapalli**.

Mudennur, Ranebennur Taluk, Dharwar District

Hero-stone near Muchukundesvara temple

Sankama (1180 A.D ?)

This inscription which is very badly damaged is dated in the **13th year of Nissanikamalla Samkamadeva, Sarvari, Ashadha su. Hadiva, Sunday**. There appears to be a serious error in the date. So far as is known at present the initial year of the reign of Nissankamalla is **A.D. 1177** and he did not rule for 13 years. During his reign the cyclic year *Sarvari* occurred in **A.D. 1180**. But for that year too, the details do not work out correctly. There were two *Ashadhas* in the year and *su. 1* of neither fell on Sunday. It records a grant of land, house and toll-income to **Kuribara Kunteya-Nayaka** who probably died in fight.

Maidur, Ranebennur Taluk, Dharwar District

Slab leaning against the front wall of the temple of Kallesvara

Ahavamalla – A.D. 1182

This inscription, referring itself to the reign of **Ahavamalladeva**, is dated **Saka 1104, Subhakrit, Margasira su. Purnima, Thursday, lunar eclipse, Uttarayana-samkramana**. This date is irregular. The *tithi* corresponds to **A.D. 1182, November 12, Friday** but there was no eclipse on that day, nor was there any *samkramana*. It may be noted however that in the next month, *i.e.* Pushya there was a lunar eclipse on **December 11, Saturday**. It records a grant of land made for the worship and offerings to god **Kalideva of Mulasthana** by **Kumara Vira-Vikramadityadeva** (apparently **Vikramaditya II** of the Gutta family), **Susanga-Dandanayaka** and other residents of **Gudigeri**.

Hulihalli, Ranebennur Taluk, Dharwar District

Slab lying against the front wall of the temple of Ramalinga

Ahavamalla – A.D. 1182

This inscription referring itself to the reign of **Ahvamalladeva** is dated in **Saka 1104, Subhakrit, margasira su. Purnima, Monday, Lunar eclipse**. The details are irregular. In the cyclic year cited, *Purnima* in the month of *Margasira* did not fall on Monday nor was there any lunar eclipse on that day. The *tithi* corresponds to **A.D. 1182 November 12, Friday**. It gives the genealogy of the **Gutta** chief **Vikramaditya II** and states that **Nalprabhu Keta-gavunda** made a grant of land to **Kalyanasakti-Pandita**, for offerings etc., to god **Ramesvara**. The genealogy of **Keta-gavunda** is also given. Here also **Vikramaditya** It is called the **son of Joyideva II**. **Ulihalli** (modern Hulihalli) is praised.

Gundadanveri, Ranebennur Taluk, Dharwar District

Slab set up in front of the temple of Kallesvara

Ahavamalla – A.D. 1183

This inscription referring itself to the reign of **Ahvammallaeva** is stated in **Saka 1104, Subhakrit, Margasira su. Purnima, Thursday, lunar eclipse, Uttarayana-samkramana**. In *Margasira* of *Subhakrit* there was no lunar eclipse, but in *Sobhakrit* there was one which fell on Thursday. *Subhakrit* cited in the record seems to be a mistake for *Subhakrit*. In that case the **Saka** year would be 1105. The Christian equivalent would then be **A.D. 1183 December 1, Thursday, lunar eclipse, Uttarayana-samkramana**. In *Margasira* of *Subhakrit* there was no lunar eclipse, but in *Sobhakrit* there was one which fell on Thursday. *Subhakrit* cited in the record seems to be a mistake for *Sobhakrit*. In that case the **Saka** year would be 1105. The Christian equivalent would then be **A.D. 1183 December 1, Thursday**.

It registers a gift of land in the village **Bada daluru** in **Binavuru Twelve** by **Vasudeva-Dandanayaka**, a subordinate of **Vikramaditya II** of the **Gutta** family, for the worship and offerings to god **Mallikarjuna** of that village, after effecting repairs, etc., to the temple. The village was granted to him by **Vikramaditya I** and **Joyideva II**, the grand-father and uncle respectively, of **Vikramaditya II**, who is here referred to as **Kumara Vikramaditya**. He is also referred to as the son (*putra*) of **Joyideva II**, possibly because of the prevailing Indian practice of calling a nephew as son.

An earlier reference to **Bijjala** has recently come to light. It is contained in an inscription on a hero-stone from **Tambur** in **Kalghatgi taluk** of **Dharwar District**. This inscription of **A.D. 1136** mentions **Bijjala** as a subordinate of then ruling **Chalukya** king **Somesvara III**.

Hampi was ruled not only by Vijayanagara empire, but earlier ruled by Kadambas, Badami Chalukyas Hoysalas, Kalachuris and Yadavas. As per the 1163 AD inscription which records a religious offering (mahadana) in the presence of Hampi Lord Virupaksha by Bijjala the Kalachuri King.

The Coinage in South India.

In the south, the coinage was reintroduced by the Chalukyas of Badami after a brief break of coinage less period of nearly three century. The gold mining capability and the widely accepted Roman dinars made probably made the south to adopt gold as the metal for the coinage. The other lesser used metals such as silver makes us to believe that the metals such as copper and silver were imported and were very scarce. The coinage in the south adopted totally a different standard weighing around 4 gms and were known as Hun (Honnu in Canarese), and its fractions were Fana or Fanam (a old Kannada representation for money, Hana the new Kannada) and the quarter fanam. Most of the major kingdoms of the south India were in trade with the kingdoms of the north (Ganges Valley) and Sri Lanka, Java, Borneo etc., islands, and those kingdoms were probably the influential source for the fabric of the coin. Both punch marking and die striking methods may explain it better. The wide spread of trade with the other kingdoms accounts for the need of having coined transactions.

Many of the die struck pagodas (Huns were commonly termed Pagoda for the Pagoda device they carried on the coinage) carrying symbols of temple on the obverse are attributed to Mangalesa's period (597 - 610 AD). They carried the device such as 'Sceptre between two lamps' or temple on the reverse. The pagoda with a archaic style caparisoned Lion facing right on the obverse and temple on the reverse are attributed to Pulakesi-II (610 - 642AD). After the Pallava incursion, the coinages seem to have ceased.

The uninscribed die struck coins are attributed as the earlier coinage of the series. They typically carried the symbol **BOAR** facing right (which could be seen in all the reverses of Viraraya fanam issued till 19th century) on the obverse and the lotus top view on the reverse. This appearance boar named the coinage as **Varaha** subsequently during the later period. They seems to have been in circulation between 973 and 1068 AD. The one with the inscription "Sri Gangeya) Deba De", "Sri Venga vadi Gonda" are attributed to Jayasimha-II (1015 - 1043).

The credit of issuing first punch marked coinage of the south goes to the Eastern Chalukyas, which began much before the mid 10th century. The boar figure on the centre with repetitive symbols of four dots on each quadrant of the square on the periphery of the coin is attributed to Saktivarman. The legend "Suvarna" punch on the coin represents the unit of transaction than the King's name or title. Some of Saktivarman's issue of gold coins has the legend "Sri Chalukya Chandra" or "Sri Chalukya Rayana". Some even carried the name of the Hindu Cyclic year. Raja Raja Chalukya's (1019 - 1060 AD) coinage resembles that of Saktivarman too, but it carried the legend "Sri Raja Raja".

The Western Chalukyas struck punch marked gold pagodas too which were large thin gold coin (circular foil of size 30 mm and weight around 4 gms) with several varying punch marks on them on the obverse. They usually carried multiple punches of symbols such as stylised Lion, Sri in Canarese, Spearhead, King's title, lotus etc., The legend punches such as "Sri Jaya" seems to have been issued by Jayasimha-II (1015 - 1043 AD). The legend "Sri Tre lo ka malla" and "Bhuvana" refers to the coinage of Somesvara-I - the Trailokyamalla and of Somesvara-II - the Bhuvaneka malla. Lakshmiddeva's coin carried the legend "Sri Lasha", and Jagadekamalla-II coinage had the legend "Sri Jagade".

During the intervening period of the Chalukya line, Bijjala Kalachuri too issued coinage in the same fabric. Instead of the central Lion symbol, they punched the running "Garuda with a long beak?" figure, which could be seen in the die struck pagodas of the subsequent rulers of the Chalukya line, such as Somesvara-IV (running figure on the obverse and Dasapa Murari on the reverse). The same running figure influenced the later Vijayanagara coinage of Harihara and Bukka on which the running figure is interpreted by the numismatists as a warrior/Hanuman.

The Southern Kalachuri kings minted coins with Kannada inscriptions on it. Gajasaradula type coins were mostly gold or copper. Some of the common ones were the the seated goddess type along with the name of the issuer which is generally prefixed with Srimat and suffixed with Deva.

-- Researched and compiled by
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