

GOŅKA II AND THE CĀLUKYAS

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VERSE 10 in 277 of 1893 (SII., iv., 1141) relates to Velanāṅṭi Goṅka II (c 1132-60 A.D.) and reads :

*Vīrasrīla (lanā) kaṭākṣa rucinā vidrāvya bāhāsinā senām
kuntalavallabhasya nika (ṭē) Godāvarīsamgarē |*

*Prāpal-lakṣmaṇada (ṇḍanā) tha-sahitaṁ Govinda-daṇḍādhi-
ḥam jītvā hāṭaka khōṭakoṣṭranivahair-vīrasriyam yaḥ
ḥa (rām) ||*

The verse means : " Having in the battle of the Godāvarī and in the presence of the Kuntala-Vallabha put to flight his army with the sword (in his hand) shining like the glances of the goddess of heroism, and having conquered Govinda Daṇḍādhipa along with Lakṣmanadaṇḍanātha, he attained the highest splendour of heroism besides (capturing) quantities of gold, horses (khōṭaka = ghoṭaka), and camels."

Here Goṅka is said in clear terms to have fought a battle on the banks of the Godāvarī, put to flight the army of the king of Kuntala and to have defeated two of his commanders Lakṣmaṇa Daṇḍanātha and Govinda Daṇḍanātha and captured much booty in gold, horses and camels."

Considering the dates usually assigned to Goṅka, this hitherto unnoticed engagement on the banks of the Godāvarī must have taken place some years after the death of the famous Vikramāditya VI and perhaps in the reign of his successor Somesvara III (1126-39). The inscription unfortunately bears no date. But the commander-in-chief of the Cālukyan forces Govinda-daṇḍādhipa seems to be identical with the feudatory of Anantapāla in the reign of Vikramāditya VI who held

many positions of trust from at least A.D. 1103 ;¹ and if this be so, the battle of Godāvarī in which he sustained a defeat must have occurred in the beginning of Goṅka's rule, soon after 1132 A.D. The expression *Kuntalavallabhasya nikāṭe* in the verse seems to imply that Someśvara was present on the field. If this interpretation of the verse is correct, Fleet's account of Someśvara's reign will stand in need of some revision ; for though he noted a Baḷagāmve inscription mentioning that this king was encamped at Hulluṇīya-tīrtha in the course of his *dig-vijaya* in the south, Fleet added : " but with this exception, the records do not seem to mention any campaigns made by him ; and his reign seems, in fact, to have been a very tranquil one."

The trend of W. Cālukya policy in the Telugu country in this period, and its results have to be gathered from the contemporary inscriptions of E. Deccan in which the Cālukya Vikrama era is cited and from casual references in them to the W. Cālukya's like that in the verse which form the subject of this note. Since the accession of Kulottuṅga I to the Coḷa throne, Vikramāditya left no stone unturned to create trouble for Kulottuṅga in the Veṅgī country. The feudatory princes of the land tended to divide themselves as a consequence into rival camps, one party supporting the W. Cālukya power and the other the Cālukya-Coḷa. For the best part of Kulottuṅga's reign Vikramāditya's efforts to gain the upper hand in Veṅgī seem to have met with only indifferent success. The Velanāṇḍu chief of Tsandavolu ranged themselves definitely on the side of the Coḷa power, and on more than one occasion their suzerains evinced their high estimate of the value of their loyalty to their cause. We learn, for instance, that Vedula II, a nephew of Goṅka I assisted Vīra Coḷa, the Coḷa Viceroy of Veṅgī, in a battle against an unnamed Pāṇḍyan king, doubtless an Uccaṅgi Pāṇḍya feudatory of Vikramāditya VI, ' and Vīra Coḷa expressed his appreciation by conferring on Vedula the doab country between the Kṛṣṇā and the Godāvarī.²

But towards the close of his reign, Kulottuṅga lost ground in Veṅgī, and for a time Vikramāditya's sway spread practically over the whole of the Telugu country.³

¹ Fleet, *DKD*. p. 451.

² *EL*. iv, p. 36.

³ See *Colas*, ii, 44-49.

This is attested by the inscriptions of his officers stationed in the Veṅgī country, and even the friends of the Coḷas had to acknowledge Western Cālukya supremacy in A.D. 1120 when the gifts made in Drākṣārāma by Velanānti Rājendra are recorded in the Cālukya-Vikrama era :¹ so also is a gift by Mayilama, the wife of a Telugu Coḍa chief.²

Even more direct evidence of the sway of Vikramāditya and his successor Somesvara in the Telugu country at the close of Kulotuṅga's reign and the beginning of Vikrama Coḷa's is furnished by two other records. One of them is from Tripurāntakam ; it is dated in C. V. 51 (A.D. 1126/7) ; in it Anantapāla is said to have defeated the Coḷa army, pursued it as far as Kāñcī, and plundered that celebrated city and thus gained the title Coḷa-kaṭaka-sure-kāra.³

Apparently the same exploit is attributed in another record⁴ from Kollūr (Guntur) to Ecapa, a subordinate of Anantapāla who is said to have pursued the Coḷa forces from Uppinakatte in Veṅgī to Kāñcī and gained for himself the title : Coḷarājya-nirmūlana.

The records dated in the C. V. era in this series go up to 57 and 58 corresponding to S'aka 1054 and 1055 (A.D. 1132 and 1133). In some of these later inscriptions we come across the two Daṇḍanāyakas who are said to have sustained defeat in the battle of the Godāvarī. Bhūlokamalla Somesvara III maintained for some time the position he inherited from his father in the Veṅgī country. An inscription⁵ dated in S'aka 1051 (A.D. 1129-30) from Gurizala in the Palnād taluq records that a Haihaya chief Beta by name acknowledged the supremacy of Bhūlokamalla. Again, at Drākṣārāma we have a record dated in S'. 1054 mentioning a gift by Kallaya Sāhini who was in the service of Lakṣmarasa Daṇḍanāyaka ;⁶ and another inscription in the same place dated in the next year S'. 1055 (A.D. 1133) describes a gift by Govindarāja, Lakṣmarāja, and Siddhimaya,—Lakṣmarāja being described in the following terms : *Vilasadvengī-mahīvallabhasrī daṇḍādhipa Lakṣmarāja - nikhila - kṣmākāryabhāra - kṣamaḥ* i.e., Lakṣmarāja, the glorious daṇḍādhipa ruling the splendid

¹ 335 of 1893.

² 345 of 1893.

³ 258 of 1905, l. 53, (SII. IX, i, No. 213).

⁴ 714 of 1920, ll. 113-17 (ib. No. 220).

⁵ 596 of 1906.

⁶ 336 of 1893.

land of Veṅgī and capable of bearing the weight of the affairs of the entire world;¹ lastly Siddhimaya and his son Kecimayya are mentioned together in yet another record from Drākṣārāma also bearing the dates S'aka 1055 and C. V. 58.

After this date inscriptions dated in the C. V. era are not so common and the galaxy of Bhūlokamalla and his daṇḍanāyakas also seem to make their exit. It thus becomes clear that the date suggested above for Goṅka's victory on the banks of the Godāvarī depends not only on the possible identity of Govindarasa suggested above, but on the more direct testimony of the inscriptions in which the persons taking part in the battle are mentioned.

The verse cited at the beginning of this note occurs again in a later record dated S'aka 1072 (1150)—*nayanādrikhendu gaṇite*² with the expression Coḍāsinā substituted for bāhāsinā, a change calculated to confirm the view that this verse records an important victory for the Coḷas and their friends against the W. Cāḷukyas sometime about 1133 A.D. Goṅka II therefore must be taken to have played a prominent part in reversing the tide of W. Cāḷukya successes in Veṅgī which began towards the close of the reign of Kulottuṅga I.

But evidently this was by no means the end of the story. For we have an inscription dated ten years later in S'. 1065³ (A.D. 1143) in which a chieftain called Baṅṭabhūpati takes credit for restoring Cāḷukya sway—*Cāḷukyasamuddharanadakṣiṇaḥ*. Incidentally, the admission of a need for restoring this power at that date also goes to confirm the date and the significance we have assigned to the victory of Goṅka II.

¹ 243-3 of 1893.

² 306-8 of 1893—*SII*. iv, 1182, v. 17.

³ 296 of 1863.