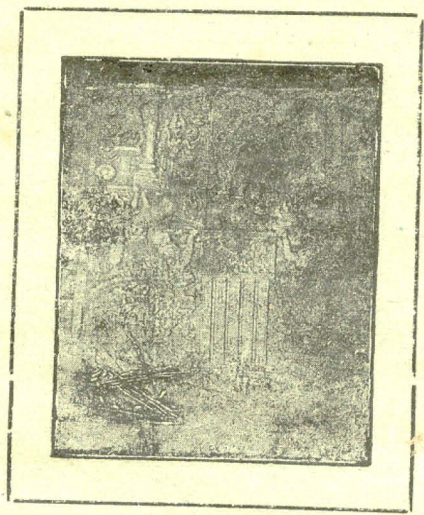


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Prof. SRI R. SUBBARAO, M. A. L. T., M. E. S. (Retd.)
General Secretary,
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July 1950 to April 1952.

INDIAN ERAS

By

Sri KŌTA VENKATACHALAM

(Governorpetta, Bezwada)

(Continued from p. 82 of Vol. XX)

THE ANCIENT HISTORY OF MALAVA STATE

Before the Bhāra'a battle, Mālava was an independent kingdom. Since the Bharata War, it was incorporated in Hastinapura Empire and was a feudatory State. In the year of dissolution of Hastinapura Empire, in Kali 1468 or 1634. B. C., "Mahā Padma Nanda" became Emperor of Bharata, in Magadha. He invaded against sub-ordinate rulers, killed Kshatriya kings and installed non-kshatriya monarchs in their places. So, the Puranas described him as "Sarva Kshatrāntakō Nripah" or the Destroyer of all the Kshatriya rulers. In 850 B. C., a Brahmin by name, "Dhunji", with the help of the people, united the Malavas and became king. But he was obliged to be a vassal of the Sovereigns of Magadha Empire. In 730 B. C., a descendant of Dhunji family declared Malava an independent State.

"In Indian Manuscripts, we find Mālwa noticed as a separate province eight hundred and fifty years before the Christian Era, when Dhunji, to whom a divine origin is attributed, is said to have established the power of the Brahmins and to have been the founder of a powerful dynasty."

"The family of Dhunji is said to have reigned three hundred and eighty seven years when Putraj, the fifth in descent, dying without issue, Adāb Pānwar, a prince of a Rajput clan still numerous in Mālwa, ascended the throne, establishing the Pānwar dynasty which continued to hold sway for upwards of one thousand and fifty eight years."

“During the period that Dhunji’s family held Malwa, we find no particular mention of them until about seven hundred and thirty years before Christ, when Dhunji’s successor is said to have shaken off his dependence on the Sovereign of Delhi. From this time we lose all trace of the kingdom of Malwa until near our own era, when Vikramaditya, a prince whom all Hindu authors agree in describing as the encourager of learning and the arts, obtained the Sovereignty.” (Memoir of Central India by Ch. Payne M. A. P. P. 7,8.) Vide K. Venkatachalam’s *Kali Saka Vijnānam*, part III P. P. 40)

When Mālwa asserted independence in 730 B. C., there was a quarrel with Ś’atavāhana Emperor “Ś’ri Ś’atākarni” of Magadha. He was the fifth king in the list of “Andhra Emperors.” Some time might have elapsed to make him accept the independence of Mālwa. By 725 B. C., Mālwa had its independence recognised and it entered into friendly alliance with the rulers of Magadha. From that date, the Mālwa people might have established an Era which concerned their community and termed it ‘Mālawa-gaṇa-Saka’. According to this, 493 year equal to 232 B. C., would be 95th year of Gupta Saka. During that year, the Mandasor inscription might have been written by the orders of Kumara Gupta I. As related in the Puranas, according to the movement of the Saptarshi Mandala, after the Andhra Satavahanas, the Guptas came to rule from 327 B. C., So, the year 493 (232 B. C.) mentioned in Mandasor inscription would be “Mālawa-gaṇa Saka” but not “Vikrama Saka” which was otherwise called ‘Samvat’ but nowhere as ‘Mālwa-gaṇa-Saka’. Vikramaditya was born after expiry of three thousand years in Kali, as stated in the Puranas. “Pūrṇe Trimsat Ś’atē Varshē” and it is discussed elsewhere in this work. So the king by name Vikramaditya was born in 101 B. C., He was crowned king of Ujjain, in 82 B. C., and he founded his era in 57 B. C., after expelling the Sakas from the country. As Vikrama Saka was established in 57 B. C. and was promulgated by the Sovereign, its founder, the previously existing ‘Mālawa-gaṇa. aka’ went out of use. There were not many signs of its reference after the advent of Vikramārka.

‘Mankuvar’ inscription was dated 129 G. S. which would come to 198 B. C. Kumara Gupta I reigned from 94 to 136 G. S. and he (Kumara Gupta I) performed Horse-Sacrifice. His son Skanda Gupta ruled from 191 to 165 B. C., Five of his inscriptions are available. That found in ‘Junaghad’ in Kathiawar, states that the tank-bund of ‘Sudarsana Sagar’ had breaches in 136 G. S. and the king had them repaired in 137 G. S. Gupta Saka 136 will be 191 B. C. and 137, 190 B. C., The second was found at ‘Kahum’, in Gorakpur District of N. W. Paraganas and it contains 144 G. S. which comes to 183 B. C. The third inscription was on a copper-plate, it was obtained from a streamlet, at Indore, in Bulanda Sahar District and 146 G. S. was inscribed

on it, which date will be 181 B. C., The fourth in Bihar, and the fifth in Bhitari, in Ghazipur District (N. W. Paraganas) were inscribed on Rock Pillars (Vide Dr. Fleet's inscriptions, *The early Gupta kings* Nos. 12-16).

The last one related that Skanda Gupta conquered Hunas and subjugated a race called Pushyamitras. After the death of Skanda Gupta, the Gupta empire grew feeble. The inscription, 'Bhitarisil' mentions that Skanda Gupta's brother, 'Paragupta' (Sira Gupta) ruled from 166 to 161 B.C., then his son 'Narasinha Gupta' from 161 to 126 B.C. and then this latter's son, "Kumara Gupta II" from 126 to 82 B. C.

The date in 'Saranath' inscription 154 G.S. will be 173 B. C. and it was put by Skanda Gupta who reigned from 136-161 G. S. or 191-166 B.C. Again in two more Saranath inscriptions 157 G. S. was put, which will come to 170 B. C. These two belong to the period of Skanda Gupta. In "Eran," of Sagar district there was an inscription with date 165 G. S. and name 'Budha Gupta'.

This Budha Gupta was the youngest brother of Skanda Gupta. Budha Gupta might have been a petty ruler, in the Sagar District. The inscription put up at Eran has the date 165 Gupta Saka which will be 162 B. C. (Gupta Inscriptions by Dr. Fleet No. 19.)

The inscription set up by Budha Gupta dated 165 G. S. or 162 B. C. by name 'Eran' inscription tells that two Brahmin brothers called 'Matrivishnu' and 'Dhanyavishnu' erected a pillar to 'Janardana'.

In the 'Bhattaka Patra' or gift-deed of Dhara Sena II, is found the year 257 Gupta Saka. According to Dr. Fleet, M. G. Pai, D. N. Mukherjee, Alberuni and R. N. Dandekar and others, the date will come to A. D. $320 + 257 = 577$ A. D. As the Gupta rule declined, according to their opinion, by 515 A. D., to issue a donation-deed in 577 A. D., will be impossible. Hence the date 257 in the above gift-deed should be B. C., $327 - 257 = 70$ B. C.

In the Khoh Plates of Saksobhah it was stated, "Gupta Saka Rajya bhuktau 209" or 'after an expiry of 209 years in the Gupta Rule'. According to the calculation of the above scholars, the date will be A. D. $320 + 209 = 529$ A. D. As the Gupta rule declined, according to their opinion by 515 A. D., the decision of Dr. Fleet, about the Khoh Plates as 529 A. D., was rejected as unreasonable by other scholars. But if we deduct 209 G.S. from 327 B. C. ($327 - 209 = 118$) 118 B. C. seems to be the date of 'Khoh Plates'. In the Ganjam plates of Sasamka, there is 300 G. S. and it will be 27 B. C.

In the rock inscriptions of Harja Varma at Faijpur there is 510 G. S. Harja Varma was ninth or tenth descendant to Sala Stambha of K:marupa kingly dynasty. From other sources and on the view of the above, scholars, we learn that 650 A. D. was the date of Sālastambha. Dandekar opined that between Sālastambha and Harja Varma ten generations of 179 years might have elapsed and the date would be A. D. 650+179=829 A. D.; and according to Dr. Fleet, G. S 319 + 510 = 829 A. D. Dandekar said that the calculation was in agreement. But this calculation is not correct. The fixing of Sālastambha's date was not given and hence there is no chance of verifying it. It was the product of their fancy. The date 510 G. S. of Harja Varma's Faijpur rock inscription, will come to B. C. 327-510 = 183 A. D. So Harja Varma's date will be 183 A. D. There were ten generations between Harja Varma and Sālastambha, and at an average of thirty years per ruler the total will be three hundred years. As Harja Varma lived in 183 A. D., Sālastambha might have lived, before him (300 - 183) = 117 B. C.

6. SAKA KĀLA OR SAKA NRUPA KALA OR CYRUS ERA.

On pages 5-16 of this work, under the heading of "Age of Mahābhārata war through Persian sources" and on pages 24 to 40 under the heading of "Yudhishtira kala or the Saptarshi era or Loukikābda, we have discussed about this "Sakanrupa Kāla or Cyrus era.

In addition to the above discussion, the reader's attention is invited to the following further particulars on the subject.

..అసన్ మహాసుమునయః శాచతిపుద్గ్విం యుద్ధిష్ఠిరే నృపతౌ |

షష్ఠ్యైక పంచద్వియుతశ్చక కాలః తస్య రాజ్య శ్చ || (Br. Samhita 13-3)

Āsan Maghāsu munayah ś'asati pridhvīm yudhishtire nrupatau |

Shadvika pamcha dviyutas' Sakakalah tasya rājās'cha !!

(Br. S. 13-3)

The sloka means:—"While Yudhishtira was ruling over the country, the Great Bear was in the constellation of 'Magha'. The Svarg rōhana time of Yudhistira coupled with 2526 years becomes Sakakala". The Svargārōhana time (or the Demise) of Yudhishtira is 3076 B. C., or Kali 26th year. Coupled with 2526 years this becomes (3076 B. C. - 2526 B. C., or Kali 26+2526) d50 B. C., or Kali 2552nd year. So, the Sakakala of Varahamihira is 550 B. C." or 2552 Kali i. e. 550 B. C. (Beginning of Kali 3102 B. C. - 2552 = 550 B. C.)

The first line of the verse means "When the Saptarshis were in Magha, Yudhishtira was the reigning Monarch." The *Kaliyuga Rāja Vruttānta* (Bhaga III, Ch. 3) declares the Saptarshi Mandala (the constellation of the Great Bear) entered the star Magha 75 years before the commencement of the Kali

Era (3102 B. C. + 75 = 3177 B. C.) and that in Kali 26 (3076 B. C.) on the 1st day of the month of Chaitra, it leaves Magha behind and passes on to the next star and in Kali 26 or 3076 B. C., Yudhistira attained Swarga, and the Yudhishtira Kala or Loukikabda commenced in 3077-3076 B. C. *Dr. Buhler states in explanation of the same that the Great Bear left Magha in Kali 26 or 3076 B. C., and establishes that the Kali Era commenced in (3076 + 26) = 3102 B. C. It is clear from the first line of the verse quoted that Yudhistira was the reigning monarch at the transition period of time of Dwapara into Kali. So, says Vriddha Garga: "Kali-Dwāpara samdhautu stitāste pitrudaivatam"* (కలిద్వాపర సంధౌతు స్థితాస్తే పితృ ద్వాపరమ్) So, the Magha star century corresponds to the period 3177-76 to 3077-76. During that Century, 36 years before Kali in 3138, B. C., the Mahabharata War took place, the victor in it Yudhistira was crowned in the same year, and 36 years subsequently i. e. in 3102 B. C., on Feb 20th at 2-27-30" when the seven Planets were in conjunction in Mesha, the Kali Era is proved to have commenced. In Kali 26 or 3076 B. C., Yudhishtira attained Swarga. The Saptarshis left Magha and entered the next star and from that time Kali 26 or 3076 B. C., commenced the Saptarshi Era or Yudhishtira Kala or Loukikabda and became current. As it has been current in Kashmir, in particular, even to this day, it is called 'Kāshmirābda.' The verses of Kaliyugarāja vrittānta are given by me in p. 32 as nos. 11, 12, 13, 14 in Telugu and their English rendering is given in page 34 from para 5 to 8 in this work.

The statements of Dr. Buhler in this regard have been cited by me in pp. 26 & 27 of this work. Also, Vide Dr. Buhler's preliminary report on the result of the search for Sanskrit Manuscripts, in Kashmir. (Vide Ind. Ant. Vol. V, 27th pages ff. Ed. 1876 and also pages 164 to 268, Ind. Ant. Vol. VI).

The second half of the sloka may be understood in the following words:-

“తస్యచ (యుధిష్ఠిరస్య) రాజ్ఞః (కాలః) సృష్టికపంచద్వి (వత్సర) యుతః (సం) శ్చ కాలః (భవతి)”

“Thasyacha (Yudhishtirasys) rājñah (Kālah) shadvika pamchadvī (vatsara) yutah (san) Sakakālah (Bhavati)”.

This is substantially the same as Utpala's interpretation.

In the first part of the sloka the author fixes the *Yudhishtira kala* at the end of Magha century Kali 26 or 3076 B. C., and in the second half he defines his *Saka Kala* which is at a distance of 2526 years from *Yudhishtira Kala*.

Yudhistira Kāla or Kali $26+2526=2552$ Kali (or 550 B. C.) is the Saka Kala or 3076 B. C. - $2526=550$ B. C.

Both these Sakas (Eras) are determined by Varahāmihira himself here.

This is a nice formula which holds good at all times. Now (in 1954 A. D.) we are in 2504 Cyrus Era ($1954+550=2504$) Add 2526 to this and we get 5030, which is the number of years since the commencement of Yudhistira Kāla (or Laukikābda or Saptarshi era). Going back by 5030 from 1954 A. D., we get 3076 B. C., the 'Yudhistira Kāla.'

We can apply this formula to 427 of Saka Era in Pamcha-Siddhantika of Varahamihira and we get 550 B. C. - $427=123$ B. C. Yudhistira Kāla $2526+427$ Saka Kala= 2953 years from Yudhistira Kāla Yudhistira Kāla 3076 B. C. - $2953=123$ B. C. is the time of *Varahamihira's Pamchasidhantika*.

Going back from 123 B. C., by 2953 years we arrive at 3076 B. C., the Yudhistira Kala. There can be no objection to place, in 123 B. C., Varahamihira who flourished in the court of Vikramāditya of the Panwar Dynasty, who was crowned in 82 B. C.

Varahamihira was in the court of Emperor Vikramāditya of Ujjain and might have therefore termed himself an Avantika. But the family name "Mihira" is widely prevalent in Kashmir. Mihirakula, the king of Kashmir, Padma Mihira (who wrote a History of Kashmir previously to the Rajatarangini of Kalhana)* and Varahamihira the astronomer all were, Kashmiris, very likely. It is not unlikely that Varahamihira of Brihatsamhita used in his book the 'Cyrus Era' which was current in his home province till his time. The fact that we do not find the Era or its founder in our Puranas, as some historians think need not invalidate the assumption. There is no mention whatever of the invasion of Alexander in any of our Puranas. But we have not hesitated to take Alexander's invasion as a landmark in Indian History.

I wonder why the modern historians who are seekers after truth do not come forward to accept my interpretation which reconciles a number of otherwise irreconcilable points and which is quite plain and does not deviate a whit from the text of the sloka.

According to those that take 'Saka Kala' to mean 'Sālivahana Saka or 78 A. D.,' the formula would be Salivahana era plus $2526=$ Yudhistira Kala. Salivahana Saka $427=505$ A. D., (427 plus 78 A. D.)

Salivahana Saka Kala 427 plus $2526=2953$.

Going back by 2953 from 505 A. D., we get 2448 B. C., which is not the time

of Yudhistira (3076 B. C.), and is quite contrary to the time determined according to the first half of the sloka (13-3 of Br. Samhita). So it is clear the Saka year, 427, mentioned in the Pancha Siddhantika of Varahamihira is not the Salivahana Saka year 78 A. D. This is a matter of calculation and facts and figures and there is no scope for opinion or conjecture in it. The distance between Yudhistira Kala of 3076 B. C., and 'Salivahana Saka of 78 A. D.' is 3154 years (3076 B. C. plus 78 A. D.), 3154 is not mentioned in the sloka as the difference between Yudhistira kala and Sakakala but 2526 is mentioned. So the Yudhistira Kāla Kali 26 or 3076 B. C., increased by 2526 becomes 2552 Kali or 550 B. C., the beginning of Varahas' Saka-Kala mentioned in the second half of the sloka 13-3 of Br. Samhita. Let us calculate as modern historians suggest. "The Saka Kala increased by 2526 years represents the time (3076 B. C.) of that King." Going back from 78 A. D., by 2526 we get (2526-78 A. D.)=2448 B. C. 2448 B. C. does not represent 'Yudhistira kala.' Saka kala 550 B. C. plus 2526=3076 B. C., represents the time of 'Yudhistira kala.' Therefore the Saka kala of Varaha is the Saka kala beginning with 550 B. C., and not 78 A. D.

Now let us see how 2552 Kali (Kali 26 plus 2526 or 550 B. C.), can be called Saka-kala. It should be remembered that the Persians were Sakas of Indian origin, their full name being Paras'akas in Sanskrit books as distinct from the other Sakas who were simply called Sakas. The word Paras'ikās is a corruption or a derivative of Paras'akas.

While there is this abundant proof of the Sakā Bhūpa Kala (Era) of 2552 Kali or 550 B. C., why should the modern historians hesitate to accept it

7. SRI HARSHA SAKA, KALI 2615. B. C. 457.

The history of Mālwa Rāshtra has been described in detail in the course of the narrative relating to Mālava-Gaṇa Saka. A Brahmin dynasty by name Dhunji ruled over the kingdom in the 6th century B. C., when the last king of that dynasty died issueless, and the kingdom passed into the hands of another Brahmin dynasty of the name of the Pānwar. All along, its capital was Ujjain. Last of the Panwar had no sons but an only daughter named 'Seelavati' and she was given in marriage to one Chandra Sarma, the most renowned and learned scholar of his day. They had two sons and they inherited the Malwa Rāshtra as Douhitras. They are Bhartri-Hari and Sri Harsha known in history as Sri Harsha Vikrama. Vikrama is the title he acquired by reason of several victories he achieved in repelling the invasions of 'Sakas etc.', from across the North-western frontier. It is this "Sri Harsha" who started the "Harsha Samvat" 457 B. C.

It will be appropriate to learn a few facts about Chandra Sarma which mark him out as the fountain of Vedic culture and pillar of Vedic Dharma

Having installed his Son on the throne, Chandra Sarma renounced the world and entered the order of *Sanyāsa*. He imparted his learning to many disciples and produced many scholars. He accepted *Govindapādācharya* as his Guru and received initiation into Brahma Vidya sitting at his Holy Feet. At the time of initiation into *Sanyāsa*, the great Guru gave Chandra Sarma the new name of "Govinda Padacharya" by which name alone he is known in Vedic and religious literature. Our Ādi-Sankaracharya was initiated by this venerable Govindapādācharya and was given *Sanyāsa*.

Chandra Sarma had three wives, one belonging to the Brāhmaṇa-Kshatriya family or a family of Brāhminical kings, another belonging to the Vaisya caste and the third to the Sudra caste. Some people have wrongly supposed that he had a Brahmin wife and a Kshatriya wife. But Brāhmaṇa-Kshatriya in this connection is a compound word meaning a family of kings belonging to the Brahmin caste. The name of the Brāhmaṇa-Kshatriya wife was Seelavati. Chandra Sarma is said to have wives of the Brāhmaṇa-Kshatriya, Vaisya and Sudra castes. But there is one peculiarity with regard to the Brāhmaṇa-Kshatriya wife. Some have understood the word Brāhmaṇa-Kshatriya as two wives belonging to Brāhmaṇa and Kshatriya castes.

THE GLORY OF UJJAIN

"Ujjain had hitherto been ruled by an independent chief for a long time. It was a great centre of learning at least from 2450 Kali (652 B. C.). The literary greatness of this town can be realised from the history of Sri Harsha (Vikramarka), who breathed his last in 2645 Kali, (457 B. C.) and from the previous history. Before Sri Harsha (Vikramarka,) Ujjain was ruled by his maternal grand father, whom Sri Harsha succeeded. The mother of Sri Harsha was the daughter of the king of Ujjain. The father was the well-known scholar, Chandra Sarma. Chandra Sarma was the custodian and propagator of all oriental Lore. He studied the Mahabhasyam of Pattanjali, from Gaudapada and propagated it throughout the length and breadth of India, during his *Gārhastyam*. He took up *Sanyasam* in his old age, received his Brahma Vidya from the same Gaudapada in his Turiyāsrama, and taught it to Sri Vidyasankara (Ādi Sankaracharya who founded our Paramahansa Samrājyam.)

"Thus Chandra Sarma of Ujjain prestige was Govindabhāgavatapada the holy Guru of the well-known Sri Vidvasankara (Ādi Sankaracharya). Had it not been for the laborious work of Chandra Sarma (Govinda Bhagavatpada, his Sanyasa name) there would not have been any chance for the keeping up of the Indian Literary Lore even to the present day.

"Ujjain is known to have been a great centre of Astronomy, from a long time. Maya, the father of Indian Astronomy, who lived at the

beginning of the Tretāyuga, and who lives even to this very day through his *Sūrya Siddhānta*, the highest genuine documentary evidence that has recorded the exact date of the beginning of the universe, correct to the second, and the only extraordinary authority to find out the chronology of the Universe, speaks of Ujjain as one of the observatories directly north on his own meridian. Not only that it is the seat of one of the Jyōtirīngams, Maha-Kāla by name. As such, Ujjain can very easily be remembered as one of the prominent places in Bhārata Varsha from ancient past.*

The chief among the disciples of, and one in regular succession of Vedantic teachers from, Gaudapādācharya was Govinda Yogin. This Govinda Yogin or Govinda Bhāgavatpada as Sankara uniformly calls him in his Works was no other than Chandra Sarma, the renowned grammarian who is said to have had the special fortune of preserving to the world Patanjali's *Mahābhāshya* on Pāṇini's *Ashtādhyāyī*, as amplified by Kātyāyana's *Vārtika*, as we possess it at present. The traditions current in different parts of India as well as the written accounts that are recorded in Patanjali *Vijaya Gaudapādollāsa*, and *Harimisriya*, inform us that he was a learned Brāhmaṇa of Prāchyadesa, that he was well-versed in the Vaidika and Laukika literatures of his day, that he had the special fortune of learning the *Mahābhāshya* from Gaudapādācharya, and that he settled at Ujjain and married Seelavati the only daughter of the Brahmin king of Ujjain who descended from the Brahmin dynasty of Dhunji† who established a Brahmin kingdom in Ujjain in the ninth century before Christ. It is learnt that he also married two other wives (Sumati and Madanarekha) from the Vysya and the Sudra castes. and became the father of four sons who all became renowned in Indian Literature under the names of Bhartri-Hari, Sri Harsha, Bhatti and Vararuchi. †

Bhartrihari or Bhartri prapancha, as he was generally known in his later Āshrama, was the eldest son of Govinda Bhāgavatpada by his Brahmin wife Seelavati (Daughter of the king of Ujjain). He is said to have ruled the kingdom of Ujjain for some time, as being the eldest son of his royal mother by Chandra Sarma, but being disgusted with the unchastity of his beloved queen, he soon resigned the kingdom in favour of his valorous brother Sri Harsha (Vikramāditya). He, thereupon, became a Sanyāsīn and lived with his aged father as one of his constant *chēlās*. His proper name was 'Hari' and 'Bhartri' was merely a title like "His Majesty."

* Vide pages 146—148 of "Epochs of Bharata Varsha" By Jagadguru Kalyānananda Bharati Mantācharya swamy of Sringeri Sri virupaksha Peetam).

† This 'Vararuchi' is different from the 'Vararuchi' of 57 B. C., one of the nine Gems of Vikramāditya's court.

Govinda Bhāgavatpāda lived partly at 'Badarikāsrama' on the Himalayas, where his teacher, great teacher and great-great teacher lived, learning the Vedānta from their lips, and partly at 'Amarakanta' on the bank of the Narmada near Ujjain teaching the Vedānta to his disciples in turn. Govinda Bhāgavatpāda was like his Parama guru (Sri Sukayogindra), a born Siddha and a great yogin. Besides the Mahābhāshya which he is said to have reproduced in its present form, only three other works—*Yōga Tārāvali Advaitānubhūti*, and *Brahmāmrta Varshini*—are ascribed to him.

Sankara, after wandering for nearly a year in search of his appointed Guru, arrived with his co-student and disciple Vishnu Sarman (Sanyasa name "Chitsukhachārya") on the bank of the Narmada, and met Sri Govinda Yogin, by a happy coincidence, in his own hermitage, surrounded by his illustrious son Bhartṛi Hari (who was also a Sanyasin) and his disciples. Sankara gladly chose Govinda Yogin as his holy teacher, and the latter was most happy to accept the former as his worthy pupil. Though the teacher felt himself inferior to the pupil, yet Govinda Bhāgavatpāda obeyed the Lord's command by making Sankara go through the formalities needed for becoming a full ascetic (*Karma-Sanyasin*).

In his *Brihat-Sankara Vijaya*, Chitsukhachārya informs us that Sankara took the permission of his mother to become a Sanyasin on the 11th day of the Bright-half of the month of Kartika of the year 2639 of the Yudhishtira Sakam. (corresponding to 500 B. C.), and was ordained as a regular Sanyasin by Govinda Bhāgavatpāda on the 2nd day of the Bright-half of the month of the Phalguna of the year 2640 of the Yudhishtira Sakam (corresponding to 499 B. C.) So, Sankara became a full Sanyasin in his tenth year, and under the guidance of Govinda Bhāgavatpāda and his worthy son Bhartṛihari he became master of all the Sāstras before he completed his twelfth year. It is said that Sankara had very great reverence for Bhartṛihari or Bhartṛiprapancha as he calls him and it was in emulation of him and at his inducement that Sankara wrote many of his minor works and commentaries.

"While Sankara was in Kalati attending his mother's funeral ceremony, a young Brahmin by name *Sanandana* arrives at Kalati and informs Sankara that his revered Guru Sri Govinda Bhāgavatpāda whom he had left at Badarikāsrama has returned to his hermitage at Amarakanta (or Amareswar) on the bank of the Narmada owing to serious illness and that he is very anxious to see him before he quits his body in the world. After enquiring of the young man of his object in going to him, Sankara accepts Sanandana as his disciple and starts at once to Amareswara with his two disciples—Chitsukha and Sanandana, and manages to arrive in the course of a month at his Guru's hermitage.

“There, in the island of Māndhātā, formed on the Vaidīryamaṇi-Parvata in the middle of Narmada, Sānkara finds his aged and revered Guru, Govinda Bhāgavatpāda, lying on his death-bed surrounded by his devoted son Bhartrihari and his other loving disciples anxiously watching the last moments of his mundane existence as a Yogin, and is deeply moved at the pitiable sight of his teacher who had already lost his consciousness. It was in the cycle year ‘Plavanga’ the Purnima (Full-Moon) day of the month of Kārtika of the year 2646 of the Yudhisthira Sakam (493 B.C.). On hearing the sweet voice of Sankara crying by his side, Govinda Bhagavatpada suddenly recovers his senses, rises up like a strong healthy man from his bed, embraces Sankara with his arms, exhorts him to undertake his victorious tour (Dig Vijaya) throughout India to establish his Advaita Philosophy in the world, orders his pupils to follow Sankara in future as their master, imparts to them his last lesson on the duties of a Sanyasin called *Turiyāsrama* Dharmōpadesa, blesses Sankara once more and ensures him success in his grand undertaking and quietly passes away from the world, Yogin as he was, uttering the sacred syllable Om (Prajāva) as his last word on this earth (493 B. C.)

“As soon as the ceremonies connected with the Siddhi of Govinda Bhāgavatpāda are over, and his body is interred in a *Samadhi* (Tomb) constructed by the disciples for the time being, Sankara admits Sanandana into the sacred order of Sanyasins.

“It is stated by Chitsukhācharya, in his *Brihat Sankara Vijaya*, that when the wonderful news of the Siddhi (death) of Govinda Bhāgavatpāda reached the ears of *Sri Harsha Vikramāditya*, the then Emperor of Ujjain, he proceeded to the island of Mandhata in Amerswara on the Bank of the Narmada where the sacred body of his revered father was interred by his disciples and in memory of his sacred name whose last word was Ōmkara, caused the great temple of Ōmkaranatha erected over his *Samadhi*. Compare also the following verse of *Patanjali Charitra* (VIII-72)

“ఇత్థం ప్రశాన్య ప్రవయాః స్వశిష్యాన్ శంకరాను .౧౯౬-1
 నియోజ్య శంకరాచార్య మదైవ్యత స్థాపనే గురుః ॥
 సోఽహ మస్మీతి నిశ్చిత్వ విస్పృశ్యేత రంక్షితాన్ ॥
 ఓమిత్యే కాక్షరంబ్రహ్మ ధ్యాయన్నంతః సరంశివమ్ ॥
 శాస్త్రశ్రుత్యంగ నేత్రాజ్ఞే (2646) యుక్తిష్టిరశకస్యైః ॥
 ప్లవంగే, కార్తికే మాసి పూర్ణిమాయాం గురోర్నినే ॥

శ్రీమద్గోపదాచార్య శిష్యో యోగవిదాంవరః ।

నోవింద భగవత్పాదః సిద్ధిం సంప్రాప సంయమీ॥”

(Brihat Sankara Vijaya, Prakarana 52.)

“నోవిందస్య క్రతిసులగురోః సిద్ధి మాకర్ణ్య కృత్వా ।
యత్ కర్తవ్యం తదపి వరగుచ్ఛ్యాదయో భ్రాతరస్తే ।
స్వే స్వే కర్మణ్యవసిత ధియో విద్యయా కీర్తిమంత
'శ్చత్వారోఽపి స్థితి మభీభుతా మజ్జయన్త్యా మకుర్వన్ ॥

Itthham pras'asya pravayāh swas'isyān Sankarānugān
Niyōjya s'amkarāchārya madwaitasthāpane guruh

Sō ha masmīti nis'chitya visrujyetara kāmkshitān
Ōmityekāksharam Brahma dhyāyannamtah param s'ivam

S'āstra Srutyamga netrābde (2646) yudhishṭhira s'akasyavai
Plavamgē Kārtike māsi pūrṇimāyām gurōrdinē
Srimadgandapadāchārya s'ishyoyogavidām varah
Gōvimda Bhāgavatpādah siddhimsampṛāpa samyamī

“Govindasya vratikulagurōh siddhīmākarṇya kruthvā
Yatkarthavyam tadapi vararuchyādayō bhrātharasthē
Svē svē karmanṇyavahita dhiyō vidyayākīrthīmamtha
Schatvārō pi sthithi mabhimatāmujjāvinyā makurvan”

We are told by reliable persons that the great shrine of Ōmkāranātha constructed by Sriharsha Vikramāditya in memory of his sacred father, is even to this day considered by the Hindus as one of their most sacred places of pilgrimage and that a grand festival is celebrated every year in the shrine on the Pūrṇima day of the month of Kārtika in memory of the great day on which Gōvinda Bhāgavatpāda attained his Brahmabhāva. It is said that this festival attracts over 15,000 devotees from all parts of the country who consider the sanctity of Narmada river on this day of the year above that of any other river, and say that while it requires 3 days bathing in the Sarasvati, 7 days in the Yamuna, and 1 day in the Ganga, the mere sight of the Narmada at this place suffices to make men pure.” (Vide “Age of Sankara” Part I. A. pp. 99-103)

The Western scholars left no stone unturned and tried their utmost to diminish the ancestry and prestige of Bhārat. In case they took into account the date of the Bhārata Battle, and the decision of Kali Saka as stated in the Samskrit literature, the chronology would have been correct. As this was not their motive, because it would go against their preconceived ideas, they conveniently omitted the traditional date of the Bhārata War (3138 B. C.) and the beginning of Kaliyuga (3102 B. C.). The information

supplied by the slokas about Saptarshi Saka of 3076 B.C. was disregarded and they gave free reins to their fancy. They omitted the Mālavagaṇa Saka (725 B.C.) and Cyrus Saka (550 B.C.) and attributed the former to Vikrama Saka (57 B.C.) and referred all the Saka dates to Sālivāhana Saka of a later date (78 A.D.). When Sri Harsha Sakam began in 2645 Kali or 457 B. C., and while foreign astronomers like Alberuni recognised it to be 457 B. C., the Western writers threw a screen over it and fathered it upon Sri Harsha Śilāditya of 606 A. D. The Westerners created thus a new Era which was mentioned neither by Hiuen Tsang, a Chinese Buddhist ascetic who stayed for 4 years in the court of Sri Harsha Śilāditya, nor by Bāna, the Biographer and State-poet of Sri Harsha. All the references to Sri Harsha Saka (457 B. C.) were thus transferred to Sri Harsha Śilāditya of 606 A. D. and they created a non-existent Era and made the dates topsy-turvey. In 457 B. C., Sri Harsha, king of Ujjain conquered the whole of Āryāvarta, arrested the invasions of the Sakas and established Sri Harsha Sakam and this was widely prevalent in Nepal. It is used in Nepal inscriptions Nos. 12, 13, 14. (Ind. Ant. Vol. IX p. 166 ff). Mālava is the home-land of four Sakas (Eras) viz. 1. Mālava-Gaṇa-Saka. 2. Sri Harsha Saka. 3. Vikrama Saka and 4. Sālivāhana Saka.

Pandit Bhagavanlal Indrajī, Honorary member of the Royal Asiatic Society, brought to light from Nepal a long Vamsāvalī-Parvatīya Vamsāvalī which purports to give an un-broken list of the Rulers of that naturally isolated and unique country, with lengths of their reigns and occasional land-marks in the form of the date of an accession stated in an Era, dating, back, from 1,768 A. D., to even so great an antiquity as six or seven centuries before the commencement of the Kaliyuga in 3,102 B. C. It consists of several dynasties of kings, and Bhṛmivarman, the first king of the 5th or the Śūryavamsa Dynasty is distinctly described, in the said Vamsāvalī, as having been crowned in the year 1,389 of the Kali Yuga, corresponding to 1,712 B. C. And according to that Vamsāvalī Sivadeva Varman, the 27th king of the Śūryavamsa Dynasty is placed about 338 B. C. For, it will be seen that Amsuvarman, the king of the 6th or Thakuri Dynasty is explicitly stated to have been crowned in the year 3,000 of the Kali Yuga or in 101 B. C. He is described as having reigned for 68 years from 101 B. C. to 33 B. C. It is also stated that, in his time, Vikramāditya came to Nepal and established his Era of 57 B. C. there. Further, Amsuvarman is described as the son-in-law of Visvadeva varman,—the 31st and the last king of the 5th or the Śūryamsi Dynasty, who reigned for 51 years from 152 B. C. to 101 B. C.,—whom he succeeded. Similarly, the 30th King, Vishnudevavarman, the predecessor of Visvadevavarman reigned for 47 years from 199 to 152 B. C., his predecessor Bhṛmadevavarman, the 29th King reigned for 36 years from 235 to 199 B. C. the 28th king

Narendravarman reigned for 42 years from 277 to 235 B. C., and lastly, the 27th King Sivadevavarman above-named reigned for 61 years from 338 to 277 B. C.

But a good deal of confusion has been introduced into the Chronology of the Dynasties of Kings that ruled in Nepal by Dr. Fleet, and other Orientalists by mistaking the Harsha Era given in some of the copper-plates as referring to an Era supposed to have originated with Harshavardhana Silāditya of Kanyakubja (Kanouj), who is said to have ruled from 606 or 607 A. D. Thus, in the Charter of Paramabhattacharaka Mahārājādhirāja Sivadevavarma, the 27th king of the 5th or the Sūryavams'a Dynasty of the Nepal kings above referred to,—(who, according to the Nepalese Chronology which we noticed above ruled from Kali 2764 to 2825 Kali or 338 B. C. to 277 B. C., for 61 years)—the date of his accession to the throne is given in his inscription as Harsha Samvat 119. And our learned Orientalists at once assumed the Harsha Samvat to be an Era founded by Harshavardhana Silāditya, the patron of the celebrated poet Bana Bhatta and a contemporary of Hiuen Tsang, the famous Chinese pilgrim who travelled in India from 629 to 645 A. D. After making this gratuitous assumption, these Orientalists take the Harsha Samvat 119 given in Sivadevavarma's charter as equivalent to 119+606 or 607 A. D. (the initial date of Harshavardhana Silāditya of Konouj) or 725 or 726 A. D., and at once jump to the conclusion that the Nepal-Vams'āvali which places Sivadevavarma's accession about 338 B. C., calculated according to the dates given in Kaliyuga, must be a mistake, and that accordingly he should be placed about 725 or 726 A. D.

Now, taking this bare suggestion proceeding from such high authorities *as an axiom to be accepted without proof*, the whole of the Vams'āvali of the Nepal Kings was completely changed setting at naught all the specific dates given there, and caring not a whit to reconcile it with those other dates. There is absolutely nothing whatever to show that Harshavardhana Silāditya of Kanouj inaugurated any *Era* of his own. There is not even tradition of any sort, either oral or written, that he founded any such *Era*. The Indian and Chinese Literatures are entirely silent upon the point; and both Bana Bhatta, his biographer and court-poet, and Hiuen Tsang, his celebrated guest and councillor, have not stated one word in their numerous works about his (Harshavardhana's) having founded a new *Era*. If Harshavardhana or king Harsha as he is usually called, had really founded any such Era corresponding to 606 or 667 A. D., it must have been dated from the accession of that famous king; and it is quite unlikely and even improbable, that if such an Era had been founded by Harshavardhana, both these contemporary admirers of the King—Bana Bhatta and Hiuen Tsang would have failed to notice the same in their respective Works.

We have shown that Alberuni, the celebrated Muhamadan historian positively speaks of the existence of Harsha Era in Nepal and other Northern countries in his time, and how, according to him, it falls exactly about 457 B. C., just 400 years before the Samvat or the Vikrama Era. (Vide 'Alberuni's India' translated and published by Dr. Edward C. Sachau, Vol. II. Ch. XLIX. P. 7.)

Now, if we take the Harsha Samvat as referring to the Harsha Era mentioned by Alberuni and a host of Indian writers, Sivadevavarma of our Nepalese Charter will have to be placed in B. C. 457 minus 119 or 338 B. C. or Kali 2764., which exactly tallies with the original date given in Kali Era assigned to the said king in the Nepala Vamsāvali, as published in the Indian Antiquary, Vol. XIII pp. 411-428, by Pandit Bhagavanlal Indraji Ph. D. Thus, it will be seen that the objections raised by these Orientalists against the authenticity of the Nepala-Vamsāvali have no basis.*

8. GUPTA SAKA. KALI 2775 OR 327 B.C.

The Western scholars discussed at length about the beginning of the Gupta Era and each one arrived at his own date. Dr. Fleet said it was 319-320 A. D., M. A. Pai fixed it as 272-273 A. D.; D. N. Mukherji guessed it to be 419-20 A. D. Pandit Shama Sastri refuted the above three dates and settled it as 200-201 A. D.; Alberuni thought it to be 319-320 A. D. Cunningham surmised it as 167 A. D. Baily fixed it as 190 A. D. D. R. Dandekar agreed with Alberuni and decided it to be 319-20 A. D. *But none of these scholars took into account the date of the Bhārata War and the genealogy of the kingly dynasties mentioned in our Puranas. The difference of opinion arose from the mistaken impression of Maurya Chandragupta to be contemporary king of Magadha in 326 B. C., on this assumption, they fixed the periods of the kings, shifting them forwards and backwards. This error resulted in a wide disparity of time. If they calculated on the basis of Bhārata battle, (3138 B.C.) they would have realised their mistake and come to correct chronological conclusions.*

Prof. Troyer and an Andhra scholar, Kuppayya discussed this topic at length and pointed out the blunder. He proved conclusively that Maurya Chandragupta was not the contemporary of Alexander but only Gupta (Chandra) Gupta. Prof. Maxmuller, Dr. Fleet and other authors did neither correct their mistake nor give reply to the arguments of Troyer and Kuppayya. Though Max-Muller learnt about the theory of Troyer and the refutation of Maurya Chandra Gupta's contemporaneity with Alexander, he

*Vide my Chronology of Nepal History, Reconstructed"

maintained studied silence; he had not the fairness to change his wrong date. As this blunder was a stumbling block in fixing the dates, the same error continued all through the reigning periods of the kings. Taking this as their basis, V. A. Smith and Dubreuil, instead of correcting the Chronological blunders and fixing accurate reigning periods to Indian kings, had the audacity to advise us to neglect and disregard the Puranas, the native authentic sources for our Indian History as follows :—

“If we compare the information given in the Puranas with what is contained in the historical documents we possess, we find that *it is only the Matsya that deserves to engage the attention of the Historian. We shall not however attach any value to the durations of the reigns given in the Matsya Purana, for each time we proceed to verify the dates the Puranas are proved to be in error.**

They admit that “it is only the Matsya that deserves to engage the attention of the historian” and at the same time conclude, “We shall not however attach any value to the *durations* of the reigns given in the *Matsya Purana.*” They should either accept or reject, *Matsya Purana intoto.*

In fine, as long as Histories are written on the wrong notion of *Maurya Chandra Gupta* to be the contemporary of Alexander and the reigning periods of the kings are reduced and shifted to and fro, we are destined, to study wrong and false history of India. The Gupta kings ruled for 245 years. So, the Gupta Rule existed from Kali 2775 to 3020 or 327 to 82 B.C. The beginning of the Gupta Era was in Kali 2775 or 327 B.C. Even afterwards, they ruled over petty States till the middle of the 8th century A. D.

9. VIKRAMA SAKA (KALI 3044 OR 57 B.C.) AND 10. ŚALIVĀHANA SAKA (KALI 3179 OR 78 A. D.)

The Vikrama and Śalivāhana Eras begin with 57 B. C. and 78 A. D., respectively. Much controversy has been raging regarding the founders of these two eras and the strength of these exponents of the various theories lies but in conjectures. The conjecture of Dr. V. A. Smith on the Vikrama Era is as follows :—

“The popular belief which associates the Vikrama Era of 58–57 B. C., with a Raja Vikramāditya or Bikrama of Ujjain at that date is erroneous. *There was no such person there.* It is however, true that probably it was invented by the astronomers of Ujjain. The first name of it was Malwa Era.

* Early History of India, 2nd Edition P. 194, by V.A. Smith and Ancient History of the Deccan, by G. Jouveau—Dubreuil, P. 41, 1920 Edition.

The term Vikramakāla used in later times must refer to one or other of the many kings with the title of Vikramāditya or Vikrama, who was believed to have established the era. The king referred to may be presumed to be Chandra Gupta II Vikramāditya who conquered Ujjain about A.D., 390. The Gupta Saka eras changed their names similarly, becoming known in after ages as Valabhi and the Salivahana eras respectively." (Vide, The Oxford Students' History of India P. P. 80, 81 By V. A. Smith Ed. 1915.)

Dr. Bhandarkar in his Commemoration volume P. 192 writes on Vikrama era in the following way :—

"The theory that Vikramāditya was the originator of the Vikrama Samvat must, therefore, be given up, and the sooner we consign it to the region of oblivion, the better."

Prof. E. J. Rapson in his Cambridge History of India Volume I, Page 571, Ed. 1922 writes thus: "To Azes I has been attributed the foundation of the Vikrama era in 58 B. C."

Bhauḍaḷi and Cunnigham held that Goutamiputra Satakarni and Salivahana were identical. Bhandarkar and Dubreul were of opinion that Chastana was the founder of Sālivāhana Era. Stenknow said that Vimā-Kadphasis founded the era. Altekar opined that the so-called Sālivāhana Saka is Kaniska's Era. Several scholars have asserted that Sālivāhana is the same as Hala-Satavahana, and they base their assertion on references in *Hala-Saptasati*, *Kathāsarīth-sāgara*, *Līlāvati* etc., to Salivahana and Hala-Satavahana.

It should be noted that the Hala-Satavāhana or Salivāhana referred to in these Books, is not the Sālivāhana who was the founder of the Era of 78 A. D. Much confusion has arisen owing to the wrong identification of the personality in these Works with founder of the Era.

I cannot believe that the western scholars who could cull out the histories of Bhoja Raja of the Panwar dynasty and Prithvi Raja and Jayachandra of the Chouhan or Tomara dynasty could be ignorant of the correct history of Vikramāditya and Salivāhana. Regarding Bhoja, Prithvi Raja and Jayachandra, these historians have drawn their material from *Bhavishya-Mahā-Purana* and the same Purana gives in detail an account of Vikramāditya and Salivāhana. The well-known historian Pargitar advised his co-workers in the field of historical research to rely on *Bhavishya-Mahā Parana* so far as the list of the successive kings of various dynasties was concerned.

Mr. V. A. Smith in his "Early History of India," P. 23, quotes Pargitar thus :—

Mr. F. E. Pargitar in his valuable work, *The "Dynasties of the Kali Age,"* has succeeded in obtaining more definite results. He suggests that the *Bhavishya Purana* in its early form was the original authority from which *Matsya, Vayu, Brahmānda* derived their Dynastic lists. The versions of the lists as now found in the *Matsya, Vayu, Brahmānda Puranas* grew out of one and the same original text."

So, it is impossible that the western scholars should be ignorant of the accounts of Vikrama and Salivāhana in *Bhavishya-Mahā-Purāna*. They purposely ignored the four Dynasties of Agni Vamsa which covered over a period of about 1,300 years, from 101 B. C. to 1193 A. D. i. e. from the time of Vikramāditya to the time of Prithvi Raja taking Bhojaraja alone from the list of the Panwar dynasty leaving the Era-founders, Vikramāditya and Salivāhana in the intervening period. Even before Vikramāditya, the four Dynasties of Agni-vamsa covered over a period of 291 years from Kali 2710 (392 B. C.) to Kali 3001 (101 B. C.). This intentional bungling was necessitated by the theory which makes Alexander and Chandragupta *Maurya* contemporaries. The Chronology of ancient Indian history, right from the time of Mahābhārata war (3138 B. C.) down to the beginning of Gupta Dynasty (327 B. C.), had to be compressed by 1207 years so as to suit the contemporaneity of Alexander and Chandragupta *Maurya*.* For this very purpose Gautama Buddha who actually flourished in the 19th Century B. C. is placed in the 6th century; Chandragupta *Maurya* who lived in 1534 B. C., is brought down to 323 B. C. The Andhra-Satavahana dynasty which commenced in 833 B. C. is dragged down to 220 B. C., and is made to last till 240 A. D. i. e. for a period of 460 years. Even then they had to meet with certain difficulties. They made the Sunga, the Kanwa and the Andhra dynasties, contemporaneous simply to compress the Chronology. They had

* Kali era began in the year 3102	
B. C. 20th Feb. at 2-27.00 hrs.	3102 B. C.
Mahābhārata war took place 36 years before Kali.	3138 B. C.
After the War, Sōmādhī of the Bārhadratha dynasty was crowned as king of Magadha in 3138 B. C., and the Dynasty ruled for 1006 years.	3138—2132 B. C.
Then, Pradyōta Dynasty ruled for 138 years.	2132—1994 B. C.
Sisunāga Dynasty for 360 years	1994—1634 „
Nanda Dynasty for 100 years	1634—1534 „
Then the <i>Maurya</i> Dynasty began with Chandra	
Gupta <i>Maurya</i> , the first king	1534 B. C.
Invasion of Alexander	327 B. C.
Difference	<u>1207 years.</u>

to drive away the two great Emperors and Era founders—Vikramāditya and Salivāhana out of the historical field identifying Hala—Satavahana of the 5th century B. C. with the Salivahana of the Panwar dynasty of 78 A. D. The Gupta dynasty and the Gupta Era of 327 B. C., are placed in 320 A. D.

Vikramāditya and Salivāhana were historical persons who extended their Empires from the Himalayas to Cape Comorin. Our historians summarily dispensed with them as mythical persons and ascribed these Eras to some nameless Saka kings. This is an extraordinary case of audacity. It is a wonder that Indian scholars followed the same line and fruitlessly tried to trace out the unknown Saka kings instead of searching their own Puranic literatures to have the correct history of the Founders of these Eras.

Vikramāditya and Salivāhana are historical personages and both of them belong to the Panwar dynasty of Agni—vamsa. Of this dynasty. Vikrama was 8th, Salivāhana the 11th, and Bhoja the 21st king. Salivāhana is the great grandson of Vikramāditya, and he should not be confounded with Hala—Satavāhana who belonged to the Andhra—Satavāhana family and flourished in the 5th century B. C. (i. e. 500—495 B. C.).

We give below all the authoritative evidences that go to show the existence of Vikramāditya and Salivāhana during the first centuries before and after Christ respectively.

The Matsya, Vayu, Brahmanda and other Puranas relate the history from the Mahā Bhārata war (3138 B. C.) to the end of the Andhra Empire 327 B. C. The history of the Great Gupta Emperors from 327 B. C., to 82 B. C., was described *Kaliyugarājaveruttānta*, a great work. The history of the subsequent sovereigns of the four Agni Vamsas from 82 B. C., to 1193 A. D., was narrated in the third chapter of *Bhavishya Mahā Purāna*. The Western historians question the authenticity of the *Bhavishya Mahā Purāna* as it contained the histories of Jesus, Mohamud, and the Histories of some of the other Mohammudan kings.

THE AUTHENTICITY OF BHAVISHYA MAHĀ PURĀNA.

This standard work makes mention of Vikramāditya, the son of Gandharva Sena, as the king of Ujjain, in the first century B. C., and states that he conquered the whole of Bhārata Varsha from Setu to Himāchala; and was Emperor over the territory, having crossed at North-West of the river Sindhu and gone as far as Herat and founded the Vikrama Era. in 57 B. C., or 3044 Kali year. This ruler was born in the Panwar dynasty, one of the four Agni Vams'ās; he was the 8th in the List of the kings. In *Bhavishya Mahā Purāna* in the Prati Sarga Parva of one hundred chapters, these Agni Vams'as were described in 72 chapters; of these, 44

chapters were devoted exclusively to describe the great deeds of the two Emperors, Vikramāditya and Salivāhana. The Western scholars spread a shroud over these two illustrious Emperors, having declared that they were not in existence and their Eras were fathered upon non-existent Saka kings of whom there was no mention anywhere. Besides this denial, they proclaimed that the *Bhavishya Purana* was not, at all, an authority, as it contained the history of the Muhammadan and Christian rulers. Further, they pronounced that *Bhavishya Purana* in its early form, was the Source for all the *Purānās* and as it consisted of modern history, it could not be accepted as authority. The readers may consider who might have inserted the fables of Adam and Eve, in *Bhavishya Purāna*! The Indian Sanskrit scholars, nowhere have added the histories of other countries in their Holy works; but they made only slight references to the History of the Mlechcha tribes, as far as they had connection with our country's history. In this case, it is neither plausible nor probable that they inserted the history of countries like Arabia and particularly of the Hebrew race, in their sacred Puranas.

In order to prove the historicity of their imaginary God-head of religion, namely, Christ, some Western Writers were obliged to invent the story of Adam and Eve, the supposed first parents of the Human race and to get it composed up-to-date in Sanskrit and inserted in *Bhavishya Purāna*, since it was a book written on Palmyra leaves. To serve as a confirmatory evidence to their concocted story, they might have had the history of Muhammad and the Muslim rulers also composed in Sanskrit and inserted in *Bhavishya Purana*; Also, this interpolation might have been made with a motive to disprove the authority of *Bhavishya Purana* which gave an accurate account of our history from the date of the Bhārata Battle to the invasion of Muhammad Ghorī (B. C. 3138 to A. D. 1193), and thereby to deny the very existence of the historic personages, of Vikramāditya and Salivāhana to strengthen their pre-meditated theory of the modernity of Indian History. Having done this, they began to proclaim, that *Bhavishya Purana* can-not be accepted as an authoritative work. The later history of the great Gupta Emperors was described in the work "*Kaliyuga Rāja Vrittānta*." The History of the subsequent Sovereigns of the *Agnivamsas*, namely, 1. Panwar, 2. Chauhan or Thomara, 3. Sukla or Chalukya, 4. Parihara or Pratihara dynasties, was written in detail, in the *Prati Sarga Parva of Bhavishya Maha Purana*.

The Western Historians accepted that there were four Agni Vamsas, namely, 1. Panwar. 2. Thomara 3. Chalukya and 4. Parihara dynasties. They admitted the fact of of Prithvi Raj, Jayachandra and Rani Samyukta having fought with the Muhammadans in the 12th century A. D., and they

wrote these in their histories. Except the transposition of Bhoja of 7th century A.D., the foreign historians approved of Bhoja, belonging to Panwar dynasty and Kalidasa having lived in his royal court. There might have existed another king Bhoja in 11th century A. D., Though they were aware of the history of these four Agni Vamsas, why did they not give their history from 4th century B. C., to 12th century A. D., and what is the cause of omitting the lists of the rulers of those dynasties? The responsibility for this omission rests upon the modern historians. For all the books that give the history of "Prithvi Raja Rasa" and the Agni Vamsas, the main source is Bhavishya Purāna. The Western scholars took from these four Agni Vamsas, the necessary information suitable for their theories and omitted the rest. In case the whole history was narrated, they would have to confess that Vikramāditya and Salivāhana were illustrious emperors and that they were the founders of their own Eras. So they had not only denied their existence, but also inserted into Bhavishya Purāna the later history of the Muhammadans etc., deleted some Verses from the history of ancient royal families, and mutilated it in such a way as to create lacuna. All these additions and subtractions were made in order to disprove the authenticity of Bhavishya Purāna and they advertised that it cannot be accepted as an authority for purposes of history. In the *Matsya*, *Vāyu*, and *Brahmānda Purānās* which were accepted as Source books for history by the Western scholars, it is mentioned, that they narrated the histories of the future kings and dynasties, long before they were born. As the alien chroniclers had no other alternative than to accept them, they reconciled themselves with the theory that these Puranas might have been revised during the period of the Gupta kings, and modernised by the addition of later historical information. With these as their basis, they wrote their histories and in doing so they altered the dates and periods of the rulers, at their sweet will and pleasure. Why not the same criterion of authenticity be applied, in the case of *Kaliyuga Rāja Vrittānta* and *Bhavishya Purāna*? They might have done so, if Vikramāditya and Salivāhana, were only figure-heads and mere non-entities. On the other hand, they were eminent emperors, world conquerors, wise administrators and, above all, Founders of Eras. Acceptance of their existence would entangle them in a dilemma of consenting to their Sakas or Eras. Further, it would land them in another difficult and disastrous situation, namely, of adjusting a diminished period of 1200 years, since they made Maurya Chandra Gupta, a contemporary of Alexander and decided the date to be 323 B. C. To tide over this absurdity and incongruity in chronology, the westerners waived the claims of Vikramāditya and Salivāhana; they had the audacity to identify Vikramāditya as Chandra Gupta of the Gupta Dynasty who got the title Vikramāditya and who was supposed to have existed in the 5th century A. D., to boot. Moreover, they

affirmed that Salivahana and Hala-Satavahana were one and the same, into the bargain. Though Chandra Gupta II got the title Vikramāditya, it was nominal and was never used in correspondence or in the inscriptions. He was called Chandra Gupta II and he lived in the 3rd century B. C., but not at all in the 5th century A. D.

The reasons to differentiate the two Vikramādityas are as follows —

CHANDRA GUPTA II OF GUPTA DYNASTY. VIKRAMĀDITYA OF PANVAR DYNASTY.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Has nominal title Vikramāditya. 2. Pātaliputra was Capital. 3. Not founder of Era. 4. According to Westerners, this king existed in 4th Century A. D. But Puranas state that he lived in 3rd century B. C. 5. After this king, only four ruled for one hundred and fifty years. Then the empire was broken by the Hunas in 82 B. C. 6. "<i>The Kaliyuga Rājā Vrittānta</i>" relates about the Gupta dynasty. The date can be fixed and we have got some Gupta inscriptions. According to both, the Gupta history is the same. But their inscriptions mention 'Mālava Gaṇa Saka' whose date being 725 B. C., the Westerners call it "Mālava Saka" and identify it with Vikrama Era. They stated that it is Vikrama Saka of 57 B.C. and changed the Gupta Saka from 327 B. C. to 320 A. D. | <ol style="list-style-type: none"> 1. The title Vikramāditya was given by his father; he has nominal title, Harsha. 2. Ujjain was Capital. 3. He was founder of Era. In his name began Vikrama Saka-57B.C. 4. The Westerners deny the very existence of such a king but accept the Saka Era. Purāṇas say that a king of this name lived and ruled in 1st cen. B. C. 5. After this king, 24 kings ruled for 1200 years. Then in 1193 A. D. this empire was destroyed by the Muhamadans as a result of the battle of Thaneswar. 6. The history of the Panvar family in which Vikramāditya was born is mentioned in "<i>Bhavishya Purāna</i>." "<i>Rā'atarangini</i>" states that this Vikramāditya was the king of Ujjain, in the 1st century B. C. "<i>Nepal Rājā Vamsāvali</i>" relates that he conquered Nepal and then founded Vikrama Era in 57 B. C., or 3044 Kali. Kalidasa wrote in "<i>Jyotirvidābharaṇa</i>" that he dedicated his work to the king of Ujjain, Vikramāditya, in 33 B. C., or 3068 Kali. |
|--|---|

Now, we have, established the existence of the two illustrious Sovereigns, Vikramāditya and Sāhivāhana, during the first century before and after Christ respectively. Other standard works confirm the truth of the information supplied by *Bhavishya Purāna*.

“పూర్ణేత్రింశచ్ఛతే వక్షేకతా ప్రాప్తే భయంకరే
 శకానాంచ వినాశార్థం ఆర్యధర్మ వృద్ధయే ||
 జాతః శివా జ్ఞయాసోఽపి కైలాసాద్గుహ్య కాలయాత్ ||”
 (భవిష్య పురాణం 3-1-7- 14, 15 శ్లోకములు)

“విక్రమాదిత్య నామానం సితాకృత్యామమోదహా
 సఖాలోఽపి మహాప్రాజ్ఞః సితృమాతృ ప్రియంకరః || (Do. 3-1-7-16)

“పంచవక్షేపయః ప్రాప్తే తపసోఽర్థే వనంకతః |
 ద్వాదశాబ్దం ప్రయత్నేన విక్రమేణ కృతంతపః || (Do. 3-1-7-17)

“సశ్చందంబావతీం దివ్యాంపురం యాతః శ్రీయాన్వితః |
 దివ్యం సింహాసనం రమ్యం ద్వాత్రింశస్మృత్రి సంయుతః || (Do. 3-1-7-18)

“Pūrṇe thrims'achehate Varshē Kalaū prāpte bhayamkarē
 Sakānāmcha Vināś'ardham Ārya Dharma vruddhaye
 Jātassivājñayā sōpi Kailāsāt guhyakālayāt”
 (Bh M.P. 3-1-7-14th and 15th verses)

“Vikramāditya nāmānam pitā Kruthwa mumōdaha
 sabālōpi mahāprājñah pithru māt̄hru priyamkarah”
 (Bh.M.P. 3-1 7-16th verse)

“Pameha Varshe vayah prāpte tapasordhe vanam gatah
 dwaḍas'ābdam prayathnēna Vikrameṇa krutam tapah”
 (Bh.M.P. 3-1-7-17th verse)

“Paś'chādāmbavatim divyām puram yātah śrīyānvitah
 divyam smbhāsanam ramyam dwāthrims'an mūr̄thi samyutah.
 (Bh.M.P. 3-1-7 18th verse)

“At the completion of 3000 years after the advent of the terrible Kalyuga, (i e in 101 B. C) a person descended from the abode of Guhyakas in Kailasa, at the command of Siva, for the purpose of destroying the Sakas and uplifting Arva-Dharma. He was born to the great king Chandrasena. The father named him 'Vikramāditya' and felt very much rejoiced. Though a boy, he was very wise and pleased his parents. (Bhavishya Purana) 1-7 14, 15 16 verses)

When he was five years old, Vikramāditya went to the forest and did penance for 12 years. Having enriched his greatness by penance, he reached the city Ambavaṭi (Ujjain) and was anointed as a king on a golden throne decorated with 32 golden dolls." (This was in the year 3020 of Kali era i. e. in 82 B. C.) (Bhavishya Mahā Purāna 3-1-7-17, 18.)

It should be noted that Vikramāditya was not a title as some historians think. But it was the name christened by the father.

<i>Brief History of the reign</i>	<i>Kali</i>	<i>B. C.</i>
1. Birth of Vikramāditya.	3001	101
2. Coronation of Vikramāditya.	3020	82
3. Starting of Vikrama era when he visited Nepal. (See Nepalārāja Vams'āvali.)	3044	58 57
4. Deduction of <i>Jyotirvidā</i> Bharāṇa By Kālidāsa.	3068	33
5. Sent his court poet Mathru Gupta as king of Kāshmir which was included in Vikramāditya's empire. (See Rājatarangini)	3115	A.D. 14
6. Pandit Sree Krishna Misra's reference to Vikramāditya in his astronomical treatise. (<i>Jyōtishaphala Ratnamala</i>)	3115	14
7. Death of Vikramāditya.	3120	19

LIST OF KINGS OF THE PANWĀR DYNASTY.

<i>No. Name of the kings</i>	<i>years reigned</i>	<i>Kali</i>	<i>Christian era B.C.</i>
1. Pramara	6	2710-2716	392-386
2. Mahamara	3	2716-2719	386-383
3. Devapai	3	2719-2722	383-380
4. Devaduta.	3	2722-2725	380-377
5. Defeated by Sakas he left Ujjain and had gone to Srisailam. Inefficient and nameless kings succeeded. Their names are not mentioned in the Purānas.	195	2725-2920	377-182
6. Gandharvasena. (1st time)	50	2920-2970	182-132
7. Sankharaja, son of No. 6 (No. 6 went to forest for meditation)	30	2970-3000	132-102
No 7 died issueless. Gandarvasena returned from the forest and took up the Government again.	20	3000-3020	102-82

	years reigned	Kali Era.	B.C. A.D.
8. <i>Vikramāditya</i> . (2nd son of Gandharvasena born in 3001 Kāfi (i. e. 101 B C.)	100	3020-3120	82- 19
9. <i>Devabhakta</i> .	10	3120-3130	19- 29
10. Nameless king or kings. (name not given in the Bh. Purāna.	49	3130-3179	29- 78
11. <i>Sālivāhana</i> .	60	3179-3239	78-138
12. <i>Salihōtra</i> .	} 500	3239-3739	138 638
13. <i>Sālivardhana</i> .			
14. <i>Suhōtra</i> .			
15. <i>Havirhōtra</i> .			
16. <i>Indrapāla</i>			
17. <i>Mālyavan</i> .			
18. <i>Sambhumaraja</i> .			
19. <i>Bhaumaraja</i> .	} 56	3739-3795	638-693
20. <i>Vathsaraja</i> .			
21. <i>Bhōjaraja</i>	} 300	3795-4095	693-993
22. <i>Sambhudatta</i> .			
23. <i>Bindupāla</i> .			
24. <i>Rajapāla</i> .			
25. <i>Mahinara</i> .			
26. <i>Sōmavarama</i> .			
27. <i>Kāmavarma</i> .			
28. <i>Bhumipāla</i> or <i>Virasimha</i>	} 200	4095-4295	993-1193
29. <i>Rangapāla</i> .			
30. <i>Kālpasimha</i> .			
31. <i>Gangasimha</i> . (Issueless)			

(Vide Bhavishya Mahā Purāna, 3rd, 4th Kānda, 1st Chapter from 12 to 46 verses. Also Vide "Kings of Agni Vams'a" by the Author.)

The dynasty ended with the battle of Kurukshetra fought with Gori Mohamad. Along with this dynasty ended the four dynasties of Agni vams'a, except a few royal families of the Chalukya dynasty that established their rule in the South. The history of the Agni vams'is is narrated in 72 out of the 100 chapters in the Pratisarga parva of Bhavishya-Mahā-Purāna. Out of the 72 chapters, 44 are devoted for the history of Vikrama and Salivāhana. It is a wonder that the history of these illustrious emperors of Agnivams'a was not touched at all by the western historians. The names of Prithvirāja, Jayachandra, Rāni Samyukta and Bhōja could not but be mentioned by them, but the history of the remaining persons of these dynasties was purposely withheld. What is worse, these historians began to assert that Vikrama and Salivāhana were not historical persons at all, and they attributed their Eras to some nameless Saka Kings.

The Panwār dynasty in which Vikramāditya and Sālivāhana were born is the most important of the four Agnivams'is. Vikramāditya and Sālivāhana conquered the whole of Bhārata from Himālayās to Cape Comorin became Emperors and established their Eras. Sālivāhana performed the Aswamedha sacrifice.

The situation of the country after Vikramāditya is described in the Bhavishya Mahā Purāna, 3-8-2-9 to 17 verses.

The gist of the slokas is given here.

After Vikramāditya reached Heaven, several (incompetant and nameless) kings ruled over the country. (From 19 to 78 A. D.)

Then, the empire of Vikramāditya was split up into 18 kingdoms. The limits of the empire were:—

Sindhu in the West, Setu in the South; Badri in the North, Kapilarashtra in the East.

The 18 Kingdoms formed were:—

1. Indraprastha
2. Panchala.
3. Kurukshetra
4. Kapilarashtra
5. Antarvedi.
6. Vrajarashtra.
7. Ajmir.
8. Maru. (Rajaputana)
9. Ghurjara
10. Mahārashtra.
11. Dravida.
12. Kalinga. (It included Andhra Desa)
13. Avanti.
14. Udupam.
15. Vangadesa (Bengal).
16. Gaudadesa.
17. Magadha
18. Kosala.

There were several languages and religions in these kingdoms, each of which had a separate king. Under these circumstances, the Sakas and Mlechcha tribes heard that the Aryadharmā was decaying and crossing the Indus in large hoards attacked Aryadesa. They entered the country through the Himālayan and Indus regions and plundered these small kingdoms, killed the old, the infants and the women-folk and abducted many women. (Bhavishya 3-3-2-9 to 17 verses)

10. SĀLIVĀHANA SAKA.

In those times, Emperor Sālivāhana, the great-grandson of Vikramāditya came to the ancestral throne of Ujjain. With a great army he proceeded against the Sakas, the Chinas, the Tartars, the Bahleekas, the Romans or Ramatas and the deceitful Khorasanese and defeated them

He took back treasures plundered by them, punished them and drove them out of the country in 3179 of Kali Era (i. e. 78 A. D.) The Great Emperor Sālivāhana demarcated the Aryasthāna, and the Mlechchastāna, the river Sindhu being dividing line; the land to the east of the river being

called 'Sindhusthāna' and the land to the west of it being called Mlechchasthāna (Bhavishya 3-3-2-17- to 21 verses.)

The Sālivāhana Era started in the year Kali 3179 or 78th year of the Christian Era. Sālvāhana not only demarcated the Aryasthāna and Mlechchasthāna but also made arrangements for the prevention of the Mlechchas crossing the border of river Sindhu.

He performed the horse sacrifice and reached Heaven after ruling for sixty years. (78 to 138 A D) Bhavishya 3-3 2-33-3-41-23. Bhoja was the tenth King after Sālivāhana (i. e. 21st King of the Panwār line). He went on an expedition to the Northern countries up to Herat and conquered them. (Bhavishya 3-3-3-1 to 4.)

The western historians undoubtedly read the detailed history of the Agnivams'is in the Bhavishya Mahā Purāna and have taken from it short accounts of a few kings like Bhōja, Prithvi Rāja etc and have incorporated them in their histories. It is a wonder that they have not given even the lists of the kings of the four dynasties—not even mentioned Vikramāditya and Sālivāhana, the most important emperors who founded their Eras that are still widely used in India. Further, these western scholars treated Vikrama and Sālivāhana as mythical persons. It is a pity that Indian scholars blindly follow their western masters and are unable to come out of the trap even after half a century of historical research. It is high time that our historians should open their eyes to the truths held out in the Purānās

RULE OF THE AGNIVAMSA KINGS.

Gangasimha, the ruler belonging to the Panwār line of Vikramāditya and Sālivāhana, reigned in Kurukshetra at the end of the 12th century A D Kanouj was the capital of Antarvedi—Rashtra whose overlord was Jayachandra of the Chouhan dynasty, while Anangapala of the Tomara dynasty ruled over Indraprasta. The members of the Agnivams'a were severally either Rāshṭrapālas or Grāmapālas. The Agnivams'a dynasties gradually expanded and occupied nearly the whole of Bhārat. They numbered six millions (sixty lakhs) in all the departments of civil and military administration. The boundaries of their empire were Kapilasthala in the East, Cape Comorin in the South, River Sindhu in the West, China in the North. All the members of the Agnivams'a scrupulously observed the ceremony of the Fire worship. They were the benefactors of the Cow and the Brahmin.

The general public of those times were conscious of their sense of duty (i e Swadharma) and acquitted themselves as in the times of Dwāparayuga. Every home was provided with plenty and did not suffer from want. There were temples in every village, and *Soma* sacrifices were performed throughout

the Country. Even the Ml̄schchas of those times gave up their malpractices and observed *Āryadharmā*." (Bhavishya Purāna 3-3-4-4 to 10 verses.)

To sum up, Vikramāditya and Salivāhana were born in the line of the Panwār dynasty as 8th and 11th rulers, became emperors and established their Eras in 57 B. C., and 78 A. D., respectively. This is the internal evidence found in the *Bhavishya Mahā Purāna*.

(2) *Jyotirvidābharaṇa* by Kalidasa.

Vikramāditya of the first century B. C.

It is a wonder that while there is definite evidence from ancient records regarding the date of Vikrama and Kālidasa, historians have established wrong theories. *Jyotirvidābharaṇa* is an astrological work. The great poet says that he was writing it to enhance the fame of Vikramāditya of the Paramara or Panwār Dynasty, his patron king. This work was commented upon by Bhavamuni in Vikrama Samvat 1768 year or 1711 A. D. In sloka No. 4-89 of *Jyotirvidābharaṇa*, Vikrama is mentioned as a great donor and a patron of scholars

In sloka 10-109, Kālidasa defines the much disputed word Saka. He says that whoever kills the S'akas in large numbers would be called a Sakakāraka i. e. the founder of an era and that he would be an emperor and a founder of the Era, ousting the previous era.

The poet further says that there were six Founders of Eras in Kaliyuga, namely 1. Yudhistira 2. Vikrama 3. Salivāhana 4. Vijayābhinanda 5. Emperor Nagārjuna 6. Bali (Jyot 10-110)

The length of the periods of these Eras is respectively as follows:—

(1) In Kali 3044. (2) 135. (3) 18,000. (4) 10,000 (5) 4,00,000. (6) 821

With regard to Yudhistira Saka, it should be remembered that 3044 does not include the 36 year's rule of Yudhistira in Dwāpara Yuga. (i.e. 36 years in Dwāpara + 3044 in Kali total 3080 from the Mahābhārata War.) When we add up the figures given above, we get the total figure of 4,32,000 which is exactly the duration of Kaliyuga. (Jyot 10-111)

The capitals of the above mentioned Emperors who were Era founders in Kali are mentioned in 10-112, 113 slokas.

Emperor and Era Founder

Capital

Yudhistira	..	Hastinapura.
Vikrama	..	Ujjain.
Salivāhana	...	Dhara on the Salera hills.
Vijayābhinandana	..	Chitrakuta.
Nagārjuna	..	Rohitaka.
Bali	...	Bhrigukachcha.

In his commentary on the sloka 10 113, the commentator gives some particulars of the Dynasties of these Emperors from other books.

Yudhistira was born of the Lunar family, Vikrama of the Paramara (or Panvār) family, Śālvāhana of the same family, Vijayābhinaṇḍa of Gohilla family, Nāgārjuna of Sisodara family, Bali of the family of the Avatar Kalki (at the end of Kaliyuga.)

Thereafter begins the Kritayuga of the 29th Māhāyuga. Then, there will be kings of the Solar Dynasty. (Jyot. 10-113).

From the 43rd sloka in the 17th chapter, the following particulars are known about Vikrama. 1. He constructed several temples. 2. *He established an Era (Āptasakah) after driving away the Sakas.* He established several Deities according to the Vedic ritual. (Jyot. 17-43).

The poet says that as Vikrama observed and made others observe the Varṇa-Dharma in entirety, there was full-blown prosperity and that others who took up "Neeti" for a limited purpose would get only the fruit to that limited extent. (Jyot. 20-45)

The following countries are said to have been included in his Empire. The people of these countries are said to sing the praise of Vikrama for protecting the Varṇāsrama Dharma in his empire.

Kambhoja, Gauda, Andhra, Malava, Anarta, Saurashtra, Gurjara etc.,

From the *Rāatarangini* and *Nepāl Rā'avams'āvali*, it is known that Vikrama ruled over Kāshmir and Nepal. Thus it is clear that the whole of India was brought under the empire of Vikrama. (Jyot. 20-46).

This work *Jyotirvidābharaṇa*, says Kālidāsa, began to be written in the month Vys'akha of 3068 Kali era (or 33 B. C.) and was completed in the month of Kārtika of the same year. This is the clearest evidence of the contemporaneity of Kālidāsa and Vikrama in the first century before Christ. At the end of the several chapters, Kālidāsa extols Vikramāditya to whom the work is dedicated. In the beginning of the 22nd chapter, Kālidāsa described, to some extent, the Emperor Vikrama and in the 6th sloka he says that this book of 22nd chapters and 1474 slokas is written with the purpose of invoking good to Vikramāditya the Emperor of Bhārat.

In the sloka 22-1, Kālidāsa mentions one important trait of Vikramāditya. He uses the adjective "Abhiprajanandakara." to Emperor Vikramāditya which means "he who pleases the people devoted to him." (Jyot. 22-1).

In the 7th sloka of Chapter 22, Kālidāsa gives some particulars of Vikrama's empire, which are as follows :

1. It is extended over the whole of the Bhārata varsha of 180 Big jyotisha yojanas (1800 miles) in length and breadth (1 Big Yojana = 9 5/6 English miles.)

2. The Bhārata-Varsha shines forth with the culture of the Veda and Dharma Śa's'tras. This book is dedicated for the good of Vikramāditya the Emperor of Mālwa, by me (Kālidāsa). (Jyot 22-7)

In the 8th and 9th slokas of Chapter 22, Kālidāsa gives a list of poets and pundits adorning the court of Vikrama as follows :—

1. Lanku. 2. Vararuchi. 3. Mani, 4. Angudatta 5. Tishnu. 6. Trilochana. 7. Hari (Hariswamy) the commentator of Sukla Yajurveda, and the head of the departments of Dana and Dharma (Danādhyaksha and Dharmādhyaksha) 8. Ghaṭ karpāra 9. Amarasimha. 10. Satyācharya. 11. Varahamihira 12. Srutasena. 13. Bādarāyana. 14. Maniṭṭha 15. Kumāra Simha and astrologers like 16. Myself (Kālidāsa) and others. (Jyot. 22-8, 2.)

In his commentary on sloka 9 of Chapter 12, the commentator quotes the following famous slokas, which perhaps have come down traditionally. The slokas say: "Even a Sanyāsi, desirous of seeing Vikrama, is prevented by the door-keeper. But he, who has four slokas in his hand, may freely pass through the gate. May he be given 10 lakhs of coins and 14 Śāsanas of gifts." A poet humourously says to Vikrama like this "O King! Saraswatī resides in your mouth and Lakshmi in your hand. Yet, why is your Fame angry? For, she is wandering in other countries. Scholars praise you as a donor of everything at all times. It is false praise, because your enemies are never given the back, (you never turn back in the battle field) and others' wives are not given your heart (chest) (Jyot. 22-9 commentary)

In 22-10 Kālidāsa mentions the nine Gems of scholars adorning the court of Vikrama, viz. 1. Dhanvantari. 2. Kshapanaka. 3. Amarasimha. 4. Sanku 5. Vētalabhatta. 6. Ghatakarpāra. 7. Kālidāsa. 8. Varahamihira. and 9. Vararuchi (Jyot 22-10)

In 22-11 Kālidāsa gives a further account of the court of Vikrama.

There were 800 Vassal kings, one crore of good Soldiers, 16 great scholars, 16 Astrologers, 16 efficient Doctors, 16 Bhattas and 16 Dhadhis, and 16 scholars of Vedic lore; Vikrama sitting on his throne was illumined by these scholarly courtiers (Jyot. 23-11)

In 22-12, the following particulars are given about the army of Vikramāditya :—

His army continuously spread over 18 yojanas (small Jyotisha yojanas. One small jyotisha yojana is equal to 4 11/12 English miles) and consisted of 1. Three crores of soldiers 2. Ten crores of various kinds of vehicles. 3. 24,300 elephants. 4. Thousands of Horses 5. 4,00,000 (four lakhs) of ships.

This was the army that accompanied him in his expeditions. In this respect, there was no emperor to be compared to Vikrama in those days. states Kālidāsa. (Jyot 22 12)

Sloka 13 of the 22nd chapter states that Vikrama annihilated innumerable Sakas (Mlechcha Kshatriyas) and established the Era. Every day he made gifts of the Pearls, Gems, Gold, Cows, Horses, Elephants, Etc. to the four castes. Hence, he was called Suvarṇānana. (Jyot. 22 13).

In Sloka, 14 he states that Vikrama conquered the following countries also: 1. Dravida. 2. Lāta. 3. Vanga. (Bengal) 4. Gaudā. 5. Gṛjara 6. Dhāra 7. Kāmbhoja. (Jyot. 22-14)

Sloka 15 of 22 states that Vikrama captured the fortresses of kings and after humiliating them returned their fortresses to them. In prosperity he was 'Indra', in 'Gāmbhīrya' he was the 'Ocean'; in Charitableness, he was 'Kalpavriksha', in beauty, he was 'Cupid'; in supporting the world, he was the Meru. He was a moon to the lotuses of wicked persons (he was a terror to the wicked) (Jyot 22-15.)

Sloka 16 of ch. 22. states that Ujjayani, the capital of Vikrama gives salvation to the inhabitants on account of the presence of Lord "Siva in the name of 'Mahākāla.' (Jyot. 22-16)

In sloka 17 he states that Vikrama of irresistible valour defeated the Saka king of the Province Rūmma (Roomaka in the North-west India), brought him to Ujjain, took him round the city as a captive and released him. (sloka No. 22-17 Jyot.)

In sloka 18 he states that while Vikrama was ruling with Avanti (Ujjain) as capital, all the people were prosperous and happy and everywhere the Vedic Dharma prevailed. (Jyot. 22-18)

In slokas 19 and 20, he states thus: "in the court of Vikrama, I, Kālidāsa was the friend of the king, while there were many poets and scholars like Sanku and astrologers like Varahamihira. I (Kālidāsa) wrote three Kāvyaas of which the first was Raghuvamsa, a treatise on Vedic ritual and Jyotirvidābharana. (Jyot. 22 19, 20)

Kālidāsa mentions the following verse (22-21) in which he gives the date, Kali 3068 (i. e. 33 B. C.) as the time of the composition of his book *Jyotirvidābharana* which was dedicated to the emperor Vikramāditya. This serves as a piece of contemporary evidence to show that Vikramāditya was a historical personage of the 1st century B. C.

“వక్తే సింధురవర్యనాంఠర సుజ్ఞార్యతే కలేస్సస్మృతే (3068 Kali)

మనో మధవ సంజ్ఞితేన విహితో (సంధ్యక్తియోపక్రమః) (22-21)

“Varshē sindhuradars'anāmbara guṇairiyātē kalēssammitē (3068 Kali) Māsē Mādhava Samjñikēcha Vihitō Gramdhakriyōpakramah.” (22-21)

The beginning of the Vikrama era took place in Kali 3044 = 58-57 B.C. and the composition of *Jyōtirvidābharaṇa* by Kālidāsa in Kali 3068 = 33 B.C.

3068 - 3044 = 24 Vikramsamvat is the date of *Jyōtirvidābharaṇa* i. e. B. C. 57 - 24 = 33 B. C., and the commencement of composition of the book is in the month of *Vysākha* and of closing it in *Kārtika*.

3. *Jyōtishaphala Ratnamāla*.
(By Sree Krishna Misra.)

Pandit Sri Krishna Misra, one of the poets adorning the court of Vikramāditya of the 1st century B. C. is the author of the astronomical treatise *Jyōtishaphala Ratnamāla*. In the very first chapter of the book, he gives his benediction to his Emperor as follows:—

“Sree Vikramārko jagatīthalesmin Jīyanmanuprakhya yasā narendrah
Pupoṣhayah Kōti suvarṇatho Mām sabamdhavam saptati Vatasrāni.” (1-10).

Meaning: “May the emperor Vikramāditya, whose fame equals that of the Manus, live long with conquest—he having maintained me along with all my relatives bestowing on me ten million gold pieces during the past 70 years.” (1-10).

“Athrādhyāya dvāthrimśatgrandhamithirdvi sahasram

Nānā vruththa vichitram kurmassi Vikramārka Nrupakṛthyai.” (1-11)

Meaning: “This book consisting of two thousand poems of various and diverse charming metres, comprising of thirty two chapters, is written to embellish the renown and reputation of the Emperor Vikramārka.” (1-11)

From this, it is clear that the Emperor Vikramāditya reigned for a period much longer than 70 years. The coronation of Emperor Vikramāditya did not occur in 57 B. C., as Buhler in his writings alleged on the basis of his own conjectures. All Indian authorities accept, the date B. C., 57 as the year of the inauguration of his Era (named after him), and not the year of his coronation. According to the *Bhavishya Purāna*, the year of his coronation is Kali 3020 or B. C. 82. That he proceeded to Nepal in Kali 3044 (B. C. 58-57) and there inaugurated his era, as stated in the *Nepala Raja Vamsavali* (Ind. Ant. Vol. XIII, pages 411 ff.) is indisputably correct as it is supported by many authorities.

From the above statement of a contemporary author, it is clear that Vikramāditya reigned for more than seventy years. He actually reigned for 100 years and lived for 120 years as mentioned in *Bhavishya Purāna*. (3-4 1-22).

4. *Nepala Rājā Vamsāvali.*

Vikramāditya was crowned King of Ujjain in Kali 3020 or 82 B. C. It took 24 years to subjugate several independent small principalities in order to consolidate a strong empire and form a federal centre over which he could be the overlord. The last prince to join his empire was 'Amsuvarman,' the king of Nepal. Vikramāditya having gone to Nepal in person in Kali 3044 or 57 B. C. was welcomed by the king who agreed to join the empire. Nepal being the place which finalised the amalgamation of all the federal units of Vikrama's empire, he started his Era in Nepal from that year namely Kali 3044 or 58-57 B. C. and this fact is stated in the history of Nepal's Rājavamsāvali. (Vide *Ind. Ant.* Vol. XIII. P. 411 ff)

The Period of Amsuvarman is Kali 3000-3068 (i.e. 101-33 B.C.) Period of Vikram's reign is Kali 3020-3120 (i. e. 82-19 A. D.) Establishment of Vikrama Era is Kali 3044-or 58-57 B. C.

5. *Rājatarangini*
(History of Kāshmir Kings)

The *Rājatarangini* has provided material evidence on this issue by narrating the course of succession of the then Kashmir dynasty. It is stated that the king "Hiranya" died issueless in 3115 Kali or 14 A. D. and the minister reported the matter to the emperor Vikramāditya of Ujjain requesting that a successor may be nominated. Kalhana, the author, describes at length the course of procedure followed by the emperor. It seems that the emperor contemplated for a whole night as to who should be the proper person to sit on the throne of Kashmir and finally pitched his mind upon 'Māthrugupta,' the learned poet and administrator, as the right candidate. Without however, disclosing the fact to Māthrugupta, he despatched messengers to the ministers of Kashmir and at the same time gave a sealed Order to Māthrugupta addressed to the ministers of Kashmir, enjoining him to deliver it to the ministers without breaking open the sealed order. Māthrugupta fulfilled the emperor's injunction. The ministers having opened the order questioned Māthrugupta if the person named in the order was himself. Māthrugupta having replied in the affirmative, he was acclaimed with jubilations as the king of Kashmir and enthroned forthwith. Kalhana's verses are translated thus:—

‘త్రాణే హాస్యజ్ఞయన్యాః క్రీమాః చాన్వ పరాధేధః
ఏకఃపుత్ర స్మక్రవన్ పక్ర మాదిత్య ఇత్యథూత్ ॥’

“Thathrāṇehāsyaṅjyanyām Srīmān Harsha parābhīdhah
Īkacchatra śchakravarthī Vikramāditya ithyabhūt.” (*Rājatarangini*

At the time that the king of Kashmir, Hiranya died issueless in 14 A. D., “there ruled in Ujjain an emperor by name Vikramāditya alias Harsha as the sole unquestioned monarch over the entire continent of Bharat.” (*Rājatarangini* 3-125)

“.....
Vikramāditya destroyed the Sakas who were plundering the people in the states.”

(Please read from 3-129 to 239 the verses in Kālhana's *Rājatarangini* for further details regarding Vikramāditya and Māthrugupta)

Māthrugupta ruled over Kashmir for 5 years from 3115 Kali or 14 A. D. to 3120 Kali or 19 A. D.

While he was returning after conquering Thrigarthamandala, news reached him that Vikramāditya passed away. He took the calamity seriously to heart, and renounced the world in 19 A. D. (*Rājatarangini*. 3-285 to 287)

Other Evidences

6. SIDDHĀNTA SIRŌMANI.

In the astronomical treatise *Siddhāntasirōmani* of the renowned astronomer Bhāskarācharya Verse 28 of Kālamānādhyaya reads thus:—

“నందాద్రిందుణాశ్చ (3179) విక్రమాశ్చ సస్యాంతే క శేర్వత్సరాః”

“Namdādrimdu gunāścha (3179) Vikramanrupasyānte Kalervatsarāḥ
In the 3179th year of Kaliyuga (equal to 78 A. D.), Vikrama Saka concludes”
(Sālivāhana Saka begins.)

The beginning of Vikrama Saka is 3044 Kali or 58 57 B.C. The end of Vikrama Saka means the starting of Sālivāhana Era. The interval between these two eras is 135 years. ($57 + 78 = 135$). This is found in all the *Pañchāṅgams* of Bharata Varsha year after year.

7. OUR CALENDERS.

Our astronomers state in their yearly *pañchāṅgams* (Calenders) that the Kali Era began 5051 years back and from that year they calculated up-to-date. Vikrama Saka started in 3044 Kali. 2007 years have elapsed since the beginning of the Vikrama Saka to the end of 1951 A. D., i. e. $3044 \text{ Kali} + 2007 \text{ Vikrama} = 5051 \text{ Kali}$.

Sālivāhana Saka had its origin in 3179 Kali (78 A.D.) Since then, 1872 years have elapsed up to 1951 A.D.. $\text{Kali } 3179 + 1872 = 5051 \text{ Kali}$.

These figures correspond to the calculations made in our yearly *pañchāṅgams*.

8. TRADITION.

Oral traditions, handed down from age to age, throughout the length and breadth of Bhārat, about Vikramāditya and Śalivāhana afford equally valuable material for the historicity of Vikramāditya and Śalivāhana.

9. *Hariswamy's Commentary on Sukla Yajurveda*

Further, as regards this Vikramāditya, the *Suklayajurveda Mādyandina Satapadha Brāhmaṇa Bhāṣhya* with Sri Hari Swamy's Bhāṣhya and with Sāyanāchārya Dviveda Ganga Bhāṣhya, published by Khema Raja Sri Krishna Das of Bombay, in Lakshmi Venkateswar Steam Press, Kalyan, Bombay, printed in 1997 Śamvat, 1862 Śalivāhana Saka, in 1940 A. D., in Five Volumes contains the following passage:—To this Bhāṣhya, the Preface was written by “Sri Kshētravāsi vārē ityupavahah Vaidika Tilaka Sṛīmadannā S'āstri Sūnuh Sṛīdhara Sarma.” While writing the preface, he wrote about the commentator “Hari Swamy,” to this effect:—

“మాధ్యందిన శతపథ బ్రాహ్మణ శ్రీమదాచార్య హరి స్వామినం భాష్యంవర్తతే! స చ స్వేయేభాష్యే ప్రత్యధ్యాను మంతే శ్లోకద్వయం, శ్లోకత్రయంవా లితేఖ” ॥

“Mādhyaṃdina Satapadha Brāhmaṇa Sṛīmadāchārya Hari Svāminam Bhāṣhyam Vartatē! Sa cha Sveyebhāṣhyē pratyādhyā ya mamtē S'lokadvayam, s'lokatrayamvā lilekha.

శ్లో॥ “నాగస్వామినతోఽవంత్యాం పారాశక్యోవసకా హరిః ।

శ్రుత్యర్థం దర్శయామాస శక్తితః పౌష్కరీయకః ॥—(1)

“శ్రీమతోఽవంతినాధస్య విక్రమాగ్రస్య భూపతేః ।

ధర్మాధ్యక్షో హరిస్వామివ్యాఖ్య చ్ఛాతపథోశ్రుతిమ్” ॥—(2)

“భూభర్తా విక్రమాగ్రేణ క్లప్తాం కనకవేదికాం ।

దానాయాధ్యస్య కృతవాన్ శ్రుత్యర్థం వివృత్తిం హరిః ॥—(3)

“Nāgasvāmi Suto Avantyaṃ Pārās'aryo vasaṇ Hariḥ Sṛutyardham dars'ayāmāsa Saktitah Pauṣhkarīyakah—1.

“S'rīmato Avantinādhasya Vikramārkasyabhūpatēḥ Dharmādhyakṣhō Hari Svāmy Vyākhyachachatapadhīm S'rutim—2.

Bhūbhartrā Vikramārkēna Kṛiptām Kanaka Vēdikām Dānāyādhyasya Krutavān S'rutyardhamvivrutim Hariḥ—”3.

By a resident of Ujjain, who belongs to Pārās'arya Gōtra, who was the son of Nāga Svāmy, holding the offices of “Dharmādhyakṣha” (Superintendent of Justice) and “Dānādhyakṣha” (Superintendent of Gifts) and adorning the title of “Sarvavidyānidhāna Kavindrāchārya Sarasvati” (Treasurer of all

Sciences and Learning, Professor of Poets or Poet Laureate, the Goddess of the Muses) in the court of Vikramāditya the king of Avanti, by name Hari Svāmy” was written this commentary or Bhāṣhya to S'atapadha Brāhmaṇa. One or two or three of the above Poems which contain the above substance were attached to the end of every chapter, as follows:—

1.	Satapadha	Brāhmaṇa.	1,	kānda,	7th	chapter,	4	Brahmana	has	1st	2	slokas	
2.	„	„	1,	„	8th	„	1	„	„	last	2	slokas	
3.	„	„	1,	„	8	„	2	„	„	2nd	sloka	only	
4.	„	„	1,	„	8	„	3	„	„	1st	two	slokas	
5.	„	„	1,	„	9	„	1	„	„	2nd	sloka	only	
6.	„	„	1,	„	9	„	2	„	„	Do.			
7.	„	„	1,	„	9	„	3	„	„	3	slokas.		
8.	„	„	4,	„	7, 8, 9	„	„	„	„	Do.	at	the	end

1. ఇతీశ్రీ సర్వవిద్యా నిధాన కపింద్రాచార్య సరస్వతీనాం శ్రీహరిస్వామినాం
 కృతౌ మాఛ్యం దినీయ శతపథబ్రాహ్మణ భాష్యే ప్రథమే హవిర్యజ్ఞ కాండే
 నవమోఽధ్యాయస్సమాప్తః ॥

2. ఏతస్సోఽఛ్చ కానాం పర్యాలోచనే నాయంహరిస్వామి పారాశర్య గోత్రో
 ద్భవస్య పుష్కరణా బ్రాహ్మణ కులవతం సస్యవా పుష్కర క్షేత్రవాసి
 నో నాగస్వామినః సూనుః సోఽజ్ఞయన్య పరాభిధావంతీ క్షేత్ర్య
 మధుస్య మహారాజస్య శ్రీ విక్రమార్కస్య ధర్మాధ్యక్ష పదందానాఛ్య
 క్ష పదంచాధిస్థా మాఛ్యం దినీ శతపథ బ్రాహ్మణైః శ్రుత్యర్థ
 వివృతిః ఇత్యాఖ్యం భాష్యమకరోత్ ॥

3. అస్యచ సర్వవిద్యా పారదృక్త్వ నిదర్శకం “ సర్వవిద్యా నిధాన కపింద్రా
 చార్య సరస్వతీ” ఇత్యుపపదమ ప్యాసీత్. ఆయంచ విక్రమార్క
 స్య సమయేఽర్థాదితః పూర్వం 1995 వర్షాత్ ప్రాగి నుం భూమిం
 భూషయామాన్ ॥”

4. శ్రీ క్షేత్ర వాసిక వాసీవారే ఇత్యుపాహ్విః వైదిక తిలక శ్రీమ
 దణ్ణ శాస్త్రీసూనుః శ్రీధర శర్మ!

1. “Iti Sri Sarvavidyānidhāna Kavindrāchārya Sarasvatīnām
 Sri Hari Svaminām krutaṁ Mādhyamdinīya Sata padha Brāhmaṇa
 Bhāṣhye pradhame Haviryajna kānde navamō dhyāyasmāptah.”

The author of the preface states :

2. “Ētachehhlōkānām Paryalochanenāyam Hari Svāmi Parās'ara gotro-
 dbhavasya Pushkaraṇa Brāhmaṇa kulāvataṁ sasyavā Puṣkara kshetra

vāsinōNāgasvāminah S. nuh Sa cha, Ujjainyaparābidhā vanti kshetrya-
madhuṣhya Mahārājasya Sṛi Vikramārkasya Dharmādhyakshapadam
Dānādhyakṣha padam chādhiṣṭā Mīdhyamdina Satapadha Brāhmaṇe,
Srutyardha vivrutih, Ityākhyam Bhūṣhya Makarōt” 3. Asya cha Sarva
Vidyāpāradrugṭva nidarsakam, ‘Sarva Vidyā Nidhāna Kavimdrāchārya
Sarasvati” ityupudamopyūsit Āyamcha Vikramārkasya Samayē-rdhā-
ditah pūrvam 1995 varṣhāt prāgimam bhūmim bhūṣhayāmāsa.

4. Sriḷshetra Nāsikavāsivāre ityupāhvih vaṇḍikatilaka Srīmadanṇā
Sāstri Sūnuh Sridhara Sarmā

The commentary of Hariswamy is available from 8th kānda, 4 chap-
ter, 4 Brahmana to the end of the Kānda to 8 Chapter, and to 12 and 13
Kāndas. Prof. Weber, in 1855 A.D. printed in Berlin “Satapadha Brāhmaṇa
with Hari Swamy’s and Dviveda Ganga’s *Bhāshyam* ;” but *he omitted in his
Edition the Verses contained in Hari Swamy’s commentary (the Verses) which
commemorate the praise of Vikramārka.*

10. PTOLEMY’S ANCIENT INDIA. (By Mc. Crindle page 154)

Ozene :—This is transliteration of Ujjaini, the Sankrit name of the
old and famous city of Avanti, still called Ujjain. It was the capital of
the celebrated Vikramāditya, who, having expelled the Scythians and
thereafter established his power over the greater part of India, restored the
Hindu monarchy to its ancient splendour. It was one of the seven sacred
cities of the Hindus, and the first Meridian of their astronomers.

11. MAHĀVAMSA (Quoted by Mc. Crindle in Ptolemy’ Anc. India-pp. 154. 155)

We learn from the *Mahavamsa* that (about B. C. 95) a certain
Buddhist high priest took with him 40,000 disciples from the Dakkhinagiri
temple in Ujjain to Ceylon to assist him in laying foundation stone of the
great Dagoba at Anurādhapura. Half a century later than this is the date of
the expulsion of the Seythians by Vikramāditya, which forms the Era in
in Indian Chronology called Samvat (57 B. C.).

12. Ch. Payne MEMOIR OF CENTRAL INDIA. pp. 7, & 8.

“During the period that Dhunji’s family held Mālwa we find no
particular mention of it until about seven hundred and thirty years
before Christ, when Dhunji’s successor is said to have shaken off his depen-
dence on the sovereign of Delhi (i. e. Magadha Emperor). From this time
we lose all trace of the kingdom of Mālwa *until our own era, when Vikramā-
ditya a prince whom all Hindu authors agree in describing as the Patron
of learning and the arts, obtained the Sovereignty.*”

13. ESOTERIC BUDDHISM.

Mr. A. P. Sinnet in his *Esoteric Buddhism* (VIII Ed. in 1903 I Ed.
in 1883—p.185) wrote that Vikramāditya lived in 80 B. C.

The theory that Vikramāditya was a mythical person was not yet born then. It was only a later day invention.

14. SIR WILLIAM JONES' WORKS VOL. IV. pp. 36 to 46.

Sir William Jones, (1778 A. D.) the pioneer in the historical field never doubted the historicity of Vikramāditya but frequently spoke of him as a historical person and a powerful emperor with several feudatories.

By the time of Jones (1778 A. D.), the name of Vikramāditya was still green in the memory of the Indians and everywhere Jones heard accounts of the illustrious Emperor. The *Pamchāṅgas* (Almanacs) were mentioning his name and Era, year after year. The necessity to deny the historicity of Vikramāditya (to shield his wrong theory) never struck him. This was an after-thought of the later W. scholars of the second half of the 12th century.

In view of the above authorities we arrive at the conclusion that Vikramāditya and Śālivāhana lived in 57 B. C. and 78 A. D. respectively. Both of them being historical personages it is expected that authors of modern history will verify the facts and amend their erroneous statements about these Era founders.

SUMMARY OF THE ABOVE DISCUSSION.

The *Bhavishya Purāna* narrates in detail the history of India from 392 B. C. (2710 Kali Era), the beginning of the Panwār Dynasty, (in which Vikramāditya was born) to 1193 A. D. when Mahamud Ghor invaded India. The Paramara Dynasty is the most important of the four Āgnivamsas; 1. Paramara or Pramara dynasty. 2. Chapahani or Chayahani or Tomara dynasty. 3. Sukla (or Bhindaka) or Chalukya dynasty, of which the eastern and western Chālukyas are branches. 4. Parihara or Pratihara dynasty.

The *Bhavishya Purāna* gives in detail the date of Birth and coronation as also the date of death, the period of reign, in the Kali Era of Vikramārka.

2. The *Jyotirvidābharana*, gives a list of the Poets and Pandits in Vikramārka's court, and also of the countries concerned. It describes the valour and splendor of Vikrama and his armies and gives some more account of Vikrama. According to this book Vikrama established the era in 3044 (57 B. C.) and the *Jyotirvidā-bharana* written in 8068 Kali (33 B. C.).

3. It is evident that Vikrama ruled for more than 70 years because the Author of *Jyotishaphala Ratnamala* says that Vikrama supported him and his relatives for seventy years.

4. Kālidasa in his *Jyotirvidā-Bharana* mentions Hari (Hariswamy) as his contemporary. Hariswamy in his *Bhashya on Satapatha Brahmana* says that he was in charge of Dāna and Dharma in the court of Vikrama.

5. The *Nepal Rāia Vamsāvali* says that Vikrama visited Nepal and established there Vikrama-saka during the reign of Amsuvarma. (Indian Ant. Vol. VI, p. 411, ff)

6. The following Particulars are known from Kalhana's *Rajatarangini* :

The king of Ujjain was the supreme Emperor of Bhārat; there was anarchy in Kāshmir in 14 A. D., and the ministers there requested the Emperor to provide them with a proper king; the Emperor sent Mathru gupta who ruled for five years; on hearing that Vikrama died in 19 A. D., Mathru gupta abdicated the throne.

7. Ptolemy writes that Vikrama, the founder of an Era (57 B. C.) lived in the beginning of the 1st century A. D.

8. In the *Mahāvamsa*, (a Buddhist chronicle) it is stated that Vikrama lived in 3044 Kali (57 B. C.)

9. Sir William Jones and C. H. Payne clearly said that Vikrama was a great Emperor with several vassal kings under him.

10. Traditional stories about Vikrama, the unbroken bringing over of the years of Vikrama Era is *Panchānga*, year after year, books like *Siddhanta Siromani*, all these are clear about the Vikrama Era, the birth and death of Vikrama and also several other particulars about Vikrama. While such a mass of evidence is there to show that Vikrama lived just before and after the Christian era, it is nothing short of out-rage on our sense of history, on the part of any body, to deny the historicity of Vikrama.

11. CHRISTIAN ERA.

The Christian Era commenced on 1st Jan. in the middle of the 4th year of the 194th Olympiad and 753rd year of the Building of Rome, and in 4714 of the Julian period. The Era was invented by a monk named Dionysus Exiguus about 532 A. D. It was introduced in the 6th century A.D. and ordered to be used by Bishops and by the council of Chelsea in 816, but was not generally employed for several centuries. Charles III of Germany was the first who added '*in the year of our lord*' to his regnal year 879 A. D. It was held that Christ was probably born in the year 4 or 5 A.D.

THE SECRET OF CHRISTIAN ERA.

The reckoning of the Christian Era is with reference to the birth and death of Christ. B. C. refers to the period before the birth of Christ. A. D. refers to the period posterior to Christ. What about the intervening period between the birth and death of Christ? Christ lived for 33 years. Let us take an example. From 100 B. C. to 100 A. D., 200 years have passed according to our present calculation. Are we not to add 33 years which is the life time of Christ?

In support of this anamalous calculation, Haideu Smith has the following to say—"Anno Domini A. D. The year of our lord of grace, of the incarnation, of the circumseision, and of the crucification. The Christian Era commenced on 1 Jan. in the middle of the 4th year of the 194th Olympiad and 753rd year of the Building of Rome, and in 4714 of the Julian period. The era was invented by a monk Dionysius Exiguus about 532 A. D. It was introduced in the 6th century A. D. and ordered to be used by Bishops and by the council of Chelsea in 815, but was not generally employed for several centuries. Charles III of Germany was the first who added '*in the year of our Lord*' to his reign (879 A. D.) It was held that Christ was probably born in the year 4 or 5 A. D."

From this, it appears that the birth, the circumseision and crucification of Christ occurred in the same year. In the year 1849 A. D. a council of the Christian fathers was held at Rome for the purpose of determining the Biblical age of creation and the beginning of the Christian Era. Usher, an Archbishop was the President of the conference. The Christian Fathers after protracted deliberations, *arrived at the conclusion that 401 B. C. was the year in which God had created the earth, the stars, the planets and human beings.* Regarding the beginning of the Christian Era, Usher arrived at the following conclusion:—"Systems of Chronology differ with regard to the year of the crucification of the Saviour, some placing it in A. D. 30 and others in A. D. 33." This stands against the theory of Haideu Smith. It thus appears that the significance of B. C. and A. D. has never been explained satisfactorily.

A Christian monk (Dionysus Exiguus) who lived in the 6th century A. D. suggested, in the year 532 A. D., that Christ must have been born or dead 532 years before and this he did purely out of his imagination.

It is unwise to discard the Kali Era which is based on scientific facts like the movements of the planets, and give credence to the uncertain calculations of the Christian Era.

OTHER ERAS

1. Alexandrian Era in	B. C. 29 8-5502
2. Constantinople Era	„ 1-9-5508
3. Era of Antioch	„ 1-9-5492
4. Julian Era	„ 1-4 4714
5. Jewish Era.	„ 7-10-376

To these Eras which were founded in the Years noted against them, year after year the progress has been noted in the respective calendars. Likewise the Indians started the Kali Era 551 years back (from 1951 A.D.) and ever since have been noting in their calendars year after year the progress of the Era.

VARAHA-MIHIRA AND THE SAKA ERA *

By

Rao Bahadur P. V. KANE.

In the Dr. C. Narayan Rao Memorial volume of the Andhra Historical Research Society (Vol. XX parts 1-4) a lengthy-article is contributed by Sri Kōta Venkatachalam of Bezvada on 'Indian Eras' (pp. 39-82). That article is full of most controversial statements and manifest errors. It is not the intention of this brief communication to point out all or most of the errors. Only one or two typical matters will be discussed here. On p. 62 the learned writer refers to a verse in the *Bṛhatsaṃhitā* (13.3). That verse states † 'The (seven) sages were in the constellation of Maghā when king Yudhiṣṭhira ruled over the earth; and the time of that king is represented by the S'aka-kāla (S'aka Era) plus 2526 years.' In the preceding verse Varāhamihira says that he will declare the motion of the seven sages by deriving it from the doctrine (i. e. S'āstra) of Vṛddha-Garga.² The first mistake of the writer is to hold that verse 13.3 came originally from the Garga Saṃhitā. Really it is Varāha's own verse Utpala quotes the verse of Vṛddha Garga on this point which is in a different metre though the meaning is the same as the first half of 13.3 viz. the sages were in the nakṣatra of which the presiding deity is *pitṛs* (i.e. Maghā) at the time of the interval or junction (*sandhi*) between the Kali and Dvāpara Yugas'. The *Bṛhat-saṃhitā* (in 13.4) remarks that the seven sages occupy each of the nakṣatras for a hundred years. On Chap. 13 of *Bṛhat-saṃhitā* (which contains only eleven verses) Utpala quotes eight and a half Anustubha verses. Br. S. 13.3 is not a verse of Vṛddha-Garga at all according to the very learned commentary of Utpala (who composed his commentary on *Bṛhajjātaka* in 966 A. D). Therefore it cannot be argued that the S'akakāla mentioned in Br. S. 13.3 is the S'akakāla known to Vṛddha-Garga. There is absolutely no evidence to show that Vṛddha-Garga's verse contained a reference to S'aka kāla when he dealt with the topic of the motion of the seven sages. Then the learned writer (on p. 64) commits a mistake in saying that the last quarter of Br. S. 13.3 is 'incomplete' and that it will make a complete sense if the missing word is supplied. I regret to say that the learned writer has furnished hardly any reasons for holding that Varāha's verse is incomplete. The verse Br. S. 13.3) is metrically complete. It is an Āryā of the first type in which the *mātrās* in the four quarters are respectively 12, 18, 12, 15, while in an Ārya of the Gīti type the scheme of *mātrās* is 12, 18, 12, 18. If

* In this communication, the Edition of the *Bṛhat-Saṃhitā* with the commentary of Utpala edited by M. M. Sudhakar Dvivedi is relied upon.

† Footnotes are printed separately and shown at the end of the article.

the learned writer thinks that the 4th pāda is short by one mātrā as Vilandi Gopal Aiyer in 'Chronology of Ancient India' stated (on p. 73), then with great respect for the learned writer in J. A. H. R. S., I would be obliged to say that the writer's knowledge of Sanskrit Metrics is lamentably 'incomplete. The rule laid down by the Chandas-sūtra, the Vṛttaratnākara³ and similar works is that at the end of a pāda even a short syllable may be held to be long if the metre so requires. The last quarter of Bṛ. S. 13.3 'Sakakālas tasya rājñas'ca' contains 14 mātrās as the syllables stand, but if *ca* at the end of the 4th pāda is held to be long following the rules of works on metrics, that quarter contains 15 mātrās and is metrically correct and complete. This (to deem that a short syllable at the end of a pāda is long when the exigencies of the metre require) is extremely usual with Varāhamihira. The very preceding verse (13.2) has 'ca' at the end of the 2nd pāda which must be deemed to be long for the Saka of the metre. Vide also the 'ca' at the end of the 4th pāda in verses 5 and 8 of Chap. 12. I do not understand what exactly the learned writer means by saying on (p. 64) that if the word 'kālah' be added at the end of the second half (of Bṛ. S. 13) then it will make full sense. The verse (Bṛ. S. 13.3) contains two independent clauses in the two halves of it, viz the constellation of the seven sages was in the Maghās when Yudhiṣṭhira ruled over the earth as king and secondly the Sakakāla increased by 2526 years represents the time of that king. In the first half of 13.3 and in several other verses of the same chapter (viz verses 7-11) Varāha states in Āryā verses Vṛddha-Garga's views (which were in [the Anuṣṭubh metre, as the quotations given by Utpala from Vṛddha-Garga will show) in his own words and in the second half he states his own view about the time of Yudhiṣṭhira. The particle 'ca' is added because the two halves are two-independent sentences and the second half comes to this—*śaḍ dvika-pañca dviyutaḥ Sakakālah tasya rājñah (kālah, understood from the preceding word Sakakālah). Utpala in his comment explains in this way 'tasya ca Yudhiṣṭhirasya rāñah 'śaḍ dvikapañcadviyutaḥ sakakālo gataḥ' (I have underlined the words that occur in the second half of Bṛ. S. 13.3 and are included by Utpala in his explanation).*

The important question is what era is referred to by Varāha as Saka kāla. Varāha employs the word Sakendra-kāla in Bṛ. S. 8. 20, Sakabhūpa kāla in Bṛ. S. 8.21 and mentions Saka-kāla 427 in the Pañca-siddhāntikā I.8.⁴ All these different words employed by Varāha in his works,—according to almost all scholars from the times of Utpala, Alberuni and others refer to the Saka Era which has continued to modern times. But the learned writer in the Journal of A. H. R. S. at p. 54 takes Sakakāla to mean 'Saka-samrājya-kāla or the era of the establishment of the Persian empire in 550 B. C. and

thinks that the emperor intended is Cyrus, the founder of the Persian empire (p. 62). This is an highly-audacious surmise that the learned writer has made.

There is no reference to any emperor Cyrus in our-paurāṇic lists of kings and foreign invaders. It is quite-clear from Bṛ. S. 13.3 that the Kāla of Yudhiṣṭhira and Saka-kāla are two different reckonings. There is no evidence to show that Cyrus ever held sway over or conquered any part of India to the east of the Indus. The learned writer has adduced no evidence to prove that Cyrus started any era called after himself in Persia itself, and to prove such an era (of cyrus) was ever prevalent in India at any time and was continued to the time and country of Varaha (who speaks of himself as Āvantika). According to the Encyclopadia Britannica (14th ed.) there were two kings that bore the name cyrus, the first became king in 558 B. C. and the second was born in 424 B.C. and is highly praised by Xenophon. Even Herodotus gives the four traditions about first cyrus, which are more or less legendary and unreliable. Ctesias states that the first Cyrus defeated the Bactrians and the Sacea (Sakas). Supposing that to be true all this happened to the West of the Indus and not in Āryāvarta. Absolutely no reason is given and no evidence adduced to show why the defeat of the Sakas more than five hundred years before Christ by a Persian king in what is modern Afganistan or Seistan should start an era called Śakankāla or Sakappa-kāla (and not Kurakāla or Kurukāla after the conqueror's name) which should be the universally adopted era in northern and central India as far as Avanti. The verse in the Jyōtirvidābharaṇa on which the writer in the J. A. H. R. S. relies does not speak of any Sakakāla, but rather of Yudhiṣṭhira, Vikrama and Śālivāhana Eras. The earliest inscription dated in the era of Śālivāhana so far is in the Taşgaon plates of Vādava king Kriṣṇa dated Śālivāhana Saka 1172 (1250 A. D.). Vide Journal of Oriental Research, Madras Vol 17 pp. 92-93. If that work is to be relied on as authoritative (I do not regard it so) it gives a complete go-by to the learned writer's astounding theory, since it refers to Yudhiṣṭhira Vikrama and Śālivāhana (and not to Sakakāla at all) as founders of eras in the same breath and no one (not even the learned writer in J. A. H. R. S.) would say that Yudhiṣṭhira came after cyrus or that his era was imitated from that of the so-called era of cyrus. There are several theories about the origin of the Saka Era. Utpala in his comment on Bṛ. S. 8-20-21 holds that kings of Sakas (who were Mlecchas) were killed by Vikramāditya and hence the era was called śaka and starts from the date of the slaughter of the Saka kings.⁵ In an inscription of the Cālukya king Mangales'a dated 500 Saka it is stated that the era began with the coronation of the Saka king.⁶ The earliest authentic instance of the use of the śaka era among inscriptions clearly dated in the Saka era is the Badami Inscription of Cālukya king Vallabhes'vara in Saka 465 i. e. 543 A. D. (E. I. Vol. 27 p. 4). An earlier instance of the use of the Saka Era occurs in a Digambara Jaina work said

to have been written in 380 Saka i. e. 458 A. D. Vide E. I. Vol. 14 at p. 334. In the Aihole Inscription of 634 A. D. we have the Synchronism of the Bhārata war and Saka-kāla, viz. that when 3735 had elapsed from the Bhārata war 556 years had gone by of the Saka kings in the Kali age. In this case there is no doubt that in the words 'Sakānāmapī bhṛbhujām' the reference is to the Saka Era that began in 78 A. D. Does the writer in J. A. H. R. S. believe that the era of the Saka Kings mentioned here is the era of Cyrus? There is no reason why the Sakakāla of Varāha which is brought in relation to Yūdhiṣṭhira should not be the well-known one.

The learned writer in J. A. H. R. S. carries a doubly heavy burden of proof on his shoulders. He has to prove first that the Saka-kāla mentioned several times by Varāha in his works is not the Saka era dating from 78 A. D. and secondly that the era known as Sakakāla was started in about 550 B. C. by a Persian king who defeated the Sacae to the West of the Indus. For these two and particularly the second point he advances no evidence except his own *ipso dixit* and some matters irrelevant to the question of the Sakakāla meant by Varāha (summarised on 54-61), unreliable statements about all scholars being unanimous on this or that point and the ascription of fraud and deliberate tampering with texts on the part of scholars like Sudhakara Dvivedi and Buhler (pp. 52, 67). By way of sample, I quote the following⁷ two passages from the learned writer. 'Even Western scholars agreed that either Vikrama Era or Śālivāhana was not prevalent at the time of Garga. So the Saka Era related in the śloka is neither Vikrama nor Śālivāhana Era and this fact is approved by all historians' (p. 62); 'What is Maghā according to Vṛddha-Garga and the Purāṇas is Kṛttikā according to Srutarshis and Varāhamihira' (p. 77). The learned writer never bothers to quote chapter and verse for many of his wild assertions. I ask a few questions on these two passages alone. What scholars (never mind all) have stated that the Sakakāla in Br. S. 13.3 is neither Vikrama Era nor Śālivāhana Era? Where has Varāha said that what is Maghā according to Vṛddha-Garga is Kṛttika according to him or is there any one else except the writer in J. A. H. R. S. who juggles with these names of Nakṣatrās? Who are the Srutarshis and where do they state the same thing? Scholars should differ as gentlemen. Ascription of motives, of fraud and tampering with texts is easily made, but is bound to recoil on those who indulge in these things and the compliments may be repaid with interest. If sometimes some European scholars tried to bring down the dates of some Sanskrit works that is a natural reaction to some of our own writers' claims to great antiquity or eternity. Not only Pandits of the old school, but even several educated men brought up in English schools and colleges believe and maintain that the Vedās are eternal even though Patañjali in his Mahābhāṣya states that the order of

words or letters in the Veda is anitya (vātvārṇāp'rvīṣā anityā). Our Epics and Purānas are so full of interpolations and fabrications that Western scholars may be excused if they are suspicious of the claims to antiquity of many passages in these works. There are Sanskrit writers of medieval times who believed, for example, that the great Vaiṣṇava teacher, Madhva, is mentioned in the Ṛgveda (Ṛgveda I. 154.5) 'Viṣṇoḥ parame pade madhva utsaḥ.'

I do not wish to pursue this paper in the J.A.H.R.S. further. If scholars in independent India carry on their studies in ancient Indian History and culture on the lines adopted in that paper and do not write with clarity moderation and balanced judgment, the prospects of true research and scholarship are dark indeed.

The first principle for all who embark on the task of interpreting and presenting our past should be what Mallinātha, the learned commentator of Kālidāsa's works, laid down for himself, viz, that he would write nothing that does not rest on evidence and authority nor would say what is irrelevant and uncalled-for (*nāmūlam likhyate kiñcid nānappekṣitam-ucyate*).

1. Āsan maghāsūmunayah sāsati pṛthhvīmYudhiṣṭhīrē nṛpatau ṣaḍvika pamchadviyutah sakakālastasya rājñas'cha. (Bṛhatsamhita chap. 13 verse 3-1-56)

This is referred to by Alberuni (Vide SACHAN I. p. 390). This verse is quoted in RĀJATARAMGIṆĪ, I 56 where the reading is "RĀJYASYA for RĀJÑASCHA "

2. Dhṛvanmakōpadēs'annarinartāVōttarābhramadbbis'cha yais'chāra mahamtēsam Kadhayisye Vṛddhagar gamatam. 13.2.

3. Sānusvārō visargāntō dirghōyukta paras'chayah Vāpādāntōtva samjñeyō nyōmāṭkōlaghuh-VṚTTARATNĀKARAM, 1-9 Samyuktādyam dirgham sānusvaram Vijñeyamaḥṣaramguru pādāntastham Vikalpēna-SRTABŌDHA 2.

4. Saptās'vi Vedasamkhyam s'akaala mapasya chaitras'ukladauardhastamitē bhanau Yavanapurē saumya divasabde-Alberuni in his work on India, SACHAN Vol. II, p. 51 refers to this Verse.

5. S'akānāma mlecchcha jātayo rājānastō yasmin Kālē Vikamāditya devēna Vyāpādītah sakalakālō loke s'aka iti prasiddhah tasmāchcha Kēmdra kālāt Sakanṛpa Vadhādārabhya abhiṣṭavarṣam yāvatyāni Varsāṅgatani-Utpala Bṛhatsamhita 8-20.

6. Sakanṛpati rājyābhiṣeka samvatsarēṣ vaticrāmtēṣu pamchasu s'atēṣu Ind. Ant. Vol. VI, p. 363.

7. Trims'atsu trisahasreṣu Bhāratādāhavādītah sabdas'atayukteṣusa gateṣu abdeṣu pamchasu pamchās'atu kalankālaṣaṣu pamchas'atāsuchā samāsu samatāntāsu s'akānāmapi bhū bhujaṁ.—Ep. Ind. Vol. 6, p. 7.

VARAHAMIHIRA and the SAKA KALA

By

Sri KŌTA VENKATACHALAM.

(A Reply to Sri Kane's criticism of my article on "INDIAN ERAS")

Sri R. Subbarao M. A., L. T., M. E. S. (Retd), General Secretary, Andhra Historical Research Society, Rajahmundry has kindly forwarded to me the criticism by Sri P. V. Kane (received by him for publication in the Journal of the Society) of my article on "INDIAN ERAS" published in volume XX (parts I to 4).

It gives me pleasure to find that an eminent scholar like the learned Sri P.V. Kane, the President of the Indian History Congress for the year 1953 should come forward with a criticism, of my article on the "Indian Eras." A portion of Sri Kane's criticism is based on his assumption that I wanted "*Kalah*" to be verbally incorporated in the s'loka 13.3, Brihatsamhita; what I meant was that "*Kalah*" should be *supplied* in understanding the s'loka. I never meant it to be verbally incorporated into the s'loka. So, all the lengthy discourse by the learned writer on the metre of the Ārya Vritta is beside the point.

At the time of Vriddha Garga (4th or 5th century B. C.), neither Vikrama nor Sālivāhana era was current. I hope even Sri Kane will not contend that Vikrama or Sālivāhana Era could be current in the 4th or 5th Century B.C. So, the demand for the authority for my view should not arise.

Next, Sri Kane asks me to give authority for my observation "what is Magha according to Vriddha Garga and Purānās is Krittika according to Srutarshis and Varāhamihira P. 77 J. A. H. R. S. Vol. XX".

He asks me to quote chapter and verse as to the view of Srutarshis regarding the position of Saptarshis at the time of Parikshit. Here are quoted the s'lokas which say that Srutarshis state that the Great Bear was in Krittika at the time of Parikshit.

The Matsya Purāna, Ānandāsrama press, Ed. 1907 A.D., Poona, says:

“తావతాః లాంతరం భాష్య మాంధ్రాంతాదా పరీక్షితః ।

భవిష్యేతే ప్రసంఖ్యాతాః పురాణైః శ్రుతస్థిభిః” ॥ (273-38)

“న సగయః తదాపాహుః ప్రదీప్తే నాగ్ని నాసమాః ।

సప్తవింశతిభావ్యానామాంధ్రాంతాంతు యధాపునః” (273-39)

“Thāvatkālm̄taram Bhāvyaṃām̄dhrām̄thā dāparīkshitah

Bhavishyete prasamkhyātāh purāṇajñaih Srutarshibhih (273-38)

Saptarshayah tadā prāhuh *pradipte nagninā samāh*

Saptavims'ati bhāvyaṇā mām̄dhrāṇāmtu yadhā punah (273 39)

The Saptarshi Mandala is a lengthy and curved series of stars and it can be located to be in a particular star according to the particular angle from which we view it at night. The apparent contradiction in the two statements that the Saptarshis are in Māgha and that they are in Krittika can be warded off if we bear this in mind.

I ask my learned critic to refer to my article, to pages 76, 77, 78 of J. A. H. R. S. Vol. XX and also to page 17 of Alexander Cunningham's book on "Indian Eras". In my assertion that what is Māgha for some is Krittika for some others, I stand fortified by the authority of the Purānas and by the opinion of the eminent Indologist Alexander Cunningham.

Sri Kane charges me with audacity for stating that the Era of Cyrus commencing from 550 B. C., was used in India. He states that Cyrus never founded an era even in Persia^a and that it was impossible that his era was used in India not even a part of which was ever ruled by him. Now I must answer these charges.

"Cyrus the Great, overthrew the last Median king and established the Persian Empire in the year 550 B.C.," says the learned author of the article on "Persia" in the *Enclopaedia Britannica* (9th Ed. Vol. XVIII. P. 565) (Also Vide Article on "Media and the Persians" in *Harmsworth's History of the World*).

Sri Kane might not have hitherto been believing in the Cyrus Era. But why is he not prepared to revise his opinion owing to the mass of evidence in favour of the Cyrus Era. Not only myself but also an eminent scholar like T. S. Narayana Sastry, High Court Vakil, Madras and several others are satisfied that there was an era of Cyrus. It is up to Dr. Kane to refute our arguments and mere discarding of our view 'as wild' would serve no purpose. I invite Sri Kane's attention to the following passage in T. S. Narayana Sastri's "*Age of Sankara*" Part I C. Page 130:—

"The date of the over throw of Astyages and the taking of Ecbatana is, according to Babylonian Tablet, the sixth year and, as it is in the highest degree possible that the years in this memorial are those of Babylonian king Nabunaid, (Nabonidus) we *must* place these events in the year 550 B. C." (quoted from *En. Br.* 9th Edition, Vol. XVIII p. 565)

"Now this date—550 B. C.,—which marks the *beginning* of the Persian Empire and the *end* of the Median Monarchy, *must*, certainly, have been a most memorable one in the annals of the ancient history of the world; and we are distinctly told by *Herodotus* that Cyrus the Great who came to the throne of the Perso-Median Empire on the overthrow of the last Median kings Astyages and his son Cyaxares, numbered his years from this partic-

point of time, and all the nations of the world acknowledged this never-to-be forgotten date as *the commencement of a special Era*. It is but natural that the Hindus of that time and the Indian kings—who assisted *Cyrus the Great* in the very first campaign which he had undertaken against the Babylonians, even during the life time of his maternal uncle, Cyaxares, with ‘men and money’, and who were also, to a great extent instrumental in enabling him to found this Grand Persian Empire (S’āka-Sāmrajyam) should gladly acknowledge this Era as one of the Chief Eras of their day”. (Also Vide ‘History of Cyrus’ By M. Robbin Chap. III. pp. 129-136).

Sri Kane asks me to show that Cyrus ever ruled over any part of India. It is quite unnecessary that Cyrus must have ruled over India for his Era to be used here. Did not *Darius Hystaspes*, the successor of Cyrus, conquer and rule over a portion of North-western India? Could not the *Cyrus Era* be brought here by that conqueror? But, it is admitted on all hands that Cyrus conquered India to the West of the Indus. “About the Middle of the sixth century B. C., we find the hordes of Cyrus (558-530 B. C.), the founder of the Achæmenian Empire of Persia knocking at the gates of India and destroying the famous city of Kapisa near the Junction of Ghorbund and Panjshir rivers north-east of Kabul. The district west of the river Indus became tributary to the Persians.” (Advanced History of India By R. C. Majundar and Rai Choudary etc., p. 64).

This district was evidently a part of India and it was therefore nothing unnatural that the Era of Cyrus should be used in India. This Era beginning with 550 B. C., is not my invention, as Sri Kane thinks it to be. In the following sloka (Brihatsamhita 13-3), there is a clear reference to the S’āka Era beginning with 550 B. C.

“అనఁగ్ సుభాసు మనయః శాసతి పృథ్వీం యుద్ధిష్ఠిశ్చ నృపతః ।

షడ్వీకే వంశ ద్వియుతే శ్చ కాలః సవ్యరాజ్ఞశ్చ ॥” (Br. S. 13-3)

Āsan Maghāsu munayah s’āsati prudhvīm yudhishṭhira nrupatau
Shadvika pamcha diviyuta sakakālah (2526) tasya rājñas’cha”

The Sloka means:—“While Yudhishṭhira was ruling over the country, the Great Bear was in the constellation ‘Māgha.’ The (svargārōhaṇa) time of Yudhishṭhira coupled with 2526 years becomes S’akakāla.”

The Svargārōhaṇa time (or the demise of Yudhishṭhira) is 307 B. C., or Kali 26th year. Coupled with 2526 years, this becomes (307 B. C.-2525) 550 B. C. or Kali 26+2526 or Kali 2552 year. So, the S’akakāla of Varāhamihira is 550 B. C. (Beginning of Kali 3102 B. C.-2552 = 550 B. C.)

The first line of the verse means “When the Saptarshis were in the star Magha, Yudhishṭhira was the reigning Monarch.” The *Kaliyuga Rāja*

Vrittānta (Bhaga III. Ch. 3) declares that the Saptarshi Mandala (the constellation of the Great Bear) entered the star Magha 75 years before the commencement of Kali Era (3102 B. C. + 75 = 3177 B. C.) and that in Kali 26 (3076 B. C.) on the 1st day of the month of Chaitra, it leaves Magha behind and passes on to the next star and in Kali 26 or 3076 B. C., Yudhiṣṭhira attained swarga, and the *Yudhiṣṭhira Kāla* or *Loukikābda* commenced in 3077 - 3076 B. C. Dr. Buhler stated in explanation of the same that the Great Bear lefts Magha in Kali 26 or 3076 B. C., and established that the Kali Era commenced in (3076 + 26) 3102 B. C. It is clear from the first line of the verse quoted that Yudhiṣṭhira was the reigning monarch at the transition period of time of Dwāpara into Kali. So, says Vriddha Garga: "Kali-Dwāpara sandhautu stitāste pitrudāivatam." So, the Magha star century corresponds to the period 3177 76 to 3077 76. During that century, in 36 before Kali or 3138 B. C., the Mahābhārata War took place, the victor in it *Yudhiṣṭhira* was crowned in the same year, and 36 years subsequently i. e. in 3102 B. C., Feb. 20th at 2-27 '30" when the seven Planets were in conjunction in Meshā, and at the transition time of Dwāpara into Kali, the Kali Era is proved to have commenced. In Kali 26 or 3076 B. C., Yudhiṣṭhira attained Swarga. The Saptarshis left Maghā and entered the next star and from that time Kali 26 or 3076 B. C., commenced the Saptarshi Era or *Yudhiṣṭhira Kāla* or *Loukikābda* and became current. At it has been current in Kāshmir, in particular even to this day, it is called "Kāshmirābda". The verses of Kaliyugarāja vrittānta are given by me on p. 70 as nos. 11, 12, 13, 14 in Telugu and their English rendering is given on page 72 (from para 5 to 8) in J. A. H. R. S. Vol. XX.

The statements of Dr. Buhler in this regard have been cited by me on pp. 64-65 J. A. H. R. S. Vol. XX; Vide Dr. Buhler's preliminary report on the result of the search for Sanskrit Manuscripts in Kāshmir. Ind. Ant. Vol. V. 27th page ff—Ed. 1876 and also page 164 to 268 Ind. Ant. Vol. VI.).

The second half of the śloka may be understood in the following words :-

“తస్యచ (యుక్తిరస్య) రాజ్ఞః (కాలః) షడ్విక పంచద్వి (వత్సర) యుతః (సస్స) శన కాలః (భవతి) ”

“Thasyacha (Yudhiṣṭhiraasya) rājñah (Kālah) shadvika panchadvi (vatsara) yutah (sas) S'akakālah (Bhavati) ”

This is a substantially the same as Utpala's interpretation. In the first part of the śloka, the author fixes the *Yudhiṣṭhira Kāla* at the end of Maghā century in Kali 26 or 3076 B. C., and in the second half he defines his "Sakakāla" which is at a distance of 2526 years from "*Yudhiṣṭhira Kāla*".

Yudhiṣṭhira Kāla (Kali $26 + 2526 = 2552$ Kali) i.e. 550 B.C., is the "Saka Kāla," or 3076 B. C.— $2526 = 550$ B. C.

Both these Sakas were determined by Varahamihira himself here.

This is a nice formula which holds good at all times. Now (in 1954 A. D.) we are in 2504 Cyrus Era. Add 2526 to this and we get 5030, which is the number of years since the commencement of Yudhiṣṭhira Kāla (or Laukikābda or Saptarshi Era). Going back by 5030 from 1954 A. D., we get 3076 B. C., ie, the 'Yudhiṣṭhira kāla.'

We can apply this formula to 427 of Saka Era in Pamcha Siddhāntika of Varahamihira and we get 550 B. C.— $427 = 123$ B.C. Yudhiṣṭhira kāla $2526 + 427$ Saka kala = 2953 years from Yudhiṣṭhira kāla. Yudhiṣṭhira kāla 3076 B. C.— $2953 = 123$ B. C. is the time of Varahamihira's *pamchasiddhāntika*.

Going back from 123 B. C., by 2953 years, we arrive at 3076 B. C., "the Yudhiṣṭhira kāla". There can be no objection to place, in 123 B. C., Varahamihira who flourished in the court of Vikramāditya of the Pānwar Dynasty, who was crowned in 82 B. C.

Varahamihira was in the court of Emperor Vikramāditya of Ujjain and might have therefore termed himself an Avantika. But the family name "*Mihira*" is widely prevalent in Kashmir. Mihirakula, the king of Kashmir, Padma Mihira (who wrote a history of Kashmir previous to the *Rajatarangini* of Kalhana) and Varahamihira the astronomer were Kashmiris, very likely. It is not unlikely that Varahamihira of *Brihatsamhita* used in his book the Cyrus Era which was current in his home province in his time. The fact that we do not find the era or its founder in our Purānas, as the learned Sri Kane thinks, need not invalidate the above view. There is no mention whatever of the invasion of Alexander in any of our Purānas. But we have not hesitated to take Alexander's invasion as a landmark in Indian history. I wonder why the learned Sri Kane who is a seeker after truth does not come forward to accept my interpretation which reconciles a number of otherwise irreconcilable points and which is quite plain and does not deviate a whit from the text of the śloka.

According to those that take Saka Kāla to mean 'Sālivāhana Saka' or 78 A. D., the formula would be Sālivāhana Era + 2526 = Yudhiṣṭhira Kāla. Sālivāhana Saka $427 = 505$ A. D. ($427 + 78$ A. D.)

Sālivāhana Saka kala $427 + 2526 = 2953$. Going back by 2953 years from 505 A.D., we get 2448 B.C., which is not the time of Yudhiṣṭhira (3076 B.C.) and is quite contrary to the time determined according to the first half of the śloka (13-3 of Br. S.) So, it is clear the Saka year, 427, mentioned in the *Pamcha Siddhāntika* of Varahamihira quoted by the learned Sri P. V. Kane

is not the Sālivāhana Saka year. This is a matter of calculation and facts and figures and there is no scope for opinion or conjecture it. The interval between Yudhiṣṭhira Kāla of 3076 B. C., and Sālivāhana Saka of 78 A. D., is 3154 years (3076 B. C. + 78 A. D.); 3154 is not mentioned in the śloka as the difference between Yudhiṣṭhira Kala and Sakakala but 2526 is mentioned. So, the Yudhiṣṭhira kala, Kali 26 or 3076 B. C., increased by 2526 becomes 2552 Kali or 550 B. C., the beginning of Varaha's Saka-Kala mentioned in the second half of the śloka (13-3 of Br. Samhita.) Let us calculate as the learned Sri Kane suggests. "Saka Kala increased by 2526 years represents the time (3076 B. C.) of that king." Going back from 78 A. D., by 2526 we get (2526-78 A.D.) 2448 B.C. But 2448 B.C., does not represent Yudhisthira kala. Saka kala 550 B. C. + 2526 = 3076 B. C., represents the time of Yudhistira kala. Therefore, the Saka kala of Varaha is the Saka kala beginning with 550 B. C., and not that of 78 A. D.

Now, let us see how 2552 Kali (Kali 26 + 2526) or 550 B. C., can be called Saka-kala. It should be remembered that the Persians were Sakas of Indian origin, their full name being Paras'akās in Sanskrit books as distinct from the other Sakas which were simply called Sakas. The word Pāras'ikās is a corruption or a derivative of Paras'akās.

While there is this abundant proof of the Saka Bhupa-Kala (era) of 2552 Kali or 550 B.C., why should Sri Kane hesitate to accept it? Sri Kane seems to feel very much hurt and indignant that motives should be attributed to European Indologists who laid the foundations for the current wrong history of Ancient India. The chief among the motives I am charged with attributing to them is the motive to reduce the antiquity for our history and culture. This motive was admitted by Max-Muller himself thus: "The History of India can be connected with that of Greece and *its chronology be reduced to its proper limits.*"—Vide history of Ancient Sanskrit Literature, Allahabad Ed pp. 141-143.) Further, Sri Kane himself has admitted that the European scholars tried to bring down the dates of some Sanskrit works. He has merely stated that some of our scholars have claimed greater antiquity for our history. I wish to know where. Other European Indologists have all acted upon his principle. To account for the 12 centuries struck off from our history, they have been obliged to resort to various unholy devices and objectionable methods. (Vide *The plot in Indian Chronology* by the Author of this article.)

Scholars are liable to differences of opinion and truly in such cases, they should honestly attempt to understand each other and reconcile their differences. But where truth has been *deliberately and wilfully distorted* with the intention of injuring other people's culture or their history, to maintain silence or to attempt to defend or to conceal the offence, *is a grave sin.*

Sri Kane mentions in his criticism the figure 3755 as specified in the *Aihole inscription*. Here is his sentence:— “In the Aihole inscription of 334 A. D., we have the synchronism of the Bhārata War, 556 years had gone by of the Saka kings in the Kali age. In this case there is no doubt that in the words “Sakānāmapī Bhṛbhṛjam,” the reference is to the Saka Era that began in 78 A. D. Does the writer in the J. A. H. R. S. believe that the era of the Saka kings mentioned here is the era of Cyrus.?”

It looks as though Sri Kane has not bestowed any attention on the inscription reproduced on p. 70 of Vol. V of the *Indian Antiquary* or the English rendering of the sentences of the inscription given on page 73 by Dr. Fleet. Nowhere, in the inscription, however interpreted, is it possible to show the figures 3755? The figures in the inscription are as follows:—

Thrimśath = 30 + Thri sahasrēshu = 3000 + Saptābda śata yuktēshu = 700 + Satashabdēshu pañchāsu = 500. The total comes to 4230.

Pañchās'atsu = 50 + Shatsu = 6 + Pañcha Satāsu = 500. Total is 556.

If 4230 years after the Bharata War should be equivalent to 556th year of the Saka Era, (4230 - 556 = 3674,) this Saka Era must have commenced 3674 years after Bharata War of 3138 B.C., i.e. (3674 - 3138 B.C.) in 536 A.D. There is no evidence for the existence of any such era. So, this calculation will not do.

Dr. Fleet refers the figures to three Eras:—

- | | |
|--|-------------|
| 1. From the time of the Bharata War (30 + 3000 + 700) | 3730 years. |
| 2. (3000 again borrowed from above + 500 + 50) from the beginning of Kali Era. | } 3550 " |
| 3. (6 + 500) of the Saka kings | |

3730 years after the Bharat War should be (3730 - 36) 3694 years after Kali but the Kali year mentioned by Dr. Fleet is 3550.

So Dr. Fleet's interpretation too does not hold water.

The figures mentioned in the inscription do not seem to tally mutually. There might have been mistakes in the carving of the figures or in our reading of them. We are unable to fix any of the eras by the text of the inscription. This is to be investigated further.

For the convenience of ready reference, we give below, the text of the inscription in Sanskrit and the translation of it by Dr. Fleet.

For the Text of the inscription, Vide *Indian Antiquary* Vol. V. p. 70.

“త్రింశత్యు త్రిసహస్రేషు భారతావహవాదితః సప్తాబ్దశతయుక్తేషు శతేషు పంచసు ।
పంచశత్యుః తౌ కాలేపటున్ పంచశతాసు చ నమాసు సుమతీతాసు శకానామపి భూభూజామ్ ।

“Thrim'satsu thrisahashreshu, Bhāratādāhavāditaḥ Saptābda Śatayukteṣhu, śateshvabdesḥu paṁchāsu paṁchāśatsu kalau kāle śhatsu paṁchāśatāśucha samāsu samathitāsu Śakānāmapi Bhūbhujām”

Dr. Fleet's Translation in Ind. Antiquary, Vol. V, p. 73. is as follows:—

“Three thousand seven hundred and thirty years having elapsed since the war of the Bhāratas. and (three thousand) five hundred and fifty years having elapsed in the Kali age and five hundred and six years of the Saka kings having elapsed, this stone temple of Jinendra the abode of glory, was constructed by the order of the learned Ravikīrti etc., etc.,”

Anyhow, it is clear that Sri Kane is not justified in his assumption that the inscription refers to a time 3735 years after the Bhārata War. He has taken into account only some of the figures mentioned in the inscription and omitted some others, while he should have reproduced the entire sentence. The inscription mentions: $30 + 3000 + 700 + 500 + 50 = 4280$ from the Bhārata War and in the Kali Age; $6 + 500 = 506$ of the Saka kings.

The total of the figures remaining, after taking out the 556 attributed to the years of the Saka kings by Sri Kane, is 4230; how he deduced the figure 3735 is a mystery which he should have cleared.

-According to Sri Kane's reading of the Aihole inscription, the Mahābhārata War took place 3735 years before the year 634 A. D., which was the date of that inscription. 3735 years before 634 A.D. means 3101 B.C. which is the date of the Bhārata War according to Sri Kane's reading of this inscription. This does not very much differ from 3138 B.C., which, according to the Purānas and the Mahābhārata is the date of the War. Not only those that rely on the Purānas but also those that rely on the Aihole inscription have to admit that this was the approximate date of the Epic War. Even according to Dr. Fleet's reading of the inscription this is the correct conclusion. Even Sir William Jones, Dr. Buhler, General Cunningham, Dr. Hultzch and others, who accepted that the Kali Era started in 3102 B. C., can be said to have agreed upon 3138 B. C., (36 years before 3102 B. C.) as the date of Mahābhārata War. Even Sri Kane according to his own reading of the inscription has to admit this date (3138 B. C.) of the War.

I wish that my esteemed critic should examine my reply to his charges and tell the readers that Kota Venkatachalam is as much a lover of truth as of his national culture and that there is nothing of wildness in him.

N. B:—on p. 52, first line, read 3735 for 3755 and on the same page, third line after Bhārata war, read *and saka kāla viz that when 3735 had elapsed from Bhārata War.*

*A SOUVENIR FROM THE IMMORTAL BHOJA'S ROYAL HOUSE

By Sri M. K. RANGANATHAN, *Chief Engineer P.W.D. (Retd) MADRAS.*

Of all the sovereigns of India in the past, the lay man remembers only Vikramāditya and Bhōja, the latter as the personification of everything noble in culture. But most of us do not know that Bhōja formed a lake called Bhōjapur Sāra, covering an extent of 250 square miles, which received its supply from 365 different perennial streams in the vicinity of the Vindhya Hills; the remains of the lake can still be seen twenty miles south of the city of Bhōpal, the name Bhōpal being a corruption of Bhōjapala or Bhōja's bund. The lake was founded in an extensive valley hemmed in by a range of hills, and in the hind wall therewere only two gaps which Bhōja's Engineers spanned by two wonderful dams, each consisting of a bund with an earthen core faced on the inner and outer sides with blocks of cut stone. The skill of the artisans of Bhōja can be judged from the fact that the stone blocks were laid one on the other without mortar, and their faces fitted so perfectly that the bund was absolutely water-tight. An examination of the geological details of the catchment area of the 365 streams reveals that they contain iron-oxide, manganese oxide, alluvial gold, hornblende and copper ores. Tradition states that all this construction was taken up on the suggestion of a recluse. Besides this monument of Theertha, Bhōja Rāja has also left at Dhar, his capital (which is also the present capital of the Dhar State, Malva, Central India), another monument *viz.*, the temple of the Goddess of Learning, Sri Saraswathi Devi, the unrecognisable remains of which were recently discerned by archaeologists and epigraphists. Some interesting inscriptions have been discovered by a 'Fortunate Chance' from these remains. The Story of the "Fortunate chance" is narrated by an Epigraphist thus:

"At the angle of junction of the side and black wall of the Mihrab are some holes long enough to admit a hand arm, and it was entirely owing to the fortunate chance of some one passing his hand through one of these apertures and discovering letters on the back surface of the stone that the existence of an inscription was revealed. The method employed to obtain a record of these inaccessible inscriptions is also worth telling. Partial impressions were taken in the first instance by an ingenious system of paper rolled round jointed rods which were inserted through the apertures into the space behind the wall, and then unrolled; the impression was then made by rubbing lampblack upon a pad fixed to the extremity of a similar rod. This process was of course extremely laborious but was deemed well-paid by the results, so long at least, as there appeared no chance of removing the stones."

Since then the slabs were removed from the structure. They were found to contain two long inscriptions and several fragments. They are very

(See on P. 142)

* From a Contribution sent by him.

THE HISTORY OF ANDHRA COUNTRY (1000 A. D. to 1500)

SUBSIDIARY DYNASTIES

Chapter XI (Contd) CHĀLUKYĀS

(Continued from page 164 of Vol. XX)

By SRIMATHI V. YASŌDĀDEVI, M. A., M. Litt. D. Litt.

VIJAYĀDITYA IV, A. D. 1246—1255

An incomplete record at Sarpavaram dated A. D. 1255 and the 9th year of Vishṇuvardhana⁴¹ mentions a chālukya prince whose identity is not known. No doubt this Vishṇuvardhana is Vijayāditya. From a record at Iragavaram⁴² dated A. D. 1247, a minister of Sarvaḷkās'raya, Vishṇuvardhana Mahārāja is heard of. Four Princes Rājamahārāja, Eralakshmirāja, Vengi'svara and Pinalakshmirāja figure in a record of the reign of Sarvaḷkās'raya Vishṇuvardhana Vijayāditya deva at Āchanṇa.⁴³ Probably a Vishṇuvardhana Vijayāditya ruled the kingdom of the Chālukyas of Pithāpur from A. D. 1246 to 1255 which was his 9th year. If so, the relationship of Vijayāditya to Chandras'ekhara is not known. It seems probable that he was a younger brother of Chandras'ekhara and the son of Mallapa III named after his grand father Vijayāditya III. Vijayāditya II is not heard of after A. D. 1255. The relationship of the four princes to Vijayāditya is not known. The direct line of the Chālukyas of Pithāpur ended with Vijayāditya IV. In a record from Palakol, dated A. D. 1596 a Vishṇuvardhana Mahārāja is mentioned.⁴⁴ This is no doubt a late example of the occurrence of the name of Vishṇuvardhana.⁴⁵

The end of the Chālukyas of Pithāpur:—The decline of the Pithāpur kingdom was complete after the close of Vijayāditya's reign in A. D. 1255. The second half of the 13th century A. D. in Vengi history was one of the decline of many a local dynasty and increase of the power of the Kākatiya and the Telugu Chōḍa kingdoms. None of the Chālukyas owed allegiance to the Kākatiyas in their records, which are dated in their own regnal years including those of the last king Vijayāditya IV. So probably after Vijayāditya, whose sons or successors are not heard of, the Chālukya territories came under King Gaṇapati of the Kākatiyas.

CHAPTER XII

THE CHĀLUKYAS OF ELAMANCHILI, A. D. C 1150—1530.

A branch of the Eastern Chālukyas of Vengi ruled over a part of the modern Vizagapatam district for nearly four centuries—from the 12th to 16th

41. Sewell: list. of Antiquities I.

42. Ins. Mad. Pres. II (Kt) 344.

43. 700 of 1926: Ins. Mad. Pres. II Kt. 291.

44. 526 of 1893: S. I. I. I. 165.

45. Ins. Mad. Pres. II Kt. 316.

with capitals at Pamchadhārāla and Elamanchili. The dynasty produced not less than fifteen kings who were eminent warriors and administrators. Unlike the Chālukyas of Pithāpur, the Chālukyas of Elamanchili achieved some important military victories. Under their long rule, the kingdom enjoyed peace and prosperity. The Chālukyas, though they formally owed allegiance to the Eastern Gangas, were practically independent for all purposes. In the midst of the local powers in Kalinga and the major dynasties—the Kākatiyas and the Yādavas,—the Chālukyas held an eminent place in the contemporary history of Vēngi and South India.

Origin and rise of the dynasty:—Stone records, some being elaborate pillar inscriptions and literature—contemporary—the only Work, Kāvyaṅkāra-chṝḍāmaṇi by Vinnakōta Peddana—form the sources of the political history of these Chālukyas.

The descent of the dynasty is as follows:—¹ From Vishṇu's navel lotus was born Brahma. Brahma's son was Atri. To Atri was born Budha whose son was Purūravas. One of the descendants of Purūravas was Pāṇḍu. Pāṇḍu's son was Arjuna whose son was Abhimanyu. Abhimanyu's son was Parikshit whose son was Janamejaya. In Janamejaya's race was born Vishṇuvardhana and in his lineage Chālukya Bhīma I. ²In Chālukya Bhīma's race was born Vīmlāditya—the ruler of the country between the Vindhya and the ocean. His son was Rājārāja I alias Rājamahendra. ³ His son was Kulōttunga I. ^{3-A}

VIJAYĀDITYA. C. A. D. 1175.

Born in the lineage of Kulōttunga I, Vijayāditya was the first ancestor of the direct line of the Chālukyas of Elamanchili. He is compared to the rising sun. His son by Chandāmbika was Mallapadeva. Sewell places Vijayāditya about A. D. 1170 on the basis that he was "of the family of Kulōttunga Chōḍa I." ⁴ But the date may not be correct as it is not supported by evidence.

MALLAPADEVA C. A. D. 1200.

Mallapadeva was the son and successor of Vijayāditya I. None of his records are available. The chronology of the reign is uncertain. It has

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1. E. I. XIX No. 26: 216 of 1899: S. I. I. VI 665: Peddana: Kāvyaṅkāra chṝḍāmaṇi canto I.
 2. He enriched Chālukya Bhīmes'a at Kumārārāma. E. I. XIX 26.
 3. He built Rājahundry. Peddana. K. Chṝḍāmaṇi I. E. I. XIX No. 26.
 - 3a. He built Viśākhaapaṭṭanam. Many called it Kulōttungachōḍapaṭṭana Rājārājasamchika. p. 16.
 4. Sewell. Historical inscriptions of S. India p. 338.
 5. Sewell: Historical inscriptions of S. India. p. 338. p. 16.

been stated that "the date of accession of Mallapa I A. D. 1175 is fixed by a record of his 3rd year at Bhīmavaram in the Godavari district."⁵ But the record belongs to the Chālukyas of Pithāpur and consequently to place the reign of Mallapa from A. D. 1175 to 1225 is not precise as it is not supported by any evidence. Entitled Sarvalokās'raya, Mallapa I was succeeded by his son Upendra I.

UPENDRA I—A. D. 1266.

The Upper limit of the reign of Upendra I was A.D. 1266. Sewell gives the lower limit as A. D. 1225.⁶ which is unsupported by evidence. Upendra I had the titles—Karavāla—bhairava and Dharaṇi—vāraha which indicate his valour in the battle fields against his enemies. His only record is from Simhāchalam dated A. D. 1266⁷ mentioning his parents Mangirāja and Lakshmidēvi, and himself as Upendrarāja. Thus Mallapa I was also known as Mangirāja. Upendra I was succeeded on the throne by Mallapadeva II, his son by Gaṇapāmbika.

MALLAPADEVA II A D 1266—1282

The rule of Mallapa II lasted from A. D. 1266, the last date for Upendra I, to A. D. 1282, the earliest date for Upendra II. Sewell's date A. D. 1250⁸ therefore, is too early for Mallapa II. The son of Mallapa by Choḡāmbika was Upendra II who succeeded him in A. D. 1282—83.

UPENDRA II A D 1282—83 C 1300

Upendra II was a more enlightened ruler than his predecessors. His only inscription is from Simhāchalam dated A. D. 1283⁹ mentioning him as Upendra deva chakravarti and his father as Sarvalokās'raya Śrī Vishṇuvardhana mahārāja Mallapadeva. His titles were—Rājas'akhara, Chālukya kulabhīṣhaṇa, and Chālukyavams'akshiti patitilaka. Upendra was succeeded by Koppa, his son by Mallāmbika, probably about A. D. 1300.

KOPPA C.A.D 1300—1356

Koppadeva had the epithets—Rājanārāyaṇa, Paragaṇḍabharava, and the great Chālukya.¹⁰ His son by queen Ganga was Upendra III. His eventless reign may have lasted up to A. D. 1356, the earliest date for Upendra III.

UPENDRA III. A. D. 1356—1372.

The only record¹¹ of Upendra is from Simhāchalam dated A. D. 1356 mentioning him as Sarvalokās'raya Śrīvishṇuvardhana mahārāja alias

6. Historical inscriptions of S. India. p. 338.

7. 241 of 1899: S. I. I. VI 692.

8. Historical inscriptions of S. India. p. 338.

9. 299 of 1899: S. I. I. VI 934.

10. E. I. XIX No. 26 VV15 16: 214 of 1899.

11. 294 of 1899: S. I. I. VI 910.

Upendra chakravarti. His titles were—Rājanārayaṇa, Sarvalokābhirāma, of Chālukyakula and the possessor of Varāhalānchana. By his queen Bimbāmba he had two sons Chennēs'a and Manumōpendra.¹² His reign may have lasted up to A. D. 1372. the earliest date for his son and successor Chennēs'a.

CHENNĒSA A. D. 1372

A record at Simhāchalam dated A. D. 1372¹³ mentions the king as Elamanchi chennēs'varadeva and his queen Mummaḡirāja. Chennēs'a had two sons chōḡandra or chōḡaganga by Mallāmba,¹⁴ and Upendradevachakravarti by Mummaḡārya. The upper limit of his reign is not known. Chennēs'a was the first ruler to prefix Elamanchili to his name. Probably he shifted the capital from Panchadhārāla to Elamanchili.

MANUMOPĒNDRA IV. C. A. D. 1375.

The second son of Upendra III, Manumōpendra succeeded his brother on the throne, may be by about A.D. 1375. The Panchadhārāla pillar inscription¹⁵ gives a hyperbolic description of his enthronement. A capable ruler, a follower of Ksbatriya dharma and adored by other kings Upendra bore the titles Rājas'ekhara, Sarvajña and Sankara. His son by Lakkāmbika was Viśves'varadeva Chakravarti.

UPĒNDRA V. A. D. 1377.

Manumōpendra IV was succeeded by Upendra V, the eldest son of Chennēs'a. No inscriptions of Upendra V are available. He, by queen Atyamāmba, had three sons: Upendra VI, Nāgendra and Narasimha. It is likely that the last date for Upendra V is 1377 A. D.¹⁶ which is also the earliest date for his successor Viśves'vara. It may be supposed that his rule began from about A. D. 1375.

VISVĒSVARA (A.D. 1377-1407) and CHŌḡA GANGA (A.D. 1391-1417)

Viśves'vara had a reign of thirty years during the latter part of which Chōḡaganga, the younger brother of Upendra V became his associate ruler. Viśves'vara ruled singly till A.D. 1391 and together with Chōḡa ganga from 1391 to 1407. From A. D. 1407 to 1417 Chōḡa Ganga ruled by himself. The earliest inscription of Viśves'vara is from Simhāchalam dated A. D. 1377

12. E. I. XIX No. 26 V 17: 264 of 1899; S. I. I. VI 662.

13. 296-g of 1899; S. I. I. VI 921.

14. 249 of 1899; S. I. I. VI 705.

15. E. I. XIX No. 26 VV 17-21: 214 of 1899.

16. 284-Q of 1899; S. I. I. VI 840.

mentioning him as Viśves'vara bhūpati, a moon to the fourth caste and the bearer of the titles Sarvalokās'raya chakravarti and Vishṇuvardhana. His queen was Manumarudra. The next inscription¹⁷ from Simhāchalam dated A. D. 1388 mentions Elamanchi Mahārāja and Lakkamadevi, and their daughter Ambikādevi. This Ambika was evidently a sister of Viśves'vara and the record shows that Manumopendra was also known as Elamanchi Mahārāja. The next record of the reign is that of Chōḍa Ganga dated A. D. 1391 from Simhāchalam, mentioning him as Sarvalokās'raya Vishṇuvardhana Mahārāja alias Elamanchi Chōḍa Gangadevarāju. He was a warrior and destroyer of enemies. No more records of Chōḍendra are available for the rest of his reign up to A. D. 1417 when he was succeeded by Nāgendra. The record of Viśves'vara, dated A. D. 1401 or 1402 from Simhāchalam refers to him as King Viś'vanātha of the lunar race and Elamanchi Viś'veś'aradeva-chakravarti.¹⁸ His last record is the Panchadhārāla pillar inscription dated A. D. 1407.¹⁹ It records the only significant political event of the reign that Viśves'vara defeated the Āndhras at Sarvasiddhi in A. D. 1402 which is corroborated by literary evidence also.

Political relations:—Viśves'vara was variously known as Viś'vanātha, Viś'vanripa, and Viś'vesa. His epithets were Sarvalokās'raya, Rāyagandagopāla, Dharṇivarāha, Bājanārāyaṇa, Vishṇuvardhana, Karavālabhairava and Sarvajña.²⁰ He was a good swordsman and administrator.

In A. D. 1402 king Viśves'vara overcame the Āndhra army in the region of Sarvasiddhi.²¹ Kāvyalankāra chūḍāmaṇi says that²² the group of kings Rāchakadupu from Sarvasiddhi were defeated by Dharṇivarāha i.e. king Viśves'vara. Sarvasiddhi lies at a distance of 7 miles from Panchadhārāla and 5½ miles south, Southwest of Elamanchili.²³ As for the date of the battle the cyclic year is chitrabhānu, the śaka year in the Chronogram in the inscription is interpreted to mean 1325²⁴ by taking gati to represent the numeral 'five'. But the last figure must be four for the word gati, according to Sankhyārthanāmaprakās'ika by Kanuparti Venkatarāma Śrīvidyānanda and epigraphical literature as evidenced from a few records

17. 296-D of 1891: S. I. I. VI 916.

18. 296-G of 1899: S. I. I. VI 919.

19. 216 of 1899: S. I. I. VI 665; E. I. XIX No. 26 pp. 164.

20. E. I. XIX No. 26: Peddana: Kāvyalankāra Chūḍāmaṇi.

21. " : V 24: 216 of 1899: S. I. I. VI 665.

22. Canto VII V: Bhāratī V-II, p. 489: E. I. XXV No. 37 p. 336 E. I. XVI

23. Vizagapatam district Manual pp. 309, 314.

24. E. I. XIX No. 26 p. 164—Dr. Nobel—

in the Telugu country represents four.²⁴ This is supported by literature where the term Chaturupāya is used which definitely means four (devices).²⁵ So, in S' 1324 Chitrabhānu A.D. 1402 Vis'ves'vara had a overwhelming victory, over the Āndhras near Sarvasiddhi.²⁶ These Āndhra enemies of Visvesvara are not specified either in the record or in the poem. In this period the Redḍis of Rājahmundry under Kāṭayavema were extending the bounds of their kingdom especially in the direction of Kalinga in its southern part over which the control of the weak Gaṅga emperors was practically nil. The Redḍi victories in Kalinga are attested by their records and literature and the allegiance to them of the local dynasties like the Matsya, and the Gangas of Jantarnāḍu etc. Probably in an expedition of conquest in 1402 A. D. into Kalinga, the Redḍis and their subordinates suffered a severe reverse at Sarvasiddhi at the Chālukya hands under the leadership of Vis'ves'vara. The achievement was quite important for the Chālukyas as it is seen from its being mentioned with a date occurrence in an inscription and literature. Probably the grants of Vis'ves'vara to the celebrated temple at Simhāchalam were after this victory made as a thanks offering. It is likely that Chōḍa Ganga, the joint ruler with Vis'ves'vara participated in this War. Or else the Āndhras may refer to the Velamās, the bearers of the titles Āndhres'vara etc., the contemporaries of Vis'ves'vara being Anapōta II, Rāmachandra and Mīda II and Linga, son of Māda II who also led expeditions of conquest into Kalinga frequently.²⁷

During the period of the rule of Chōḍaganga from A. D. 1407 to 1417, no political events of importance occurred. Probably this Chōḍaganga was named after Anantavarman Chōḍaganga or later Ganga princes bearing that name. He does not appear to have owed allegiance to the Ganga Emperor Vijrabhānu IV.

NĀGĒENDRACHAKRAVARTI. A. D. 1417-1422.

No sons of Vis'ves'vara are heard of. Chōḍaganga was succeeded by Nāgendradevachakravarti in A.D. 1417. The earliest inscription of Nāendra is from Panchadhārāla, dated A.D. 1417 mentioning him as Vishṇuvardhana mahārāja alias Nāendrachakravarti.²⁸ No more of records are available. His queens were Anyamadevi and Bhavanidevi and his son by the latter was Kumāra Eṭṭamanāyaka. His reign may have lasted till A. D. 1422, the earliest date for his successor Narasimhadeva chakravarti.

24a. E. I. XXV No. 37 p. 336.

25. K. Chūdāmaṇi VII.

26. Bhārati Vol. V part II. p. 489, E. I. XXV No. 37 p. 336.

27. Velugōṭivāriyams'āvali Introduction p. 31 : Text p. 47.

28. 209 of 1899 : S. I. I. VI 656.

NARASIMHADĒVA CHAKRAVARTI A. D. 1422—1437.

Narasimha was the last son of Upendra V and succeeded his brother Nāgendra chakravarti on the Chālukya throne.²⁹ His earliest inscription from Panchadhārāla dated A. D. 1422³⁰ mentioning him as Vishṇuvardhar mahārāja alias Narasimhadevachakravarti. His next inscription is also from Panchadhārāla, dated A. D. 1428,³¹ describing him as Sarvalokās'raya Ś'ri vishṇuvardhana mahārāja of the lunar race.

His political relations—The reign of Narasimha was a co-eval with that of the last of the Ganga emperors Bhānudeva IV with whom ended the Ganga dynasty in A. D. 1434. Narasimha would not have owed allegiance to him.

KUMĀRA ERĪAMA A. D. 1437—1494.

Kumāra Erīama, the son of Nāgēndrachakravarti issued inscription from A. D. 1432. So perhaps he was the crown prince and joint ruler with his uncle Narasimha and succeeded him in A. D. 1437.³² His only inscription is from Panchadhārāla dated A. D. 1432 mentioning his gifts to temples Panchadhārāla, Peddāpuram, Chālukya Bhīmavaram, Drākshārāma and Rājahmundry. Erīama is mentioned as Sarvalokās'raya Erīanda. From record dated A. D. 1494³⁴ we know that his son by Singamāmba was Singarā mahāpātra. In the absence of evidence to the contrary the reign of Erīama may be considered to have lasted till A. D. 1494— for a period of fifty-six years from 1437 A. D.

His political relations :— Kumāra Erīama bore the epithets Karavālabhairava, Somakules'vara, Sarvalokās'raya and Vishṇuvardhana. His contemporary emperors in Kalinga were Kapiles'vara and Purushōttama of the Gajapatis. Kapiles'vara was minister and general under Bhānudeva I who usurped the throne in A. D. 1434 and founded the Sūryavamsī dynasty. He subdued all the turbulent subordinates and rebels and brought the whole Kalinga under his control. Kapiles'vara successfully extended the kingdom into Telingāna subduing the Reddīs, the kings of Vijayanagara and the Bahmani Sultans. His son and successor Purushōttama followed his father's policy of conquest and extension and advanced as far as Kānchi in the south. No doubt chālukya Erīama owed allegiance to the Gajapatis, though he did not acknowledge it in his records.

29. 215 of 1899: S. I. I. VI 663: Sāsana-padyamanjari. No. 77.

30. 218 of 1899: S. I. I. VI 667. 31. 214 of 1899: S. I. I. VI 662, Mack. M. 15-4-4. Panchadhārāla No. 4(b). 32. 219 of 1899: S. I. I. VI. 668 33. 215 of 1899: S. I. I. VI 663. 34. 213 of 1899: S. I. I. VI 661. 35. Gajapati inscriptions.

SINGARĀJA A. D. 1494–1530.

Singarāja was the son and successor of Eṛṛama. His only record is from Panchadhārāla dated A. D. 1494³⁶ in which he is mentioned as Simhakṣhmāpati and Singarāja mahāpātra. Probably his reign lasted up to A. D. 1530³⁷, the earliest date for his successor Śrīdhararāja Narēndra.

His political relations:—The contemporaries of Singa on the Gajapati throne were Puruṣhōttama and Pratāparudra. Provincial governors, vice-roys and subordinate rulers were known as Mahāpātras under the Gajapati rule. The suffix Mahāpātra to the name of Singa is a positive sign of his subordination to the Gajapatis.

ŚRĪDHARARĀJA NARENDRA. A. D. 1530–1538.

Śrīdhararāja narēndra was undoubtedly an Eastern Chālukya chief, probably the son and successor of Singarāja. His only inscription is from Panchadhārāla dated A. D. 1539.³⁸ Perhaps his rule lasted up to A. D. 1538 the earliest date for Harinarēndra, his successor.

HARI NARENDRA. A. D. 1538—C 1599.

The only inscription of Harinarēndra is at Panchadhārāla dated A. D. 1538.³⁹ He was the son of Chālukya Sarvarāja and had the titles—Sarvalōkās'raya śrīviṣṭhuvardhanamaharāja. The relationship of Harinarēndra to Śrīdhara is not known. His rule may have lasted till A. D. 1599. He was the last of the Line as no sons and successors of him are heard of.

The end:—The chālukya dynasty of Eḷamanchili ended with Harinarēndra, in A. D. 1599. For, a record at Śrīkṛmāma of that year records that the Muslims killed Sarvarāja and others in the battle at Chintapalli ganṇi and took the kingdom of Mukunda Balēndra. The Muslim general who won these victories was Bviramalamanmulk.^{39-B} Evidently, along with his father Sarvarāja, Harinarēndra too must have been killed. Some Chālukya princes probably of the same dynasty are known from a record at Tirupati⁴⁰ in the Godavari district. It mentions Raghudevamahendramahāpātra at Rājahmundry under Kapiles'vara mahārāja.

THE CHĀLUKYAS OF ŚRĪKŪRMAM. C. A. D. 1150–1310.

The Chalukyas of Śrīkūrma ruled over a portion of the Ganjam district for a century and a half from the middle of the 12th to the beginning

36. 213 of 1899: S. I. I. VI 661.

37. 220 of 1899: S.I.I. VI 669. 38. 220 of 1899: S.I.I. VI 669.

39. 221 of 1899: S. I. I. VI 671. 39. a. S. I. I. V. 1312.

39. b. S. I. I. V 1312. History of Kammas I p. 117.

40. Sewell: List of Antiquities I—Godāvāri district. Tirupati No. 18.

of the 14th with capital at Śrīkūrmam. The dynasty produced half a dozen kings who held positions of importance in the Kalinga empire. These Chālukyas contracted alliances of marriage with the Ganga emperors. Not much is known about their political achievements.

Origin and rise of the dynasty: The records of the Chālukyas of Śrīkūrmam are found mostly in the temples at Śrīkūrmam and Śimhāchalam. The Śrīkūrmam pillar inscriptions give the early history of this line. Unlike in the records of the Chālukyas of Eḷamanchili and Pithāpur, the mythical ancestors and the early members of the Vēngi Chālukyas are left off in these records. The genealogy begins with the Chālukya emperor Vimalāditya born in the lunar race.¹ Vimalāditya subdued his enemies and ruled for seven years (A. D. 1015-1022). His son Rājarāja with capital at Rājahmundry² ruled for forty years from A. D. 1023 to 1063. He is said to have translated Bhārata into Telugu with the help of scholars.³

VIJAYADITYA I. C. A. D. 1150.

The inscriptions say that in the race of Rājarāja was born a prince called Vijayāditya I. Vijayāditya belonged to Mānavyasa gotra and was a warrior.⁴ None of his records are available. He may be placed during the latter half of the 12th century A. D. as his son Rājarāja I was a contemporary of the Ganga emperor Vira Narasimha I.

RĀJARĀJA I. C 1200-1273 A. D.

Rājarāja I succeeded his father probably about A. D. 1200. The upper limit of his reign is definite—A. D. 1273 when he was succeeded by his son Vijayāditya II. So Rājarāja had a long reign of seventy years. He is said to have been a moon among kings and a Brahma in wisdom.⁵ None of his records are available. Rājarāja I had two sons—Vijayāditya II or Vijayārka and Purushottama.⁶

Rājarāja I and the Gangas:—The Ganga contemporaries of Rājarāja I were Rājarāja III, the son and successor of Ananga Bhīma II, and the ruler from A. D. 1198 to 1212. his son Ananga Bhīma III (A. D. 1211-1238), his son Narasimha I (A. D. 1238-1264) and his son and successor Bhānudevā I

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1. E. I. V no. 4 A vi: 352 of 1896: S. I. I. V 1234.
 2. " v4: "
 3. " v3: "
 4. " " "
 5. " " "
 6. E. I. V. No. 4-A and B.

(A. D. 1264–1279). Of these Ganga emperors “Narasimha I (was) the second great king of the dynasty, the first being Anantavarma Choḍa Ganga. The period of reign of Narasimha I is the most glorious in the annals of the Eastern Ganga dynasty. By taking the offensive against the Mussalmans of Bengal, Narasimha I adopted the only policy that was likely to be successful against the Mussalmans of Northern India.”⁷ As a result of his campaign, the Muslim governors of Beṅgal respected the Hindus of Orissa, and the southern districts of Western Bengal namely Miḍnapur, Howrah and Hooghly became a part of the kingdom of Orissa.⁸

Vijayāditya did not owe allegiance to the Ganga Emperors who were not strong in that period. But Rājarāja I was a minister of Vira Narasimha I.⁹ Probably he participated in the Ganga campaigns against the Muslims of Bengal from A. D. 1243 onwards. We do not know whether Rājarāja I served Bhānudeva I.

VIJAYĀDITYA II, A. D. 1273–1277

The eldest son and successor of Rājarāja I, Vijayāditya II had a brief reign of five years. His earliest inscription is from Śrīkṛmāṃ dated A. D. 1273¹⁰ referring to him as an emperor, a moon to the ocean, i.e. the Chālukya race and an Indra in valour. The next inscription also dated A. D. 1273 is from Simhāchalam. “It mentions certain ministers and a copper plate-grant issued during the reign of a certain Rājarāja deva.”¹¹ This Rājarāja is undoubtedly Rājarāja I, the father of Vijayāditya II. So A. D. 1273 was the last year for Rājarāja I and the first year for Vijayāditya II. Vijayāditya II was succeeded by his younger brother Purushōttama in A. D. 1277.

The Ganga Emperor, contemporaneous with Vijayāditya II, was Bhānudeva I (A. D. 1264–1279). Probably Vijayāditya was a subordinate of Bhānudeva I.

PURUSHŌTTAMA A. D. 1277–1307

Purushōttama had a reign of thirty years. His earliest inscription is from Śrīkṛmāṃ dated A. D. 1277, mentioning him as Purushōttama deva chakravarti, the son of Rājarāja deva.¹² The next inscription is from Simhāchalam dated A. D. 1287 mentioning Purushōttama nayaka.¹³ The Śrīkṛmāṃ record¹⁴ dated A. D. 1298 mentions Purushōttama, his brother Vijayārka and

7. R. D. Banerji: History of Orissa I pp 267–268.

8. ” ” I p. 268.

9. E.I.V. No. 4 Av7. 10. E.I. No. 4 Av7: 352 of 1896: 11. S.I.I. V 1234 dated s 1195 if current corresponds to 4th October A. D. 1273 and to 23rd.

12. E. I. V. No. 4-B: 359 of 1896: S.I.I. V 1241

13. 290 of 1899: S.I.I. VI 896. 14. 288 of 1196: S.I.I. V 1169.

father Rājarāja. An undated record at Drākshīrāma¹⁵ mentions Purushōttama mahārāja, who probably is Chālukya Purushōttama. Though no records of Purushōttama are available after A. D. 1298, his reign may have lasted up to A. D. 1307—the earliest date for his son and successor Vis'vanātha.

His political relations:—The Eastern Ganga contemporary of Purushōttama was Narasimha II, the son and successor of Bhānudeva I. His reign lasted from A. D. 1278 to 1306—for a period of twenty-eight years. Purushottama must have continued the chālukya policy of allegiance to the Gangas though he did not date his records in the regnal years of Narasimha or the Ganga era. It has been said that from a copper-plate grant of Narasimha II, his father Virabhānu I married Jākalladēvi of the chālukyan race and she was probably a relation of Vijayāditya II.¹⁶ But this supposition that Jākalladēvi was a princess of the chālukya family of Srīkūrmam is not supported by evidence.

VIS'VANĀTHA A. D. 1307—1309.

Vis'vanātha had a short reign of three years. His earliest inscription is from Simhāchalam dated A. D. 1307 and the third regnal year of Anantavarma Pratāpavīrabhānudeva, mentioning him as Sarvalōkās'raya Srīvishṇuvardhana mahārāja Vis'vnātha.¹⁷ Another record of Vis'vanātha is also from Simhāchalam dated A. D. 1307 and the third year of Pratāpavīrabhānudeva and records gifts by several chiefs among whom figures Sarvalōkās'raya Vishṇuvardhana Mahārāja Vis'vnātha.¹⁸ His last record is from Srīkūrmam A. D. 1309 and the 3rd regnal year of Jagannathadeva, mentioning him as Vis'vnāthadeva, the son of Purushōttamadeva.¹⁹

His political relations:—Bhānudeva II, the son and successor of Narasimha II was the Ganga Emperor in this period. He was the opponent of Ghiyas, Uddin Tughlak. Two of his titles were Jagannātha and Purushōttama²⁰ and this precludes the possibility of the existence of two kings Purushottama and Jagannātha who, Dr. Banerji thinks, usurped the Ganga throne soon after the accession of Bhānudeva II and kept him a prisoner till A. D. 1312.²¹

The loyalty of Vis'vanātha to Bhānudeva II is attested by his records dated in the emperor's regnal years. In the first two records, the suzerain is mentioned as Anantavarma Pratāpavīrabhānudeva and simply as Pratāpavīrabhānudeva and in the latest record as Jagannātha deva.²²

15. 432 of 1893: S.I.I. IV 1362. 16. J.A.H.R.S. VIII p 57: VII p. 243.

17. 329 of 1899: S.I.I. VI 1002. 18. 329 of 1899: S.I.I. VI 1002.

19. 332 of 1896: S.I.I. V 1214: 20. E. I. IV No. 4 c-dated s 1231. if current corresponds to sept. 20th, 1309 A.D. if expired to 9th Sept. 1309 A.D.

PURUSHOTTAMA C A D 1309-1318.

From a Śrīkṛmnam pillar record dated A. D. 1318,²³ a Purushottama is heard of. Probably he was the son and successor of Viśvanātha till A. D. 1318. As no sons and successors of Purushottama are heard of, probably the direct line of the chālukyas of Śrīkṛmnam ended with him.

The later chālukyas of Śrīkṛmnam:—Jāḷśvara mahāpātra, a chālukya of Vāraṇāsī kaṭakam and entitled Viṣṇuvardhana mahārāja Sarvalokāsraya chakravarti, and his wife Muktādēvi, figure in two records²⁴ from Śrīkṛmnam bearing the dates A. D. 1379 and 1383 respectively. Probably Jāḷśvara was of the lineage of the chālukyas of Śrīkṛmnam. Dharmadāsa the son of Bhīmarāja of chālukya lineage and a Kalinga Māji figure in a record dated A. D. 1380²⁵ Nallurāju Rāvutu rāju entitled Sarvalokāsraya chakravarti and Viṣṇuvardhana mahārāja, and his dependant Poṭṭurāju chennurāja find mention in an inscription at Simhāchalam dated A. D. 1385.²⁶

At late as 1525 A. D. in a record at Simhāchalam Sarvalokāsraya Viṣṇuvardhana mahārāja Bēhāra mahāpātra,²⁷ is mentioned as the donor of Uttarāpalli to the deity. As his epithets show, Bēhāra mahāpātra was undoubtedly a chālukya, probably of Śrīkṛmnam, and a subordinate of the Gajapatis.

The end:—Viśvanātha and Purushottama were the last among the chālukyas of Śrīkṛmnam. The first quarter of the 14th century A. D. was the period of the decline of the Eastern Gangas and the Kākaṭiyas. The Muslims from the north were leading frequently expeditions into the south and thus endangering the peace and prosperity of the kingdom in the south. At such a juncture, the chālukyas of Śrīkṛmnam disappear from the political map of Kalinga.

THE CHĀLUKYAS OF VĒNGI AND NIḢADAVŌLE.

A branch of the Chālukyas exercised sway over a portion of the West Godāvāri District, with capitals at Niḗadavole, Vēngi, Tolēvu and Taḗikalapuḗḗi for two centuries from the 13th to the 14th century A. D. The names of the capitals, in records, are prefixed to the names of the kings. Like the earlier Chālukyas of Vēngi, these chālukyas claimed to belong to Śōmavamsa, Mānavyasogōtra and lineage of Harita. They acknowledged the suzerainty of the Chālukyas of Pithāpur and the Kākaṭiyas and contracted alliances of marriage with the latter and the Kōna Haihayas of Kōnamanḗala.

23 & 24. S.I.I. V. 755. 25. S.I.I. V 351 of 1899, 26. S.I.I. VI 1125.
27. 246 of 1899: S.I.I. VI 698.

Origin and rise of the dynasty: Records of these Chālukyas and those of the chālukyas of Pithāpur, the Kōna Haihayas of Kōnamanāḷala and references in Sīvayōgasāram by Ādigagaṇapatideva form the Sources for the history of the kingdom.

The descent of the family is as follows:—Brahma was born from the navel-lotus of Viṣṇu. His son was Atri and to Atri was born Moon. Budha was born to Moon and to him Purṇṛava cakravarti. In the lineage of Purṇṛava was born king Vengis'vara.¹

VENGIS'VARA A. D. 1100.

No records of Vengis'vara are available. He may be placed provisionally about A. D. 1100. His son and successor was king Malla.

MALLA, AD 1127—1178 and GONKA I A. D. 1127—1178.

Though Malla's records are available from A. D. 1149, his reign must have begun much earlier—at least from A. D. 1127, the earliest date for his son Gonka I. Malla and Gonka I were founders of the Chālukya kingdom and ruled together which fact is supported by Chronology and location of their inscriptions and contents in them. Ayyapadeva and Mahādeva—sons of Gonka I—issued records of their own from A. D. 1141 and 1154 respectively. So, from the middle of the reign, these princes were ruling parts of the kingdom with the capital at Taḍikalapṛṣṭi.

Extent of the kingdom:—Records of the period attest the extension and extent of the kingdom and help us to fix the chronology of the reign. The earliest inscription² is that of Gonka from Drākshārāma, bearing the date A. D. 1127 and the 40th year of Viṣṇuvardhana. The next record³ is that of Malla dated A. D. 1149 also from Drākshārāma. Gonka's inscriptions⁴ from Gaṇapavaram and Unḍi are dated A. D. 1174 and his record⁵ from Drākshārāma is dated A. D. 1177 and the 4th year of Sarvalokās'raya Viṣṇuvardhana Mahārāja. Malla's last record⁶ is from Drākshārāma, with date uncertain, as it is partly damaged, but falls prior to A. D. 1178.

The political relations of Malla and Gonka:—King Malla is mentioned also as (Ven)gi Malla and Mahāmanāḷes'vara Vengi Mallidevarāja in records.

1. 281 of 1892: S. I. I. IV 736.

2. Sewel: Antiquities I p 29 Drākshārāma No. 137.

3. 260 of 1893: S. I. I. IV 1116.

4. Sewell: Antiquities I p 39 Drākshārāma No. 5: 308 of 1920.

5. 297 of 1893: S. I. I. IV 1168. 6. 232 of 1893: S. I. I. IV 1076.

He bore a pras'asti beginning with Samadhigata panchamahās'abda, some of the epithets being Bhaṇḍanabhīma and Parabalaśādhaka. Gonka appears as Vengi Gonkarāja, and Gokarāja in his inscriptions. His pras'asti is elaborate⁷ in which the titles—dalitaripudarpa, vairibhayadāyaka, and parabala śādhaka speak for his valour. He was the lord of Vengi 1000. (Veng sahasrakshmadhīsa⁸ and claims lordship over Bhaṭṭipura and Shaṭsahasrāvani⁹. The capital was Vengi corresponding to Peddavengi, 6 miles to the north of Ellore. (Ellore taluq). In extending their kingdom, Malla and Gonka came into touch with the rulers in the neighbouring kingdom.

In this period of half a century—A. D. 1127 to 1178—the political condition of South India was as follows:—Kalinga was ruled over by the East Gangas, Anantavarma Chōḍaganga and his successors, the Western Chālukya kingdom by Vikramāditya VI, Somes'vara III and his successors and the Chōla empire by Vikramachōla, Kulōttunga II, Rājārāja II and Rājādhirāja II. In the Telugu country, the Velanāḍu kingdom was under Chōḍa I, Gonka II and Choda II, Konamanḍala under Rājapareṇḍu I, Rājendra Choda I, Bhīma II and Satya I, Loka and Bhīma III, Vallabha and Mallideva I, Pahnāḍu under Beta II, Virakāma I, Anagurāja and Nalagāma, the Chāgi kingdom under Dora I and Pota I, the Konḍapaḍumaḍi kingdom under Maṇḍa II and his successors, the Koḷa Kingdom under Beta II, Keta I and Bhīma II, the Parichechedi kingdom under Nambirāja II and his successors, the Natavāḍi kingdom under Durga and Buddha, the Malaya kingdom under Sṛrapa and Baṇṭa, the Kona Kanḍravāḍi kingdom under Bhīma I and his successors, the Kolanu kingdom under Okkettuganḍa, Kāṭama and Somaya, the Elamanchili Chālukya kingdom under Vijayāditya I and the Chālukya kingdom of Sṛikīrmaṁ under Vijayāditya I. The Telugu Pallava rulers were Bhīma, Nāga, Nārāyaṇa and Dorapa nāyaka at Guṇṭūr, Nandivarma and Vijayāditya at Nellore, and Sūrjpa, Bayya and Purushottama at Virakūṭa. The Matsya kingdom was under Mankāditya I, the Yādava kingdom under Sāraṅgadhara I and the Telugu Choda kingdoms under Kannārachoḍa and his successors at Konidena, Trailokyamalla, Mallideva I and his successors at Pottapi, Siddhi at Nellore and Udayāditya at Kandūr.

Malla and Gonka and the Chālukyas of Pithāpur:—Vishṭuvardhana Mallapḍava II and Vijayāditya III were one after another rulers of the Chālukya kingdom of Pithāpur. The allegiance of Malla and Gonka to the Pithāpur Chālukyas is attested by their records dated in the regnal years of their overlords. For, one of Gonka's records is dated A. D. 1127 and the

40th year of Vishṇuvardhana.¹⁰ Obviously the 40th year is a mistake for the 4th year which corresponds to A. D. 1127. Again Gonka's last record is dated A. D. 1177 and the 4th year of Vishṇuvardhana.¹¹ Here Vishṇuvardhana refers to Vijayāditya III whose 4th year corresponds to A. D. 1162 and the regnal year for A. D. 1177 ought to be the 19th year.

Malla and Gonka and their achievements:—Malla and Gonka, it seems probably came into conflict with the Velanāḍu Chōḍas and won some victories over them. For Gonka claims lordship over Shaṭṣahasra, the home province of the Velanāḍus and over Bhaṭṭipura, evidently Bhaṭṭiprole in Repalle Taluq of Guntur district.^{11-a} Probably Gonka invaded the Velanāḍu kingdom, some time about A. D. 1174 the date of the record mentioning his titles, during the latter part of the reign of Chōḍa II advanced up to Bhaṭṭipura, vanquished the enemy and took it. But evidently the expedition did not result in adding territories to the Chālukya kingdom for records show that Velanāḍu kingdom was in fact in Chōḍa's reign.

The title Yuddhamallavamsa samuddharana i.e. rescuer of the lineage of Yudhamalla¹² borne by Gonka I, probably suggests the direct connection of these Chālukyās with the earlier Chālukyās of Vengi and that Gonka brought them into prominence. Obviously, these Chālukyās claimed descent from Yuddhamalla.

AYYAPADĒVA A. D. 1178-1193.

Eldest son of Gonka I, Ayyapadeva succeeded his father and grandfather on the Chālukya throne at Vengi in A. D. 1178 and ruled for fifteen years. He had experience in the art of Government for over thirty-five years, when he found himself as the ruler of the kingdom. His earliest record is dated A. D. 1141, at Taḍikalapṛaḍi.¹³ His next inscription is from Bezvāḍa, with date A. D. 1150, wherein Ayyapa is mentioned as Pedavengi Bayapadeva mahārāja.¹⁴ Bayapa is evidently a mistake for Ayyapa. Ayyapa's only record after he became ruler is from Telikicherla dated A. D. 1193.¹⁵ Ayyapa had two sons—Gaṇapati by queen Muppalamahādevi and Manmagonka probably named after his father Gonka I.

His political relations:—King Ayyapa appears as Vengi Ayyapadeva and Pedavengi Ayyapadeva in his records. Probably he associated his two

10. Sewell: Antiquities I p 29. Drākshārāma No. 137.

11. 297 of 1893: S. I. I. IV 1168.

11-a. Alphabetical List of Villages in the taluks of the Guntur Dt.

12. 308 of 1920. 13. 538-A of 1893: S. I. I V 207.

14. 318 of 1892 S. I. I. IV 771. 15. 280 of 1930.

sons and brother in the governance of the kingdom. Vengi was the capital and Tadikalapṛīdi which is 13 miles to the north-east of Ellōre was a provincial capital.

Some of the rulers contemporaneous with Ayyapa in other kingdoms were Gonka III and Prithviśvara of the Velanāḍus, Mallideva I and Manmasatya II of the Kōnamanḍala Haihayas, Sōmayanāyaka of Kolanu, and Vijayāditya III Vishṇuvaradhana (A. D. 1158 to 1202) of the Chālukyas of Pithāpūr. Probably like his father Ayyapa recognised Vijayāditya III's suzerainty and did not come into conflict with other rulers.

MAHĀDEVĀ. A D 1194-1230.

Mahādeva, brother and successor of Ayyapa had a reign of thirty-six years. His earliest inscription¹⁶ is from Taḍikalapṛīdi, bearing the date A. D. 1154. The next inscription¹⁷ is also from Tadikalapṛīdi, with date A. D. 1204. The Ayyanes'vara temple mentioned in it is probably named after Appayadeva I. Mahādeva's next record¹⁸ dated A. D. 1208 also comes from Taḍikalapṛīdi. His last record¹⁹ is from Bezvāḍa dated A. D. 1230 registering his gifts for the merit of his father. An undated inscription²⁰ of Mahādeva is at Bezvāḍa.

His political relations :—Mahādeva is mentioned as Vengi Mahādevarāja in his records. He seems to have shifted the capital of the kingdom from Vengi to Taḍikalapṛīdi which is mentioned as the capital of Vengi in one²¹ of his records. Probably this measure was necessitated by the extension of the kingdom towards Shaṭsahasra. Mahādeva bore an elaborate pras'asti,²² His titles dalitari-pūdarpa, and parabalasādhaka show that he was a warrior. Mahādeva's capacities in riding horses and elephants are implied in his epithet Vijivāranahaya-vatsa ie, a Vatsarāja in riding horses. The title is peculiar as Vāji and haya are synonymous and vārana also means resistance or guarding. It may mean a vatsa inwarding off blows or defending his horses and in riding. His titles—Siddipuravarādhis'vara Mallavams'a samuddharaṇ, Shaṭsahasrāvanī vallabha and Sōmavams'ārṇavachandra²³ were of some political significance.

The rulers contemporaneous with Mahādeva in the kingdoms in the Telugu country were Prithviśvara, and his successors of the Velanāḍus Malladēva I and Manmasatya II of the Kōna Haihayas, Pōta II of the

16. 538-B. of 1893; S. I. I. V 208. 17. 536 of 1893: S. I. I. V 203.

18. 281 of 1892: S. I. I. IV 736. 19. Ibid.

20. 280 of 1892; S. I. I. IV 735. 21. 536 of 1893: S. I. I. IV 203.

22. 280 of 1892: S. I. I. IV 735. 23. 280 of 1892: S. I. I. IV 735.

Chāgis, Kēta II of the Kōṭas, Kusumarāja of the Parichēdis, Rudra I of the Natavājis, Mahādeva of the Malayas, Kēs'avadēva of Kolanu, Vijayāditya III (A. D. 1153-1202), Mallapa III (A. D. 1203-1223), Udayachandra (A. D. 1223-1226) and Chandras'ekkhara (A. D. 1223-1246), Mallapa I and Rājarāja I of the Chālukyas, Udayarāja, Allutikka and Abhidēva, Malidēva of the Pallavas, Jayanta of the Matsyas, Purushōttama and Bayyarāja of Vīrakūṭa Pallavas, Mādhava of the Yādavas, Balli Chōda Kopilisiddhi II, Nallasiddhi, and his successors including Tikka I of the Telugu Chōlas.

Under Mahādeva, the loyalty of the Chālukyas of Pithāpur must have continued. The titles of Mahādeva implying his restoration of Mallavam's'a, obviously a mistake for Yuddhamallavam's'a and lordship over Shaṭsahasrāvani are probably hereditary borne by his father Gonka I. Or he had some victory over the Velanādu towards the close of the reign of Prithvi's'vara or afterwards. It is also possible that gauging the weak political condition of the Velanādu kingdom Mahādeva simply assumed the title implying lordship over Shaṭsahasra. The only event of any importance of Mahādeva is his lordship over Siddipura, evidently implying his conquest of it. His titles implying lordship of Shaṭsahasra and the location of his records at Bezvāda suggest that Mahādeva led an invasion into the Telugu Pallava kingdom of Guṅṭūr and Telugu Chōla kingdom of Koṇidena which task must have been rendered easy by the decay of the Velanādu chōda kingdom. Even the Koṇidena Chōla kingdom was in its last stages and Mahādeva's invasion must have occurred about A. D. 1230, the date of his Bezvāda inscription.²⁴ Siddipura, was evidently the place where Mahādeva vanquished some of his enemies. Its identification with Suddapalle in Guntūr Taluq²⁵ six miles from Tenāli is far fetched and it may be more appropriately identified with Siddhapuram^{25-a} in Tādepalligṛdem Taluq (West Godavari District).

GONKA II OF MANMAGONKA. A. D. 1230-1237.

In A. D. 1230, Gonka II succeeded his uncle Mahādeva on the Vengi throne. His earliest inscription dated A. D. 1213 is from Chābrōle.²⁶ Gonka's next inscription is from Talikicherla, with date A. D. 1230 and mentions the minister Nārāyana.²⁷ In A. D. 1235, Nārāyana made further gifts at Telikicherla²⁸. Gonka's reign may have lasted till A. D. 1237—the earliest date for his successor Ayyapaḍēva II.

24. 281 of 1892; S.I.I. IV 736. 25. K. B. Chaudari: History of the Kannas I p 114; II p 114; II p 83 slip attached.

25-a. History of villages in Madras Presidency p. 132.

26. 152 of 1897; S.I.I. VI.

27. 275 of 1930; AR 1931 part II para 19. 28. 276 of 1930.

His political relations:—Gonka is mentioned as Vengi Gonka and Manmagonka in his records. The epigraphist²⁹ is correct in not identifying him with Gonka of the Velanādu, for he did not bear the Velanādu praśasti. Besides, chronology also does not support such identification. Probably Gonka was crown prince in Mahādeva's reign from A. D. 1213—the date of his earliest record in Chebrōle.³⁰ The date and location of his record show that those chālukyas under Mahādeva started on extending their kingdom immediately after the death of Velanādu Prithviśvara in the Telugu chōla hands. Probably prince Gonka at the head of the Chālukyan armies joined the Kākatiya expedition into the Velanādu country about that time and won some victories.

The rulers contemporaneous with Gonka in other kingdoms were Bhīma IV of the Kōna Haihayas, Gaṇapati and Dōra III of the Chāgis, Bhīma III and Keta III and Gaṇapati of the Kōtas, Rudra I of the Natavādīs, Mahādeva of the Malayas, Chandraśekhara of the Pithāpur Chālukyas, Mādhava of the Yādavas and Tikka I of the Nellore Chōlas. Gonka II during his short reign does not seem to have come into conflict with any of these kings. Besides, he need not have acknowledged the suzerainty of the Chālukyas of Pithāpur, who were declining in this period.

AYYAPADĒVA II. A D 1237.

Ayyapadeva succeeded Gonka II, his uncle, on the Vengi throne. His earliest inscription³¹ is from Yenamala-Kuduru dated A. D. 1237. Probably Bayyapanāyaka figuring in an undated inscription at Bapatla³² and Bayyanadevamahārāja of the Trāvaguṇa record,³² also undated are identical with Ayyapadeva. China Bayyanadeva mahārāja was perhaps his son. The upper limit of Ayyapa's reign is not known.

Little is known about the events of the reign. Ayyapa does not seem to have come into conflict with the rulers in other kingdoms. Probably he associated China Bayyana and Gaṇapati, brother of Gonka II in governing the kingdom.

CHINA BAYYANADĒVA MAHĀRĀJA. 1250 A. D.

None of China Bayyana's records are available. The suffix mahārāja to his name,³⁴ probably suggests that he ruled the Vengi kingdom for a shortwhile, after Ayyapa II. China Bayyana's reign may be taken to have

29. AR 1931 part II para 19. 30. 152 of 1897: S.I.I. VI.

31. 140 of 1897; S.I.I. VI 96. 32. 210-A of 1897: S.I.I. VI 171.

33. Nellore Ins. III G 135. 34. Ibid.

lasted till about A. D. 1260 or 1265, the earliest date for his successor Mahādeva II alias Vishṇuvardhana.

We have no information about the events of China Bayyana's reign. No sons or successors of his are heard of. By this time in the Telugu country, the Velanādus had declined, the Nellore chodas were prominent and the control of the Imperial Cholas over the country was negligible and the influence of the Pāndyas and the Kākatiyas was spreading.

MAHĀDEVĀ I alias VISHṆUVARDHANA A. D. 1266-1300.

Mahādeva and his successors ruled the Vengi Chālukya kingdom for over half a century from about A. D. 1265 with capital at Nirovadyapura i.e. Nidadavole in Nidadavole taluq (West Godavari District). Mahādeva's relationship to his predecessors who ruled the kingdom from Vengi is not known. These Chālukyas claimed Lordship over Kollipāka and were closely allied to the Kākatiyas by marriages. Prataparudra of the Kākatiyas was a chālukya prince.

Mahādeva had a reign extending over thirty-four years. His earliest inscription is from Pālakol, dated A. D. 1266. It mentions the king as Vishṇuvardhana, his son Indus'ekhara, grandson Vīrabhadra and daughter-in-law.³⁵ The Kolanupāka inscription³⁶ mentions the king as Mahādeva and queen Lakkāmbikā, grandson Vīrabhadra and his queen Rudrama of the Kākatiyas. Mahādeva's next record³⁷ is from Mallipṛādi dated A. D. 1297 mentioning him as Prithivīvallabha Mahādeva. In the next record³⁸ dated A. D. 1298 from Pālakol Nidudaproli is prefixed to Mahādeva's name. The next inscription is from Pasavemala, dated A. D. 1299 recording gifts by Vishṇuvardhana Chakravarti and Rudradeva for the merit of their parents, Sarvalokāśraya Vallabhachakravarti and Bāchaladevi.³⁹ Two records from Pālakol with dates A. D. 1296 and 1300 respectively mention king Mahādeva II, grandson of Mahādeva I and record gifts by his daughter Odayamahādevī.

His political relations:—Mahādeva bore the Chālukyan titles—Sarvalokāśraya, Vishṇuvardhana, Maharāja and Chakravarti. In records he is mentioned as Sarvalokāśraya Prithivīvallabha Mahādeva, Sarvalokāśraya (Prithivī) vallabha Chakravarti and Sarvalokāśraya Vishṇuvardhana Mahādevachakravarti. As he made Nidadavole his capital instead of Vengi,

35. 509 of 1893 : S.I.I. V 121. 36. Hyd. Arch. Series. 13 Telu-
gāna ins. II No. 25. J.A.H.R.S. VIII p 35 No. 18.

37. 533 of 1928-29. 38. 510 of 1893 : S.I.I. V 124.

39. 312 of 1930-31 : A.R. 1931 II para 18.

Nīḍadavōle is prefixed to his name in records. Probably, he associated Indus'ekhara and Virabhadra in governing the kingdom.

The rulers contemporaneous with Mahādeva were Rudrama of the Kākatiyas, Bhīmavallabha and Gaṇapatideva of the Kōna mandala Haihayas Choda I of the Haihayas of Panchadhārāla, Mallapa II & Upendra II of the Elamanchili Chālukyas, Purushottama of the Srīkṛmama chālukyas, Vijayagandagopāla and Viragandagopāla of the Nellore Pallavas, Arjuna and Jayanta II of the Matsyas, Bayyarāju of the Pallavas of Virakūta, Mādhava II and Vaijegadeva of the Yādavas of Addanki Sarangapani of the Yadavas of Pāṅgal, and Allutikka, Tikka II and Manmagandagopāla of the Nellore Cholas.

Mahādeva contracted alliances of Marriage with the Kōna Haihayas for his daughter-in-law Odayamahādevi, wife of Virabhadra, was probably a princess of Kōna Haihaya family. His grand daughter Anayamāmba, daughter of Indus'ekhara by Odayamahādevi was married to Bhīmavallabha of the Kōna Haihayas. Mahādeva married his grandson Virabhadra to Rudramadevi,⁴⁰ the Kākatiya empress. Towards the close of his reign, Mahādeva acknowledged the suzerainty. It shows that his two sons made the grant "after petitioning Machaya probably identical with the Cavalry officer of that name in the service of Pratāparudra."⁴¹ Mahādeva has been confused with his grandson bearing the same name, by some.⁴²

INDUS'EKHARA, A. D. 1300-1306.

Indus'ekhara alias Vishṇuvardhana succeeded chālukyādhipati Mahādeva on the throne at Nīḍadavōle. His earliest record⁴³ is from Pālkol dated A. D. 1300 recording gifts for the merit of his parents Vishṇuvardhana Chakravarti & Bhīmadevi. Toleḷi is prefixed to the name of the king. The next record is from Pālkol⁴⁴ dated A. D. 1306 registering gifts by Udayamahādevi, grand-daughter of Indus'ekhara for the merit of her parents-Vishṇuvardhana mahārāja Nīḍadapōli Mahādeva Chakravarti and mother.

His political relations:—It is likely that Indus'ekhara continued the allegiance of the Chālukyas to the Kākatiyas. Probably he made Toleḷu in Bhīmavaram taluq (West Godavari district) his capital. Indus'ekhara does not seem to have come into conflict with any of the rulers contemporary with him. His subordinate Pōtinayaka is described as a destroyer of enemies, though the enemies are not specified.

40. Hyd. Arch, Series No. 13. part II No. 25. 41. A.R. 1931 part II p.18

42. C.V. Rao. Hist. of Andhras V p. 482: J.A.H.R.S. III p. 117.

43. 619 of 1897: S.I.I. V 127.

VĪRABHADRA.

Vīrabhadra never seems to have ruled the Vāṅgi Chālukya kingdom. Like Rājendra Kulōttunga, the Chalukya-Chōla Emperor, he became attached after his marriage with Rudrama, more to the Kākatiya throne than to that of the Vāṅgi Chālukyan. Vīrabhadra is best known as the husband of Rudrama than as the king of Niḍadavōle. To state that "he apparently belonged to the Line of Kōṇa"⁴⁵ is wrong. He obviously must have stayed at Warangal.

The earliest mention of Vīrabhadra is in a record at Juttiga dated A. D. 1259 registering a grant by his minister Vishṇuvu⁴⁶ In A. D. 1266, Vīrabhadra made gifts for the merit of his mother Udayāmbika. Vīrabhadra had no issue by Rudramadevi. They adopted two daughters—Mummaḍamba and Ruyyāmba and married them to Mahādeva II of the Chālukyas of Niḍadavōle, the younger brother of Vīrabhadra and Indulīri Annayadeva⁴⁷ of the second Kolanu dynasty respectively. Mummaḍamba alias Mummadayya was originally intended to be married to Rudrama, by Rācharla Prāsāditya and Rudrama with the consent of minister Viśveśvara Śivadeśika, married her to his brother-in-law Mahādeva II.⁴⁸ Vīrabhadra shared the burden of the kingdom with the queen for, his Juttiga inscription states⁴⁹ that Vīrabhadreśvara of Chālukyavamsa married Rudramadevi, daughter of King Gaṅṅapati of the Kākatiyas and thus became the ruler of the earth.

MAHĀDĒVA II.

Unlike his brother, Mahādeva seems to have ruled the Chālukya kingdom from Niḍadavōle. Perhaps while Vīrabhadra was at Warangal, he succeeded Indusēkhara on the throne. None of his records are available, though some important events of the reign are known from the inscriptions of his children. The lower limit of his reign may have been A. D. 1306—the last date for Indusēkhara, whereas the upper limit may have been either so long as he lived or as the Kākatiya kingdom lasted whichever happened sooner.

His political relations :—Mahādeva II contracted alliances of marriage with the Kōṇa Haihayas of Kōṇamaṇḍala. For, he married his daughter

45. Ins. Mad. Pres. II. Kt 299.

46. 343 of 1920: Jour Tel. AC. 22 No. 4 (1933) Hist. of Andhras V p. 466.

47. Kolani Ādigaṇapatidevā: Śivayogas'āram.

48. Velugoṇivāri vams'acharitra (Ms in Ori. Ms. Lib. Madras); Śivayoga. sāra verse cited on p 477 of Hist. of Āndhras V; also pp 108–109.

49. Citation on p 467 of History of Āndhras. V.

Odayamahādevi to Kōṇa Gaṇapatideva⁵⁰ (A. D. 1254–1300) King Pratāparudradeva,⁵¹ son of Mahādeva II by Mummaḍāmba succeeded Rudramadevi on the Kākatiya throne in A. D. 1296. Evidently on the death of Mahādeva II, Pratāparudra inherited the Chālukya kingdom of Vengi which got merged into the Kākatiya kingdom. So Mahādeva Chakravarti was the last of this line of the Chālukyas who ruled from Niḍadavōle.

Besides Annaya of the Īḍulūri family, who was the co-brother-in-law of Mahādeva II, Ballepreggaḍa and his son Nāgamantri of the family of the guru Nūkunārādhyā⁵² were in the service of the Chālukyas of Niḍadavōle as ministers.

PRATAPARUDRA A. D. 1296–1323.

Like Kulōttunga I who united the Chōla and Chālukya kingdoms, Pratāparudra united the Chālukya and Kākatiya kingdoms. But unlike Kulōttunga, Pratāparudra was the last ruler of the two dynasties, but not originator of a fresh invigorated line of rulers. For, no sons and successors of Pratāparudra are heard of. Throughout his reign the Muslim invasions proved a constant menace to the security of the kingdom and evidence is clear that Indulūri Rudra and Anna⁵³ the Gonās and Sāgis⁵⁴ in the service of Pratāparudra, and many great generals of his, protected the capital and kingdom and vanquished the enemy several times during the early years. But every defeat at the hands of the Hindus, increased the Zeal of the Muslims who came in larger numbers with great resources. Finally in A. D. 1323, the kingdom of Pratāparudra fell before the wrath of the Muslim armies and thus ended the Chālukya–Kākatiya kingdom, like the kingdoms of the Yādavas and the Hoysalas, about the same time.

The end:—The first quarter of the 14th century A. D. in South India was one of the decline of many an important dynasty eg. the Yādavas, the Hoysalas and the Kākatiyas. Along with several other kingdoms in Vengi, the Chalukya kingdom came under the Kākatiyas. But almost by the end of the first decade of the second quarter of the century, a new set of kingdoms Hindu and Muslim eg. the Vijayanagar, the Reḍḍi and the Bahamany Sultanate came into prominence.

50. 511 and 519 of 1893: S.I.I. V 125, 147.

51. Two verses from Pratāparudriyam cited on p 477 of Hist. of Āndhras V.

52. Sivayogasāra—Appendix. Kākatiya series. 53. Ibid.

54. Mārāna: Mārkaṇḍeyapurāna: Bhāratī XVI No. 2.

OTHER CHĀLUKYAS.

A family of the Chālukyas ruled in a portion of the Kistna district in the 12th century A.D. Their records are at Pedda Kallepalle and Ayyanki. In the lunar race was born Balla I.¹ His son was Chālukya Bhīma, described as an equal of Dilīpa. Probably Balla and Bhīma are identical with Vishṇu-*vardhana* Chakravarti Ballahadeva and his son Bhīmadeva respectively of the Palivela inscription.²

BALLA II. A. D. 1154.

Son of Bhīma by Abbaladevi, Balla II is known from his records. His two earliest inscriptions,³ dated A.D. 1154 are at Peddakallepalle and record gifts by his queen Somaladevi. His next record is from Ayyanki bearing the date A. D. 1155. An undated inscription at Bapaḷa⁴ mentions Mahāmandalesvara Ballaya, probably same as Balla II.

Though Balla does not mention any suzerain of his in the records, nevertheless, as the tracts formed part of the Velanada kingdom, he must have recognised the supremacy of Gaṅka II (A. D. 1137-1162) of the Velanadu Chodas.

Towards the close of the 14th century in A. D. 1390 from a record⁵ at Gūḍḍṛ (Bandar taluq), Bālayarāja, son of Chālukya Bhīma is heard of as making gifts. Bhīma is heard of as making gifts to Jaladhīvara at Ghaṅṅasāla. Probably, these were descendants of Balla II. Another Ballarāja, son of Mādāyya and Annāmba is known from a record dated A. D. 1402 at Srīkākulam.⁶ As the Reḍḍi kingdom included all these tracts, the chiefs no doubt recognised the suzerainty of Kumāragiri of the Koṅḍavīḍa Reḍḍis.

In the 13th Century A.D. some Chālukyas ruled in Ongole taluq of Guntur district and Podili division of the Nellore district. The earliest member of this group was Bhīmarāja Peddana (Siddhana) deva mahārāja. He was an Eastern Chālukya of the lineage of Vimalāditya. His earliest inscription dated A. D. 1257 is from Donḍaluru in Podili division.⁷ His next record also from Donḍalṛ bears the date A. D. 1260.⁸ His record at Tripurāntakam records his grant of a village on R. Musi to god Tripurāntakēvara in A. D. 1257.⁹ Probably Siddhana's rule lasted up to A. D. 1289—the first date for his successor Vijayāditya.

1. 132 of 1897: S.I.I. VI 88. 2. 502 of 1893: S.I.I. v iii.

3. Sewell: Antiquities I p. 55 Peddakallepalli. Nos. 3 and 4.

4. " " 54: 5. 242 of 1924.

6. Sewell: Antiquities I p 55: 7. Nell. p 9. 8. Nell. Ins. p 7.

9. 203 of 1905.

Siddhana's political relations:—In one of his records Siddhana is mentioned as Mahāmandalēsvara Vishṇuvardhana Bhīnarāja Siddhayadēva Mahārāja. Some of the titles of Siddhana are Chālukyanārāyaṇa Nītiparāyaṇa, Lord of the city of Vāṅgi and Vimalāditya vamsāvatāra. Some of the rulers in other kingdoms in this period were Gaṇapati and Rudrama of the Kākatiyas, Vijayagandagopāla of the Telugu Pallavas, and Maumasiddha III and his successors of the Telugu Chōlas. Probably Siddhana owed allegiance to the Telugu Pallavas. Mahāmandalēsvara Mahādideva was a feudatory of Siddhana.

VIJAYĀDITYA A. D. 1289.

The relationship of Vijayāditya to Siddhanadeva is not known. Two of his records¹⁰ are at Ongole and another at Podili. A mahāmandalēsvara Vijayāditya owed allegiance to Manmagandagopāla (A. D. 1281-1299) of the Telugu Chōlas of Nellore which is evident from his Podili inscription dated A. D. 1289 recording gifts for the merit of the overlord.

A family of the Chālukyas in the 11th and 12th centuries is known from records at Drāksharāma and Rāmatirtham. Rājamārtānda and Sōmaladēvi his grand daughter figure in a record dated A. D. 1065 at Drākshārāma.¹¹ Probably Rājamārtānda is identical with his namesake, the father of Mummadi Bhīma, mentioned in a record at Rāmatirtham¹² dated A. D. 1135. Probably Sōmala was the daughter's daughter of Rājamārtānda. Mummadi Bhīma bore the epithet-Sarvalokāsraya Vishṇuvardhana Mahārāja.

A Vishṇuvardhana Vijayāditya figures in a record at Vipparla, bearing the date A. D. 1073.¹³ A record at Juttiga mentions a Vishṇuvardhana mahārāja.¹⁴ Another record there dated A. D. 1152 mentions Mallirāja, son of Vijayāditya.¹⁵ A Chālukya Chakravarti figures in a record of A. D. 1168 at Hemavati¹⁶ in the reign of Tribhuvanamalla Mallidēva Chōda—a feudatory of Kulōttunga II. Chokkarāja of Chālukyas a descendant—of the lineage of Rājarājanareudra is said to have ruled over a portion of the Telugu land in the 12th Century A. D. Poet Vēmulavāda Bhīma wrote of him in a verse.¹⁷

Padikamu Boppadēva, a general in the service of Gaṇapati and Rudrama of the Kākatiyas claims Chālukya descent. His record is at Tripurāntakam¹⁸ dated A. D. 1261 and in the second year of Kākatiya

10. Nell. Ins. p 39, p 40, P. 32.

11. 1820 of 1893: S.I.I. IV 1007. 12. 372 of 1905: 831 of 1917: S.I.I. IX 403

13. 148 of 1899: S.I.I. VI 586. 14. 730 of 1920.

15. Ins. Mad. Part II Kt 346. 16. 121 & 117 of 1899: S.I.I. VI 557, 553.

17. Lives of Telugu poets I. 18. 194 of 1905.

Rudradēva Mahārāja. Some of his titles show that he fought battles on the banks of the Gōdāvari and took the head of Gonṭṛi Nāgadēva, a Telugu Pallava ruler of Gunṭṛ. He also fought some battles in Kalinga and so, one of his titles is—Kalinga Mandalikadhāṭi samartharāyakuvaṣu tonḍipodirāyakuvaru, padighāṇamalla and the record mentioning the title indicates the prevalence of troubles in Kalingadēśa. On Gaṇapati's death and accession of Rudrama., there appear signs of local rebellions in the Telugu country and expeditions from subsidiary rulers in Kalinga. For, the Matsyas, the Gangas of Jantaranādu and the Chālukyas came as far as Drākshārāma and left their records there. Many records of the feudatories of the Kākatiyaṣ who won victories over them about that time are also at Drākshārāma. For, Poṭinayaka and his sons Sṛrapa, Pōṭaya and Mōṛaya, as seen from their titles, fought the Gaṇapatis and won victories over them. Nallapanāyaṇi Prolināyaṇu bore the titles—Pāṇyamdhāla Rāyadhūmakētu, Kālavārāya dis'āpaṭṭa, Sēvaṇarāyalavaṇepanchānu and Oḍḍiyarāyamāna mardana in his Pullidandi inscription dated A. D. 1288.¹⁹ Later, Annayadēva and Rudradēva subdued the tracts upto Simhāchalam and ruled over them. The victims of Boppadēva in the battle of the Gōdāvari are not known. Boppa's victory over Nagadēva, obviously, must have occurred during one of the expeditions of the Kākatiyaṣ into the South presumably in A.D. 1280 as a record mentioning it is dated A. D. 1281. His successes in Kalinga also probably took place in A. D. 1260—61.

A record at Drākshārāma²⁰ dated A. D. 1296 mentions Vēngi Gonka entitled Mānyasimha. His father was Mallaparāja and his queen was Valyama. In the reign of Vishṇuvardhana Mahārāja of Rājahmundry in the year *Kali* 4628 a grant was made at Pedda cherukūru.²¹ In A.D. 1316 Kumudavardhana of Chālukya lineage and of Māndavyagotra granted four villages to the God at Peddacherukūru.²² From a C. P. charter at Ātmakur dated A. D. 1353 (Kurnool district), a Chālukya Chakravarti, of the lunar race is known.²³ An undated record at Bṛrugadda (Nalgonda district) mentions Ammajīya Gaṇapaddēva entitled Sarvalōkās'raya and Vishṇuvardhana

19. Āndhrapatrika. Literary Supplement Dundubhi kārṭika ba 30 : Hist of Andhras V p 493.

20. 337 of 1893 : S.I.I. IV 1218. 21. 239 of 1897 : S. I. I. VI. 202.

22. S.I.I. IV p. 281 : History of Kammas II p 61.

23. Ins. Mad. Pres. II (Kn) 38.

Chakravarti.²⁴ Two records at Bhāṃavaram²⁵ mention Vijayāditya, king of Vēngi and his son Mallaparāju. Sewell mentions²⁶ many records dated in the regnal years of Vijayarāja at different places. The identity of Vijayarāja is not known.

In the 14th century about A. D. 1360 some Chālukyas-Kshatriyas Rāchavāru of lunar race, were ruling Jallipalle and the neighbouring tracts. Singamanāyadu ie, Singama I of the Velamas of Rāchakonda in extending his kingdom came into conflict with these Chālukyas. In A. D. 1360 he invaded the fort of Jallipalli but was defeated and murdered by the enemy.²⁷ So in the next year, Anapōta I and Māda I to wreak vengeance for their father's death at Caālukya hands, laid siege to Jallipalli but on being attacked by the enemy with a large army they left the fort again with vast armies—6000 cavalry, 700 elephants and 20,000 infantry. They met the enemy at the fort of Inugurti where a sanguinary battle was fought. The Chālukyas lost the battle and most of them were killed and the forts of Inugurti and Jallipalli were taken by the Velamās. Anapōta I and Māda I were captured in the fort and in the battle 101 Chālukya princes, were killed. They thus wrought vengeance for their father's death and Anapōta assumed the title Sṃmakulaparas'urāma²⁸ ie, destroyer of the Lunar race ie Chālukyas. The names of some of the Chālukyas killed, were Machchayaubalarāju, Kondamalarāju, Kommaladāvupinnarāju, Choda Parvatarāju, Nandivadanarasarāju, Tirmalarāju kondarāju, Kaṭṭāvengalarāju, Jṛṭṭūr, Sūryudu, Appachi chenraju, Sālvarāghavarāju, Sambēṭa kondrāju, Mādirāju Harirāju, Pasemuchenrāju and so forth.²⁹ Towards the close of the 14th century A. D. it is said that a confederacy of five rulers Saṅtiga, Chālukya, Kannāra, Kankāla and Udayana was vanquished at Vemulakonda (in chodavaram division of East Godavari district) by Vedagiri I of the Velamās. Some say that ^{29-b} Cnālukyadeva was defeated at Māmidādā. On the basis of this victory he took the title Chālukyabhūpālavidalana.^{29-c}

In the 16th century A. D. the Arāvīdu dynasty, the feudatories of the kings of Vijayanagar claimed Chālukya descent. These rulers were of

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24. Hyd. Arch. Series 13—Telingāna inscriptions II p 73; No. 21 Telingāna inscription I. Kākatiya insn. No. 41.
 25. S.I.I. V. 61. 93. 26. Antiquities I. (1930) p. 385.
 27. Velugotivārivamsāvali. Introduction p 10; Text p 17. 59.
 28. N. V. Ramanayya: Velugotivārivamsāvali Introduction. pp 10 11: Text p 36, 99 pp 22–23 Text p 22v 63, 64, 73. 74. 128. 29. Ibid.
 29-a. V. Vamsāvali Text. p. 37, 99: Introduction p. 19.
 29-b. Velugotivārivamsācharitra p. 52. 29-c. p 53v 128.

Atr̥ya gotra and traced their ancestry to Rājarājanar̥ndra of the Eastern Chālukyas of Vēngi.

CHAPTER XII.

THE PALLAVAS.

After the decline of the Imperial Pallavas of Kānchi towards the close of the 19th century A. D.,¹ many a dynasty of Pallava descent ruled in South India, in different localities, at varying times, from the middle of the 10th to the beginning of the 15th century A. D. The Pallavas in the Telugu land were the Pallavas of Gunṭur, Nellore, Tripurāntakam, Prodduṭur, Penṅrāla, Kānchi and Vīrakuṭa and the Pallavas in the Tamil country were the Kādavarāyas and the Sambhuvarāyas. Mostly the Telugu Pallavas, were feudatory dynasties but assumed hereditary title or lordship over Kānchi. In no case is any lineal connection between the ancient Pallavas and their Telugu descendants traceable and the inter-relationship between the different families is also not apparent. The Telugu Pallavas acquired important political victories and owed allegiance to the Eastern Chālukyas, the Chōlās, the western Chālukyas of Kalṅgāṇi, the Kākatiyas, the Pāndyas and the kings of Vijayanagar.

THE PALLAVAMALLAS.

The Pallavamallas, in the 10th century A. D. were the feudatories of the Chālukyas of Vēngi. Pallavamalla was a title borne by Nandivarma Mahārāja, the last among the Imperial Pallavas. Hence the Pallavas claiming descent from Nandivarma Palla Malla,² may be called Pallavamallas. The earliest member of the family was Kalivarma.³ His son Makariyarāja was in the service of Bādapa, brother of Tāla II and lost his life in the civil war in Vēngi, after the ascension of Vijayāditya, fighting on the side of his master.⁴ Kuppanayya alias Kuppanāmātya was also in the service of Ammarāja Vijayāditya (945 A. D.—970) and received presents from him.⁵ Later on he proved a traitor to the king, fought on the side of the sons of Yudhamalla against the king, and got from them the Agrahāras Tānderu and Bātipudi.⁶ He became minister of Tāla II—Vishṇuvardhana and received from his Sripundi in Velanādu Vishaya.⁷ In the Arumbāka inscription of

1. Dr. C. Minākshi: Administration and social life under the Pallavas. pp 5 and 6.

2. E. I. IX p 132. 3. J. I. H. XI p 44: E. I. XIX Sripundi plates.

4. J. I. H. XI p 43: E. I. XIX p. 15.

5. E. I. IX p 132 Vāndramu plates—Rājarājasamchika pp 87, 88. 6. Ibid

7. E. I. XIX p 148: Ins. Mad. part II p 158:

Bādapamahārāju. Kuppanāmātya is mentioned as the holder of mahāsāmantāmātyapada.⁸ Kuppanāyya definitely says that he was of the lineage of Pallavamalla, and he was last of the line as no descendants of him are heard of. A Pallavamalla is mentioned in a Telugu epigraph at Koṭṭappa-konḍa^{8-A} (Guntur district) in characters of about the 10th century A. D. His relationship to other Pallavamallas is unknown.

THE PALLAVAS OF GUNTÜR. A. D. 1100-1300.

A Pallava dynasty ruled the Shaṭṣahasra with capital at Gonḍuru-modern Guntur—for two centuries from A. D. 1100 to 1300. Inscriptions attest that at one time, this Pallava kingdom embraced the major part of Āndhradēśa from Kallepalle in Kīṣṇa district to Drākshārāma in East Godavari district. The Pallavas acknowledged Velanāḍu suzerainty in the beginning and Kākatiya authority towards the close.

Origin of the dynasty:—Inscriptions of the dynasty and references in records of the Kākatiyas from the sources for the political history of the Pallavas. They claim descent from Mukkanṅi Kāḍuveṅṅi whose chronology is indefinite. Mukkanṅi kāḍuveṅṅi ie. Trinayana Pallava or Triloḥana Pallava, is stated to have granted 700 ugrahārās to Brāhmins in the tract of country to the East of S'ripārvata ie S'ris'ailam.⁹ Perhaps, as has been suggested already, this tract was called Tyagasamudrapaṭṭai after one of the surnames of Mukkanṅi Kāḍuveṅṅi. One author says "Probably Tyāgasamudrapaṭṭai was the original home of the Telugu Pallava chiefs and of all Telugu Pallavas in general and that some of them migrated from it and settled elsewhere in the course of generations."¹⁰ As this tract formed a division of Pākanādu along with Rājarājapaṭṭai and Kulottungapaṭṭai—partly in Nellore district¹¹ Pākanādu may be considered to be the original home of the Telugu Pallavas.

KĒTA C.A.D. 1060-1115.

Kēta or Bētarāja was the earliest member of the dynasty of the Pallavas of Gunṅūr. He secured the Raddikam of Bezwāda from Rājamahendra, the son of Rājendrachōdarāja.¹² This Rājamahendra (A. D. 1060-1063) was the son of Rājendra II (A. D. 1052-1064), the younger brother of Rājādhirāja I (A. D. 1018-1064) and died as crown prince.¹³ Thus Ketarāja lived about A. D. 1060 and Bezwāda constituted the nucleus of his kingdom.

8. E.I. IX 181: Āndhrapatrika Annual 8-a. S.I.I. Vol. 12 p 79.

9. The Pallava inscriptions. 10. Tirupati Ins. Vol. I p 88. 11. Ibid.

12. 282 and 282 of 1897: S.I.I. Vol. IV 737.

13. Prof: K.A.N. Sāstri: The Colas I p 293.

His political relations: - In this period, the hegemony of South India was divided between three powerful and ambitious monarchs who were given with unusually long reigns, to realise their ardent desires. They were Ananta varman of the Gangas, Vikramāditya of the Chālukyas and Kulōttunga of the Chōlas. In Telugu country, many kingdoms were set up under the aegis of the Chālukya-Chōlas, some of the rulers being Muppa I of the Chāgis of Gudimeṣṭa, Budha I of the Kondapadamatis, Ganda I of the Kōtas of Amarāvati, Vāngi's'vara of the Chālukyas of Nidadavōle, Dōrapa of the Telugu Pallavas of Nellore and Nannichōda I of the Telugu Chōlas of Konidena.

Keta had an younger brother Bangena also known as Tammubangi. Tammubangi is described in elaborate terms in the Yenamalakuduru inscription.¹⁴ The brothers Keta and Bangi though, they do not seem to have come into conflict with any of the rulers mentioned above, claim to have disturbed the peace of the king of Jagallunthāka,¹⁵ whose identity is not known. Probably Keta's reign lasted till A. D. 1115, the earliest date for his successors.

BODDANA and BHĪMA. A. D. 1115-1127.

Boddana and Bhīma, the sons of Tammubangi by Budāmbika, succeeded their uncle on the Telugu-Pallava throne at Guṇṭūr. Their accession shows that Keta had no sons or they predeceased him. Boddana and Bhīma ruled jointly for a period of twelve years after which Bhīma began his independent rule. They began the reign by acknowledging Chōla suzerainty and towards its close, accepted Chālukya yoke.

Extent of the kingdom:—The records of the period by their location and contents show the extent of the kingdom. The earliest record¹⁶ is dated A. D. 1115 and the 5th year of Sarvalōkās'raya Śrī Viṣṇuvardhanachakravarti Parāntakadeva. Parāntaka is Emperor Kulōttunga I and the 5th year is probably a mistake for the 45th year which corresponds to A. D. 1115. The record says that while Rājasarvajña was ruling the kingdom at Jananāthapura in happiness, his subordinate Mahāmaṇḍalika Boddana ruled the villages near Bezwāḍa and the kingdom, while his younger brother Bangena Bhīma ruled the entire Telugubhūmi while all kings served him at his command. Rājasarvajña refers to Vikramachōla, the viceroy of Vāngi at the time with his capital at Jananāthapura ie Draākshārāma. The next record of the reign is dated A.D. 1127 and the 46th year of Perumāṇḍideva¹⁷ entitled Samastabhuvanās'rayavams'a, Chālukyābharaṇa and Śrītribhuvanachakravarti. It refers

14. 143 of 1897: S.I.I. VI. 100. 16. 232 and 284 of 1892: S.I.I. IV 737.

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to the conferment of *Raḍḍikam* on *Bhīma*. Obviously, *Perumāṇḍiḍva* is *Vikramāditya VI* of the *Chālukyas* of *Kalyāṇi*. Probably, the joint rule of *Boddana* and *Bhīma* ended in A. D. 1127 as none of *Boddana's* records are found after that year.

Their political relations:—*Boddana* and *Bhīma*, also known as *Tammubhīma* and *Bangena Bhīma*, bore long *pras'astis*. *Boddana* was the first ruler of *Guntūr* *Pallavas*, to bear a *pras'asti*. It begins with *Sakalaparamavams'ōdhabhava* and has the epithets¹⁸ *bhāradvājagōtra*, *Khaṭvāṅgadhvaḥa*, *rishabalānchana*, *Kānchipuravarē...*, *Pallavakulatilaka padambujasevita*, *Annuvakamakula...*, *Nōḍivaḍisāhasārjuna*, *Samgrāmarāma*, *Chālukyanankakura...*, *Paramaṇḍalachurakāra*, *pati...*, *Jamunḍaina*, some of which show that he was a warrior of merit. Some of the titles in the *pras'asti* of *Mahāmandalika Bhīma* were *Vēngidēs'achālukyanankakāra*, *paramaṇḍalachṛrakāra* and *Kuḥumarājamunḍaina*.¹⁹ In extending their kingdom, *Boddana* and *Bhīma* came into conflict with some petty chieftains, and hill tribes and won victories over them.

Boddana and Bhīma and the Cholas:—The *Chola* Emperors in this period were *Kulottunga I* and *Vikramachola*. *Boddana* and *Bhīma* acknowledged the suzerainty of the *Cholas* which is clear from their record dated A. D. 1115 and the 45th year of *Kulottunga*.²⁰ But there are no signs of their allegiance to *Vikramachola* for perhaps on the death of *Kulottunga*, they had to acknowledge *Chālukya* supremacy. Their title *Vēngi Chālukyanamkakāra*²¹ supports their subordination to the *Cholas* ie the *Chālukya-Cholas*. A later record of *Bhīma* from *Yenamalakuduru* dated A. D. 1132 mentions that *Boddanāyaka* got *Bezvēḍa* from *Sṛitripurāntaka* the lord of *Vēngi* and of *Choḍavams'a*.²² Here *Sṛitripurāntaka* is a mistake for *Sṛi parāntaka* ie *Kulottunga I*. Thus the kingdom originally conferred on *Kēta* by *Rājamahēndra*, was confirmed by Emperor *Kulottunga* on *Boddana* on the succession of the latter to his father's kingdom. Probably while confirming *Boddana's* right to the throne and subordination to the *Cholas-Kulottunga* conferred on him fresh tracts of land, for *Boddana's* *Bezvēḍa* record says²³ that he ruled the villages near *Bezvēḍa* and the kingdom while his brother ruled the whole of *Telugu* land. The *Chola* supremacy in the *Telugu* land was effective in this period, which is clear from the fact that *Boddana's* records mention that *Parāntaka* ie *Kulottunga I* was the lord of *Vēngi* and *Rājasarvajña* ie *Vikramachola* was ruling the kingdom from *Jananāthapura* and *Boddana* was a feudatory of *Rājasarvajña* Undoubtedly under the immediate paternal care of the *Cholas*, *Boddana* and

18. 282 and 284 of 1892 : S.I.I. IV 737. 19. 20. & 21. Ibid.

22. 135 of 1897 : S.I.I. VI 91. 23. 282 and 284 of 1892 : S.I.I. IV 737.

Bhīma must have found it easier to extend their kingdom and protect it from their enemies. For they must have counted on Chola support in their wars, though it is an exaggeration²⁴ that they ruled the whole of the Telugu country and all kings obeyed their behests.

Boddana and Bhīma and the Chālukyas of Kalyāni:—In this period, the kingdom of the Chālukyas was under Vikramāditya, its greatest ruler. Fight for supremacy over Vēngi between the Chālukyas and the Chōlas began early in the 11th century A. D. and since then Vēngi was the scene of many a battle between the two powers, victory often changing hands. By about A. D. 1040 the epithet lord of Vēngi forms a part of the prasasti attached to the Yuvarājapada of the Chālukyas in the reign of Sōmesvara I.²⁵ Death of Kulōttunga, departure of Vikramachōla from Vēngi gave Vikramāditya i.e. Perumāṇḍidēva of the Telugu Pallava records, the long felt opportunity to accelerate the spread of his power in Vēngi. By about A. D. 1120 the Chālukya power was widespread and effective in Vēngi as attested by several records of local dynasties, all over the land dated in C. V. era or the regnal years of the emperors. Obviously, the Pallavas of Guṇṭūr were no exception. They accepted Chālukya supremacy after the death of Kulōttunga and prior to A. D. 1127 in which year a record of theirs is dated in the 46th Year of Vikramāditya²⁶ and refers to the conferment of the raḍḍikam of Boddana. This record and that of A. D. 1132 also mentioning the securing of raḍḍikam of Bezvāḍa by Boddana from the king of Karnāṭaka i.e. Vikramāditya VI show that Vikramāditya just confirmed the grants made by Kulōttunga.

Boddana and Bhīma and other kings:—Chōḍa I of the Velanāḍus, Rajaparāṇḍu I of the Kōṇa Haihayas, Beta I, Vikrama I, Rājarāja I and Beta II of the Palnāḍ Haihayas, Dōra I of the Chāgis, Manda I, Buddhavarman II, Ganda and Manda II of the Kondapadumaṅṅis, Bhīma I, of the Kōṭas, Durga of the Natavādis, Vijayāditya II and Vishṇuvardhana of the Pithāpur Chālukyas, Gonka I of Vēngi Chālukyas, Nandivarma of the Pallavas of Nellōre, Kannāra, Betta and Vimalāditya of the Pallavas of the Telugu Chōlas were some of the contemporaries of Boddana and Bhīma. We have no evidence whether Boddana and Bhīma came into conflict with any of these rulers. The titles²⁷ paramandalachūrakāra i.e., raiders of the provinces of the enemies and guṇumaṅṅajamundi i.e. Yama to guṇumaṅṅa, suggest some of their conquests. But the enemies are not specified and guṇumaṅṅa probably refers to some hill tribes, who must have raided their

24. 282 and 284 of 1892: S.I.I. IV 737. 25. Ibid.

26. 282 & 284 of 1892: S.I.I. IV 762. 27. Ibid.

kingdom often and were checked.^{27-A} Similarly, the kings subservient to Bhīma are not mentioned.

BHĪMA and NĀGA A. D. 1127-1150.

Bhīma and Nāga ruled together for a period of twenty-three years. The records of Bhīma are found in a continuous series from A. D. 1127 and Nāga, son of Boddana, became joint ruler with him after Boddana. The records of the reign by their location and contents enable us to visualise the extent and expansion of the kingdom. The earliest inscription²⁸ is from Drākshārāma dated A. D. 1129 and the 4th year of Sarvalōkāśraya Śrī-vishṇuvardhana Mahārāja and records gifts by Bhīma brother of mandalīka Boddināyaka. The next record²⁹ is at Bāpaṭṭa dated A. D. 1130 mentioning the king as mahāmandalīka Bhīma nāyaka and giving his long prasasti. The record dated A. D. 1131 at Bezvāda³⁰ records gifts by Nāgadēva son of Gonṭṛi Boddināyaka. Nāga's prasasti is identical with that of Bhīma. The next record also at Bezvāda.³¹ with date A. D. 1134 mentions Nāgadēva the adyaksha of Boddanāyakulu Bhīma's inscription of A. D. 1146 at Bezvāda records Sōmanapregadda's gifts to temples at Bhīmavaram, Drākshārāma, Pālkol, the Pañchārāmas in Āndhradēsa ie. Amaradalu, Chēbrōle, Bidūpua, Bezvāda and Guntūr.³² The next record dated A. D. 1149 is from Drākshārāma mentioning Prōlaya brother of Dandanāyaka Nāgadēvayya son of Mrānaya, lord of Gōranṭa and minister of Boddana Bhīma.³³ An undated record of Bhīma is at Yenamalakuduru.³⁴ The reign of Bhīma and Nāga must have ended in A. D. 1149—the last date for them available so far.

Their political relations :—Bhīma was a great warrior and is compared with Bhīma in valour. Nāga bore the epithet—Vengidēs'achālukyānamkakāra. In extending the kingdom as far as Drākshārāma in the north eastern direction, Bhīma and Nāga must have come into conflict with the local kingdoms—the Sarōnāthas, the Kona Haihayas and the Chālukyās of Pithāpur besides the Velamanādu Chodas. And in this task they must have been assisted by an efficient army manned by generals of mark. For, Prolaya was a great warrior like Sahasrārjuna and was known as Nāgārjuna and his brother Nāgadēvayya was a Dandanāyaka.

27 a. AR 1935 para 49 p 74—The epigraphist casts a doubt whether Boddana and Bhīma had any connection with Mandanāyaka and others, the Durjaya subordinate of the Velanāduchodas, and bearers of the title Kānchi.

28. 299 of 1893 : S.I.I. IV 1170. 29. 200 of 1897 : S.I.I. VI 160.

30. 309 of 1892 : S.I.I. IV 762. 31. 290 of 1892 : S.I.I. IV 744.

32. 295 of 1892 : S.I.I. IV 749. 33. 224 of 1893 : S.I.I. IV 1061.

34. 143 of 1897 : S.I.I. VI 100.

Bhīma and Nāga and the Cholas:—The Chola Emperors in this period were Vikramachola and Kulottunga II. The Chola supremacy in Vāṅgi was restored and the local dynasties transferred their loyalty from the Chālukya to Chola. As seen above, Boddana and Bhīma owed allegiance to the Chālukyas in A. D. 1127. Two years hence in A. D. 1129 Bhīma and Nāga came under Chola supremacy as the record³⁵ of that year is dated in the 4th year of Sarvalōkās'raya s'rivishṇuvardhana mahārāja i.e., Vikramachola and 4th year is a mistake for the 9th year. The epithet—Vāṅgīdēs'a chālukya-namkakāra in Nāga's record dated A.D. 1134³⁶ attests the continuation of the Telugu Pallava loyalty to Kulottunga II.

Bhīma and Nāga and the Chālukyas:—Vikramāditya and Sōmēs'vara III were the Chālukya emperors in this period. So long as Vikramāditya lived and during the early years of Sōmēs'vara's rule, Bhīma and Nāga continued their subordination to the Chālukyas. Till A.D. 1129 they submitted to Chālukya sway and not afterwards.

Bhīma and Nāga and other rulers:—The Velanādu choda rulers in this period were Choda I and Gonka II. Though there are no specific references of the subordination of the Telugu Pallavas to the Velanādus in this period, the fact that the Velanādu power was in the ascendant and the kingdom included major part of the Telugu land,³⁷ implies the subordination of Bhīma and Nāga to Gonka II.

Rājendra choda I, Mummadi Bhīma II and Satya I in the Konamandala, Dora I at Amarāvati, Nambirāja I at Virarājupuri, Durga of the Natavādīs, Bhīma I of the Konakandravādīs, Rājendra chōda and Kāṭamanāyaka of the Saronāthas, Viṣṇuvardhana (1123–24–1145) and Mallapa II of the Pithāpur chālukyas, and Sāraṅgadhara I at Addanki were contemporaneous with Bhīma and Nāga. In extending the kingdom, Bhīma and Nāga probably came into touch with some of these rulers. The title Dākkunḍlasāsana borne by king Nāga suggests that he came into possession of Dākkunḍla—probably of some importance—from some enemies of his, by vanquishing them. Nāga's titles—Paramandala chūrakāra and Kurmaṛāja mundaina are hereditary, kurumara probably referring to Kuṛumbas—wild tribes in hilly regions.

NĀRĀYAṆA A. D. 1150—1163.

Nārāyaṇa, the second son of Boddana succeeded Bhīma and Nāga on the Pallava throne. His succession presupposes the death of his elder brother Nāgadeva prior to Bhīma. His earliest inscription is from Rājahmundry,³⁸

35. 299 of 1893: S.I.I. IV 1170. 36. 290 of 1892: S.I.I. IV 744.

37. Velanāṇḍu Chōḍa inscriptions. 38. 40 of 1912 AR 1912 78 para 64.

dated 1149 A. D. registering the gifts of Somana, son of Dattena, and minister of Nārāyaṇa to Virabhadra at Paṭṭisam. It enumerates Somana's charities at Bhimavaram, Drākshārāma, Amadālu, Gudipṛīdi, Pālkol, Virabhadreśvaram, Bhāvapaṭṭana, Tāmrपुरi, Vijāpura, Ghaṇṣālapura, Gokaram, Ēlisvaram, Vengisvaram, Vijayavaṅka, Undavilli, Velpūr, Guṇṭur and Kadalupalli. In his record at Bezvāda,³⁹ dated A. D. 1150 Nārāyaṇadeva bore a pras'asti. His next inscription⁴⁰ dated A. D. 1155, also from Bezvāda, mentions his pradhāni. Nārāyaṇa's inscription⁴¹ at Strikākulam is dated A. D. 1155. An undated record⁴² of his at Bezvāda mentions his pradhāni Kṛchenapreggada. Though no records of Nārāyaṇa are found after A. D. 1155 his reign may have lasted up to A. D. 1163—the earliest date for his successor Dorapanāyaka.

His political relations:—As attested by records, the Pallava kingdom retained its usual extent from Kadalupalli to Drākshārāma under Nārāyaṇa. His pras'asti differs from that of his predecessors, some of the titles, speaking of him as a distinguished warrior, destroyer of enemies and lord of Vengi vishaya—Srivengivishayādhimandalesvara.⁴³ In records Nārāyaṇa is mentioned as Mahāmandalika Boddana Nārāyaṇa deva, Guṇṭuri Nārāyaṇa devarāju and Nārāyaṇadeva.

Some of Nārāyaṇa's contemporaries in other kingdoms were Rājarāja II of the Cholas, Gonka II of the Velanādu Chodas, Bhima III and Loka of Kona Haihayas, Nalakāma of the Palnād Haihayas, Dora I of the Chāgis, Buddha IV and Manda IV of the Kondapadumatis, Bhima II of the Koṣas, Trailokyamalla of the Parichchedis, Durga and Buddha of the Natavādis, Bhima II and Pota of the Konakandravadis, Somayanāyaka of the Saronāthas, Mallapa II and Vijayāditya III of Pithāpura Chālukyas, Mahādeva of the Chālukyas of Nidavole, Vijayāditya of Nellore Pallavas and Nannichoda II of the Kondena Cholas. Nārāyaṇa reigned in peace and does not seem to have come into conflict with any of these rulers. Probably he owed allegiance to Gonka II of the Velanādu.

DORAPANAYAKA A. D. 1163—1170.

Dorapa's relationship to Nārāyaṇa, his predecessor is not known. His earliest inscription⁴⁴ is from Drākshārāma dated A. D. 1163 and the 19th year of Rājarāja mentioning Pradhāni Dattena preggada, son of Somana-preggada. The next record also is from Drākshārāma dated in the 25th

39. 264 of 1892: S.I.I. IV 717. 40. 300 of 1892: S.I.I. IV 753.

41. 146 of 1893: S.I.I. IV 967. 42. 263 of 1892: S.I.I. 715—Sewell gives the date A. D. 1255 (s/1177) for this record. Probably s/1177 is a mistake for s/1077.

43. 146 of 1893: S.I.I. IV 967. 44. 305 of 1893: S.I.I. IV 1179.

year of Rajadevara⁴⁵ registering gifts for the merit of. panāyaka. In this the names of Rājarāja and Dōrapa are partly damaged. An undated record⁴⁶ at Drākshārāma mentions Dattemātyasoma's gifts to Panchārāmas.

His political relations:—Dōrapa's reign was short lasting only for seven years as 25th year of Rājarāja II corresponds to A. D. 1170. He bore the usual pras'tasti including the titles—Vengichālukyanamkakāra and paramandala chūrakāra.⁴⁷ The extent of the kingdom remained as under Bhima and Nārāyaṇa, attested by the provenance of his records at Drākshārāma.

Dōrapa and the Chōlas:—The Chōla emperor in this period was Rājarāja II. Dōrapa began his reign by acknowledging Chōla supremacy and his first record is dated in the 18th year of emperor Rājarāja. His record of the 25th year of the emperor shows the continuity of his loyalty.

Dōrapa and other Kings:—Dōrapa, it is likely, locally recognised the suzerainty of Chōḍa II of the Velanāḍus. We have no evidence of his having come into conflict with the rulers in Kona Huihaya, Kolanu, Palnāḍ, Haihaya, Konḍapaḍumāṭi, Kōḷa, Natavāḍi the local Chalukya, Telugu Chōla and other Pallva kingdoms.

A. D. 1170—1216. INTERVAL.

No immediate successors of Dōrapa are heard of. No Pallava records are available during the period of forty six years from A. D. 1170 to 1216. This period saw the decline of the Velanāḍu Chōḍa kingdom and the spread of the Kākatīya power into the Telugu country.

ODAYARĀJA A. D. 1216—1234.

At the end of the interval of forty-six years, Goṅṭuri Odayarāja appears on the political arena. His only record⁴⁸ is from Bezvāḍa dated A. D. 1216 recording gifts by Samastasānūdhīpati Rīyanapregaḍa, son of mantri Soma and grandson of Kalyāṇaḍeva, a native of Venggrāma. No later records of Odayarāja are available. He did not bear a pras'tasti. His rule may have lasted up to A. D. 1234 the earliest date for his successor Nāgaḍavarāja.

His political relations:—In his only record Odaya is mentioned as Mahāmaṇḍalika Goṅṭuri Odayarāju. The Chōla emperor in this period was Rājarāja III. There are no signs of allegiance of the Telugu Pallavas after Rājarāja II.

45. 345-D. „ „ 1232. 46. 305-A „ „ 1180.

47. 305 of 1893: S.I.I. IV 1179. 48. 260 of 1892: S.I.I. IV 712.

Odayarāja and the Kākatiyas:—The Kākatiyas under Gaṇapati (A. D. 1199–1260) were expanding their power at the expense of the local kingdoms in Vēngi. The lack of Pallava records after A. D. 1170 and prior to A. D. 1216 must have been due to the pressure of the Kākatiyas on the kingdom. Odayarāja would have acknowledged the suzerainty of the Kākatiyas. By the close of his reign, the Kākatiya generals were making grants in the heart of the Guntur district.

NAGADĒVARAJA A. D. 1235–1254.

Nāgadēva had a reign of twenty years. His earliest inscription⁴⁹ is from Konḍanāyanivaram dated A. D. 1135. It traces the king's descent from Siva and refers to the founder Kāḍuveṭṭi, the founder of the 70 villages. Nāgadēva's next inscription⁵⁰ is from Bezvāḍa dated A. D. 1242 in which only the last letter of the surname (Goṅṭiri) of Nāgadēva is preserved. It mentions Pōtanāmāya, samastasenādhipati of the king and lord of Gōpipa-Gōpipaṭṭana. The last record⁵¹ of the reign is from Bezvāḍa dated A. D. 1254, Nārāyaṇa⁵² brother of Nāgadēva made some grants in A. D. 1251 at Konḍanāyanivaram. Probably Nāga associated Nārāyaṇa in governing the kingdom towards the close of his reign.

His political relations:—Nāgadēva like Odayarāja, did not bear a pras'asti. His relationship to Odayarāja is not known. In one record, he is mentioned as Sakalaguṇālamkritumḍaina Śrīmanmahāmandalaka Goṅṭiri Nāgadēvarāju.⁵³ Nāgadēva was a stronger ruler than Odaya. He must have possessed a good army.

The rulers contemporary with Nāga in other kingdoms were Rājarāja III and Rājendra III of the Chōlas, Mallidēva II and Bhīma IV of the Koṇabaihayas, Gaṇapati of the Koṭas, Rudradēva, Beta and Gaṇapama of Yenamadala Koṭas, Bhīma of the Parichchēdis, Rudra I and Rudra II of the Natavāḍis, Mahādēva and Gaṇapati of the Malayas, Mangayadēva of the Sarōnāthas, Chandras'ekhar and Vijayāditya IV of the Chālukyās of Pithāpuṭṭ Ayyapadēva II of the Vēngi Chālukyās, Abhidēva Malidēva of the Nellōre Pallavās, Mād'hava and Singala of the Yādavas and Kannāradēva, Tikka I, Manmasidhi III and Allutikka of the Telugu Chōlas.

Nāga and the Kākatiyas:—The Kākatiya ruler was Gaṇapati. Nāga deva came into conflict with the Kākatiyas and lost his life in fighting them. For Paṭṭasāhini Paḍikamu Boppadēva,⁵⁴ a general of Gaṇapati and Rudrama

49. 463 of 1915. 50. 302 of 1892: S.I.I. IV 755.

51. 310 of 1892: S.I.I. IV 763. 52. 462 of 1915.

53. 310 of 1892: S. I. I. IV 763. 54. 194 of 1905: Kākatiyasamchika p. 185 and Kalingadēśacharitra (1930) p. 385.

had the epithets—Godāvaritirasamaragāndīvi, Gonṭūrīnāgadevani talagonduganda and Kākatiya Gaṇapatidevamahārājadivyaśrīpādārādhaka in his Tripurāntakam epigraph dated A. D. 1261 and the 2nd year of Rudramadeva Mahārāja. The title regarding Gonṭūr Nāgadeva definitely shows that he was killed which must have happened before A. D. 1261—the date of the record mentioning the title. Probably as has been suggested already,⁵⁵ Nāgadeva along with the Kāyasthas and other feudatories of the Kākatiyas, rebelled against the suzerain of the Kākatiyas towards the close of the reign of Gaṇapati and the beginning of Rudrama's reign. Consequently, the Kākatiya armies under Boppadeva invaded the Pallava kingdom. Nāgadeva with his armies opposed the enemy and lost his life in the battle which thus ended disastrously for the Pallavas.

The end: Nāgadeva was the last ruler of the main line of the Pallavas of Gunṭūr, as no sons or successors of his are heard of. His rule lasted upto A. D. 1260 and on his death, his kingdom came to be included in the Kākatiya Dominions.

Other Pallavas:—From a record⁵⁶ at Madamanchipādu dated A.D. 1226, a Pallava king—whose name is lost, is heard of. He belonged to the lineage of Mukkaṇṭi Kāduveṭṭi—the bearer of the Pallava prasasti with one of the epithets—the establisher of 700 agrahāras to the east of Śrīśailam. His father was Annaviyāyādityadeva Mahārāja and his elder brothers were Boddana and Mallaya. Probably all these were members of a collateral branch of the Gunṭūr Pallavas, and were subordinate to Ōdayarāja, the ruler at Gunṭūr at that time.

An inscription at Śrīkakulam⁵⁷ with date and King's name lost mentions a king bearing the Pallava prasasti. A record⁵⁸ at Akiripalle dated A. D. 1251 mentions Mahāmandalesvara Vīranārāyaṇa Buddiga devarāja, probably of Pallava descent. A record⁵⁹ at Purushoṭṭapaṇam near Gannavaram mentions Mahāmandalika Bhīmāya, son of Boryana Kulottunga. Perhaps Boryani is a corrupt form of Boddana and he and Bhīma were of the lineage of the Telugu Pallavas of Gunṭūr. An inscription⁶⁰ at Bezvāda dated A. D. 1465 in the reign of Kapilesvara Gaṇapati mentions Mahāmandalesvara Vīragoṭṭuri Nārāyaṇadevarājulu. This prince is obviously a descendant of the Pallava dynasty of Gunṭūr, figuring two hundred years

54. 194 of 1905: Kākatiyasanchika p 185. Kalingades'acharitra(1930) p385.

55. Kākatiyasanchika p 185: C. V. Rao: History of Andhras V P 492: Kalingades'acharitra pp 384—385.

56. 337 of 1934 35. 57. 141 A of 1893: S.I.I. IV 962.

58. Sewell: List. of Antiquities I. p 51. 59. Ibid.

60. Mack. Mss. 15-6-3 Ms. p 69 No, 25: S.I.I. IV 761: 308 of 1892.

after the kingdom ceased to exist with the death of Nāgadeva in A.D. 1260. He was a subordinate of Kapiles'vara of the Gajapati of Orissa, whose sway extended over the Telugu country by A. D. 1465 and Gajapati viceroalties were established at Kondapalli, Rājahmundry etc.

THE PALLAVAS OF NELLÖRE C AD 1050-1300.

The Pallavas of Nellöre ruled for nearly two centuries and a half from the middle of the 11th to the close of the 13th. At its lowest, this Pallava kingdom was limited to the Udayagiri area in Nellöre district and at its highest included the entire Nellöre district and parts of Chingleput and Cuddapah districts. The capitals at different times were Chōḍāpuram, Kanchi, Prodduṭṭuru, Nellöre and Penṅrāla. These Telugu Pallavas were an independent power and their political achievements, great and remarkable, entitle them for a prominent place in the political map of contemporary South India.

DŌRAPARAJU C 1050-1102 A. D.

The earliest member of the dynasty was Dōraparāju. He may be placed about the latter half of the 11th century A. D. as the initial date of his son and successor was A. D. 1102.¹ None of his records are available. Probably his kingdom was confined to Udayagiri area, with capital at Chōḍāpuram.

His political relations :—Dōraṅga bore an elaborate pras'asti.² Some of the epithets - Pallavakulatilaka, Bhāradvājagotra, Khatvāngadhvaja, Kāḍu-vettivams'āvatāra, lord of Kanchi, and devotee of Goddess Kāmakoṭi attest Dorapa's Pallava origin. His titles noduvaḍisāhasārjuna, samaraprachanda and digvijayārtha speak for his capacities as a warrior. He, probably established himself as an independent ruler in the period of the unsettled political conditions of Vēngi - prior to the accession of Kulottunga I, when the Chālukyās of Vēngi were declining before the Chālukyās of Kalyāni and the Velanādu Chodas and Telugu Choda powers were yet to appear. But, he must have recognised Chālukya-Chola supremacy under Kulottunga I along with other rulers in Vēngi and helped the Chola viceroys, in their wars.

YAMMARAJU alias NANDIVARMA MAHARAJA. A. D. 1102.

Dorapa had five sons—Irugarāju, Samartarāju, Yemmarāju, Bhīmarāju, and Bandhurāju. Of them, the third son was crowned as king in A. D 1102 Chitrabhānu, in the month of Rishabha at Chodāpuram.³ On that accession he assumed the name Nandivarma Mahārāja. His accession was either due to the early demise of his two elder brothers or to his outstanding

1. Nell. Ins. III. Udayagiri 6. Jādadevi. Ins. Mad. Pres II (NL) 732.

2. and 3. same as for 1.

capacities as a ruler. His capital was Ponunganti māduravi. His coronation was signalled by the grant of twelve villages in Pūṅginādu to Brahmins.

His political relations:—The upper limit of Nandivarma's reign is not known. None of his records except the one of the initial year are available. The suppositions⁴ that Nandivarma's capital was Prodduturu in the Cuddapah district, that his kingdom extended from Proddutur to Udayagiri etc. places in Udayagiri Taluq (Nellore district) and that Chodapuram was probably outside Nellore district are baseless. For, internal evidence shows that the Villages granted by the king, Punugodu and Chodavaram were all within Nellore district and that his kingdom included Udayagiri and extended from Nellore into Cuddapah district.

Like Dorapa, Nandivarma must have owed allegiance to Kulottunga I and his viceroy Vikramachola in Vengi.

VIJAYADITYA. A. D. 1150—or 1157—c 1182.

Probably, Nandivarma's reign lasted till A. D. 1150 or 1157 the earliest date for his successor Vijayāditya. Vijayāditya's only inscription is from Kattapalli and mentions Kōṅṛādeamadugu dated 1151 or 1157 A. D.⁵ His relationship to his predecessor Nandivarma is not known. Vijayāditya's reign may have lasted up to A. D. 1182—the earliest date for his successor Allutikka.

His political relations:—Some of the rulers in other kingdoms in this period were Rājārāja II of the Cholas, Gonka II and Choda II of the Velanādu Chodas, Bhīma III and Loka and their successors of the Kona Haihayas, Vikrama of the Palnād Haihayas, Dora I and Pota I of the Chagis-Bhīma II of the Kotas, Bhīma of the Parichchēdis, Somaya of the Saro, nāthas, Mallapa II and Vijayāditya III of the Gaḷukyas of Pithāpur Mahādeva of the Vengi Chūlukyas, Namichoda II and Kāmanachoda of the Kōṅidena Cholas, and Manma Siddhi I of the Nellore Cholas. It is likely that Vijayāditya recognised the suzerainty of the Chola emperors.

ALLUNTIRUKALATTI. A. D. 1182—c 1218.

Son of Dāmavarma Kattūduproluma, Alluntirukālatti alias Allutikka began his rule in A. D. 1182. His relationship to Vijayāditya is not known. Two records⁶ of Allutikka are at Gandavaram (Nellore taluq) one dated A. D. 1182 and the other undated. Probably Allutikka's reign lasted up to A. D. 1219, the earliest date for his successor Abhideva Mahārāja.

4. Nell. Ins. III. p. 1459; I. A. 38. p. 85 Sarada I No. 3. p. 246.

6. Nell: Ins. II Nell. 15 and 16.

His political relations:—Perhaps, Dāmavarma was in the service of Vijayāditya. Some of Allutikka's epithets were—pallavavamsas'ekhara and destroyer of enemies. Kulōttunga III of the Chōlas, Gonka III and Prithvi-s'vara of the Velanāḍus, Mallidēva II and Manmasatya of the Kōṇa Haihayas Pōta I, Dōra II and Pōta II of the Chāgis, Kēta II of the Kōṭas, Mahādēva of the Malayas, Ke'ava of the Sarōnāthas, Vijayāditya III and Mallapa III of the Chālukyās of Pithāpur, Mād'hava of Yādavas, Siddhi I, Nallasiddhi I, Erāsiddhi, Manmasiddhi II and Tikka of the Nellore Chōlas were contemporaneous with Allutikka. Allutikka must have acknowledged Chōla suzerainty.

ABHIDĒVAMALLIDĒVA MAHĀRAJA. A. D. 1218—1269.

Abhideva Malideva's relationship to Allutikka is not known. His earlier inscription is dated A. D. 1218⁷ from Darsī taluq. The inscription⁸ at Sōmavarapāḍu (Darsī taluk) with date A. D. 1269 gives the complete prasasti of a Pallava ruler whose name is lost. Probably this ruler is Abhideva. If so his reign may have lasted till that year.

His political relations:—The Chōla emperors in this period were Rājarāja III and Rājendra III. In Vengi, the Velanāḍus declined and the Kākatiya power was widespread. The Nellore Chōlas under Tikka I, Manmasiddha III and Allutikka were an important power.

Abhideva Malideva was a warrior, as attested by his records. He captured Jaladanki—an important fortress as his title Jaladanki bhairava indicates—probably from the Telugu Chōlas of Nellore.

BHĪMARAJA. C. A. D. 1214—1233—34.

Bhīmarāja, a contemporary of Abhideva, ruled in the southern part of the Nellore district. His relationship to Abhideva Malideva is not known. Bhīmarāja is identical with Tyagasamudrapaṭṭai Nīmarasan of Sūlūrpet⁹ and Kālahasti inscriptions.¹⁰ In the 32nd year of Kulōttunga III, Bhīma made gifts at Kālahasti and the record mentioning this is the earliest of Bhīma. His next two records dated in the 13th and the 17th year of Rāja-Rāja III respectively are at Sūlūrpet. From these records it is clear that Bhīma's reign lasted from A. D. 1214 to 1233—34 for a period of 19 to 20 years.

His political relations:—In his records, Bhīma is mentioned as the Lord of Ayodhya stated to have been located in the Kingdom of Madhurāntaka Pottapichola Gaṇḍagopala. His rule began towards the close of the reign of Allutikka.

Bhīma and Chōlas:—The Chōla emperors in this period were Kulōttunga III and Rāja-Rāja III. Bhīma's allegiance to them is attested by his records dated in the regnal years of the Chōla emperors.

7. Nell. Ins. II Darsī. 69. Ins. Mad. Pres. II (NL) 130. 8. Ibid.

9. Nell. Ins. III No. 12. Sulūrpet. 10. 92 and 119 of 1922. 416 of 1919

SŌMĀRĀMAM (OF GUNUPŪDI BHĪMAVARAM).

Sri Y. VITTALA RAO, M. A., B.Ed.,

Lecturer in History W.G.B. College, Bhimavaram (West Godavari District.)

The beginning of the 7th century A. D. witnessed a new era in the history of Andhra. The conquest of the Telugu Country by Pulakesin II the Western Chālukyan King of Badami led to the appointment of his brother Kubjavishṇuvardhana as the viceroy of Pishtapuram or Pithāpuram. After the death of Pulakesin II, Kubjavishṇuvardhana assumed independence and began the new line of the Chālukyan dynasty in 624 A. D. called the Eastern Chālukyan Dynasty.¹ Kubjavishṇuvardhana ruled over Kalinga and Vēngi according to Timmāpuram inscription. "Vishnuvardhana" was the title adopted by the succeeding kings also.

The History of the rule of the Eastern Chālukyas might roughly be divided into three stages. The first stage viz, 625 to 753 was the period when they extended their sway from Chipurupalli in Ganjam to Nellore in the South along the coast. They changed the capital during this time to Vēngi (identified with Pedavegi and Chinavegi near Eluru.) The second stage covers the period 753 to 973 when the kings were in constant warfare with the Rāshtrakutas and other neighbours who were waiting to occupy the country at the earliest opportunity. It was in this time that the distinguished part played by Vijayāditya II or Narendramrigarāja, or Gunagavijayāditya in whose time the Eastern Chālukyan power reached the zenith of its glory, and Chālukya Bhīma I who was also noted for victories of War as well as peace, could be seen. They appear glaringly as the factors that protected the Telugu country in every way and strove for developing its individualist features. They also proved themselves enlightened monarchs responsible for the development of country from the point of view of religion as well as literature. The third period viz, 975 to 1076 witnessed also the rule of equally famous monarchs the most important being Vimalāditya and Rājārājanarandra who had their capital at Rājamahāndravaram. The rulers have completely identified themselves with the Telugu Country and especially the kings in the second period deserve to be remembered for their work of consolidation of the Telugu kingdom.

Our interest in the part played by the Eastern Chālukyas of Vēngi for the present is to be found in their attention bestowed on religion. Hinduism, Buddhism and Jainism prevailed. The Buddhism had its strongholds in certain important places; but it was gradually absorbed by the resurgent Hinduism. Saivism steadily rose in popular esteem. Vijayāditya II in commemoration of his 108 victories over his enemies constructed 108 Siva

1. The Eastern Chālukyas of Vēngi P 55 By Dr. N.V. Ramaniah.

temples.^{2-A} Temples played an important part in the national life. Lands were endowed to the temples and the temple establishment ran on the lines of the royal palace.^{2-B} The famous Panchārāmas according to a Bezwāda Inscription, viz. Bhīmāpura, Dākaraṃi, Pālakolanu, Drākshārāma and Amarāvati along with the shrines of Mahāsena at Cēbrōlu, Hunkārasankari at Bidapura. Mallēswara at Bezwāda became the most important places of Pilgrimage.² The Pancharāmās have differently been described as Drākshārāma, Kumārārāma, Kshārārāma, Sōmārāma and Amarārāma. Of these, it is very clearly known that Chālukya Bhīma I built a shrine at Chālukya Bhīmavaram near Sāmarlakōta (Samalkot) in the East Godavari District, and dedicated to his favourite God Siva, whom he called Chālukya Bhīmēswara.³ The temple even now exists in a fair condition containing fine sculptures and carved pillars of granite characteristic of Eastern Chālukyan art. The Bhīmēswara temple of Drākshārāma near the bank of the (Sapta) Godāvāri also is attributed to be the work of Chālukya Bhīma I. But there is no clear proof of Chālukya Bhīma I actually building it.⁴ But during the period under consideration, the second stage, the country had been subject to certain disturbances as already seen on account of enemies. One Bhīma Saluki, the younger brother Vijayāditya II Narāndramrigarāja rebelled against his brother with the support of Rāshatrakūta Govinda III. He was successful for a time to drive out his brother and ruled for 12 years over Vēngi. It is said that this Bhīma Saluki was responsible for the erection of the temple of Bhīmēswara at Drākshārāma.⁵ It is not clear in whose time the other famous shrines of the Panchārāmas came into existence. One thing is certain The Eastern Chālukyās had as their favourite deity God Bhīmēswara and the kings, a number of them were called Bhīma as an original name or as a title. Chālukya Bhīma I and Bhīma Saluki are illustrations of the first kind. Vimalāditya according to Nandampudi inscription had titles "Bhīmapratapa, Birudanka Bhīma or Bhīma the third or Mummadi Bhīma."^{5-A} Further, when Saktivarman and Vimalāditya fled to Tanjore and sought shelter with the Chōlas, the country had been occupied by one Jātā Chōda Bhīma, a Telugu Chōda Prince, related to the Chālukyan line. He had slain Danarava the Eastern Chālukyan King and his Kalinga allies in battle and took possession of the Chālukya Dominion and ruled till 1002 A. D. He was later overthrown by Saktivarman I with the help of the Chōla Monarch Rājarāja the Great.⁶

2-A. The Eastern Chālukyās of Vēngi by Dr. N.V. Ramaniah p 90. 2-B. *Ib id.*

2-C. S.I.I. Vol. II No. 749

3. The Eastern Chālukyās of Vēngi by " " p 142—3. 4. *Ibid*

5 Āndhrula Samkshipta Charitra by Y. Balaramamurti p 84

5-A Rājarānarēndrudu by B. V. Krishnarao p 70

6 The Eastern Chālukyās of Vēngi Dr. N.V.R. p 183

Thus, it is evident that the Eastern Chalukyan Kings of the time had God Bhīmeśvara as their favourite deity and dedicated temples to that God at the places suitable for worship in the Telugu country. They were also fond of naming the places after the God and after their favourite title Bhīma. Hence there are several Bhīmavarams coming into existence in the Telugu Country besides Chālukya Bhimavaram (after Chālukya Bhīma I) near Samalkot. There is a temple dedicated to Lord Bhīmeśvara, situated in the heart of Bhimavaram Town now. There is also found a stone inscription said to be in Pali characters (?), now in a spoiled condition. Again, there is an inscription said to have been on a pillar in Mandapam opposite to Bhīmeśvara temple in Bhimavaram of Bhimavaram Taluk of the Godavari region.⁷ The date ascribed to it is S. S. 1345. It is said to be a private donation to Kumararama Bhīmeśvara. So it is doubtful if this belongs to Bhīmeśvara of Bhimavaram West Godavari District. But in Sasanapadyamanjari it is assigned to Bhimavaram of West Godavari District. Anyway it may be averred beyond doubt that this Bhīmeśvara temple must have been erected in the time of the Early Eastern Chālukyas, that is, during the second period mentioned above.

Of the Panchārāmas, one Sōmārāmam is situated in a part of the town of Bhimavaram (West Godavari District), called Gunupēdi a village which had grown from an Agrahāra. The temple there is called Sōmeśvaraswāmī Temple. Gunupēdi is about half a mile along the road from the Railway station of Bhimavaram which is a junction on the line between Nidadavōl and Narsapur.

The place is considered sacred on account of its antiquity and also on account of a river flowing along the north of Bhīmavaram at a distance of 4 miles, called Gostananadi. Etymologically Gostan means cow's udder. Nadi means river. It is Sanskrit name meaning Cow Udder river, from tradition of the river flowing from the udder of a Cow. The waters are considered sacred by the Hindus, being mentioned in the Vayupurāna. In fact it is a canal of Bhīmavaram and Tanuku taluks now converted into a branch of the Western Delta Main Canal.⁸

The pictures shown on the other page would give an idea of Sōmārāmam Temple at Gunupēdi; the gateway, the dome, the Nandi on the pillar of the stone opposite the gateway, the architectural style and the Dhvajastambha, the pond or the Kōṇeru to the east of the temple in front. The pond also has Nandi Vīgraha on a column in the centre. All the features are in keeping with the Chālukyan types.

7 Sasanapādyamanjari J. Ramiah Pantulu Vol. 2. P. 27

8 Government Manual (old)

Somārāmam or Somēs'waraswami temple at Gunup̄ḍi is mentioned as having a Purānic background. Sreenātha the famous Telugu Poet in his *Bhīmes'varapurānam* 4th Chapter, no. 151 (prose part) describes the origin of the Panchārāmas. The gist of it is that Eswarā after slaying Tripurāsura split the Līnga worshipped by the Rākshasa. He made it into five parts and founded five important shrines in the five different places; on the banks of the river Krishna Amarārāma, in Dharanālakṣṭ, (Dharanikota); on the banks of the Southern branch of the River Gostani Somārāma in Gunup̄ḍi; Kshīrārāma in Pālakota (Pālakol), Kumārārāma in Chālukya Bhīmavaram, being the capital of the Chālukyas and Dākshārāmam the place of sacrifice performed by Eswara's father-in-law Dakshaprajāpati. The five Arāmās again as holy places are mentioned in the Bezwada Telugu Inscription (already cited.)

Bhīmāpuramu Dākaremi Vālkolanu Drāchyārāmapuri

Srīmadamaradālu Yanu nandhra dharani Panchārāmamula.

Of the names mentioned in the above lines, Bhīmāpuramu may be taken as Chālukyan Bhīmavaram (Kumārārāmam). Vālkolanu may be identified with Pālakol (Kshīrārāmam): Srīmadamaradālu is Amarāvati (Amarārāmam) or Dharanikṣṭ. Drāchyārāmapuri is Drākshārāmam because there is an indication in the footnote in the inscription of Sasanapadyamanjari Vol. I of Sri J. Ramiah Pantulu p. 29 that it should be read as Drākshārāma. Dākaremi must be taken to mean Somārāmam of Gundup̄ḍi, because Drākshārāmam is mentioned in inscriptions also as Peda Dākaremi. Of course Drākshārāmam is believed to be the most important of all the⁹ Panchārāmas. If Drākshārāma is known as Pedadākaremi, ordinary Dākaremi equally important must be found as a separate place, as Sreenātha's work mentions Gunup̄ḍi Somārāma as one of the Panchārāmas. As four of them have corresponded to the four places mentioned in the Bezwada inscription it is not out of place to equate Dākaremi of Bezwada Inscription with Gunup̄ḍi Somārāmam of Sreenātha's work.

Moreover Sreenātha's work is based upon the Purānās, esp. the Skandapurāna. Panchārāmakshetra is identified with Panchārāmakshetram mentioned in the Bhīmakhandam of Skandapurāna.¹⁰

Again, there is evidence to prove that just as the other four shrines have inscriptions, this temple also has inscriptions of Prakrit or Pali characters (?) The doorways of the main temple (Garbhagudi) have some inscriptions. But now they are encroached upon by subsequent constructions and plasterings. The writer of this article has corresponded with the Government Epigraphist for information if any Inscriptions had been copied before. The Government Epigraphist for India, Otacamund has replied in his letter no. 119-3003/2925

9. SII Vol IV Ins 1015, 1018 10 Govt. Manual p 93.

dated 11-10-54 :—Please refer to your letter dated the 30th September 1954. Only two inscriptions have been copied from the Sŏmāsvaraswāmi Temple at Gunupūdi during the year 1938-39. They have been noticed as Nos 4 and 5 in Appendix E of the Annual Report on South Indian Epigraphy for 1943-45, which is in the press. They have not yet been published.”

Hence, historically speaking also, Sŏmārāmam may be ascribed to the time of the early Eastern Chālukyas, that is to the Second stage. It is a matter for future research, when definitely the matter of the two said inscriptions is placed before us, to fix the date to which the shrine belongs at first.

It is a noteworthy feature of both the temples, Sŏmāsvaraswāmi of Gunupūdi and Bhīmes'varaswami of Bhīmavaram Town that there is a temple dedicated to Vishṇu near each of the Siva temples, in the same compound in each case. One of the pictures on the other page would indicate the dome of Sri Janārdhanaswami temple in the same precincts of Sŏmās'varaswami temple. Unlike in the other parts of South India generally where Saivism and Vishṇuism are poles asunder in the matter of toleration and communion with each other, in the Telugu country they exist side by side, an indication of the tolerant attitude of the Telugus (Andhras) from the very beginning.

The Panchārāmās as the most potent forces of Hindu revival had played their part historically in the post-Chālukyan period. When Rājarājānarendra was the ruler of Vengi, and his contemporary Bhoja was the Paramara King of Mālwa, Muhammdan depredations were carried on in the whole of the Northern India, resulting in complete demolition of the Hindu shrines like the Sŏmanātha temple in Kathiawar and the Buddhist cultural centres like Nalanda. Muslim atrocities threatened to spread beyond the Vindhya towards the South, and it was then that the militant Virasaivism raised its head preaching unity among the Hindu ranks to defend the country against the Islamic advance.¹¹

Even now, the term “Gunupūdi Jangam,” the roving Missionary of the Hindu revivalist period has become proverbial. Hence, Gunupūdi has played a distinguished part historically also as the centre of the Missionary activity which the Saivas carried on with great ardour and zeal. The efforts of these missionaries not only produced the desired effect of stemming the Muhammdan advance and effecting internal social reform, but also paved the way for the regime of the Hindu rulers in future like the Kākatiyas, the Redḍis and the Vijayanagar Kings. If the Muslim cult could not gain a permanent hold and supremacy in South India, it must entirely be attributed to Saivism. Thiswise, the Panchārāmās, esp. Gunupūdi played a most important part in the Hindu renaissance. The temples formed an important factor in the national life of the people. They were the meeting-places of people serving as the modern Town-hall, Club, Theatre, College, Prayer-hall and Park, all in one. So, they moulded the character and life of the people, because they exercised enormous influence on all the provinces of human thought and action.

11. KAVITRAYAM by Sri N.V.R. Krishnamāchāri M. A.,

**A NOTE ON THE TELUGU YAKSHAGANA MANUSCRIPTS IN THE
ANDHRA HISTORICAL RESEARCH SOCIETY**

By S. V. JÖGÄ RAO, M. A.,

Govt. of India Scholar, Andhra University.

The Andhra Historical Research Society, besides its wealth of coins and inscriptions of a highly historical interest, also has a good lot of literary works both in Telugu and Sanskrit in the form of palm-leaf manuscripts collected by Sri Gidugu Ramamurti Pantulu and Sri Chilukuri Narayana Rao. A considerable number of the above collections still remain unpublished. There are eight Telugu Yakṣhagāna¹ texts in the collection, out of which some five or six have yet to be published so far as my information goes. A brief note on each of the texts is given as follows :

1. *Nīlācalavilāsamu*, in 3 cantos.

Ms. No. Rc 395/49, Size 14" × 1 2/5", leaves 20, lines 5 per folio. Incomplete but colophon is present. Condition of the Ms. is quite bad. The scribal hand is of course good.

Author: Perumbūḍūri Tiruvengalāmātya, son of Ramadasarya. He appears to be a Vaishṇavite.

In this work the story content is very meagre. The author emphasises the greatness of the Ēkādasiṽrata and describes Nīlācala, a Vaishṇavite Shrine in the form of eulogies by and conversations between two devout pilgrim-sisters. In the eulogies, the author displays the Bandha and the Garbha types and proves himself to be an adept in such acrobatics of versification. The work contains Darus² in a variety of Rāgas and Tālas, verses in different meters, small prose-pieces and a Dandaka.

The age in which the author flourished is not known. The late Panchagnula Adinarayana Sastri was of the opinion that Nīlācalam and another work called Garudācalam are the inaugural compositions of the Yakṣhagāna type, but this Nīlācalam gives the impression of a developed state in the evolution of the type. Importance for the Tāla is one of the chief features of its primitivity. Later comes the importance for Rāga. In Garudācalam of course we find the former, but in Nīlācalam the latter.

1 Yakṣhagāna is a type of indigenous drama, peculiar to Telugu in particular and the South Indian languages in general. It is poetry, music, dance and drama, all combined in one, something like the Yatra of Bengal.

2 Daru (vu) in Telugu, like Tohara in Hindi, is a corrupt form of the Sanskrit word Dhruva, a type of music intended for certain dramatic purposes. Extensive use of the Daru (vu) is a characteristic feature of the Yakṣhagāna.

Today, majority of scholars hold the opinion that Kandukuri Rudrakavi's Sugrivavijayam of the 16th Century is the earliest available Yakṣagāna.

2. *Bhāmaveṣa Kalāpamu*³

Ms. No. 13, siz $14\frac{1}{2}'' \times 1\frac{1}{2}''$, leaves 25, lines 6 or 7 per folio. Almost complete, but much injured. Author: Gudimeṭṭa Rāmāyya, son of Gurunātha Suri. The author dedicated this work to Dusi Suraya, a Kaundinya Gōtra Brāhmin, son of Subbama and Padmanābha and native of Gollavalasa, an Agrahāra in the Bobbili estate. His times are not definitely known, but it suggests to me that he belongs to the 19th Century.

Story: Satyabhāmī, the beloved queen of Kṛṣṇa appears on the scene in the first instance and begins to narrate her story to Mādhavi.⁴ A misunderstanding occurs between herself and Kṛṣṇa in the bed-chamber—Kṛṣṇa leaves her and goes to Rukmini, his queen superior—Bhāma's amorous yearning for the Beloved—Her repeated messages to him—Her quarrel with Rukmini (This kind of quarrel between two wives of an individual is a popular feature in Yakṣagāna and a speciality in the Bhāmākalapam). At last her paradise is regained.

Metrical content: The total number of all sorts of material compositions is 126. All Dārus are in popular Rāgas and Tālas. Verses and Dwipadas appear here and there. A Curāṅka in Sanskrit is also present. Prose seems to have been purposely avoided.

Remark: This is one of the few Kalāpams of original excellence. The style is generally good and in particular the diction of the verse is quite dignified. This work is otherwise called Satyabhāma Kṛṣṇasamvādam.

3. *Erukula Katha* by Nakkalapāṭi Sanjīva kavi. Not numbered.

Size $13\frac{1}{2}'' \times 1\frac{1}{2}''$, leaves 9, lines 4 per folio. Incomplete. writing not good.

Story: Yōgamāya, at the instigation of Viṣṇu comes to Yasoda in the disguise of a female oracle⁵ to predict a child-birth to her. In this we

3 A Kalāpam, in short, is a lyrical drama which cares not much for the dramatic sequence or action, yet can bring out the effect by the subjective exposition of the Characters, accompanied by dance and tune, suggestive of the situation.

4 Madhavi is the friend of every character that appears on the scene and at the same time an agent of the audience intended for the purpose of introducing the characters by means of eliciting sufficient information from them.

5 Such oracles appear in a number of Yakṣagānas and some such works are otherwise called Koravanjis, they being characteristic of the appearance of that Koravanji meaning an oracular woman of the Korava hill-tribe.

find a conversation between her and the Sutradhāra or the Stage-manager. Darus, Dwipadas, verses and prose-pieces, each a few are found in this. The work is a mediocre one. There is another work by the same author, namely Gollabhāma Vēṣamuktha or Gollakalāpamu, another kind of Kalāpam, a palm-leaf manuscript copy of which is in the possession of the Telugu Academy Kakinada, its number being 3225. The author has dedicated both his works to God Cennakesava of Tūduru. Time of the author is not known.

4. *Lakṣanā-Kalyānamu*. Unnumbered. Size $14\frac{1}{2}'' \times 1''$, leaves 15, lines 6 for folio. Incomplete. Dedicated to Rāma. Author's name is not traceable. There is another work of the same title by one Padakandla Sri Swamiraya kavi published by the Jñānasuryodaya press, Madras in 1892. but that is quite a different one.

This work is fairly a good one dealing with the story of the marriage of Lakṣana, daughter of the King of the Madra country with Kṛṣṇa described in the fashion of a Prabandha. The poet is very much interested in the alliterative style and description of Nature

Metrical content: Number of Darus in different Talas, Dwipadas, verses, Arthacandrikas, Elas, Candamāna pada, Artharekulu, Lali etc.,

In the fixing up of the auspicious day for the marriage of Lakṣana, the year Aksaya and the month Jyēṣṭha are mentioned. The Aksaya and the year in which this work was composed might be one and the same, but as no era is given, its corresponding year in the Christian era cannot be determined

5. *Bhīmasenaniṣayamu*.⁶ in twenty leaves. There is the beginning but not the end. Dedicated to God Venkateswara.

Author: Akkaya, son of Timmaya Daṇḍanātha and grand-son of Srīrāma Mantri. The age to which the author belongs is not known.

In this work Bhīma's victory over Kīchaka and Upakīchakas is described in such a pleasing manner as has been done by Tikkana in Virāṭaparva.

Metrical content: Darus in Tālas alone, Dwipadas, Gītas, Elas Anuvulu, Tristabakalu etc.

6. *Lakṣminārāyana Vilasamu*. in 3 cantos. This Ms. is a flood-affected one. There is a definitely better manuscript copy of the above work and that on paper in the Telugu Academy, Kakinada, its number being 2648.

6. For a descriptive note on this work- vide pp., 189-191 of the Descriptive catalogue of the Tanjore Telugu MSS. Published by the Andhra University, Waltair, 1933.

Authors: Daruvuri Appalācārya and Vāraṇasi Acyutarama kavi, disciples of Rāmānujācārya⁷ of the Marigaṇtibhaṭṭaru family of Gujjavāda, Ganjam District. The authors have some more works independently to their credit. Daruvuri wrote Airāvatacaritra, a Yakṣagāna, a manuscript which is available in the Government Oriental Mss. Library, Madras. Vāraṇasi wrote two Prabhandhas, namely, Śrīkṛṣṇa Sudhārasa and Suratāṇi-Parīṇaya published in the Veguchukka Series of Berhampore. Suratāṇipariṇaya is mentioned in the present work and in that we find an authentic clue to determine the year of its composition to be 1854 A. D. As such, it can be said that the authors flourished in the middle of the 19th century.

The present work was composed at the instigation and with the assistance of Koṇḍuparti Appalācārya and dedicated to the God of Śrī Kurmam a Vaiṣṇavite Shrine in the Śrīkākulam District. The work is quite a good one in quality as well as in quantity. But its original value is subjected to contain depreciation because of its being a faithful imitation to the Mṛtyun-jayavilāsa, another Yaksagāna by Gogulapāti Kurmanātha kavi of 18th century in both the scheme of the theme and the treatment.

7. *Prahlādacaritra* by Bodicerla Subbakavi No. 45.

Size 13"×1". leaves 45, lines 6 per folio.

This work is just a passable one and it has already been published by the Cottage Industries Publishing House, Madras in 1948.

8. *Mṛtyunjayavilāsamu* by Gogulapāṭi Kumāranāthakavi.

This is a most popular Yaksagāna and perhaps the best of its kind in Telugu literature. This has been published thrice in 1872, 1911 and 1941. The last and the best of the above publications is that of the Andhra Vijāna Samithi, Vijayanagaram.

9. *Jānakipariṇayam*. By Pālayeṅkari Bodi Malla Bhupāla.

No. 31 of Sri C. N. Rao's collection. Size, 18"×1½." Lines, 6 per folio.

This Ms. contains a work on Tarka and ten leaves of the present work. Certain portion in the beginning is lost. There is another manuscript copy of the same work in the Telugu Academy, Kakinada, its number being 354. That copy is a complete one but very much injured. The colophon is unintelligible. In the A.H.R.S. ms. copy, the colophon is present and quite clear. From it we learn that the author is the eldest brother of Appabhūpāla the son of Bojjamallabhupāla M (Y) allamāmba and the grandson of Appabhūpāla, ruler of Guriginjaguṇṇa. The author dedicates his work to Kambhamu Rāmabhadrā of Doddipalle.

This work deals with the famous story of Sita's marriage with Rāma.

This is a lucidly written work, It contains a number of Darus in different Rāgas and Tālas and a variety of native songs, like the Ardhaçandrika, the Allōṇṇeredu, the Tribhangī etc.; Kandas, Dwīpadas and Prose pieces are also present.

7. This Rāmānujācārya is the author of Śrī Rāmanāṭaka, a Yaksagāna, published by Y. Sanjivayya & sons., Madras in 1908. Suratāṇipariṇayam is dedicated to him and in it he is described as a poet of high calibre. From its introduction and the colophon we can know the genealogy of the Marigaṇtibhaṭṭaru family and we can also know some more details about the authors of the present work,

SOME UNPUBLISHED INSCRIPTIONS OF TELANGANA.

By Sri K. LAKSHMI RANJANAM, M. A.,

Professor, Osmānia University, Hyderabad.

The subject of the present paper is a study of the Social and Political conditions in Āndhradeś'a in the Middle ages. This is based on the information supplied by 'Some unpublished inscriptions of Telingāna.' At the outset, I wish to express my thanks to Dr. P. Sreenivasachary, M.A., Ph. D., Director of Archaeology, Government of Hyderabad for having kindly permitted me the use of these unpublished-inscriptions which he and his able assistant, the veteran Shri. Dupati Venkata Rāmāchary Gāru collected of late by diligent labour.

Telangāna is the Telugu area of the Hyderabad State consisting (now) of Nine districts and comprising nearly one half of the area of the State. It played a weighty role in the history of Deccan in general and the history of Āndhra in particular. The Eastern Chāluḷyās, the Western Chāluḷyās, the Kākatīyas and the Velama Kings ruled over this part of the country and left traces of their rule in the form of Inscriptions, monuments and works of Art and public utility. Among them the Kākatīyas left a great legacy behind them and the land is strewn with their inscriptions and cultural remains. Much has been done to collect the inscriptions of Telingāna both by the Government of Hyderabad and learned private bodies. The following are some of the efforts in this line.

(1) The Archæological Department of Hyderabad published some important inscriptions of Telingāna under its 'Archæological Series.'

(2) The Lakshmana Raya Parisodhaka Mandali of Hyderabad. brought out a volume of 'Telingāna Inscriptions.'

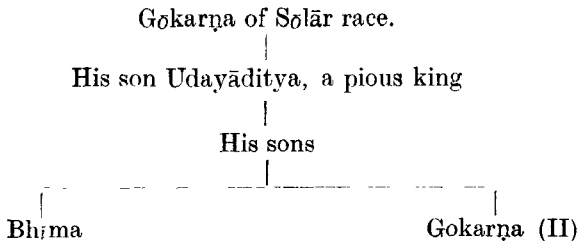
(3) Later, the Hyderabad Government published a comprehensive set of Inscriptions viz.-'A corpus of Inscriptions in the Telangāna Districts of H. E. H. the Nizam's Dominions.'

Impressive as the work appears, it is not far from truth to say that much more remains to be done by way of collecting the inscriptions of this area and we are indebted to the present Director of Archæology for realising this need and taking steps to fulfil it. One may imagine the extent of the work awaiting to be done when we say that so far only a few of the districts of Telangāna are brought under survey for inscriptional purposes. The large majority of inscriptions so far collected are from Warangal and Nalgonda Districts. Mahaboobanagar and Karimnagar occasionally come up. Even the Eastern Taluks of the Warangal District are left waiting in the queue.

Hence, the present collection of the inscriptions of Telingāna gains in importance. These inscriptions are chiefly from the Eastern taluks of Warangal District, now constituted into a new division, the Khammam District. A number of them are from Karimnagar District. The light which these throw on the history of the ruling dynasties, the social and religious life of the times is corroborative rather than revolutionary. The evidence confirms our previous knowledge of the history of this area. A few local dynasties are brought into relief, the Rācherla family; the Viriyala family, the Chōdas of Vardhamanapura and a few minor ones. New and interesting features of the life of the times come to the surface under the microscope. The period which they cover is roughly the age of the Kākatiyas and the Velama rulers of Rāchakonda viz from 11th century A. D. to middle of the 15th century.

The historical information gleaned from these inscriptions may be summarised as below:—

I. *The Kākatiyas*: The kings of this dynasty from Prōla II to Pratāpa Rudra Dēva (II) figure in these documents. Two inscriptions are dated in the reign of Prōla II and mention his activities. One of these, a fragmentary inscription found in the Library at Hanumakonda, refers to a few of the heroic acts of this King. (1) He established the son of Gōkarṇa on his throne (2) He defeated Medarāja and conquered Pulavasa Dēsa (3) The land which Prōla thus acquired, was conferred on one Gangarāja. This Gangarāja built a temple for God Prasanna Kēs'ava in Hanumakonda. Now with regard to the first of these acts of Prōla, viz. establishment of the son of Gōkarṇa on his throne, it requires elucidation. Who is this Gōkarṇa and what is the name of his son? To answer these questions we have to refer to Mamillapalli Inscription. In this a family of Sōlār Kings is described.



The inscription says that in Saka 1100 i. e. A.D. 1178 Bhīma donated the village Mamillapalli in the vicinity of Tummeru to God Narasimha. Gōkarṇa also gave away the village Marrikallu to the same deity. We may safely assume that Gōkarṇa referred to in Hanumakonda Inscription is Gōkarṇa I. It is said here that Gōkarṇa was killed in battle by treachery of

his allies. Prōla II seems to have espoused the cause of his child son Udayāditya, drove away his father's enemies and put the boy on the throne. The sons of Udayāditya were the donors of the Mamillapalli inscription. This incident of Gōkarṇa is not touched upon by previous historians of the Kākatiyas though the Kākatiya Samchika Editor, Dr. M. Rama Rao is aware of the Māmillapalli record.

The second exploit of Prōla II Viz. defeat of Mēdarāja also needs notice. Till now historians of Kākatiyas attributed the defeat of Mēdarāja to Rudra Dēva only. The present Hanumakonda record seems to state that the struggle with Mēdarāja started in the time of Prōla II. The Kākatiya Monarch worsted Mēdarāja and wrested a part of his principality and conferred it on Gajarāja who erected Prasanna Kēśava temple at Hanumakonda. The struggle with Mēdarāja and the espousal of Udayāditya's cause appear to be a part of the campaign of Prōla II to extend his hold over the Polavasa dēs'a, the modern Mahaboobnagar District. The fight was brought to a culmination by Prōla's son, the mighty Rudradēva.

Two records in the present collection refer to Rudradēva. The Warangal inscription states that he donated the village of Madapalle. There is a reference to Chōdaya in the record but as it is badly damaged and the context is not known. The Hanumakonda inscription of Gangādhara brings to light a new fact about Rudradēva. *It is said that Mēdarāja who suffered defeat at the hands of Rudra, gave most unwillingly his daughter in marriage to the Kākatiya King. Rudra is said to have burned the town of Polasa (Pulastyavasa).

Rudradēva was succeeded by Mahādēva Rāja, his brother. So far no record was discovered which mentioned the King. In the present collection one Ōrugallu inscription, is discovered in the in Mosque the fort of Warangal. This mentions that Mahādēva Rāja cancelled the previous grants to God Rudres'vara and donated instead some wet lands in the village of Kāme-oddēpalli.

Queen Rudrama Dēvi is mentioned in one of the numerous inscriptions discovered at Umā Mahēś'varam. This record dated 1280 A. D. states that one Rāmayyengar, accountant of the Queen's treasury built a number of Temples and Mathas for the Saiva devotees. His wife Malasāni also shared in this pious enterprise.

Vide page 26—Kakatiya Samchika.

* అనిచ్చుకొ కన్య కాండాటం యస్మై మేడనృ పోదకా

విధూతించాభిమానంచ కీర్తించ కులసంచితాః॥

The last of the Kākatiya monarchs, Pratāparudra Dēva figures in five records of the present collection. They are dated in the years A.D. 1303, 1310 and 1320, years which were critical in the History of the Kākatiya Kingdom. Malik Kafur, the general of Allauddin Khiljee led his tempestuous expedition into Telingāṇa in A. D. 1303. Twice had this soldier of fortune to withdraw in defeat, having tasted the sharpness of the swords of the Telugu generals. It was a time of nation-wide rejoicing and thanks-giving. It was perhaps in this happy mood that the townsmen of Katukur, the eight castes, Kapu, Baliya, Setti, Kandru, and others assembled together and donated lands to God Gōpīnātha of Katukurru for the virtue of King Pratāpa Rudra. The year A. D. 1310 was again a critical period in Kākatiya history. The relentless Mālik Kāfur led another plundering expedition in 1309 into Telingāṇa. This time luck favoured him and Pratāpa Rudra had to purchase peace by agreeing to pay a heavy tribute. The people of Telingāṇa heaved a sigh of relief at the departure of the predatory forces. Lo! the patriotic citizens of the town of Katukurru again rose to the occasion. They made grants of lands to Gods Mahēśvara and Kēśava of their town for the virtue of their beloved monarch Pratāparudra Dēva.

The year A. D. 1320 confronted the Āndhra realm with a yet more dangerous crisis. Allauddin Khilji was silent in the grave. Ghiasuddin Tughlaq occupied the Delhi throne. He despatched his son Uluf Khan with great hordes for the conquest of Telingāṇa. The Kākatiyas were faced with serious domestic troubles. The prospect for the realm was gloomy. The Redḍis were in revolt and established an independent principality in the coastal districts of Āndhra. Perhaps, it was in this threatening period, in order to ward off the impending storm, that the inhabitants of 18 villages assembled together at Umā Mahēśvaram and made elaborate donations to the God Mahēśvara for the virtue of Pratāparudra Dēva. This inscription is interesting from other points of view also which we shall refer to later. So much for the light thrown by the present set of inscriptions on Kākatiya History.

The successors of the Kākatiyas in Telingāṇa, the Velama Kings of Rājukonḍa and Dēvarakonḍa figure in four of our inscriptions. A few points emerge out of the consideration of these. The Kandikonda inscription reveals that Mada Naidu (brother of Anavota I) had a son named Venna. This prince ruled, by his father's orders, at Skandādri (perhaps Khammammet). This Venna is not mentioned in Velugōtivāri Vamsāvali. The Ainavolu inscription refers to the donation of the village by Anavota I to God Milara Dēva. The Umā Mahēśvara inscription of Mada I refers to the conquest of the Bḥills by Dāca, general of Pratāparudra. This may have taken place during the campaign of Muppidi Nāyaka on Kanchi, during which campaign

he defeated the *'Manne chiefs.' The description of this conquest in the record is couched in Slesha and it seems to import that these wild tribes were called 'ambars'.

The Sayampet inscription may be important for the annals of the Recherla dynasty. The Velugotivāri Vams'āvali traces the independent rule of this dynasty in Telingāṇa upto the time of Sarvajña Singama III in about 1433 A. D. The line of Anavota I seems to have ended there. But the Sayampet inscription takes this dynasty forward by another 30 years. In 1464 A. D. Rao Dharma Rao who claims to be the great-grandson of Anavota donated the village of Muccerla in Warangal Siṃa to God Tiruvengales'vara. He seems to have been an independent ruler though not of much consequence. It can also be inferred that he heavily leaned on the Gajapatis of Cuttack because most of the Brāhmins who received lands under this grant seem to hail from Utkal. Their names are an indication of this. It is well known that Hamvira, son of Gajapati Kapilās'vara conquered Telingāṇa and captured Warangal about 1461 A. D. Rao Dharma Rao may have been the protege of the Gajapatis.

Much useful information is furnished by the present collection of inscriptions about the local dynasties that were contemporaries of the Kākatīyas. The Chōḍas of Kandur and Vardhamānapura; the Viryala, Maḷyala, Gona families and other less-known families who played a worthy role in this epoch come up for consideration. A connected account of the history of these families has to be written if we are to get a full view of the Kākatīya age and its glory. The limits of the present paper preclude a detailed treatment of the subject. †

The Chōḍa families contested the spread of Kākatīya authority into Mahboobnagar District. There is more than one Gōkarṇa and one Bhīma in the geneology of these families. There are an appreciable number of inscriptions in which the Chōḍas appear. They range from A. D. 1097 to 1187 by which time Rudradēva must have completed their subjugation or destruction. With the aid of the †Telangāṇa Inscriptions we may succeed in tracing the dynasties to a date earlier than 1097 A. D. even. The question of the inter-relation between these Chōḍa families and their struggle with the Kākatīyas is an intricate study but it well worth-making. The Gattu Timmena, Lingāla, Uppunutala, Māmillapalli inscriptions shed valuable light on these problems.

* Velugōtivāri Vams'āvali page 7 Introduction.

† This paper was read before the All-India Indian History Congress held at Waltair in Dec. 1953.

‡ Published by the Lakshmaṇa Rāya Parisōdhaka Mandali Hyderabad.

Similarly, the subordinate families who were the allies of the Kākatīyas deserve an individual study. The Morapirala, Umarābad and Kattaguru inscriptions add to our knowledge about the Viriyala family. Milamadēvi of this family married Chounda of the Malyāla family, another pillar of the Kākatīya power. The Gona family also had matrimonial relations with the Malyālas. Gona Kuppamba married Malyāla Gunda Dandanātha. The author of Ranganātha Rāmāyaṇa, Budha Reddy hails from Gona family as every one knows. But who this Budha Reddy was, is still a matter of controversy. Apart from their political activities these feudatory families are of interest to us for their pious and philanthropic deeds. Time that effaces every thing did not efface the memory of their humanitarian activities. It is this that makes them dear to us at this length of time.

Turning to the social life of the times, we find that the heroic men of this period were as much lovers of war as of peace. They were indeed hard fighters, well-skilled in the use of weapons known to the age. In the Vardhamānapura inscription, Malyāla Gunda Dandanātha is said to be expert in a number of war weapons (అసి, ముసల, కణయ, కంపణ, ముగ్గర, తోవర, ముప్పిండి, భిండివాల, చక్ర, క్రకచ, కాయుక, నారాచ,). He was an expert horseman, skilled in controlling turbulent horses (దుష్టతురగ రేఖారేవంతుండు). Formidable forts, both on plain and on hill top were the normal features of the military strategy of the age. Some times a fort was made all the more impregnable by growing round it dense forests of palm trees (తాళవన). This would blockade the approaches to elephants, war-horses and carts. This was the strategy adopted by Mēda Rāja, the inveterate enemy of Rudra Deva. Bhīma of Vardhana also seems to have relied on such a defensive system. Rudra Deva cut down the barrier, burnt the cities or converted them into tanks. The danger of permitting feudatories to possess forts seems to have been realised by Rudra Deva. With Cromwellian sternness, he razed these forts to the ground to prevent them from becoming a source of trouble to the Central authority.

The constant wars in which the Kings engaged, naturally dislocated the peaceful life of the country. Surely there must have been much misery for the common man. But this was alleviated to a great extent by the acts of rebuilding undertaken by most kings and their generals. Rehabilitation was as rapid as destruction. The innumerable grants of which we read in inscriptions were steps in the process of rehabilitation. People were actuated by religious and dharmic motives. The Kings and generals established Agrahārās and furnished them with all civic needs. The nobles and well-to-do people built temples, constructed or repaired tanks, donated rich field and gifts for the upkeep of the temples.

The temple was by far the most typical example of the philanthropic activity of the middle ages. Generally the Gods Siva, Vishṇu and the Sun formed the divine trinity to be consecrated in temples. The ferocious aspects of Siva and Vishṇu were also worshipped under the names of Milaradeva and Narasimha. The Velama king Anavōta I consecrated Milaradeva at Ainavōlu. In the Kākatiya realm, both kings and their subjects had ardent leanings towards Saivism though they did not banish Vishṇu from their adorations. Numerous were the structures which donors constructed for temples. The Munnanūr inscription mentions that Nandi Malla Reddy raised the following structures to God, the inner sanctuary (గర్భగుడి) the inner Mantapa for private life (అంతరాళ భోగమంటప) the auditorium for dance (నృత్య మంటప) the Dhvaja Stambha, the kitchen, the basement for marriage కల్యాణ మండప) the assembly hall for wise and saintly men (నిత్యసూరి మండప), the great dome at entrance, the high compound wall; well built stone steps to the tank in the temple area, tanks, gardens etc. Besides some devotees constructed and offered the great chariot for the God.

The donors took care to dedicate sources of permanent income for the daily services and festive celebrations of the Dieties. The most common source of revenue was by dedication of fields. These lands were of two types (శీల నేల) and (వేలి పొలము) perhaps the wet and dry fields. These fields were generally irrigated by water from tanks or Cannals issuing from them. The lands of the temples were generally in the most favourable sites. Some temples had fruit and flower gardens and a separate staff to look after their maintenance. The Morapirala and Umāmahēvara inscriptions mention mango-groves and flower-gardens for the God. Providing for the oil to burn continuous lights and sky lights in temple is another pious deed. A donor some times donated the oil crushing apparatus (ఠాసుగ) in support of the lighting for which he made provision.

In one of the Gattu Timmena inscriptions it is stated that Dhenu Mahā Devi, Queen of Kanduru Nalla Bhīma Deva Chōḍa, offered daily one seer of oil for God's lights. In lieu of this it is said she donated rupees two every month. The cost of oil in those days worked out at 15 seers per rupee. She further sanctioned Rs. 2-4-0 per month for Bukka and Gulālu (బుక్క & గులాల) and for Tambula of the God. She took care to state in the end that the gift was made of her own free will and with hearty desire (కోరికోరితోను ఇచ్చిన దత్తి) This reminds us of our modern practice in documents (ఇది నా సమ్మతినీ వ్రాయించి యిచ్చిన).

Ladies vied with men in their pious and humanitarian activities. In the Buthpur inscription * it is stated that Kuppāmba, wife of Malyāla Gunda constructed a temple at Buthpūr in memory of her late husband, established Siva Lingās and made many donations for its up-keep. Similarly in the Katuguru inscription it is stated that Milama Devi, wife of Chaunda Senāni made a number of pious establishments. In this village she set up two excellent tanks. The water in these tanks was so clear that the swans forgot about the heavenly river Ganges. She erected three great temples and consecrated God Mallikārjuna in her name, Annesvara in the name of her father, and Aitesvara in the name of her mother. Milama also made a tank in honour of her father-in-law.

Sometimes, these pious activities were undertaken on a community level. The residents of one village or several villages joined together to make such pious establishments. One of the Umā-mahesvara inscriptions contains an instance. The inhabitants of 18 villages who were followers of Saivism joined together and set up a pious establishment for God Mahesvara. This is a pretty long inscription and mentions the several villages that partook in this gift. They dictated detailed instructions for the services of the God and the corresponding source of revenue. It appears that the villagers taxed the cloth dealers (కుడ్డ వృత్తంబు) or the weavers who dealt in cloth. The proceeds went to the temple. They also seem to have levied something like a toll-gate fee (గడిబండ్డి సొద్రవ్యము) which was assigned to the temple and its various establishments. The villagers also surrendered the Siddāyamu of 16 villages for the sake of the God. Siddāyamu is explained as the savings out of the money collected for expenditure.

Temples had their own problems and difficulties. Sometimes a God ran into debts like us mortal men. All his services were paralysed. In the inscription quoted above the devotees rescued God Mahesvara from such a predicament. The accountant of the temple, Ganaka Veerayya assembled all the villagers of the 72 professions and perhaps made an appeal to them about the plight of the temple's revenues. It was on this occasion that the villagers made those elaborate arrangements. Besides cash gifts, the villagers donated rich fields and expressly laid down "that from the year Raudri to Prabhava, during these 8 years the whole debt of the God should be liquidated. The executors shall not sell the lands during this period nor raise further loans. Those who lend money or purchase temple lands during these 8 years shall be sinners and be liable to punishment by the King."

We can only peep into the normal life of the people of those times. There are no direct references. Agriculture seems to be in a flourishing*

* Vide Inscriptions of Telingāna.

condition. There were enough irrigational facilities because almost every record mentions a tank or a canal. These canals were named after Kings or eminent persons. One of the Katukuru inscriptions mentions a 'Beta Rāju Kaluva.' (Canal) One Kanchimanchi inscription refers to Talipa Dēva Cheruvu (tank). There seem to be two crops in a year, one in the month of Visākha and another in Kārthika. Some fields could get water supply only for the first crop (వైశాఖాన బహరి పాదికి . When gifts were made the extent of dry land (వెలిపోలము) was generally double the extent of wet lands (నీరు నేల), evidently on account of their varying degrees of servcibility. Further the practice while donating fields to temples seems to be to give them small patches in various sites. We cannot say whether this was an economic arrangement.

While levying taxes it appears that the fields belonging to Brāhmins had light assessment. The Katukur inscription of the time of Pratāpa Rudra Dēva lays down that on fields yielding double crops, for every Marturu of land brought under the plough, one Chinnamu should be paid for each season to the temple. Nambi ryots tilling the lands assigned to temples are exempted from this cess. If the ryots are of other castes (Kāpulu) they have to pay this assessment. If a Kāpu cultivates the fields belonging to Brāmins, the Kāpu must pay the cess and not the owner of the field.

These inscriptions are of great value to the student of language in order to trace the development of Telugu. The practice of writing verses in inscriptions seems to be fading out. At any rate all the inscriptions, unless they are Sanskrit ones, are in Telugu prose. The prose is easy and clear except when technical terms of measurements are mentioned, Occasionally there is an attempt at ornate style. Classical forms like (పువ్వుంకోలు: కల్లుం గూరు; దక్షిణపుం గొమ్మున; వెలివాలము (గంపననా దేశము; అంన for అందే: are found here and there. The forms of the plural of nouns are interesting. The plural of ūru (village) is (ఊర్లు); of Mangali (Barber) (మంగల్లు), of pēru (name) పేర్లు; and so son. The practice of writing consonental 'Ri' (రి) for vowel (ఋ) is quite common e.g. (వ్రిత్తి for వృత్తి; క్రిధివి for కృధిన్.

Some of the names and house names mentioned in these records are interesting. The Sayampet inscription gives a full list of donees with their names and surnames. It appears that there was a large influx of Utkala Brāmins into Telangāna at the time of Gajapati conquest. Some of the names are (మల్లయోర్లుల, ఛైరవోర్లుల, ఓబలోర్లుల; వీరోర్లుల etc., ఓర్లు may be a corruption of the Sanskrit word upādhyaya (teacher). In Telugu it occurs as (ఓజ్జ).మల్లయోర్లుల may mean Malla Āchārya. This (ఓర్లుల) may have become (వర్లుల) a Surname now current as in (బ)హ్మశ్రీ వర్లుల చినసీతారామస్వామిశాస్త్రిల వారు). Other Surnames are కలవకొలను; కిళొంబి; మావధూపి; పెమ్మాభట్ల; రాయప్రోలు.

In conclusion, I wish to state that if these inscriptions are published they will prove a valuable addition to our knowledge of Telangāna.

ARSAVILLI COPPER-PLATE GRANT OF VAJRAHASTA

[S'AKA ERA 982 = 1060 A. D.]

By Sri Manda Narasimham.

This inscription was first published in the May 1954 issue of the Telugu Journal BHĀRATI, Madras by me. I now venture to publish it in English with the object of bringing it to the notice of a wider public. This is not merely an English rendering of the original article but some more important facts are incorporated in it. Scholars will therefore find it an original article rather than a review.

This grant was made by Vajrahasta III of the later Ganga line of kings. It refers to the grant of the whole village of Arsavilli to a large number of people of the Kayastha caste in the year 982 of the Saka Era or 1060 A. D. From other sources, it appears, he ruled for a period of 33 years and hence this grant was made 10 years before his death.

The kings of this line trace their descent from Gunamahārjaya. No charter of this king has been discovered till now and it is also doubtful if he ever ruled over Kalinga, for the succeeding kings only traced their genealogy from him but never admitted that he had ruled over the land. The present donor is the sixth in the line and he is credited to have ruled for a period of 33 years. Copper-plate or stone inscriptions of Kalinga kings of the later line from the Founder till Vajrahasta III are rare or very few. His grand-father Vajrahasta the second was the author of the Pondṛu copper-plate grant. This grant was edited by me already in this Journal. It was subsequently reviewed by Sri G. Ramadas and re-reviewed by Sri N. Ramesan I.A.S. District Collector, Guntur in Vol. XX of this journal. It is now proved that the Pondṛu grant was given by Vajrahasta II, the grand-father of the donor of the present plates. Though the grand-father and grand-son came from the same line of kings, yet Vajrahasta II followed the old order of style of writing as that of the earlier Ganga line. It was Vajrahasta III that made the change. From this ruler a diversion in the style of writing in the grants began. The old style with the mention of the name of donor and of his father was gone. The dating of the grant in the Pravardhamāna Ganga Era was also gone. The simple prose narration was gone. Instead, Vajrahasta III followed a new style and order. Along with some prose portions, poetry was also introduced in describing the various anecdotes relating to each king. Much of literary and pedantic gloss was given to the poetry. These verses compare favourably with those of authoritative Sanskrit poets of earlier times. Another deviation from the earlier grants was the dating of the grants in the Saka Era. Hitherto his grand-father and others used to give their charters in the Ganga Era. Th

earlier line of kings dated their grants in the Pravardhamāna Ganga Era which perhaps began in 494 A.D. But Vajrahasta III who also gave the date in the Ganga Era started counting the date of his grant from Gunamaharṇava, the founder of the later line of kings. This was conclusively proved by Mr. N. Ramēsan in his review of Pondūrū plates of Vajrahasta II (vide J.A.H.R.S. Vol. XX). It may therefore be safely presumed that Vajrahasta III was the first ruler to make the change from the much confused Ganga Era to that of a very clear Saka Era. The date of the coronation of these kings and the date of their grants are described in detail even to the day of the week and the hour of the deed. Some of the deeds which the earlier line of kings took great pride in recording as the oft quoted phrase "Pratāpātisayānamita samastha sāmānta chūdāmaṇi Prabhāmanjarī punja ranjita charaṇah." Vajrahasta III must have found this phrase rather demeaning and hence he must have dropped it entirely.—Subjugating and keeping loyal the various subordinate chiefs was completely dropped and in its place the later kings called themselves Trika-lingādhipatis or Lords of three Kalingas, a new title which began to be used by Vajrahasta III. This ruler therefore was the first to deviate from the old order and bring in a renovation in his charts. This was followed by his successors till his dynasty of kings shifted their capital from the Āndhra Country to Orissa, to Cuttakapura or the modern Cuttack.

The donor Vajrahasta III is described as the abode of two proverbially quarreling goddesses of Wealth and Learning leaving their quarrels and living in peace:—"Anurāgeṇa guṇinō yasya vakshō mukhābjayoh Āsineṣṭī saraswatāvanukṛtē virājita."

From such a description, we can infer that he was very learned. He must have composed the verses, or incorporated them in the grant having got them composed by his court-poet. Whoever be the author of these verses certain it is they are of a high order of poetical excellence and they vie with the chaste Sanskrit poetry of recognised Indian poets like Kālidāsa, Bhavabhūti etc. The introduction of poetry in the royal charts was perhaps copied from the Vāgi kings whose gift deeds were full of fine poetry. As an example, it may be cited that the Kandyam plates of king Danarṇava of the Eastern Chālukya line, published in the journal of the A. H. R. S. Rājahmundry, Vol. XIX parts I & II, bear testimony to the fact. In the Chālukya plates now referred to, the name of the poet or the composer of the text of the inscription both prose and poetry, was stated to be Nāgamabhatta. He must have been the court poet of Danarṇava like Nannayabhatta and Nārāyaṇabhatta of the court of Rāja Rāja Narēndra. Since in the present grant the name of the poet was not mentioned and since the king was stated as the abode of the Goddess of Learning 'Swaraswathi, we may take it for granted

that the king must have composed these beautiful verses for his glorification and they were copied down without any change by his successors Rāja Rāja, his son and Ananthavarmachōḍa Gangadēva, his grandson.

We know that Vajrahasta III was crowned in the year as indicated by the words "Viyad rutu nidhi samkhya." It means 960 S'aka Era and he bestowed this grant in the year 'Kara vasu nidhi' which is 982 S'aka Era. Hence this grant was made in the 22nd year of his rule. From other records we know that his rule lasted for 33 years when he was succeeded by his son Rāja Rāja who was crowned in 1070 A. D.

Sri N. Rāmēsan, M.A., I.A.S. has brought to the notice of historians an astronomical error in describing the date of accession of Vajrahasta. This date has been followed by the king's son and his grand son viz, Rāja Rāja and Chōḍa Ganga. Though it may be an error, it did not materially change the history as there was only a difference of nearly a month or so. As against the already established date of 1038 A.D. 3rd May, Sunday 8-27 p.m. Sri Rāmēsan has fixed it as Sunday the 19th of April 1038 A. D. (vide vol. XX pages 172 & 173.) King Vajrahasta III gave this grant to a number of men and women of the Khayasta caste in the S'aka Era 982. The actual day and the month are also stated as the 12th day of the bright fortnight in the month of Kārthika. This particular day has all along been considered as a very auspicious day for all the Hindūs as the day when Lord Vishṇu got up, from his bed of Kshirasamudra or milky ocean after a yogic sleep of four months. This day is still observed as a Holy day by all the Hindūs. One peculiarity is that kings and pious people give gifts of land and other things to only Brahmins to secure religious merit but this king bestowed the fifth of a whole village on Khayasthas who were really members of the Śūdra class as can be inferred from the context. Perhaps the king was a cosmopolitan in his views or he had a particular liking for the people of this sect. Another peculiar feature is that the king gave his gift not on account of any merit on the part of the donees but as a simple favour. No cause for the gift is mentioned. The queen is also involved in this gift as she has favoured some of these people with her own regards. Perhaps at the instance of the queen the king bestowed the village on the Donees. This gift has no sanction from the Minister of Foreign affairs, ie, Sandhi Vighraḥika. The engraver's name also has not been mentioned.

Till now one copper-plate grant of this king is known to the scholars of Kalinga history. This grant was found in the village of Chikkala Valasa and was edited and published by Sri Vidwān K. Sāmbamūṛthy Sāstry in the Telugu journal Bhārati. It was granted in the same year 982 S'aka Era and in the same month of Kārthika but on the third day of the bright fortnight.

Hence, the Chikkalavalasa grant was nine days prior to the present grant. There also the king granted the village of Kuddigam to a certain Vaisya or third caste among the Hindūs. Hence we are forced to credit, with broad and cosmopolitan views, Vijrahasta III. Law books on religion enjoin kings and other pious people to bestow gifts of land, cows, etc., on Brāhmins only and that too with water. This king deviated from the view of the author of Dharmasāstra and widened his outlook by bestowing gifts on Vaisyas and Sūdrās also. Such-broad based mentality among the kings of old ought to be greatly admired. It may be imagined that the King bestowed these gifts not with any motive of attaining religious and spiritual merit but solely by humanitarian motives to bring relief to the poor and depressed people.

Arsavilli, a village in Varāhavartani Vishaya is none else than the village with the same name in the modern taluk of Srikākulam. This village was named and spelt in two different ways in the grant as Harisavelli and also as Arisavilli. Even in the present day this village is officially called as Arsavilli but, people call it as Arsavelli. Harshavelli and even as Arsavilli and Arisilli. The revenue accounts and the post office of this village spell the word as Arsavelli and in English as Arasavilli. No wonder then even in the 20th century this village is being called by different names and spelt and called in different forms. But the wonder of it is that since 1500 years the name of this village is in tact except for a few philological changes and attempts to Sanskritise the place name as Harshavalli or a creeper of delight.

As regards the Donees, there are a lot of them both men and women. Almost all of them were spoken of as belonging to the Kāyastha caste. They are described as springing out of the Kasyapagotra. A few shares were also bestowed on the members of the Sūdra caste and these members had the Honorary suffix Rattadi added after their names. The word Rattadi might have been a corruption of Rāstrakṛta or the ancient form of the word Reḍḍi. As for the Kayasthas they had the suffix Nāyaka and Nāyaki added after their names. Hence the names indicated by the suffixes Raṭṭadi and Nāyaka or Nāyaki surely denote the fourth caste among the Hindī fold. A sort of subtle difference appears to have been made in describing Kayasthas and Raṭṭadis. Kayasthas are described as Kasyapavamsotpanna and Raṭṭadis as Sūdravamsodbhava. Udbhava is used to indicate men born of the Raṭṭadi caste or the caste of the fourth order. In describing the Kayasthas the word Utpanna is used. Strictly speaking, both these Sanskrit verbs mean the same thing but a faint sense of causative active action is felt by the use of the word Utpanna. Hence Kasyapavamsotpanna smacks of the meaning "brought forth by the members of the Kāyapagotra from the women of other caste." The Kayasthas seem therefore to have been born by

the union of the Brāhman, with the women of non-Brāhman caste and therefore they are of mixed origin.

The village of Arsavilli was considered a strong hold of the Khāyastas and the women folk of this caste supplied brides to the Commanders of the royal forces. Kings of Kalinga also used to take brides from this caste. King Vajrahasta III has been credited to have a number of queens and in this charter one of his queens is stated to have given some shares of the village to a few of the caste members. Perhaps this queen of Vajrahasta had come from this caste and hence such royal favours were also shown to a few more members who might be more closely related to her.

This document bears a special interest to the students of the Āndhra History in respect of social conditions prevailing in those times. It has been noticed that the Kalinga royal house used to have matrimonial alliances with not only the ladies of other Royal house-holds but also with the ladies of the common folk. Such matrimonial alliances bring closer the ties of friendship and sympathy between the rulers and the ruled and thus facilitate the smooth working of the civil administration.

The Khāyasthas are known to belong to a caste of mixed nature and though they occupy a status lower than that of a Vaisya or the 3rd caste among the Hindu fold, yet their status in society is enhanced by matrimonial contacts with the royal families and other high state officials such as the commanders of the Royal forces. We have only to infer that caste feeling had nothing to do with marriages contracted from among the women folk of a much lower order.

History abounds in such instances. Emperor Asoka conquered the kingdom of Kalinga in the 4th century B. C. and as a consequence of immense bloodshed and slaughter his heart became soft and he at once became a devout disciple of the Buddha cult. While he was on the Kalinga sea-coast, he had taken a fancy for a particular girl among the fishermen community known by the name 'Kāruvāki' and married her. We know from the History of Magadha that one of the queens of Asoka was 'Kāruvāki'. This name indicates the caste only. It is purely a Telugu name composed of two words 'Kāru' and 'Vāki.' Kāru means slang and indecent and 'Vāki' means a person that speaks. Hence 'Kāruvāki' came to mean people that indulged in speaking indecent language. The whole of East coast sea-bordering area extending over a length of 20 miles from Kalingapatnam south-wards is studded with a number of villages occupied wholly by the fisher men known by the caste-name of 'Kāruvāki.' Mythology also furnishes us with such alliances with the fishing folk by Royal householders.

King Santana of Bharata fame had married a fisher-woman by name Satyavati. Even Brāhmins and Sages too took a particular fancy for fisherwomen. The sage Vyasa who was credited with the authorship of 18 Purānās and Bhāratam was the son of fisherwoman by the sage Parāśara. The fisher caste men are now considered as untouchables but in those far off early times they occupied a much higher status in the society that ruling kings and high class Brāhmins used to take the women folk of this caste as wives.

The use of the word Niyōga in this document is not quite clear. Such a use has not been met with in any document of the Kalinga kings much less kings of other Countries. 'Niyōga' in general means 'deputed' or set apart for a particular purpose. There is a particular sub-sect among the Āndhra Brāhmins known by the name Āruvḷa Niyōgis. This class of Brāhmins acquired their sect name perhaps by the name of the country in which they were living. They came from the tract of country known by the term Shatsahasradṣa which means the country with 6,000 villages. These people are being called Niyōgis because they were chiefly selected for state administrative jobs from the ministry of the ruling kings down to the village karanam or accountant. Our Telugu literature abounds in examples of Niyōgis invariably holding the post of ministership under various ruling kings. Timmarasu a Niyōgi Brāhman was the chief minister under the famous Vizianagara king Krishnādevarāya. Even Tikkana of Telugu Bhārata fame was a minister under the Velanādu king 'Manumasiddhi.' But in this document the word 'Niyōga' was used in quite a different sense. The names of certain women are associated with the word 'Niyōga' as 1. Pundi Niyōga. 2. Chendi Niyōga, 3. Uttara Niyōga, 4. Chava Niyōga, 5. Chandraditya Niyōga. The exact meaning of these Niyōgas is not clear. The word Niyōga may mean a particular portion of the village indicated by the name for identification or it may mean that the person with whom the word Niyōga is joined has been deputed with a definite work. The word Nāyaki used in this grant for woman may indicate the feminine gender for the word Nāyaka which is an honorific suffix added to indicate the fourth caste of the Hindu fold. In course of time the feminine gender came to acquire a new meaning indicating the secular life of unmarried woman. Further research on this word is necessary.

The origin of the caste of Khayasthas is stated in the book 'Sūdradharmatattwamu' as follows.

Māhishya vanitāsū sūnum Vaidēhādyam prasūyat
Sakāyastha Itiprōktā Stasya kāryam Vidhiyatē.

From this definition, we have to presume that the Khayasthas are of a doubtful mixed caste. In this part of the Āndhra country—Srikākulam and Viśākhapatnam districts—there is a certain class of people known by their caste name as Karanam or Sistukaranam. They believe that they are used to be called Kayasthas. But they dropped the caste appellation and adopted the word Karanam. The reason why they discontinued the use of the word Kayastha and took up the use of another word Karana to indicate their caste name is not known. The present day karanams are highly civilised people with good education. They never take up menial profession but take up service mostly as village school masters and village karanams and accountants. Some take to agriculture and there are a lot of people with higher education in Government service. They wear the sacred thread and eat meat and fish. They consider themselves higher than Vaisyas and take food only from the hands of the Brāhmins and none else. If Arsavilli in the days of Vajrahasta III was a strong hold for these people, the question arises, as to what happened to their families. Now no family in the village or as a matter of fact in the whole Āndhra country is known by the caste name Kayastha. Even, if we have to consider that they came to be known by the modern word Karanam, it is a wonder that the village has no permanent Karanams residing in it. If there are two or three karanam families now residing, they have only come down and are staying in the village to eke out their livelihood by suitable professions. It is impossible to think that all the old Kayasthas have perished or migrated to other lands. They must have assumed another name to indicate their caste. What degradation did they feel to drop down the old name and what was the necessity to take up another name? If the Āndhra Kayasthas feel degradation to be known by that name, why then should the Bengālī and the Bihārī Kayasthas still call themselves by that name? After all, even in the present day, the word Khayasta bears no stigma and the people hailing from this caste take pride in calling themselves as such. In fact such world renowned persons like Vivekānanda swāmi hail from this caste. This caste name is till current in Bengal and B. hār and the masses at large look upon the members of this caste with great regard and respect. If this caste name is looked upon with great reverence, what is the reason for its dropping out in the Andhra land?

Some of the women among the members of the Kayastha caste assume the honorific title of Nāyaki. In earlier times the suffix Nāyaki is added to the name of the woman who was from her young age dedicated to the service of God in a temple. They used to be called 'Deva Dāsis'. Naturally they were suspected to lead an immoral and vicious life and their sons also were being called Nāyakas. Nāyaka also means a leader and in this

sense, it is still being used as a suffix after the name of a gentleman of the Śūdra caste and its various sub-sects.

As for the dates given in the grant they are all stated in the Śaka Era. This Era is easy to calculate and can be easily converted into the now current Christian Era by adding 78 years to it. Before Vajrahasta III, the grants made by the earlier Gānga kings were dated in the Pravardhamāna Vijayarājya Ganga Era. The latter rulers coming down from Guṇamahārnavā Mahārāja calculated the time from him as their "moola puruṣha" but still called it 'Gaṅgēya Pravardhamāna Vijaya Rājya Samvatsara.' The confusion arising from the date given in the Ponduru copper-plate grant of Vajrahasta II was clearly solved by Mr. N. Ramesan in his re-review of Sri M. Narasimham's article. (Vide J.A.H.R.S. Vol. XX) Hence, we will have to deal with three kinds of Eras current in time-calculation in the Kalinga Kingdom. The first and the second Eras are known as Gāngēya Pravardhamāna Vijayarājya samvatsara and the third as the Śaka Era.

The first computation must have been begun in A. D. 494 or 496 and used to continue till the advent of Guṇa Mahārnavā Mahārāja, the founder of the later Ganga line of kings. Vajrahasta II began to date his grant as 100 calculating the regular years from Vajrahasta I, son of the founder of the latter line. It is known from other documentary evidence that Vajrahasta I ruled from A. D. 894 to 938.

It also appears that in calculating time, the Sauramāna was current in this part of the country and not Chāndramāna, though the day of the fortnight and the month like Kārthika are used. In Orissa and Bengal even to day the Chāndramāna style is current and the first of every month is calculated from the next day of the full-moon. But in the Andhra Deśa the first day of every month is calculated from the first day after the Amāvāsya or Newmoon. Thus there is a difference of 15 days in every month in the calendars of the Andhra and those of Utkala and Bengal. The Andhra month begins on the first day after Amāvāsya and the Utkala or the Bengālī month begins on the first day after Purnima or full moon. The Kalinga kings employed only Sauramāna like our brothers the Tamilians who use it even to day.

The text of the grant and blocks of the copper-plates will be given in the next volume.

THE CONCEPTION OF VILLAGE-PANCHAYAT WITH SPECIAL REFERENCE
TO THE ANCIENT HINDU COURTS OF KULA, SRENI AND PUGA.

BY U. C. SARKAR, M. A., M. L.,

KĀVYATIRTHA, VIDYĀRANJAN,
(Reader in Law, Panjab University)

1. *Intorduction:* The village-panchayat, as an integral part of the village republic, played a very important part in ancient and medieval India and it is still playing a very important rôle in modern India also. In its legal capacity it decided local disputes. The importance of village Panchayat was thus rightly emphasised by Sri R. R. DIVĀKAR Governor of Behar: "I look upon the Panchayat as the basis of all democratic governments. We have no doubt a Parliament in Delhi and an Assembly at Patna, but they are only superstructures. They can be strong and popular only if the Panchayats become efficient and strong. We see a man's eyes and head first, but he stands on his feet and legs. Very little could be done from the top if the villagers remained idle."

The decisions of the Panchayats were binding on the parties.¹ It has been rightly said by Dr. Mukherjee:² Neither Mauryan Bureacracy, nor Mahomedan invasions, neither the centralised administration of Akbar or Aurangzeb nor British Ryotwari or Permanent settlement have obliterated the traditional rights of the village communities as described in the Arthasāstras." The functioning³ of these Panchayats was hardly interfered with even though sometimes they might be giving decisions based on local customs not always strictly in keeping with the law of the country. No attempt was ever made to affect these customary laws to conform to the strict positive law of the state. Sir Henry Maine also rightly observes that the laws of the Panchayats were their own and they were left quite unaffected by the legislators or the administrators. The people had further disputes and had them settled amicably by themselves or by the village panchayats whose decisions were as good and binding as the decisions of the law courts. The decisions were generally non-appealable and were invariably obeyed on pain of excommunication from the society.

1. Vide Report of the Select Committee of the House of Commons, 1882, Vol. III and the note of Sir Charles Metcalfe.

2. Democracy in the East, P. 20.

3. Cf. The customs of the Nairs in Malabar; The customary Law of the Punjab by Wilson, P. 57.

The Panchayat system of deciding disputes among the villagers continued long after the breaking-up of the medieval empires. Even today we find that in some states by passing the Village Panchayat Acts, many wide and real powers have been given recognised to be exercisable by the village Panchayats. During the Mahomedan period, when the rulers were Non-Hindus the Hindus depended mainly on these Panchayats without seeking any redress from the alien rulers themselves particularly in civil disputes. The Hindus really fought shy to approach the foreign rulers for adjudicating their personal disputes which were to be decided with special reference to their personal laws and customs. The rulers also welcomed this idea and they refused to interfere with the administration of the local Panchayats or Assemblies which, to a great extent, relieved the rulers of their responsibility. This was also a necessity for them so that they might be otherwise carefree to proceed with the consolidation of their rule in this country. 'Most quarrels' says Dr. Jolly,⁴ "did not come within the cognizance of the courts at all but were decided by private arbitrations. This has been pointed out by competent English observers of Indian life and the same result may be gathered from the impartial study of the Indian Law books—ancient and modern.⁵ Orientals do not like public tribunals as meddle with their private affairs and there were excellent reasons for this natural aversion in India⁶ Therefore the public courts had far less legal business to transact than the Panchayats or the other private tribunals established adhoc; it was but natural that customary law should have played a more prominent part in those days than written law." It is thus perfectly true that very few cases between Hindu litigants would come to the courts on account of the functioning of the village panchayats.

From the very early times of the Smritis there were many tribunals in ancient India in the shape of assemblies of kins-men, artisans, corporations and parishads which were more or less analogous to the village panchayats in their jurisdiction and functions. These different tribunals according to the Smritis decided disputes among themselves. But there was one important point of difference between these tribunals and the panchayats of the subsequent periods. It appears that the conception of Panchayats originated with that of the tribunals referred to above. During the Smriti period they were not exclusively private as appeals lay from their decisions to the king in the last resort. These tribunals were thus linked up with the

4. *Outlines of History of the Hindu Law (Tagore Law Lectures)*, pp. 32-33. Cf. *Judicial administration of East India Company in Bengal*, by Dr. B.B. Misra J.B.B.R.S. Vol. XXXVII, parts 1—2, pp. 230—31.

5. See the texts collected in *Colebrookēs Essay on the Hindu Courts of Justice*

6. Vide Sir J. N. Sarkar's *Mughal Administration*, P. 112.

king who could revise their decisions on appeal. It goes without saying that unless set aside in appeal, by the higher courts including that of the king, the decisions of these courts or tribunals were necessarily binding. But there were very fundamental changes with the advent of the Muslim rulers. The tie which so long bound the inferior tribunals with the king was absent; and these courts also were automatically severed from the Mahomedan kings they being relegated to the position of village panchayats which were nonetheless recognised by the Muslim rulers who did not, however, associate themselves with them as intimately and as coherently as the Hindu kings. Thus on account of the apathy and the aversion from both the sides, there was an ipso facto separation of the relationship between them. The net result of this development was that the Panchayats as the virtual successors of the Kulās, S'rṇis etc. of the Smṛiti age retained their potency for deciding disputes particularly among the Hindus. In course of time, however, the scope of the Panchayats was widened to include even Non-Hindus within their jurisdiction. The present day Panchayats do not imply any exclusively Hindu institution. Though originally they might have their genesis in the Hindu conceptions, still from the beginning or rather at an early stage of the Muslim rule in India they began to assume more and more Catholic and cosmopolitan character. The reasons were more political than sociological. The Panchayats became more and more important to usurp in course of time many functions of the regular courts. "The Indian villager in the Mughal Empire," says Jadu Nath,⁷ "was denied the greatest pleasure of his life in his own time, viz, facility for civil litigation with government courts of first instance close at his doors and an abundance of courts of appeal rising upto the highest court at the capital. Men had, these forms to settle their differences locally by appeal to caste courts and panchayats, the arbitration of an impartial umpire (Salis) or by resort to force." It is undoubtedly true to say that the entire Muslim administration of justice in general was very simple, informal and without any hierarchy of different courts of appeal of different degrees. The Muslim law of procedure also was far from elaborate; there was also no regular and fulfilled legal profession. Nor was there any elaborate provision for the law of evidence. Hence justice could be administered speedily and effectively. The observations of Bernier⁸ are very significant in this connection.

7. Ibid, pp. 19-20.

8. "There certainly, however, some may say, are some advantages peculiar to despotic governments; they have fewer lawyers and fewer law-suits and these few are more speedily decided. No doubt the summary mode of proceeding excited the admiration of our travellers and they returned to France exclaiming—'O what an excellent and quick administration of justice! Oh the upright qazis! Models of French Magistrates'—not considering that if a party really in the wrong had possessed the means of putting a couple of crowns into the hands of the qazi or his clerks and of buying with the same two false witnesses he would indisputably have gained his cause or prolonged it as long as he pleased—" P 236.

2. *The earliest prototypes of village tribunals :*

The rudiments of the various kinds of popular assemblies can be traced even in the Rig Vedic society. From the very earliest times, the constitution of the Hindu society was organised on the basis of the autonomous villages as its units. The different institutions based on their villages were not only recognised but also greatly emphasised during the subsequent Smṛiti epoch. The population consisted of tribes known as 'Janas' comprised in Janapada which was a collection of some grāmas or villages. The grāmas in their turn were made up of Goṣṭhis. These Goṣṭhis again were the collection of the Gotras which in their turn were based on the family. The Grāmaṇi was the head of the village occupying a respectable position between the ruler and the people. In the very v̄edic period, we come across certain terms such as Sabhā, Samiti and Parishad which were conceived more or less on the units of villages. Though there is a lot of difference⁹ in the opinions of the different authorities regarding their functions and contributions, it was generally believed that the Sabhā was a sort of village council consisting of the assemblage of learned and respectable persons who constituted the national judicature.

In the Dharmasāstrās and the Dharmasūtrās, we come across certain other terms such as Gana, Kula, Sr̄ṇi, Pūga, Vrata etc. as discharging mainly some judicial functions. The terms gana and vrata were, of course, to be found in the Vēdas. The existence of so many kinds of judicial tribunals indicates that the country hardly had any central judicial structure. Sir Henry Main makes a general observation that "the king and the popular assembly are found side by side in a great number of human societies when they must show themselves on the thresh-hold of civilisation." According to Spencer again, "the gathering of armed men which was at once the council of war and the political assembly is at the same time the judicial body." Speaking of Islamic countries, Sir Abdur Rahim says,¹⁰ that "the responsibility of administration rests with the Imam, but as a matter of convenience,

9. According to Sāyanācāryya, the Vedic Commentator, the Sabhā was an assembly of learned men whereas the Samiti was the assembly of the warriors. (Dharma Koṣa, I, 22).

Macdonell and Keith believe that "it is reasonable to assume that the business of the Samiti was general deliberation on policy of all kinds—legislation and also judicial work" and that the sabhā was a sort of village council of Brāhmins and rich people. A Sabhāsad was a kind of assessor or jury.

Though the Samiti did not survive the Vedic period, the Sabhā came to be recognised as the principal judicial institution according to the Dharmasāstrās.

10. History of the Saracens, pp 62, 196

he may delegate his powers to different persons. He was the representative of the people from whom he derived his rights and privileges. The observations of Lee¹¹ are very significant in connection with the state of administration of justice in ancient India. "The royal system did not harmonise with the spirit of the day. The villagers had a judicial system of their own¹² at once similar to and respected by them; the various trades and guilds had a similar system.

The presiding officer of the popular courts or the guild courts held office either by election or inheritance according to local custom. With him were associated three or four men. In these apparently private courts were settled the affairs of the every day life. In cases of grave crimes or when the condemned party refused to obey the judgement of the local court the court of the king was concerned with litigation." In course of time, however we find that "king's peace¹³ is recognised as infringed by crime. *Midhālithi* clearly distinguishes crimes and torts.¹⁴ The *Danḍavivaka* also elucidates the point more fully.¹⁵

The different kinds of popular courts have been thus enumerated by *Yājñavalkya*.¹⁶

"*Nripenadhikritāḥ*¹⁷ *Pṛgāḥ s'reṇayotha Kulānica,*
Purvaṃ purvaṃ guru jñeyam vyavahāra vidhau urinām.

A similar verse is found in *Nārada* where the word *Gana* has been substituted for *Pṛga*. *Brihaspati* and *Pitāmaha* also speak of courts beginning with *Kula* etc. The hierarchy of different courts has been explained by *Pitāmaha* by the following passage:—

Grāme dṛiṣṭaḥ pure yāyāt pure dṛiṣṭastu rājani
Rājñā dṛiṣṭaḥ kudriṣṭovā nāsti tasya Punarbhavaḥ."

Pitāmaha further makes some special provision when he specifies the law to be followed by these tribunals:

Deśapattanagoṣṭeṣu Puragrāmṣu vāsinām
Yeṣāṃ sva samayaḥ Dharmśāstra tonyesu taiḥ saha.

11. Historical Jurisprudence, p 141

12. Cf. Pollock and Maitland, History of English Law. pp. 37—40

13. Dr. K. P. Jayaswal says in his Hindu Pólitý that "the *Satapatha Brahmana* starts the theory that the king should not merely protect the law but himself administer it in person or by his officers. The old theory had been that the law of the community was administered by the community—"

14. *Dharma Koṣa* I, p 160.

15. cf *Vardhamāna*, pp. 259—260

16. II, 30.

17. Different interpretations have been suggested for the expression "*Nripenadhikrita*"—But the most plausible explanation seems to be that which makes it an independent court presided over by the king as contrasted with the other courts which are popular in origin and more or less informal in function.

Thus, according to Pitāmaha, a suit should first of all be tried in the village (or village pauchayat); then it should be tried in the town (in appeal) and last of all the king should give the final decision as the highest appellate tribunal. There is no retrial of any case once it has been decided by the king—rightly or wrongly; further he remarks that between parties of the same country, town, society, city or village, the adjudication should be made by following their own conventions and usages; but when the dispute is between these persons and strangers, the Law of the Dharmasāstra should be applied.

The Smṛiti of Manu also enjoins on the king that he should respect the laws of the jāli, Sreṇi and Kula.¹⁸ Though he does not expressly mention that these bodies have got judicial powers, still it appears to be implied that such power of adjudication also was recognised in their behalf. The Dharmas or rules of these bodies must mean the rules and principles as understood and acted upon by them.¹⁹ The sages and the commentators did not stop simply after enumerating the different popular or local courts and their relative superiority or inferiority, but also they discussed many other aspects of these questions with so much care and insight that it cannot be believed even for a moment that these courts were not actually in existence and of great use to the people. The one commentator Mitra Miśra, the author of the Vyavahāra Prakāśa raises the question as to wherefrom the so called courts of the Kula Sreṇi etc., derived their authority—as they were not the royal courts. The Vyavahāradīpikā suggests that these popular courts also were established by the king. In this connection the expression “Nripenādhi-kṛita” in the beginning of the text of Yājñvalkyā referred to above has been interpreted as “appointed by the king”. But this explanation is against that of Viṣṇūśara who implies by this expression independent courts presided over by kings. The explanation of Viṣṇūśara is more plausible as has been already suggested above. The king’s authority might not be actually necessary for the competence of these courts because they were already found in existence among the people to their great benefit and advantage. This is perhaps implied by the injunction of Manu referred to above according to which the king is to respect the law of the Kula, Sreṇi etc. If these courts were in reality to be established by the king, then no further

18. Manu, VIII, 41

19. Sir W. Holdsworth also speaks of the local courts of mediæval England thus: “Under early systems, the jurisdiction of the lower courts was not as in the present day less extensive than that of higher courts. They were all courts of general jurisdiction. But a person went to the county court if he could not get justice in the Hundred-court and if he could not get justice in the county court he brought his case before the king and witan.”—History of English Law Vol. I, P. 9.

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injunction would have become necessary to say that the king must honour the courts of his own creation. The Subōdhinī commenting on Yājñavalkya's text suggests another reason for the superiority of the king's courts over these Panchayati Courts.²⁰ The efficacy of these local courts will have to be far more readily admitted if we bear in mind the manifold qualities that were insisted on by Kātyāyana, for the "Kāryacintakas" for the Sreṇi, Gana etc.²¹ Kātyāyana of course, mentions once that those who try to decide disputes without being authorised for this purpose must be punished by the king for their arrogance.²²

Professor Jolly made a general observation by saying that Kula, Sreṇi, Gana etc., were only private arbitrations. But, as it has already been noticed, they were more than mere private arbitrations in as much as, among other considerations, there could be appeal from the decisions of these courts upto the highest tribunal of the king. In arbitrations, the parties were responsible for the choice and appointment of the arbitrators, but this was not the case with the courts of Kula, Sreṇi etc. These courts were already in existence and they were only to be approached by the parties for the adjudication of their disputes. This aspect of the question has been very explicitly discussed by the Smriticandrika in explaining the famous text of Brihaspati while classifying the courts as Pratiṣṭhita, Apratiṣṭhita and so on.

Viśvarūpa made another very important observation by saying that a party cannot approach the king direct except through the courts of Kula, s'reṇi etc. But this seems to be too general a statement not supported by any other corroborational evidence. The king had both original and appellate jurisdictions.

Again, in providing the type of evidence to be insisted upon in trials by the courts of Kula, s'reṇi etc, it was stated by Kātyāyana that oral evidence or evidence through ordials should not be accepted; the only type of evidence that will be acceptable was documentary evidence. The reasons also have been explained by the Vyavahāra Prakāśa.

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20. "Nripohi balavān vyavahāraṃ Kārayitum samarthah iti vyavahāravidhau sa eva jyāyān itarepi sāmartyāpekṣayā durbala baliṃs'ca bhavati."
 21. "Sucayo vedadharmajña dakṣā dāntā kulodbhavāḥ sarva Kārya Pravenas'-calubdhāḥ Vriddha mahattarāḥ."
 22. "Anirdiṣṭas'ca ye kuryuh vyavahāraviniś'cayam Rājavritti Pravrittasti teṣāṃ danḍam Prakalpayet."

There is, however, a fundamental distinction between the courts contemplated by Kautilya in his *Arthasāstra* and those conceived by Manu in his *Dharmasāstra*. The later *Dharmasāstrās* of Yājñavalkya, Nārada, Brihaspati and Kātyāyana of course followed Manu rather than Kautilya. The Gautama *Dharmasāstra* again provides that cultivators, traders, horsemen, money-lenders and artisans have authority to lay down rules for their own groups "Karsaka, Vanik, Paśupāla, Kusīda, Kārava, sve sve varga," and also that the king shall give his decisions on hearing from persons or making enquiries through persons who are competent to do so. The above two *sūtrās* have been elaborated by the Bhāṣya. According to the Cambridge history also,²³ all disputes were usually disposed of locally "by reference to Panchayats permanent or constituted adhoc or by officers of different grades and there was also provision for appeal to the king at the last resort."²⁴ The *Smṛiti Candrikā* calls certain courts superior—"sreṣṭhanirnaya sthāna" and the others inferior "Jaghanyanirṇayasthāna." The latter types of courts have been enumerated by Bhrigu.²⁵ According to the *Smṛiti Candrika* and the *Vyavahārodyota* the first five courts of this enumeration are meant for the five groups of people referred to, whereas the other courts were intended to have general jurisdiction. Brihaspati also refers to the courts of Āranyakas, Sainikas and Traders along with the courts of Kula, s'reṇi and gana etc. These courts according to him could not deal with the *sāstrās*.²⁶

A text which is attributed to Śāṅkhalikhita indicates that the leaders or the elders had jurisdiction in Gaṇa, samaya, s'reṇi and pūga but that offences against the king (Rājadroha) or treason could not be taken cognizance of by them. Nārada also refers to the courts kula, s'reṇi and gaṇa but Kātyāyana gives more exhaustive enumeration of courts including Pūga, Vrata, Nigama and other special groups—communal or occupational. The view of Dr. P. N. Sen²⁷ that these inferior courts were a sort of delegated authority within their own sphere has been rightly criticised. No delegation was to be presumed as essential in as much as these popular courts had been in existence even from before the organisation of the royal courts. They grew out gradually according to the needs and circumstances of the different people to be comprised by them. Hence these institutions are quite congenial to the soil and atmosphere of the country. Dr. Mukherjee²⁸ rightly observes that "the principle underlying these town and local courts is that in cases of dispute the best men of the locality concerned can alone

23. I, P. 485.

24. Dr. R. G. Majumdar, *Corporate Life in Ancient India*, pp. 95—96

25. *Dharmakoṣa*, I, P. 55. 26. *Ibid*, II, P. 874.

27. *Hindu Jurisprudence (Tagore Law Lectures)*, P. 363.

28. *Local Government in Ancient India*, P. 135.

be the proper judges." The text "rājña dṛiṣṭaḥ kudriṣṭova nāsti tasya punarṇyāya" attributed to Pitāmaha has been understood subject to two limitations one of them being that what the king himself has done without conforming to the provisions of the s'āstras or what another different king has done through ignorance—such cases should be tried denovo in compliance within the rules of the s'āstras.²⁹ Dr. K. P. Jayeswal summarises the constitution and functions of the different popular courts in ancient India.³⁰ This has been corroborated by Brihaspati.³¹

Kane has given encyclopædic references of the different words such as s'reni, pūga etc. as they have been used in the Rigveda, the Brahmanas, Pā.ṇini, Kauṭilya and the different authors of the Dharmasūtras and the Dharmasastras. He has also enumerated different inscriptions in which the various kinds of corporations have been mentioned and has concluded by saying that "these examples show that about the first centuries of the Christian Era such castes as wood workers, oilmen, betel sellers and weavers that are at present very low in the hierarchy of castes had very efficient casteguilds so famous for their organisations, integrity and stability that people deposited with them thousands for permanent services to objects of charity."

Regarding the Pūga, s'reni and Kula. Mr. Colebrooke rightly says that they were "different degrees of Panchayati which as is apparent, is not in the nature either of a jury or of a rustic tribunal but merely a system of arbitration subordinate to regularly constituted tribunals or courts of justice." According to him these Panchayatis came to be very seriously affected³² after the passing of a Regulation in 1781 according to which the decisions of these tribunals could be set aside only when gross corruption and partiality could be proved against these panchayatdars. The Regulation was passed no doubt with a good intention to serve as checks but the usual practice that was indulged in by the litigants was to calumniate the panchayatdars. This condition was not, however, to be found in the original popular courts as they were conceived by the ancient Hindu codes—according to which the aggrieved parties could appeal to the superior courts as a matter of right. In any case, the panchayat system never died out in India. And with the independence of India, a new impetus has been given to it so much so that a provision to this effect was made in the very constitution of India itself as one of the most important directions.

29. Vide Vis'varūpa's commentary on Yājñavalkya.

30. Hindu polity, pp 105—6: "The Kula court was presided over by Kulikas or Aristocrats. In a mixed constitution of aristocracy and democracy we may find a Kulika court. Such a court as a matter of fact we do find amongst Vrijis where there was a board of eight Kulikas to investigate into criminal cases — — — The Kulikas in the Vrijji constitution were subject to the superior jurisdiction of the heads of the Gana-Commander-in-Chief, Vibe-king and king. There were industrial organisations in a Gana as in a monarchy. These guilds (Pūgas) had some judicial powers. But their decisions were appealable to the Kula and Gana Courts. When the Ganas were conquered by and became subject to monarchs as in the days of the later law books the decision of Gana was made subject to the appellate jurisdiction of the monarch or the Chief Justice."

31. Vide Vīramitrodaya, P. 41.

32. Dr. Altekar suggests different reasons; See Village Communities in Western India, PP: 52-53.

THE MUSICAL WEALTH OF THE ANDHRAS.

By Sangeeta Sudhākara

Sri MANGIPUDI RAMALINGA SASTRY.

Āndhras were as old as the Aithareya Brāhmaṇa and were a powerful race when Magasthanes visited India. Apasthamba—the author of the Śūtras, Dignaga—the greatest of the Logicians, Amarasimha,—the master Lexicographer, Nāgārjuna, the founder of the Mahāyāna Buddhism, Bodhayana—the Law-giver, Vallabha, Sankara, and Kumārila Bhatt—the philosophers and spiritual leaders of thought, Nārayana Tīrtha, Kshetrajña, Vidyāraṇya, Jagannātha Kavi Rāja, Annamā Chari, Rāmadoss, Kamāmātya, Somanātha, Ahōbala, and Tyāgarāja famous musicologists and composers, to mention but a few, were all Āndhras, who actually shaped the thought and action of the Āndhras.

The art of music had been the genius and the heart of the Āndhra savants, who have attained in music, sublime heights. Ever since Āndhra Dēsa became the Cradle of our kings, Śālivāhanas, the light of Andhra culture illuminated beyond the seas and vestiges of their power and glory are scattered all over the country.—After the Imperial Sātavāhana Dynasty, the Pallavas, the Chālukyas, the Chōlas, the Kākatīyas and the Redḍis ruled over Andhra and finally the Tuluvas and the Saluvas founded the Great Andhra Empire, at Vijayanagar. Finally, the Naiks of Madura and the Bhonsles of Tanjore stemmed the tide of Musulman invasion and saved the country from foreign aggression and rescued the Andhra culture from utter annihilation. The Andhra Rulers decked their mother-land with the choicest gems of sculpture, music and dance. The general style of the world-famous Andhra sculptures may be treated as the original basis of the Antonine development of the Alexandrian Art. Andhra music has had its existence more by the scholarly artists who migrated to South in the time of Achuvappa Naik and thrived under the generous patronage of the Karnātic Rulers. The Telugu people under the said dynasty, had so usurped the patronage of musicians as to bring forth a unique system of their own. The great adviser of Hari Hara and Bukkarāya, the Karnātic Sthāpanāchāry, Vidyāraṇya was a votary of of music, who wrote “*Samgita Sāra*” which clearly bifurcated the North and South Indian systems of Music for the first time. From King Hala or Sātavāhana (78) to Vijayarāghava Naik (1675) the Andhra kings had within their ranks, many royal authors and musicians of note, of whom Krishna Dēva Rāya, (1510) may easily be considered to be the ‘Doyen’ of Art. Sculpture, poetry and music were cultivated with perfect individuality. It was during these palmy days that the Andhra genius was brought to a pronounced expression. Rāmāmātya wrote the noted treatise on music “*Swaramēla Kalānidhi*”.

After the fall of Vijayanagar, the Andhras had no king and in consequence had to seek patronage elsewhere. The other Royal Courts that patronised music were at Tanjore ruled by Sarabhōji and Tulji who maintained the same old traditions. The Tanjore Saraswati Mahal Library is said to contain over 200 Telugu dramas and several manuscripts on music. In the South, the Telugu language assumed a new garb, free from northern convention. By making Telugu the vehicle of expression of his heart, Tyāgarāja showed a new avenue and made it the '*Lingua Franca*' of Karnātic music. Thus-Telugu, in its range and originality, in its power to stir emotions and imaginations and in its spiritual depth, is in no way inferior to any other language.

ĀNDHRA CONTRIBUTION TO MUSIC.

The Andhras along with their compatriots, the Tamilians, the Malayalees and the Canarese have contributed largely to the glory of the South Indian music. Although the Southern music comes to be known as the '*Karnātic*' perhaps due to the patronage of the Kannada Rājas, it is apt to call it by the name of '*DAKSHINĀTYA SAMGITA.*' The term '*ĀNDHRA MUSIC*' was current in the time of Harapal Dēva of 14th cent. All the four races mentioned above have contributed to musical literature by way of musical compositions. Karnātic music is but an off-shoot of the Marga samgita of the old. The beginnings of the Telugu music may be traced to the Dēsi or the indigenous songs like the Yaksha gāna, Dwipada, Ballad, or Burra-katha, shadow-play or Tolu Bommalāta and other folk varieties. It may be that Sanskrit had influenced to a great extent in the formation of Andhra music. As years rolled on, there must have been development addition, augmentation of grace, added to these standards. It may be remarked that Marga music belonged to the Aryan and Desi to the original inhabitants of India called the '*Anārya*' who belonged to a different type of civilisation. As the two races lived together, the distinction slowly vanished and the Marga music gradually lost its individuality and was absorbed into the more powerful and ever-growing secular and popular Desi music. The transformation is only a phase of the history and progress of civilisation. Matanga, the author of Brihaddesi mentions that Dēsi system evolved out of the tune of the Desastha tribes; the Dhruvas (*dāruvas*) are mentioned in the Prabandhādhyāya of musical treatises. Sārangdēva mentions '*ĀNDHRI*' as one of the eleven Jatis of Madhyama Grāma, which is illustrated by a song in praise of Siva. Bharata also mentions the Jati as Andhri.

In South India, the endeavours of several great musicians are noticeable and one would feel that a renaissance was passing over the province in the days of Raghunātha Nāik and Tirumala Nāik. The reason is to be sought in the exceptional fact that ruling princes themselves were front-rank musicians and celebrated composers. Tanjore was verily the '*Takshasila*' of South India, and ruler after ruler tested and awarded the musicians. Tippa Rāyalu, the Governor of Karaikal wrote Tāladeepika. At Tanjore, cultivation of music commenced receiving exceptional support in the 16th century from the days of Achyutappa Nāik and thus rose to a claim in the days of

Raghunātha Nāik who was himself learned in Sanskrit and Telugu and wrote *Samgita Sudha*, a treatise on music. His court was adorned by poetesses like Ramabhadrāmba and Madhuravāṇi who also continued their activities during the days of his son Vijaya Rāghava Nāik. Eminent poets like Vichitra Rāyāvātamsa, Atiratna Yaji, Sridhara Pandit, Kaligiri kavi, Mātrubhūṭayya, and Cherukuri Laxmidhara kavi, a linguist, poet and musician adorned the courts of the Maratha rulers, Sarabhoji and Tuljaji, who were not only men of Letters but also patrons of Art. Sarabhoji took special interest in Indian as well as Western music and got a full set of English band to produce Indian Music. He was a pioneer in the field of music and invited Ramachandra Gosai from Gwalior to deliver religious discourses and *Kathā kālakshepams*. (Story-Telling). *Perhaps this was the first time when Andhras came into contact with Hindustāni Music.* Tyāgarāja and Muthuswāmi readily adopted the Harikatha Prasanga, for example the 'Nowka Charitra' and introduced vrittas and rāgas like Pharaḥ, Hussaini, Bihag, Janjuti, Hamir, Kamas. Tuljaji wrote *Samgita Sārāmṛita*, Swati Tirunal wrote several dhruḥpads, khyals, tumris and kirtans in Hindi and kritis in Telugu and Sanskrit. Ettiḥapuram princes were among the forces that supplied a lot of momentum to the pursuit and cultivation of music. Manali Muthu Krishna, Kovvur Sundarāsa were some of the patrons of music who identified themselves with its cause. Those who migrated to Tanjore, the centre of culture, for receiving Royal patronage and settled down there ultimately with their families, were Margadarsi Veerabhadrayya, Kakarla Girirāju, Sonti Venkata Subbayya, Manam Buchavadi, Pallavi Gopalayya, Narayana Tirtha, Merattur Venkatramayya and a host of others whose names we find in characters of gold, in the history of Karnātic Music, and who were avowedly people of Telugu parentage. It is the efforts of these scholars that have created in the Karnatic style of music to-day, its variety and jealously precise and rigidly mathematical in its scheme, and savouring of the divine infiniteness, in its implication of raga, tana and pallavi, the envy and despair of the musical apprentices and connoisseurs.

What the Andhras lost by the exodus of their Artists, is a gain for them in that they are admitted to no mean share in the architecture of the Tanjore style of music, which is also the ideal of the Andhra musician to-day, and that the Andhras also are getting into level with the expectations and requirements of the Tanjore school. The names of Nandigama Venkayya Ponnuri Ramasubbayya, Susarla Dakshinamurti Sastri, Piratla Sankarayya, Duddu Siitaramayya, Purnam Kanakayya, Balijepalli Sitaramayya, Prayaga Tirumalayya, Denukonda Chinnayya, Narumanchi Janakiramayya, Parupudi Chalamayya, and others are to be remembered in this connection.

PANINIAN PRINCIPLES OF DETERMINING THE DESIRED IMPORT OF WORDS.

Ramsankar Bhattacharya.

(Tikmani Sanskrit College, Benares.)

In the Sūtras of the Aṣṭādhyāyī, there often arises some doubt as to the real import of some words. It is the general rule that in grammar some particular operation takes place to a word when the word conveys a particular sense. As for example, we can say that the operation of षत्व (ṣatva) to the word मातृ (Mātru) according to the Sūtra मातृषितृभ्यां स्वसा (Mātru Pitrubhyām swasa) 8-3-84, will take place if it denotes a knower (प्रमाता) (Pramātā). Similarly, the wordकारिका (Kārikā) in the case of गतिसमास (gatisamāsa) according to the Vārttika कारिकाशब्दस्योप संख्यानम् (Kārikāśabdasyōpa saṅkhyānam.) Sūtra (1-4-59) will be taken denoting the sense of action क्रिया (Kriyā) and not a verse. Thus, it is clear that the senses of words used in the Sūtras are also to be comprehended for the proper application of the Sūtras, according to the oft-quoted saying 'अर्थ-विशिष्टः शब्दः संज्ञोः' (Ardhaviśiṣṭah śabdah saṁjñōh.)

But it is a strange fact that while Pāṇini had mentioned the words in his Sūtras, he remained silent in disclosing the desired sense of those words in which sense the operation of the Sūtras will take place. In such cases, commentators applied many principles for the determination of the desired sense of those words. In the following pages, we will discuss these principles in brief.

We have nothing to say here whether these principles are purely Pāṇinian in character or were used by former grammarians also. We will confine ourselves to elaborate the fruitfulness of these principles, which will also prove what a keen and subtle intellect was behind the art of composition of the Aṣṭādhyāyī.

(A) In some of the Sūtras, the desired import is shown through the principle of साहचर्यं sahaacharya (co-existence i. e.

the co-existent word determines the intended meaning of a word possessing various senses as we find in the Sūtra पूर्वभा लंकसर्वजरत् पुराण नवकेवलाः सभनाधिकरणेन (Pūrvvakālaikasarva jaratra purāṇanava kévalah samānaadhikāranena)(2-1-49). Here, a doubt arises regarding the sense of the word नव (nava) which has a double meaning-new and the number nine. Commentators say that in this Sūtra नव (nava) is taken in the sense of New for, the word पुराण Purāṇa is read before it and as it (i. e. पुराण) Purāṇa denotes a kind of state so नव (nava) would also have to be taken denoting the sense of a state i.e. new and not the number nine because it is not a state.

Not only the meaning, but the character of words is also determined by the rules of Sāhacharya as is found in the Sūtra पुराणसु सुहेतार्थ सदव्ययतत्रय समानधिकरणेन (Purāṇa guṇa sunitārttha sadavyayatavya samaanaadhikaranena) (2-2-11). There arises a doubt whether the अव्यय (Avyaya) of this Sūtra is अव्यय (Avyaya) in general or of a particular category. Rakṣita replied that here अव्यय (Avyaya) means कृदव्यय (krudavyaya) and not अव्यय (Avyaya) in general, for the preceding and proceeding words of the word अव्यय (Avyaya) of this Sūtra is कृत् (Krut) suffixes and hence अव्यय (Avyaya) is to be taken as कृदव्यय (krudavyaya) only. This view is supported by Patañjali also.

Similarly, the meaning of the word कु (Ku) which means earth and bad is determined by this principle in the Sūtra कुगति प्रादयः Kugatipraadayah (2-2-18), where it is said कुसताथैकस्य 'कु' इत्यव्ययस्यैव प्रज्ञां नतुपृथ्वीपथीयस्यगत्यादिसाहचर्यात् (Baalamanoramaa). [Kutsitaardha kasya ku ityavyayasaiva grahanam natu pruthhvi paryayasya gatyaaadi sahacharyaat.]

The principle of साहचर्य (sahacharya) is variously applied in the Aṣṭaadhyaayī for the determination of imports of words. In a forth-coming paper we will discuss this at length.

(B) By using the plural number, Pāṇini indicates the desired sense of words. Thus, in the Sūtra पूर्वैः कृतम् [Purvaih krutam] (4-4-133), the word पूर्व (Puurva) which has various

senses, means only पूर्वपुरुष Pūrvapurusa (and not other senses) as Paṇini used plural number to the word पूर्व (Pūrva). The same principle is used in the Sūtra स्वाङ्गोभ्यः प्रसृते (svaṅgébhyah prasruté) where the word स्वाङ्ग (svaṅga) not only means one स्वाङ्ग, (svaṅga) but स्वाङ्ग समुदाय (svaṅgasamudāya). स्वाङ्गस (svaṅga) as is remarked by Jayāditya'बहुवचनं स्वाङ्ग समुदाय प्रतिपत्त्यर्थन (Bahuvachanam svaṅga samudaya pratipattiyartham.) The same Madrēbhyōñ principle holds good in the Sūtra मद्रेभ्योऽञ्ज Madrēbhyōñ (4-2-108) also. The word मद्र (madra) has two meanings i.e. a particular Janapada and happy or right. Here the first sense is to be applied since the plural number is used in the word as is said by Jñānendra. बहुवचनातिदेशात् जनपदवाची गृह्यते । ननु मद्रपर्यायः (Tattvabōdhini) [Bahuvachanati dēsadi janapada vacchi grahyatē natu bhadra paryāyah.]

As to why the plural number would express the desired senses, we cannot offer any conclusive argument at present, but this much can be said that this is not a conjecture as all commentators of different schools agreed unanimously to this principle and drew the same conclusion.*

(c) Similarly, in some Sūtras, the singular number is significant as it determines the desired sense. Thus, we find that the singular number of the word गुण (guṇa) in the Sūtra संख्याया गुणस्य निमाने मयट [Samkhyayah guṇasyanimanē mayat[5-2-47) indicates that here एकत्व of गुण (ēkatva of guṇa) is a desired entity. Otherwise Paṇini would have made समास as गुणतिगण. [Samasa as gunatigana.] The result of the hidden sense is shown by commentators as follows:—गुणनिमान इतिवक्तव्ये व्यस्तोच्चारणदेकेत्वं गुणस्येत्यत्र विवक्षेतम्; तेनेहन भवति-यवानां दौभागौ निमानमेषामुद्धिनत्वयाणां भगानमिति (Tattvabodhini)

In some places, singular number of a word indicates that the operation of the desired Sūtra will take place only if the word is taken in singular number as is found in the

* In these cases, the plural number becomes meaningless unless we take the special senses of the words where it is applicable.

Sūtra उरः प्रभृतिषुः (urahprabrtibhyah kap (5-4-151). In the उरः प्रभृति (urahprabrti) group the words लक्ष्मीः Laksmīh etc. are read in singular number and commentators say that the Sūtra (5-4-151) will be applied if the words लक्ष्मी Laksmī etc. are taken in एकवचन (ékavachana) only.

It is to be known in passing that in grammar, number of the words in most of the Sutras has no special significance as is said सूत्रे लिङ्गावचनमतन्त्रम् (sutrēlinga vachanamatantram) but in some cases the number becomes significant to disclose the intended sense as shown above.

(d) The most important principle for determining the desired imports is that of Nipatana. In some Sutras, Panini analysed words without showing their प्रकृति and प्रत्यय (Prakṛti and pratyaya) but by uttering their verbal form completely. This is called Nipatana and in some Suutras this method is used to indicate particular sense, as is found in the following examples:—

It is expressly stated by Bhartrhari that Nipatana is used to show that the word denotes a रुद्ध (Rudh) sense रुद्धर्थे च निपातनम् (Rudhyardhécha Nipatanam) Vakyapadiya). This view is accepted by all commentators of the Paninian system. Kaiyata says निपातना द्दुद्धिराश्रयते Nipatanatrudhi rasreyaté (Pradipa on 3-1-127) and he further proved the statement by giving the example of Nipatana of the word आन्याय्य (Anyāyya) as यस्त वैश्यकुलदायनीयतेतल्लन्याथ्यशब्देनभवति (Yastuvaisya kutadi niyatētattra-nyayya śabdōnabhavathi). Thus the desired sense of the word आन्याय्य (Anyayya) is determined by the use of निपातन (Nipatana)

Similarly, Jñānendra also accepted the same view and applied the principle of Nipatana to disclose the desired import of the word पराय parāya as under थन्यपिपणितातव्यशब्दोर्थेदयसाधारणः तथापि निपातनस्नेह रुद्ध्य र्थत्वाद् व्यवहर्तेव्यसवायं (i.e. the word पराय (parāya) निपात्यते Nipatyaté (Tattvabodhinī on 3-1-101). According to this principle the word राजसूय Rājasūya (3-1-114) which is a Nipatana is not applied either in अश्वमेध (Asvamédha) or in

ज्योतिष्ठोम (jyōtiṣṭōma). In other Sūtras also, Panini indicates the desired senses by using the Nipatana, e. g. the word धाय्या (dhayya) (3-1-129) does not include all सामिधेनी (Samidhēni) but some particular kind of them (vide Tattvabodhinī) and this desired import is indicated by Nipatana as is said by Jnānēndra अयंच विशेषे नीपातनस्य रुढ्यर्थत्वात्त्वयते (Ayancha-viśeṣe Nipatsya ruḍhyarthatvat labhyatē).

(e) In some Sūtras, more words are used with the actual word to indicate the desired import, as is found in the Sūtra दिक्छन्दा ग्रामजनपदाख्यानचानराष्ट्रेषु Dikṣ'abda ganajanapada-khyāna chāta raṣṭrēṣu (6-2-103). As grammar deals with words, so the word दिक् (Dik) would necessarily mean दिक्शब्द (dikṣ'abda) but Panini had used the word शब्द (sabda) with the word दिक् (dik) to indicate a particular sense i.e. here the word दिक् (dik) would contain not only देशवाची (dés'a vachi) words, but कालवाचिदीकशब्द (Kalavachi dikṣ'abda) also. The same principles hold good in the Sūtra दिक्छन्देभ्यः dikṣ'abdēbhyah (5-3-27).

Here दिक् (dik) means words like पूर्व (purva) etc i. e. the words which denote दिक् (dik) by the power known as रुढि (rudhi) and not the यौगिक (yaugika) words like सन्धि (sandhi) etc. This desired sense of the word is indicated by using the word शब्द (s'abda) with the word दिक् dik (vide Uddyota 5-3-27). Otherwise दिक् (dik) would include all kinds of words denoting दिक् (dik) whether यौगिक or रुढि (Yaugika or Rudhi).

According to this principle, the word स्थेय (stheya) of the Sūtra प्रकाशानस्थेयाख्ययोश्च prakasana stheyākhyayōscha (1-3-23) denotes the sense of विवादनिर्णेतृ Vivadanirṇēta only (and not other senses) because the word आख्या (Akhya) is used with it, which being useless in grammar determines the desired sense as is said by Jayaditya विवादपदनिर्णेतृ लोके स्थेय इति प्रसिद्धः तस्यप्रतिपत्त्यर्थमाख्या प्रहणम् Vivada padanirṇēta lōkē sthēya eti prasiddhahtāsyā pratipatyartha makhya grahaṇām (Kasika).

Some other words are also used for this purpose, as is found in the Sutra प्रशंसावाचकैश्च prasamsavachanaischa (21-1-66), which kind of प्रशंसावाचन prasamsavachana would be taken in this Sutra is answered that here only those प्रशंसावाचक (prasamsavāchaka) words will be taken which are रुढ Rudha like मत्तल्लिका matallika etc. and not those which are यौगिक yaugika words like पशस्त prasasta etc as is expressly said by Jnanendra 'वचनग्रहण रुढि परिग्रहगार्थम्' Vachanagrahanam rudhiparaigrhanartham (Tattvabodhini).

(f) In some Sutras, Panini put a word, which is already coming down from a previous Sutra. In such cases, there is no necessity of putting the word again in the Sutra as it can be got from the context according to the rule of अगुवृत्ति (Anuvruthi). But if such a duplication is done by Panini, then it necessarily indicates some particular sense as is remarked by commentators in the following Sutras:--

In the Sutra विभाषाहविरंपूपादिभ्यः Vibhāshā havirapupadi-bhyah (5-1-4) the word हविसू havis is taken to denote the sense of हविर्विशेष havirvisēsha and not हविसू havis in general. As to how this hidden sense is known commentators say that in the previous Sutra i. e. गवादिभ्या यत्. Gavadibhyō yat (5-1-2), the word हविसू havis is read in the गवादिगण gavadigaṇa, and because the same word is read again in this Sutra (5-1-4) hence this double reading determines the desired sense of हविर्विशेष havirvisēsha.

This principle is again applied in the Sutra प्रीतौच preetoucha (6-2-6) and the sense of प्रीति preeti is determined as excessive happiness (and not ordinary प्रीति preeti). The reason for this determination is that the previous Sutra contains the words सुख sukha and प्रिय priya सुख प्रिययार्हिते sukhapriyayārहिते (6-2-15), which can not exist without the existence of प्रीति preeti and as such there is no need of forming Sutra like प्रीतौच preetou cha. But because Panini again put the word प्रीति preeti in the Sutra (6-2-16), commentators say that here प्रीति

preeti denotes the sense of excessiveness as is remarked in the Kaas'ikaa सुखाप्रिययः प्रीत्यव्यभ चाराधिह प्रीतिग्रहणं तदतिशयाप्रतिपच्यर्थम् (Sukha-priyayoh preetyavyab'ichaaraadiha preeti grahaṇam tadatisaya pratipatyardham).

(g) Pānini uses the Nipaata इति eti for the determination of the desired import as is found in the following Sutras :—

The Sutra तदस्यास्प्रकृति मत्तुप् tadasyaastyasminniti matup says that the suffix मत्तुप् matup will take place when something तत् tat is possessed by any one or something is contained in a thing. But here the term इति eti regulates the operation of मत्तुप् matup i. e. in which kind of possession मत्तुप् matup is to be operated and in which cases the Sutra is not to be applied though there is possession according to the said Sutra. Thus it is clear that the word इति eti denotes the desired senses as is aptly shown in the slokavarttika.

भूमनिन्दा इच्छासासु नित्ययोगे तिशायने । संस गिरंलि चिवक्षायां भवलि भतुवाद्यः॥

భూమినిన్దా ప్రశంసాసు నిత్యయోగే తిశాయనే । సంస గిరంలి చివక్షాయాం భవలి భతువాద్యః॥

సం సగ్గే స్తి విసక్షాయాం భవ ని మతు బాదయః॥

Another capital example of the use of इति eti may be seen in the Sutra तत् तेनेदमितिसरूपे tatra tēnēdamiti saruupē (2-2-27). This Sutra says nothing about any प्रहरण praharaṇa or fight but only three principal terms तत् tatra, तेन tēna and सरूप saruupa. All the things like fight etc are derived by the power of इति eti. That is to say that here इति eti determines or regulates the meaning of the Sutra as is said by Jayaaditya. इतिकरणइषह चिवक्षार्थो लौकिकमर्थमनु सरायति ततो ग्रहणं प्रहरणं कर्तव्यमिति युदुच समासार्थ इति सर्वमिति करणात् तस्यते etikaraṇāsehēha vivaksharthō lōūkikamartha manusaara yati, tatō grahaṇam praharaṇam kartavyamiti yuddhamcha samaasaartha eti sarvamiti karaṇaallabhaté.

(H) In some places, determination of sense is done by the power of prakaraṇaa. In the Aṣṭaadhyāyee, one word is used in different sections with different imports. As to how the proper import of a word on different places can be doubtlessly known, commentators advise us to take the shelter of

prakaraṇa. As for example, the word karaṇaa is used in two Suutras kartrukaraṇayōh tritīyaa (2-3-18) and sabdavairakalahāmra karāvaméghébhyahkaraṇē (3-1-17). Now in the former Sūtra, karaṇa means instrumental case, while in the latter it means action (kriyā). Commentators admirably showed that through the help of prakaraṇa such determination becomes possible. In the cases in question, the former Sūtra is read under the province of Adhikāra of Kāraka while the latter is read in the section of dhātu and this diversity of prakarana is the reason for the difference of sense. This principle is common in other Sāstras also.

(I) Through the help of the principle of yōgyatā (consistency) commentators discovered the proper sense of a word as is seen in the Sūtra aṅad grah (1-3-51). In this Sūtra, Pāṇini uttered the word grah which indicates the root gra. Now in the Dhātupaatha two Dhātus are read as gra, one is girati and the other is grunāti. Here girati is to be taken and not grunāti because grunāti (to advise) can not be related to the upasarga ava; their meanings being not in harmony with each other.

This principle can be broadly applied to the Sūtra bhujōnavané (1-3-66). There are two roots in different Gaṇas. Because Pāṇini uttered anavana, so in this Sūtra that bhujā root is rejected which means kautilya and the other of the rudhādi Gaṇa is accepted. Thus, through the principle of consistency, one can easily determine in which sense a word may be interpreted.

In this connection, it is also to be noted that because Pāṇini knew that there should not arise any confusion in determining the sense of the words viz grah and bhujah due to the application of the said principle, so he did not utter these two words in their fullest verbal forms viz grunātēh and bhunaktēh (in places of grah and bhujah respectively). Thus it is clear that these principles are sanctioned by Pāṇini and due to these principles Pāṇini became able to compose the Sūtras in the shortest verbal forms. How many processes were adopted by Pāṇini to make brevity has been discussed elsewhere.

(J) In some Sūtras imports of words are determined by the principle of *sāmarthya*, as is found in the Sūtra 'prathamā-nirdishtham samāsa upasarjanam.' Here, *samaasa* means not a compound but the Sūtras relating to compounds *samaasa s'aastra*. How such a sense is approved is answered by the commentators that this particular sense is derived by the power of *saamarthya*. If this particular sense is not accepted in this Sūtra, then there would occur error as is aptly shown in the commentaries. This principle is common in popular speech even. When people say *anudaraa kanyaa*, they do not mean that the *kanya* has no *udara* but they mean *alpodari kanyaa*. In the same way in the Sūtra in question *samaasa* will mean *samaasa s'aastra*. Otherwise, if it is taken in its original sense, there would occur error.

Besides these, there are other principles also through which the commentators determined the desired sense of Pāṇini which cannot be described within the brief compass of this paper.

Here a question may arise as to why there occurs any confusion regarding the sense of a word of Sūtra. Was it not possible for Pāṇini to construct the words in such a manner that there would not arise any doubt pertaining to the sense of any word? Our reply is that Pāṇini tried his best to make extreme brevity in the body of the *Ashtaadhyayī* by using the shortest verbal forms and due to this reason his verbal usages become sometimes impotent to convey his desired sense easily. Pāṇini did this verbal brevity in accordance with the principles described above and this is why even today we are able to comprehend the original sense of a word of the Sūtras though the verbal expression is to some extent impotent to convey the full sense. In a forthcoming paper, the principles of brevity as adopted by Pāṇini will be discussed, so that the Paninian art of composition will come into light.

important in as much as they give us an idea of the method of teaching that was pursued in the ancient days. The first is sketched out by the windings of a single serpent. The second is made up of the intertwining of two serpents. Both these records were certainly set up there for the guidance of the pupils studying in the Saraswathi Temple.

About the two inscriptions, the following note is given by the History Officer of the Dhar State:—

“*The one near the pulpit containing the Sanskrit alphabet faces the east. The other at a distance from the pulpit to the south, contains the Sanskrit verbal terminations, facing the south with two Sanskrit verses inscribed over it containing the names of the two successors of Bhoja Raja.

“The inscriptions have been called Sarpa Bandhas because the letters and terminations are inscribed in the oblong open spaces formed by the coiling of serpents length-wise and cross-wise. The tables are ingenious in design and beautiful and mysterious in appearance. The surface has been cut through by lines which have deformed some of the letters. Most of the other numerous Nagari inscriptions lying in this building were engraved on durable black stone slabs. Many of them were used for the pavement of the central prayer hall with their inscriptions erased, while those that have been recently discovered, whether full or fragmentary have their inscriptions intact. The pillar inscriptions are also tolerably well preserved. Probably their inconspicuous position has saved them from the fate which other inscriptions in this building have undergone. These inscriptions are called grammatical because they deal with grammatical matters, one of them containing a chart of classified Sanskrit alphabet and the other, tables of verbal conjugational terminations like similar illustrations, in a modern school. The alphabetical chart is made up by the windings of one serpent only. It contains the Sanskrit alphabet in Nagari character of the XIth or XII century A. D. and the chief inflectional terminations of nouns and verbs. The former are given in classes in the body of the serpent, and in the tail. The consonants do not differ much from those in common use now, but the vowels have quite different shapes. The letters of the alphabet are more than half an inch in length and breadth, while those of the terminations in the tail are much smaller. The whole inscription is 2 feet and 3 inches in height and one foot in breadth. There are altogether 55 letters and symbols, and 21 nominal and 11 verbal inflectional terminations. As the alphabet plays the chief part in this inscription, it is called Alphabetical. The first letter at the top is probably the letter Ksha which is the last but one letter in the usual serial order of the Samskrit alphabet, Jna being the last. It is placed at the top and with the first letter A, it probably

(Continued on P. 157)

**Elements of the Dharmasutras and the Dharmasastras
in the Judicial systems of the Maratha Rulers
and Maharaja Ranjit Singh.**

By

U. C. Sarkar, M. A., M. L.,
Kavyateertha. Vidyanranjan, Reader in Law,
E. Panjab University, Jallandar.

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1. Introduction :—

The place occupied by the Maratha and the Sikh rulers is very significant from the stand-point of Indian Legal History in general and the Hindu Legal History in particular. Coming as they did mostly as the contemporaries of the Muslim rulers on the one hand and the administrators of the East India Company on the other, they had necessarily to face some revolts and conflicts and compromises and reconciliation. The contemporary records will clearly show the retention and sometimes the revival of the Hindu rules and traditions inspite of the influence and predominance of the Muslims. The Muslim conquest undoubtedly affected the natural growth of Hindu Law, but it could not totally stop it. Thus, C. J. Stephan Stevenson Moor (1) was perfectly right in asserting that "when eventually the first flood of Musalman invasion coming down the Ganges did overspread Bihar, it subsided leaving Mithila with Hindu Kings still holding courts where Poetry and Learning alone were honoured" (2) What was supposed to be true of Bihar was true of the whole subcontinent. The Maratha rulers, specially Shivaji were responsible in a much greater degree for the revivals of the traditions of the Hindu legal administration than the Sikh rulers. The contrast between the Marathas and the Sikhs has been emphasised by Dr K. P. Jayaswal (3) in the following words: "The period after 700 A.D. is a period of darkness and disruption. Popular institutions decayed and Hindu traditions dwindled. The causes are yet to be investigated. But when there was a Hindu revival in the time of Sivaji and the Sikhs, the Sikhs as a polity failed. They

1. Muzzaffarpur Survey and Settlement Report.

2. I bid; ... (Indian) history does not centre round valiant feats of arms but round courts engrossed in luxurious enjoyment of literature and learning."

3. Hindu Polity, pp. 365 et Seq.

failed because they could not connect themselves with the Past. They followed a system which prevailed around them and established a polity of one man's rule; Guru Govind wanted to remedy it but the attempt brought about 'no man's rule'. It was the "Padshahi", the Mughal form in success and in defeat, in rise and in fall. But the movement in the Maratha country had a different history. There they looked into past history and drew up a constitution and founded a polity on materials that were easily available to them but the materials which connected them with the past. They consulted the Mahābhārata and the Sukraniti and found that the king should reign but not rule, and that government should be vested in a ministry of eight ministers. And they founded the Ashtapradhāna. (4) They searched out technical terms from political literature of the country and drew up a Rājakosa or Book of State terms. Yet the system tried was only one portion of Hindu Polity, one half of the whole body. They had the Parishad but they had not the Paurajānapada. To their great credit, it must, however, be said that in modern times they were the first to realise that one man's rule was not allowed by the wisdom and experience of their forefathers, that it was foreign to the genius of their Sāstras. Their limitations were the limitations of darkness and ignorance about the constitutional History of the country, a darkness which we have not yet fully removed three centuries after.....The test of a polity is its capacity to live and develop and its contribution to culture and happiness of humanity. Hindu polity judged by this test will come out very successfully". (5)

2. *The Judicial system of the Marathas in the South:*

Though the Muslim power was consolidated in Northern and Central India by the close of the 12th century, still the Muslim penetration into the South began only towards the close of the 13th century. The Yādava dynasty of Devagiri came to an end in 1318 and Muhammad Bin Tughalak ascended the throne of Delhi in 1325. This was the beginning of the introduction of the Muslim system of administration in the Deccan. The Sultānati of Delhi was overthrown by the founders of the Bahamani Kingdom in 1347. Towards the close of the 15th century the Bahamani Kingdom was divided into five separate

4. S'ukraniti Sāra, II, 71-72.

5. For the observations of the great historian Duncker, see "History of Antiquity" (1852-57), IV, chap. 10.

monarchies which were conquered by the Emperor of Delhi towards the latter part of the 17th century. Shivāji succeeded in having established an independent Kingdom in 1674 which existed in varying forms until 1818 A. D. After the death of Shahu in 1749, the "Mukhya pradhan" or the Peshwa became the defacto ruler of the Maratha State. Though there were some varying forms of difference between each of the forms of rule or administration referred to above, still for the purpose of Hindu Legal History, We are immediately concerned with the Muslim system of administration of justice on the one hand and the Maratha system of administration of justice on the other which was largely responsible for the revival of the traditional Hindu Legal institutions and notions.

There are obviously many remarkable points of contrast also between the North and the South as rightly asserted by Dr. Jolly⁶ and Sir J. N. Sarkar. (7)

According to the institutions of Muhammad Bin Tughlak the system of judicial administration consisted of two parts, to wit, the central and the local. The former consisted of the Sultan, the Naib or the Vazir and Qazi-v-Quzat, the last named officer being the head of the Department of Justice which was known as the Dewan-i-Quza. The latter consisted of graded units such as Iqlim (province), the Shiq (district), the Shadi (taluk) and the village. For each of these units different officers had to be appointed for the administration of justice. The Amir (who was an officer of the Shadi) was to be assisted by some Hindu officers such as the Mutsarif, the Chaudhuri, the Patwarī and Muqaddami. The same system was more or less followed by the other Sultans also up to 1650. One of the most important innovations introduced by the Bahamani sultans was the constitution of the Majlis (8) meant for each Pargana, (9) Taluk and Village. But most important modifications were introduced by Shivaji who was followed by his successors including the Peshwas even for some years after the close of the 18th century. Shivaji made enthusiastic efforts to revive the Hindu tradition enshrined in the original Sanskrit texts and commentaries regarding the administration of law and the judicial institutions. At the beginning of his career when Shivaji was a mere Jaigirdar under

(6) Outlines of A History of Hindu Law, (Tagore Law Lectures, 1863) P. 24.

(7) Mughal Administration, P. 116.

(8) See Altekar, Village Communities, PP. 21-23.

(9) For details, see the Judicial System of the Marathas. by V. T. Gune PP 17-18

the Bijapur Government, he used to administer justice through Majlis which was nothing but the combination of the royal officers and and Gotas. But after the coronation (10), when Shivaji became a King, he used to decide important suits with the help of the Dharmasabha which was the development of the Majlis of a Pargana, resembling its Hindu Prototype as described in the ancient text books of Hindu Law. (11) To perform the duties of a Hindu monarch according to the Hindu sāstra tradition, he (12) included in his council two ministers, the Nyāyādhis'ā (13) and the Panditrar trying suits through the Dharmasabha in open courts including the Rajmudra. The judicial system of Shivaji was followed by his successors; but Shahu made certain modifications which might be conveniently characterised as "feudalisation of justice". Shahu came to the throne in 1708 and his system was modified only by the Peshwas, who were defacto rulers of Maratha from 1750 to 1818. Shahu, his Rajamandal consisting mainly of feudal lords and other officers of the State and the Sardars, constituted his central government. The Jagirdars and the Sardars were responsible for the local administrations of the territories under their jurisdiction according to the Mokasa and the Jagir tenures. Being the highest judicial authority in the Kingdom, cases were brought to him for his adjudication with the help of the Rajmudra, the Ministers and the Sardars. Sometimes the Dharmasabha or the judicial council also used to be called for adjudicating important disputes. The members of the Rajmandal and the Sardars also used to adjudicate cases with the help of the Majlis as well as the Panchayats— (14) when ultimately the former was replaced by the latter.

(10) It took place according to the Vedic rites.

(11) Yājñavalkya, II. 1—4.

(12) The early judicial system of the Marathas (from 1650 to 1708) could be divided into two departments—central and local. The former consisted of the king and the Dharmasabha or the Hujur Majlis which was to consist of the Rajmudra and the Gota. The local courts were, however, instituted according to territorial units such as divisions, districts and so on.

(13) As the highest officer entrusted with the administration of justice, next to the King, he was to have jurisdiction over all suits in the entire Kingdom to try them according to the principles laid down by Dharma or law. Niraji Rauji Pralead Niraji, Kouber Jagannadha, Sakho Vithal, Honaji Anant and Kashi Anant are some of the persons who adorned this Post.

(14) The Panchayat was to be seen occasionally functioning along with the Majlis since 1730. It was fully developed under Madhavrao when the

As it has been seen, the Peshwa became the defacto ruler of the Maratha Government since 1750, the Satara Raja having become only titular head of the state. With the important modification of the powers of the highest executive, the judicial organs also lost their original importance and status. The Dharmasabha and the Rajmandal fell into disuse on account of the loss of importance by the Satara Raja. The Majlis also was replaced by the Panchayat which latter institution continued to exist up to the end of the Maratha rule. By virtue of the Mutalqis seal and the Jagir tenure the Peshwa or the Mukhya Pradhan became the highest judicial authority. (15) The members of the Rajmandal and the military chief administered justice within their own territories according to their pleasure. (16)

Besides the royal institutions of justice referred to above there were certain indigenous judicial institutions which played a very important part in the scheme of administration of justice in Maratha. The chief among these indigenous institutions were the Watan, Mirash and the Upari which were most intimately connected with the system of tenures. The Watandars of the different units used to be known as Deshak (17) under the Hindu Rajas. The Mirashi tenure was otherwise known as Thalakari tenure which was derived from the Sanskrit word "sthala" (18) meaning the place or the specified piece of land. The Upari tenure (19) was to be contrasted with the Mirashi tenure — the former being temporary and the latter being permanent or fixed. The Gota, (20) the Majlis, and the Panchayats also played a very significant role in the administration of justice in Maratha. The two former institutions having lost their administrative importance during the rules of the Peshwas, were deprived of their judicial importance.

Majlis totally fell into disuse. Cf. Selections of papers from the Records at the East India House, (1826), IV.P. 219.

(15) Lumsden's Report II

(16) Jbid.

[(1837), P. 129.

(17) For the meaning of the term see Bharat Itihāsa Mandala Sammelan

(18) Cf. Manu IX, 44, Kane, History of Dharmasāstra, Vol. II, P. 867.

(19) "An opinion prevails in the country that under the old Hindu Government all the Land was held by Mirah and the Uparis were introduced as the old proprietors sank under the tyranny of the Mahamadans. This opinion is supported by the fact that the greatest Part of the fields now cultivated by Uparis are recorded in the village books as belonging to the absent proprietors..... "Forrest, Elphinstone, PP. 279. et sip.

(20) The word Gota might be derived from the word "Gotra".

The Panchayats ultimately usurped the function of popular organs of judicial administration. Besides the Gota, there were also again the Brahmaṇa Sabha (21) and the Jati Sabha (22).

As it has already been prefaced, Shivaji attempted to follow the Hindu text and traditions in administrative and judicial organization of his government. This will at once indicate that the Maratha administration of justice was saturated with the elements of original Hindu Law. The law books that were resorted to were the usual Smritis and the commentaries on Hindu Law supplemented by tradition and custom. The ordinary term for law was Dharma which might be classified as *śrauta*, *smārta* and *śiṣṭāchāra*. The Smritis were again understood with reference to *Varnāśramadharmā*, *Guṇadharmā* and *Naimittikā* such as *Prayaschitta*. So far as *Vyavahāra* or litigation was concerned it was classified as substantive (*vyavahāra-pādāni*) and adjective (*vyavahāra-matrikā*). The substantive law was again either civil (*arthamūla*) or criminal (*dandamūla*). Civil law included topics like *Stripuṃsayoga*, *Riṇādāna*, and *Saṃvivāda* etc. The criminal law was again classified as *Diwandāṇa*, *Devadāṇa* and *Jātidāṇa*. V. T. Gune has referred to some interesting points of civil law as gathered from different records. (23) The same writer observes: "Under the Sultans of the Deccan the Muslim law was the law of the State. According to the Muslim Codes, the public tribunal could not interfere with the personal laws of the *zimmis* i.e., the Hindus. The local *Majlis* was allowed to follow the Hindu Law in civil suits while adjudicating the suits of the Hindus. Thus the development of Hindu Law was arrested during the sultanate period as it was not enforced by the higher public tribunals. As a result, the terminology of the Hindu Law of Procedure was partly replaced by that of the Muslim Law but the general procedure remained the same." But a sort of Hindu renaissance took place in the time of Shivaji which confined not only to the substantive law but was equally extended even to the procedural law including attachment of property, civil imprisonment, the plea of *resjudicata*, limitation and *ex parte* decision—sometimes the rules being rather peculiar. Thus, if there was any complicated case, which

- (21) The Brahmaṇasabhā consisted of learned Brahmins and used to assemble at holy places to adjudicate disputes among themselves in social and religious matters according to, *āchāra*, *vyavahāra* and *prāyaschitta*.
- (22) The Jātisabhā used to decide disputes with respect to the castes according to the caste-regulations.
- (23) The Judicial system of the Marathas, PP. 71-72.

would cause unusual delay in decision, the estate or the waton in question could be placed under the Government custody pending the final adjudication. Sometimes parties could be put in civil prison during the pendency of the suits. The plea of *resjudicata* could be supported by the production of the previous *Mahzars* or judgements. Curiously enough, there was hardly any law of limitation with the result that complaints could be lodged at any time. In *exparte* trials when the defendant was absent the *Majlis* would wait for some days before announcing the final judgement. The judgements were generally known as *Mahzars* (24) which were closely analogous to the *Jayapatras* (25) of Hindu Law, in forms and contents – rather than to the *Mahzars*, of the Persian conception. It must also be said to the credit of Shivaji and his successors that the legal terminology of the Daccan was not substantially and permanently influenced by the Muslim rule. But the same thing could not be said of Northern India in particular where almost all the legal terms happened to be of Perso-Arabic origin and influence.

Evidence is one of those topics in which the judicial system of the Marathas will at once reflect in most unmistakable influence of the *Smriti* literature. As in the *Smritis*, *pramāna* or evidence has been *Prima facie* classified as *manushi* (human) and *daivi* (divine) in the Maratha system. The *Manusi Kriyā* (or evidence) has been further sub-divided as *kagadapatra* (documentary), *Bhogavatā* (possessory) and *gohi* or *sākshi* (oral) corresponding to the threefold division of evidence according to the *Smritis*, to *writ*, *Likhita*, *Bhukti* and *Sākshi*. *Daivi* evidence or ordeals could be had recourse to only in absence of the *manusi kriya*. This discrimination again has been accepted from the very *Smritis*. Documentary evidence was given preference in the first place; in absence of documentary evidence, recourse was to be had to oral testimony of witnesses and lastly in absence of these two types of evidence ordeals could be resorted to. (26) Ordeals again could be applied either through some material like *Agni* or fire or through some divine intervention within a given period of time as a means of proof. The ordeals through fire again could be of various forms such as *Ravā divya*, *Agnidivya* and *Airanidivya*. The divine intervention also could

(24) Wilson, *Glossary*. P. 321; Baillie, *A Digest of Mahomedan Law*, P. 753.

(25) Vide Kane, *History of Dharma sāstra*, III, P. 380.

(26) According to the Maratha judicial system, the presence of the Government officer was indispensably necessary in case of trials by Ordeals.

be of three different forms such as *kriya divya*, *satya* and *sapathe*. This *Kriya divya* might be of various types such as *Naidici kriya* (by plunging into the holy river), or *vaticri kriya* (by burning lamps) and so on.

It is really very interesting to note in this connection that there are many instances of ordeals referred to in both secular and non-secular Sanskrit literature. But curiously enough the *Dharmasūtras* are absolutely silent about ordeals. The earlier *Smṛiti* writers like *Manu* and *Yājñavalkya* refer only to a very few of them; but the maximum numbers of ordeals were mentioned and described by the later or rather the latest *Smṛiti* writers like *Nārada* and *Bṛihaspati*. In the *Maratha* records also various types of ordeals are come across. "The *sapatha* or *kriya* consisted of two parts of these the first part included religious and customary performances necessary to create a holy atmosphere such as bathing in the holy river or well near the temple, putting round their (witnesses') necks garlands of basil or *Tulsi* leaves, placing upon their heads leaves of the *Bela* tree and flowers offered to images, together with holy ashes and drawing seven concentric circles by water from the pots (*kundas*) of a shoemaker and painter within which they were to stand while giving witnesses, while the latter part contained long exhortations (27) addressed to them by the *Sabhānaik* relating to the importance of high worth of truth and mentioned grave sins (28) which would befall them and their forefathers if they would give untruthful testimony and it ended with a request to them to speak the truth remembering their forty-two generations." (29).

Reference may be made to one instance of *vaticri kriya* (30) (ordeal by burning lamps) which is significant for more than one reason. The judgment on this ordeal was dated 12th. August, 1742 A. D. The dispute was between two Muslims *Bavakhan Ghorī* and *Polad Shah Saīd* regarding the *Mokaddami Watan* of village *Katraj*. The ordeal was performed in a mosque at *Ranjangano*. (31) Besides the ordeal by

- 27) Similar exhortations also were to be found in the *Dharmasūtrās* and the *Dharmasāstras* – according to caste and occupation. Cf. *Manu*, VIII, 88.
 28) Besides the loss of religious merit, an untruthful witness was also to be punished by *Varuna*, the upholder of moral sovereignty.
 29) V. T. Gune. *The Judicial system of the Marathas*. PP. 89, 93.
 30) I bid. OP. Cit. P. 96.
 31) In the selfsame mosque there was performed another lamp ordeal by Hindu litigants. These two instances of ordeals show an interesting blending

burning lamps there were, as indicated by the Marathi records, many other forms of ordeals such as the ordeal of milk and boiled rice and the ordeal of bread, flower and ashes offered to the God. Some times, Hindus would take oath by keeping their hands on cowdung and leaves of Tulsi plants, swearing by the Goddess Jnānadevi and the Maharāshtra Dharma. The Muslims were to take oath by the Koran.

As regards the conception of crimes and punishment, it may be said that there is very little information regarding the Pre-Shivaji period. Usually, the minor offences used to be punished by the Deshamukha and the Deshapande whereas graver offences would be tried by the Sultan. From the time of Shivaji, punishment assumed three distinct forms to wit, Diwandandu (or official punishment), Devadandu (religious or spiritual punishment of expiation) and the Jātidandu. During the rule of the Peshwas, however, the central criminal administration was with the Peshwa and the Chief Justice and the local criminal administration was distributed among the Shar-Subhedar, the Subhedar (or mamlatdar), the Kamavisdar and the Patil. An account of Maratha criminal administration has been given by Robertson. (32) The observations of Malcolm (33) also are very significant in this connection of administration of criminal justice (34) by the Sardars under the Peshwas. It has been rightly said that (35) the Maratha jurisprudence was chiefly based on the laws incorporated in the Smritis, racial customs and the law of personal status developed under the Sultans of the Deccan. The law of procedure followed and the system of ordeal and expiations formed part of the ancient laws. The rules of caste were based on racial customs while the law of states was purely the contribution of the muslim rulers, developed out of different types of tenures as in western countries.... During the Sultanate period the growth of the Hindu Law was retarded, because it was not enforced by the public tribunals in general though referred to in cases of inheritance with the help of the Brahuana-sabha. But more than three fourths of the members of the Majlis were generally the Hindus and it seems the Majlis and specially its component part the Gota sabhā helped to preserve the ancient Hindu traditions in the law of procedure and

of notions which are usually against religious feelings of the Hindus and the Muslims.

(32) From Peshwa Daftar, Poona.

(33) Central India, I. PP. 556-57.

(34) Vide Jenkin's Report, P. 268.

(35) V. T. Gune. The Judicial System of the Marathas, PP. 132-33.

inheritance..... After our contact with the British these old institutions were neglected and gradually set aside. New judiciary based on the principles of English jurisprudence was adopted. From the following observations of Professor Chapekar that "it is a lifeless mechanical machine (36) it is clear that the new institution has not been assimilated by the people (37) in this country".

3. The administration of justice during the rule of Maharaja Ranjit Singh with special reference to the elements of Hindu Law contained therein:

Maharaja Ranjit Singh was born in 1780. One hundred years after the death of Shivaji in 1680. The political conditions were no doubt to a great extent different during their time, the Muslim influence also could not have any deep and permanent effect on the South as compared with the North. Moreover, there were many sentimental and temperamental differences between Maharaja Ranjit Singh on the one hand and Shivaji, on the other. The latter, though he had the highest regard even for the religion of his enemies, avowedly strove for the revival of the Hindu culture and tradition, with the result that there was an actual renaissance of Hinduism in the South. This renaissance again was largely responsible for the negation or rather the neutralisation of the Muslim influence in Southern India. The former on the other hand was almost unmindful of and indifferent to this aspect of revival of ancient Indian culture and administration. The Maharaja was catholic and purely secular in the matter of administration; Persian was the language used for the official correspondence and even the names of the different classes of officials in the central and local departments were of Persian origin. Many responsible positions of the State were entrusted to the Muslims. (38)

In the judicial administration of Maharaja Ranjit Singh, we hardly find any direct application of the original texts and commentaries on Hindu Law as such, as it was to be found in the judicial administration of the Maratha rulers. As a matter of fact, the judicial administration of the Maharaja was quite simple and it was hardly

(36) Sardesai Smarak Granth P. 44.

(37) The complicated British Judicial system requires thorough reforms. As a matter of fact, Dr. K. N. Katju has been contemplating comprehensive reforms.

(38) Thers Ilahi Baksh and Adir Baksh were the well-known names in the Topkhana of the Maharaja; one branch of the artillery was even named

guided by and based upon the original provisions of Hindu Law or any other code – religions or secular. Nevertheless, some notions and principles were accepted and adhered to which could wellnigh be traced to the original institutes of Hindu Law Theft and compensation for unrecovered stolen property, ordeals, punishment (39) with branding or marking, Panchayet system, absence of courtfee and stamp, discouragement of usury, administration of justice by the Maharaja himself and amputation of limbs as punishment for heinous crimes – are some of the topics which will too readily betray them to have been derived from the original Hindu Law at the last analysis. On these main hypotheses, a brief reference may be made to the judicial administration of the Maharaja Ranjit Singh in general.

As it has already been prefaced, the administration of justice during the time of Maharaja Ranjit was quite simple and expedient. There was no hierarchy of courts – low or high. There was also no arrangement for appeal. There was a chief court at Lahore which was known as Adalat-ul-*Alia*. But the records do not clearly indicate as to how the judges were actually appointed, what their qualifications were, which law they were to administer and what the extent of their jurisdiction was. There were, no doubt, panchayets for villages and

after Ilahi Baksh. The chief police officer of Lahore usually used to be a Muslim; Imam Baksh earned reputation as a Kotwal. The Kazi of Lahore also was a Muslim. One Imanuddin was the officer-in-charge of Govind garh, one of the most important strongholds of the sikhs. Nuruddin was an affectionate chief of Gulab khana. The most highly respected Muslim of the Maharaja's time was Faqire Aziz-uddin who was the foreign minister and Negotiator of the Sikhs. He was also the interpreter and the confidential advisor of the Maharaja. Saints, Sufis and Ulemas, Sayyds, Shias and Sunnis – all alike received honours and distinctions in his Durbar. The Muslims were not liable to pay any additional tax on account of their religion and all people would indiscriminately take part and interest in all social and religious festivals of both the Hindus and the Muslims.

- (39) The forms of punishment that have been gathered from the official records of the time of Maharaja Ranjit Singh have been enumerated thus by S. R. Kohili: (1) Dalel or extra duty, (2) Fine, (3) Reduction in pay or rank, (4) imprisonment, (5) Kattmarna stocks, (6) Mutilation of limbs or organs and (7) Fancy punishments such as blackening the face of the culprit and parading him round the town, stamping and branding the forehead and exile from his native town. (Vide *Journal of Indian History* (1926), P. 32. Some forms of these punishments are to be found in the original texts of Hindu Law also.

towns for administering civil and criminal law. According to the light thrown by the European writers, the panchayets consisted of two very honest, upright and experienced persons of high character. (40) There was no law book binding on the panchayets regarding the substantive or adjective law. Cases of loans, marriages, thefts, forgery and disputes relating to property were settled according to the customs of the country. But the laws of inheritance were based on precedents or old decisions. Some judicial records were available from the Kazi-khana or the law office. The witnesses used to take oath by the Holy Granth or by the holy waters of the Ganges. (41) This method of oath was also sometimes resorted to even during the British administration. Spies (42) could be engaged in tracing theft and if the foot prints were found in a particular village, the inhabitants of that village would be responsible (43) for tracing the thief and getting him arrested through the panchayet (44). Ordinary criminal disputes, eg. affray were heard by the head of the local area concerned (Talukdar) who was competent to inflict fines or corporal punishments. There was no such thing as prison. Thefts and dacoities were very rare. Sometimes there were disputes regarding lands. But the Government never used to pay any great heed to such cases. The village people used to settle them either amicably or by fighting.

Sometimes the Maharaja would personally (45) adjudicate certain cases. According to some papers dated 1891 (Vikrama Era) if any person would present any case before the Maharaja, he would sometimes hear the case and sometimes he used to send the case to be heard by the district and other responsible officers. The manner in which the Maharaja personally decided certain cases of loan indicates

- (40) The Smritis and the Muslim rulers also insisted upon some high qualifications in appointing a man as a judge or kazi.
- (41) This mode of oath or sapatha was to be seen even in the Smritis in various forms. Cf. The Marathi administration of justice, Ante.
- (42) Similar provision was to be found in Kautilya's Arthasāstrā also. The Muslim rulers also sometimes used to personally enquire into cases in cognito.
- (43) The different Smritis and the Arthasāstra of Kautilya also provided that if the thieves could not be detected or the stolen property recovered, the king should compensate the aggrieved party from his treasure.
- (44) The responsibility of the Panchayet was enormous.
- (45) Vide the case of (a) Fate Singh V Piare Ksate recorded in papers dated 16th Vishak, (Vikrama) 1891 and also the case of (b) Karam Singh V Sadhuram Ksate as recorded in some papers dated 20th Magha, 1821 (Vikrama)

that action was taken on the lines of the modern arbitration and conciliation Boards. The legal system was quite cheap and inexpensive. There were no such things as courtfees (46) or stamps. When a decree was given, the rule was that 25% of the decretal amount used to be taken from the Decree-holder for the Government expenses. There were no regular jails or prisons and also no different kinds of punishments for different crimes. Generally there were fines and whipping. Sometimes people who committed heinous crimes or who were habitual offenders had some of their limbs such as hands, ears, legs or nose amputated. There is no indication from the records that there was capital punishment. It appears from certain records that the Maharaja severally reprimanded some of his Governors and indicated his disapproval because some criminals were put to death (47). An English writer has written that once the Maharaja ordered that the hands of an offender should be severed and this order was given in the presence of that writer who showed his surprise as the Maharaja looked towards him and said "we always punish but never kill." Some peculiar forms of punishment also were sometimes devised. Marks with red-hot iron were made on the forehead; or the face of the criminal was blackened and he was made to ride a donkey with his face towards its tail. In this condition he was taken in procession through the public roads. Some military papers dated 1893 (Vikrama) also indicate that when some soldiers of Laffat created some disturbances and mutiny, some were dismissed from service and some were fined. In this connection one Kanan Singh had one of his ears severed and his forehead was marked with a red-hot iron. And one Janait Singh proved his innocence by putting his hands into the boiling oil; he was not only set free, but he was also raised to the rank of a Naik.

From the illustrations given above, it is abundantly clear that the judicial administration of Maharaja Ranjit Singh (48) also was to some extent indebted to the original texts of Hindu law from which some notions and principles were accepted consciously or unconsciously and expressly or impliedly. The actual application of the original Hindu Law even during comparatively recent times covering the 17th, 18th, 19th and also the 20th century most unmistakably indicates the continuity of the purely Hindu Law which originated several centuries before the birth of Christ.

(46) Cf. the condition of courtfees in Modern China, in the Judicial system of the Marathas and in the proposed judicial reforms of Dr. K. N. Katju.

(47) The Smṛiti texts and the Arthasāstra of Kautilya also make such provision.

(48) Subject to the influence of Hindu Law, the administration of justice by Maharaj Ranjit Singh was primitive and archaic; nevertheless the system substantially served the ends of the then society. As a matter of fact when the Britishers introduced the elaborate judicial system of the West, the people showed their disapproval. (Vide Maharaja Ranjit Singh, written by Sitā Ram Kohli in Panjabi, PP. 216 et seq.)

Subject :- Discovery of idols and bells between Yerrampalem & Thungapadu village limits.

From The Superintendent S. E. O, Visag.

To The Collector, East Godavary Dt, Kakinada.

Sir,

Please refer to my letter No. 3 (a) G 1/435 dated 9-12-47 and kindly let me know if any action has been taken so far in regard to the finds of bronze idols and inscribed bells discovered at Yerrampalem and Thungapadu village limits. In my last letter to you I had requested you to treat the finds as national treasures and protect them either under the provisions of the Treasure Trove Act or the Ancient Monuments Preservation Act.

I visited the place on the 23rd March '48 in the company of Professor R. Subbarao, Honorary Secretary, Andhra Historical Research Society and record below the description of the finds:—

1. Vishnu with Sri Devi and Bhu Devi
2. Small Bhu Devi
3. Inscribed bell with Telugu inscriptions dated Saka 1342.
4. Inscribed bell with inscriptions in very late Telugu characters and of Vikara Samvatsara.

On both the bells, the inscriptions record the donation of the bells to God Narasimha of Tokumboondi.

The village Munsif of Yerrampalem showed me the place where these images were found. Unfortunately the carved slabs and what was once the temple are no longer there and I was given to understand that they were long ago removed by people who needed stones. What remains in the site is only the lower part of the temple pediment. As nothing can be done with regard to the site we have now to concentrate on the preservation of the images and the inscribed bells which are at present kept in the Rama Mandiram of Yerrampalem village. The images are of special workmanship and compare with the very interesting finds of Vaishnava images at Chimakurti, Ongole Taluk, Guntur District, made in 1929 which are now exhibited in the Madras Museum.

The local villagers assured me that they are building a temple for worshipping them and that they had every objection for the images being taken away to a Museum. I am only anxious that the finds must be declared protected under either the provisions of the Treasure Trove Act or the Ancient Monuments Preservation Act so that they may not be lost. I shall be happy indeed if you will investigate and help me to preserve them. If the local villagers are unable to provide a temple it will be necessary to exhibit them in some public museum or society and in this connection I can think of no better place than the Andhra Historical Research Society, Rajahmundry which is only 8 miles from Yerrampalem and where are housed many copper-plate grants, inscribed seals, coins, manuscripts etc I have requested the Secretary of the Andhra Historical Research Society to keep his vigilant eye on these images as otherwise they are likely to be lost.

Copy to Prof. R. Subba Rao,
Secretary, A. H. R. Society, Rjy.
for help and necessary action.

(Sd) T. N. Ramachandran
Superintendent.

(Continued from P. 142)

indicates the अक्षमाला or Indian rosary. The letters begin with vowels and end with three Visargas (aspirates) Visarajaniya, Jihva {Muliya and Upadhmaniya.

“The table of verbal terminations is bigger in size being $2\frac{1}{2}$ feet in height by $1\frac{1}{2}$ feet in breadth, It is made up by the intertwining of two serpents, probably a male and a female one. It contains chiefly the 18 personal terminations of the ten tenses and moods, of classical Samskrita verbs (excepting only the लोट् Vaidika) arranged in columns. There are three numbers in Sanskrit' and two sets of terminations (Parasmai pada and Atmane pada) for each of the tenses and moods; so, for the three persons in each there are altogether 180 terminations, ninety of each set as shown under:—

	PARASMAIPADA			ATMANE PADA		
	Sing.	Dual.	Pl.	Sing.	Dual.	Pl.
3rd P.						
2nd P.	”	”	”	”	”	”
1st P.	”	”	”	”	”	”

Total 9 plus 9 = 18.

Grand total for ten tenses : 180.

“Thus there are altogether 18 into $10 = 180$ verbal terminations, 90 of each set, given in the table. They are duly numbered on the right hand side and are arranged in slanting columns from the left to the right and are given in the spaces, left between the zigzag cross-turnings of the serpents. The two sets of terminations (Parasmai and Atmane), the three persons (the third or Prathama, the second or Madhyama and the first or Uttama) and three numbers (Singular, Dual and Plural) are noted on the left hand side in order. The names of the tenses and moods are marked at the top of the columns by the initial letter of each. They are as under:—

1 व; 2 स; 3 प; 4 ह्य; 5 अ; 6 प; 7 श; 8 आ; 9 भ; 10 क्रि;

“Besides the primitive basis, Sanskrit verbs have several derivative bases showing causality, desire, intensity etc. These and other details are indicated in the round loops in the triangular base below the principal table of terminations. The heading of the inscription is अथ धातुप्रत्यय (दाः) of which the words “अथ धतु” stand between the heads of the serpents and the last word प्रत्यय straight down in the base.

“Above this table and over the heads of the serpents, there are engraved two sanskrit stanzas of the Anustubh Metre. These supply important historical data and raise the inscription, from a mere grammatical curiosity to the status of a valuable historical document. The stanzas indicate the period to which they belong; they confirm the tradition about Bhoja's school and indicate the site of Bhoja's school.

"The two sanskrit stanzas at the top given in modern Nagari give the following:

एकेयमुदयादित्यनरवर्ममहीभुजोः । महेशस्त्राभिर्नोर्वर्णस्थित्यै सिद्धासिपुत्रिका ॥

अदयादित्य देवस्य वर्णनानकृपाणिका । कवीनं च नृपाणां च वेपो बक्षसि रोपितः ॥

PURPORT

"(1) This Sword of Kings Udayaditya and Naravarma, the worshippers of Siva, is ready equally for the protection of the (four) Varnas (classes of society) and of the Varnas or alphabet (meaning Learning).

(2) This serpentine Sword of King Udayaditya intended for the protection of letters (learning) and classes of society has been set up as a badge for the breasts of poets (Scholars) and kings (Rulers)."

The kings of old, following the old Hindu and Vedic ideals, took upon themselves as their duty to maintain the standard of learning and the development in all arts and sciences, reached in their countries. The word "Varna" occurring in the 2 stanzas quoted above refers to letters (learning) and also classes of society. The kings were responsible, by the use of their military strength when required, to put down any disturbances from inside or outside their country which tend to affect the development of science, or the peaceful avocations or pursuits followed by the different classes of society. Adequate facilities were always provided for the different professionals to follow their own pursuits ordained by custom, taste or inclination, without any difficulties or disturbances from outside. The two Royal personages mentioned in the above stanzas belong to the Royal house of Bhoja, according to the History Officer of the Dhar State.

Jihva Mooliya and Upadhmaniya mentioned in the above inscription chart approximate respectively to the letter '...' in Tamil and the letter 'F' in the Semitic and European languages. The Visarga (ः) when it precedes the consonants Ka and Kha becomes a Jihvamuliya as ः Ka or ः Kha and when it precedes the consonants Pa or Pha it becomes Upadhmaniya as ः Pa or ः Pha; the word Jihva Muliya means "arising from the root of the tongue" and the word Upadhmaniya means "nearing the whistling sound." The identity of the letter zhi in Tamil with the letter sha in Sanskrit is proved by the fact that the word Margasirsha is pronounced Margazhi in Tamil, and by the placing of sh and zhi in the Sanskrit and Tamil Alphabets after the Anthasthas ष, र, ल, व.

Thus the equivalents found in the Sanskrit Alphabet, of the sounds Zhi "..." and "F" make the Sanskrit Alphabet comprehensive of almost all the sounds in use in world languages.

This month of Magha is holy and propitious for the Theertha Snāna and Vidyā, hyāsa. This small Souvenir of some of the cultural achievements of the immortal King Bhoja is placed before the students in the land this month, under the direction of his Holiness Sri Sankaracharya of Sri Kanchi Kāra: Koti Peeta, in the hope that they might memorise the chart inscribed in Bhoja's temple.

DUHA COPPER-PLATE GRANT OF SRI SATRUJAMANA DEVAGIRI

(C. 340 A. D.)

By V. Bhānumūrti, M.A., B.Ed., Lecturer Govt. Arts College, Srikākulam.

1. *History of the C. P. Grant*: This copper-plate inscription, consisting of 3 plates fixed on a ring containing a seal was unearthed a few months back while building a house in Peddadugam village near Narasannapeta, Srikakulam Dt. It was first obtained and sent to me for examination by the Dt. Collector, Mr. Kariappa and I am thankful to him. I first published it in the Telugu Monthly Bhārati dated March 1955 and then gave it with Impressions of plates to the Secretary of the A.H.R. Society, Prof. R. Subba Rao for his publishing it in English in his Journal.

2. *Language and Script*: The inscription contains 24 lines of matter in Sanskrit language written in old Telugu-Kannada Script. It was written on the Dasami day in the July month in the ninth (Regnal) year. The Dṛta was Vaidya Krishna Datta.

3. *Historical matter*: The chief historical matter is contained in the first 14 lines and then the usual imprecatory verses of Vyāsa are given. The Donor is S'atrudamana dāvagiri (a very significant name). Can he be identified with Erandapalli Damana of Samudragupta's Allahabad Pillar Inscription? If so, his date would be about 340 A. D. and this grant made about that time from his capital Vijaya Singhapura or Simhapura, a village, 6 miles off Srikākulam to the natives of Pattuva village, of Kaundinyasa gotra and Taittireeya s'ākha named Yajñasarmas, son Vappasarma and Sarvasarma. The village granted, Viz, DṛHA was made into a Brāhmaṇadēya and given as S'rōtiya, Sarva sarma getting two vrittis and Vappasarma one share only in the village. The Donor Mahārāja was devoted to the holy feet of God Damana's'wara of Singapura. The prosperous Agrahāra Dṛha was in Kaliṅga and it was granted for King's own Pūnyādhyayana (meritorious learning). His title S'atrudamana (one who beat his enemies) suggests that he was powerful and ruled over old Ganjam Dt.—His Capital City, Singapura or Simhapura passed into the hands of Māthariputra Line of kings—probably Andhrabhṛtyas. The donor of Ragole plates named Saktivarma belonged to the Māthariputra Line and his Sanskrit inscription written in the same script (old Tel-Kannada) as the present one strengthens our belief that he succeeded him at Simhapuram. The Siripuram Plates of Anantavarma of Vasishthivamsa who also ruled over Kaliṅga might have belonged to the Andhrabhṛtyalin, and ruled later from the same capital.

^c *Importance*: The discovery of this important inscription fixes the chronology and genealogy of the Early Kings of Kaliṅga who ruled from the 3rd century A. D. to the end of the 5th C.—the Andhra Bhṛtyas.

I PLATE, II FACE.

1. Om * Vijayasiṅgha Purād Bhagavato Damas'svara
2. Svāminah Padānudhyāto bhaṭṭa raka pāda parigṛ.
3. hiṭo mahārāja S'ri Satt'rdamana Dēvagiri.
4. Kalīṅga Varddhamānāgrahārē Duhā grāmē vasuvāṭake.

II PLATE, I FACE.

1. Govāṭake Savrāhmaṇa purōgadgrāmāṅcharīrādi kusāli.
2. Sphīṣṭvālikhatyastytē mayā grāma kātmanah punyādhyāyana.
3. nimittam Brāhmaṇānām Pattuva grāma vāstavyāya.
4. Kauṇḍinyasagotrāya taittirīya sa Vrahmachāriṇe.
5. Yājña s'armanah putra Vappa s'armanāya Sarvvas'armanāya.

II PLATE, II FACE.

1. Nāyacha triṇyapi grāmakādattā ābhyā Vrahmaṇadzyakrutvā.
2. Dvijabhog Visruṣṭahastadyaṣhmābhi s'rotavya mājnāēhakartavyā.
3. atracha s'arvva s'armananakaya Vruttiḍvaya Vappa s'armanāya.
4. Cha vrittir ekā sarvva hasamuchita grāmāṇā punyāya.
5. meyādi mupanesyadha bhavanī chātraslōkāḥ yamkriyām dharmma.
6. samyuktām manasāpyabhi mudati varadhate sayadhēṣṭhena.

III PLATE I FACE.

1. Suklapakṣhē ivāṅgmumāl. Vahubhīrvvasudhādattā.
2. Vasūthāvasudhādhipaiḥ yasya yasya yadābhūmi.
3. Tasyatasya tadāphalam Pārvvadattām dvijātibhyē.
4. Yatnādrakṣa yudhiṣṭhiraḥ mahīm mahimatām s'rṣṭha.
5. Dānāchehreyo nupālanam!! Ṣaṣṭi varṣṣha sahasrāṇi.

III PLATE II FACE.

1. Svarggāmodati bhūmidah ākshēptāchānumantācha.
2. Tānyeva narakavas'et. ityavalikhita samvatsarē.
3. Navamati āshādhamāsa divasē dasamō.
4. Dīto vaidya krushṇadatta.†

* Represented by Symbol.

† The photo prints of the Impressions of Plates will be given in the next Volume.

SIMHACHALAM TEMPLE—ITS ANTIQUITY.

(From Account given for Indian History Congress held at Waltair in Dec. 1953)

Simhāchalam which lies at 17° 46' N by 83° 15' E rises to about 800 feet above sea level and is at a distance of about ten miles to the north of Visakhapatnam. It is approachable both from Simhāchalam Railway Station on the Eastern Railway which is about 2½ miles from this place and also by means of a motorable road from Visakhapatnam town where-from public buses ply regularly.

Near the top of the north side of the hill, in a wooded hallow surrounded by a wide circle of higher ground resembling an amphitheatre, is the temple of Nṛsimha which gives the hill its name. This is the most famous, richest and the best sculptured shrine of the District and the Rājās of Vizianagaram who have endowed it with lands etc. are its hereditary trustees for the last two centuries. It has been brought under the purview of the Hindu Religious and Charitable Endowments Act under a special scheme. The way up to the temple runs along the glen through terraced fields of pine-apples dotted with mango, jack and other trees. It passes up a broad flight of well-kept stone steps about a thousand in number, on either side of which trees have been grown to afford shades and refresh the the weary pilgrims. The steps are illuminated at nights with electric lights from top to bottom and at intervals, recently Toranas were also built.

Though the beginning of the sacred edifice to the Man-Lion incarnation of Vishnu is shrouded in mystery and legend, the inscriptions engraved on the walls and pillars, of this shrine contain records of the neighbouring Hindu rulers from about 1100 A. D. to 1550 A. D.

Early in the 16th century, the famous ruler of Vizianagara Empire, Krishnadēvarāya, in the course of his seven years war, against Gajapati Pratāparudra of Orissa visited this temple twice in 1516 and 1519 A. D. to pay homage to Lord Nṛsimha when he had offered very valuable jewellery as well as a number of villages for maintenance of some Bhōgams or worships. Some of the jewellery presented by that illustrious monarch is still in existence, and displays to us the height of artistic excellence attained by the Andhra artists in those bygone ages. After the fall of Gajapatis of Orissa who had been allowed to retain these territories by Emperor Kṛishnarāya, this area was overrun by the Qutb-Shahis of Golkonda, who in the course of their predatory raids infested this temple, smashed its fortifications (the only remnants of which can be seen now near the Hanuman Gate) and mutilated the images and fine carvings on the pillars. But, soon, as vassals of the Sultans of Golkonda, the local rulers of Vizianagaram revived the glory of Simhāchalam by endowing it richly

with grants of lands etc, for maintenance, and since then this temple was under their management. The learned Sri Rāja Pusapaathi Viziamam Gajapati Bahadur of Vizianagaram is its esteemed trustee now:—

Architecturally, the temple deserves very high praise. It actually comprises of a square Shrine surmounted by a high tower or gōpura, a a portico or MŪKHAMANDAPA with a small circular tower over it, a square sixteen pillared Mandapa called NĀTYAMANDAPA and facing this a Stone ca, drawn by two horses, enclosed by a verandah all made of dark granite richly and delicately carved with conventional floral ornament and scenes from Vishṇupurāna. Much of the carving has been mutilated by the invading Mussalmans and much more has been covered with thick coat of plaster as is locally declared, at the orders of Vizianagaram Rāja whose wife was disgusted at the erotic scenes depicted all over. Outside the enclosure and to the north of the temple, there is the KALYĀNAMANDAPA with 96 exquisitely carved pillars with different ornamentations, motifs and capitals arranged in sixteen rows of six each, where God's marriage festival is performed on the 11th day of the bright half of the month of Chaitra every year. The sculptures of this temple, though not of a high order from the point of view of art, since they belong to the period of decadant art in India, are a veritable mine of information for a student of Hindu Iconography. The representation of Matsya incarnation of Viṣṇu, the Dhanvantari, Varuna, and the numerous Murtis of Nṛsimha, deserve special mention.

There is a perennial spring locally called GANGĀDHARA on this hill with great medicinal properties which, while providing the numerous pilgrims that flock at this temple with water for bathing and other purposes, fertilizes all the pineapple fields and numerous flower and fruit gardens belonging to the temple. There is a belief that all those that bathe in this holy water would attain Nirvana.

Simhāchalam was a great centre of learning as well in the mediaeval period. Naraharitartha Sripada and a hierarchy of his Sishyas and Prashishyas who officiated as the spiritual teachers of the rulers of the land, Eastern Gangas of Kaliṅga, made this their chief seat, and preached the cult of Viṣṇu. They established numerous maths, and schools which were heavily endowed by the rulers, for fostering education in S'ās'tras and Vēdic lore, astronomy and philosophy though of a sectarian nature. The Temple is famous from the historical point of view as the latter history of the Eastern Gangas could be constructed only with the help of the Inscriptions found there. From No. 692 to 1215, they are mostly useful for the political, social, religious history of Kaliṅga. [Ed.]

DRAVIDIAN OR SOUTH INDIAN INSCRIPTIONS

Prof. D. B. Diskalkar, Poona.

The numerous inscriptions of the Dravidian or South Indian dynasties and people form an important group of Indian Epigraphical records. Owing to the profuseness of records and linguistic peculiarities of the South, the Dravidian Epigraphy is of special importance and forms a class in itself. Perhaps no other country is so rich in stone inscriptions and copperplate grants issued on them, large and specially cut stone slabs and a number of heavy copperplates tide together along with a large variety of peculiar seals of the royal dynasties who granted them.

Almost every village in South India has one or two temples and there is practically no pillar or wall of a temple specially the plinth of a Chola Temple which does not teem with inscriptions, Similarly almost every village is in possession of more than one inscribed copperplate grant donated towards the maintenance of a temple and its priest- Brahmanical or Jain or of any other religious faith and for feeding the Brahmanas or the Jain Sadhus or the poor. The result is that inscriptions from South India amount to several tens of thousands.

The South Indian inscriptions are composed either in Prakrit which was the official language of inscriptions in South India as in North India up to the fourth or fifth century A. D., or in Sanskrit or in one of the four principal South Indian languages like Tamil, Telugu, Kannada and Malayalam. In North India since Sanskrit was recognised as the language of epigraphical records it continued to hold the field almost undisputed but in South India though Sanskrit held a position of honour, the South Indian languages also were more freely used for all kinds of inscriptions. Consequently, inscriptions in Sanskrit and in one or more of the South Indian languages are found issued by the same person.

Bilingual or other inscriptions composed in more than one language and written in more than one script are a special feature of South Indian Epigraphy. The combination of Sanskrit with one of the South Indian languages or of one South Indian language with another South Indian language or of one of the South Indian languages with the Muslim or Christian languages is frequently found. Sanskrit was partly employed generally at the beginning and at the end and the

local speech of the people in the body of the record. Similarly inscriptions written partly in Devanagari and partly in one of the four regional scripts or partly in one and partly in another of the regional scripts are frequently found. Naturally, multilingual and multi-scriptal inscriptions are often found in the same place which properly belongs to a particular language and a particular script. We do not find such a thing in North India.

Owing to this peculiarity of the South Indian inscriptions they can better be classified according to the Language in which they are written rather than Chronologically according to the Royal dynasties represented in them.

Tamil Inscriptions :

According to some scholars, the cavern inscriptions discovered in Madura, Tinneveli and Trichinapalli Districts and in the places like Tiruppararunam, Kalugumalai, Anaimalai, Alagarmalai, Mattupalli, Ayakudi, Sitanovaram in the former Pudukotta State which are written in the most ancient forms of the Brahmi script peculiar to South India but some what resembling those in Asokas edicts, are in the Tamil language. Similarly certain Brahmi inscriptions found at Arikamedu near Pondicherry and at Mamandur near Kanchipuram in North Arcot district which are assigned by Dr Wheeler to about the first Century A. D. are in Tamil. But according to other scholars the language used in them is Prakrit as in other Prakrit inscriptions of the early centuries of the Christian Era found in South India.

Purely Tamil inscriptions begin to appear from about the seventh century A. D. The earliest Tamil inscription so far discovered is the Kurum Grant of Parameswaravarman 1 (S. I. I. Vol. J. 148).

The approximate number of Tamil inscriptions discovered so far in all the Tamil districts of the present Madras State is 15,000. They are mainly published in Volumes 1 to 3 and in Volume 12 and also along with other inscriptions in Volumes 4 to 8 of the South Indian Inscriptions Series.

The following royal dynasties are mainly represented in the Tamil inscriptions :—

The Pallavas—6th to 10th C.A.D., Early Pandyas—6th to 9th C.A.D., Early and later Cholas— 6th to 9th Century A. D., The Cheras—9th to 12th Century A. D.

The Pandyas and the Cholas particularly favoured the use of Tamil in inscriptions. A majority of the 1,150 inscriptions in the Tirupati temple are in Tamil ranging in date from 850 to 909 A.D.

The Tamil inscriptions have contributed immensely to the growth and richness of Tamil Literature. They are generally very long and composed with great learning and skill. The Tiruvellari inscription of the time of Dantivarman (E.I. Vol.11. P.134) is a typical instance of gnomic poetry. The terms used in special senses in the Tamil inscriptions are so numerous, the vocabulary is so rich, the expression so elegant and the diction so dignified that Tamil literature has been generally enriched by the inscriptional literature. The Imperial Cholas (850-1200 A.D.) and the Pandyas (1200-1300 A.D.) who were among the greatest patrons of Tamil literature were responsible for a large number of Tamil inscriptions (C. Sivaramamurthi Ind. Ep. & S.I. Scripts p. 54.) The Tamil inscriptions of the Chola king Rajaraja I on the walls of the Tanjore temple are important for the technical perfection of their engraving and the detailed picture they give of the entire scene of the great temple.

The Tamil inscriptions are very useful for tracing the Sanskrit influence in the Tamil country. A large number of Grants show how the North Indian Brahmanas migrated to the country, how regular provision was made in every important place for the daily exposition of the Vedas, the Epics, Puranas and other Sanskrit Classics and how Sanskrit Colleges were opened through out the country where excellent provision was made for the study of Sanskrit.

Telugu Inscriptions :

During the early centuries of the Christian Era, all the inscriptions found in the Andhra country were written either in Prakrit or in Sanskrit. In the Prakrit and Sanskrit Inscriptions, the personal names and titles of the villages seem to be in the local language. But no inscription in the other languages is found. The Nagas and after them the Andhras were ruling over the country immediately before and after the beginning of the Christian era. There is reason to believe that their language was Prakrit since inscriptions of the Andhras or the Satavahanas found in other parts of South India are in Prakrit.

Purely Telugu inscriptions begin to appear from about the sixth century. The earliest Telugu inscription is the Tiplur record

of the Chola king, Punyakumar noticed in the Madras Epigraphical Report. The language of the Early Telugu inscriptions has very little in common with the present day Telugu.

The approximate number of Telugu inscriptions discovered so far may be 8,000. They are mainly published in Vol. 10 and along with other inscriptions, in Volumes 4 to 8 of the S.I. Inscriptions Series.

The following Royal Dynasties in Andhra Desa from the 7th to 17th century A. D. are mainly represented in the Telugu inscriptions:—

1. Eastern Chalukyas	—	7th to 11th Century A. D.	
2. Western Chalukyas	—	10th to 12th	do
3. Vaidumbas	—	6th to 9th	do
4. Kakatiyas	—	11th to 13th	do
5. Chodas	—	12th to 13th	do
6. Reddis of Kondavidu	—	13th to 15th	do
7. Vela Nandu Chiefs	—	12th to 13th	do
8. Early Cholas of Renandu	—		
9. Chhindas	—		
10. Eastern Gangas	—	7th to 15th	do
11. Velugoti	—	14th to 15th	do
12. Kota Chiefs	—	11 to 13th	do
13. Gajapatis	—	15th to 16th	do
14. Vijayanagar rulers	—	15th to 17th	do
15. Matsya family	—	13th to 15th	do

The Eastern Chalukyas, Kakatiyas and Telugu Chodas were particularly helpful for the large use of Telugu Inscriptions.

The great importance of the Telugu inscriptions lies in the fact that they constitute the earliest records in Telugu literature. The earliest extant Telugu work is of Nannaya who lived in the 11th Century A. D. No literary work of pre-Nannaya age is discovered. So we have to depend upon available epigraphical writings in Telugu for our knowledge of the early Telugu. Of the important Telugu inscriptions, the following may be mentioned. The Bezwada inscription on the back of a monolithic Dwarapalaka, an excellent example of an early Chalukya work, reads Veginathu Velandu meaning servant of the Lord of Vengi in Telugu letters of the 7th century A. D. (Ind. Ep. S.I. Scripts p, 54). The Addanki inscription describing the exploits of the E. Chalukya General Panduranga of about the middle of the 9th century A.D. is probably the earliest Telugu inscription in

verse. There is a great predominance of prose inscriptions in Telugu. The Korvi inscription of the time of Chalukya Bhima of about the end of the 9th century A.D. offers the standard prose of the time of Nannaya. The language and the prose style come very near that of the modern style. The famous Yuddhamalla inscription in Bezwada is in Telugu poetry of the 10th century A. D. The Chodas who were ruling in the 12th and 13th centuries. A.D. were great patrons of Telugu Literature. The well-known Telugu Poet, Sreenatha who was an Education Officer in the Reddi Kingdom is mentioned as the composer of a Telugu inscription.

Kannada Inscriptions :

Though the antiquity of the Kannada language seems to go back to the beginning of the Christian Era as literary fragments in the language are discovered in an Egyptian Papyrus discovered at Oryahyneus in lower Egypt, the earliest Kannada inscription so far found is dated 450 A.D. and is found at Halmedi in Kanara district. Next in date come the Tagara plates of Potavira of circ 550 A. D., the Badami Cave inscription of Mangalesa of 575, the Gadachi plates of Kirtivarman of 578 and the Kigga inscription of Chitravahana. The literary texts in Kannada are of a late date, the earliest one viz. the Kaviraja marg being dated Circ. 877 A.D.

The approximate number of Kannada inscriptions discovered so far may be 26,000, at least 16,000 of them being from the Mysore State.

The following royal dynasties are represented in the Kannada inscriptions :

Major Dynasties :

Early Western Chalukyas	—	6th to 8th Century A. D.
Rashtrakutas	—	8th to 9th do
Later Chalukyas	—	10th to 12th do
Yadavas	—	12th to 14th do
Hoysala	—	12th to 14th do
Vijayanagar Rulers	—	15th to 17th do

Minor Dynasties :

Alupas	—	6th to 14th do
Banas	—	4th to 8th do
Nolamba Pallavas	—	8th to 10th do
Santaras	—	8th to 12th do
Komgalva Chiefs of Mysore	—	11th to 12th do
Other Chiefs of Mysore	—	15th to 20th do
Rattas of Saundatti	—	10th to 12th do
Guptas	—	11th to 13th do
Sindas of Erambargi	—	11th to 12th do
Chengalvas	—	11th to 17th do
Nagire	—	14th to 17th do
Haduyalli	—	14th to 17th do
Keladi Chiefs	—	15th to 17th do

Ikkeri Chiefs	—	15th to 17th	do
Saunda Chiefs	—	15th to 17th	do

The Vijayanagar Empire represented by three succeeding Dynasties from 1357 A.D. contributed greatly to the stock of South Indian inscriptions. The Inscriptions of these rulers amounting to more than 2,000 are generally in Kannada though some are in Telugu and some in Tamil.

The Western Chalukyas and Hoysalas particularly favoured the use of Kannada inscriptions. Kannada inscriptions of the Western Chalukyas which contain the expression, give indication as to how inscriptions were drafted. The first section contains an invocation, the second contains a description of the King and the third contains geographical description commencing with the mythological origin of the Earth, Meru mountain, Bharat Varsha, its sub-divisions, mountains, districts etc. and ending with that of the village granted. All this is described in Classical verses.

Kannada inscriptions are noteworthy for their neat and artistic engraving. The material on which they are inscribed is carefully dressed and smoothened. Dr. Fleet has written a very important article in the Indian Antiquary on the flowery lettering in Kanarese inscriptions. There are several Kanarese inscriptions in which the engravers like Savarasi have drawn special attention to their skill in engraving artistic letters (E.C. 11/47). The inscription at Ablur in Ton Taluka of the Dharwar District which is of Vikramaditya VI and belongs to the twelfth century A. D. is very beautifully engraved. (E. I. Vol 5, P. 213).

Kannada inscriptions in general and those of the Chalukyas, Rashtrakutas, Yadavas and Hoysalas in particular are in themselves excellent specimens of literary compositions. Some of them composed by renowned poets and poetesses read like little Champu Kavyas. (E.I. Vol. 13 P. 326, Arch 1. Mem. No 13).

The Hyderabad-Karnatak is a very rich area being the scene of the great events in the ancient history of Karnataka. The capitals of the major Kannada dynasties like those at Malkhed, Kalyan, Parbani Bodhan etc. who have left a large number of Kannada inscriptions were situated in this part of Karnataka. So, if a more careful Epigraphical and Archaeological survey of this region is made it is very likely that we may get thousands of new Kannada inscriptions which will add to our stock of knowledge.

Curiously enough, a Kannada inscription of the time of the Rashtrakuta Sovereign Krishna III of Malkhed (937-965) written in South Indian Characters is found at Jura in Maihar State in Bundelkhand which has all along been a Hindi-knowing district. (I. My. Soc. Jan. 1930).

The Galavalli Plates of King Rajaraja of Kalinga.

A detailed Account of his Rule.

By **Manda Narasimham.**

This article is a Review of the one, edited by Sri Ramesan M. A., I. A. S and published in Vol. XX of the J. A. H. R. S. The learned editor has taken into consideration the date of the coronation of Vajrahasta III as stated by his son Rajaraja and on astronomical grounds said that the date, as given in the document, was wrong. He made a correction by changing the word Vrishabhashthe into Vishavasthe and pushed back the date to 9th April 1038 A. D. from the established date of 3rd May 1038 A. D. He has not discussed other historical events connected with the rule of Devandra Varma Rajaraja except making the only statement that he was the immediate successor of Vajrahasta III. This article is therefore to be considered as a supplement rather than a review of the original one.

The pushing of the date of coronation of Vajrahastha III to about a month this way or that does not materially alter any of the events connected with his rule. In fact, even the correction of the date of Vajrahastha's accession lies in the criticism of Vajrahastha's plates which we discussed elsewhere. A good deal of history surrounds the glorious rule of Rajaraja and it is but necessary for a historian to narrate the ups and downs of his political life and how it affected the various events in the kingdom of Kalinga and the neighbouring ones of Vengi, and Chola in the South and Orissa in the North. It is our purpose to discuss in detail all that is known as gleaned from his records and from the records of his contemporary kings.

On the eastern seaboard of South India there were three powerful countries viz, 1. Kalinga, 2. Vengi, and 3. Chola, let apart minor states of Karnataka and the Rastrakuta. Three names of Kings who sat on the thrones of these three powerful kingdoms usually confound students of South Indian History. The Kingdom of Vengi with the capital Rajamahendravaram had Rajaraja Narendra as King. The kingdom of Chola with its capital Kanchi had Rajaraja as its king. The third kingdom Kalinga with its capital Kalingaganagara had also Rajaraja as its king. So, as all these three kings of three different kingdoms bear the same name Rajaraja, a good deal of confusion arises and readers are apt to confound the one with the other. To avoid such confusion in this article the name of the country or the racial name is added at the end of the name. The Chola

king is being mentioned as Rajaraja Chola, the Vengi King as Rajaraja Chalukya and the Kalinga King as Rajaraja Ganga. The social and political relations regarding these three important Royal families form the real history of the period. The Cholas were very powerful and became a terror to the neighbouring Kingdoms of Vengi, Karnataka and Kalinga. Under the efficient administration of the Cholas, King Raraja Chola with the alliance of the Chalukya prince Badapa, a rebel from the junior Chalukya line-made great preparations to annex the Vengi Kingdom to the Chola country. Ammaraja was then the ruling King of Vengi at Rajahmundry. His half-brother, Prince Danarnava, though older, had to submit to a subordinate position under his young brother Ammaraja, the king of Vengi. Amma had the able support of the Karnataka king because of the blood relationship, Amma being the maternal grand-son of the Karnataka royal Prince. Danarnava was also a maternal grand-son of the Kalinga king. But the Kalinga king was deeply involved in the wars on the North with the Oriya kings and on the West with the Vydumbas and Kalachuris. As they were deeply immersed in these wars, the Kalinga kings could not interfere in the internal domestic affairs of the Vengi kingdom. This gave a good opportunity to the Karnataka king to take up the cause of Amma and instal him on the Vengi throne. This was a good time for prince Badapa to raise the banner of revolt with the active help of the powerful Rajaraja Chola. After a prolonged war, in the heart of the Vengi country, Amma and Danapa were killed. Danapa's sons Saktivarma and Vimaladitya were taken captives and Badapa was duly installed king of Vengi by Rajaraja Chola. Prince Vimaladitya, while a captive in the Chola Kingdom, happened to marry the daughter of the Chola King. Now, on account of the close blood relationship between the Chalukya and the Chola lines, Rajaraja Chola lost no time in waging a second war on Vengi and in this fight he had to defeat and kill Badapa and install Saktivarma on the Vengi throne and make his son-in law Vimaladitya as the heir apparent or Yuvaraja. From these victorious exploits, the Chola king became highly elated and wanted to extend his sway into Kalinga country. Also he made great preparations to invade Kalinga., but fate would have it otherwise. Rajaraja Chola died and his son Rajendra Chola became king. For a time all preparations were stopped and the three chief kingdoms on the eastern sea coast lived in peace. During this period Rajaraja Chalukya, son of Vimaladitya became king of Vengi. He married a Chola princess, daughter of Rajendra Chola. At this time

the old friendly relationship between the Chalukya and the Ganga kings gave way and bitter hostilities prevailed. Banapati, the commander of the Ganga forces had defeated the Chalukyas and extended the domains of the Kalinga kingdom southwards. This roused the temper of Rajendra Chola and instigated him to march on Kalinga. When he reached the heart of the Kalinga country, he met with a severe repulse and crushing defeat at the hands of the Kalinga king Rajaraja Ganga. Rajendra Chola had to seek terms of peace and he was allowed to return to Kanchi after giving his second daughter Rajasundari in marriage to Rajaraja Ganga. This Chola King appears to have attacked also Vijayaditya in the Chalukya country. Here again the Chalukya prince with the help of king Rajaraja Ganga drove away the Chola king from the Telugu land and from that time no attempt was made by the Cholas, to usurp any land in the Andhra country. On the other hand, the son of Rajaraja Chalukya became the ruler of the Chola Kingdom also. (1070 A. D.)

King Rajaraja of Kalinga has been credited with the construction of some Siva temples in the land. He is also credited with the installation of the image of Sun God in the already existing temple of Siva at Neelawara. He is described as a devout worshipper of Lord Siva but from his deeds we know that he also patronised Jain, Buddha and Saura Cults. Compared with the Grants of his son Annantavarma Choda Ganga Deva whose charities were innumerable extending over a rule of 72 years, the Grants of Rajaraja the great are very few discovered till now and a few more inscriptions on stone, are found on the walls of the temples at Srikakulam and Kalingapatnam. There is only one copper plate inscription of this king so far published and it was noticed in the Government departmental office Report (vide C. P. No. IV in Epigraphical Report for the year 1918-19 on South Indian Epigraphy.) Rajaraja was crowned in the year Saka 992 and ruled only for a period of 8 years. His son Annanthavarma Chodaganga Deva in one of his charts describes the various wars victoriously waged by his father as follows:- Sa rājarājah Pradhamaṃ jayasriyah Patirbhā bhūva dra vilāha vōtsave Virājamāna madha rāja sundari mudūdhā nōschola mahi bhūjātmaṃ tyaktvā vengim sapadi Parināmōda Yedyā nivānyām chōdavyājyē mahati Vijayāditya mābdan mīmanikshum āpannānām Parama Saranam Rajarājo vichitram. It simply means that Rajaraja defeated the Chola king and then married his daughter Rajasundari. He then restored the throne to the Chalukya king Vijayaditya, when his throne was about to be sunk in the ocean of the Choda king's forces. (Vide Indian Antiquary Volume published in 1918.)

Contrary to this exploit as described by his son, the Chola king Rajendra is stated to have claimed that he gave a crushing defeat to the Kalinga King Rajaraja and established a pillar of victory on the mountain peak of Mahendragiri. It is also stated that he got an inscription carved on this pillar narrating his various conquests, over Vengi and Kalinga. Kalingattuparini a Tamil work gives credence to this tale and Dr. Krishnaswami Iyengar simply believes this as a historical fact. (Vide Archaeological survey of India, annual report for 1911-12 pages 171-176).

It is proved beyond doubt that Rajendra Chola did not defeat any Chalukyan king either Vimaladitya or Vijayaditya much less the Kalinga King Rajaraja but he made a treaty of friendship with these two countries and after his unsuccessful invasions he gave his daughter Rajasundari to the Kalinga King Rajaraja as a token of his submission. He then went on a pilgrimage to Benares and returned home after a year. The learned critic, the late Mr. V. Venkayya has ably proved that the Tamil inscription has no bearing on his expedition or his boasted conquest of Kalinga but narrates the pilgrimage, undertaken by the Chola king to Benares. This statement of Mr. V. Venkayya is further strengthened and corroborated by the successor of Rajaraja, the illustrious king of Kalinga by name Annanthavarma Choda Ganga who ruled over Kalinga for over 72 years.

Rajaraja's commander-in-chief was Banapati. This commander in his famous Telugu Verse inscription of Deerghasi clearly shows that apart from his religious endowments to the temple of Bhagavati by himself and his wife Padmavati, he was a Telugu Brahmin and son of Gokarna. He was the commander of the Royal forces. He was also an ambassador and he won great fame in his various wars in Vengi, Kimeri, Gidresingi and Orissa. (vide E. P. Indica vol 4 page 350) This record is dated Saka era 997 or A. D. 1075

His exploits in Vengi and Orissa have been described above. but details of the others mentioned in the records are not forthcoming. This commander-in-chief it appears has also served under Chodaganga and has repulsed a further attack of Veera Rajendra Chola against Chalukya Vijayaditya VII of Rajahmundry. This help is due to the fact that the Chalukya king Rajaraja and the Ganga king Rajaraja were co-sons-in-law and there was great friendship between them. The Tamil inscriptions in the Book of South Indian inscriptions vol. 5. nos. 1351 & 1352 speak of Rajendra Chola's Victories over Vimaladitya. But this Vimaladitya was proved to be some minor chieftain under king Chalukya Vimaladitya. This Chola expedition was led by his commander Pallavarayan.

The object of this grant is a gift of the village of Kodisa in the year Saka 992 to 300 Brahmans.

BOOK REVIEWS AND NOTICES.

- I *The Plot in Indian Chronology.* by Pandit Kota Venkatachalam
Arya Vijnana publications, Gandhinagar, Vijayawada - 2.

Price Rs. 7—8—0.

The author of this work, a keen research scholar, has endeavoured to bring home to the students of Indian History about the contraction of our country's history by about 1207 years, and of the wilful neglect on the part of the western scholars to take the Puranas as the basis for building up dynastic history of ancient India. He describes the three important eras of Bharat Varsha, the Kali Era 3102 B. C. the Yudhishtira Era 3135 B. C. and Saptarishi Saka (Era) 3076 B. C. He gives the time of the Mahabharata War as 3138 B. C. There are several other interesting observations, regarding the synchronism of Alexander and Gupta Chandragupta., the Huns and the Yavanas. At a time when the Indian History Congress has been brooding over certain problems in connection with the reconstruction of our country's history, this work will be immensely helpful in finding a proper approach for writing our Country's History.

- II *Chronology of Nepal History - Reconstructed*
(Nepalarajavamsavali) Price Rs. 3—8—0.

Pandit K. Venkatachalam—Aryavijnana publications.
Gandhinagar, Vijayawada - 2.

The author of this work exposes the omission on the part of the Western European Orientalists to make the fullest use of the Native Source book Nepalrajavamsavali. Two facts of general interest are established: that Sri Adi Sankarācharya belongs to 509 B. C. and that Vikramaditya, the famous hero of literature, and legend is a historical personage and that he visited Nepal in 57 B. C. and inaugurated his era. In the lists of the Kings of the Royal dynasties of Nepal, the references to some of the prominent events are made in terms of the Kali era, (3102 B. C.) The work deserves the attention of the Scholars engaged in reconstructing Indian history.

- III *The Age of Lord Buddha*— By the same Author,

Following the trend of argument in the Plot of Indian chronology, the author in this Work arrives at the time of Lord Buddha as 1887 B. C. - 1807 B. C.

IV *The Historicity of Vikramaditya and Salivahana—*

By the same Author, Price Re 1—0—0.

This work brings out the cogency of the chronology of certain royal dynasties given in the Puranas. It deals with the historicity of Vikramaditya and Salivahana proving that they are not mythical personages.

V *Manava Srishti Vijnanam* (The Genesis of the Human Race)

By the same Author Price Re 1—8—0.

The author has attempted to interpret the several theories regarding God, His Will or Maya or Prakriti and the Body determined by Prakriti or Nature. Foreign writings have been examined. In the second part the author deals with the Genesis of the Aryans. The book deserves a place in every Library, School, or College.

Pandit Kota Venkatachalam in a series of works throws out a challenge as it were to the World Historians regarding certain issues in Indian chronology.

VI *A Brief History of the Kammas* By K. Bhaviah Chowdhury Sangham Jagarlamudi, Guntur Dist. Price Re 1—0—0.

This is a handsome epitome of the author's Telugu work in the three volumes, the History of the Kammas. The origin of the Kammas is originally Kammarashtra (Guntur Dt). The author states that the Kammas are Kshatriyas. He gives an account of distinguished Kamma princes like Mallavarma of Durjaya Dynasty, who ruled Velanadu. Some Kammas still bear the royal surname Velanati. Though they are stated to be Kshatriyas they do not wear the sacred thread, because 'it is quite possible that many became Jainas and Buddhas.' The position of the Kammas under the Kakatiyas of Warrangal and subsequently their part along with the Reddy and Velama leaders has been traced. They were appointed as Chaudharis under the Muslim rule. 'Some Kamma Chiefs by their initiative and prowess were able to acquire Zamindaris and Chaudharieships.' The author then gives an account of some distinguished people now in that community. This Work is based on inscrip-tional evidence and the appendix contains a list of Kamma families. It is useful for the Students of History as it throws much light on a considerably important part of our ancient history.

VII *Kashmiradesa charitra-*

By the same Author. Price Re 1—0—0.

This is a history of Kashmir in small compass, written in Telugu by the author tracing the Country's history from very ancient times, even before the time of the Mahabharata war. Govinda was one of the earliest kings. Asoka had issued inscriptions even in this country. The next important stage is that of Kanishka's regime, and kings beginning from Meganadha ruled the kingdom. By the 7th century it came into the hands of the Karkotaka dynasty of whom mention may be made of Lalitaditya, Jayapida, Avantivarama and other kings of the Rajaput period. After some titular monarchs, it came into the hands of Muhammadans, and later on, the British gave it to Gulab Singh. Kashmir became famous for Sanskrit learning and the kings patronised several poets and scholars. The author gives an idea of the important places like Srinagar. Kashmir, is proud of Kalhana, the author of Rajatarangini. At a time when Kashmir has become the bone of contention between Pakistan and India, a correct notion of historical antecedents of the place given in this book will be of immense value. The get-up of the book is fair enough and the printing is satisfactory

VIII *The Holy Gathas of Zarathustra.* by Behrangore Tehmurasp Anklesaria M. A.

The Gathas are the precious heritage of the Zoroastrians. They are holy hymns composed by Holy Zarathustra in the course of his life. Zarathustra was the Prophet of ancient Iran. For the purpose of correct pronunciation and clear understanding, this work has given a transliteration and translation of the entire Gathas. The author has done yeomen service by publishing this with the help of the managing committee of the Rahumae Mazdaysnam Sabha.

IX *Prof. Jackson Memorial Volume.* The K. R. Cama Oriental Institute, 196. Appolo Street, Fort, Bombay—1

This is a series of papers on Iranian subjects published in honour of Prof. A. V. Williams Jackson, renowned student of Zoroastrian literature and Iranian Lore of the Columbia University. The book neatly got up with clear print and fine execution, is highly useful for Students of Iranian Culture.

X *Qutbshahis of Golconda in the Seventeenth Century.*

Edited by : V. S. Bendrey of Poona. (Bombay)

It gives an account of the Revolution in the Kingdom of Golconda. Some account of Akana and Madana chief Ministers of Tanashah Badshah of Golconda is also given. It is highly useful for all students of South Indian History.

XI *A Study of Muslim Inscriptions :* By V. S. Bendrey,

Karnatak Publishing House, Bombay - 2.

It pertains to the History of the Deccan, together with summaries of inscriptions chronologically arranged.

XII *Ancient Indian Culture and Civilisation :*

K. C. Chakravarti, M. A., Prof. of History and Economics,

M. T. B. College, Surat, Vora & Co., Publishers Ltd., 3,
Round Building, Kalbadevi Road, Bombay - 2.

XIII *Andhrula Charitra and Samskruti* - K. Lakshmiranjanam and

K. Balendu Sekharam, Balasaraswathi Book Depot, Kurnool,
Price Rs. 6-0-0.

This is a book in Telugu giving an idea of the Political History of Andhra together with cultural development of the Andhra country in different periods of history. It proves to be a useful reference book for students of Andhra History, and every library should have a copy.

XIV *Andhrula Samskhipta Charitra* - (in Telugu)

By Yetukuri Balaramamurti, Visalandhra Prachuranalayam,
Vijayawada - Second Edn. 1954. Price Rs. 3-0-0.

This is a hand-book in Telugu of Andhra History in brief from the earliest times to the British period ending with the formation of the Andhra State. The author has also devoted attention to the cultural and literary development in different ages. The book supplies the need for a comprehensive compact history of Andhra for the use of the general reader, and every library should have a copy.

XV *A History of South India.* By K. A. Nilakanta Sastry.

Oxford University Press, Bharat Buildings,

Mount Road, Madras-2. Price Rs. 12-0-0

For the first time, an attempt is made in this Book, by the learned and well-known Author to present from 4th C. B. C. to the end of the Vijayanagar Dynasty in a compact and well arranged form a full account of the "History of the

whole of South India treated as a single geographical entity. Political history naturally occupies a predominant place but full account is taken of Social life, Commerce, Religion, Philosophy, Literature and Plastic arts. These subjects are treated both in the course of the historical narrative and in four separate chapters at the end of the book''. The information given, with the help of illustrations on art paper, with regard to every South Indian dynasty is both interesting and instructive. The book will be suitable as a text book for Intermediate and B. A., students in all the South Indian Colleges. This book containing 28 Block Prints & 7 Maps must find a place in all the libraries. The Print and Get-up are satisfactory and the Price is reasonable.

Editor.

VI *Journal of Annamalai University* - XVIII September 1953.

This journal, published by the University, contains valuable articles by learned Professors and Men of Science. The articles are on varied topics, like Economics, Physics, Chemistry, Botany, Agriculture, History, Philosophy, English Tamil, and Sanskrit literature.

VII *Samskruti*. Vo I, II Issue No. 11 January 1955—

Rajahmundry. Annual Subsc. Rs, 5/— Copy Rs. 0—8—0.

This is a Telugu monthly journal serving the cause of Literary and Cultural topics of Andhra. The Editorial Board consists of men of outstanding literary merit in Telugu Language and literature, like Messrs. N. Bangariah, Madhunapantula Satyanarayanasastry and G. S. N. Acharya. The January 1955 number has articles of poetic composition on Sri Krishna Devaraya by Sri Satyavolu Seshagirirao and Kokila by Sri S. V. Subbarao. There are other articles like Natyasastra by Sri P. S. Apparao, Parthasarathivijayamu by Sri S. V. Jogarao, and Viswabharati by Sri S. Krishnamurti. The publishers deserve every encouragement and patronage in view of the immense benefit rendered by the Journal for literary and cultural development

Y. Vittal Rao.

III '*Nakshatramulu*'— By Sri G. V. RaghavaRao, B. A.

This book '*Nakshatramulu*' by Sri G. V. RaghavaRao is a very valuable addition to the books on Hindu Astronomy.

It correlates the Vedas with the modern sciences. It deals with the description of the Constellations that lie in the Ecliptic and the Mythological stories connected with them.

There is a belief prevalent among most of us that the knowledge of Astronomy which our ancestors possessed was derived from the Ancient Greeks. That this belief is unfounded can be easily seen from even a cursory reading of the book. What, with the rapid development of science and the manufacture of instruments of precision, the modern Astronomers can now detect and find, was all known to our Rishis of Vedic times. This has been categorically established by our Author with quotations given profusely from our scriptures. That light has a velocity was first detected by Galilo in the 15th century; that the equinoctial points have a small retrograde motion of 50".26 a year along the ecliptic (known as the Precession of the Equinoxes) was discovered by Hipparchus and that the physical cause of this motion was later explained by Newton. Mr. Raghava Rao quotes from our Vedas that all these facts were not unknown to our ancient Rishis. Whether they possessed instruments which were of a more precise character than the present day ones or whether they could see them by their intuitive skill is difficult to say. But the fact remains that they were in possession of scientific knowledge more precise than what we possess to-day. Mr. Raghava Rao's researches into the Vedas about the knowledge of Astronomy, which our ancients possessed, should be an eye-opener to all those scholars, who are capable of it, to dive deep into our Vedic literature and seek for scientific truths.

Prof. M. S. R. Anjaneyulu.

The style of Mr. Raghava Rao is very simple and lucid. It is free from any technical terms so that one who does not know anything of Astronomy can read the book and enjoy it immensely. Indeed it is bound to be popular among the Telugu knowing public — as popular as the 'Mysterious Universe' of Sir James Jeans, and the public owe the author & the publisher a debt of gratitude for presenting such a book. M. S. R. A.

XXI *Kavitrayam.* by Sri N. V. R. Krishnamacharya M. A.

W. G. B. College, Bhimavaram, Kaviprabasa. Rs. 2—8—0

This work is a treatise on the great literary trinity if Telugu Literature, Viz, Nannaya, Tikkana and Yerrana who

composed the Telugu Mahābhārata. The author has done well in giving political and social background at the time of the efforts of each of the three poets, and thus presenting a vivid and clear estimate of the achievements of each of the Kavitraya. The work is not only a literary estimate but also contains the philosophies of life and the way of the three great poets, who had not only rewritten the great epic but also led epic lives. He throws a new light on the three great personalities. It is a pleasant observation made that Nannaya and Yerrana were contemporaries of Muhammad of Ghazini and Muhammad Bin Tughlak respectively. The author has viewed these three great luminaries, as a historian and a philosopher. The book has earned the merit-prize from the Government of Madras in the recent literary competition. It need not be stated that it is highly useful for students of Telugu literature as well as for general readers. Y. Vittal Rao.

XX *Sri Siva Sankara Krutulu* : Vols. I, II.

Sri Siva Sankara Sastry was one of the brightest rising stars on the Telugu literary horizon during the modern Indian Renaissance of the Gandhian Era and is still a moving force in the Telugu Literary world, and lovers of literature welcome the Publication of his works in these two Compendious Volumes.

These pieces, now republished in these two volumes include the masterpieces of Sri Sastry like "Padmavati caruṇa caruṇa Cakravarti", Divya Locanamulu, 'Dikshita Duhita, 'Palita Kesamu' 'Medurivari kodalu' etc., which will find an abiding place in the hearts of generations to come if not a permanent place in Telugu Literature. In addition, these 820 pages contain most of his Works, good, bad and indifferent.

The Hrudayeswari of Sri Sastry garu - a typical of the heroines of the Bhava Kavi - half dust and half deity, alike unfit to sink or sour, combining the the real ardour of Shelly and the voluptuous opulence of Keats, is romantic - sentimental with a rare capacity on the part of the author, to fall in love with a lady without meaning any physical offence. Poetry of this type will ever remain a bud without any capacity to blossom forth into flower and the Poet shall remain, "the ineffectual, though beautiful angel beating his wings in the void" inspiring the young into adoration and the aged into ridicule.

But Sri Siva Sankara Sastry can rise to philosophical heights and the metamorphosis of the poet Sastry into the present Swami lies only to be discovered in "Divya lochanamulu" where the great Sage Ramanuja inspires the aesthetic Dhanurdas from the terrestrial beauties into celestial bliss and beatitude. "Poets utter great truths which they themselves do not understand" was one of the most inspiring statements of Long-fellow and most poems are greater than their authors. But here is Swami Siva Sankar Sastry who is greater than all his poems put together.

He is not merely an individual in the modern Telugu Literary Renaissance but is a living institution - the Sabhapati of the Sahiti Samiti - who could inspire a whole generation of rising Poets and in this context 'a poet of poets'.

The two Volumes deserve an unavoidable place in every library and in every literary heart.

Nanduri Ramakrishnayya.

XXI *Tour of Europe and America*- By Dr. T. Kanakaraju.

"It is amazing the way in which you have treated the subject. I was wondering, when I saw the pamphlet, how you could manage to say all that you wanted to, but yet say it with restraint. I have no doubt you have succeeded in forcibly drawing attention to various aspects and yet without unduly bringing your personality to the forefront. I should think, even apart from the valuable and thought-provoking suggestions the Pamphlet contains, it has been exceedingly well-written. Your references, to the 'tourist industry?', the need for 'married-men' and persons with reliability being sent abroad for post graduate training, the need for a frozen section service, second and third look in the treatment of cancer, the need for an engineering workshop being attached to all hospitals, the need for a study of mathematics and a general equipment before one is allowed to be a specialist, appeal to me. On the last point, I was forcibly reminded of what Will Durant said: 'There are more and more people who know more and more about the less and less and less and less people know more and more about the more and more.' One cannot put it more forcibly. This is the disease that is infecting the vitals of every branch of study, of the sciences and of the humanities'". S Ranga Rajan.

XXII A new Quarterly journal devoted to Indian music and dance will start publication in Bombay shortly. *Naad*, as the journal has been very aptly called, is being sponsored, by Sur-Singar Samsad (Bomay), a registered society working for the advancement of Indian music and dance at all levels. Like all other activities of the Samsad, *Naad* is a wholly non-profit-making venture and has been designed to fulfil the need for a really first-class academic journal devoted to musical study and research in India. The Editor will welcome specialised articles in English or Hindi, not exceeding 5000 words in length and dealing with any aspect of "classical" Indian music and dance, including textual and historical research and comparative study, short critical reviews of musical activity in various parts of India, and longer reviews of books, manuscripts and monographs will also find a place in the journal, which is being planned on the lines of the *Musical Quarterly* (United States), *Music and Letters* (Britain) and *Acta Musicologica* (Germany). All editorial communications should be addressed to T. K. Mahadevan, 64 Anandarao Nair Road, Bombay 8. Articles sent for consideration will be promptly acknowledged and, if unacceptable, returned to the sender at the journal's own expense'. T. K. Mahadevan.

XXIII *Lives of Telugu Poets*: (From Earliest times to 1250)
 Madras University Telugu Series- No. 13 By Gen. Editor-
 N. Venkata Rao, Head of the Department of Telugu. 1953.
 (PP. 394)

The publication is the result of the Editor's work as Junior Lecturer in Telugu from 1944-49. The basis of this work is the first part of *Telugu Poets* by K. Viresalingam Pantulu. The lives of about 142 poets are dealt with. The periods covering the entire work are the most creative periods in the evolution of Telugu literature which falls into Marga or Classical and Desi or Popular style. Several important inscriptions as well as Books written by the various Poets have been noticed. The various source materials and a Bibliography add to the importance and usefulness of the work. The get-up is good and we congratulate the Author as well as the Publishers for presenting such useful work.

R. Subba Rao.

THE TWENTY-NINTH ANNUAL REPORT OF THE ANDHRA
HISTORICAL RESEARCH SOCIETY, RAJAHMUNDRY
FOR THE YEAR 1950-51, READ BEFORE

The Annual General Body Meeting Held on 8-4-1951 at 8 A. M.

By the Hon. General Secretary Sri R. Subba Rao Garu,
M.A., L.T., M.E.S. (Retd.)

—: O :—

On behalf of the Managing Council of the Society, I have great pleasure in submitting the following report of the work done by the Society during the year 1950-51 :—

The last Annual General Body Meeting was held on 7-4-1950, and the following office-bearers were elected to carry on the work of the society for the year 1950-51.

Office-bearers :

President :— Sri N. Kameswara Rao, B.A., B.L.,

Vice-President :— Sri R. Venkatasivudu, M.A.

General Secretary :— Sri V. Appa Rao, B.A., B.L.,

Joint Secretary :— Sri M. Anna Reddy, M.A., L.L.B.

Treasurer :— Sri Raja K. S. Jagannadha Rao Bahadur,

Librarian :— Sri V. Sree Ram, B.A., L.T.,

Members of the Managing Council.

1. Sri D. Venkatarao, M.A., L.T.,
2. Sri N. V. Narasimham,
3. Sri Ch. Hanumantha Rao, B. sc.
4. Sri Hota Sivaramasastry, B.A., B.L.,

The following changes in office-bearers took place during the year :—

Treasurer :— Sri N. V. Narasimham took charge on 24-9-'50
from Raja K. S. Jagannadha Rao Bahadur., resigned.

General Secretary :— Sri R. Subba Rao took charge on 19-8-'50
from Sri V. Appa Rao., resigned.

Librarian :— Sri I. Suryanarayanamurthi took charge on 28-5-'50
from Sri V. Sree Ram., resigned.

M. C. Member :— Sri V. Appa Rao was elected on 24-9-'50.

In addition to the three life trustees Viz. Messrs. Rajah K. S. Jagannadha Rao, N. Kameswara Rao and R. Subba Rao, Mr. N. V. Narasimham was *elected* as Annual trustee by the General Body.

Members, Subscribers and Exchanges. The number of resident members is 41 and moffusil members 97 and subscribers 59. With regard to the subscribers, we are glad to state that almost all the Universities in India and most of the Colleges in Andhra have been subscribers to our valuable journal. 62 Journals are on our exchange list which is gradually increasing. Our Free Reading-Room and Library are our main-stay. We are doing this charitable work successfully for the past 25 years. Funds permitting, we wish to organize a touring library and a Magic Lantern-lecture section.

Finances: As usual, the Rajahmundry Municipality gave us a grant of Rs. 100/—. With regard to Government Library grant, a sum of Rs. 150/— was paid by Government for improving the Library. The money was used for purchasing an Almyrah for Rs. 150/—. In all, nearly Rs, 330/— were spent for library furniture, Binding and other equipment. The Society made an alround progress in the field of Finance which showed an increase of over Rs 800/— over last year's income. The Treasurer, Sri Nidamarti Venkata Narasimham paid a Building Donation of Rs. 500/— and Life Membership fee of Rs. 125/—. The Audit Reports for the years 1948-49 and 1949-50 are now ready and placed before you for your consideration. As you see, the Society is making steady progress.

Journals. During the year, in Dec. 1950, Vol. XVII (Parts 1—4) as a combined Volume, was issued by the society. It is named as Vizianagara Commemoration Number. It contains mostly articles read at the Vizianagara festival held in Virupaksha Temple (Hampi) in May 1947. It contains 24 illustrations relating to Vizianagara Art and sculpture. Vol. XVIII (112 pages) known as Silver Jubilee Number and Vol. XIX (112 pages) known as Prof. R, Subba Rao Shashtipurti Number are being printed now. They will be issued in the first and second half of this year respectively.

Telugu publicatios:—

Vengi and Vizianagara Samchikas.

Vengi Sanchika was partly printed during the year. In addition to what was printed already, 56 pages only are printed so far in this year. A special feature is that almost the whole of Raja Raja Narendra Pattābhisheka Samchika was printed in it. It is hoped that the book will be published in July 1951. Vizianagara Sanchika, as a result of Vizianagara Day celebration held in 1947, was already pub-

lished in English. In Telugu, it is being printed now. So far, 48 pages are printed and also several illustrations. This was in memory of Vizianagara Ruler's work for the Andhra culture and glory as well as for South India's political freedom from the clutches of the Moslems who conquered the country.

Meetings. Eight M. C. meetings were held in which work relating to the administration of the Society was done.

Other activities. On 1st Sept '49, the Secretary Prof. R. Subba Rao, being appointed by the Orissa Government as Head of History Department in the Ravenshaw College, Cuttack left the place after handing over charge to Mr. V. Appa Rao. In August 1950, he returned from Orissa and the Society elected him as Gen. Secretary again. The Society was represented by him at the Indian History Congress held at Cuttack in Dec. 1949 and at the Indian Historical Records Commission held at Madras in 1950. In December 1950, the Society was represented by him again at the 14th Indian History Congress held at Nagpur (C P) He read valuable papers at the conference and enrolled several gentlemen as members. During the year, the Clerk Mr M V S Prakasa Rao was deputed to exhibit the Society's publications at the East Godavari - Library Association held at Pittapur in July 1950.

Museum. Our Museum received free of cost from the Superintendent, Madras Museum the following additions of coins.

- (1) One Gold coin of Raja Raja Narendra.
- (2) ,, of his son Rajendra Chola or Kulottunga.
- (3) 6 Big Lead Andhra Satavahana coins.

A collection of stamps, Indian and Foreign, has been made. Since Aug. 1947, the Society's Journals are exchanged for those of some U.N.E.S.C.O. members viz. Italy, Sweden, Holland, England, France, U. S. A. Germany, Soviet Union, Natal, Uganda, Kenya, Ceylon, China & Java, Previously, five palmleaf manuscripts were sent for transcribing and publication, to the Curator, Government Oriental Manuscript library, Madras and now four more are sent. Two were given to Dr. G. V. Seethapathi for Exhibition in the Cultural conference at Delhi and these will also be sent to the Curator for copying and return. One of them is on Mantra Sastra, a rare work.

The Madras Government recognised our Institution as one of the four learned institutions in South India maintaining M. S. S, and as such recommended the General Secretary's name for a vacancy

in the Research and Publication section of the Indian Historical Records Commission and the Government of India accordingly nominated him as a member of it. He was already nominated for 3 years by the Madras Government as a Member of its own Regional Council of Indian Historical Records Commission, Madras and in this capacity he is now requested to make a list of Letters that passed between Kandregula family and the East India Company in the latter half of 18th Century, on a small honorarium. The India Government recognised our Society already as an Institution doing Charitable work and as such declared that Donations paid to it will be exempted from payment of Income Tax.

In conclusion, I wish to state that the Madras Government have again been approached for financial support. We have to collect funds urgently to put up a terrace for Dr. C. Narayana Rao's Oriental Manuscripts Library Hall and a Big Hall on the main terrace of the Vijayanagaram Gajapathy Building for magic lantern lectures and for holding meetings.

8—4—1951.

R. Subba Rao,
Hon. Gen. Secretary.

Report of the Librarian for the year 1950-51.

During the year under Review, the Government Library grant was Rs. 150/- and that by the Municipality Rs. 100/- making a total of Rs. 250/-. A big almyrah for Rs. 150/- was purchased. Rs. 45/- were spent for the purchase of 3 fascicules of Sanskrit Mahabharata. Binding etc., charges incurred during the year come to Rs. 28-4-0. Thus, the total expenditure came to Rs. 223-4-0.

The Madras Government was pleased to present our Museum Section with one gold coin of Chalukya Raja Raja, another of Chalukya Chola Kulottunga 1 and 6 big lead coins of Andhra Kings. The Society already received copper coins of Salankayanas of Vengi, E. Chalukyas and Vizianagaram Kings from Sri S. T. S. Gopalachari, M.A., M.L., an old life member of our Society and our best thanks are due to him. These will soon be published with plates by the General Secretary.

Our exchanges with learned journals are 62. We received during the year 300 Journals and 37 books. The U.N.E.S.C.O. has arranged for the exchange of our Society's Journal with those of several institutions which are its member states—the world over

We are sending our journal to all such institutions and receiving back their journals. Recently, Ceylon, Soviet Russia and China have sent their Journals in exchange of ours.

The Reading Room also provides one daily and one weekly and several monthlies in English, Telugu, Kannada and Hindi. The total number of visitors to our library during the year is about 5000/-.

I. Suryanarayanamurty,
Hon. Librarian.

Financial Statement from 1st. April 1950 to 31st March 1951.

A. Balance on the 1st April' 50.	Rs.	A. P.	A. Balance on 31 March 1951.	Rs.	A. P.
In the Aryapuram Urban Bank	28	3 9	In the Andhra Bank	118	1 3
In the Andhra Bank	11	1 3	In the Imperial Bank	140	1 0
In the Imperial Bank	146	13 0	Cash on hand	21	13 0
Cash on hand	95	10 0			
	<hr/>				
	Total—			Total—	
	282	10 0		279	15 3
	<hr/>			<hr/>	
B. RECEIPTS.					
1. Subscriptions from members	307	8 0	1. Bank commissions	2	3 0
2. Subscriptions from Institutions	34	0 0	2. Electric Lighting charges	41	10 6
3. Donations	512	4 0	3. Taxes for Building, Water Tap. & Cycle.		
4. By sale of Journals and Telugu publications of the Society. }	660	7 11	4. Cost of periodicals for the Reading Room. }	101	1 0
				47	11 6

5.	Ground rent from S.V.O. Co.,	960	0	0	5.	Library charges, cost of one Almyrah	}	215	2	0
6.	Grants from Government, Municipality and Others. }	422	0	0	6.	and D.T.T. Powders etc.		149	10	3
7.	Postage refunded	1	0	0	7.	Salaries to Clerk and Servant maid.		392	0	0
8.	Recovery from Clerk's Pay	19	8	0	8.	Printing Charges		600	0	0
9.	By Loans	1255	0	3	3.	Travelling expenses		42	5	0
10.	Miscellaneous receipts	28	10	0	10.	Loans returned		1866	9	0
11.	By interest from Aryapuram Co-op. Urban Bank 0-9-0 Andhra Bank 0-6-0	0	15	0	11.	Building Repairs		20	11	0
12.	Advance returned by Gen. Secretary.	197	13	0	12.	Miscellaneous		258	2	2
	Total—	4,681	12	2	13.	Cost of Paper (one Bale)		301	10	3
					14.	Cost of Blocks etc.		140	4	3
					15.	Advance to the Secretary for Postage etc.	}	222	13	0
						Total—		4,681	12	2

N. V. Narasimham,
Hon. Treasurer.

Auditors' Certificate.

Name of the Institution:— The Andhra Historical Research Society,
Rajahmundry.

I have examined the Receipts and Payments accounts, the Income and Expenditure Account, and the Balance Sheet as on 31-3-52 with vouchers and duplicate receipts maintained by the Managing committee of the Historical Society and found them agreeing. I have to further report:—

That I have obtained all the information and explanation I have required.

That in my opinion that the Balance Sheet and the Income and Expenditure Account referred to above are drawn up in conformity with law.

That the Balance Sheet exhibits a true and correct view of the state of the institution's affair according to the best of my information and explanations given to me and as shown by the books of the institution.

2. The Closing stock as on 31-3-1952 as certified by the Secretary is adopted by me while preparing the Income and Expenditure statement.

There are no separate stock accounts for the various publications showing the number of copies printed, sold and the balance of stock.

There is also not even a stock Inventory as on 31-3-1951. In the absence of stock Inventory as on 31-3-51, only a Combined Income and Expenditure statement has been drawn for both the years ie. years ending 31-3-51 and 31-3-1952,

3. There is also no proper D.C.B. register for the subscriptions due from members. The arrear subscriptions figure of Rs. 72/- given to me as the balance due from members as on 31-3-1952 is adopted while preparing the Balance sheet as on 31-3-1952.

Rajahmundry,
4-4-1953.

K. Ramachandra Rao,
Chartered Accountant.

Receipts and Payments statements for the Official years 1950-51 and 1951-52

<i>Receipts.</i>	1950—51.	1951-52	Total
	Rs.	Rs.	Rs.
Subscriptions from members	361 8 0	525 0 0	886 8 0
do. do Institutions	34 0 0	441 12 6	475 12 6
Donations	512 4 0	508 0 0	1,020 4 0
Sale of Journals	660 7 11	583 11 11	1,244 3 10
Ground rent	960 0 0	480 0 0	1,440 0 0
Grants	422 0 0	300 0 0	722 0 0
Postage refunded	1 0 0	18 6 3	19 6 3
Recovery from clerk	19 8 0	20 8 0	40 0 0
Recovery of loans	1,255 0 3	1,102 2 0	2,357 2 3
Miscellaneous receipts	28 10 0	22 10 6	51 4 6
Interest from bank	0 15 0	2 8 0	3 7 0
Advance recovered—Secretary	197 13 0	315 14 0	513 11 0
Opening balances:			
Cash	95 10 0	21 13 0	95 10 0
Andhra bank	11 15 3	118 1 3	11 15 3
Imperial bank	146 13 0	140 1 0	146 13 0
Aryapuram Urban bank	98 3 9	— — —	28 3 9
	Total Rs. 4,735 12 2	4,600 8 5	9,056 5 4

Expenditure :

	1950-51	1951-52	Total
	Rs. 2 3 0	Rs. 44 0 0	Rs. 2 3 0
Bank Commission	41 10 6	— — —	85 10 6
Electric charges	101 1 0	101 11 0	202 12 0
Taxes	47 11 6	51 8 0	99 3 6
Reading room expenses	215 2 0	6 0 0	221 2 0
Library charges	149 10 3	250 12 0	400 6 3
Postage	392 0 0	430 8 0	822 8 0
Salaries	42 5 0	— — —	42 5 0
Travelling	654 0 0	1,277 4 0	1,931 4 0
Printing	1,866 9 0	873 15 0	2,740 8 0
Loans repaid	20 11 0	68 8 9	89 3 9
Building repairs	258 2 2	994 2 9	1,252 4 11
Miscellaneous	301 10 3	70 0 0	372 10 3
Cost of paper	140 4 3	— — —	140 4 3
Cost of blocks	222 13 0	332 6 0	555 3 0
Advances to Secretary			
<i>Closings balances :</i>			
Cash	21 13 0	80 2 9	80 2 9
Andhra bank	118 1 3	11 9 3	11 9 3
Imperial bank	140 1 0	2 0 11	2 0 11
Innespeta Urban bank	— — —	6 0 0	6 0 0
Total Rs.	4,735 12 2	4,600 8 5	9,056 5 4

Income and Expenditure Statements for the years 1950-51 and 1951-52.

<i>Income:</i>	Up to 31-3-1951	Up to 31-3-1952	Total
Subscriptions Demand	Rs. 228 0 0	Rs. 535 8 0	763 8 0
" from Institutions	34 0 0	441 12 6	475 12 6
Donations	512 4 0	508 0 0	1,020 4 0
Sale of Journals	660 7 11	583 11 11	1,244 3 10
Ground rents	528 0 0	480 0 0	1,008 0 0
Miscellaneous receipts	28 10 0	22 10 6	51 4 6
Interest	0 15 0	2 8 0	3 7 0
Grants	422 0 0	300 0 0	722 0 0
Closing stock	— — —	15,449 0 0	15,449 0 0
	<hr/>	<hr/>	<hr/>
	Total Rs. 2,414 4 11	18,323 2 11	20,737 7 10
	<hr/>	<hr/>	<hr/>

K, Ramachandra Rao.
4-4-53

Chartered Accountant,

Expenditure :

	2 3 0	Up to 31-3-1952	Total
	41 10 6	44 10 0	Rs. 2 3 0
	101 1 0	101 11 0	85 10 6
	47 11 6	51 8 0	202 12 0
	215 2 0	6 0 0	99 3 6
	148 10 0	232 5 9	221 2 0
	20 11 0	68 8 9	381 0 0
	258 2 2	994 2 9	89 3 9
	301 10 3	70 0 0	1,252 4 11
	140 4 3	— — —	371 10 3
	654 0 0	1,277 9 3	140 4 3
	42 5 0	— — —	1,931 4 0
	372 8 0	410 0 0	42 5 0
	7,986 0 0	— — —	782 8 0
	10,331 14 11	3,255 8 3	7,986 0 0
Total Rs.	10,331 14 11	3,255 8 3	7,150 0 8
Total Rs.	10,331 14 11	3,255 8 3	20,737 7 10

Surplus income for the year
ending 31-3-1952

K, Ramachandra Rao.
4-4-53
Chartered Accountant,

Balance Sheet as on 31—3—1952.

Capital & Liabilities.

Promote debts :

N. Kemeswararao	Rs. 541 14 0
Other loans; dues	
relating to year ending 31—3—50	60 0 0
N. Kameswararao	896 6 3
N. V, Narsimham	228 6 0
	<hr/>
	1,726 10 3

Silver Jubilee donation

100 0 0

Capital as per last B/s 48,822 15 8

Surplus 7,150 0 8

Property & Assets.

House as per last B/s	Rs 21,448 15 3
Cost of 6 sets of copper plates	1,200 0 0
Talugu & Sanskrit books as per B/s	4,000 0 0
Telugu & English printed books	800 0 0
Museum as per last B/s	10,000 0 0
Furniture	3,000 0 0
Books as paper last B/s	629 5 0
Photos and enlargements	549 3 0
Electric installation	230 6 6
Water Tap	114 0 0
Stock of Soc. Publications on hand :—	
Kalinga Sanchikas 128 at Rs. 10/—	1,280 0 0
Kakatiya Sanchikas 167 at Rs. 8/—	1,336 0 0

(Contd.)

Reddi Sanchikas 312 at Rs. 8/-	2,496	0	0
<i>Stock of A.H.B. Society Journals</i>	10,337	0	0
Deposit with Elec. Company	165	8	0
Subscriptions dues	72	0	0
Dues from Secretary	41	8	0
Balances:-			
Cash balance Rs. 80 2 9			
Less excess B/F	0	0	1
Andhra bank	11	9	3
<i>Innespeta Urban bank</i>	6	0	0
Imperial bank	2	0	11
<u>Total Rs.</u>	<u>57,799</u>	<u>10</u>	<u>7</u>
	Total Rs	57,799	10 7

Examined and found correct subject to the remarks mentioned in the certificate herein enclosed.

K, Ramachandra Rao.

4-4-53

Chartered Accountant,

Journals & Telugu Sanchikas in Stock on 31—3—1952

S. No.	Volumes.	Parts.	No. of Journals.	Rate.	Total
(1)	1	1	158	1 0 0	
	„	2	229	1 0 0	
	„	3	25	1 0 0	
	„	4	103	1 0 0	515 0 0
(2)	2	1	13	1 0 0	
	„	2	51	1 0 0	
	„	3 & 4	42	2 0 0	148 0 0
(3)	3	1	19	1 0 0	
	„	2 & 3 & 4	38	3 0 0	133 0 0
(4)	4	1 & 2	105	2 0 0	
	„	3 & 4	117	2 0 0	444 0 0
(5)	5	1	100	1 0 0	
	„	2	128	1 0 0	
	„	3	110	1 0 0	
	„	4	117	1 0 0	455 0 0
(6)	6	1	109	1 0 0	
	„	2	135	1 0 0	
	„	3 & 4	157	2 0 0	558 0 0
(7)	7	1	151	1 0 0	
	„	2	135	1 0 0	
	„	3	131	1 0 0	
	„	4	146	1 0 0	563 0 0
(8)	8	1	150	1 0 0	
	„	2 & 3	168	2 0 0	
	„	3	168	1 0 0	654 0 0
(9)	9	1	205	1 0 0	
	„	2	213	1 0 0	
	„	3	29	1 0 0	
	„	4	50	1 0 0	497 0 0
(10)	10	4 Parts Combined Vol.	54	5 0 0	270 0 0
(11)	11	1 & 2	64	2 0 0	
	„	3 & 4	57	2 0 0	242 0 0
(12)	12	1	48	1 0 0	
	„	2	82	1 0 0	
	„	3	78	1 0 0	
	„	4	82	1 0 0	290 0 0

(Contd.)

(13)	13	1	80	1 0 0		
	„	2	92	1 0 0		
	„	3 & 4	80	2 0 0	332	0 0
(14)	14	NIL	NIL	NIL	NIL	0 0
		No Stock				
(15)	15	Combd. 4 Parts	207	4 0 0	828	0 0
(16)	16	do 4 Parts	264	4 0 0	1056	0 0
(17)	17	do 4 Parts	267	4 0 0	1068	0 0
(18)	18	do 4 Parts	285	4 0 0	1140	0 0
(19)	19	do 4 Parts	286	4 0 0	1144	0 0

(Ten Thousands And Three Hundred
And Thirty Seven Rupees) Total Rs. 10,337 0 0

Certified that the above details are Correct and the Values are as they stood on 31-3-1952.

R. Subba Rao,
13-2-1953,
Hon. Gen. Secretaay

TELUGU SANCHIKAS.

Stock on hand as on 31-3-1952

S. No.	Name of the Books	No. of the Books.	Rate.	Total.
1	Kalinga Desa Charitra	128	10 0 0	1280 0 0
1	Kakathiya Sanchika	167	8 0 0	1336 0 0
3	Reddy Sanchika	312	8 0 0	2496 0 0
Total Rs.				<u>5,112 0 0</u>

(Five Thousands One Hundred
And Twelve Rupees Only)

TOTAL MONEY VALUE

English Journals	Rs. 10,337	0 0
Telugu Sanchikas	5,112	0 0
Total Rs.			<u>15,449</u>	<u>0 0</u>

Fifteen Thousands And Four Hundred
And Forty Nine Rupees Only)

Certified that the above figures are correct, and that the Values are as they stood on 31-3-1952.

R. Subba Rao,
13-2-1953,
Hon. Gen. Secretaay

Annual Report for the Year 1951—52.

Proceedings of the Annual General Body Meeting held on 4—5—'52.

The following 30th Annual Report for the year 1951-52 on the working of the Society was read by the Gen. Secretary Prof. R. Subba Rao:-

The Managing Council has pleasure in submitting the following report for the year. At the Annual meeting held on 8-4-51, the following office-bearers were elected and excepting one member, Sri V. Appa Rao, the rest worked during the year.

<i>President</i> :—	Sri N. Kameswara Rao
<i>Vice-President</i> :—	Sri Raja K. S. Jagannadha Rao Bahadur
<i>Gen. Secretary</i> :—	Sri R. Subba Rao
<i>Joint Secretary</i> :—	Sri D. Venkata Rao
<i>Treasurer</i> :—	Sri N. V. Narasimham
<i>Librarian</i> :—	Sri I. Suryanarayanamurty
<i>Managing Council Members</i> :—	
	Ch. Hanumantha Rao,
	M. A. Reddi,
	N. V. Narasimham,
	V. Appa Rao.

It was resolved to elect Mr. N. V. Narasimham as Trustee for 1951-52 in addition to the 3 Life Trustees.

Out of Six meetings, Sri V. Appa Rao did not attend a single meeting and under the rules, he lost membership of the Managing Council. Mr. V. Narasimham left the town and his place was left vacant.

Managing Council Meetings :— Six Meetings were held and important resolutions were passed regarding the working of the Society from day to day.

Membership of the Society :— There were only 96 moffusil members and 32 resident members during the year ; the number was larger at first, but owing perhaps to the difficult times and other reasons, nearly 24 V.P.Ps. which were sent to outside members were refused or unclaimed. Letters written to them remained unanswered and hence their names must be removed. There are some resident members who have failed to pay their dues for 3 years. The only bright feature is that more Institutions have joined as Subscribers, but still it has become difficult to make the Journal self-supporting.

Exchanges :— Owing to the publicity given to our Society Journal in U.N.E.S.C.O. Bulletins, a large number of foreign institutions have applied for exchange. The following are the *Latest Exchanges* :—

1. Orientis, Vienna (Austria)
2. Problems of History of the Academy of Social Sciences
Moscow (U.S.S.R.)
3. Nachrichten, Philosophy and History Journal (Germany)
4. Journal of Music Guimet, Paris (France)
5. To-day of British Information Services, Madras.
6. Journal of Govt. Oriental Manuscripts Library, Madras,
7. History To-day, London.
8. Bulletin of U.N.E.S. C.O., (Paris)
9. Publications of the Director of Archaeology, Hyderabad.
10. East and West of the Italian Institute (Rome)
11. American Federationist, St. Louis public library, Missouri
(U.S.A.)
12. University of Ceylon Review (Colombo) (Colombo)
13. Publications of Royal Asiatic Society, Ceylon Branch
14. ,, Jagadguru Sri Sankarācharya of Kamakoti Peetam,
Kumbakonam.
15. Acta Music, Brono, Moravia.
16. Journal of the University of Gauhati, Assam.

Prof. Rallabandi Subba Rao

Shashtipurthi Function :— On 8th April, the Shashtipurthi and General body meetings were held. A group photo and light refreshments preceeded the function. At the function which was attended by some local and a few outside members, an Address was presented to Sri R. SubbaRao and valuable presents were made to him by the Society and individual members. Suitable speeches were made wishing him a long life and more useful work for the public. Kalaprapurna Dr. C. Narayana Rao, one of the founders of the Society and the president gave the meaning of the function and its necessity. Verses were read praising Prof. Subba Rao's work. With a vote of thanks by the President, the function ended. In the evening, the Public meeting was also presided over, by Dr. C. Narayana Rao who read a paper on the significance of "Shashtipurthi". Sri K. Venkatachalam of Vijayawada gave a lecture on the true origin of Andhras. Other speeches were also made and Prof. SubbaRao gave a suitable reply.

Library:— The Library was inspected by the Deputy Inspector of schools and he expressed a very good view of its working. As usual the society received the Govt. Library grant of Rs. 150/— with which one Almyrah was bought. The Govt. of India invited the society to send a brief history of its life for publication in the latest List of Humanistic Institutions and societies in India and it was done and the same was published and as a result several calls to the society for its journals and other publications came from India and abroad. The society has gained an International reputation as several institutions desired an exchange of publications. The society was also requested by the Curator of Govt. Oriental Manuscripts Library to send from time to time its rare and unpublished palm-leaf books and the same was complied with. As a result, they are being transcribed and soon some of them at least will be published at Govt. expense. The society has got nearly 1000 palm-leaf manuscripts. It was also requested by the Govt. of India to send any old Portraits for cataloguing and the Photo Print of Jogi pant, an ancestor of our Vice President R. K. S. Jagannadha Rao Bahadur was sent. Also old records of this family were edited and sent by the Secretary for which Govt. paid a remuneration of Rs. 100/— only which was granted to the Gen-Secretary as he did the work. Both the Madras Govt, and the Govt. of India have again nominated the Gen-Secretary Prof. R. Subba Rao to be a member of the Indian Historical Records Commission and Research and Publication Committee and he agreed to do his best.

Telugu Publications:— During the year the work of printing the Vizianagar Volume in Telugu was suspended as the English articles have not yet been translated—Vengi Samchika Printing also could not be done as the Editor Sri SubbaRao was busy in Journal work.

Journals:—Applications signed by several resident members were sent in March 1951 inviting scholars to send in money and articles for Prof. R. Subba Rao's Shashtipurthi Volume as a result of which good response was received from both moffusil and resident members. A full account has already appeared in Vol. 19, the Shashtipurthi Number, for which several scholars sent valuable articles from different Parts of India. Volumes 18 and 19 were both printed during the year and sent round to members. The Journals were well edited. Both the volumes are fully illustrated. Owing to the high cost of Printing and Paper and due to fall of membership, the Journals are not self-supporting.

Finance:— Nearly four thousand rupees were collected of which one fourth represents loans raised. The Treasurer Mr. N. V. Narasimham, became a Donor and Life member paying Rs. 625/— Owing to his manifold activities he was often absent and hence the accounts have not been ready yet. After correct preparation and proper auditing, they will be placed before the General Body in a special meeting in July 1952. The Usual Stock-taking has taken place.

Conclusion:— As usual we applied for Grant from Madras Govt. but in vain. We are glad to state that the Joint Secretary Mr. D. Venkata Rao has been elected as M. L. C. and the society was At Home to him. It is hoped that this year we may succeed in getting a Grant so that the unfinished buildings may be completed.

R. Subba Rao, M.A.L.T., M.E.S. (Retd.)
Hon. General Secretary.

Report of the Librarian for the Year 1951—52.

The library is getting 46 Journals as Exchanges from India and Abroad and these include Research Journals also from learned Societies. We are also getting the Publications of Govt. of India and the States of Baroda, Mysore and Travancore. During the current year, there are 464 additions to our library. The number of Visitors to the library during the year is about 7000. The average number of visitors is 20 a day. During the current year we got a library grant of Rs. 150/- from the Government and Rs. 100/- from Rajahmundry Municipality. To meet our ever increasing demand we purchased a big almyrah at a cost of Rs. 152/— There was also a special grant of Rs. 50/- by the Govt. of Madras for preparation of records by the Secretary as Honorarium for the valuable work he did in listing Records.

Rajahmundry, }
4—5—52' }

I. Suryanarayana Murty, B.A., M.L.
Hon-Librarian.

FINANCIAL STATEMENT OF ANDHRA HISTORICAL RESEARCH SOCIETY. 201

For the year 1951—52 Presented by the Treasurer Sri N. V. Narasimham,
and approved by the General Body.

	Rs.	As.	P.	EXPENDITURE.	Rs.	As.	P.
Andhra Bank	118	1	3	Lighting	44	0	0
Imperial Bank	140	1	0	Taxes	101	11	0
Balance	21	13	0	Reading Room	51	8	0
Members Fees	525	0	0	Library	6	0	0
Institutions	441	12	6	Postage	250	12	0
Prof. R. Subba Rao Shastipurthi Donations	508	0	0	Establishment	480	8	0
Sale of Books	583	11	11	Press Charges	1277	4	0
Ground Rent	480	0	0	Paper Cost	70	0	0
Library Grants	300	0	0	Loans Repaid	873	15	0
Interest	2	8	0	Building Repairs	68	8	9
Loans	1102	2	0	Shastipurthi celebration } expenses	394	12	6
Miscellaneous	22	10	6	Blocks	108	12	0
Establishment Advances	20	8	0	Paper	71	3	6
Postage	18	6	3	Almyrah	152	0	0
Advance from Gen. Secretary	315	14	0	Cycle Repairs, Binding, } and Riksha Charges	267	6	9

(Contd.)

Advances to Secretary

332 6 0

BALANCES.

Andhra Bank	11 9 3
Imperial Bank	2 0 11
Innespeta Urban Bank	6 0 0
Cash account	80 2 9

 Total Rs. 4600 8 5

 Total Rs. 4600 8 5

Checked & Passed
 (Sd.) N. Kameswara Rao,
 President.
 7-6-1952.

True copy,
 (Sd.) R. Subba Rao,
 Hon. Gen. Secretary.

SUBSCRIBERS

- 1 Popular Book Depot : P. O. Grant Road, Bombay.
- 2 Librarian : Banaras Hindu University, Banaras.
- 3 Librarian : Andhra University, Waltair.
- 4 Librarian : Madras University, Triplicane, Madras.
- 5 Librarian: Birla College Library, Pilani-Jaipur State, Rajaputana.
- 6 Librarian : Lucknow University, Lucknow.
- 7 Librarian : University Library, Allahabad.
- 8 Librarian : Nagapur University, Nagapur.
- 9 Principal : Andhra Christian College, Guntur.
- 10 Principal : Patna College, Patna.
- 11 Librarian: Dacca University Library, Ramna, Dacca, E. Pakistan.
- 12 Principal : Mrs. A. V. N. College, Vizagapatam.
- 13 Principal : P. R. College, Kakinada.
- 14 Librarian : Osmania University, P.O. Dollagudu (N.S.R.) Hydrabad
- 15 Librarian : Patna University, Bankipur. Patna.
- 16 Librarian : Delhi University, Old Vice-Regal Lodge, Delhi.
- 17 Secretary : Saraswati Mandir : Kaivalya Dhama, S. M. Y. N.
Samity, Lonavla.
- 18 Principal : Govt. Arts College, Rajahmundry.
- 19 Principal : Govt. Training College, Rajahmundry.
- 20 Principal : Govt. Arts College, Ananthapur.
- 21 Principal : Bhimavaram College, Bhimavaram, W. Godavari Dt.
- 22 Arthur Probsthain : 41, Great Russel Street, London, W.C-1
- 23 Superintendent : Archaeo. Survey of India, S.E. Maharanipet, P.O.
- 24 Lang, Maxwell & Co., Book Sellers, London.
- 25 Principal : S. R. R. & C. V. R. College, Vijayawada.
- 26 Indian Institute Library : Dept. of Bodlian Library, Oxford.
- 27 Superintendent : Archaeo. Survey of India, S. Circle, Fort, Madras.
- 28 Luzac & Co., Ltd., 46 Great Russel Street, London, W.C. 1.
- 29 Principal : Government Arts College, Cuddpah.
- 30 Professor : Incharge of Kanika Library, Ravensha College, Cuttack.
- 31 Director of Archives: Govt. of Bombay, Secretariat, Bombay Castle.
- 32 Indra Dhanu Book House Ltd. : Ahmadabad.
- 33 Leathwait and Willing Co, Ltd., 1-4 Copthal Chambers,
London, E. C. 2.
- 34 Principal : Ranchi College, Ranchi.
- 35 Vice-Chancellor : Sagar University, Sagar, M. P.
- 36 Manager, Sagar Book Stores : Sagar University, Sagar, M. P.

- 37 Librarian : Birla Central Library, Pilani, Rajasthan.
 38 Principal : Fakir Mohan College, Balasore, Orissa.
 39 Principal : Government Arts College, Mayurbhanj.
 40 W. C. Bhadra, B.A., Agent : Pioneer Bank Ltd., Sylhet, Assam.
 41 Raja Saheb of Mandasa : Mandasa, Srikakulam. Dt.
 42 Akademische Buchandlung, Otto Resch : Laha Bahrhofstr,
 South Merburg, Germany.
 43 Dr. Rayford Lagan : Chairman, Dept. of History, Howard
 University, Washington, Dc.
 44 Visvabharati : Santi Niketan.

LIFF MEMBERS.

- 1 Sri P. Seetaramayya : Superintendent, (Audit Office), Kharagpur.
 2 Sri S. T. Srinivasa Gopalachari, M.A M.L. Advocate, Vepery, Madras.
 3 Sri Rallabandy Subba Rao, M.A L.T, M.E S., (Retd) Danavayipet, Rjy.
 4 Sri Nyapathi Kameswara Rao, B.A., B.L., Innespet, Rajahmundry.
 5 Sri Vaddadi Appa Rao, Advocate, Gandhinagar, Rajahmundry.
 6 Sri Bhavaraju V. Krishna Rao, M.A., B.L., Advocate, Rajahmundry.
 7 Sri K. S. Jagannadha Rao Bahadur, Zamindar, Rajahmundry.
 8 Sri Alapati Bhaskara Ramayya, Landholder, Rajahmundry.
 9. Dr. Lanka Sundaram, M.A., P.H.D. Editor, " Industry and
 Commerce " New Delhi.
 10 Sri G. Varada Rao, Proprietor, Rajahmundry,
 11 Sri Vadrevu Venkappa Rao, Zamindar, Danavayipet, Rajahmundry.
 12 Sri Tumuluri Siva Ramayya, B.A., B.L., Advocate, Nellore.
 13 Sri Nidamarti Venkata Narasimham, Landlord, Rajahmundry.
 14 Sri Mullapudi Timmaraju, Landlord, Tanuku, West Godavari Dt,
 15 Sri Ho'a Sivarama Sastry, B.S.C., B.L., Hukumpeta, Polavaram, Tq,
 16 Sri P. Suryanarayana Sastry, Boag Road, Tyagaraya Nagar, Madras.
 17 Sri K. Subbaya Naidu, 8, London Road, Kilpauk, P. O. Madras.
 18 Sri N. Ramesan, B.A, I.A.S., Under Secretary, Home Dept., Karnool.
 19 Sri P. V. Rajamanna, B.A., B.L., Chief Justice, High Court, Madras.
 20 Sri B. Papayya Sastry, Landlord, Danavayipet, Rajahmundry.
 21 Sri Koduri Appa Rao, Contractor, Kovur, West Godavari Dt.
 22 Sri Jayanti Buchi Rama Sarma, Mukteswaram, E. Godavari.
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LOCAL MEMBERS (Ordinary)

- 1 Messrs E. V. L. Narasimham, B.A.,B.L., Vakil, Rajahmundry.
- 2 ,, M. Annareddy, M.A.,B.L., Advocate, Innespeta, Rjy.
- 3 ,, K.J. GopalaRao, B.A.,B.L., Founder, Goutami Vidyapitam, Rjy
- 4 ,, Ch. Hanumanta Rao. B.A. Innespeta, Rajahmundry.
- 5 ,, P. S. Chandra Rao. B.A., Proprietor, Chandra Press, Rjy.
- 6 ,, Dr. Toleti Kanakaraju, Civil Surgeon, Rajahmundry.
- 7 ,, D. Venkata Rao, M.A.,L.T., M.E.S., (Retd.) Rajahmundry.
- 8 ,, Dr. R. Subbaramayya, Innespeta, Rajahmundry.
- 9 ,, G. S. N. Achari: M.A., Lecturer, Danavayipeta, Rjy.
- 10 ,, D. Venkataswamy, M.A., Lecturer, Arts College, Rjy.
- 11 ,, B. Veeraswamy, Landlord, Rajahmundry,
- 12 ,, I Suryanarayanamurty, B.A.,M.L., Vakil, Innespeta, Rjy.
- 13 ,, Y. Subba Rao. B.A.,B.L., Retired Dt. Judge, Innespeta, Rjy.
- 14 ,, B. Satyanandam, B.A., Merchant, Danavayipeta, Rjy.
- 15 ,, R. Suryanarayanamurty, M.A. Govt. Arts College, Rjy.
- 16 ,, K. V. Punnayya, M.A., Principal, Govt. Trg. College. Rjy.

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- 4 ,, H. G. Bangari, M.A., L.T., Haveri, Dharwar, Extensions 14
- 5 ,, T. Bhujanga Rao, M.A., B.L., Retd Dt. Judge, Cuddapah.
- 6 ,, Kotha Bhavayya Chowday, Sangam Jagarlamudi, Guntur.
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- 10 ,, Desiraju Hanumantha Rao, B.A., B.L., Advocate, Guntur.
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- 29 ,, G. J. Somayajulu Vidwan, M.A. Reader of Telugu, Andhra University, Waltair.
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- 39 ,, Iyyanki Venkataramanayya, Governorpet, Vijawada.
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- 42 ,, Kota Venkatachalam, Gandinagar, Vijayawada.
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- 46 ,, G. V. Seetapathy B.A., L.T., Secre. Telugu Lexicon office, Madras.
- 47 ,, G. Ramadas, B.A., Jeypore, Orissa.
- 48 ,, Dr. S. K. Rao, I.A.S., M.A., P.H.D., Secretariat, Cuttack, Orissa.
- 49 ,, Pandit Neelakanta Das, M.A., Editor, New Bharathi, Cuttack,
- 50 ,, M. N. Das, M.A., History Lecturer, Puri College, Puri, Orissa.
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- 59 ,, G. V. Kameswara Rao. President, Jour. Asso. Mylavaram.
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- 61 ,, K. Venkata Rao, B.A., Gollaprolu, East Gadavari Dt.
- 62 ,, B. V. Joga Rao, M.A., India. Govt. Research Scholar, Waltair.
- 63 ,, B. S. L. Hanumantha Rao, M.A., Hist. Lect. Hindu College, Guntur
- 64 ,, N. R. Pathak, Marathi Prof. R.N.R. College, Bombay.
- 65 ,, V. Ramakrishniah, M.A., L.L.B., 4-B Lady Hardinge Lane, Delhi.
- 66 ,, B. Pattabhi Rama Rao, M.A., Income-tax officer, Kanchi.
- 67 ,, M. Pattabhi Rami Reddi, M.A., History Prof. Kilpak, Madras.
- 68 ,, Y. Vital Rao, M.A., B.E.D., History Lecturer, College, Bhimavaram
- 69 ,, B. Ramamohan Rao, B.A., B.L., Income-tax Inspector, Kurnool.
- 70 ,, T. N. Vasudeva Rao, M.A., Lecturer, Arts College, Mangalore.
- 71 ,, K. V. Ramana Reddi, M.A., History Lecturer, College, Ongole.
- 72 ,, Nayani Narasimha Rao, Vakil, Ongole.
- 73 ,, C. Vevekanandamurti, B.A., Chairman, P.S.C. Kurnool.
- 74 ,, S. Bhaskara Rao, M.A., Lecturer, Arts College, Coimbatore.
- 75 ,, M. Venkateswarlu, M.A., Curator, Govt. Museum, Kamalapur.
- 76 ,, K. Hanumantha Rao, B.A., Dy. Registrar, Co-op. Soc. Raichur.
- 77 ,, V. Narasimham, B.A. B.O.L & B.E.D., Lec. Arts. College, Cuddapah
- 78 ,, M. S. Prakasa Rao, M.A., Lecturer, University College, Tirupati.
- 79 ,, V. Yasoda Devi, M.A., M. Litt. D.Lit. C/o Sri V. Venkatachalam.
B.A., Shenoy Nagar, Kilpak P.O. Madras.
- 80 ,, S. Bhaskara Rao, B.A., Co-op. Inspector, Rajahmundry.
- 81 ,, O. M. Subrahmanyam, Vakil, Ongole.
- 82 ,, N. Raghava Rao, M.A. B.L., Vakil, Rajahmundry.
- 83 ,, V. Bhanumurty, M.A., Lecturer, (now R.T.O.) Srikakulam.

Andhra Historical Research Society, Rajahmundry.

LIST OF MUSEUM ARTICLES

(Acquired since the Publication of Catalogue of 1933)

COPPER-PLATES. -(Contd)

S. No.

10. *Gajapathy* C. P. Grant of Raghudeva
11. Do Anantavarma Choda ganga (Murupaka)
12. Do Vajrahasta II (Ponduru)
13. Da Manujendra (Galavalli)
14. Do Devendrarvarma RajaRaja (Galavilli)
15. Do Anantavarma, Chodaganga
16. *E. Chalukya* C. P. Grant of Vijayasiddhi
17. Do SaryaLokasraya
18. Do Bhima III
19. Do Ammaraja II Vijayaditya
20. *Vijayanagar* C. P. Grants (Yet to be published)
21. Do
22. Do
23. *Reddi* C. P. Grant of Vema
24. Do Kumaragiri

Andhra-Lead-Coins

38. Sri Satakarni - Lion with tail curved
39. Do Do
40. Do Elephant with raised trunk
41. Vasishtiputra Pulomayi - Boat with mast
42. Do Elephant with trunk
43. Do Do
44. Gautami putra Sri Yajna Satakarni Do
45. Rano Mulandas - Chaitaya & Tree in Railing

Estampages of Stone Inscriptions (Published in Vol. XIX)

- [1] Sitabhinji and its Archaeological Vestiges-
- [2] Ravanachaya - Insc. of Maharaja Disa Bhanja
- [3] Boulder Inscriptions Nos. 1-14

Estampages of New Copper-Plate grants [Contd from 1933 Catalogue]

17. Chalukya Chola, King Veera choda.
18. Kanakollu *Prakrit* C. P. grant of Salankayana Nandi Varma.
19. Kanakollu *Sanskrit* C. P. grant of Salankayana Skandavarma.
20. East Chalukyan C.P. grant of Gunaga Vijayaditya.

Palm-leaf Mss.

About 1000 of which 250 have been Catalogued.

The Andhra Historical Research Society Rajahmundry.
[Founded in 1922, Refounded in 1924, Registered under Act XXI of 1860.]

Recent Opinions of Distinguished Visitors about the Work of Society.

I visited the Andhra Historical Research Society Rajahmundry to-day and spent there a few hours, seeing the whole collection which Sri R. Rubba Rao, M.A.,L.T., the Honorary Secretary showed to me. The collection housed here consists of 1— Copper-Plate Grants, 24 in Number, of the East Chalukyas, East Gangas and the Vijayanagaram Rulers. They are representative of the ancient history of Andhra and are valuable. 2— Stone inscriptions are not many but two of them, of the fifth or sixth century, one of which is on a round Stone and the second very peculiar, are important 3— the Coins, Gold, Silver, Copper and Potin about 300 are rare and are representative of most of the Early South Indian Dynasties. 4— But the largest collection is that of the Palmleaf M.S.S. which are about 1000 and kept huddled up in cup-boards. They require to be studied and catalogued. It is not unlikely that there may be some valuable M. S. S. in the collection.

The Society's library is also important in that many of the useful Journals of Oriental Research Societies, and Publications relating to Archaeology and Ancient Indian History have been acquired from all possible Sources.

All these collections must have required strenuous efforts of the members of the society and I am struck to find that the devoted labours of Prof. R. Subba Rao have been mainly responsible for it.

Besides the valuable collections, the Research publications which the society is bringing out from time to time are noteworthy. The twenty volumes of the Journal, the Samchikas (Telugu Histories) and such other Publications have done much in throwing light on the Early History of Andhra Desa.

After having seen all this, I cannot but state in regret that the building in which the collection is now kept is quite inadequate for the purpose and that there is practically no staff for the society, most of the work being done by the Hon-Secretary. I may say that the Societies for less important, in collection and research work in India have been provided with Spacious buildings and managed by sufficiently well-paid staff. The Andhra Historical Research Society is badly

in need of Public and State support. Now that the Andhras have a separate Province of their own, they will not spare pains to do what aims in reviving the ancient glory of the Province.

D. B. Diskalker, M.A.,
(Formerly Curator of Rajkot,
Mathura, Satara and Indore Museums and
now Professor of Ancient Indian History and
Culture in the University of Poona.

Rajahmundry, }
7—1—1954. }

In the course of my research, I have the opportunity of going through a few palm-leaf Manuscripts, considerably a large collection of which is kept in this Premier Research Institution of Andhra, the Andhra Historical Research Society. It is quite laudable on the part of the Society to have kept, besides many a thing of high historical value and antiquarian interests, many Manuscripts of literary work, without which the spirit of culture of a Nation can hardly be realised. As such, I think it fit to call this Institution, not merely the Andhra Historical Research Society, but the Andhra Cultural Research Society. The services of Prof. R. Subba Rao for the well-being of the Society are praiseworthy.

S. V. Joga Rao, M.A.,
Government of India Research Scholar,
Connected with the Andhra University.

Camp: Rajahmundry, }
4—3—1954. }

It gave me immense pleasure to see the Andhra Historical Research Society, Rajahmundry. What I saw — the Collections of Printed books, M.S.S. and Coins — would certainly justify the claims of the Society in being elevated to the status of a Central research Institute for Andhra. The palm-leaf M.S.S. are stocked in cup-boards; so also copper-plates and minor antiquities. It is desirable that the society manages to have suitable show-cases and forms a small local Museum which may be formed into a State Museum later on. The M.S.S. which have suffered due to the recent Godavary floods should be got chemically treated without delay, The Education Ministry, Govt.

of India, should be addressed for making, the technical advice of the Director of Archives, available. I congratulate Prof. R Subba Rao, Prof. Venkata Rao, and a band of selfless scholars who have made the Society what it is to day.

A, S. Gadre,

Rajahmundry, }
11—4—54. }

Superintendent of Archaeology,
S. E. Circle. Visag.

It was a great delight to visit the Andhra Historical Research Society. The society has been rendering Signal Service to the cause of the history and archaeology of Andhra. It has had a glorious record of work. Several selfless workers, giants in their field like Dr. Chilkuri Narayana Rao, Mr. M. Somasekhara Sarma, Mr. B. V. Krishnarao Prof. R. Subba Rao, have been the Pillars of the Institution. The great Jayanti Ramaiah Pantulu has been a great Beacon of light for the society. Several glorious Patrons have extended their hand of help. It is indeed a satisfaction that the Society is housed in its own building. But as one enters the society's rooms, one feels at once how overcrowded is every inch of space. There is a wealth of Journals—all received by exchange for the Society Journal—and one would like to spend useful hours consulting them. A fine library has been built up. The society has had tremendous output of publications, but there is barely space to stock these useful materials as in our country sale of books pertaining to research takes time to sell. A larger and better building is an urgent necessity.

The collections of Palm-leaf M.S.S. most valuable and rare, the large number of Copper-plate grants, an allround collection of Coins and other antiquities easily formed excellent nucleus of a museum. But the building for the Museum is a sad desideratum. While there is no space and things are cramped in Almyras here, the Municipal Museum at Rajahmundry, one of the oldest in India is now an empty hall. How sad that the material for a museum exists in one place and empty building elsewhere. The society may well request the Govt. to form a regular Museum for Rajahmundry in the first instance with only Archaeological and historical collections and build it up slowly so that the large town may have an educational institution of the type worthy of it. In that case this society may well repeat the history of the Asiatic society of Bengal out of which grew the Indian Museum. This is the only society of its kind in Andhra Desa and it would languish without Govt. support which it so eminently deserves. Like several other institutions that thrive by the selfless efforts of a single individual, this society is alive by the supreme efforts of Prof. R. Subba

Rao who, though he does not mind giving his life-blood for its upkeep, should not be allowed to do everything unaided, and liberal help should be forthcoming to enable the abundant enthusiasm of Prof. R. Subba Rao to soar to greater heights and help him see the Society properly established in its own excellent building and boast of a Museum worthy of the ancient City of the Eastern Chalukyas, whose glory is the glory of the Andhras.

C. Sreenivasa Murty,
Superintendent of Archaeological Section,
Indian Museum, Calcutta.

Rajahmundry, }
28—5—1954. }

I visited the Society this morning when Prof. R. Subba Rao is good enough to explain to me some rare Coins from his collection as also important copper-plates- This society by dint of its work, deserves all possible encouragement from our own Govts.— State and Central. It may be noted here that a substantial grant-in-aid is annually made by the Govt. of Bombay to the Gujarat Vernacular Society, Ahamdabad, Bharat Itihasa Samsodhaka Mandala Poona and the Karnatak Historical Research Society, Dharwar. In addition, the Deccan College Research Institute is very liberally supported by the Govt. I have no doubt that the Govt. of Andhra under its able Governor Sri C. M. Trivedi will materially appreciate the work of the Society. The collections of this society may form the nucleus of a State Museum wherever it is formed. I wish Prof. R. Subba Rao all success in his selfless task.

A. S. Gadre,
Superintendent of Archaeology,
S. E. Circle, Visag.

Rajahmundry, }
24—8—1954 }

Visited the Andhra Historical Research Society's Library for Inspection on 15—1—'55. I am very much impressed with the enthusiasm Sri R Subba Rao garu has evinced in the Building and maintenance of the Library as its General Secretary. It requires all Co-operation and Encouragement.

A. Mallikarjanudu,
Dy. Inspector of Schools.

Rajahmundry, }
19—1—1955. }

EXCHANGES.

1. Andhra Sahitya Parishat Patrika, Kakinada.
2. Bulletin of the Museum of Fine Arts, Boston, U. S. A.
3. Epigraphia Indica, New Delhi,
4. Āndhra Mahila, Madras.
5. Indian Historical Quarterly, Calcutta.
6. Jaina Gazette Ajitāsramam.
7. Journal of the Royal Asiatic Society of Bengal, Calcutta.
8. Journal of the Bihar Research Society, Patna.
9. Journal of Indian History, Trivandrum.
10. Journal of Bombay Branch of the Royal Asiatic Society, Bombay.
11. Journal of the Department of Letters, University of Calcutta.
12. Commerce and Industry, New Delhi.
13. Bharati, George Town, Madras.
14. Journal of the U. P. Research Society, Lucknow.
15. Journal of the Bombay University, Bombay.
16. Journal of Orissa Historical Research, Bhubaneswar.
17. Journal of the Royal Asiatic Society, Ceylon Branch. Colombo.
18. The Maha Bodhi, 4—A, College Square, Calcutta.
19. Quarterly Journal of the Mythic Society, Bangalore.
20. Journal of the Samskrit Sahitya Parishad, Calcutta.
21. S. I. Inscrs. and Annual E. P. Reports, Ooty.
22. Gruhalakshmi, Mylapore, Madras.
23. Reports & Memoirs of Archaeological Dept. Govt. of India, Delhi.
24. Annual Report of the Archaeological Dept, Govt of Travancore.
25. Annual Report of Smithsonian Society, Washington, U. S. A.
26. Journal of the Bhandarkar Oriental Research Institute, Poona.
27. Bharata Itihasa Samsodhaka Mandali Journal, Sadasivapet, Poona.
28. Gaikwad's Oriental Series, Bar Oda.
29. Archaeological Memoirs-Arts and History, 3 et 5 De Petit-Paris V
30. Prabuddha Karnataka, Mysore University, Mysore.
31. Nagari Pracharini Patrika, Banaras.
32. Annual Bibliography, Kern Institute, Leyden, Holland.
33. Bulletin of the School of the Oriental Studies-London University.
34. Le-Monde Orientalni, Upsala, Sweden.
35. Journal of Sri Venkateswara Institute, Tirupati.
36. Bulletin of the Deccan College and Research Institute, Poona.
37. "University of Ceylon Review" Colombo, Ceylon.
38. Bulletin of Musée Guimet, 7 Place de Léva, Paris 16, France.
39. Vijayavani, Bezwada.
40. Journal of the Annamalai University, Chidambaram.
41. Kannada Sahitya Parishad Patrika, Dharvar.
42. Journal of Indian Museums, Bombay.
43. Annual Bulletin of the Nagapur University Historical Society.

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