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THE  
DYNASTIES OF THE KANARESE DISTRICTS  
OF THE  
BOMBAY PRESIDENCY

FROM THE  
EARLIEST HISTORICAL TIMES TO THE MUHAMMADAN  
CONQUEST OF A.D. 1318.

By

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(Written for the Bombay Gazetteer.)



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Bombay:  
PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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## SECTION I.

### INTRODUCTORY.

No authentic work of a definite historical character has ever been written by the Hindus of Western India. But, in the inscriptions on copper-plates and stone-tablets, on monumental stones, the pedestals of idols, the walls and pillars of temples, and rocks, there have come down to us, particularly in the Kanarese country, a large number of original historical records of the most important kind. In these records, if they could be exhaustively examined, there exist abundant materials for compiling a detailed and connected history of the Kanarese districts of the Bombay Presidency, and of the neighbouring territories of Madras, Mairur, and Haidarabâd, from about the middle of the fifth to the end of the sixteenth century A.D., and, at the same time, for illustrating the development of the modern forms of the alphabets and of the vernacular language, the decay of old and the growth of new forms of religion, the origin of many of the different land-tenures and territorial divisions that now exist, and many other subjects of historical and antiquarian interest and importance.

The first systematic collection of these inscriptions was made by Sir Walter Elliot, K.C.S.I., who, when in the Madras Civil Service, was employed for a long time in this part of the country. Besides a large number of facsimile impressions of copper-plate grants, of which only a few have as yet been published, he compiled manuscript copies of no less than five hundred and ninety-five stone-tablet inscriptions from the Kanarese country alone and in the Sanskrit and Old-Kanarese languages, in addition to a large number of others from the Telugu country and in the Telugu language. The results of his labours were published in his paper on *Hindu Inscriptions*, which appeared first in the *Journal of the Royal Asiatic Society*, Old Series, Vol. IV., pp. 1 &c., and was afterwards reprinted, with corrections and additions, in the *Madras Journal of Literature and Science*, Vol. VII., pp. 193 &c.<sup>1</sup> And one copy of his collection of inscriptions from the Kanarese country, in two volumes entitled *Carvâtakudosa Inscriptions* and belonging to the Library of the Edinburgh University, is at present in my hands.<sup>2</sup> The voluminous contents of these two books have as yet only very partially been made public.

<sup>1</sup> The present paper is written upon much the same lines. No better method than Sir Walter Elliot's of dealing with the subject could well be devised.

<sup>2</sup> These volumes will be quoted in this paper as the *Elliot MS. Collection*, Vol. I. and Vol. II. Three other copies of his collection appear to have been made; one of them is in the Library of the Royal Asiatic Society; but what became of the other two, I do not know. Many of the original copper-plate grants are now in his possession, and have been examined and transcribed for future publication by myself.



In 1865 the Maisur Government published a photographic collection of one hundred and fifty inscriptions on stone-tablets and copper-plates at Chitaldurg, Balagámve, Harihar, and other places in Maisur, from negatives taken by Major Dixon, H. M.'s 32nd Regiment, M. N. I. And in 1866, the Honourable Mr. Hope, Bo. U. S., edited for, and at the cost of, the Committee of Architectural Antiquities of Western India, under the title of *Inscriptions in Dharwar and Mysore*, a series of sixty-four photographic copies of inscriptions in the Belgaum, Dhárwád, Kaládgí, and North Kanara Districts of the Bombay Presidency, and in the neighbouring parts of the Madras Presidency and Maisur, from negatives taken by Dr. Pigeon, Bo. M. S., and Col. Biggs, R. A.;<sup>1</sup> and a few other inscriptions, from negatives taken by the same gentleman, were inserted by him in another work, entitled *Archæology in Dharwar and Mysore*, edited by him at the same time. These two collections being out of print and difficult to obtain, and the negatives being available at the India Office, the contents of them were re-arranged by myself and compiled, with additions, into one volume, which was published by the India Office in 1878, under the title of *Páli, Sanskrit, and Old-Kanarese Inscriptions, from the Bombay Presidency and parts of the Madras Presidency and Maisur*.<sup>2</sup>

Meanwhile a few detached inscriptions had been published by Sir Walter Elliot, in the *Madras Journal of Literature and Science*,—by Mr. Wathen and Professor Dowson, in the early volumes of the *Journal of the Royal Asiatic Society*,—by Bál Gangádhár Sástri and General Sir George LeGrand Jacob, in the early volumes of the *Journal of the Bombay Branch of the Royal Asiatic Society*,—and by Dr. Taylor, in the *Transactions of the Literary Society of Bombay*.<sup>3</sup>

These publications, however, were desultory and few and far between; and it was not till the *Indian Antiquary* was started by Dr. Burgess, in 1872, that any real impetus was given to the study of the Epigraphy of Western India. Since then, in that Journal and in Dr. Burgess' *Archæological Reports*, as well as in the later volumes of the *Journal of the Bombay Branch of the Royal Asiatic Society*, a large number of most valuable inscriptions have been published, with texts and translations and in many instances with lithographic facsimiles, by Dr. Bühler, Professor Eggeling, the Revd. Mr. Kittel, Mr. Rice, the Revd. Mr. Foulkes, Prof. R. G. Bhárádékhar, Páudit Bhagwánlal Indrúji, and Messrs. S. P. Pandit and K. T. Telang, and, the large majority, by myself. And, in 1879, Mr. Rice published, under the title of *Mysore Inscriptions*, translations of all

<sup>1</sup> Only ten copies of this work were published. Of these ten copies, one was presented to each of the following: the Royal Asiatic Society; the Société Asiatique at Paris; the German Oriental Society, Leipzig; the India Office Library; and Mr. Thomas, F. R. S.; and the remaining five were sent to Bombay for distribution.

<sup>2</sup> The funds available, however, permitted of the publication of only nine copies of this work. They were distributed to the India Office, the British Museum, the Royal Asiatic Society, the Bombay Secretariat, the Bombay Branch of the Royal Asiatic Society, the Hon'ble Mr. Gibbs, C. S. I., Dr. Burgess, myself, and I think, the Bodleian Library.

<sup>3</sup> I am speaking, of course, only of such publications as bear on the history of that part of the country which is the subject of the present paper. Many other inscriptions were published by other scholars in the same Journals, and in the *Asiatic Researches* and *the Journal of the Asiatic Society of Bengal*.

the inscriptions included in Major Dixon's collection, and of some others collected by himself.

It is from the sources indicated above, and from such other unpublished inscriptions as I myself have collected and have in hand for publication, that the materials for the present paper have been drawn.

To a certain extent the ancient history of the country can be at present treated only as the history of the dynasties that successively ruled over it. The subordinate governments, the different territorial divisions and the changes that they underwent, the decay of the Buddhist and Jain religions, the spread of the Saiva faith, especially in its form of *Langáyatism*, and similar topics, still remain to be worked out in detail. The dominions of the dynasties treated of in this paper extended sometimes to the north as far as the *Vindhya* mountains and the *Narmadá* river, sometimes to the east as far as the shores of the sea of Bengal, and usually to the south for a considerable distance into *Maisur*. They, therefore, were not always confined to the *Kanarése* districts of the *Bombay Presidency*. But they did always include those districts; and the chief seats of government were always within, or close to the borders of, them. The history of the dynasties, therefore, with notices of the localities in which their inscriptions are found and over which accordingly their sway extended, and with such other details as have as yet been worked out, gives, as far as we can as yet decipher it, the history of the districts.

In official language, three out of the four *Kanarése* districts of this Presidency, viz. the *Belgaum*, *Kaládgi*, and *Dhárwád* Collectories, are, together with the *Kolhápur*, *Miraj*, and other *Native States*, always called the 'Southern *Maráthá* Country.' A more complete misnomer, however it originated, could not well have been devised. It is true that, in one of the earliest inscriptions, of *Pulikési II.*, this part of the country is included in what was known then, and even many centuries before his time,<sup>1</sup> as *Maháráshtra*, or 'the great country.' But the word had originally, and in his time, a signification very different from the special meaning which its corruption, '*Maráthá*,' carries now, and denoted simply the great and comparatively unknown region lying to the south of the early *A'ryan* settlements in *Hindustán*. In the whole area of the country treated of in this paper, not a single *Maráthi* inscription has been discovered of a greater age than two or three centuries. With the exception that a few *Prákrit* words occur here and there, the inscriptions are all either in pure *Sanskrit* or pure *Kanarése*, or in the two languages combined. This fact speaks of itself as to what was the vernacular of the country in early times. In the present day, the people and the language of the *British* districts are *Kanarése*; and the *Kanarése* people and language have been displaced, to a certain

<sup>1</sup> It is mentioned, as '*Maháráshtra*,' twice in the *Mahábháratá*, Chap. XII. pp. 71 and 74; I owe this reference to the kindness of Professor Weber.—The passage refers to the deputation of the Buddhist *Therá* *Mahá-Dharmarakshita* to *Maháráshtra*, in the third century B.C. At the same time, the *Therá* *Rakshita* was deputed to *Wendwái* or *Banwái* in North *Kanara*, and the *Therá* *Mahádeva* to *Maháthamandala* or *Máner*. See *Inf. Ant.* Vol. III., p. 272.

extent, by the Maráthi people and language in the Native States, only because these States were established by the aggressions of Maráthás from the north, whose local influence proved to be greater than that of the native rulers whom they dispossessed. Even in those Native States, and in Maráthi official correspondence, the Political Agent at Kolhápúr is to the present day always addressed as the Political Agent, not of the 'Dakshina-Maháráshtra,' or 'Southern Maráthá Country,' but of the 'Karavira Ilákhá and the Karátaka Pránt'.

## SECTION II.

### THE EARLY DYNASTIES.

The earliest inscription that has as yet been found is one in the Pali language, engraved on the two edges of a large alate alab, on which was carved a five-hooded cobra, in the court of the great temple at Banawási in North Kanara.<sup>1</sup> It is not dated in the Saka or any other definite era; but it is undoubtedly very early, and is allotted by Pandit Bhagwánlal Indrají to the second century A.D. It is of the time of a king named Hárítiputra-Sátakarni of the Vishukadadutu family or, perhaps, of the Dutu family of the place called Vishukada or Vishukata. Who this Hárítiputra was, has not yet been determined.<sup>2</sup> His title of Sátakarni, being associated with the Andhrabhritya dynasty, suggests that in very early times the country round Banawási may have belonged to the Andhrabhritya kings; but it has not been yet shown that the title did not belong to other dynasties also. To whatever dynasty, however, this king may have belonged, it seems not improbable that he is the Sátakarni, lord of Dakshinápátha or 'the region of the south', whom the *Maháshatrapa* Rudradámá, the son of Chashtana, of the Sáliha dynasty, "without treachery twice completely conquered, but, on account of their near connection, did not completely destroy, and thus obtained glory."<sup>3</sup>

The first inscription, however, that gives us any extensive insight into the early history of these parts is a stone-tablet at the Meguti temple at Aihole,<sup>4</sup> the ancient Ayyáhole or A'ryapura, in the

<sup>1</sup>No. 10, p. 100, of the separate pamphlets of the Archaeological Survey of Western India.

<sup>2</sup>The Kadambas also, and the Early, Western, and Eastern Chalukyas, were Hárítiputras, or 'of the sons of Hárítí.' The name is not explained by the myth given in the later Western Chalukya inscriptions, — if only for the reason that Hárítí is there the name of a man; whereas in the Hárítiputra of the early inscriptions the vowel of the last syllable is long, i.e. Hárítí is the name of a woman, not of a man. The name Hárítiputra is, in fact, exactly analogous to the Gautamiputra, Vasanthiputra, and Mádhariputra, which were names of respectively two of the Satakarnis, of Dutumáyi, and of Purushadatta, of the Andhrabhritya dynasty. And it is curious that we find Hárítiputra occurring in the above inscription as the name of a king who may himself have belonged to the Andhrabhritya dynasty, and who was ruling over that part of the country in which the Kadambas subsequently appeared, and in which they were succeeded by the Chalukyas. The Chalukyas, however, had the name of Hárítiputra even when they were in the north; as is shown by the Kaira grant of Vijayaraja or Vijayarajma, the earliest of their inscriptions as yet discovered. And that the same name, — though whether as belonging to a king, or to a private person, is not certain, — was known elsewhere in the north in early times, is shown by an inscription at Riva in the Allahábad neighbourhood; it records the construction of a cave by Hárítiputra-Saraha, and is evidently of very early date, being referred by Dr. Hoernle to about a.c. 300, though Dr. Burgess considers that it is of somewhat later date. (*Jed. Ant.*, Vol. IX., p. 121.)

<sup>3</sup>Jungál inscription; *Second Archaeological Report*, pp. 128 &c.

<sup>4</sup>The 'Iwilla' of the maps, Lat. 16° 1' N., Long. 75° 37' E., is the Hungund Taluk.

Kalāḍgi District. It is of the time of the Western Chalukya king Pulikēsi II., and is dated Saka 556 (A.D. 634.5).<sup>1</sup> From it we learn that, at the time of the advent of the Chalukyas, the dominant families in this part of the country, whom one by one the Chalukyas subjugated and dispossessed, were the Nalas, the Mauryas, the Kadambas, the Mātangas, and the Katochecharis; and that they came more or less in hostile contact at the same time with the Gangas, the Alupas, and the Pallavas of Kānchi or Conjeveram. Other opponents of the Chalukyas are mentioned in the same inscription,—A pṛāyika-Govinda, who was probably of the Rāshtrakuta family, the Lātas, the Mālvās, the Gurjars, Harshu or Harshavardhana of Kanyākubja, the Kosalas, the Kalingas, the Cholas, the Kurulas, and the Pāndyas; but they are mentioned in connection with the more extended conquests of Pulikēsi II. to the north, the east, and the south, after the consolidation of the Western Chalukya power at Vātāpi or Bādāmi, and consequently no further account of them is called for in the present paper.

The Nalas, and  
the Mauryas.

The Nalas and the Mauryas are mentioned in connection with Kirttivarṇa I., who was the father of Pulikēsi II., and whose reign terminated in Saka 489 (A.D. 567-8). Of the Nalas nothing more is yet known, as they are only spoken of in this inscription and in the Miraj grant of Jayasinha III.<sup>2</sup> And of the Mauryas, all the information that we have, furnished in the same inscriptions, is that they were a reigning family in the Konkana. As has been suggested to me by Mr. Baturām Durgarām, B.A., it is not at all improbable that their capital was the Pari, or 'the city, the goddess of the fortunes of the western ocean,' which is mentioned in the verse immediately following that in which their subjugation is recorded, and that this is the same town as the Pari which, in the eleventh century A.D., was the capital of the Śilāhāras of the Konkana. These Mauryas were perhaps descendants of the Maurya dynasty of Pātāliputra, which was founded by Chandragupta, the Sandrocottus of the Greeks, in the fourth century B.C., and of descendants of which we seem to have some still more recent traces in Western India, in the twelfth and thirteenth centuries A.D., in the *Mahāmāndalesvaras* or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions<sup>3</sup> are found at and in the neighbourhood of Chaudāḍampur in

<sup>1</sup> *Third Archaeological Report*, p. 129; and *Indian Antiquary*, Vol. VIII., p. 237.

<sup>2</sup> For this identification, see the papers referred to in note 1 above. Bādāmi is the chief town of the Tānkā of the same name in the Kalāḍgi District, and is in Lat. 15° 55' N., and Long. 76° 45' E.

<sup>3</sup> *Ind. Ant.*, Vol. VIII., p. 10.

<sup>4</sup> The inscriptions at present available do not afford materials sufficient for a separate chapter on the Gutta *Mahāmāndalesvaras*. It will, therefore, be useful to collate here whatever is known about them.—The family is called sometimes the Guttaśala, and sometimes the Chandraguptavansha, Chandraguptavaya, or Chandraguptamahārājādhirājula; and it is deduced from, or through, the great Vikramāditya, king of Ujjayini in Mālava, whom one of the inscriptions (*P. III. Soudra, and Old-Cannara Inscriptions*, No. 109) appears to represent as a descendant of Chandragupta. The family is also attributed to the Somavansha, or lineage of the moon. The members of it all had the family-title of *Ujjayini-puruvira-dharmara*, or *Ujjayini-puruvira-dharmara*, 'supreme lord of Ujjayini, the best of cities,'—and, in one instance (*P. S. and O.-C. Inscriptions*, No. 108) also of *Pātāli-puruvira-dharmara*, or 'supreme lord of Pātāli, the best of cities,' which was the city of Chandragupta. They also had the title of *Pannāśara-gaṇḍa*, or 'the punisher of the Twelve'; but the meaning of

the Dhārwād District and at Halebid in Mysur, and who were feudatories of the Western Chālukya kings and their successors.

The Kadambas are first mentioned in connection with the same monarch, Kirttivarmā I. Two later families,—called, with a slight difference in the first syllable of the name, Kādambas; and, though they pretend to great antiquity, probably not the direct descendants of the original Kadamba stock,—will be noticed further on, in Sections XI. and XII. But we are concerned here only with the early Kadambas of Palāsikā or Halsi,<sup>1</sup> in the Belgaum District, and of Vijayanti or Bānawāsi,<sup>2</sup> in North Kanara. They are known from

The Kadambas.

this is not quite clear, though it appears to refer to the conquest of twelve *Mahāsahas* or *Mahāsahasras* who attacked them. And they carried the banners of a scorded horse and of Garuda, and used the mark or signet of a lion. Their family-god was Siva, under the name of Mahākālā of Ujjayini.—And we have the following specific names and dates:—1. Kibber-Govinda, the *Mahāsahasrāditya* and *Dandabhojita* of the Western Chālukya king Vikramāditya VI., who had the government of the Banavase Twelve-thousand province, was of the Gutta family, or some member of that family held office under Govinda, but the photograph of this inscription being incomplete, this point cannot at present be cleared up (*P. S. and O. C. Inscriptions*, No. 108);—2. An inscription of the Kalachuri king Sankama, dated Saka 1101 (A.D. 1179-80), the Vikāri *sansatara*, mentions a *Mahāsahasrāditya* of the Gutta family whose name seems to be Sankapala, but the photograph is rather indistinct (*P. S. and O. C. Inscriptions*, No. 183);—3. In Saka 1103 (A.D. 1181-2), the *Prava sansatara*, one of the feudatories of the Kalachuri king Aharavalla was the *Mahāsahasrāditya* Vikramāditya of the Gutta family, who was governing at the city of Guttavadi; this place may be either the modern Guttal, near Chaudasamper, in the Karagi Taluk of the Dhārwād District, or the modern Holal, in the Ballari District, about six miles to the east of Guttal, and on the opposite bank of the Tungabhadra river (*P. S. and O. C. Inscriptions*, No. 230);—4. In Saka 1109 (A.D. 1187-8), the *Pravams sansatara*, in Saka 1113 (A.D. 1191-2), the *Vishākṛit sansatara*, and in Saka 1125 (A.D. 1203-4), the *Seimukha sansatara*, the same *Mahāsahasrāditya* Vikramāditya was governing the Banavase Twelve-thousand province, at his capital of Guttavadi; and, as these three inscriptions mention the name of no paramount sovereign, he seems to have been then independent (*P. S. and O. C. Inscriptions*, No. 231, 106, and 294);—5. An inscription of the Devagiri-Yādava king Singhana II., of Saka 1139 (A.D. 1217-38), the *Hemalambā sansatara*, mentions the *Mahāsahasrāditya* Joyalva of the Gutta family, with whose permission a grant was made, in the neighbourhood of Guttal, by one Chikkasava, an official of Singhana II. (unpublished);—and 6. In Saka 1184 (A.D. 1262-63), the *Danduhā sansatara*, one of the feudatories of the Devagiri-Yādava king Mahādeva was the *Mahāsahasrāditya* Guttarasa of the Gutta family, who was governing at his capital of Guttavadi (*P. S. and O. C. Inscriptions*, Nos. 110 and 111).

<sup>1</sup> Lat. 15° 32' N., Long. 74° 40' E., in the Khaspur Taluk.

<sup>2</sup> Lat. 14° 33' N., Long. 75° 5' E., in the Sira Taluk.—Banawāsi is a place of very considerable antiquity. It is the Wanawāsi to which, as recorded in the *Mahāvamsa*, the Buddhist *Phero* Rakshita was deputed, in the third century B.C., shortly after the great council held at Pataliputra in the eighteenth year of Asoka (*Ind. Ant.*, Vol. III., p. 273). It is also mentioned, in the second century A.D., under the name of Banavasa, Banavasa, or Banavasi, by Ptolemy, in whose map it is entered to the east by south from Barugasa or Breshi. In inscriptions, the earliest mention of it, under the name of Vanavāsi, is in the Aihole Megati inscription. In the later inscriptions, the name is written Banavāsi in Sanskrit passages, and Banavasa and Banavase in Kanarese passages.—Mr. Kittel considers that the etymology is *ban*, 'wood,' 'forest,' 'wood,' + the Kanarese *bas*, *bas*, 'spring of water,' and that Vanavāsi is only the Sanskritized form of the original Prākrit name (*Nāgavamsa's Cuneate Prākrits*, introd., p. 31, note). But the occurrence of the form Banavase points rather to this being the first form of the name, and to its being a corruption of an original Sanskrit form Vanavāsa, 'the residence or settlement in the forest.' Taking the name as an original Sanskrit one, Vanavāsi would be the *paṇṇa* or 'city' of the *vanavāsi* or 'province' of Vanavāsa. This is in accordance with the inscriptions. The Vanavāsi of the Aihole inscription is plainly the city, not the province. And in the later inscriptions, the form Banavāsi is always coupled with the word *paṇṇa* (e.g., *Ind. Ant.*, Vol. X., p. 252, l. 24), while the forms Banavasa and Banavase are always coupled either with the word *adā*, 'district, province,' (e.g., *P. S. and O. C. Inscriptions*, No. 178, l. 24), or with the word *paṇṇaśāhāra*, 'twelve-thousand,'

ten copper-plate grants, of which seven were found at Hālar,<sup>1</sup> and three at Devagiri<sup>2</sup> in the Dhārwād District. Their principal capita was Palāṅkā; but Vaijayanti<sup>3</sup> also was one of the seats of their

(e.g. *Ind. Ant.*, Vol. X, p. 252, l. 30-31), that being the number of villages of which the province consisted; the only exceptions are, on the one hand, the *Vasuvāyasa* of P. S. and O.-C. Inscriptions, No. 178, l. 33, where the use of the form *Vasuvāsa* is required by the metre, and, on the other hand, the *Bowarāṅgamaśāhīna* and the *Bowarāṅgamaśāhīna* of the Rāshtrakūṭa inscriptions in the Hāngal Talūka and of P. S. and O.-C. Inscriptions, No. 123, ll. 31 and 34, and the *Vasuvāyasaśāhīna* of the Harīhar grant of Vinayāditya. So, also, in the *Vitrūvāyasaśāhīna* (Bühler's edition, V., 23, and XIV., 4; see also *Ind. Ant.*, Vol. V., pp. 228 and 231), the *śāhīna* is called *Vasuvāsa*; the city itself does not seem to be mentioned in this point.—It is, perhaps, rather a hazardous conjecture to make; but it appears to me not at all improbable that it may be shown hereafter that the *Vasuvāsa* province is the part of the country in which the Pāṇḍavas spent the twelve years of their banishment to the forests, as related in the *Mahābhārata* or third book of the *Mahābhārata*. There are at least strong and ancient traditions in justification of such a conjecture. Thus, at Balagunve, eighteen miles to the south-east of Banawā, there is an inscription (P. S. and O.-C. Inscriptions, No. 155) which says that, after the celebration of the *Śiṣyasa* sacrifice, "the five Pāṇḍavas came to Balligūva and established these five *śāhīs*." And the town of Hāngal, sixteen miles to the north-east of Banawā, is called in the inscriptions (P. S. and O.-C. Inscriptions, No. 123, ll. 23 and 25, No. 178, l. 33, and other passages to be published hereafter: *Vīratāḥa* and *Vīratānagari*, 'the fort or city of Vīratā,' Vīratā being the name of the king at whose court the Pāṇḍavas spent the thirteenth year of their exile, and whose daughter Uṭarā was married to Arjuna's son Abhimanyu, as related in the *Vīratā-parva* or fourth book of the *Mahābhārata*.—Sir Walter Elliot has shown that the tradition, that Hāngal is the place where the Pāṇḍavas resided during their exile from Indraprastha or Delhi, is even still current among the inhabitants (*Ind. Ant.*, Vol. V., p. 179).

<sup>1</sup> *Ind. Ant.*, Vol. VI., p. 23 &c.; and P. S. and O.-C. Inscriptions, Nos. 2, and 5 to 10.

<sup>2</sup> *Ind. Ant.*, Vol. VII., p. 33 &c.; and P. S. and O.-C. Inscriptions, Nos. 1, 3 and 4. This Devagiri is in Lat. 14° 51' N., and Long. 76° 26' E., in the Karṅgi Talūka.

<sup>3</sup> In No. 10, p. 28, note 2, of the separate pamphlets of the Archaeological Survey of Western India, Dr. Bühler quotes the St. Petersburg Dictionary in the effect that Vaijayanti occurs in both Brāhmanical and Jain books as the name of a town on the coast of the Koṅkan, and suggests that "it is probably the Greek Byzantion."—The similarity of the names of Vaijayanti and Byzantion is, of course, very tempting. But this identification cannot be accepted, if it is to be held that Byzantion was, without doubt, on the coast.—The name of Vaijayanti has not as yet been met with in inscriptions found at Banawā itself. But the name of Jayantipura does occur in inscriptions at that place,—notably in one, given by me in the *Ind. Ant.*, Vol. IV., p. 207, which records that the *śāhī* or stone out of the idol of the temple of Madhukavara at Banawā was presented to that idol, *in the city of Jayantipura*, by a certain Raghunāyaka of Sodā, or Sunda in North Kanara,—and in many other inscriptions in that neighbourhood; and there is no doubt whatever that Jayantipura was Banawā.—As regards Vaijayanti, the Kālamūka inscriptions do not give any indication as to where this place was. But the Serāḥ copper-plate inscription of the Western Chalukya King Vinayāditya, dated Saka 614 or A.D. 923 (P. S. and O.-C. Inscriptions, No. 18), records a grant of the village of Śāhivraja in the Ekevala sikhra or district, to the north-east of the city of Vaijayanti. The original runs *Śāhivraja-pura*..... *parvata* of *Śāhivraja Ekevala-sikhra-sikhra*.

Between *pura* and *parvata* there are three letters which are very indistinct in the photograph; the passage may be read *pura dāśāhīna-parvata*, or, which seems more probably correct, *parvataśāhīna-parvata*; at any rate it suffices to show that part, at least, of the Ekevala district lay to the north-east of Vaijayanti. This district is mentioned again in the Harīhar grant of the same king, dated Saka 616 (*Ind. Ant.*, Vol. VII., p. 300), which records a grant of the village of Kīru-Kāṅṅāsi in the Ekevala Mōga in the *Vasuvāsa śāhīna* or province. Also a Rāshtrakūṭa inscription at Kyāsur, dated Saka 598 (or 967), states that the Ekevala district was in the *Banavāsi* *śāhī* or province. And, in the twelfth and thirteenth centuries A.D., Ekevala was still the name of a *śāhī* or sub-division, containing seventy villages, of the Hāngal or Hāngal Five-hundred, which was one of the divisions of the *Banavāsi* Twelve-thousand; and the inscriptions show that it included Kyāsur, seven miles to the south-west of Hāngal; Gojibhāl, two miles to the south of Hāngal; Aṭar and Bāḥar, each about three miles to the south by east from Hāngal; Arāṅṅar, about three miles to the east by north from Hāngal; and

power, and Uchhasringi<sup>1</sup> was another; and still another is mentioned, Triparvata, which has not as yet been identified. The Halsi grants give us the following names:—



And the Devagiri grants, in addition to mentioning Mrigesavarmā, give us the names of Krishnavarmā and his son Devavarmā, who may have been either anterior to Kakusthavarmā, or slightly subsequent to Harivarmā, there being nothing in the inscriptions to decide the point either way. These Kadambas were of the Jain religion, and belonged to the Mānavya gotra and were of the sons of Hariti.<sup>2</sup> They seem to have established their power originally by defeating either the Ganga or the Pallava kings, or both combined. Subsequently, Mrigesavarmā again conquered both of them. And Harivarmā established himself, and re-established his family, at Palāśikā, by overthrowing Chandadanda, the lord of Kāñchi, who was undoubtedly of the Pallava dynasty. The precise date of the Kadambas is not known; for, with one exception, their grants are dated, when at all, only in the years of their reigns. The sole exception is the grant of Kakusthavarmā, which is dated in the eightieth year of victory; and here, unfortunately, we have no information as to the victory from

Yelawatti, about six miles to the north of Hāngal.—Hāngal is sixty-four miles distant, to the north-east, from the coast; and the only place of ancient importance on the coast, in an approximate south-west direction from Hāngal, is Hūmāwar in North Kanara. Hūmāwar has already been identified with the Nāgura of the *Periplus of the Erythraean Sea* (*Ind. Ant.*, Vol. VIII., p. 143). Even if it had not been thus disposed of, it does not lie within the limits of the Vāruval province, which did not extend below the Western Ghats. And, even if it had lain within the limits of that province, it would hardly, with sixty-four miles of country, including the Ghats, intervening,—have been selected to give the direction of a small inland district which, being close to, and on the further side of, the capital of the province of which it formed a part, would naturally have its position defined with reference to that capital. And, finally, if, as I expect, the real reading of the South plates is *spūśāśikā*, in the proximity of,—(I have made several attempts to get the original plates for perusal, but without success),—this expression entirely excludes the possibility of there being a reference to any place so far away as the coast.—Bānawāsi is only sixteen miles from Hāngal, and approximately to the south-west. And it is the only large town in the Vāruval province which could suitably be selected for laying down the bearing of the Eledvali district, in the way in which it is laid down in the South inscription. I think, therefore, that, on all the facts combined, it must be taken as clearly established that Vajjayanti, as well as Jayantipura, was a name of Bānawāsi.—The name of Bānawāsi, which by the Greeks was called Bantantia, is usually identified with Vijayadurg in the Ratnagiri District, about one hundred and seventy miles to the north-west from Hāngal.

<sup>1</sup> Uchhasringiturga near Harichar, Lat. 14° 34' N., Long. 76° 7' E.; Mr. Rice, *Mysore Inscriptions*, p. xxxix.

<sup>2</sup> *Hārīti*, *op. cit.* vol. p. 5, note 2.



the date of which the computation is made. But the application of the term 'Pumba year' to the third year of Mrigesavarmā's reign, and of the term 'Vaisakha year' to the eighth year of his reign, —and the mention of the *eighth* fortnight of the rainy season in one of his grants, and of the *sixth* fortnight of the winter season in Bhānuvarma's grant, indicating that, at the time of those grants, the primitive division of the year into three seasons only, not into six as now, was still followed, as it was followed in the Nāsik cave inscriptions,—probably contain the clue which will enable us hereafter to determine the date of these kings with accuracy. Meanwhile I would place the culmination of the power of the Kadambas, and the date of the above-mentioned kings, about the close of the fifth century A.D., a little anterior to the subjugation of the Kadambas by Kirtivarmā I. Mr. Rice has allotted the specific dates of A.D. 438 to Krishnavarmā, A.D. 538 to Kakusthavarmā, A.D. 570 to Mrigesavarmā, and A.D. 600 to Bhānuvarma.<sup>1</sup> The bases for the last three dates are not given by him. The date of A.D. 438 for Krishnavarmā is based on the statement, in the Ganga grants, that the sister of a Kadamba king named Krishnavarmā was given in marriage to the Ganga king Mādhava II., whose reign is accepted by Mr. Rice as having ended in A.D. 425. But, as I cannot agree with Mr. Rice in his opinion of the authenticity of these Ganga grants, therefore I cannot concur with him in thus arriving at a specific date for Krishnavarmā. One of the Kadamba inscriptions mentions incidentally another early dynasty, that of the Soudrakas, the representative of which, in the time of the Kadamba king Harivarmā, was Bhānuśakti. But all else that we at present know for certain about this dynasty is that, in the time of the Western Chalukya king Vikramāditya I., the representative of it was Devasakti who seems to have been a founder of the Chalukya monarch,<sup>2</sup> and that, in the time of Virayāditya, the son of Vikramāditya I., the representative of it was Pogilli, who, again, appears to have been a founder of the Chalukyas.<sup>3</sup>

The Soudrakas.

The Mātangas,  
and the  
Katachchuris.

The Mātangas and the Katachchuris are mentioned in connection with Mangulisa, who was the younger brother and successor of Kirtivarmā I., and whose reign commenced in Saka 439 (A.D. 567-8) and terminated in the early part of Saka 532 (A.D. 610-1). Of the Mātangas nothing is known, except this mention of them. But *mātanga* means 'a Chāndāla, a man of the lowest caste an outcaste, a Kirāta mountainer, a barbarian;' and the *Mādngas*, i.e. the Mahāngs of this part of the country, usually call themselves Mātāngi-makkali, i.e. 'the children of Mātāngi or Durgā,' who is their goddess. It is probable, therefore, that the Mātangas of this inscription were some aboriginal family of but little real power, and not of sufficient importance to have left any records of themselves. As regards the Katachchuris of this inscription,—whether this form of the name is due only to a mistake of the engraver, or whether it is a genuine and authentic variety,<sup>4</sup>—those who are really meant are

<sup>1</sup> *Mysore Inscriptions*, p. xxxvii.

<sup>2</sup> *P. S. and O. C. Inscriptions*, No. 122.

<sup>3</sup> The *ṛ* of Katachchuri is the cerebral *ṛ*, usually expressed by a dot under it; and the (*ḍ*) Kachchuri is the second form of *ṛ*, usually transliterated by a *ḍ* under

<sup>4</sup> *Ind. Ant.*, Vol. X., p. 241.

undoubtedly the predecessors of the Kalachuris of later times; and in the description of Mangalissa in the Miraj grant,<sup>1</sup> the word used is Kālaśchuri (by a metrical license for Kalachuri), and not Kātaśchuri. The later Kalachuris will be noticed further on in this paper; but nothing more is known at present in respect of their ancestors of the time of Mangalissa, except that the Buddhārāja, son of Samkaragana, whom he is said in two of his inscriptions to have conquered, very probably was, as General Cunningham has suggested,<sup>2</sup> an early king of this dynasty. This, in fact, seems to be rendered almost certain by the Mahākuta column inscription of Mangalissa, which, after mentioning the conquest of king Buddha and the seizure of his riches, records that the wealth of the Kalachuris (evidently a Sanskritised form of Kalachuri) was given to the temple of Makutasvara.

The Gangas are mentioned in connection with Pulikēsi II., who succeeded to the throne in Saka 532 (A.D. 610-1) and continued to reign up to at least Saka 556. Any detailed notice of them is not called for in this paper, as their dominions lay in what is now the territory of Mysur, and it was only in the extreme south and south-east parts of what is now the Bombay Presidency that the Chalukyas came in contact with them. Previous to that they had been conquered by Mrigēsa, of the Kadamba dynasty of Palāśikā.<sup>3</sup> Seven Ganga copper-plate grants have been published by Mr. Rice,<sup>4</sup> and one by myself,<sup>5</sup> and three stone-tablet inscriptions by Mr. Kittel,<sup>6</sup> and such information concerning this dynasty as is derivable from them and from an old Tamil chronicle called the *Kongudēvariyakal* has been already compiled and published by Mr. Rice,<sup>7</sup> and the result is a tolerably lengthy account and list of kings, such as it is. There was undoubtedly an early and important dynasty of Ganga kings; for, in addition to the present inscription, it is mentioned, as has been indicated, also in one of the Kadamba grants of Mrigēsavarmā. But, while of necessity I admit this much, I cannot go further than this; and, especially I cannot say with Mr. Rice that "the true history of this important line of kings may be said to have been entirely brought to light and authenticated by the inscriptions" mentioned above. If these inscriptions could be accepted as genuine, they would certainly establish Mr. Rice's point. But,—whereas the grant published by myself, belonging to the third generation inclusive of the founder of the dynasty, purports to be dated in Saka 169 (A.D. 247-8), and therefore to be the oldest known record of the kind, of fixed date, in Western India,—there are incontrovertible grounds for stamping this grant at once as spurious. For, not only do the characters in which it is engraved show most conclusively that it is a forgery of not earlier than the tenth century A.D., but also the date established by it cannot

The Gangas.

ii. Hence Kātaśchuri may very easily be accepted as a genuine early form of Kalachuri.

<sup>1</sup> *Ind. Ant.*, Vol. VIII., p. 10.

<sup>2</sup> *Archæological Reports*, Vol. IX., p. 77.

<sup>3</sup> *Ind. Ant.*, Vol. VI., p. 25.

<sup>4</sup> *Ind.*, Vol. I., p. 303; Vol. II., p. 155; Vol. V., pp. 123 and 128; and Vol. VII.,

pp. 168 and 174; and *Mysore Inscriptions*, p. 284.

<sup>5</sup> *Id.*, Vol. VIII., p. 212.

<sup>6</sup> *Id.*, Vol. VI., p. 89.

<sup>7</sup> *Mysore Inscriptions*, pp. ii. &c.

possibly be made to fit in with the dates established by the other grants for subsequent generations of the same dynasty.<sup>1</sup> And further still, this grant of Saka 169, and the Merkara grant of the year 388, and the Nāgamungala grant of Saka 698, were all engraved on their own showing, by one and the same man, Visvakarmāchārya. The other grants may all be criticised in the same way, palaeographically, and on other grounds. But we have also extraneous corroborative evidence of the most important kind. These grants all agree in respect of the first three generations of the dynasty,—viz. Konganivarṃśa (or Mādhaba I.), the founder of the dynasty; Mādhaba II., the son and successor of Konganivarṃśa; and Hari-varṃśa, the son and successor of Mādhaba II.—and the grant published by myself gives Saka 169 as the date of Hari-varṃśa. Now amongst the numerous stone-tablets extant at Lakshmeswar within the limits of the Dhārwād District, there is one of the Ganga dynasty<sup>2</sup> which gives exactly the same account of these three generations,—adding also Mādhaba I. as the proper name of Konganivarṃśa, the latter being really only a family-title,—and records a grant by Mārasimha, the younger brother of Hari-varṃśa, in Saka 890 (A.D. 968-9). If the Lakshmeswar inscription were a forgery, the forgers of it would certainly have given it a much earlier date than Saka 890, and would probably have endeavoured to imitate the more ancient characters, instead of engraving it in genuine characters of the tenth century A.D. Taking all things into consideration,—the palaeographical and other objections to, and the internal inconsistencies in, the copper-plate grants; the existence of this stone-tablet at Lakshmeswar; and Mārasimha having also had the title of Satyavākya, the probability that Mr. Kittel's Kiggānād stone-tablet inscription<sup>3</sup> of Satyavākya-Kongunivarṃśa, dated Saka 900 (A.D. 978-9), is another inscription of Mārasimha,<sup>4</sup>—there can be no doubt whatever that the dates of the copper-plate grants are spurious, and that the date of the Lakshmeswar stone-tablet inscription is the true one for the third generation from the founder of the dynasty. And, finally, if any further argument is required, there is one more point which is of the most conclusive kind. I have just seen the advanced proofs of a paper by Mr. Rice on the Rāshtrakuta kings, in which he draws attention to the fact, which I had overlooked, that the Merkara plates mention a king named Akālavaraha, —undoubtedly a Rāshtrakuta, as Mr. Rice urges,—the grant, in fact, purporting to be made by a minister of this Akālavaraha with the sanction of the Ganga king.<sup>5</sup> As will be seen further on, the tradition of the Miraj plates of the eleventh century A.D. mentions

<sup>1</sup> The Merkara plates purport to record a grant in the year 388, which can be only Saka 388, by the great grandson of the Hari-varṃśa of the grant of Saka 169. And the Nāgamungala plates purport to record a grant in Saka 698 by the eleventh or twelfth in succession to Hari-varṃśa.

<sup>2</sup> *Ind. Ant.*, Vol. VII., p. 101; also see p. 112.

<sup>3</sup> *Id.*, Vol. VI., p. 102.

<sup>4</sup> See *Id.*, Vol. VII., p. 103.

<sup>5</sup> Mr. Rice considers that he was the so-called minister of Akālavaraha. I should prefer the equally justifiable hypothesis that he had been the minister of Akālavaraha, and that, either on the death of that king he voluntarily or compulsorily left the Rāshtrakutas and took service under the other dynasty, or, on the subversion of the power of the Rāshtrakutas by the Western Chalukyas, part of their dominions, of which this minister was still in charge, fell into the possession of the Ganga.

a Rāshtrakuta king named Krishna, whose son Indra was conquered by the Early Chalukya king Jayasimha I. about the beginning of the fifth century A.D. And confirmatory evidence,—at any rate of the existence of an early king named Krishna, who would be slightly anterior in date to Jayasimha I., and who very possibly did belong to the Rāshtrakuta dynasty,—is afforded by some silver coins, found at Devaland in the Nāsik District, which have the name of Krishnarāja on them, and which, on palaeographical grounds, are to be referred, as was done by Dr. Bhau Dēji, to the end of the fourth century A.D. The date of Jayasimha I. was, as has been said, about the commencement of the fifth century A.D.; and accordingly General Cunningham has referred these coins specifically to the king Krishna, said to belong to the Rāshtrakuta dynasty, whose son was vanquished by Jayasimha I. Now, Krishna II. of the Rāshtrakuta dynasty, for whom we have the dates of Saka 797 (A.D. 875-6) and 833 (A.D. 911-2), and also Krishna IV. of the same dynasty, for whom we have the dates of Saka 807 (A.D. 945-6) and 878 (A.D. 956-7), both had the title of Akālavarsha. And Mr. Rice,—starting with the suggestion that the fact, that nearly all the Govindas, and only the Govindas, among the Rāshtrakutas had the title of Prabhutavarsha, leads to the inference that the relations between the peculiar titles and certain names of the kings of that line were constant,—proceeds to point out that, on this analogy, Akālavarsha would indicate a king Krishna, and finally intimates that the Akālavarsha of the Merkara grant is to be identified with the king Krishna whose son was conquered by Jayasimha I. This identification, if it could be accepted, would of course be a strong argument in favour of the genuine antiquity of the Merkara plates. The full facts, however, really tend very emphatically in quite the opposite direction. Even if any such constant relation between the names and titles of the Rāshtrakuta kings, as Mr. Rice has suggested, could be established, it would still be unsafe to be positive in allotting the title of Akālavarsha to this early king Krishna, about whom we as yet know so little. But no such constant relation can be established. To take first the case of the Govindas, relied upon as the basis of his argument by Mr. Rice,—the inscriptions have given no secondary titles of Govinda I., and have given only that of Vallabha II. for Govinda II.; and, though Govinda III. and Govinda IV. certainly both had the title of Prabhutavarsha,—the former of them having also three other hereditary titles,—yet Govinda V. had not that title, but was called Suvarnavarsha II. and Vallabharendra II. Again, Suvarnavarsha I. was the title of Karka or Kakka II.; while Karka or Kakka III. had not that title, but had the titles of Anoghavarsha III. and Vallabharendra III. And finally,—to come to the Krishnas,—the only titles recorded of Krishna I. and Krishna II. are respectively Vallabha I. and Akālavarsha I.; the inscriptions mention no other names of Krishna III.; and, though Krishna IV. again had the title of Akālavarsha II., yet he had also that of Nirupama II., which had belonged in the first instance to Dhruva. These facts are quite enough to show that there was no constant relation between the names and the titles of the Rāshtrakuta kings. And, turning to another dynasty, that of the Western Chalukyas, there, also, we find that there was anything but a constant relation between the names of the kings and their titles:—the

title of A'havamalla belonged to Taila II. and Somesvara I.; the title of Tribhuvanamalla belonged to Vikramāditya V. and Vikramāditya VI., but also to Somesvara IV.; and the title of Trailokyamalla belonged to Somesvara I., Jayasinha IV., and Taila III. This part of the argument, therefore, falls entirely to the ground. And,—since the alphabet of the Merkara plates is, in spite of certain attempts to reproduce the more ancient forms, certainly not earlier than the end of the ninth century A.D.; and since, other circumstances also fitting in, we have an Akālavaraha of the Rashtrakuta dynasty whose reign lay about the middle of the tenth century A.D., and whose dominions extended at any rate to the confines of Mysore,—the obvious and the only tenable identification is that the Akālavaraha of the Merkara plates is, not the early king Krishna of the end of the fourth century A.D., but this same Akālavaraha II. or Krishna IV. of Saka 867 (A.D. 945-6) and 878 (A.D. 956-7). This disposes finally of the pretensions to antiquity of the Merkara plates. It follows, therefore, that Mr. Rice's Ganga kings are not the ones with whom the Kadambas and Pulikesi II. came in contact; and we have still to discover who the latter were, and to ascertain the authentic early history of the Ganga dynasty.

#### The A'lupas.

The A'lupas are mentioned only in the present inscription,—apparently under the name of A'luyas, in a grant of Vinayāditya dated Saka 616,<sup>1</sup>—and, under the name of A'lupas again, as the foes of the Western Chalukyas in later times, in a Kādamba inscription dated Kaliyuga 4270 (A. D. 1169-70),<sup>2</sup> and in the *Vikramānka-devacharita* of Bilhana.<sup>3</sup> Who they were, and where their dominions lay, has still to be ascertained; but their kingdom must have been somewhere to the south or south-west and beyond the limits of the present Bombay Presidency.

#### The Pallavas.

The Pallavas appear to have surpassed even the Kadambas in power and importance, and to have been certainly the most hostile and aggressive family that the Chalukyas encountered in their conquest of the Dekkan. And there plainly is something still to be explained to account for their deadly antagonism to the Chalukyas, which was of so inveterate and peculiar a character that they are called in one inscription their *natural enemies*.<sup>4</sup> The explanation may perhaps be found in the fact, of which General Pearce assures me, that the Pallava coin always bear the device of a bull,—intended doubtless for Nandi, as the representative of Siva. This would lead to the inference that the family-god of the Pallavas was Siva. The family-god of the Chalukyas, on the other hand, was Vishnu, and their coins and the seals of their grants always bear the device of a boar. It is possible, therefore, that the natural enmity of the Chalukyas and the Pallavas had its origin in their belonging, at least by tradition, if not by actual practice, to the two great rival forms of the Hindu religion. As Mr. Rice says, the origin of the Pallavas is as yet uncertain. But there can be but little doubt, if any, that they are the Pallavas or Paluvavas, who, as he also points out, are mentioned in the *Purānas*, along with the Haihayas, Sakas, Yavanas, &c.; and

<sup>1</sup> *Ind. Ant.*, Vol. VII., p. 209.

<sup>2</sup> *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. IX., p. 278.

<sup>3</sup> *Bilhana's edition*, V., 20.

<sup>4</sup> *Ind. Ant.*, Vol. VIII., p. 25, l. 38.

this would imply a Persian origin.<sup>1</sup> And, as regards the word 'Pahlav,'—which at the period of the inscriptions would naturally be represented by 'Pallava,'—Prof. Weber considers that it "became early foreign to the Persians, learned reminiscences excepted; in the Pahlavi texts themselves, for instance, it does not occur. The period when it passed over to the Indians, therefore, would have to be fixed for about the second to the fourth century A.D.; and we should have to understand by it, not directly the Persians, who are called *Pársakas* rather, but specially the Arsacidian Parthians."<sup>2</sup> In their inscriptions, however, the Pallavas claim to belong to the *Bhāradvāja gotra*, and therefore to be of Hindu origin. In the time of Pulikeśi II., Kāंची, or Conjevaram,<sup>3</sup> was the central seat of their dominions. Prior to that, they had held the country of Vengi, on the eastern coast, between the rivers Krishna and Godāvāri, from which they were ejected by the Eastern Chalukyas at some time during the seventh century. And either their kingdom extended at the same time across India to the Western Ghats, or, prior to their settling down in the Vengi country, their capital was Vātāpi or Bādāmi, as is proved by a fragmentary and ancient inscription, discovered by me not long ago at Bādāmi itself.<sup>4</sup> Therefore, though the inscriptions as yet known do not expressly state the fact, the Chalukyas had come in contact with the Pallavas before the time of Pulikeśi II., and it was from the Pallavas that they acquired Vātāpi, probably in the time of Pulikeśi I. The Kadamba inscriptions, also, give clear evidence of the existence of the power of the Pallavas in Western India in early times. Mrigesavarmā conquered them.<sup>5</sup> And Ravivarmā established himself, and re-established his family, at Palāsikā, by overthrowing Chandadanda the lord of Kāंची,<sup>6</sup> and the Vishnuvarmā, who was slain by him, probably belonged to the same family. Also the *Senāpati* Simha, of the *Bhāradvāja gotra*, by whose son Mrigesa a Jain temple was built at Palāsikā,<sup>7</sup> was very possibly a member of the same family. And it seems likely that the Chandadanda, with the help of whom Pulikeśi II. ejected the Mauryas from the Konkana,<sup>8</sup> was a descendant of the Chandadanda who was overthrown by Ravivarmā. Five early Pallava copper-plate grants have been published,—one by Mr. Fonkes,<sup>9</sup> and four by myself.<sup>10</sup> One of them is in the Prakṛit language, and is probably the earliest Pallava grant that has as yet come to light; it gives the names of two kings,—Vijayaskandavarmā, and his son Vijayabuddhavarmā. Another of them mentions only one king, Attivarmā, with nothing to indicate his date or his place in the dynasty. The others establish the following short genealogy:—

<sup>1</sup> *Mysore Inscriptions*, p. II.—They are mentioned in the *Floras-Parvas*, Wilson's translation, Hall's edition, Vol. II., pp. 168, 183; and Vol. III., pp. 291, 294. And *Manu* (Chap. X., vv. 43, 44) says that they were a degraded division of the *Kshatriya* caste.

<sup>2</sup> *History of Indian Literature*, p. 187, note 201a.

<sup>3</sup> Lat. 12° 26' N., Long. 79° 45' E.

<sup>4</sup> *Ind. Ant.*, Vol. IX., p. 99.

<sup>5</sup> *Id.*, Vol. VI., p. 25.

<sup>6</sup> *Id.*, Vol. VI., p. 30.

<sup>7</sup> *Id.*, Vol. VI., p. 31.

<sup>8</sup> *Id.*, Vol. VIII., p. 244.

<sup>9</sup> *Id.*, Vol. VIII., p. 167. This one, however, is of somewhat doubtful authenticity.

<sup>10</sup> *Id.*, Vol. V., pp. 50 and 154; and Vol. IX., pp. 190 and 192.



Unfortunately none of these grants are dated in any era except that of the reigning king. Therefore,—though Skandavarmā I. and his successors may be safely attributed, as was done by Dr. Burnell,<sup>1</sup> to the fifth and sixth centuries A.D., and Vijayaskandavarmā and his son probably to a somewhat earlier time,—we are left unable to say definitely that it was any one of these kings that held Vātāpi and was ejected from it by the Chalukyas. The Bādāmi fragment, however, has in it the name of either Vishnu, Simhavishnu, or Narasimhavishnu; and we have a Simhavishnu and Narasimhavarmā mentioned as belonging respectively to the first and third generation of the dynasty, so far as the genealogy is given and may be relied on, in a later Rāhava inscription published by Mr. Foulkes.<sup>2</sup>

<sup>1</sup> *South-Indian Palaeography*, p. 35.

<sup>2</sup> *Ind. Ant.*, Vol. VIII., p. 272.

## SECTION III.

### THE EARLY CHALUKYAS.

The records that have survived of this important and powerful dynasty are so numerous, and so carefully dated in almost every instance in the well known Saka era,<sup>1</sup> that we enter now upon a far more definite chapter in the history of Western India. To a certain extent our knowledge of it is in outline only, simply because there has been as yet no opportunity of examining more than a very small portion of the materials already collected, and much less of investigating the other remains that exist so abundantly all over the Kanarese country, but are from year to year being wantonly destroyed or allowed through negligence to disappear. Still, such knowledge as we do possess is by no means scanty.

The accompanying table gives a complete genealogy of all the generations of this dynasty, as far as they are now known, from its first appearance in historical times down to its final extinction. The mythical account of the origin of the name Chalukya, Chalikiya, and Chalukya, the etymology of which has not yet been satisfactorily explained, is that the founder of the race sprang from the spray of a water-pot (*chulka, chuluka, chuluka*), when Hārīti, who wore five tufts of hair on his head, was pouring out a libation to the gods.<sup>2</sup> The probability is that the oldest and original form was Chalukya, and that the other forms were created by the use of

<sup>1</sup> The initial date of the Saka era was the 11th March, A.D. 78; *Ind. Ant.*, Vol. VII, p. 181.

<sup>2</sup> Haralake inscription; *Elliot's MS. Collection*, Vol. I., p. 642. — The inscription, which is of the time of Vikramāditya VI., deduces the genealogy from Vishnu, through Brahmā, who was born in the water-lily that grew out of Vishnu's navel, Manu, Manūvya, and Hariti, to Hariti-Panchasikha, from whose water-pot the Chalukya sprang as stated above. — Bilhana, the *Valajpati* or Chief Pandit of Vikramāditya VI., gives a somewhat different account, and says (*Vikramāditya-charita*, l. 21-58) that, when Brahmā was engaged in the morning ceremonies on the bank of the river of the gods, Indra came and represented to him that the inhabitants of the earth were becoming so indifferent about religion that it seemed as if all sacrifice to the gods would soon cease, and asked him to create a hero to destroy the enemies of religion. Brahmā turned his eyes, full of meditation, upon his water-pot from which there then sprang forth a warrior, clothed in golden armour proof against all weapons, who was dedicated by Brahmā to the destruction of the enemies of the gods. He attained pre-eminence over all the kings of the earth; and by him there was founded a family, of which Hārīti came to be considered the *adipati* or 'first progenitor,' and in which Manūvya was born, who humbled the pride of his enemies. — It may be noted that the myth cannot be of very ancient invention; as, — though this derivation will suit the name of Chalukya, which only came into use on the restoration of the dynasty under Taila II., and also the name of Chalukya, belonging only to the Anhilwād dynasty, the members of which called themselves both Chalukya and Chalukita, and the earliest date for which is the middle of the tenth century A.D., — yet it does not suit the original name of Chalukya, Chalikiya, and Chalukya.



pronunciative vowels. The Chalukyas belong originally to the Somavamsa, or lunar race; and, like the early Kadambas, they claim to belong to the *Mānavya gotra* and to be 'of the sons of Hariti'.<sup>1</sup> It is suggested by Mr. Rice,<sup>2</sup> that they borrowed these details of descent from the Kadambas, as being the most powerful and important family supplanted by them in Western India. But this can hardly be the case; for, these same details are given in the earliest known Chalukya inscription, the Khedā or Kaira grant of Vijayarāja, dated Saka 304 (A.D. 472-3),<sup>3</sup> which was engraved before the Chalukyas left the northern part of this Presidency and, travelling southwards, came in contact with the Kadambas. The *kuladevata*, or family-god, of the Chalukyas was Vishnu; and the principal emblem that the seals of their grants and their coins always bear is a bear, derived from one of the incarnations of Vishnu. But, in spite of this fact, in early times they displayed a considerable amount of tolerance in matters of religion, and patronised the Jain and Saiva, equally with the Vaiṣṇava, faiths. And in the later generations they devoted themselves almost entirely to the Saiva religion, particularly in the *linga* form of worship.

The early tradition of the family is that fifty-nine kings of this dynasty reigned at Ayodhyā, and after them sixteen more over the region of the south, by which must be meant the northern part of the Dekkan immediately to the south of Ayodhyā.<sup>4</sup> There was then a temporary obscuration of their power, which was restored in the person of Jayasimha I.

#### Jayasimha I.

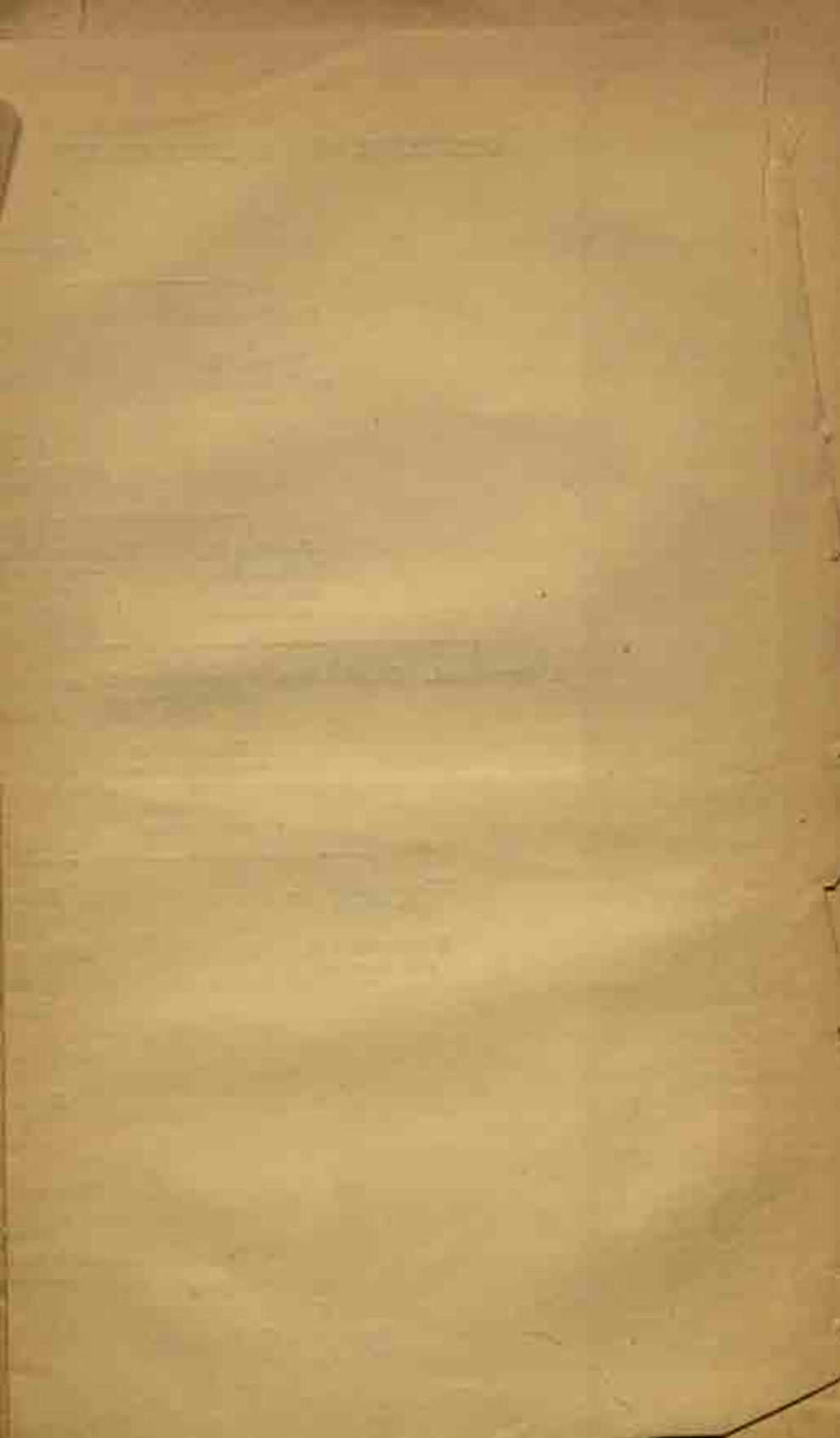
No inscriptions of the time of Jayasimha I., also called Jayasimharāja and Jayasimhavallabha, are as yet known to exist. Should any be hereafter discovered, they will probably carry back the genealogy to still earlier times; for the directions of the Sanskrit lawyers, followed in nearly all these records, are, that the genealogical portion of the grant must give the name of at least three generations. At present the name of Jayasimha I. is the earliest historical name in this dynasty that we possess. It is given as the name of the founder of the dynasty, both in the earliest known Chalukya grant from the north, the Khedā or Kaira grant of Vijayarāja mentioned above, and in the only two authentic southern inscriptions which go back to the commencement of the genealogy,—the Aihole stone-tablet of Pulikēśi II., and the Miraj grant of Jayasimha III., also mentioned above. And, though I cannot speak with absolute conviction at present, I am so strongly inclined to accept the two Jayasimhas as one and the same person, that I have treated them as such in the genealogical table published herewith. None of the southern inscriptions speak of any of the royal families of the south as having been conquered by Jayasimha I., or by his son Rāmarāja. And,—though a grant, of the eleventh century A.D., of one of the Chola successors of the Eastern Chalukya kings, professes to tell us that, after fifty-nine emperors, commencing with Udayana, had

<sup>1</sup> *Hārītiputra*; see p. 5, note 2.

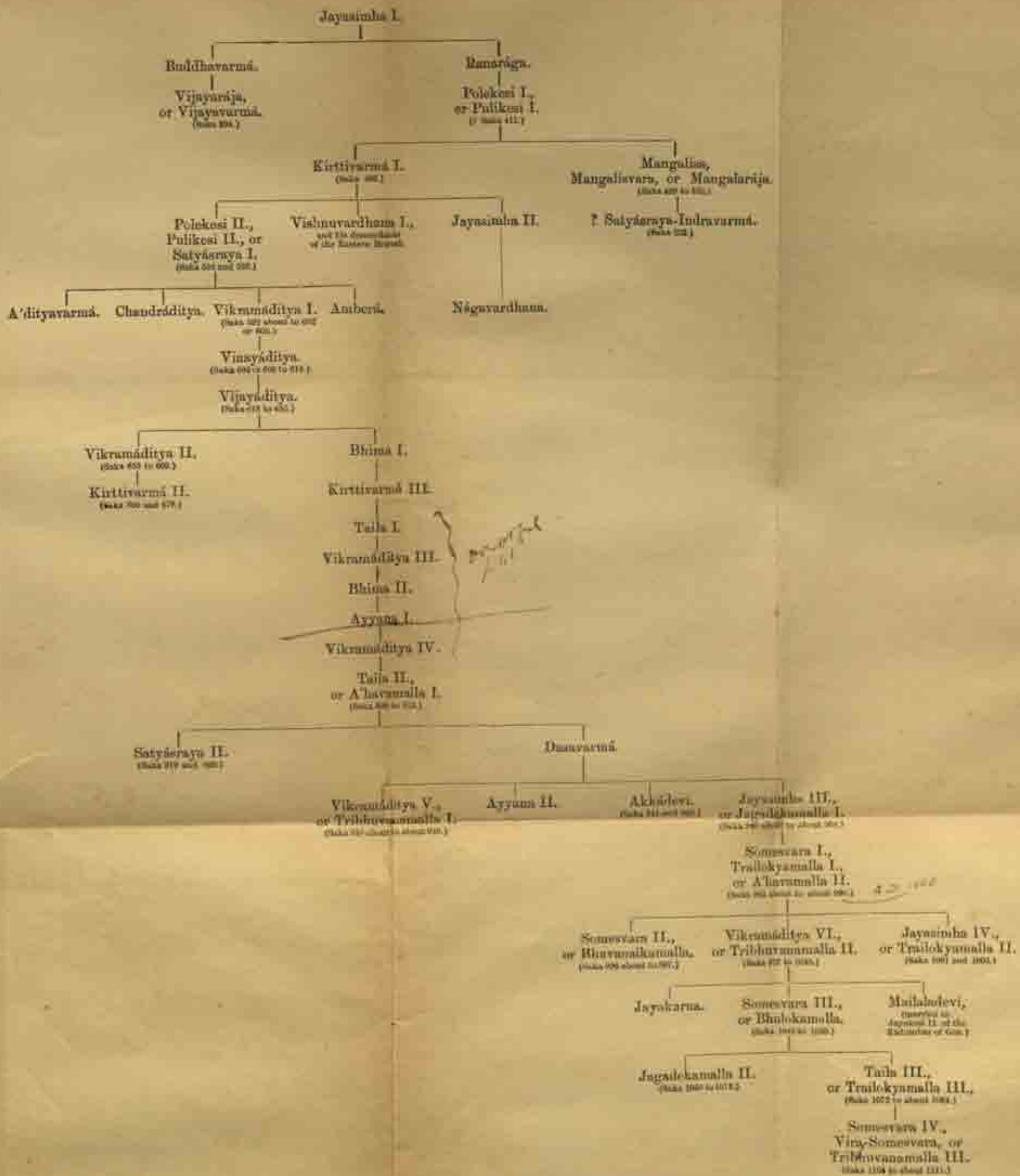
<sup>2</sup> *Ind. Ant.*, Vol. VIII., p. 23; and *Mysore Inscriptions*, p. VIII.

<sup>3</sup> *Id.*, Vol. VII., p. 241.

<sup>4</sup> *Id.*, Vol. V., p. 17; and Vol. VIII., p. 12. See also *Vikramādityacharita*, l. 62.



GENEALOGY OF THE EARLY CHALUKYA, WESTERN CHALUKYA, AND WESTERN CHALUKYA DYNASTY.





reigned in unbroken lineal succession at the city of Ayodhyā, one of his descendants, named Vijayāditya, journeyed to the south from a desire of conquest; and that, though this Vijayāditya was defeated and slain by a Pallava king named Trilochana, his son, Vishnuvardhana, married into the Pallava family; and that Vishnuvardhana's grandson Polakesivallabha, the Pulikesi II. of my table, established the Chalukya empire in the south,—still this is a mere *surveys* of vague tradition and *Parasik* myths, of no authority, based on the undoubted facts that the Chalukyas did come originally from the north and did find the Pallavas in possession of some of the territories afterwards acquired by themselves, and on a tradition of the later Kādambas that the founder of their family was named Trilochana or Trinstra.<sup>1</sup> If the tradition of the Miraj plates is to be accepted, it was by defeating an early Rāshtrakuta king named Indra, the son of Krishna, that Jayasimha re-established the Chalukya power after its temporary obscuration; and at that time certainly the kingdom of the Rāshtrakutas did not extend below the northern parts of the Dekkan. It may be taken as absolutely certain that Jayasimha I. had no dominion south of the Tāpi or Tapti river, and perhaps not south even of the Narmadā.

Of Buddhavarma and Ranarāga, the two sons of Jayasimha I., we have no historical information, beyond the mere mention of their names. But here, again, the absence of any mention of the southern dynasties in connection with them indicates plainly that they did nothing to advance the Chalukya kingdom in that direction.

Of Vijayavarma or Vijayarāja, the son of Buddhavarma, the only record that we have is the Kaira grant of Saka 394 (A.D. 472-3).<sup>2</sup> It confers the village of Pariyaya upon the priests and religious students of Jambusara, the modern Jambuser between Kaira and Brouch, and is issued from the victorious camp at the city of Vijayapura. This city still remains to be identified, and has to be looked for somewhere in Gujarāt. At the back of these plates there is a cancelled grant,<sup>3</sup> issued at the same time and by the same king, but apparently from some other place, the name of which is only partially legible, but which may be Nāndipuri, identified by Dr. Bühler with a fort of the same name just outside the Jhadeswar gate of the city of Brouch.<sup>4</sup>

We have no record of any descendants of Vijayarāja. The next name is that of his cousin Polakesi or Pulikesi I., also called Ranavikrama or 'he who is valorous in war,' the son of Ranarāga. His wife was Durlabhādevī, of the Bappura family. It was in his time that the Chalukyas left the north and invaded the south. The circumstances under which they did so are not yet clear. But the probability is that, at the death of Vijayarāja, or possibly by an invasion of his kingdom which resulted in his defeat and death in battle, the power of the Chalukyas in the north was subverted, and the family expelled, by the Gurjara kings, or by the kings of Valabhi, the other most powerful rulers of these parts; and that, in his flight, directing his course to the south in the hope

Buddhavarma,  
and Ranarāga.

Vijayavarma.

Pulikesi I.

<sup>1</sup> *J. Ind. Ant.*, Vol. VII., p. 246.<sup>2</sup> *Id.*, Vol. VII., p. 251.<sup>3</sup> *Id.*, Vol. VII., p. 241.<sup>4</sup> *Id.*, Vol. VII., p. 62.

of finding new and unoccupied dominions there, Pulikesi I. was attended by a band of adherents sufficiently numerous and strong to enable him to eventually invade, and conquer a part of, the dominions of the Pallava king, and, by wresting the city of Vātā from him, to establish for himself a new seat of government there. Or it is even possible that the Chalukyas were originally feudatories of the Gurjara kings, but, in the person of Pulikesi I., threw that yoke, and, emigrating to the south, established an independent sovereignty of their own. There is no genuine inscription of the time of Pulikesi I. There is a spurious grant,<sup>1</sup> now in the British Museum, which purports to be of his time and to be dated Saka 411 (A.D. 489-90), and to record the building of a Jain temple and the allotment of certain grants to it at the city of Alaktakanagara in the Kubundi district, which was governed by one of his feudatories. Saka 411 may, or may not, be within the limits of the time of Pulikesi I.; but this grant, for the reasons which I have set forth in full in my notice of it, is a forgery of not earlier than the tenth century A.D. His capital appears to have been originally Indukan, a city which has not yet been identified, but which must be looked for somewhere in the north and possibly in the neighbourhood of Ajantā,<sup>2</sup> if, indeed, it does not turn out to be that place itself. It was he who first made Vātāpi the capital of the Chalukyas in Western India, wresting it from the Pallavas who then held it, and established the dynasty permanently in these parts; and it is probably owing to this fact that, in the majority of the Early and Western Chalukya grants, the genealogy commences with his name. An inscription of Vikramāditya VI. at Bhāringi in Mysore, dated Saka 1030 (A.D. 1117-8),<sup>3</sup> seems to compare a conquest of the Chola king, who had burned Kalyāna which was then the Western Chalukya capital, by Somesvara I., to a conquest of the Pallava king, and a burning of Kāंची, by Pulikesi I. This tradition, however, must be accepted with some caution, as we have no further evidence that Pulikesi I. penetrated so far into the Pallava dominions.

## Kirttivarmā I.

Pulikesi I. was succeeded by his eldest son, Kirttivarmā I., who extended the Chalukya kingdom further to the south and west by defeating and subjugating the Nalas, the Mauryas, and the Kadambas. The date of his accession is not known; but his reign terminated in Saka 489 (A.D. 567-8).<sup>4</sup> We have as yet only one inscription of his time, and that found quite recently.<sup>5</sup> It is an undated Old-Kanarese inscription at A'dur, the ancient Pāndipura, eight miles to the east of Hāngal in the Dhārwād District; and it records that, while Kirttivarmā was reigning as supreme sovereign, and while a certain king Sinda was governing at Pāndipura, endowments were made to

<sup>1</sup> *Ind. Ant.*, Vol. VII., p. 209. No information is forthcoming as to where the dates were found, except that it was somewhere "in the Southern Marāṭhā Country or in the Karnāṭaka."—Alaktakanagara has not been identified. The Kubundi or Kunchi district of three thousand villages included the greater part of the Belgum District and the Native States to the north of it, and part of the Kaladgi District.

<sup>2</sup> *Id.*, Vol. VIII., p. 239.

<sup>3</sup> *Edinb. MS. Collection*, Vol. I., p. 557.

<sup>4</sup> *Ind. Ant.*, Vol. XI., p. 68.—It is the earliest known specimen of the Old

Kanarese language to which a definite period can be allotted.

<sup>5</sup> Lat. 29° 33' N., Long. 75° 50' E.

<sup>6</sup> *Ind. Ant.*, Vol. X., p. 57.

a Jain temple at that town. The existence of this inscription in the heart of the Kadamba territory furnishes an interesting corroboration of the statement of the Aihole Meguti inscription, that Kirtivarmā I conquered the Kadambas.<sup>1</sup> It was by Kirtivarmā I that the construction of the Vaishnava Cave, No. III., at Bādāmi was originated, and probably in his reign that it was commenced.

He was succeeded by his younger brother Mangalīsa, also called Mangalārāja and Mangalīsvara, in Saka 489. Of this king we have five inscriptions,—an undated copper-plate grant from Nerur<sup>2</sup> in the Sāwantvādī State;<sup>3</sup> an inscription, dated in the fifth year of his reign, on a large fallen column at Mahākuta near Bādāmi, where there is the temple of the god Mahākutesvara, or, as the name is written in this inscription, Makutesvara;<sup>4</sup> an inscription on a pilaster in the verandah of the Vaishnava cave, No. III., at Bādāmi, dated Saka 500 (A.D. 578-9) in the twelfth year of his reign, and recording the completion of the cave;<sup>5</sup> an undated inscription on the rock just outside the same cave,<sup>6</sup> and a copper-plate grant from the Goanese territory dated Saka 532 (A.D. 610-1),<sup>7</sup> in the twentieth year, not of his reign, but of his conquest of Revatīdvīpa,<sup>8</sup> which is spoken of both in the Aihole Meguti inscription and in the Mirāj plates. According to the Mirāj plates, he succeeded as regent during the minority of his nephew, Pulikēsi II., the eldest son of Kirtivarmā I., and peaceably resigned the throne when Pulikēsi II. attained maturity. But, whatever may be the circumstances under which he obtained the sceptre, the Aihole inscription speaks of a desire on the part of Mangalīsa to secure the succession for his own son, and of discord and civil war between him and Pulikēsi II., in the course of which he lost his life. This last occurrence must have been in the early part of Saka 532. In addition to his conquest of Revatīdvīpa, Mangalīsa subjugated the Mātangas and the Kātachchuris or Kalachuris. He seems to have acquired his kingdom in the Konkanas from a branch of the Chalukyas, otherwise unknown, settled there, the chief of whom, Svāmīrāja, he slew. And he conquered and dispossessed another king, named Buddha, the son of Saṅkaragana, who very probably was, as suggested by General Cunningham,<sup>9</sup> of the Kalachuri dynasty. The Mahākuta column inscription, in fact, seems to render this almost certain, as, after mentioning the conquest

Mangalīsa

<sup>1</sup> Bīḥana does not mention the Kadambas by name in connection with the Early Chalukyas; but he says (*Pāṇḍvataśāstracharita*, I., 54) that, when they first left Ayodhya, their conquests "in the southern region, where the betel-tree grows," extended as far as Nāgarahanda. Nāgarahanda, meaning "the division either of the coast or of the people of the Nāga race," was a part of the Kadamba territory, lying just to the south of A'ūr, on the other side of the river Wardā. In the twelfth and thirteenth centuries A.D., Nāgarahanda was a *kompana*, or small district, containing seventy villages, part of the *Emarade* Twelve-thousand, and including Tillavāli in the Hāngal Taluk and Yammigera in the Kōd Taluk (*Elliot MS. Collection*, Vol. I., p. 318; and *P. S. and O.-C. Inscriptions*, No. 112).

<sup>2</sup> Lat. 16° 1' N., Long. 73° 42' E.

<sup>3</sup> *Ind. Ant.*, Vol. VII., p. 161; and *P. S. and O.-C. Inscriptions*, No. 11.

<sup>4</sup> *Ind. Ant.*, Vol. X., p. 102.

<sup>5</sup> *Id.*, Vol. III., p. 305, and Vol. VI., p. 302; and *P. S. and O.-C. Inscriptions*, No. 39.

<sup>6</sup> *Id.*, Vol. X., p. 59; and *P. S. and O.-C. Inscriptions*, No. 40.

<sup>7</sup> *Jour. As. Br. E. As. Soc.*, Vol. X., p. 345.

<sup>8</sup> *Ind. Ant.*, Vol. X., p. 97.

<sup>9</sup> *Archæological Reports*, Vol. IX., p. 77.

of king Buddha and the seizure of his riches, it records that the wealth of the Kalachuris (evidently a Sanskritised form of Kalachuri) was given to the temple of Makuteswara.

Satyāraya-  
Indravarmā.

It is recorded in the Aihole inscription that Mangalisa had a son, for whom he was desirous to secure the succession after his own death. This son's name is not given there, nor is any mention made of him in the Miraj plates. But it is just possible that he is the *Yasovija* Satyāraya-Indravarmā or the Satyāraya-Dhruvarāja-Indravarmā, the governor of Revatīdvīpa, by whom the grant recorded in the plates of Saka 533 from the Portuguese territory was made. That this person was at any rate in some way or other a connection of Mangalisa, is shown by his being called 'the ornament of the A'ḍimahābhappuravamsa,'—the Bappura family being the one to which Darlabhadra, the wife of Pulikēsi I., belonged.<sup>2</sup> The expression applied to Satyāraya-Indravarmā may mean that his father was of the Bappura family, in which case he himself was only a connection by marriage of Mangalisa; or, as in the case of some of the titles of the later Western Chalukyas, derived from intermarriages with the Pallavas and Gangas, it may be a family-title of the Chalukyas derived from the intermarriage of Pulikēsi I. with the Bappuras, or from a similar intermarriage by Mangalisa himself. However this may be, it does not appear that Mangalisa's son ever actually ascended the Chalukya throne.

<sup>2</sup> It is not yet clear, however, whether she was the mother of Mangalisa. In his inscription in which she is mentioned, he calls her, not his 'mother,' but *am-pura-pada*, 'the wife of his own father,' which reads somewhat as if Kirtivarman I. and Mangalisa were the sons of Pulikēsi I. by different wives.



## SECTION IV.

### THE WESTERN CHALUKYAS.

Kirtivarmā I. left three sons,—Pulikesi II., also called Satyārāya, or 'the asylum of truth,' because 'he adhered to his promises even though they were not enforced by precept;' Vishnavardhana I., who, being also called Kubja-Vishnavardhana, seems to have been hump-backed; and Jayasimhavarman or Jayasimha II., also called Jayārāya 'the asylum of victory,' and Dhārārāya 'the asylum of the earth.' There was a formal division of the kingdom between the two elder brothers,—Pulikesi II. taking the western dominions, and establishing himself at Vātāpi as the capital; and Vishnavardhana I. taking the eastern dominions, and establishing himself in the Vengi country. This division must have taken place in, or very shortly after, Śaka 532 (A.D. 610-1), when Mangalika died and Pulikesi II. succeeded to the throne; and from that time forth the Western and the Eastern Branches of the Chalukya family remained separate and distinct. At the same time, Jayasimha II. appears to have received his share of the kingdom, more to the north. We are not further concerned with him; and he is known only from the undated Nirpan grant, from the Násik District, of his son Nāgavardhana, also called Tribhuvanārāya, or 'the asylum of the three worlds.'<sup>1</sup> It is just possible that he was the progenitor of the Chaulukyas of Anhilwād, who appear historically in the tenth century A.D.<sup>2</sup> Nor are we any further concerned in this paper with Vishnavardhana I. and his descendants of the Eastern Branch.

Pulikesi or Pulikesi II., who succeeded to the throne early in Śaka 532 (A.D. 610-1), was the most powerful and illustrious of the early kings of his dynasty. We have three inscriptions of his time,—a grant from Haidarābād in the Dekkan,<sup>3</sup> dated Śaka 534 (A.D. 612-3), the third year of his reign; an undated grant from Nerur in the Sāvantvādī State;<sup>4</sup> and the Aihole Meguti inscription,<sup>5</sup> dated Śaka 556 (A.D. 634-5) and Kaliyuga 3735. There is also a stone-tablet inscription at Aminbhāvi in the Dhārwad District,<sup>6</sup> which falsely attributes to him the date of Śaka 488 (A.D. 564-5); but his real date is so well known, that it is unnecessary to give any

Pulikesi II., or  
Satyārāya I.

<sup>1</sup> *Ind. Ant.*, Vol. IX., p. 123.

<sup>2</sup> *Id.*, Vol. VI., p. 180.

<sup>3</sup> *Id.*, Vol. VI., p. 52.

<sup>4</sup> *Id.*, Vol. VIII., p. 43.

<sup>5</sup> *Id.*, Vol. VIII., p. 237.

<sup>6</sup> *India's MS. Collection*, Vol. I., p. 672.—I have quite recently had inquiries made about the original stone, with the object of obtaining an impression of it; but, like many of the inscriptions that were in existence in Sir Walter Elliot's time, it is not now forthcoming.

reasons here for rejecting the date of this inscription.' His conquests were numerous and widely spread, and included the Rāshtrakutas, who invaded him under A'ppāyika-Govinda, the Kadambas of Vanavasi, the Gangas, the Alupas, the Mauryas of the Konkana, the Lātas, the Mālavas, the Gurjaras, the three countries known by the name of Mahārāshtra and including, it is said, ninety-nine thousand villages,<sup>2</sup> the Koslas, the Kalingas, the Pallavas of Kāंची, the Cholas, the Keralas, and the Pāndyas. The greatest of them was his conquest of Harsha or Harshavardhana, also called Śilāditya, of Kanyakubja or Kanauj, who is called, in the inscriptions, 'the warlike lord of all the region of the north.' It was by this victory that Pulikēsi II. acquired the title of *Paramesvara*, or 'supreme lord,' and this, with his other name of Satyācarya, under which alone he is usually spoken of in all the later Western Chalukya inscriptions, became one of the hereditary titles of his descendants. The Chinese pilgrim Hiuen Tsang, who sojourned in India from A.D. 629 to 645, or Saka 551 to 567, visited the court of *Ho-li-sha-fa'an-na* or Harshavardhana, otherwise called *Shi-lo-o'-lo-to* or Śilāditya, and describes, and apparently visited a capital of, the kingdom of *Mo-ho-la-ch'a* or Mahārāshtra, the king of which was named *Pa-lo-li-sho* or Pulikēsi II. His account of this kingdom is as follows:—'The kingdom of *Mo-ho-la-ch'a* is nearly six thousand li (twelve hundred miles) in circuit. The capital, towards the west, is near a large river; its circumference is thirty li.<sup>3</sup> The soil is rich and fertile, and produces abundance of grain. The climate is warm; the manners are simple and honest. The natives are tall, and haughty and supercilious in character. Whoever does them a service may count on their gratitude; but he that offends them will not escape their revenge. If any one insult them, they will risk their lives to wipe out that affront. If one apply to them in difficulty, they will forget to care for themselves in order to flee to his assistance. When they have an injury to avenge, they never fail to give warning to their enemy; after which each puts on his cuirass and grasps his spear in his hand. In battle they pursue the fugitives, but do not slay those who give themselves up. When a general has lost a battle, instead of punishing him corporally, they make him wear women's clothes, and by that force him to sacrifice his own life. The state maintains a body of damnable champions, to the number of several hundreds. Each time they prepare for combat, they drink wine to intoxicate them; and then one of these men, spear in hand, will defy ten thousand enemies. If they kill a man met upon the road, the law does not punish them. Whenever the army commences a campaign, these braves march in the van to the sound

<sup>1</sup> See *Ind. Ant.*, Vol. V., p. 67.

<sup>2</sup> This number may appear rather large. But the Ganavadi district, in Malabar, in the tenth and eleventh centuries A.D. included ninety-six thousand villages. *Ind. Ant.*, Vol. IV., p. 203; and *Mysore Inscriptions*, p. 209.

<sup>3</sup> Dr. Burgess; *Ind. Ant.*, Vol. VII., p. 290.

<sup>4</sup> Dr. Burgess has suggested that this may be Bidāmi.—There is a river near Bidāmi, the Malaprabha; and about three miles to the southeast of Bidāmi there is the temple of Bannankari, which may be the ancient convent in which there was a stone statue of Avalokitesvara-Bodhisattva. But no traces have been found as yet of the hundred converts of Hiuen Tsang's account, or of the five steep hills by Aśoka.

of the drum. Besides, they intoxicate many hundreds of naturally fierce elephants. At the time of their coming to blows, they drink also strong liquor. They run in a body, trampling everything under their feet. No enemy can stand before them. The king, proud of possessing these men and elephants, despises and slights the neighbouring kingdoms. He is of the race of the *T's'u-ti-ti* (*Kshatriyas*); his name is *Pu-to-ki-sho* (*Pulikeshi*). His ideas are large and profound, and he extends widely his sympathy and benefactions. His subjects serve him with perfect self-devotion. At present the great king *Silāditya* carries his victorious arms from the east to the west; he subdues distant people and makes the neighbouring nations fear him: but the people of this kingdom alone have not submitted. Although he be often at the head of all the troops of the five Indies, though he has summoned the bravest generals of all the kingdoms, and though he has marched himself to punish them, he has not yet been able to vanquish their opposition. From this we may judge of their warlike habits and manners. The men love study, and follow at the same time the teachings of heresy and of truth. There are a hundred convents, which contain nearly five thousand devotees, and where they study alike the greater and lesser vehicles.<sup>1</sup> They reckon a hundred temples of the gods; the heretics of various sects are exceedingly numerous. Within and outside the capital, are raised five stupas. In all these places the four past Buddhas have sat, and, in performing their exercises, have left the marks of their feet. These monuments were constructed by king *Wu-yeu* (*Asoka*). There are other stupas in stone and brick, but they are so numerous that it would be difficult to mention all. A short distance to the south of the town, there is an ancient convent, in the middle of which is seen a stone statue of *Kuan-tien-tsuai-p'u-ss* (*Avalokitesvara-Bodhisattva*). The effects of his divine power are manifested in secret: those who apply to him, obtain for the most part the objects of their vows. On the eastern frontiers of the kingdom, there is a great mountain, which shows summits heaped one upon another, chains of rocks, peaks in double rank, and scarpred crests. Of old there was a convent there, which had been formed in a gloomy valley. Its lofty walls and deep halls occupied large openings in the rocks and rested against the peaks; its pavilions and its two-storied towers were backed by the caverns and looked into the valley.<sup>2</sup> The reputation and influence of Pulikeshi II. were by no means confined to India. For, as Mr. Fergusson has shown in a paper recently read by him before the Royal Asiatic Society,<sup>3</sup> there is an Arabic chronicle, which records the fact that, in the thirty-sixth year of the reign of Khosru II. of Persia, presents and letters were interchanged between him and Pulikeshi II. Khosru was dethroned on the 25th February A.D. 628, in the thirty-eighth year of his reign. This makes Saka 547 (A.D. 625-6), when Pulikeshi II. had been about sixteen years on the throne, the date of the communication between him and the king of Persia. And in the same paper,—in fact, as the chief

<sup>1</sup> The *Mahāvastu* and the *Himālayas*.

<sup>2</sup> Mr. Fergusson identifies this place with Ajanta.

<sup>3</sup> *Jour. R. As. Soc.*, Vol. XI., p. 155.

subject of it,—Mr. Fergusson has drawn attention to a painting in one of the Ajantá caves, which depicts the presentation of a letter from a Persian king to an Indian king, who is supposed to be Pulikesi II. himself. The exact date of the termination of the reign of Pulikesi II. is not known, as none of the inscriptions of his sons, which have as yet been discovered, are dated in the Saka era, or with such details that they can be referred to the Saka era. But, as he must have been at least three years old in Saka 489, when his father, Kirttivarma I., died, it is not likely that he continued to reign much longer after Saka 556, the date of the Aihole Meguti inscription.

After the death of Pulikesi II., the kingdom of the Western Chalukyas appears to have been invaded by the Pallavas, who succeeded in driving them for a time, on the west, back to and below the Western Ghats, and on the south, to the Karnul District. In this the Pallavas appear to have been aided by a confederacy of the Chola and Pándya and Kerala kings.<sup>1</sup> And we have, perhaps, an allusion to these events in a Pallava grant of later times, published by Mr. Foulkes,<sup>2</sup> which compares Narasimhavarma, one of the early Pallavas, with the saint Agastya, the destroyer of the demon Vátápi. In this comparison, it is almost impossible to avoid seeing an allusion to some early conquest of the city of Vátápi by the Pallavas.

**A'dityavarma.** Pulikesi II. had three sons, A'dityavarma, Chandráditya, and Vikramáditya I.,<sup>3</sup> and a daughter, Amberá. A'dityavarma is known from a copper-plate grant, which has only recently come to notice, from the Karnul district.<sup>4</sup> It is dated only in the first year of his reign, and without any reference to the Saka era. It gives no historical information, and does not expressly state that A'dityavarma was the *eldest* of the sons of Pulikesi II. I consider this, however, to be the probability, on paleographical grounds.

**Chandráditya.** Chandráditya is known only from the undated Nerur and Koelru grants of his wife, Vijayamahádevi or Vijayabháttáriká, from the Konkan.<sup>5</sup> They do not mention A'dityavarma; but they expressly state that Chandráditya was the elder brother of Vikramáditya I. Whether Chandráditya himself actually reigned, is not clear. But Vijayamahádevi reigned after his death,—probably as regent during the childhood of a son, whose subsequent death led to the accession of Vikramáditya I.

**Amberá.** Of Amberá, we know nothing, except from the copper-plate grant from Hoar in Maisur, published by Mr. Rice, which may, or may not, be genuine.<sup>6</sup>

**Vikramáditya I.** Of Vikramáditya I., also called Vikramáditya-Satyákraya, we have three genuine grants;—two are from the Karnul District, and are

<sup>1</sup> *Ind. Ant.*, Vol. VI., p. 55; and Vol. X., p. 152.      <sup>2</sup> *Id.*, Vol. VIII., p. 273.

<sup>3</sup> The Miraj plates, and some subsequent inscriptions based on them, introduce two more generations into the genealogy, and make a certain Nadumari the son of Pulikesi II.,—A'dityavarma the son of Nadumari,—and Vikramáditya I. the son of A'dityavarma, and therefore the great-grandson, instead of the son, of Pulikesi II. But this is a pure mistake, based on imperfect tradition. *Ind. Ant.*, Vol. VI., p. 53, and Vol. X., p. 153.

<sup>4</sup> *Ind. Ant.*, Vol. XI., p. 66.      <sup>5</sup> *Id.*, Vol. VII., p. 163; and Vol. VIII., p. 44.

<sup>6</sup> *Id.*, Vol. VIII., p. 59; and *Mysore Inscriptions*, p. 298.

dated in the third and tenth years of his reign, but without any reference to the Saka era; the third is from Haidarâbâd in the Dekkan, and is not dated at all.<sup>1</sup> The exact commencement of his reign is, therefore, not known; but, as it terminated in Saka 602 (A.D. 680-1) or 603, and as he reigned for at least ten years, it cannot have been later than Saka 592 or 593. There is another grant from the Karnul District, which professes to be of the reign of Vikramâditya I.; but it is undated and very corrupt.<sup>2</sup> There is also another copper-plate grant, from Kurtakoti in the Dhârwad District, which professes to be dated in Saka 632 (A.D. 619-1), in the sixteenth year of his reign; but, for the reasons set forth in my notice of it, it is a forgery of the ninth or tenth century A.D.<sup>3</sup> The Karnul and Haidarâbâd grants, and the inscriptions of his successors, speak of Vikramâditya I. as riding forth to battle on his horse of the breed called Chitrakantha,<sup>4</sup>—sizing the city of Kânci, after defeating the leader of the Pallavas who had been the cause of the humiliation and temporary destruction of his family,—defeating the kings of Chola and Pândya and Kerala, and the Kalabhras,—acquiring for himself the regal splendour of his father, which had been obscured by a confederacy of three kings,—and effecting the subordination of the whole kingdom to one sovereign in his own person. The second of his inscriptions mentions, apparently as his vassal, Devasakti, the king of the Sondrakas.

Vikramâditya I. was succeeded, in Saka 602 (A.D. 680-1) or Saka 603, by his son Vinayâditya,—also called Vinayâditya-Satyâsraya, Râjâsraya or 'the asylum of kings,' and, if the Miraj plates may be trusted on this point, Yuddhamalla, or 'the wrestler or champion in war,'—who continued to reign up to about the middle of Saka 618 (A.D. 697-8). We have six inscriptions of his time,—a stone-tablet at Lakshmeswar within the limits of the Dhârwad District,<sup>5</sup> dated Saka 608 (A.D. 686-7), the seventh year of his reign, while his victorious camp was at the city of Raktapura;<sup>6</sup> a copper-plate grant from 'Togurashode,'<sup>7</sup> dated Saka 611 (A.D. 689-90), the tenth year of his reign, while his victorious camp was on the bank of the river Pampâ, or the Tungabhadra; a copper-plate grant from some unspecified place in the Karnul District or in Maisur,<sup>8</sup> dated Saka 613 (A.D. 691-2), the eleventh year of his reign, while his victorious camp was at the city of Elumpundalo; a copper-plate grant from Sorab in Maisur,<sup>9</sup> dated Saka 614 (A.D. 692-3), the thirteenth year of his reign, while his victorious camp was at the village of Chitrasedu in the Toravara or

Vinayâditya.

<sup>1</sup> *Ind. Ant.*, Vol. X., p. 244.<sup>2</sup> *Id.*, Vol. X., p. 244.<sup>3</sup> 'Speckle-throated.'<sup>4</sup> *Id.*, Vol. VI., p. 75.<sup>5</sup> *Id.*, Vol. VII., p. 217.<sup>6</sup> *Ind. Ant.*, Vol. VII., p. 112.<sup>7</sup> Raktapura would seem to have been a second ancient name of Puligere, Pulharanagara, Perigere, or Lakshmeswar;—Lat. 15° 8' N., Long. 76° 22' E.<sup>8</sup> *Ind. Ant.*, Vol. VI., p. 85; *P. S. and O. C. Inscriptions*, No. 14. I at first thought that this place was the 'Togurashode' of the maps, in the Shikarpur Taluk in Maisur. But I have since found a village, the name of which is given as 'Togurashode' in the map, and which is probably the place where this grant was really found, in the Karnul District,—in about Lat. 15° 28' N., Long. 78° 29' E.<sup>9</sup> *Id.*, Vol. VI., p. 88; *P. S. and O. C. Inscriptions*, No. 15.<sup>10</sup> *P. S. and O. C. Inscriptions*, No. 16; and see *Ind. Ant.*, Vol. VI., p. 94.—This grant is further dated on Saturday, at the time of the sun's commencing his progress to the north, under the constellation Rohini. This is the earliest instance yet known of the day of the week being mentioned in an inscription.

Toramara country; a copper-plate grant from Harihar in Maisur,<sup>1</sup> dated Saka 616 (A.D. 694-5), the fourteenth year of his reign, while his victorious camp was at the village of Karanjapotrāgrāma in the neighbourhood of Harashapura, which may perhaps be Harihar itself;<sup>2</sup> and an undated stone-tablet<sup>3</sup> at Balagāmve in Maisur.<sup>4</sup> His warlike expeditions appear from the inscriptions to have been very numerous and extensive. He is described as arresting the extremely exalted power of the Pallava, the lord of Kāncī, whose kingdom consisted of three component dominions,—as causing the rulers of Kaveri and Pārnaka and Simhala, or Ceylon, and other islands, to pay tribute to him,—as bringing the Pallavas, the Kalahhras, the Haihayas, the Vilas, the Malavas, the Cholas, and the Pāndyas, into a similar state of servitude with the A'lvas and the Gangas, who were hereditarily subject to him,—and as acquiring the *pālidhaja*<sup>5</sup> and other regal insignia, by crushing the lord of all the region of the north. A comparison of the fourth and fifth of his inscriptions noted above shows that his campaign against the Pallavas, the Kalahhras, &c., took place in Saka 615-6. The Balagāmve tablet mentions, apparently as his vassal, Pogilli, the king of the Sendrakas. Vinayāditya seems to have fully restored the pristine power of his dynasty; and probably he made Vātāpi again the capital.

Vijayāditya.

Vinayāditya was succeeded, in the month of A'shādha or of Śrāvana of Saka 618 (A.D. 696-7),<sup>6</sup> by his son Vijayāditya, also called Vijayāditya-Satyāśraya, who continued to reign up to Saka 655 (A.D. 733-4). Of his time we have seven inscriptions,—one on a pillar in a temple called the Kallamatha at Bādāmi,<sup>7</sup> dated Saka 621 (A.D. 699-700), the third year of his reign, while he was reigning at the capital of Vātāpi; a copper-plate grant, from Nerur in the Sāvantwādī State,<sup>8</sup> dated Saka 622 (A.D. 700-1), the fourth year of his reign, while his victorious camp was at the city of Rāmanagara, which may perhaps be Rāsin in the Ahmadnagar District;<sup>9</sup> another copper-plate grant from Nerur,<sup>10</sup> dated Saka 627 (A.D. 705-6), the tenth year of his reign; an inscription on the wall of the Huchimalligundi temple at Aihole,<sup>11</sup> dated in the thirteenth year and the third month of his reign, and consequently in Saka 630 (A.D. 708-9); a stone-tablet at Lakshmeswar,<sup>12</sup> dated Saka 651 (A.D. 729-30), the thirty-fourth year of his reign, while his victorious camp was at the city of Raktapura; an undated inscription on a pillar in the porch of the temple of Mahāktesvara near Bādāmi;<sup>13</sup>

<sup>1</sup> *Ind. Ant.*, Vol. VII., p. 360.

<sup>2</sup> Lat. 14° 31' N., Long. 75° 52' E.

<sup>3</sup> *P. & O. C. Inscriptions*, No. 122; and see *Ind. Ant.*, Vol. VI., p. 94.

—This is the earliest known stone-tablet that has any emblem, beyond a floral device, at the top of it; the emblem here is an elephant, standing, and is probably the emblem of the Sendrakas family.

<sup>4</sup> Lat. 14° 24' N., Long. 75° 18' E.

<sup>5</sup> *Ind. Ant.*, Vol. VII., p. 111, note 25, and p. 245, note 6; and Vol. IX., p. 129, note 33.

<sup>6</sup> *Id.*, Vol. VIII., p. 54.

<sup>7</sup> *Id.*, Vol. X., p. 60.

<sup>8</sup> *Id.*, Vol. IX., p. 125.

<sup>9</sup> Lat. 15° 25' N., Long. 47° 52' E. It seems to be the Haihyana which is mentioned in the Haihanpur grant of the Hāshtrakuta king Gorinda III. (*Ind. Ant.*, Vol. VI., p. 69).

<sup>10</sup> *Ind. Ant.*, Vol. IX., p. 130.

<sup>11</sup> *Id.*, Vol. VIII., p. 284.

<sup>12</sup> *Id.*, Vol. VII., p. 112.

<sup>13</sup> *Id.*, Vol. X., p. 102.

and a stone-tablet at Pattadakal,<sup>1</sup> the ancient Kisuvola and Pattada-Kisuvola, in the Kaládgi District.<sup>2</sup> He is spoken of in the inscriptions as a king who maintained the supremacy acquired by his father in the north and by his grandfather in the south; but, no campaigns undertaken by himself being mentioned, his reign seems to have been a peaceful one. It was in his time that the temple of the god Vijayeshvara, now called the temple of Saugamesvara, at Pattadakal, was built.

Vijayáditya was succeeded, in Saka 655 (A.D. 733-4), by his eldest son Vikramáditya II., also called Vikramáditya-Satyásraya, who continued to reign up to Saka 669 (A.D. 747-8). Of his time we have one dated inscription,—a stone-tablet at Lakshmeswar,<sup>3</sup> dated Saka 656 (A.D. 734-5), the second year of his reign, while his victorious camp was at the city of Raktapura; and seven undated inscriptions,—a copper-plate grant from Nerur;<sup>4</sup> an inscription on the gateway of the Durga temple at Aihole;<sup>5</sup> two inscriptions on two pillars in the eastern gateway of the temple of the god Virupáksha, formerly Lokeshvara, at Pattadakal;<sup>6</sup> two inscriptions on two pillars in the east porch of the same temple;<sup>7</sup> and an inscription on a pillar in the house of Parappa Pujári, close to the same temple.<sup>8</sup> The Pattadakal inscriptions tell us that his wife was Lakmahádevi, of the Haihaya family, and that the temple of Lokeshvara was built for her, in commemoration of her husband having three times conquered the Pallavas of Kánchi. With this exception, his own inscriptions give no historical details. But the inscription of his son, Kirttivarma II., to be noticed below, tells us that, determined to upset the Pallavas, who had obscured the splendour of former kings of his lineage and who were the natural enemies of the Chalukyas, he made a sudden and expeditious incursion into the district of Tuddáka, slew the Pallava king named Nandipotavarma, who came to oppose him, and entered Kánchi, which, however, he refrained from destroying; also that he grievously distressed the Pándya, Chola, Kerala, Kalabhra, and other kings, and that he set up his pillar of victory on the shores of the southern ocean.

Vikramáditya II. was succeeded, in Saka 669 (A.D. 747-8), by his son Kirttivarma II., also called Kirttivarma-Satyásraya. The only inscription of his time that we have is the Wokkaleri grant, published by Mr. Rice,<sup>9</sup> dated Saka 679 (A.D. 757-8), the eleventh year of his reign, while his victorious camp was at the village of Bhandáragavittage, or perhaps Bhandáragavittage, on the northern bank of the river Bhimarathí. This fact, that his only known inscription comes from Maisur, the grant recorded in it being made at a village lying in the vicinity of Banawási and Hángal,—coupled with the statement of the Miraj plates that "through him the regal fortunes of the Chalukyas became impeded on the earth," and with what I shall have to say below regarding the

Vikramáditya II.

Kirttivarma II.

<sup>1</sup> *Ind. Ant.* Vol. X., p. 165.<sup>2</sup> *Id.*, Vol. VII., p. 110.<sup>3</sup> *Id.*, Vol. VII., p. 283.<sup>4</sup> *Id.*, Vol. X., pp. 166 and 167.<sup>5</sup> *Id.*, Vol. VIII., p. 23.<sup>6</sup> Lat. 15° 57' N., Long. 75° 32' E.<sup>7</sup> *Id.*, Vol. IX., p. 132.<sup>8</sup> *Id.*, Vol. X., pp. 162 to 165.<sup>9</sup> *Id.*, Vol. X., p. 163.

Rāshtrakuta kings,—shows that, in the time of Kirttivarmā II., about the early part or the middle of the eighth century A.D., the Chalukyas were expelled from the Kanarese districts of the Bombay Presidency, which then came under the sway of the Rāshtrakutas.

The termination of the reign of Kirttivarmā II. has not yet been fixed. So far as our information goes, he left no offspring, and the succession went back to his uncle, Bhima II., the younger son of Vijayāditya, or to his descendants. But we have no further authentic records belonging to the dynasty itself, till we come to the time of Taila II. We are dependent for the intermediate names entirely upon the Miraj plates, and the interval,—from Saka 679 (A.D. 757-8), the last recorded date for Kirttivarmā II., to Saka 825 (A.D. 973-4), the commencement of the reign of Taila II.,—being occupied only by seven generations, of which only five are subsequent in degree to Kirttivarmā II., it is pretty clear that the genealogy is not altogether reliable here, and that some steps must be wanting. About this I shall have more to say when I come to treat of the Western Chalukyas, as restored under Taila II. So far as the Miraj plates go, we have no record of Bhima I., Kirttivarmā III., Taila I., Vikramāditya III., and Bhima II., beyond the mere mention of their names; and of Ayyana I., all that we are told is that he repaired the fortunes of his race by marrying a daughter of Krishna, who was probably the Rāshtrakuta king Krishna II. or Akālavardha I.,—and of Vikramāditya IV., that he married Bonthādovi or Vonthādovi, the daughter of Lakshmana, of the family of the kings of Chedi.<sup>1</sup> The Rāshtrakuta inscriptions, however, show that the power of the Chalukyas, though broken, was not annihilated, and that they made several, though unsuccessful, attempts to assert themselves. And it is probable that Taila I. and Ayyana I. are the Taila and Ayyapa of the Begur inscription,<sup>2</sup> which records that Ayyapa was killed in battle against a certain Viramahendra, who was perhaps, as Mr. Rice suggests, a Pallava king.<sup>3</sup> But, with these exceptions, we practically lose sight of the Western Chalukyas, and have as yet no clue as to what became of them, from the time of Kirttivarmā II. to the restoration of the dynasty by Taila III., about two centuries later.

<sup>1</sup> I.e. of the Kalachuri dynasty of Tripura or Tovar.—General Cunningham, *Archæological Reports*, Vol. IX., p. 85.

<sup>2</sup> P. A. and O.-C. Inscriptions, No. 247.

<sup>3</sup> Mysore Inscriptions, p. lxiii.

Bhima I.,  
Kirttivarmā III.,  
Taila I.,  
Vikramāditya III.,  
Bhima II.,  
Ayyana I., and  
Vikramāditya IV.



## SECTION V.

### THE RASHTRAKUTAS.

So far we find that, from the first appearance of the Chalukyas in this part of the country, in the fifth century A.D., the Kanarese districts of the Bombay Presidency were held by them, with short periods of interruption of their power caused by the invasions of the Pallavas and other kings, down to about the early part or the middle of the eighth century A.D. Their sway over this part of the country then ceased entirely for a time. This was due to an invasion by the Rashtrakuta kings, who, like their predecessors, came from the north. The chief exponent of the records of this dynasty has been Dr. Bühler.<sup>1</sup> The inscriptions of this dynasty edited by Bâi Gangâdhar Sâstri, Mr. Wathen, Mr. Prinsep, and General Sir George LeGrand Jacob, require to be revised from the original plates and prepared for critical republication, and are being now so treated by myself; and I have also a few more inscriptions which have not yet been published at all. But, as I have not many materials additional to those accessible to Dr. Bühler, I can do little more than follow in his track,—at any rate as far as the time of Amoghavarsha I.

It is difficult to say when there was first a Rashtrakuta kingdom. The earliest notices that we have of the family are contained in the Western Chalukya inscriptions. Thus, the Miraj plates tell us that Jayasimha I. restored the fortunes of the Chalukya dynasty by defeating, amongst others, one Indra of the Rashtrakuta family, who was the son of Krishna,<sup>2</sup> and who possessed an army of eight hundred elephants; and there is little doubt that Appâyika-Gorinda, who, as we are told in the Aihole Meguti inscription, came from the north and invaded the Chalukya kingdom with his troops of elephants and was repulsed by Palikosi II., also belonged to this same dynasty. It is plain, therefore, that in the fifth and sixth centuries A.D. the Rashtrakuta dynasty was one of considerable importance in central or in northern India. The later inscriptions state that the Rashtrakutas were of the Somavamsa or lunar race, and were descendants of Yudu. Dr. Burnell seems inclined to look upon the family as of Dravidian origin, as he gives 'Râshtra' as

<sup>1</sup> His chief paper on the dynasty is in the *Ind. Ant.*, Vol. VI., pp. 69 &c.

<sup>2</sup> Some silver coins, found at Devalâni in the Belgan Talûka of the Nasik District, and on palaeographical grounds attributed by Dr. Huan Daji to the end of the fourth century A.D. (*Jour. As. Soc. B. As. Soc.*, Vol. XII., p. 213), clearly have on them the name of Krishnarâja, as is shown by General Cunningham, who attributes them to this early Rashtrakuta king Krishna, who was the father of the Indra defeated by Jayasimha I., and whose date accordingly must be about A.D. 375 to 400 (*Archæological Reports*, Vol. IX., p. 29).

an instance of the Sanskritising of Dravidian names, and considers it to be a mythological perversion for 'Ratta,' which is the same as the Kanarese and Telugu 'Reddi.' Dr. Bühler is unable to record any opinion, as to "whether the Rāshtrakutas were an Aryan Kshatriya, i. e. Rājput, race, which immigrated into the Dekkan from the north like the Chalukyas, or a Dravidian family which was received into the Aryan community after the conquest of the Dekkan." The earliest inscriptions, at any rate, show them as coming from the north. And, whatever may be their origin,—as the word *rāshtrakuta* is used in many inscriptions of other dynasties as the equivalent of *rāshtrapati*, i. e. as an official word meaning 'the head-man or governor of a country or district,' it appears to me that the selection of it as a dynastic name implies that, prior to attaining independent sovereignty, the Rāshtrakutas were feudal chiefs under some previous dynasty of which they have not preserved any record.

The accompanying table gives the genealogy of the dynasty, as far as it is known at present. In the last three generations it does not altogether agree with the genealogy given in the Khārepatān plates.<sup>2</sup> But those plates contain a grant, dated Saka 930 (A.D. 1008-9), the *Kilaka samantasura*, of Rāharāja, belonging to a branch of the Sildhāra family in the Konkan, a feudatory of the Western Chalukya king Satyasraya II.; and the Rāshtrakuta genealogy, as given in that inscription, is not of necessity to be accepted as correct in all its details.

The first two names are taken from an inscription of Dantidurga or Dantivarma II. in the Elurā caves.<sup>3</sup> But it furnishes no historical information in respect of them; and none of the other inscriptions carry the genealogy back beyond Govinda I.

Regarding these two, again, we have no information beyond the mention of their names. No historical facts are recorded in respect of them.

In connection with Indra II., all that we are told is that his wife, whose name is not given, was the daughter of a Chalukya father and a Somavamsa mother. It is a justifiable inference from this fact, that the Rāshtrakutas had not yet come into any hostile contact with the Western Chalukyas, or made any attempt to dispossess them.

Dantidurga, or Dantivarma II., also called Khadgavaloka, is the first of whom we have any historical details. We have two inscriptions of his time,—the inscription in the Elurā caves, of which I have spoken above, and the plates from Sāmangad<sup>4</sup> in the Koilāpur territory, dated Saka 675 (A.D. 753-4).<sup>5</sup> In the latter we are told that his victorious elephants ploughed up the banks of the river Revā, or the Narmadā,—that he acquired supreme dominion by conquering Vallabha,—and that he easily defeated the army of

<sup>1</sup> *South Indian Paleography*, p. X.      <sup>2</sup> *Jour. Bo. Br. R. As. Soc.*, Vol. I., p. 209.

<sup>3</sup> No. 10, p. 92, of the separate pamphlets of the Archaeological Survey of Western India.

<sup>4</sup> Lat. 16° 11' N., Long. 74° 29' E.

<sup>5</sup> *Ind. Ant.*, Vol. XI., p. 108.—This is the earliest known inscription in which the date is expressed by figures arranged according to the decimal system of notation.

Dantivarma I.,  
and Indra I.

Govinda I., and  
Karka I. or  
Kakka I.

Indra II.

Dantidurga or  
Dantivarma II.

GENEALOGY OF THE RAŚHTRAKUTA DYNASTY.

Dantivarma I.

Indra I.

Govinda I.

Karka I.,  
or Kakka I.

*See Bhandarkar's  
Early History of the Deccan  
p. 57.*

Indra II.

Krishna I. or Subhantunga

Dantidurga,  
or Dantivarma II.  
(A.D. 755.)

Govinda II.

Dhruva,  
Dhiva, Nirupama I.,  
or Dhairivarsha.

Govinda III.,  
Prabhatavarsha I.,  
Jagattunga I., Jagadendra I.,  
or Vallabhanarandra I.  
(A.D. 725 and 727.)

Indra III.

*(Injarat Branch)*

*Sama, Gurlotha,* Amoghavarsha I.  
(A.D. 775 and 797.)

Karka II.,  
(Kakka II.), or Sovarnavarsha I.  
(A.D. 734.)

Govinda IV.,  
or Prabhatavarsha II.  
(A.D. 748.)

Krishna II.,  
or Akalivarsha I.  
(A.D. 787 and 818.)

Jagattunga II.,  
or Jagadendra II.

*By his wife Lakshmi.*

*By his wife Govindambā.*

*Place is corrected here by Early History  
p. 9 of the Deccan. pp. 57, n. 2, and 57, n. 3.*

Indra IV.,  
or Nityavarsha.

Krishna III.

Amoghavarsha II. *Vardhiga, or Badhiga.*

*(Not named)  
called "Amoghavarsha"  
in the Pratihara genealogy  
of Harajita (Epig.  
Ind. III. 209) killed  
for the cause*

Govinda V.,  
Sovarnavarsha II., or Vallabhanarandra II.  
(A.D. 817.)

*Khottiga  
(Younger  
brother, +)*

*Nirupama II., or Akalivarsha II.  
(A.D. 827 and 839.)*  
Karka III.,  
(Karka III.), Kakkala, Kurkara,  
Amoghavarsha III., or Vallabhanarandra III.  
(A.D. 864.)

*Jakabbe,  
or Jakabadevi,  
married to the  
Western Chalukya king  
Taila II.)*



the Karnátaka, which was expert in dispersing the kings of Kánchi and Kerala, the Cholas, the Pándyas, Sri-Harsha, and Vajrata. Taking these statements, and comparing the date of Dantidurga with the date of the Western Chalukya king Kirttivarmá II., the only ruler of the Karnátaka with whom he can have come in contact; and bearing in mind that the only known grant of Kirttivarmá II. comes from Maisur,—we have it clearly established that it was Dantidurga who dispossessed the Western Chalukyas of their kingdom in the Kanarese districts of the Bombay Presidency, and established the Ráshtrakutas in their place. It must have been by his victory over the Western Chalukyas that he acquired the title of *Prithvivallabha*, or 'favourite of the world,' which had always been borne by the kings of that dynasty. And 'Vallabha', too, was in more instances than one a Chalukya name or title.

Dantidurga was succeeded by his uncle Krishna I., also called Vallabha I. There are two explanations given of this. The Kardá plates state that Dantidurga died childless. While the Barods plates state that Dantidurga fell into evil ways, and that consequently Krishna I. ousted him and appropriated the sovereignty for the good of his race. He continued the conquests of Dantidurga, and is described as dispersing the darkness which was the race of the Chalukyas, and as depriving them of the goddess of sovereignty. An allusion to the same fact is also made in the statement that he changed into a deer, i.e. that he put to flight, the *Mahadevika*, or 'the great bear,'—the family-emblem of the Chalukyas. It is also said that he established himself at the hill, or hill-fort, of Ellápura, where there was a famous temple of the god Svayambhu-Siva. This place has not been identified, I believe; but it seems to me not unlikely that it is Yellápur<sup>1</sup> in North Kanara, in the Western Ghats.

Krishna I.

Krishna I. left two sons. Of the elder, Govinda II., also called Vallabha II., we have no historical details, except that he was dethroned by his younger brother.

Govinda II.

The younger son then succeeded,—Dhruva, or Nirupama I., also called Dhora, Iddhateja, Dháravarsha, and Kalivallabha. Of these, the name Dhora is simply the Prákrit correlative of the Sanskrit form Dhruva. We have an undated Old-Kanarese inscription of this king, on a pillar in the north porch of the temple of the god Lokesvara or Virupáksha at Pattadakal in the Kaládgi District,<sup>2</sup> in which he is called Dháravarsha-Kaliballaha,—Kaliballaha being the Prákrit correlative of the Sanskrit form Kalivallabha. Among the exploits of Dhruva, it is recorded that he conquered and imprisoned the Ganga king, and that he humbled the pride of the Pallavas.

Dhruva.

Dhruva was succeeded by his eldest son Govinda III. or Prabhutavaraha I., also called Jagattinga I., Jagadrudra I., Vallabhanarendra I., Srivallabha, and Prithvivallabha. Of his time there are four inscriptions,—a copper-plate grant in Sir Walter Elliot's possession, dated Saka 726 for 725 (A.D. 803-4), the Sakhána or Svabhánu sum-

Govinda III.

<sup>1</sup> Lat. 14° 59' N., Long. 74° 43' E.; the chief town of the Taluká of the same name.

<sup>2</sup> *Faded Archaeological Report*, p. 122; *P. S. and O. C. Inscriptions*, No. 60.

*vatsara*;† the Wani-Dindori plates from the Násik District, dated Saka 730 for 728 (A.D. 806-7), the Vyasa *samvatsara*;‡ the Rádhapur plates from Gujarát, dated Saka 730 for 729 (A.D. 807-8), the Sarvajit *samvatsara*;§ and an undated fragment at Lakshmeswar in the Dhárwád District, in which he is called Sribhalla, i. e. Seivallabha. The early part of his reign was occupied with wars and victories in Gujarát and Central India, with which we are not concerned in this paper. The first of the grants that I have mentioned above gives us Gámundabbe as the name of his queen, and records a grant that was made by him when, having conquered Dantiga, the ruler of Kánchi, he came to the banks of the Tungabhadrá on his way to demand tribute, and there had some sport with wild boars at a sacred place called Rámesvara,¶ and was consequently pleased with the place. This expedition to the Tungabhadrá, and this conquest of the Pallavas, are mentioned in his other inscriptions, which tell us also that the ruler of Vengi, i. e. his contemporary of the Eastern Chalukya family,‡ was one of his vassals, and was employed to build for him the high walls of a town or fortress. His dominions, therefore, extended from the western to the eastern coast, and from the Vindhya mountains and Márwád in the north to at least the Tungabhadrá in the south. His second and third grants were issued from Mayurakhadi or Mayurakhindi, which Dr. Bühler¶ has identified with Morkhanda, a hill-fort north of Wani in the Násik District.‡

Indra III., Karka II.,  
and Govinda IV.

In the time of Govinda III. there seems to have been a partial division of the Ráshtrakuta kingdom; and his younger brother, Indra III., received from him the newly conquered province of Láta, or central and southern Gujarát. This established the separate Ráshtrakuta kingdom of Gujarát. Indra III. was succeeded in this kingdom, first by his eldest son Karka II., also called Suvarnavaraha I. and Látesvara, of whose time we have the Baroda plates, dated Saka 734 (A.D. 812-3), and issued from Siddhasmai;‡ and then by his second son,‡ Govinda IV., also called Prabhuta-

† I have no precise information as to where these plates were found; but it was somewhere in the Kanarese country, and the inscription is in the Old-Kanarese language.—This is the earliest known instance of the use in inscriptions of the cycle of sixty *samvatsaras*. We find it, therefore, first introduced into the Kanarese country by the Ráshtrakutas. But,—as it is not used in the subsequent grants of Karka II. and Govinda IV., who constitute what Dr. Bühler has named the Gujarat branch of the family; whereas it is used in all the subsequent southern grants of the family,—it is plain that the Ráshtrakutas did not import the cycle from the north, but found it already in use in the south, though not among the Chalukyas.—The Saka years and the *samvatsaras*, as recorded in inscriptions, do not always agree correctly. In the present instance, by the *Telúcs* in Brown's *Carnatic Chronology*, the Srasthita *samvatsara* was Saka 725, and Saka 726 was the Tára *samvatsara*. The error is, I believe, always in the Saka date, and not in the name of the *samvatsara*.

‡ *Jour. R. As. Soc.*, O. S., Vol. V., p. 243.

§ *Ind. Ant.*, Vol. VI., p. 29.

¶ An island a few miles north of the junction of the Tunga and the Bhadra; *Mysore Inscriptions*, p. lvii. Mr. Bisco places it, in his map of ancient Mysore, in the position occupied in modern maps by Anavara,—Lat. 14° 4' N., Long. 75° 49' E.

‡ Apparently Vijayaditya, also called Narasimharigaraja, who reigned from about Saka 710 to about Saka 750.

§ *Ind. Ant.*, Vol. VI., p. 64.

¶ Lat. 20° 24' N., Long. 74° E.

‡ *Jour. Beng. As. Soc.*, Vol. VIII., p. 292.

§ The genealogies given by Dr. Bühler in *Ind. Ant.*, Vol. V., p. 143, and Vol. VI., p. 12, make Govinda IV. the son, and not the younger brother, of Karka II., and consequently the grandson, and not the son, of Indra III. This must be only a clerical error, or a printer's mistake.

varsha II., of whose time we have the Kávi plates, dated Saka 749 (A.D. 827-8), and issued from Bharukachchha or Broach.<sup>1</sup> We are not concerned any further in this paper with the history of these three kings, whose line, indeed, seems to have died out with Govinda IV. Dr. Bühler considers that they were only vassals of their relatives of the main line.

In the main line, Govinda III. was succeeded by his son, Amoghavarsha I. This is only a title; his real name is unknown. The only historical facts recorded of him are that he defeated the Chalukyas, and was pacified by them at a place named Vingavalli, which is evidently a Kanarese name, but which I cannot identify,—and that he either founded, or located himself at, the city of Mányakheta, which became the capital of his descendants. This city has been satisfactorily identified by Dr. Bühler with Malkhed<sup>2</sup> in the Nizám's Dominions, about sixty miles in a south-easterly direction from Sholápur. We have six inscriptions of his time,—two in the Kanheri caves, which are dated Saka 775 for 778 (A.D. 851-2), the Prájápati *samcatara*, and Saka 799 (A.D. 877-8), and record that, during the reign of Kapardi II. of the Konkana branch of the Siláhara family, the whole of the Konkana was presented by Amoghavarsha I., apparently to Kapardi II.;<sup>3</sup> one at Mantravadi, near Bankápur in the Dhárwád District, dated Saka 787 (A.D. 865-6), the Páarthiva *samcatara*; one, undated, at Nidagundi in the same neighbourhood, which records that his feudatory, Bankeyarasa, of the Chellaketana family, had the government of the Banavási Twelve-thousand, the Belgali Three-hundred, the Kandarage Seventy, the Kunder Five-hundred, and the Purigero, i. e. the Paligero or Lakshmeswar, Three-hundred; one, undated, at Kyásanur near Hángal, which records that his feudatory, Samkaraganda, of the same family, had the government of the Banavási province; and one at Soratur, near Gadag in the Dhárwád District, dated in the Virodhi *samcatara*, i. e. Saka 791 (A.D. 869-70), which records that his feudatory Athaváditya, belonging to a family which apparently was called the Adavavamsa, was then governing the Kuppeya-Purigero province.

He was succeeded by his son, Krishna II., or Akálavarsha I., of whose time we have six inscriptions,—one, undated, at Kyásanur, in which he is called Kandaravallabha, and which records that his feudatory, the Mahásámantadhípati Samkaraganda, who must be the Samkaraganda of the Chellaketana family mentioned above as the feudatory of his father Amoghavarsha I., was governing the Banavási province; one, the date of which is unfortunately quite illegible in the photograph,<sup>4</sup> at Talgund in Maisur,<sup>5</sup> in which he is called Khandsraballabha, and which mentions again the same Samkaraganda as his feudatory in charge of the Banavási province; one at Nandivádige<sup>6</sup> in the Kaláđgi District, dated Saka 822 for 824

Amoghavarsha I.

Krishna II., or Akálavarsha I.

<sup>1</sup> *Ind. Ant.*, Vol. V., p. 144.

<sup>2</sup> The 'Malkhed' of the maps; Lat. 17° 12' N., Long. 77° 14' E.

<sup>3</sup> Práda Bhagwántal Indrají; *Jour. B. Br. R. As. Soc.*, Vol. XIII., p. 11.

<sup>4</sup> *P. S. and O. C. Inscriptions*, No. 213.

<sup>5</sup> The 'Talgunda' of the maps; Lat. 14° 23' N., Long. 75° 19' E.

<sup>6</sup> The 'Nandivádige' of the maps, fourteen miles to the east from Hángal.

(A.E. 902-3), the Dandubhi *samantsara*, in which he is called Akālavarma;<sup>1</sup> one at Mulgund<sup>2</sup> in the Dhārwād District, dated Saka 824, the Dandubhi *samantsara*, in which he is called Krishnavallabha;<sup>3</sup> one at A'dur near Hāngal, dated Saka 826 (A.D. 904-5), the Raktākūbi *samantsara*, in which he is called Akālavaraha, and which mentions some other *Mahāsāmanta* of the Chālaketana family, whose name is very doubtful, as having the government of the Banavāsi Twelve-thousand; and one at Aibole in the Kalādgi District, dated Saka 831 for 833 (A.D. 911-2), the Prajāpati *samantsara*, in which he is called Kannara.<sup>4</sup> In two of the later inscriptions of the Rattas of Saundatti and Belgaum, he is called Krishna-Kandhara and Krishna-Kandhāra.<sup>5</sup> And in one of these two passages he has the title of *Kandhāra-pucavar-ādhipava*, or 'supreme lord of Kandhārapura, the best of cities'; there may have been an original city of the Rāshtrakutas, named Kandhārapura; but the present mention of it is as yet an isolated one. He is also mentioned in the earliest of the Ratta inscriptions, as reigning in Saka 797 (A.D. 875-6), the Manmatha *samantsara*,<sup>6</sup> but he must at that time have been only the *Furavāja*, or heir-apparent and viceroy, for the southern part of his father's dominions. It is plain, therefore, that at the end of the ninth century A.D. he held all the Kanarese districts of this Presidency above the Ghauts. The two later Ratta inscriptions mentioned above also assert that he was the progenitor of their family. But this can hardly be the case; though it was he who first raised them, in the person of Prithvirāma, to the rank and authority of *Mahāsāmantas* or *Mahāmāndalesavaras*. Nothing more is known of him, except that his wife was the younger sister of Suukula, and the daughter of Kakkala or Kakkalla, king of Chedi, who is said in the Kārdā plates to be of the Haihaya family, and in the Sāngli plates to be of the lineage of Sahaarārjuna, i.e. Kārtavīrya, or Sahaarabāhu-Arjuna, prince of the Haihayas. This Kakkala or Kakkalla, king of Chedi, was, therefore, the first of that name in General Cunningham's genealogy of the Kalachuri kings of Tripura or Towar.<sup>7</sup>

Krishna II. was succeeded by his son, Jagattunga II., or Jagadrudra II. He had two wives. The Sāngli plates tell us that he married Lakshmi, the daughter of Ranavighraha, who was the son of Kakkala, and had by her Indra IV., his immediate successor. The Kārdā plates give the same name, Lakshmi; but state that she was the daughter of Samkaragana, lord of Chedi, and give also the same name, Indra, as that of his eldest son. But they also add that he set out on an expedition with the object of

Jagattunga II., or  
Jagadrudra II.

<sup>1</sup> P. S. and O.-C. Inscriptions, No. 85.—Through some mistake, which I do not now understand, I have spoken of it there and also in the *Ind. Ant.*, Vol. VII., p. 230, as being dated Saka 722, and of the time of Dhruva or of Govinda III.

<sup>2</sup> Twelve miles to the south-west from Gadag.

<sup>3</sup> *Jour. Bo. Dr. R. As. Soc.*, Vol. IX., p. 190.

<sup>4</sup> P. S. and O.-C. Inscriptions, No. 79.

<sup>5</sup> Kannara, Kanhara, Kanhāra, Kanhāra, and Kandhāra, all occur as the names of kings whose name in its Sanskrit form is Krishna. In the first and second of his inscriptions, Kanhara and Kanhāra must be intended for Kandhāra.

<sup>6</sup> *Jour. Bo. Dr. R. As. Soc.*, Vol. X., p. 194.

<sup>7</sup> *Archæological Reports*, Vol. IX., p. 53. Suukula, however, is not mentioned in that genealogy.



making the whole world subordinate to one sovereign in himself, and then, in Chedi, married Govindámbá, the daughter of his maternal uncle Sankaragana, and had by her two other sons, Krishna III. and Amoghavarsha II. These accounts as to the pedigree of his wives can be properly reconciled only by taking Sankaragana and Ranavighraha to be one and the same person, and to be a brother of the daughter of Kokkalla whom Krishna II. married; in this way Sankaragana would be the maternal uncle, as well as the father-in-law, of Jagattunga II. However this may be, this explicit statement of the double marriage of Jagattunga II. entirely removes some doubts that have been entertained as to the line of the succession, and the correctness of the genealogy, after him.<sup>1</sup>

Jagattunga II. was succeeded immediately by his eldest son, Indra IV. or Nityavarsha. Of him all that we are told is that he married Dvijámbá, the daughter of Ammana, the son of Arjuna, who was the son of Kokkalla of the Haihaya family, i.e. Kokkalla I. of the Kalachuri dynasty, whom we have already mentioned.

Indra IV. appears to have left two sons, the elder of whom, not named in the inscription, was quietly set aside by the younger, Govinda V., also called Suvarnavarsha II. and Vallabhanarendra II. We have one inscription of his time, the Sāngli<sup>2</sup> plates, dated Saka 855 (A.D. 933-4), the Vijaya *samvatsara*.<sup>3</sup> His capital was Mánya-kheta; but we have no further details regarding him.

The succession then went to the second family of Jagattunga II. by his second wife Govindámbá, probably through Govinda V. dying without issue. There is at any rate nothing in the inscriptions to indicate that any act of forcible usurpation took place. It is not probable that Krishna III., and Amoghavarsha II., whose wife was Kundakadevi,<sup>4</sup> and Khottiga, actually reigned. The shortness of the interval between the date of the grant of Govinda V. and the date of the grant of Krishna IV., is against any such supposition.

Of Krishna IV., or Kannara, also called Nirupama II. and Akálarvarsha II., we have five inscriptions,—two at Kyásanur in the Dhárwád District, dated Saka 868 for 867 (A.D. 945-6), the Visvávasu *samvatsara*,<sup>5</sup> in which he is called Kannara, and which record that his feudatory, the *Mahásámanta* Kali-Vitta, of the Chellaketana family, had the government of the Banavási province; one at Sālotgi<sup>6</sup> in the Kaládgi District, dated Saka 867 for 869 (A.D. 947-8), the *Plavanga samvatsara*,<sup>7</sup> one at Soratur<sup>8</sup> in the Dhárwád District, dated Saka 873 (A.D. 951-2), the *Virodhikrit samvatsara*,<sup>9</sup> and one at A'lur, near Hāngal, dated Saka 877 for 878 (A.D. 956-7), the *Nala samvatsara*, in which again he is

Indra IV.

Govinda V.

Krishna III.,  
Amoghavarsha II.,  
and Khottiga.

Krishna IV.

<sup>1</sup> *Ind. Ant.*, Vol. I., p. 207; and Vol. VI., p. 63.

<sup>2</sup> Lat. 16° 52' N., Long. 74° 38' E.

<sup>3</sup> *Jour. Bo. Br. R. As. Soc.*, Vol. IV., p. 97.

<sup>4</sup> General Cunningham considers that she was the daughter of the Kalachuri king Yavaraja I. (*Archæol. Reports*, Vol. IX., p. 104). In the same *Report*, p. 80, he makes her the daughter of Lakshmana, the son of Yavaraja I.; but this must be an oversight. It is likely enough that she was of the Kalachuri family, and was the daughter of Yavaraja I.; but the Rāshtrakuta inscription which mentions her tells us nothing of her father except that his name was Yavarajadeva.

<sup>5</sup> One of them is given in the *Elliot MS. Collection*, Vol. II., p. 673.

<sup>6</sup> Six miles to the south-east from Indri.

<sup>7</sup> *Ind. Ant.*, Vol. I., p. 205.

<sup>8</sup> Twelve miles to the south from Gadag.

<sup>9</sup> *Elliot MS. Collection*, Vol. II., p. 673.

called Kannara. The third of these records that Krishna IV. was then reigning at Mányakheta. Mr. K. T. Tolang, who published this inscription, translated the words *pravuridhamánu-parama-kalyána-vijayodyama*, in line 4, by "engaged in reducing the prosperous and great Kalyána" (of the Western Chálukyas). This rendering, however, cannot be upheld; in the first place, if the city of Kalyána had been intended, the word *pura* would certainly have been used; and in the second place, it was not long, if at all, before Saka 975 (A.D. 1053-6), that Kalyána became a capital of the Western Chálukyas, in the reign of Somesvara I. The words, as they stand, are simply an expression of the continually increasing prosperity and victorious enterprise of Krishna IV.

Kakka III.

He was succeeded by his son, Kakka III., or Karka III.,—also called Kakkala, Karkara,<sup>1</sup> Amoghavarsha III., and Vallahhanarendra III.,—the last of the dynasty of whom we have any record. There is one inscription of his time, the Kardá plates, dated Saka 894 (A.D. 972-3), the A'ngirasa *samvatsara*, while he was reigning at Mányakheta.<sup>2</sup> He is spoken of as conquering the Gurjara, the Huna, the Chola, and the Pándya kings; but no details are given. In Saka 895 (A.D. 973-4), the Srimukha *samvatsara*, he succumbed to, and probably was slain by, Taila II. of the Chálukya family; and the Báhtrakuta dynasty then ceased to exist. The only offspring of Kakka III. of whom we have any mention is his daughter, Jákabbe or Jákalahdevi, who became the wife of Taila II.

<sup>1</sup> *Ind. Ant.*, Vol. VIII, p. 16. And the name is given probably in the same form, though the copy reads Kankara, in an inscription at Mannuggili in the Kallidgi District (Elliot's *M.S. Collection*, Vol. I, p. 746).

<sup>2</sup> *Journ. R. As. Soc.*, O. S., Vol. II, p. 379; and Vol. III, p. 49.

## SECTION VI.

### THE WESTERN CHALUKYAS.

Various allusions in the Rāshtrakuta inscriptions show that, all through the period of this obscuration of their power, the Chalukyas had repeatedly made attempts to re-assert themselves, but without success. These allusions, however, have no individuality about them. And,—with the exception of the possible notice of Taila I. and Ayyana I. in the Begur inscription,—practically we lose sight completely of the Chalukyas from the time of Kirtivarman II. until the restoration of the dynasty by Taila II.<sup>1</sup> Of this restoration,

<sup>1</sup> In the *Jour. R. As. Soc.*, N. S., Vol. XIV., p. 19, Mr. Rice has published an account of the Kannara poet Pampa or Hampa, the great-grandson of Mānava-Soma-yāji of the city of Vengi, and states of him that "From his first work, the *Aśh' Purāna*, we learn that he was born in Saka 824 (A.D. 902-3). But his second work, the *Vikramādityamājya* or *Pampa-Bhārata*, which established his fame, tells us that both were written in the same year, Saka 863 (A.D. 941-2), and adds many particulars full of interest in regard to himself and the circumstances under which he wrote." Pampa claims as his patron a certain king Arikesari, whom he made the hero of his second poem, and to whom he allots the following descent:—1, Yuddhamalla, of the Chalukya family, who ruled over the *Sopādātālaka* or *Lao-and-a-quarter* country;—2, Arikesari, son of 1, who, with the ministers of the 'Ganga rāshaya' (I Vengi rāshaya), penetrated into the kingdom of Nirupama-deva;—3, Narasimhahasturdeva, son of 2;—4, Dugdhamalla, son of 3;—5, Badhiga, eldest son of 4, who acquired the title of *Solada-Ganda*, and who, "as if seizing a crocodile, entered into the water and proudly seized Bhima";—6, Yuddhamalla, son of 5;—7, Narasimha, son of 6, who gave a territory to Krupa, subdued the chiefs of the seven Māla (5), plucked the goddess of victory from the arms of the Ghurjara (*sic*) king, and bathed his horse at the junction of the Ganges;—and finally, 8, Arikesari, son of 7 and his wife Chandri-nani, who protected Vijayāditya against the universal emperor Gajjiga or Gajjiga who attacked him.—As Mr. Rice points out, the only one of the Western Chalukya kings who bore the title of Yuddhamalla was Vijayāditya, who reigned from Saka 692 or 693 to 618. It should, however, be noted that, whether even he really had that title, depends upon the authenticity of the Miraj plates for that early period; and in respect of the accession for two generations after Pulikeśa II, they are altogether wrong and unauthentic. Also, as he points out, there was a Rāshtrakuta king named Nirupama; in fact, two of them had that title,—Dhruva, and Krishna IV. But the earliest of them was Dhruva, and his date was about Saka 700, and at any rate cannot possibly have been earlier than Saka 675; and this seems too late for a son of Vijayāditya to have been his contemporary. As regards the other name,—Mr. Rice suggests that "Bhima may be the Chalukya who is denounced in such strong terms in the Rudradeva inscription." This suggestion is based on Mr. Rice's assumption (*Minor Inscriptions*, p. xlv) that the inscription belongs unmistakably to the middle of the ninth century A.D. But the real date of it (*Ind. Ant.*, Vol. XI., p. 9) is Saka 1084 (A.D. 1162-3). There is nothing in it to indicate that Bhima was of the Chalukya lineage. And, as he usurped the Western Chalukya dominions after the death of Taila III. in Saka 1084, it is plain that he cannot have been a contemporary of Pampa's king Badhiga, whose date would be about Saka 750. In respect of this name of Badhiga, Mr. Rice remarks that it "seems to have been a popular name at about this period; it occurs as that of the ruler of Kāncī in Saka 725, and as that of a Rāta" (i.e. Rāshtrakuta) "king." On the first point, however, he is wrong; as the real name in the inscription in question is Dhartiga (see under the account of Govinda III.). And the Khairātān plates, which alone mention the Rāshtrakuta king Badhiga, place him only three

there are many distinct records. The Khárupátan plates, for instance, after giving the Ráshtrakuta genealogy from Dantidurga down to Kakká III., or Kakkala as he is there called, state that he was defeated in war by the Chálukya king Tulapa. The Miraj plates, in the account of Taila II., tell us that by him "were easily cut asunder, in the field of battle, the two pillars of (victory in) war of Karkara, which belonged to the kingdom of the Ráshtrakuta family," and that by him "were lifted up the royal fortunes of the kingly favourites of the Chálukya family, which had been made to sink down by the deceitful practices of the Ráshtrakutas." A somewhat similar description is given in an inscription at Mannugulli in the Kaládgí District,<sup>1</sup> in which the name of the Ráshtrakuta king conquered by him is given as Kaukara in the copy, but is probably correctly given as Karkara in the original. And an inscription at Gadag in the Dhárwád District,<sup>2</sup> and another, based on the same model, at Kálige in the Nizám's Dominions,<sup>3</sup> tell us that Taila uprooted the Rattas, and slew Munja,<sup>4</sup> and killed the leader of the Páuchálas in war, and then reigned over the whole earth for twenty-

generations before Saka 830. The names of Krupa, the Ohurjara king, and Gójjiga, may be passed over; nothing very definite can be established by means of them either way. And finally, as regards Vijayáditya, who was protected against Binjiga or Gójjiga by the second Arikesari,—this was not the name of the predecessor of Taila II., who restored the Western Chálukya dynasty in Saka 695. His predecessor was his father, Vikramaditya IV.; and, with the doubtful exception of a person named Vishnuvardhana-Vijayáditya, whose date was Saka 388 and who is said in the only inscription that mentions him to have been a son of Somesvara I., the name does not occur at all among the Western Chálukyas or Chálukyas after the king, the son of Vinayáditya, who reigned from Saka 618 to 655. It is worth noting, however, that this name did occur several times among the Eastern Chálukya kings of Vengi, to which city or country the poet Pampa belonged by birth;—e.g. in the case of the grandfather and the senior cousin of Anuma II., and, apparently, also as a second name of Anuma II. himself, who succeeded to the throne in Saka 867. So also, it may be noted, did the name of Yudhíshthira occur among the Eastern Chálukyas, in the second and fourth generations before Anuma II. And, with respect to Pampa's statement that Yudhíshthira's kingdom was a Lac-and-a-quarter country,—from which Mr. Rice appears to draw some conclusion or other in support of the view that this Yudhíshthira was Vinayáditya, inasmuch as he specially states in a footnote that "the dominion of the Western Chálukyas is described in inscriptions as a 7½ lakṣa country,"—it is worth noting that this expression, a Seven-and-a-half-lak country, is applied to the kingdom, not of the Western Chálukyas, but of the Early Chálukyas, and not in any early and authentic passage, but only in the language of vague tradition and Puránic myths which was introduced into the preamble of the grants of the eleventh century a. n. of Rájaraja II. and others of the Chola successors of the Eastern Chálukya kings (see *Ind. Ant.*, Vol. VII., p. 244).—The poet Pampa further tells us that he wrote in the pithy or pure Kanarese of Puligere, the royal city; and that Arikesari rewarded him with a grant of the village of Dharmasrastra in the Bachiho Thousand. The Bachiho Thousand is not otherwise known to us. But Puligere was the ancient name of Lakshmeswar, which is in the heart of the Kanarese country; and the neighbouring town of Dambal is called in inscriptions Dharmapur and Dharmaváda. We may, therefore, take it, as Mr. Rice does, that the Puligere of Pampa is the modern Lakshmeswar.—It will be interesting if we hereafter obtain any evidence of the existence of Western or Eastern Chálukyas at Lakshmeswar during the period of the Ráshtrakuta supremacy. Pampa's statements point rather to the Eastern than to the Western Branch. But none of the names given by him are mentioned in any of the thirty-three inscriptions known to me to be extant at Lakshmeswar, and ranging from early in the eighth to the sixteenth century A. n., or in the inscriptions at Dambal. And his statements are not precisely sufficiently reliable to prove the fact of themselves on behalf of either Branch of the family, and much less to justify the introduction of a new set of names into the genealogy and history of the Western Branch.

<sup>1</sup> Elliot MS. Collection, Vol. I., p. 745.

<sup>2</sup> *Id.*, Vol. I., p. 370.

<sup>3</sup> *Id.*, Vol. I., p. 415.

<sup>4</sup> King of Málara; *Ind. Ant.*, Vol. V., p. 317.

four years, beginning with the Srimukha *samvatsara*. This fixes the restoration of the dynasty, and the commencement of his reign, in Saka 895 (A.D. 973-4), which was the Srimukha *samvatsara*. These Rattas, uprooted by Taila, were the Rashtrakutas of Mánjyākheta,—not the Rattas of Saundatti and Belgaum, of whom an account will be given further on.

As I have intimated above, a comparison of the date of Saka 679 (A.D. 757-8) as the last recorded date of Kirttivarmā II., with that of Saka 895 (A.D. 973-4) as the commencement of the reign of Taila II., shows,—the interval of two hundred and sixteen years being occupied by only seven names, and practically by only five generations, as only five of those names are subsequent in degree to Kirttivarmā II.,—that the genealogy cannot be reliable here, and that some steps must be wanting in it. And,—whereas the Early and Western Chalukyas invariably call themselves Chalukya, Chalikyā, or Chalukyā, (with the vowel of the first syllable short),—Taila II. and his descendants, except where the word occurs in verse and the metre necessitates the use of the older form Chalukya, always call themselves Chālukyā (with the vowel of the first syllable long), or 'descendants of a Chalukya.' These facts, taken together, suggest as an inevitable inference that Taila II. was not a direct lineal descendant of the youngest son of Vijayāditya, but came from some side-branch of the Chalukya stock. Where the break in the genealogy is to be fixed is not quite certain. The Gadag, Kāligi, and Manungalli inscriptions agree with the Miraj plates in making Taila II. the son of Vikramāditya IV. and Bonthādevi; but none of the inscriptions, except the Miraj plates and the stone-tablets based on them, give the name of the grandfather of Taila II. We may probably, therefore, accept as correct the statement that his father was Vikramāditya IV., and place the break in the genealogy between Ayyana I. and Vikramāditya IV.

Taila II., then,—also called Tailapa, Nurmadi-Taila I., and A'havamalla I.,—restored the Western Chalukya dynasty and ascended the throne in Saka 895 (A.D. 973-4), the Srimukha *samvatsara*, and reigned for twenty-four years. His wife was Jākabbe, or Jākādevi, the daughter of Kukka III., the last of the Rāshtrakuta kings. We have only four inscriptions of his time,—one at Saundatti in the Belgaum District, dated Saka 902 (A.D. 980-1), the Vikrama *samvatsara*,<sup>1</sup> while his feudatory, the Mahāsāmanta Sāntivarmā, of the Ratta family, was governing at Sugandhavarti; another at Sogal, near Saundatti, of the same date, while his feudatory Kārtavīrya I., of the same family, was governing the Kundi country; the first part of an inscription at Bhairanmatti in the Kalāḍgi District, dated Saka 911 for 912 (A.D. 990-91), the Vikriti *samvatsara*;<sup>2</sup> and an inscription at Talgund in Maisur, dated Saka 919 (A.D. 997-8), the Hemalambi *samvatsara*.<sup>3</sup> Where his capital was, is not clear. But,—as the third of his inscriptions is in the Kalāḍgi District, and as the fourth is in Maisur and records that his feudatory, Bhimarasa, also called Tailapana-Ankakāra or 'the warrior or champion of Tailapa,'

Taila II.

<sup>1</sup> *Jour. As. Soc. B. As. Soc.*, Vol. IX., p. 201.—Sugandhavarti is the Sanskrit name of Saundatti, the chief town of the Paragad Taluka.

<sup>2</sup> *P. R. and O. C. Inscriptions*, No. 52.

<sup>3</sup> *Id.*, No. 214.

was the governor of the districts known as the Banavase Twelve-thousand and the Sántalige Thousand in Maisur, and sold the Kiukád Seventy or the country lying round Pattadakal in the Kaládgi District,—it is plain that he had then fully re-established the Chalukya sway over at least all the territories that they had held in the Kanarese districts of this Presidency. In addition to subverting the power of the Ráshtrakutas, he is said also to have overcome the king of Chedi, the Utukals or people of Orissa, and the kings of Chola and Nepála, and to have subjugated the whole of the country of Kuntala.<sup>1</sup> His alleged conquest of Nepála must certainly be an invention of the poets. The other statements are perhaps true, but remain to be verified.

Satyásraya II.

Tails II. was succeeded, in Saka 919 (A.D. 997-8), the Hemalambí *samratara*, by his eldest son Satyásraya II., also called Sattiga and Irvibhujanga. Of his time we have seven inscriptions,<sup>2</sup>—one at Gadag in the Dhárwád District, dated Saka 924 (A.D. 1002-3), the Subhákrit *samratara*, while his feudatory Sabhamarasa or Sobhamarasa was governing the districts known as the Belvola Three-hundred,<sup>3</sup> the Puligere or Lakshmeswar Three-hundred, and some other smaller districts; one at Kukkanur in the Nizám's Dominions, the date of which is not certain, as only the figures 9 and 2 are shown by the copyist to be legible, and the name of the *samratara* is illegible; one at Tumbige in the Kaládgi District, dated Saka 926 (A.D. 1004-5), the Krodhi *samratara*; one at Yalawá in Maisur, in the date of which, again, only the figures 9 and 2 are legible and the name of the *samratara* is illegible, while a feudatory of his was governing the Banavase Twelve-thousand; one at Kannaswar in the Dhárwád District, dated Saka 927 (A.D. 1005-6), the Visváyasu *samratara*, while his feudatory Bhimarája, also called Tailspana-

<sup>1</sup> The Western Chalukyas are constantly described emphatically as the 'lords of Kuntala,' though their sway was by no means always confined to that country. The limits of Kuntala cannot at present be defined exactly. But it included, on the south, Balagere and Harihar in Maisur, and Hampi or Vijayanagar in the Ballari District. To the north of these places, it included Lakshmeswar, Gadag, Lakkundi, and Nargal, in the Dhárwád District, and Kukkanur in the Nizám's Dominions; further to the north, Konnur, Kallhole, Saundatti, and Munawali, in the Belgaum District, and Pattadakal and Alhoje in the Kaládgi District; and further still to the north, Hájjar, Taldevali, and Mannogull, in the Kaládgi District. Still further to the north, it probably included Kalyana itself; but the inscriptions as yet available do not suffice to define its extent in that direction and to the north-west. In the north-west corner, again, it included Hanawal in North Kanara, and Hángal in the Dhárwád District, and was bounded there by the Hayre Five-hundred, which was one of the divisions of the Konkana, and which lay between Hángal, Banawal, and Balagere, and the coast. To the north of Hángal, the Palasige or Hali Twelve-thousand, the Venugráma or Belgaum Seventy, and the territory of the Síláhara of Kolhápúr, do not seem to have formed part of Kuntala, but, lying along the inland slopes of the Western Ghats and being bounded on the west immediately by the Konkana, to have been treated rather as up-country divisions of the Konkana itself. The principal divisions of Kuntala were the Banavase Twelve-thousand, Pánnagal Five-hundred, Puligere Three-hundred, Belvola Three-hundred, Kundi Three-thousand, Torangale Six-thousand, Kelavadi Three-hundred, Kiukád Seventy, Bagalige Seventy, and Taddaradi Thousand.

<sup>2</sup> Elliot *N.S. Collections*, Vol. I., pp. 29 to 34; and *Ind. Ant.*, Vol. II., p. 237.

<sup>3</sup> Belvola, from the Kanarese *bel*, 'to increase, grow; standing corn, a crop,' + *vala*, 'a field,' was the ancient name of the country surrounding and including Gadag, Lakkundi, and Dambal, in the Dhárwád District, Hali in the Belgaum District, and Kukkanur in the Nizám's Dominions. In Sanskrit passages the name is written Belvala.

Ankakāra, was still governing the Kūrkād, Banavase, and Sāntalige districts; the Khārupātan plates, dated Saka 930 (A.D. 1008-9), the Kīlaka *śamvatsara*, and containing a grant of his feudatory, Rāhurāja, of the southern branch of the Śilāhāras of the Konkan;<sup>1</sup> and an inscription at Manavalli near Bankāpur, dated somewhat later in the same year. The exact termination of his reign is not known; but we may adopt Sir Walter Elliot's opinion that it ended in about Saka 930 (A. D. 1008-9), the Kīlaka *śamvatsara*.<sup>2</sup>

The next name in the list is that of Dasavarmā, the younger brother of Satyāśraya II. All that we know about him is that his wife was Bhāgyavati or Bhāgaladevi. As there are no inscriptions of his time, and as his name is omitted in some of the later inscriptions, it is probable that he did not actually reign.

The actual successor of Satyāśraya II, in about Saka 930 (A.D. 1008-9), the Kīlaka *śamvatsara*, appears to have been Vikrama or Vikramāditya V., also called Tribhuvanamalla I, the eldest son of Dasavarmā. Of his time we have three inscriptions,<sup>3</sup> — one at Sudi in the Dhārāvād District, dated Saka 932 (A.D. 1010-1), the Sādhārana *śamvatsara*; one at A'ur in the Gadag; Tālukā in the same District, and of the same year, while his feudatory, Iriva-Nolambādhirāja, also called Ghadiya-Ankakāra or Gadiya-Ankakāra, was governing the Nolambavādi Thirty-two-thousand in Maisur, the Kengere Two-hundred, the Ballakundi Three-hundred, the Kakkaur Thirty, and five towns in the Māsavādi country; and one at Gūlaganāth in the same District, dated Saka 933 (A.D. 1011-2), the Virodhukrit *śamvatsara*. The termination of his reign is put by Sir Walter Elliot in about Saka 940 (A.D. 1018-9), the Kālayukti *śamvatsara*.

The next name in the list is that of Ayyana II., the younger brother of Vikramāditya V. We have, however, no records of him; and he does not appear to have really reigned.

The actual successor of Vikramāditya V., in about Saka 940 (A.D. 1018-9), the Kālayukti *śamvatsara*, was his youngest brother, Jayasimha III., who also bore the titles of Jagadekamalla I, and Vallabhanarendra. His wife was Suggaladevi. Of his time we have the Miraj copper-plate grant,<sup>4</sup> and some twenty-four stone-tablets, ranging from Saka 940 (A.D. 1018-9) the Kālayukti *śamvatsara*, to Saka 964 (A.D. 1042-3) the Chitrabhānu *śamvatsara*, — at Balagānve and Tālgund in Maisur; at Kalyān, Havanige, Benkanakond, and other places, in the Dhārāvād District; at Huli in the Belgaum District; at Arasibidi, Belur, Bhairanmatti, and other places more to the north, in the Kalādgi District; and at Alawandi in the Nizām's Dominions.<sup>5</sup> In several of them he is spoken of as defeating the Chola king. But no details are given, except in the Miraj plates, which state that the grant recorded in

Dasavarmā.

Vikramāditya V.

Ayyana II.

Akkādevi, and  
Jayasimha III.

<sup>1</sup> *Jour. As. Soc. Ind.*, Vol. I., p. 209.

<sup>2</sup> *Madras Journal of Literature and Science*, Vol. VII., p. 195.

<sup>3</sup> Elliot *MS. Collection*, Vol. I., pp. 57 to 60.      <sup>4</sup> *Ind. Ant.*, Vol. VIII., p. 10.

<sup>5</sup> Elliot *MS. Collection*, Vol. I., pp. 44 to 74; *P. S. and O. C. Inscriptions*, Nos. 79, 86, 103, 154, 165, and 215; *Ind. Ant.*, Vol. IV., p. 279, and Vol. V., p. 15; and inscriptions collected by myself, as yet unpublished. From this time the inscriptions become too numerous to give the details of all of them in this paper.

them was made by him in Saka 946 (A.D. 1024-5), the Raktāśhi *sameatara*, at his victorious camp, which, after warring against the mighty Chola, the lord of the city of Chandra-mila, and after seizing the possessions of the lords of the seven Konkanas, was located near the city of Kollāpura, the modern Kolhāpur, for the purpose of conquering the northern country. His principal feudatories and officials were,—the *Mahimandalevara* Kundamarasa, of the family of the Kādambas of Banawāsi and Hāngal, who in Saka 941 (A.D. 1019-20) was governing the Banavāsi Twelve-thousand, the Sāntalige Thousand, and the Hayya Five-hundred, up to the borders of the western ocean, at the capital of Balipura or Balagāṃva; the *Dandānāyaka* Bannadeva, who in Saka 946 (A.D. 1024-5) was governing the Taddavādi Thousand, the Belvādi Three-hundred, and the Paligera Three-hundred; the *Mahimandalevara* Sevyu and Nāgāditya, of the Sinda family, who in Saka 955 (A.D. 1033-4) were governing the Bāgadaga country; the *Mahimandalevara* Mayuravarma II., of the family of the Kādambas of Banawāsi and Hāngal, who in Saka 956 (A.D. 1034-5), and Saka 960, was governing the Pānūgal or Hāngal Five-hundred; and Nolumba-Pallava-Bommanayya or Hammanayya, who in Saka 962 (A.D. 1040-1) and Saka 964 was governing five towns in the Māsavādi One-hundred-and-forty. Also, the Belur inscription of Saka 944 (A.D. 1022-3) shows that his elder sister Akkādēvi was entrusted with the government of the Kisukād Seventy. The Balagāṃva inscriptions of Saka 941 (A.D. 1019-20) and Saka 957 give that place, under its ancient name of Balligāve or Balipura, as his capital. Also, the Bhairanmatti inscription of Saka 955 (A.D. 1033-4) gives as his capital Kollipāke, a place which I cannot as yet find in the maps;<sup>1</sup> and the second Balagāṃva inscription, and one at Alawandi of the same date, give as another capital, Pottalakere,<sup>2</sup> which also I cannot as yet find in the maps.

<sup>1</sup> It should, however, be a very well known place, being the slightly differently spelt Kollipāki which is mentioned in the *Rajasekhari-stotra*, I., 53 to 56, as the birth-place of Renuka, Renukāchārya, or Revansprabha. According to the poem, Renuka was born from the *śaśa* or *śaśa* at Kollipāki, into which he was absorbed again, when he had begotten a son named Rādrāmmisēvara, and had initiated him and given him the office of guru. In his introduction to his edition of the *Rajasekhari-stotra*, Gangādhara Mallikarjuna Turmari states that Renuka was one of the *Panchachāryas* or five preceptors who established the Lingayat religion, and that he founded a *matha* or religious college at Kollipāki and gave the *postulāchārya* or pontificalship of it to his son Rādrāmmisēvara;—that in Rādrāmmisēvara's lineage were born Uddāmagāṃdhisēvara, Amrāntaka, Revansādhisēvara, and Chikkavīradēva, who established a *matha* at Dāngur, south of Bengalur, and became the *achārya* or pontiff of it;—that in Chikkavīradēva's lineage was born the poet Shālakshari, the author of the *Rajasekhari-stotra*, who became the *postulāchārya* of the Dāngur *matha* about A. D. 1631;—that Shālakshari died at Yelandur, in Mysur, where the people set up in memory of him a *śaśa* which they worship to this day;—and that his descendants are still found at Kollipāki, Dāngur, and Yelandur. But he does not give any information as to where Kollipāki is to be looked for.

<sup>2</sup> This, again, should be a very well known place, being the slightly differently spelt Pottalakere of the *Bhāgavata-Purāna*, chap. LI., in which it is said that it contained seven hundred *śaśas* or Jain temples and twenty thousand Jain saints, and the subject of which is how Devara-Dāsimayya, the guru of Suggalāseri the wife of the king Desinga, despatched the *Śvetāchārya* or Jainas and induced Desinga to adopt the Jain or Lingayat religion. The same story is epitomised in the *Chāndamahā-Purāna*, EVIL, 16, which says that Suggalā, the wife of the *Jachāchārya* Desinga-Bhāṭa, caused her guru Devara-Dāsi to dispute with the Jainas, and then, transforming a serpent in a box into a *śaśa* made of the *chāndavāṭa* or moon-stone, she



Jayasimha III. was succeeded, in or about Saka 964 (A.D. 1042-3) the Chitambhāna *samvatsara*, by his son Somesvara I., also called Trilokysamalla I. and A'havamalla II. Of his time we have some forty inscriptions, ranging from Saka 966 (A.D. 1042-3), the Tāra-ma *samvatsara*, to Saka 990 (A.D. 1068-9), the Kilaka *samvatsara*,—at Talgund, Balagāmvu, and Dāvāngero, in Maisur; at Banawāsi in North Kanara; at Nilgund, A'dur, Ingalgundi, and other places, in the Dhārwād District; at Saandatti in the Belgaum District; at Arasibidi and Devur, in the Kalādgi District; and at Talakal, Kembhāvi, and other places in the Nistān's Dominions.<sup>1</sup> His wives were Bāchaladevi,<sup>2</sup> Chandalakabbe or Chandrikādevi,<sup>2</sup> and Mailaladevi.<sup>4</sup> His principal feudatories and officials were,—the *Mahāmandalesvara* Mayūravarmā II., of the family of the Kādambas of Banawāsi and Hāngal, who in Saka 966 (A.D. 1044-5) was governing the Pānnūgal Five-hundred; the *Mahāmandalesvara* Chālvundarāya, of the same family, who in Saka 967 (A.D. 1045-6) and Saka 984 (A.D. 1062-3) was governing the Banavase Twelve-thousand at his capital of Balligāve or Balagāmvu; the *Mahāśūmasūtas* Kārtavirya I. and Anka, of the Ratta family, the latter of whom in Saka 971 (A.D. 1049-50), was governing at Sugandhuvarti in the Kundi Three-thousand; and the *Mahāmandalesvara* Kirttivarma II., of the family of the Kādambas of Banawāsi and Hāngal, who in Saka 990 (A.D. 1068-9) was governing the Banavase Twelve-thousand. Also his aunt, Akkādevi, continued in authority during his reign; for, in one of the Arasibidi inscriptions, of Saka 969 (A.D. 1047-8), we find her laying siege to the fort of Gokāge, which can only be Gokāk in the Belgaum District, probably to quell some local insurrection. Also we find that in Saka 975 (A.D. 1053-4) his wife Mailaladevi, who is called the *piriy-arazi*, or 'chief queen', was entrusted with the government of the Banavase Twelve-thousand; that in Saka 971 (A.D. 1049-50) and Saka 975 his eldest son Somesvara II., also called Gangapermānadi<sup>3</sup> - Bhuvanāikavira, was governing the Belvola Three-hundred and the Piligere Three-hundred; and that in Saka 977 (A.D. 1055-6) his second son Gangapermānadi-Vikrama, or Vikramāditya VI., was governing the Gangavādi Nmety-six-thousand in Mansur and the Banavase Twelve-thousand, with Harikesari, of the family of the Kādambas of Banawāsi and Hāngal, as his subordinate in charge of the latter district.<sup>6</sup> It is

caused him to conquer, and induced her husband to become a *Sivabāhu*. The *Chandambhāna-Purāna* calls Dantiga a Ballāha, (i. e. a Hoysala; but this is evidently a mistake. Dantiga is a corruption of Jayasimha; and the coincidence of the other names of Suggala or Suggaladevi, and Hotalakere, shows conclusively that the story really refers to the Western Chālukya king Jayasimha III., whose wife was Suggaladevi, and one of whose capitals was Pottalākere.

<sup>1</sup> Elliot *M.S. Collection*, Vol. I., pp. 77 to 195; P. S. and O. C. *Inscriptions*, Nos. 92, 136, 156, 157, 158, and 219; *Ind. Ant.*, Vol. IV., p. 179; and unpublished inscriptions.

<sup>2</sup> *Ind. Ant.*, Vol. II., p. 297.

<sup>3</sup> Elliot *M.S. Collection*, Vol. I., p. 92.

<sup>4</sup> *Id.*, Vol. I., p. 122.

<sup>5</sup> This title, belonging to both Somesvara II. and Vikramāditya VI., indicates that their mother was of the Ganga family. The mother of Jayasimha IV., on the other hand, must have been a Pallava princess.

<sup>6</sup> *Ind. Ant.*, Vol. IV., p. 203.—In this inscription, in addition to being called Gangapermānadi, Vikramāditya VI. has the other Ganga titles of Satyasākya-Kotagatavarma Dharmasamhārājādhirāja, Kuvallī-puravar-ovara, Nandagiri-natha, Madagopendra-lakshmana, Padmanti-labdhā-vasupradā, Ganga-Kesumāyudha, and Namra-ganga.—He must at this time have been very young, and the government of the two provinces in question probably was actually carried on by his mother in his name.

in the time of this king, and in Saka 975 (A.D. 1058-4), that we first find Kalyána mentioned as a Western Chalukya capital.<sup>1</sup> How the mistake arose, I do not know; but it is not an uncommon thing to find the Early and Western Chalukyas called 'the Chalukyas of Kalyánapura.' This is nothing but a complete error. Kalyána is nowhere mentioned in the Early and Western Chalukya inscriptions; and, even if it existed as a city at that time, it certainly was not a Chalukya capital. The earliest mention of it is the one that I have just pointed out; and it was probably not long, if at all, before Saka 975 that it fell into the hands of the Western Chalukyas, who were then in the course of reconquering the ancient dominions of their ancestors towards the north. We find, from an inscription of his eldest son and successor,<sup>2</sup> that in the time of Somesvara I. the Chola king made an incursion into the Western Chalukya dominions. He invaded the Belvola, Three-hundred and burnt many temples there, and then proceeded to Paligere, or Lakshmeswar, and destroyed the Jain temples which had been built by Permádhiganga. This incursion was probably by way of retaliation for the defeat which he himself had experienced at the hands of Jayasimha III. The success of the Cholas, however, did not last long. Somesvara I. repulsed them, and drove them back southwards, and the leader of the Cholas lost his life in a battle which was fought apparently at the city of Kakkaragoud, on the bank of the Tungabhadra; Sir Walter Elliot identifies this place with Kakragudi, a small village on the south bank of the river, between Hanbar and Dávangera. This victory over the Cholas is also referred to in one of the inscriptions of Somesvara I. himself,<sup>3</sup> which records that,—having conquered the region of the south, and having defeated the Chola king,—on the occasion of an eclipse of the moon on Monday the day of the full-moon of the month Mágha of Saka 981 (A.D. 1059-60), the Vikári *samantara*, while he was encamped at Puliyapaina\* in the Siddhavádi country, he gave the village of Sivanur, in the Kisakád Seventy, by a copper-plate grant, to Somesvarapandita, the priest of the god Nágesvara of the shrine of the god Nagaresvara at the capital of Sudi. This conquest of the Cholas is recorded also in the *Vikramánukádevacharita* of Billana,<sup>4</sup> which states that Somesvara I. penetrated as far as Kánchi itself, stormed it, and drove its ruler into the jungles. The same chronicle also states that he stormed Dhúrú, the capital

<sup>1</sup> *Ind. Ant.*, Vol. VIII., p. 105.

<sup>2</sup> Elliot *MS. Collection*, Vol. I., p. 218.—The date of this inscription is Saka 993 (A.D. 1071-72), the *Virodhikrit samantara*,—the date being expressed by the words *gana* or the 3 qualities, *labdha* or the 9 units, and *ramitha* or the 9 articles of the body,—the order of which is to be inverted in reading them off, according to the rule *śatānām vācānāṁ gāṇāṁ*. This is the earliest instance known to me of a date being thus expressed by numerical words.

<sup>3</sup> Elliot *MS. Collection*, Vol. I., p. 144.

<sup>4</sup> It is written so in the copy. But Mr. Rice (*Mysore Inscriptions*, p. 117.) adopts the form of Puliyapattana, and identifies it with the modern Hullyar in the Chitaldrug District. He also, as well as Sir Walter Elliot, identifies Sivanur with the modern Sivanur, near Bankapur in the Dhárwád District. But Sivanur cannot be in that direction at all. It is, perhaps, the modern 'Seswospool' of the maps, about three miles south of Bádami; this, at any rate, is the neighbourhood in which it is to be looked for.

<sup>5</sup> L., 114 to 117.

of the Prāmāna in Mālava, from which king Bhoja had to flee;<sup>1</sup> that he utterly destroyed the power of Karua, king of Dāhala,<sup>2</sup> (i.e. Karua, the son of Gāugeya, of the family of the Kalachuris of Tripura or Tewar;<sup>3</sup> and that he beautified Kalyāna so that it surpassed in splendour all the other cities of the earth.<sup>4</sup> In the genealogy at page 17 above, I have given the names of three sons of Somesvara I.,—viz. Somesvara II., Vikramāditya VI., and Jayasīma IV. The Dārangere inscription of Saka 988 (A. D. 1066-7), the Parābhava *sanvatsara*,<sup>5</sup> purports to give the name of a fourth son, the *Mahārāja* Vishnuvardhana-Vijayāditya,—also called A’havamallana-Anakāra, and Sāhasamalla,—who was then governing the Nolambavādi Thirty-two-thousand in Malsur, and by whose *Dandanigaka* and *Mahāsandhinigrahi* Devapayya the grants recorded in the inscription were made. There is no reason for refusing to accept this inscription as genuine; and it certainly speaks of Vishnuvardhana-Vijayāditya as the son<sup>6</sup> of Somesvara I. But he is mentioned in no other inscription as yet known. Now, the name of Vijayāditya does occur once in this family, in the seventh century A. D., in the case of the son of Vinayāditya; but it is not repeated after that among the Western Chalukyas and Chalukyas, though, in later times, it was the name of several members of the Eastern Branch. Again, Vishnuvardhana was a frequent enough name among the Eastern Chalukyas, but does not occur once in the Western Branch, except in the case of Vishnuvardhana I., the younger brother of Pulikesi II., who separated from the Western Chalukyas and founded the Eastern Branch; and it is a name that would not be at all likely to be chosen for any member of the Western Chalukya dynasty, which made no particular profession of the worship of Vishnu. Finally, this Vishnuvardhana-Vijayāditya had the title of *Vengimandalesvara*, or ‘lord of the province of Vengi,’ which, as is well known, was the hereditary territory of the Eastern Chalukyas and their Chola successors. That Vishnuvardhana-Vijayāditya was a person of considerable rank and position, is shown by his being called a *Mahārāja*,—by his having so high a minister as a *Mahāsandhinigrahi*,—and by his being in charge of so large a province as the Nolambavādi Thirty-two-thousand. And, that he was of Chalukya extraction, is shown by his also having in this inscription the title of *Chalukya-srāṅkya*, or ‘the ruby of the Chalukyas.’ But I am disposed to consider that he was not really the son of Somesvara I., but,—being a connection of his through the female line, in the next degree of descent after him, in the family of the Chola successors of the Eastern Chalukyas; and being raised by him to a position of great authority, in fact to that of viceroy of a large province,—he was simply called the son of Somesvara I. through

Vishnuvardhana-  
Vijayāditya.

<sup>1</sup> I., 91 to 95. This is probably the Bhoja, who is referred to in also the time of Jayasīma III. (*Ind. Ant.*, Vol. V., p. 17).

<sup>2</sup> I., 102, 103.

<sup>3</sup> See General Cunningham's *Archæological Reports*, Vol. IX., pp. 83 and 107.

<sup>4</sup> *Vikramāditya-Charita*, II., 1 to 25.

<sup>5</sup> P. X. and G. C. Inscriptions, No. 136.

<sup>6</sup> *Tha-masāsi*, 1. 6. It may be noted, however, that the inscription does not make use of any such expression as *utpatti*, ‘born to him.’

courtesy.<sup>1</sup> I have, therefore, not given him a place in the Western Chālakya genealogy.

Somesvara II.

Somesvara I. was succeeded, in or about Saka 990 (A.D. 1068-9), the Kilaka *śamvatsara*, by his eldest son, Somesvara II., also called Bhuvanāikamalla, who reigned up to Saka 997 (A.D. 1075-6), the Rākshasa *śamvatsara*. Of his time we have some twenty inscriptions, ranging from Saka 991 (A.D. 1069-70), the Saumya *śamvatsara*, to Saka 997 (A.D. 1075-76), the Rākshasa *śamvatsara*,—at Balagānave, Kuppatur, and A'ṁavatti, in Maisur; at Sudi, Soratur, Gavarawād, Kallukeri, and Gudṅgudi, in the Dhārwad District; at Huli, Kālarawalli, and Saundatti, in the Belgaum District; at Arasibēdi and Bijāpur in the Kullāḍgi District; and at Antaratāni in the Nizām's Dominions.<sup>2</sup> His principal feudatories and officials were,—Lakshmana, who in Saka 993 (A.D. 1071-72) was governing the Belvola Three-hundred and the Puligere Three-hundred, and who repaired the Jain temples which the Cholas had destroyed in the reign of Somesvara I.; Udayāditya, of the Ganga family, who in Saka 993 was governing at the city of Bankāpura, and in Saka 997 (A.D. 1075-76) was governing the Banavase Twelve-thousand, the Sāntalige Thousand, the Mandali Thousand, and the Eighteen *Agrahāra*;<sup>3</sup> the *Dandanāyaka* Nākimayya, who in Saka 996 (A.D. 1074-75) was governing the Taddevali Thousand; and the *Mahīmāndalesvara* Kārtavīrya II., of the Ratta family, who was governing at Segandhavarti. The principal capital of Somesvara II. seems to have been Kalyāna. His reign was a short one and apparently of no importance, for his inscriptions contain no historical information, except that Udayāditya is said to have conquered for him the Chera, Chola, Pāndya, and Pallava kings, and others who dwelt on his frontiers, and to have levied tribute from them. In the end he appears to have alienated the affections of his subjects, by tyranny or by neglect, and thus to have led to his dethronement by his younger brother Vikramāditya VI., who "by the strength of his own arm seized upon the recent sovereignty of Bhuvanāikamalla."<sup>4</sup>

Vikramāditya VI.

Vikramāditya VI.,—who was more commonly called Tribhuvānamalla II., and who also bore the names of Permādi, Kalivikrama,

<sup>1</sup> This is a very common custom in the Kanarese country. When a witness in Court speaks of such and such a man as being his son or his brother, it is always necessary, if the point is at all relevant, to make him explain whether he means, in the first case, his own son, his brother's son, or the son of a distant relative in the same degree of descent with himself, and, in the second case, his own father's son, his uncle's son, or the son of a distant relative in the same degree of descent with his father; and so with some other relationships also.—In the inscriptions we have an instance of this in *P. S. and O.-C. Inscriptions*, No. 180, where Jayakesi II., of the Kādambea of Goa, is called the elder brother (*prajāpatis*; l. 23) of Jagaddeva, of the Śūntara kings of Patti-Pomhinchapur in Maisur; and Jagaddeva is called the younger brother (*prajāpatis*; l. 27) of Jayakesi. A somewhat more correct expression is used in l. 19 of the inscription, viz. that Jayakesi "was considered to be the younger brother" of Jagaddeva (*ajagaddeva = caitānjan*). Jayakesi II. and Jagaddeva were really maternal cousins, being the sons of two sisters, Chattaladevi and Bijjaladevi.

<sup>2</sup> Elliot *M.S. Collection*, Vol. I., pp. 199 to 250; and *P. S. and O.-C. Inscriptions*, Nos. 92, 159, 160, 161, and 162.

<sup>3</sup> The Eighteen *Agrahāra* appear to have been, not a collection of eighteen contiguous townships, but eighteen towns of importance scattered over the eastern parts of the kingdom. Huli, in the Belgaum District, was one of them; and perhaps Dandini in the Dhārwad District was another.

<sup>4</sup> Elliot *M.S. Collection*, Vol. I., pp. 379 and 413.

Vikramārka and Vikramānka,—ascended the throne on Monday the fifth day of the bright fortnight of the month Phālguna of Saka 997 (A.D. 1078-N), the Rākshasa *samvatsara*, and reigned till Saka 1048 (A.D. 1126-7), the Parābhava *samvatsara*.<sup>1</sup> One of the first acts of his reign was to abolish the use of the original Saka era, and to supersede it by a new era established in his own name. As the inscriptions say,—“Having said, ‘Why should the glory of the kings Vikramāditya and Nanda be a hindrance any longer?’ he, with a loudly uttered command, abolished that (*era*) which has the name of Saka, and made that (*era*) which has the Chalukya figures;”—and again, “Having slain all the hostile kings, by his amplitude and alone, Tribhuvanamalla, the king Chālukya-Vikramāditya, became the favourite of the world. Having rubbed out the brilliant *Sakavarsha*, ho, the impetuous one, the most liberal man in the world, who delighted in religion, published his name throughout the world under the form of the *Vikramakāla*.”<sup>2</sup> I have not found any instance of this era having been adopted by the kings of other dynasties; but nearly all the inscriptions of his own time, and a few of his successors, are dated in the Chālukya-Vikramakāla or Chālukya-Vikramavarsha, thus established by him, which commenced from the date of his coronation as given above. And, in determining the chronological order of his inscriptions, it must be borne in mind that, as the result of the initial date of this era being so close to the initial date of the years of the Saka era, the *samvatsaras* of the sixty-years cycle were made to commence and end with the years of his era, instead of with the years of the Saka era as had been the case up to then. Of his time there are already known to exist nearly two hundred inscriptions, containing an enormous amount of materials which still remain to be properly digested and arranged.<sup>3</sup> And, being scattered over the northern parts of Mysur, the eastern parts of North Kanara, the whole of the Dhārwad, Belgaum, and Kalādgi Districts, and the western and north-western parts of the Nizām’s Dominions, they show very clearly the large and universal extent of his kingdom and sway in this part of the country. Also General Cunningham has found one of his inscriptions on an elaborately sculptured pillar at Sitabaldi near Nāgpur in the Central Provinces. It is dated Saka 1009 (A.D. 1087-8); and another of his inscriptions tells us that in Saka 1020 (A.D. 1098-99) he was still in the north and was then on the banks of the Narmadā.<sup>4</sup> One of the most interesting of his inscriptions is the Buddhist tablet at Dambal,<sup>5</sup> which records grants made to a *vihāra* of Buddha and a *vihāra* of *Arya-Tārādevi* at that town, in Saka 1017 (A.D. 1095-6), and which thus shows that the Buddhist religion still held a place in the Kanarese country as late as the end of the eleventh century A.D. He indulged in a pretty considerable plurality of wives; I have found the names of the following seven mentioned,—Mālaladevi or Mālikarāni, the daughter of the *Sinādhoga* or hereditary village-

<sup>1</sup> *Jed. Ant.*, Vol. VIII., pp. 189 and 193.

<sup>2</sup> *Id.*, Vol. VIII., p. 187.

<sup>3</sup> Elliot *M.S. Collection*, Vol. I., pp. 255 to 672; P. S. and O. C. *Inscriptions*, Nos. 82, 83, 90, 103, 108, 113, 137, 138, 163 to 177, 217, and 218; and unpublished inscriptions.

<sup>4</sup> Elliot *M.S. Collection*, Vol. I., p. 92.

<sup>5</sup> *Jed. Ant.*, Vol. X., pp. 185 and 273.

accountant, Háyama, of Yolawatti; Sávaladevi, the daughter of Jogamarána or Jogamarasa and Tárádevi of the Suryavamsa; Chandaladevi, the mother of Jayakarna; Jakkaladevi; Malloyamadevi or Malayamatidevi; Lakshmadévi, who in Saka 1017 (A.D. 1095-96), was governing at Dharmápura or Dharmavolal, the modern Dambal in the Dhárvád District; and Engaladevi.<sup>1</sup> Of these, Chandaladevi, also called Chandralekhá, was the daughter of one of the Silahára *Mahámandalesvaras* of Kolhápura; and one of his wives was a daughter of the Chola king.<sup>2</sup> The foundation of his power, and of his popularity with his subjects which led to his so easily usurping the sovereignty from his elder brother, appears to have been laid in the time of his father Somesvara I., when he was invested with the authority of viceroy at Banawási, as we have already seen; and when he was also employed to command many successful expeditions, in which he is said to have repeatedly defeated the Cholas, and plundered Káncchi,—to have lent his assistance to the king of Málava, who sought his aid to regain his kingdom, and to have carried his arms as far north as Gauda and Kámarupa,—to have attacked the king of Simhala or Ceylon,—to have destroyed the sandalwood forests of the Malaya hills,—to have slain the king of Kerala,—and to have conquered the cities of Gángakunda, Vengi, and Chakrakota or Chakragotta.<sup>3</sup> His first idea seems to have been to leave his elder brother Somesvara II. in possession of part of the kingdom at Kalyána, and to have set up an independency of his own at Banawási; and it was probably with the object of strengthening his hands in that direction, that he gave his daughter Mailaladevi in marriage to Jayakesi II., of the family of the Kádambas of Goa.<sup>4</sup> Subsequent events, however, interfered with this plan. A rebellion occurred in the Chola dominions, in the course of which his brother-in-law was killed, and Rájiga, the king of Vengi, took possession of Káncchi. Vikramáditya marched to the south to meet Rájiga, and Somesvara II. followed with another army, promising outwardly to assist his brother, but intending secretly to play the traitor. A battle ensued, in which Rájiga fled and Somesvara was taken prisoner, and Vikramáditya VI. then proclaimed himself monarch of all the Western Chálukya dominions.<sup>5</sup> His long reign was a fairly peaceful one, except that his younger brother Jayasimha IV., whom he had made his viceroy at Banawási, created a rebellion, and, winning over many of the local chieftains, advanced as far as the river Krishna; but a battle was fought, in which Jayasimha was made captive, and the insurrection was easily crushed.<sup>6</sup> The chief capital of Vikramáditya VI. was Kalyána; but he had also a capital at Etágiri, the modern Yátágiri in the western parts of the Nizám's Dominions;<sup>7</sup> and he also either built or greatly enlarged Araabidi in the Kaládgi District, and made it another of his capitals under the name of Vikramapura. The most important of his feudatories and officials were,—the *Mahámandalesvaras*

<sup>1</sup> Elliot *MS. Collection*, Vol. I., pp. 276, 265, 339, 344, 352, 356, 415, 432, 448, 451, 491, 527, and 615.

<sup>2</sup> *Vikramádhikáraná*, V. 79. <sup>3</sup> *Id.*, Introd., p. 51.

<sup>4</sup> *Jour. As. Soc. B. R. A. Soc.*, Vol. IX., p. 222.

<sup>5</sup> *Vikramádhikáraná*, Introd., pp. 35 to 37. <sup>6</sup> *Id.*, pp. 42, 43.

<sup>7</sup> *Ind. Ant.*, Vol. IX., p. 50; Lat. 10° 46' N., Long. 77° 13' E.

Kirttivarmā II., of the family of the Kādambas of Banawāsi and Hāngal, who in Saka 998 (A.D. 1076-77) and Saka 999 was governing the Banavāse Twelve-thousand; the *Mahāpradhāna* and *Dandanāyaka* Barmadeva, who in Saka 999 (A.D. 1077-78) was governing the Banavāse Twelve-thousand and the Eighteen *Agrahāras*; the *Mahāmandalesvara* Śāntivarmā II., of the family of the Kādambas of Banawāsi and Hāngal, who in Saka 1010 (A. D. 1088-89) was governing the Banavāse Twelve-thousand and the Pānūngal Five-hundred; the *Mahāmandalesvara* Tailapa II., of the same family, who in Saka 1021 (A. D. 1099-1100), Saka 1030, and Saka 1037, was governing the Banavāse Twelve-thousand and the Pānūngal Five-hundred; the *Mahāmandalesvaras* Kanna II., Sena II., and Kārtavīrya II., of the Ratta family, who were governing at Sūgandhavartī; the *Mahāpradhāna* and *Dandanāyaka* Anantapāla, who in Saka 1025 (A.D. 1103-4) was governing the Belvola Three-hundred, the Paligere Three-hundred, and the Banavāse Twelve-thousand; the *Mahāpradhāna*, *Dandanāyaka*, and *Manavergade* or chamberlain, Govinda, who in Saka 1036 (A. D. 1114-15) was governing the Banavāse Twelve-thousand and the Śāntalige Thousand; Tribhuvanamalla-Pāndyadeva, who in Saka 1043 (A.D. 1121-12) was governing the Nonambavādi Thirty-two-thousand in Maisur; and the *Mahāmandalesvara* A'chugi II., of the Sinda family of Erambarage, who in Saka 1044 (A.D. 1122-3) was governing the Kisukād Seventy, the Kolavādi Three-hundred, the Bāgadage Seventy, and the Narayangal Twelve. In the time of A'chugi II., there was an invasion of the Western Chālukya kingdom by the Hoysalas, who were growing into power under Vishnavardhana; but it was successfully resisted by A'chugi, who is said also to have fought with and put to flight the Pāndyas, to have taken and burnt Gove or Goa, and to have seized upon the Konkana. The Silāharas of Kolhāpur, also, appear to have given some trouble about this time; as A'chugi II. is described as swallowing up and then vomiting forth a certain Bhoja who had invaded his country and who must be the first of that name in the Silāhara family. Vikramāditya VI. ceased to reign, as I have said, in Saka 1048 (A.D. 1126-7), by which time he must have been of a good old age; but he does not seem to have died for some little while after that, as there is an inscription of Saka 1054 (A.D. 1132-3), the preamble of which speaks of him as if he was then still alive.<sup>1</sup>

Jayasimha IV. was, as we have seen, his elder brother's viceroy at Banawāsi; but he does not seem to have survived Vikramāditya VI., and he certainly did not ascend the Western Chālukya throne. He is not often mentioned in the inscriptions. But one at Anantpur in Maisur<sup>2</sup> records that in Saka 1001 (A.D. 1079-80), the Siddharthi *samantara*, he was governing the Banavāse Twelve-thousand; and another at Lakshmeswar records that in Saka 1003 (A.D. 1081-2), the Durmati *samantara*, he was governing the same province, and also the Śāntalige Thousand, the Kaudur Thousand, the Paligere Three-hundred, and the Belvola Three-hundred. In these two inscriptions he is called the Yuvārāja, and has the titles of Annāsa-

Jayasimha IV.

<sup>1</sup> *Ind. Ant.*, Vol. VIII., p. 192.

<sup>2</sup> *Mysore Inscriptions*, p. 305.

Anakāra, Trailokyanalla II., Vira-Nolamba, and Pallava-Permānadi. In both of them he is called *Chālukya-chudāmani*, or 'the crest-jewel of the Chālukyas'. But he is also said to be *Pallavānanya*, or 'of Pallava descent'; and this, together with his titles of Vira-Nolamba and Pallava-Permānadi, shows that his mother was a Pallava princess, and that consequently he was only the half-brother of Somesvara II. and Vikramāditya VI.

## Jayakarna.

So also Jayakarna, who appears to have been the senior son of Vikramāditya VI., in virtue of his mother's rank as *agrasambhiti* or 'chief queen,' if not by actual priority of birth, seems, from the Ratta inscriptions and others, to have been entrusted with the authority of viceroy in the north-west parts of his father's dominions; but there is no subsequent mention of him, and he must have died before his father.

## Somesvara III.

The actual successor of Vikramāditya VI., therefore, was his second son Somesvara III., also called Bhulokamalla and Sarvajna-chakravarti. He ascended the throne in Saka 1048 (A.D. 1126-7), the Parābhava *samvatsara*, and reigned till Saka 1060 (A.D. 1138-9), the Kālayukti *samvatsara*. Of his time we have about twenty inscriptions,—at Balagānve and Dāvangere in Maisur; at Abbalur, Hire-Kerur, Bankapur, and other places in the Dhārwād District; at Chiknād in the Kalādgi District; and at Gobbur, Hire-Muldanur, and Nimbarigi in the Nizam's Dominions.<sup>1</sup> None of them record any campaigns made by him, and his reign seems in fact to have been a very tranquil one. His capital, throughout the whole of it, was Kalyāna. His principal feudatories and officials were,—the *Mahāmandalesvara* Permādi, of the Kalachuri family, who in Saka 1050 (A.D. 1128-9) was governing the Taddevadi country; the *Mahāmandalesvara* Jayakesi II., of the family of the Kādumbas of Goa, who, about Saka 1050 (A.D. 1128-9), was governing the Konkana Nine-hundred, the Palasige or Halsi Twelve-thousand, and the Venugrama or Belgam Seventy; the *Mahāmandalesvara* Mayurnvarma III., of the family of the Kādumbas of Banawāsi and Hāngal, who in Saka 1053 (A.D. 1131-2) was governing the Banavase Twelve-thousand, the Sāntalige Thousand, and the Pānūgal Five-hundred; Tailapa II., of the same family, who in Saka 1057 (A.D. 1135-6) was governing the Banavase Twelve-thousand, the Pānūgal Five-hundred, and the Puligere Three-hundred; the *Dandanāyaka* Mahādota, who in Saka 1060 (A.D. 1138-9) was governing at his capital of Puligere; and Virupāndyadeva, who about the same time was governing the Nonambavādi Thirty-two-thousand, from his residence at the hill-fort of Uchehangiduvva.

## Jagadekamalla II.

Somesvara III. was succeeded, in Saka 1060 (A.D. 1138-9), the Kālayukti *samvatsara*, by his eldest son, whose real name does not appear in any of the inscriptions, and who is known only by his title of Jagadekamalla II. We have some forty-five inscriptions of his time,—at Balagānve, Harihar, and other places in Maisur; at Hire-Kerur, Bālehalli, and other places in the Dhārwād District;

<sup>1</sup> Elliot *M.S. Collection*, Vol. I., pp. 572-4, 777; and *P. S. and G. C. Inscriptions*, Nos. 130, 178, and 179.



at Bādāmi, Nālwatwād, and other places in the Kalādgi District; at Bāyabag in the Kolhāpur State; and at Kukkanur, Reichur, and other places in the Nizām's Dominions.<sup>1</sup> Kalyāna was his chief capital throughout his reign; but in Saka 1070 (A.D. 1148-9) he appears to have had also a minor capital at Kadalipur in the Kondarato Seventy, which district was on the Dhārwad and North Kanara frontiers, near Hāngal.<sup>2</sup> His principal feudatories and officials were,—the *Dandanāyaka* Bommanayya, who in Saka 1065 (A.D. 1143-4) was governing the Banayasa Twelve-thousand; the *Mahāmandalesvara* Kārtavīrya III., of the Ratta family, who in the same year was governing the Kūndi Three-thousand; the *Mahāmandalesvara* Permādi I., also called Jagadekamalla-Permādi, of the Sinda family, who in Saka 1066 (A.D. 1144-5) was governing the Kiakād Seventy, the Bāgadage Seventy, the Kelavādi Three-hundred, and the Nareyangal Twelve; the *Dandanāyaka* Kesirāja or Kesimayya, who in Saka 1069 (A.D. 1147-8) was governing the Belvōla Three-hundred, the Palasige Twelve-thousand, and the Pānungal Five-hundred; and Jagaddera, of the family of the Sāntara kings of Pouluchchapura or the modern Hombucha or Hancha in the Nagar District in Maisur.<sup>3</sup> It also appears that Bijjana or Bijjala, of the Kalachuri family, in subordination to whom Vijayapāndyadeva was entrusted with the government of the Nōmmhavādi Thirty-two-thousand, was a contemporary of his; but whether he was then an independent chieftain, or was a feudatory of Jagadekamalla, is not clear. He seems, therefore, to have pretty well held together the dominions that had come down to him. But, at the same time, not altogether without opposition. For the Sinda inscriptions show that in his reign there was another invasion from the south by the Hoysala kings, under Bittiga or Vishnuvardhana; they were, however, repulsed by Permādi I., who pursued Vishnuvardhana to his capital of Dhōrasamūdra and besieged him there, and also captured his city of Belāpura. Also the Kādambus of Goa gave some trouble; but they, again, were successfully met by Permādi I.

Jagadekamalla was succeeded, in Saka 1072 (A.D. 1150-1), the *Prajnoda samvatsara*, by his younger brother Talla III., also called Nōmmalli-Talla II., and Trailokyamalla III. His inscriptions, of which we have only eleven, are to be found at Balagānve, Bhāraṅgi, and Harihar in Maisur; at Pura, Hamsabhāvi, and Hāveri, in the Dhārwad District; at Pattadakal in the Kalādgi District; and at

Talla III.

<sup>1</sup> Elliot *MS. Collection*, Vol. I., pp. 730 to 856; and *P. S. and O. C. Inscriptions*, Nos. 44, 119, 146, and 180.

<sup>2</sup> Kadalipur is mentioned in an inscription at Bālehalli in the Hāngal Taluka (Elliot *MS. Collection*, Vol. I., p. 825), and must be Bālehalli itself. Bālehalli, "the village of plantains," would be rendered in Sanskrit by Kadalipur. And it is so rendered in the case of Bālehalli, near Honnur in the Maltoesa, or hill country, at which, Mr. Kittel says (*Nepanvāra's Canarese Prosody*, Introd., pp. 27iii., iviii., and ixii.) is the guru's throne of the present Revanasiddha, the disciple-discipulant of the Revanaprabhu or Revnakichērya mentioned at p. 44, note 1, above.

<sup>3</sup> Jagaddera's mother was Bijjaladevi, whose sister, Chattaladevi, was married to Vijayāditya I. of the family of the Kādambus of Goa. In his early years he seems to have been held in check by the Hoysala king Ballāla I. and Vishnuvardhana. But we find him afterwards, in Saka 1071 (A.D. 1149-50), governing at Setu, which Mr. Hise thinks was in Kanara (*Mysore Inscriptions*, p. lviii.) and coming to Balagānve and making a grant there (*P. S. and O. C. Inscriptions*, No. 180). And he also, apparently as the feudatory of Talla III., laid siege to Anuvakōda, in the time of Prola, the father of Rudrādēva (*Int. Ant.*, Vol. XI., p. 16).

Kukkanur, Kumbhavi, and Harasur, in the Nizâm's Dominions.<sup>1</sup> His capital, at any rate up to Saka 1079 (A.D. 1157-8), was Kalyâna. His inscriptions give very few historical details. They mention, as his principal feudatories and officials,—the *Dandanîyaka* Mahâdeva, who, in Saka 1074 (A.D. 1152-3), was governing the Puligera Three-hundred and the Banavase Twelve-thousand; and the *Mahâmandalesvara* Châvunda II, of the Sinda family, who up to Saka 1085 (A.D. 1173-4) was governing the usual Sinda territories. They also mention, as his commander-in-chief, the *Mahâmandalesvara* Bijjala, of the Kalachuri family; and, as the Kalachuri inscriptions subsequently record that Bijjala destroyed all the Châlûkyas and acquired the whole of the Kuntala country, it is plain that he abused the trust reposed in him, and used his sovereign's own armies to deprive the latter of his kingdom. The date of this event is fixed,—as lying somewhere between the day of the new-moon of the month Pausha of Saka 1083 (A.D. 1161-2), the Vishu *samvatsara*, and the same day in the following year, the Chitrabhânû *samvatsara*,—by two inscriptions at Balagânve<sup>2</sup> and at Annigeri:<sup>3</sup> in the former of them, Bijjala still styles himself only a *Mahâmandalesvara*; while in the latter of them, he is invested with the usual regal titles of *samantubhuvanâsraya*, *prithivîvallabha*, *mahârâjadhîrâja*, and *paramesvara*, and Annigeri is called the *rajadhâni-pattana* or 'royal capital.' But Taila's downfall was not accomplished solely by the Kalachuris, but was aided by an attack from another powerful king from the east. An inscription at Anankond near Worangal in the Nizâm's Dominions,<sup>4</sup> of the Kakatiya or Kâkatiya king Rudradeva, tells us that Rudradeva's father, Prolarâja, "in an instant made captive in war the glorious Tailapadava, the ornament of the Châlûkyas, who was skilled in the practice of riding upon elephants,—whose inmost thoughts were ever intent upon war,—and who was mounted upon an elephant which was like a cloud (*in size*); and then at once he, who was renowned in the rite of severing the throats of his (*captives*) enemies, let him go, from goodwill produced by his devotion." The same inscription records that Taila III. subsequently died in the time of Rudradeva; and,—as it is dated on the thirteenth day of the bright fortnight of the month Mâgha of Saka 1084 (A.D. 1162-3), the Chitrabhânû *samvatsara*, subsequently to the overthrow of a certain king Bhima, who, on Taila's death, ventured to assume the sovereignty over a part, evidently the more eastern and northern portions, of his dominions,—it is plain that the death of Taila III. must have occurred some months before that.

#### Somesvara IV.

The Western Châlûkyas power, however, was not yet entirely destroyed. After the death of Taila III., a period of interruption of the power of the dynasty ensued. As recorded in one of the inscriptions of his son and successor, Somesvara IV., also called Soma, Vira-Somesvara, and Tribhuvanamalla III.,—the Châlûkyas dominions were meanwhile held by the Kalachuris. But in Saka

<sup>1</sup> Elliot *MS. Collection*, Vol. II., pp. 1 to 20; and *P. S. and O.-C. Inscriptions*, Nos. 129 and 181.

<sup>2</sup> Elliot *MS. Collection*, Vol. II., p. 67; and *P. S. and O.-C. Inscriptions*, No. 184.

<sup>3</sup> Elliot *MS. Collection*, Vol. II., p. 72.

<sup>4</sup> *Ind. Ant.*, Vol. X., p. 9.

1104 (A.D. 1182-3), the Subhukrit *samvatsara*,—taking advantage of the fact that, owing to the religious dissensions between the Lingáyats and the Jains at Kalyána, which they had made their capital, the power of the Kalachuris was rapidly waning, and in fact was already almost at an end,—he succeeded in re-establishing for a short time longer the semblance of a Chálukya sovereignty. He owed his power, such as it was, to the influence and energy of his *Dandanáyaka* Barmarasa, who in one of his inscriptions is called *Chálukya-rájya-pratisthápana*, or ‘the establisher of the Chálukya sovereignty.’ This person is evidently the same Barmarasa who in Saka 1083 (A.D. 1161-2) was the *Dandanáyaka* of Bijjala and had the government of the Banaváse province under him, while Bijjala was still, nominally, if not actually, only the commander-in-chief of Taila III.,—and also the Brahmá, i.e. Barma, the general in command of the Kalachuri army, by defeating whom the Hoysalas, under Ballála II., first established their power north of the Tungabhadrá. This defeat destroyed the power of the Kalachuris. But the Hoysalas found too much to occupy them in the eastern parts of the kingdom to admit of their making at once an attack in the direction of Banawási, which was not permanently in their possession till Saka 1314 (A.D. 1192-3). And Barmarasa evidently took advantage of this to fall back on Banawási, and there espouse the cause and fortunes of the son of his former sovereign Taila III. Somesvara IV. made Annigeri,<sup>1</sup> in the Dhárwád District, his capital. And, his inscriptions being found only at Annigeri, Dambal, Lakkundi, Hángal, Kallukeri, Neregal in the Hángal Táhuká, and Ablur, in the Dhárwád District,<sup>2</sup> the limited extent of his rule is apparent. His inscriptions contain no historical details. His principal feudatories and officials were,—the *Mahápradhána* and *Dandanáyaka* Tejimayya, who in Saka 1106 (A.D. 1184-5) was governing at Dharmápura or Dambal in the Māsavádi country; the *Dandanáyaka* Barmarasa, who in the same year was governing at the capital of Annigeri; the *Mahápradhána* Kesavabhatta, who in Saka 1108 was governing the Belvola country; and the *Mahámandalesvara* Kámadeva, of the family of the Kádambas of Banawási and Hángal, who in Saka 1111 was governing the Banaváse Twelve-thousand, the Pánungal Five-hundred, and the Puligere Three-hundred. The last of his inscriptions is dated Saka 1111 (A.D. 1189-90), the *Sanyasa samvatsara*. What became of Somesvara IV. after that date, is not yet known; but the power of the Western Chálukyas, as a dynasty, may be considered to have been then finally extinguished.

There are a few later inscriptions,—such as a grant of Kámvadevaráya of Kalyána, dated Saka 1182 (A.D. 1260-1);<sup>3</sup> an undated grant of Vira-Satyásraya, the son of Govinda, also of Kalyána;<sup>4</sup> and a grant of Vira-Nonamba, also of Kalyána, which falsely assumes to be dated in Saka 366 (A.D. 444-5),<sup>5</sup>—which

<sup>1</sup> Lat. 14° 25' N., Long. 75° 30' E.

<sup>2</sup> Elliot's *M.S. Collection*, Vol. II., pp. 27 to 49, and 126, 333, and 234.

<sup>3</sup> *Jour. As. Soc. Bengal*, Vol. IV., p. 97; and *Jour. R. As. Soc., O.S.*, Vol. II., p. 388, and Vol. V., p. 177.

<sup>4</sup> British Museum Plates, unpublished.

<sup>5</sup> *Ind. Ant.*, Vol. VIII., p. 94.

purport to be inscriptions of the descendants of the Western Chalukyas. But, shortly after the date of Saka 1111 mentioned above, the Western Chalukya sovereignty and dominions were apportioned for a time between the Hoysulas of Dvārassamudra from the south and the Yādavas of Devagiri from the north, and were finally possessed in their entirety by the latter.

## SECTION VII.

### THE KALACHURIS OR KALACHURYAS.

As all the members of this family had the title of *Kālanjara-parameśdhīvara*, or 'supreme lord of Kālanjara, the best of cities,' it is plain that the original stock started from that city, which is now represented by the hill-fort of Kālanjar in Bandelkhand. And in the ninth, tenth, and eleventh centuries A.D., a powerful branch of the family was settled near there, and possessed the country of Chedi or Bandelkhand. An account of this branch has been published by General Cunningham.<sup>1</sup> The first historical name is that of Kokalla or Kakkalla I, who is attributed to the end of the ninth century A.D. But, as the inscriptions of this branch of the family are dated in an era, called both the Kalachuri-Samvat and the Chedi-Samvat, the initial date of which has been shown by General Cunningham to lie probably somewhere in A.D. 249,<sup>2</sup> it would seem that the members of it had established their sovereignty long before the time for which we have as yet obtained historical records of them. They call themselves Haihayas, as well as Kalachuris, and claim descent from Yadu through Kārtavīrya or Sahasrabāhu-Arjuna. And their capital was Tripura, the modern Town, a small village about six miles to the west of Jabalpur. We have already noticed some of them in connection with intermarriages between their family and the Rāshtrakutas and Western Chālukyas. Thus,—of the Rāshtrakutas, Krishna II. married a daughter of Kakkalla I.; Jagattinga II. married Lakshmi and Govindambā, the daughters of Sankaragana I. or Banavighraha, the son of Kakkalla I.; Indra IV. married Dvijāmbā, the great-granddaughter of Kakkalla I.; and Amoghavaraha II. married Kundakadevi, the daughter of Yuvarāja, who probably was Yuvarāja I. of the Kalachuri family;—and, of the Western Chālukyas, Vikramāditya IV. married Bonthādevi or Vouthādevi, the daughter of Lakshmana, the son of Yuvarāja I. Further than this, the Kalachuris of Tripura do not enter into the scope of the present paper.

We have also had indications of some of the Kalachuris having, in earlier times, established themselves more to the south, in the dominions afterwards acquired by the Chālukyas. Thus, in the sixth century A.D., Mangalika is poetically described as "obtaining as his wife the lovely woman who was the goddess of the fortunes of the Kalachuris," and as "becoming the husband, by ravishment, of the queens of the Kālachuris." And the Buddhārāja, son of Sankaragana, whom he drove out, apparently from the Konkana, very probably was, as General Cunningham has suggested,<sup>3</sup> an early king of the Kalachuri dynasty; this, in fact, seems to be rendered

<sup>1</sup> *Archæological Reports*, Vol. IX., pp. 54 &c.

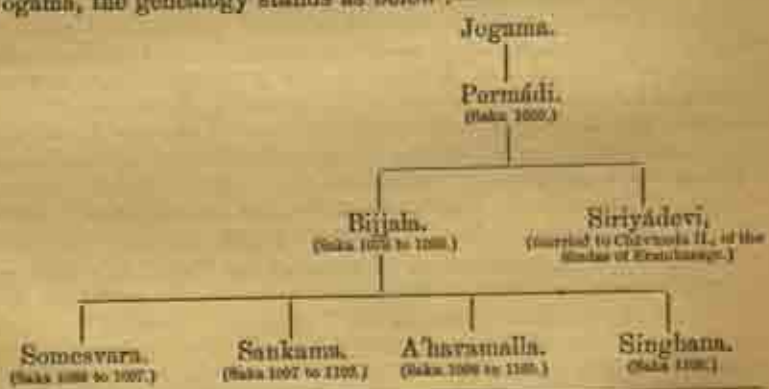
<sup>2</sup> *Id.*, p. 111.

<sup>3</sup> *Id.*, p. 77.

almost certain by the Mahākuta column inscription of Mangalica, which, after mentioning the conquest of king Buddha and the seizure of his riches, records that the wealth of the Kalachuris,—evidently a Sanskritised form of the name Kalachuri,—was given to the temple of Makutesvara. Also the Hailnyas whom Viṇayāditya subjugated, and a princess of whose family, Lokamahādevi, was married to his grandson Vikramāditya II., must have been of the same clan with the Kalachuris, even if they did not belong to their particular branch of it.

But we have no connected account of the Kalachuris of the south, until we come to the twelfth century A.D. We then meet with them first as *Mahāmandāleraras*, or great feudatory nobles, possessed of the title of 'supreme lord of Kālarjara, the best of cities,' and entitled to carry the banner of a golden bull,<sup>1</sup> and to have the musical instrument called *damaruka*<sup>2</sup> played before them. Their inscriptions point distinctly to their belonging to the same original stock with the Kalachuris of Tripura; but they fail as yet to make it clear whether they were the lineal descendants of the last of the Kalachuris of Tripura, or whether they were descended from a branch of the family which had separated from the original stock and had established itself in the south before the northern Kalachuris established themselves at Tripura. The tradition that they do give as to the origin of the family is that the founder of it, Krishna by name, was the son of a Brāhman girl by the god Siva.<sup>3</sup> Passing himself off as a barber, he contrived to kill, at the city of Kālarjara, an evil-minded king who practised cannibalism.<sup>4</sup> He thus acquired the province of Dahala, i.e. Dāhala or Chodi, and established the Kalachuri family.

The accounts which are given of the descendants of Krishna differ.<sup>5</sup> None of them agree till we come to the names of Jogama, the grandfather, and Pernādi, the father, of Bijjala. Starting with Jogama, the genealogy stands as below:—



<sup>1</sup> *Sivaramaśāhāśāstrāṅga*.      <sup>2</sup> A double drum, shaped like an hour-glass.  
<sup>3</sup> *P. S. and O. C. Inscriptions*, No. 121.  
<sup>4</sup> This looks somewhat like an invention to explain the name,—as we have in Kanarese *chura* and *surge*, as corruptions of the Sanskrit *chakra*, *chakrasā*, *chharika*, 'a razor, a knife'; and a connection might easily be made between the first two syllables, *chur*, and the Kanarese *chur*, 'to kill.'  
<sup>5</sup> *P. S. and O. C. Inscriptions*, No. 121; Elliot *M.S. Collection*, Vol. II, p. 145; and *Ind. Ant.*, Vol. IV., p. 274.

Of Jogama, we have no historical details. And of Permudi, all that we know is that in Saka 1050 (A.D. 1128-9), the Kilaka *samantasara*, he was governing the Taddevadi country, as the feudatory *Mahamandalesvara* of the Western Chalukya king Somesvara III.<sup>1</sup>

Jogama, and  
Permudi.

The earliest mention that we have of Bijjala,—also called Bijja, Bijjana, Vijjala, Vijjana, Tribhuvanmalla, and Nissankamalla I.,—shows him to have been the contemporary and feudatory of the Western Chalukya king Jagadekamalla II., in whose time Vijayapandya, of the Pandya family, had the government of the Nonambavadi Thirty-two-thousand, in subordination to Bijjala.<sup>2</sup> We have already seen that Bijjala's first step towards dispossessing the Western Chalukyas of the sovereignty was his being employed as commander-in-chief under Taila III., in one of whose inscriptions, at Bijapur, dated Saka 1073 (A.D. 1151-2), Bijjala is specifically mentioned as the feudatory of Taila, with other officers under him in the government of the Taddevadi Thousand. His own inscriptions are dated as if his reign began in Saka 1078 (A.D. 1156-7), the Dhātu *samantasara*; and probably he was virtually independent from about that date. But,—as it was not till Saka 1083 (A.D. 1161-2) or 1084, shortly before or shortly after the death of Taila III., that he ceased to call himself a *Mahamandalesvara*, and assumed the regal titles,—he seems to have maintained for some little time longer a show of subordination to the Chalukya king. The exact date of the assumption of the sovereignty by Bijjala cannot yet be fixed. But it is determined, as lying somewhere between the day of the new-moon of the month Pausha of Saka 1083 (A.D. 1161-2), the Vishu *samantasara*, and the same day in the following year, the Chitrabhāna *samantasara*, by two inscriptions, of these dates respectively, at Balagamve<sup>3</sup> and Annigeri:<sup>4</sup> in the former of them, Bijjala still styles himself only a *Mahamandalesvara*; while, in the latter of them, he is invested with the usual regal titles of *samasth-bhuvanaraya*, *prithivivalabha*, *moharajadhiraja* and *paramesvara*, and Annigeri is called the *rajadhani-pattana*, or, 'royal capital.'<sup>5</sup> His inscriptions are found at Balagamve, Talgund, and Harihar, in Maisur; at Abler, Rattahalli, Annigeri, and other places, in the Dhárvád District; at Huli in the Belgaum District; at Yekkumbi near Tásgaum; and at Mudgal and Chikka-Muddanur, in the Nizám's Dominions.<sup>6</sup> They show, therefore, that he thoroughly established his power throughout the Chalukya dominions. His principal feudatories and officials were,—the *Dandanáyaka* Barmarasa, who in Saka 1083 (A.D. 1161-2) was governing the Banavase country; the *Dandanáyaka* Sridhara, who in the same year was governing at the capital of Annigeri; and Kámapayyanáyaka, who in Saka 1085 (A.D. 1163-4) was governing the Banavase Twelve-thousand and the Pánungal Five-hundred. The exact year in which he established himself at Kalyána is not apparent; but he did make that city his capital after Annigeri. The latest of his inscriptions is dated in Saka 1089 (A.D. 1167-68), the Sarvajit *samantasara*, in the

Bijjala.

<sup>1</sup> Elliot MS. Collection, Vol. I., p. 687.      <sup>2</sup> P. S. and O.C. Inscriptions, No. 120.

<sup>3</sup> Elliot MS. Collection, Vol. II., p. 67; and P. S. and O.C. Inscriptions, No. 184.

<sup>4</sup> Elliot MS. Collection, Vol. II., p. 72.

<sup>5</sup> Elliot MS. Collection, Vol. II., pp. 61 to 121; and P. S. and O.C. Inscriptions, Nos. 101, 119 to 121, 182 to 197, and 219.

twelfth year of his reign. The Kalachuris were Jains. But Bijjala had always shown a considerable amount of favour and liberality to the Saivas; and his death was brought about by the growing power of that sect, or rather of a new division of it, the Lingáyats, founded by the celebrated Basava. This led to a revolution which resulted in the assassination of Bijjala. I take the following account of this revolution, based on the *Basava-Purāna*, the text-book of the Lingáyats, and the *Bijjalānakāvya* or *Bijjalacharitra*, the text-book of the Jains, almost verbatim from Sir Walter Elliot's paper:<sup>1</sup>—“Basava was born at Bagewādi, in the Bāgewādi Talukā of the Kalkāgi District, a few miles north of the Krishnā, according to local tradition; though the *Purāna* ascribes that honour to the neighbouring village of Ingleswar. His father's name was Madhubhatta, or Madigarāya, an A'rādhyā or Saiva Brāhman; his mother was named Madalāmbikā; and he had a sister named Padmāvati, who is described as having been very beautiful. The family seem to have left Bāgewādi and gone to Kalyāna, where Basava formed an alliance with the chief minister, by marrying his daughter, named Gangāmbā; soon after which, Bijjala, having seen the beautiful Padmāvati, became enamoured of and married her; and in consequence of these connections her brother was appointed minister and general, in succession, to his brother-in-law. The king gave himself up to the charms of his beautiful bride, and left all power in the hands of Basava, who employed the opportunity thus afforded him to strengthen his own influence, by displacing all the old officers of state and putting in adherents of his own, whilst at the same time he sedulously cultivated the favour of the prince. He likewise began to promulgate a new rule of faith, differing from both that of the Jains and that of the Brāhmins, hitherto the most popular sects. He abolished the distinction of castes, all his followers being enrolled by a particular ceremony into a new and equal order. He himself, and the priests under him, named Jaugamas, were regarded as incarnations of the deity. They observed the same strict abstinence from animal food as the rival sects, and were equally strict and minute in the circumstances to be observed in cooking and eating; but they rejected many of the previously entertained opinions regarding purity and impurity. The great objects of adoration were the *Īsaga*,<sup>2</sup> and Nāmlī, or the sacred bull that carries Siva, of which Basava proclaimed himself an incarnation.<sup>3</sup> The effigy of their creed, a small stone *Īsaga* in a silver box or shrine, was suspended to the neck, instead of being bound round the arm, according to the practice of the A'rādhyā. It is evident that there is much of the Saiva doctrines, professed by the A'rādhyā Brāhmins to which Basava belonged, incorporated in the new creed. Basava increased rapidly in power, and at length roused the fears of Bijjala, who endeavoured to seize his person. He made his escape, however, and fled. Pursuit was ordered; but Basava, collecting some of his followers, attacked and dispersed the party. His adherents flocked to him; and Bijjala, advancing in person to quell

<sup>1</sup> *Madras Jour. of Lit. and Science*, Vol. VII., pp. 212-4.

<sup>2</sup> The phallic emblem.

<sup>3</sup> The name of Basava is itself a corruption of the Sanskrit *vrishabha*, 'a bull.'



the insurrection, suffered a complete defeat. He was compelled to submit to his victorious minister, who returned with him to Kalyāna, reinstated in all his dignities. Basava, on his return, not only resumed all his former power and authority, but even attempted the life of Bijjala, probably with the intention of governing unmolested during the minority of his nephew, the son of the king and Padmavati, who is named Immadi-Bijjala and Vira-Bijjala. In this he eventually succeeded; but authorities differ as to the manner. The Jain chronicle relates that the king, having marched against the Silahāra, a rebellious feudatory, the *Mahāmandalesvara* of Kolhāpur, was returning successfully from the expedition, when Basava found means to poison him on the banks of the Bhimā. The *Purāna* relates that he was assassinated in the midst of his court by three of Basava's followers, named Jagaddēva, Bommayya, and Mallayya. While a third legend asserts that Madiwāla, Māchayya, and Beimayya, the *Masālehis* or torch-bearers of Basava, having concealed their weapons in the roll of cloth serving for a flambeau, stabbed the king whilst proceeding their master into his presence. This event is said in the *Bijjalānāthakāvya* to have occurred in the year 4255 of the Kaliyuga, which corresponds with Saka 1076 (A.D. 1154-5). Bijjala's death, however, according to the inscriptions, did not occur till twelve years later, in Saka 1089 (A. D. 1167-8). It is probable, therefore, that there may be a clerical error in the manuscript. The murder, however perpetrated, did not go unpunished. Basava, dreading the vengeance of the young king, here called the *Yarādja*, probably the Rāyamurāri-Soyidēva of the inscriptions, fled to Vrishabhapur, on the Malabar coast. Thither the king pursuing him, laid siege to the city. It was reduced to extremity, and Basava in despair threw himself into a well and was drowned. His body was taken out and ignominiously thrown without the city walls; and thenceforward the name of the city was called Ulavi, because Basava thought he would there save himself, a name which it still retains.<sup>1</sup> The sect, however, found a more able, or at least a more successful, leader in Channabasava, the son of another sister of Basava, named Akka-Nāgamūna, or according to others Nāgānāthika, by whom the Lingayat belief was completely established. It is now the prevailing form of worship throughout the whole of the country where the Kanarese language is spoken, comprising the greater portion of the Nizām's Dominions, the Southern Marāṭhā Country, Sundā, Māsur, Ballāri, &c.<sup>2</sup>

Bijjala was succeeded, in Saka 1089 (A.D. 1167-8), the Sarvajit *smṛatavara*, by his eldest son Somesvara, also called Soyidēva and Rāyamurāri. His inscriptions are found at Balagāmve, A'navatti, and Tālgund in Māsur; at Amigori, Ratohalli, Lakkundi, Narsāpur, and other places, in the Dhārwad District; at Ingleswar in the Kalādgi

Somesvara.

<sup>1</sup> Ulavi, the 'Woodvi' of maps, is about fourteen miles to the west of Yellapur in the North Kanara District, at the foot of the Ghats; it is a celebrated place of Lingayat pilgrimage. —The above account of Basava's death is taken entirely from the Jain chronicle. The Lingayats maintain that he was absorbed into the *Śige* at the temple of Saṅgamasvara at Kapila-Sangama, which is at the junction of the Krishna and the Malaprabhā rivers in the Kalādgi District; and a depression in the surface of the *Śige* is still shown as the spot at which he entered it.

District; and at Kukkanur and other places in the Nizám's Dominions.<sup>1</sup> His principal feudatories and officials were,—the *Dandanáyaka* Kesava or Kesimayya, who in Saka 1090 (A.D. 1168-9) was governing the Taddevádi Thousand, the Pánungal Five-hundred, and the Banavase Twelve-thousand; the *Dandanáyaka* Tojmayya, who was the governor of the Belvola country, and who in Saka 1092 (A.D. 1170-1) conquered the Kukkanur *Agrahára*; the *Mahápradhána* and *Senipati* Mádharayyanáyaka; and the *Mahámandalesvara* Vijayapándya, evidently a second of the same name, of the Pándya family, who in Saka 1096 (A.D. 1174-5) was governing the Banavase country. His capital was Kalyána; but he seems also to have had a seat of government at Modeganur. His reign was apparently an uneventful one, none of his inscriptions recording any wars or conquests of any great importance.

Somesvara was succeeded, either late in Saka 1097 (A.D. 1175-6), the Manmatha *ganakavara*, or early in Saka 1098, the Durmukha *samvatsari*, by his younger brother Sankama, also called Nissankamalla II. But the synchronous dates of their inscriptions show that his brothers A'havamalla and Singhana were associated with him in the government. And the localities in which the inscriptions of the three brothers are found show that, even before Somesvara IV. in Saka 1104 (A.D. 1182-3) re-established the Western Chálukya sovereignty for a short while in the southern parts of the Chálukya dominions, the power of Sankama, A'havamalla, and Singhana, in that part of the country, must have been of a very limited and partial kind, and probably had already begun to be disputed by Somesvara IV. The inscriptions of Sankama are found at Kaulur and Kukkanur, and a few other places, in the Nizám's Dominions; at Ren, Sudi, and a few other places, in the Dhárwád District; and at Balagámve, Harihar, and Halebid, in Mairur; and they range from Saka 1099 (A.D. 1177-8) to Saka 1102 (A.D. 1180-1).<sup>2</sup> His capital was Kalyána; but Modeganur also was one of his seats of government. His principal feudatories and officials were,—the *Mahápradhána* and *Dandanáyaka* Kesirája, who in Saka 1101 (A.D. 1179-80) was governing the Banavase country, with a certain Sampakara, of the Gutta family, apparently in subordination to him; and Vikrama, of the Sinda family, who in Saka 1102 was governing the Kisukád Seventy. This Vikrama was a cousin, by marriage, of Sankama, being the son of Chávunda II. by his second wife Siriyádevi, who was the sister of Bijjala. The inscriptions of A'havamalla are found at Hodal and Chikka-Muddanur in the Nizám's Dominions; at Aniveri in the Dhárwád District; and at Balagámve and Halebid in Mairur;<sup>3</sup> and they range from Saka 1102 to Saka 1105, which was the eighth year of his reign. One of them mentions, as his feudatory, Vikramáditya of the Gutta or Gupta family, or lineage of Chandragupta. The only inscription of Singhana known to me is a copper-plate grant found at Behatti in the

<sup>1</sup> Elliot *MS. Collection*, Vol. II., pp. 133 to 180; and *P. S. and O.-C. Inscriptions*, Nos. 101, 183, 185, 188, and 220.

<sup>2</sup> Elliot *MS. Collection*, Vol. II., pp. 57, 58, and 199 to 237; and *P. S. and O.-C. Inscriptions*, Nos. 122, 183, 189 to 193, and 238.

<sup>3</sup> Elliot *MS. Collection*, Vol. II., pp. 229 to 331; and *P. S. and O.-C. Inscriptions*, Nos. 190 to 193, and 230.

Sankama,  
A'havamalla, and  
Singhana.

(182-

Dhārwad District; it is dated Saka 1105 (A.D. 1183-4), and records a grant of the village of Kukkanur in the Belvola Three-hundred.<sup>1</sup> One of A'havamalla's inscriptions speaks of wars between him and the Cholas, the Hoysalas, and a Vijayāditya, who seems to have been the second of that name of the family of the Kādambas of Goa.<sup>2</sup> But, with this exception, the inscriptions of these three brothers do not give us much insight into the history of the period and the events that led to the downfall of the Kalachuris. This must have occurred in, or soon after, Saka 1105 (A.D. 1183-4), as nothing is known of the family after that date; and it was effected by the Hoysalas, under Ballāla II. or Viru-Ballāla,<sup>3</sup> who shortly after acquired the sovereignty over the whole of the country of Kuntala.

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<sup>1</sup> *Ind. Ant.*, Vol. IV, p. 274.

<sup>2</sup> *P. S. and O.-C. Inscriptions*, No. 192.

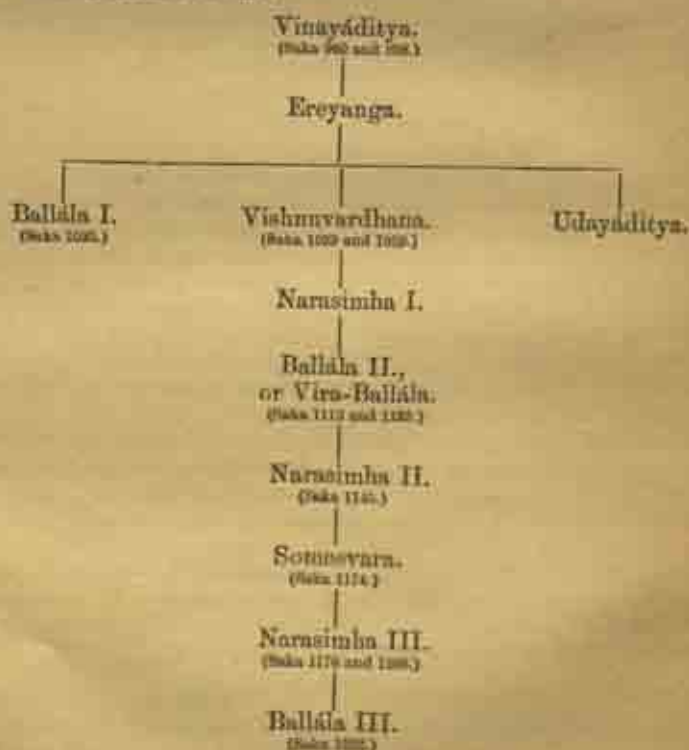
<sup>3</sup> *Ind. Ant.*, Vol. II, p. 302.

## SECTION VIII

### THE HOYSALAS.

The Kalachuris were succeeded by the Hoysalas, Hoysanas, Poysalas, or Poysanas. And,—as one of Sankana's inscriptions<sup>1</sup> records a grant of the village of Kaurur or Kaurur, in the Māsavādi country, by the *Mahāmandalesvara* Vira-Ballāla or Ballāla II.; and also as the regal titles were first assumed by Ballāla II., the title of *Mahāmandalesvara* only being borne by himself in his early years, and by his ancestors,—it seems probable that, just before they obtained the supreme sovereignty, the Hoysalas were feudatories of the Kalachuris, as the Kalachuris had been of the Western Chālukyas before them.

The following is the Hoysala genealogy, as established by the inscriptions, and commencing with Vinayāditya, who is the first historical person in the family, though the original founder of it is said to have been one Sala:—



The Hoysalas belonged to the lineage of Yādu; and hence *Yādava-Nārāyaṇa* was one of their family-titles, as it was also of the Yādavas of Devagiri. And the tradition as to the derivation of their dynastic name is that an early member of the family, Sala by name, living at the city of Sasakapura, preserved the life of an ascetic at that city, by destroying a tiger that had come to devour him while engaged in the performance of his religious duties. The words used by the ascetic, in calling for succour, were *Poy Sala* or *Hoy Sala*, i.e. "Slay, O Sala!" By this achievement Sala, and after him his descendants, acquired the name of Poyala or Hoysala, and became entitled to carry the device of a tiger on their banners.<sup>1</sup>

When, however, the family first becomes historically known, the Hoysalas were settled at Dvārāvātipura, Dvārasamudra, or Dhōrasamudra, the modern Halebid in Maisur.<sup>2</sup> From this they derived another family title, which also was shared by the Yādavas of Devagiri,—that of *Dvārāvāti-parivarādhipati*, or 'supreme lord of Dvārāvāti, the best of cities.' They were *Mahāmāndaleśvaras*, entitled, as has been said, to carry the banner of a tiger.<sup>3</sup> And their family-goddess was Vāsantikādevī of Sasakapura.

Vinayāditya, whose wife was Keleyabbe, is the first of the family of whom we have any authentic mention. The number of generations that had intervened between him and Sala is nowhere recorded; and, as none of the inscriptions mention his immediate ancestors, he seems to have been the first of the family to enjoy any substantial power. Of his own time there is only one inscription,—the first part of a stone-tablet at Sindigere in Maisur,<sup>4</sup> the latter part of which belongs to the time of his grandson Vishnuvardhana. It gives him the title of Tribhuvanamalla I., and speaks of him as a *Mahāmāndaleśvara*, subordinate to the Western Chalukya king Vikramāditya VI.; and it records that in Saka 961<sup>5</sup> he was, or had been, governing all the country included between the Konkana, the country of Bhādadavayal, Talukād, and Sāvimala. And an inscription at Nirgund in Maisur,<sup>6</sup>—the preamble of which must refer to him, though, in addition to Tribhuvanamalla, it calls him Vīṅganga, which title in the later inscriptions is given only to his grandsons Ballāla and Vishnuvardhana,—makes him a contemporary of the Gaṅga king Kṅgalivarmā, and records that in Saka 987<sup>7</sup> he was ruling the Gaṅgavādī Ninety-six-thousand. The inscriptions of his descendants also state that he conquered the Konkana; but it is not probable that this conquest extended anywhere north of the present district of North Kanara, as the Kādambas of Goa were sufficiently powerful to hold him in check in that direction, in addition to their being at that time on friendly terms with Vikramāditya VI., who was the Chalukya viceroy at Banavāsī, and of whom Vinayāditya himself was, as has been stated, a feudatory.

Vinayāditya.

<sup>1</sup> *Ind. Ant.*, Vol. II., p. 301.<sup>2</sup> Lat. 13° 12' N., Long. 76° 2' E.<sup>3</sup> *Sāradādhara*.<sup>4</sup> *Mysore Inscriptions*, p. 229.<sup>5</sup> As, however, the inscription specifies the name of the ascetic as Sarrajit, Saka 961 must be a mistake for Saka 989 (A.D. 1047-8). Even this, however, seems too early a date for the viceroyship of Vikramāditya VI.<sup>6</sup> *Mysore Inscriptions*, p. 307.<sup>7</sup> Here, again, as the inscription specifies the name of the ascetic as Nala, Saka 987 must be a mistake for Saka 998 (A.D. 1075-7).

## Ereyanga.

Of the time of his son, Ereyanga, there are no inscriptions. In one of the later inscriptions, in which his name is written both Ereyanga and Ereganga, he is said to have made conquests in the north, and to have subjugated the territories that had been held by Bhoja of Dhâri, the king of Malava. His wife was Echaladevi.

## Ballala I.

Of his eldest son, Ballala I., the only record that we have is that he overcame Jagaddeva, the Sântara king of Patti-Pombuchchapura, whom we have already mentioned in connection with the Western Châlukya king Jagadekamalla II.;—and that in Saka 1025 (A.D. 1103-4), the Svabhâm *samvatsara*, while governing at his capital of Belâpura, the modern Belur<sup>1</sup> in Maisur, he married Padmaladevi, Châvaladevi, and Boppadevi, the three daughters of the *Daudandya* Mariyâna, who had been invested by Vinayâditya with the lordship of Sindigere.

## Vishnuvardhana.

Of the time of Vishnuvardhana,—also called Bitti, Bittiga, Tribhuvanamalla II., Bhujabalaganga, Viraganga, and Vikramaganga,—we have only three inscriptions;<sup>2</sup> two of them are dated Saka 1039 (A.D. 1117-8), the Hemalambi *samvatsara*, and Saka 1060 for 1059 (A.D. 1137-8), the Pingala *samvatsara*; the date of the third is not known. His wife was Sântaladevi, also called Lakumâdevi in one of the inscriptions. The inscriptions of himself and of his successors give many details concerning him, and show that it was he who first established the independence of the Hoysalas, though he did not assume any higher title than that of *Mahârâjadésvara*. The earliest facts that we have in connection with him are that he fixed the boundaries of the Hoysala kingdom, and that he took and burnt Talakâd or Talavanapura, the capital of the Gangas, and established himself in their dominions; it was by this achievement that he acquired the titles of Bhujabalaganga, Viraganga, and Vikramaganga. One of the passages descriptive of him in the later inscriptions states that, when he set out on his campaign, “Kânci fled before him; Kongu was shaken to its foundations; the excellent Virâtakote (or Hângal) cried out; Koyatur (which is probably a shorter form of Koyimmattur or Coimbatore) was dishevelled and destroyed; the famous Chakragotta (or the Chakrakota of which we have had mention in connection with the Western Châlukya king Vikramâditya VI.) made way for him; and the seven Koukanas threw down their arms and took refuge in the ocean.”<sup>3</sup> He is also said to have been victorious against the Pândya and Tulu kings,—to have broken the power of Jagaddeva of Patti-Pombuchchapura,—to have subdued the Kâdambas of Goa under Jayakesi II.—to have conquered the Vengiri king and Narasimha,—to have taken Uchchangi,—and to have become the lord of the Male kings. He also acquired the Kongu country, Nonambavâdi, Kolâlapura, Koyatur, Toreyur, Vallur, and Kânci. His seat of government was at Belâpura; and his power is said to have extended over Talakâd, Kongu, Nangali, Gangavâdi, Nonambavâdi or Nonambavâdi, Mâsavâdi, Huligere, Halasige, Banavase, and Pânungâl. The

<sup>1</sup> Lat. 13° 10' N., Long. 76° 33' E.

<sup>2</sup> *Mysore Inscriptions*, p. 330.

<sup>3</sup> *P. S. and O.-C. Inscriptions*, Nos. 18 and 229; and the Sindigere inscription quoted above.

<sup>4</sup> *P. S. and O.-C. Inscriptions*, No. 123, l. 24.

Halasige district was acquired by the conquest of Jayakesi II. of the family of the Kādambas of Goa, and the Banavāse and Pānūngal districts by the conquest of Tailapa II. of the family of the Kādambas of Banavāsi and Hāngal. Vishnuvardhana, however, does not seem to have retained any of the Kādamba districts for any length of time. It was probably in his time that the Konkana was conquered, and tribute was levied from Vijayāditya II., of the family of the Kādambas of Goa, by some unspecified chieftains who were afterwards the feudatories of Ballāla II.<sup>1</sup> The boundaries of his kingdom are specifically defined in one of his inscriptions, and are said to be Sāvimala on the north, the lower Nāngali Ghāt on the east, the Kongra, Ohera, and Ananule countries on the south, and the Bārakanur Ghāt road to the Konkana on the west. In one of the later inscriptions he is said to have invaded the Belvola country up to the Krishnavernā,<sup>2</sup> and to have ingratiated himself with Permādi or Vikramāditya VI. But this would seem to be an exaggeration; as, though he undoubtedly did invade the Chālukya dominions, yet the Sinda inscriptions tell us that he was repulsed, on behalf of the Chālukyas, by A'chungi II., and again by Permādi I., who pursued him into his own territories, besieged Dhorsamundra, and captured the city of Belupura.<sup>3</sup> One of these Sinda inscriptions enumerates, as the dominions of Vishnuvardhana, the countries of Bengiri or Vengiri, Chera, Chola, Malaya, Malayel, Tula, Kolla, and Pallava, the city of Kongona, and the countries of Banavāse, Kadamhale, and Hayve.

The inscriptions give no account of Udayāditya beyond the mention of his name; and it seems unlikely, therefore, that he ever had any part in the government of the Hoysala kingdom.

The successor of Vishnuvardhana was, therefore, his son, Narasimha I., whose wife was Echaladevi. No historical details are mentioned in connection with him except that the Nirgund inscription, speaking of 'his standards reaching as far as the peaks of Devagiri,' would seem to imply that he made an expedition in that direction; this, however, requires to be verified.

He was succeeded by his son Ballāla II.,—usually called Vira-Ballāla, but also known by the name of Giridurgamalla, or 'the conqueror of hill-forts,'—whose wife was Padmaladevi. His inscriptions are found at Belur, Halebid, Sorab, Tālgund, Harihar, and Halagānve, in Mysur; and at Balaganur, Bankankond, Sātenhalli, Alawandi, Hāngal, Mulgund, Mowundi, Annigeri, Nāgānve, and Gadag, in the Dhārwād District.<sup>4</sup> They range from Saka 1114 (A.D. 1192-3) to Saka 1133 (A.D. 1211-2), the Prājotpati *samantsara*;

Udayāditya.

Narasimha I.

Ballāla II.

<sup>1</sup> P. S. and O.-C. Inscriptions, No. 192.

<sup>2</sup> i. e. the Krishna. It is usually, if not always, called the Krishnavernā in inscriptions. The passage which shows that the two names are identical is in an inscription, of the time of the Devagiri-Yalava king Singhana II., at Mankani, in the Bāgalkot Taluk of the Kālāgi District, which is on the south bank of the Krishna; it records the building and endowment of the temple of Bhāscrādeva at Mankani on the banks of the Krishnavernā.

<sup>3</sup> It is probably only by a metrical license that, in the passage in question, this form is used for the Belupura of the other inscriptions.

<sup>4</sup> Elliot *M.S. Collections*, Vol. II., pp. 265 to 334; and P. S. and O.-C. Inscriptions, Nos. 15, 23, 99, 106, 194 to 200, 221, 223, 224, and 233.

and they fix Saka 1113 (A.D. 1191-2), the Virodhikrit *samvatsara*, for the commencement of his reign. It was he who first of his family assumed the regal titles, and, by defeating Brahmā or Barma, the general of the Kalachuri army, established the power of the Hoysalas north of the Tungabhadra in the Kalachuri dominions; but this must have been some seven or eight years before the commencement of his own reign, and while he was serving as the commander-in-chief of his father's forces. He seems, however, never to have penetrated permanently north of the Malapahāri or Malaprabhā river. In Saka 1114, we find him established at the capital of Lekkigundi, the modern Lakkundi<sup>1</sup> near Gadag in the Dhārwad District. And before that time, in addition to defeating the Kalachuris, he had met and defeated Jaitrasimha or Jaitugi I., the son of Bhīllama of the Yādava dynasty of Devagiri, by which victory he acquired the supremacy over the country of Kuntala; this battle between Ballāla and Jaitrasimha is said by tradition to have been fought at Lakkundi itself.<sup>2</sup> An inscription of his son, Narasimha II., also gives a graphic account of a battle between him and a certain Semana or Sevuna, whom he besieged and defeated at Soratur near Gadag, and pursued from there up to the Krishnavernā, where he slew him, and who was probably the commander-in-chief of Jaitugi's army. In the same campaign Ballāla besieged, besides Soratur, the hill-forts of Brambarage or Yelburga, Virātakote or Hāngal, Gatti, Belliitago, Rattapali or Ratteshali in the Dhārwad District, and Kurugod near Ballāri.<sup>3</sup> His conquests also included the Chola and Pāndya kings, to the latter of whom he restored his forfeited kingdom when he humbled himself before him,—Uchchangi,—part of the Konkans,—and the districts of Banavāse and Pānungal. His first attempt on the last district was made in Saka 1118 (A.D. 1196-7), when he besieged Pānungal which was then the capital of the *Mahāmandalesvara* Kāmadeva, of the family of the Kādambas of Banavāsi and Hāngal, who was governing the Pānungal Five-hundred. In this attempt he was unsuccessful, being repulsed by Kāmadeva's generals Sohani and his son Padmayya or Padmans, the former of whom was killed in the battle. In addition to Lekkigundi, he had also a capital at Annigeri in the Dhārwad District. In Saka 1114 (A.D. 1192-3), we find his *Mahāpradhāna* and *Dandanāyaka*, Ereyana or Eraga, governing the Banavase Twelve-thousand and the Sāntalige Thousand; in Saka 1121 (A.D. 1199-1200) his feudatory, the *Mahāmandalesvara* Rāyadeva, was governing the Belyola country; in Saka 1124 (A.D. 1202-3) his feudatory, the *Mahāmandalesvara* Jagudala-Bhattamadeva, was governing the Kuntala country; and in Saka 1125 his *Dandanāyaka*, Kamathada-Mallihetti, was governing the Sāntalige Seventy and the Nāgarakhanda Seventy in the Banavase country.

Narasimha II.

He was succeeded by his son, Narasimha II., who lost entirely, through the increasing power of the Yādavas of Devagiri, the

<sup>1</sup> Lat. 15° 24' N., Long. 75° 47' E.

<sup>2</sup> See Walter Elliot: *Madras Jour., of Lit. and Science*, Vol. VII., p. 216.

<sup>3</sup> P. S. and O. C. Inscriptions, No. 123, l. 34.



kingdom that his father had acquired in the old Western Chalukya dominions. He retired to his capital of Dvārasamudra, and seems to have made no attempt to come north of the Tungabhadra again. Only one inscription of his time has been discovered,—at Harihar in Maisur, dated Saka 1145 (A.D. 1233-4) the Svabhānu *samvatsara*.<sup>1</sup> He is said to have dispossessed the Pāndya king of his dominions, and to have given them to the Chola king. But his reign seems to have been a quiet one; and the chief event in it was the building of the temple of the god Harihara at Harihar by his *Mahāpradhāna* and *Dandanāyaka* Polāḷva.

His successor was his son Somesvara, of whose time we have two inscriptions,—a stone-tablet at Niryund in Maisur; and a copper-plate grant now in the Bangalore Museum, but where found originally I do not know.<sup>2</sup> The latter is dated Saka 1175 for 1174 (A.D. 1242-3), the Paridhāvi *samvatsara*; the former is not dated. His wives were Bijjaladevi and Somaladevi. And his capital was Vikramapura, "which he had established for his own pleasure in the Chola country, conquered by the power of his arm."

His successor was his son Narasimha III., by his wife Bijjaladevi. Of his time we have six inscriptions,—at Belur, Chitaldurg, Harihar, and Somnāthpur, in Maisur;<sup>3</sup> the earliest of them is dated Saka 1176 (A.D. 1254-5), the A'nanda *samvatsara*, and the latest, Saka 1208 (A.D. 1286-7), the Vyaya *samvatsara*. His capital was Dvārasamudra. All the history that we have in connection with him is that his *Mahāpradhāna* and *Dandanāyaka* Perumāledeva, also called Raṭṭarāya and Javanike-Nārāyana, conquered and slew a certain king named Ratnapāla.

Of the time of his son and successor, Ballāla III., we have only one inscription,—at Chitaldurg;<sup>4</sup> the figures of the date are effaced, but, as the name of the *samvatsara* is specified as Śādhārana, the date must be Saka 1232 (A.D. 1310-1). The inscription, however, tells us nothing about the history of his reign. And the year in which it is dated saw practically both the end of his reign and the extinction of the power of his dynasty. As will be seen in the following section, Allā-ud-din, the second of the Khilji emperors of Delhi, had already invaded the Dekkan, and had commenced and almost completed the conquest of the Yādavas of Devagiri. As yet, the Hoysalas had remained unattacked. But in A.D. 1310, Allā-ud-din sent an army under Malik Kāfur and Khwājā Hāji to reduce Dvārasamudra. Leaving part of their forces at Paithan on the Godāvāri, to overawe and hold in check Samkara of Devagiri,—Malik Kāfur and Khwājā Hāji continued their march to the south, entered and laid waste the Hoysala kingdom, engaged, defeated, and captured Ballāla III., and took and despoiled his capital of Dvārasamudra.<sup>5</sup> The complete subjugation of the province of Dvārasamudra, and the annexation of it to the empire of Delhi,

Somesvara.

Narasimha III.

Ballāla III.

<sup>1</sup> Elliot MS. Collection, Vol. II., p. 336; and *P. S. and O. C. Inscriptions*, No. 123.

<sup>2</sup> *Mysore Inscriptions*, pp. 307 and 321.

<sup>3</sup> *P. S. and O. C. Inscriptions*, Nos. 15, 19, 20, 124, and 145; and *Mysore Inscriptions*, p. 323.

<sup>4</sup> *P. S. and O. C. Inscriptions*, No. 147.

<sup>5</sup> *Foralite* (Briggs' Translation), Vol. I., p. 373; and Elphinstone's *History of India*, Cowell's edition, p. 396.

were not effected till A.D. 1327, in the reign of Muhammad Tughlak.<sup>1</sup> Meanwhile, though the Muhammadan chronicle does not record the fate of Ballála III., it would appear that, after his defeat and capture in A.D. 1310, he was liberated, and continued for a short time longer the semblance of a reign at the former capital of Belápura; and that, after the events of A.D. 1327, in which Drárasamudra was demolished, the then representative of the family retired to Tondanur, the modern Tonnur near Seringapatam, which continued to be the seat of an enfeebled power for about fifty years more.<sup>2</sup> The power of the Hoysalas as a dynasty, however, was practically extinguished by the conquest of A.D. 1310.

<sup>1</sup> *Ferishta*, Vol. I., p. 413.

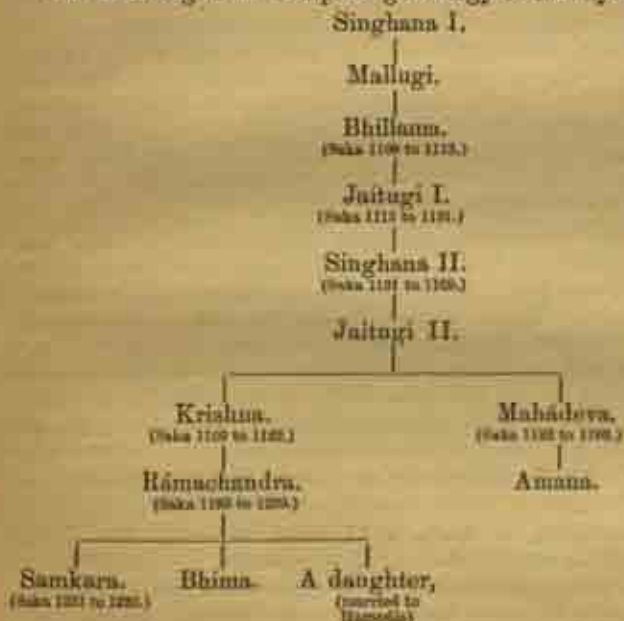
<sup>2</sup> *Mysore Inscriptions*, p. Ixxix; and *Rice's Gazetteer of Mysore and Coorg*, Vol. II., p. 207. *Ferishta* (Vol. I., p. 418-9) tells us that, in A.D. 1338, Báhi-ad-din, more commonly known by his original name of 'Koorshasip,' rebelled against his uncle, Muhammad Tughlak, and, being defeated, deserted his government of Nagar and fled to the Hoysala court; and that he was given up to the king by the then representative of the family, whom *Ferishta* calls Balláladava.

## SECTION IX.

### THE YADAVAS OF DEVAGIRI.

On the downfall of the Kalachuris, the southern parts of their dominions fell, as we have seen, into the hands of the Hoysalas of Dvārasamudra. And, at the same time, the northern parts were appropriated by another branch of the Yādava family, the members of which,—since, like the Hoysalas, they had the family-titles of *Yādava-Nārāyana* and *Dvāriyati-puravar-ādhipara*,—must have been of the same original stock with the Hoysalas, though, for some reason or other, the connection between the two families is nowhere acknowledged in the inscriptions. These Yādavas eventually settled themselves at Devagiri, the modern Daulatābād<sup>1</sup> near Aurangābād. Their banner bore the device of a golden Garuda.<sup>2</sup>

The following is the complete genealogy of this dynasty :—



The names of Singhana I. and Mallugi are supplied by a recently discovered copper-plate grant of Rāmachandra, which seems to have been found somewhere in the neighbourhood of the Godāvuri in the Aurangābād District.<sup>3</sup> It is recorded therein of Singhana I. that

Singhana I., and  
Mallugi.

<sup>1</sup> Lat. 19° 57' N., Long. 75° 25' E.

<sup>2</sup> *Baumgarten's Indische Inschr. u. Münz. Abh. R. As. Soc.*, Vol. XII., p. 35.

<sup>3</sup> Unpublished.

he subdued the king of the Karnátaka,<sup>1</sup> and punished the Pándya king, and that the king of Gurjara avoided meeting him in battle. Of his son Mallugi, no details are given.

Bhíllama.

Mallugi's son was Bhíllama, beyond whom none of the other inscriptions as yet known carry back the genealogy. We have already had mention of him in connection with the Hoysala king Ballála II., by whom, apparently in Bhíllama's life-time, his son Jaitugi I. was defeated in a battle fought, according to tradition, at Iakkundi in the Dhárwád District. As Ballála is said to have by this victory acquired the country of Kuntala, the prior acquisition of which by Bhíllama himself is recorded in his own inscriptions and in those of his descendants, Bhíllama must have already established a fairly extensive kingdom. Of his time we have four inscriptions.<sup>2</sup> The earliest of them is at the *Jághir* village of Muttigi; it gives him the usual regal titles, and is dated Saka 1111 (A.D. 1189-90), the third year of his reign, while he was ruling at Tenevalage, with the *Mámdalika* Sopani as his *Mahápradhána* and *Senápati*. This inscription, therefore, fixes Saka 1109 (A.D. 1187-8), the *Plavanga samatsara* for the commencement of his reign. In this inscription he is also called *Málava-malla*, or 'the champion against the Málavas,' and *Gurjara-cáran-ábhaya*, or 'the god to the elephants which are the Gurjaras.' Another, of the same date, is at Annigori in the Dhárwád District, and speaks of that place as the capital, from which his feudatory, the *Mahámandalesvara* Báchirája or Báchana, was governing the Belvola country. Another, at Bhairwádige in the Kaládgi District, is dated Saka 1113 (A.D. 1191-2). And the last, at Hippargi in the Kaládgi District, is dated Saka 1114 (A.D. 1192-3), while the *Mahámandalesvara* Gonamarasa, who had been his feudatory, was governing the Taddavádi country.

Jaitugi I.

Bhíllama was succeeded, in Saka 1113 (A.D. 1191-2), the *Virodhikrit samatsara*, by his son Jaitugi I., also called Jaitrasimha and Jaitrapála, who had held the supreme command of his father's army when it was defeated by Ballála II. Of his time there are three inscriptions,—at Bijápur, Manugulli, and the *Jághir* village of Rámoji and Akkoja, in the Kaládgi District.<sup>3</sup> The first of them only is dated,—in Saka 1118 (A.D. 1196-7), the sixth year of his reign. We have no further historical details about him, except that the Aurangábád grant of his descendant Rámachandra states that he slew the king of Trikalunga and took his whole kingdom. Vijayápura, or Bijápur,<sup>4</sup> seems to have been his capital.

Singhana II.

He was succeeded, in Saka 1131 (A.D. 1209-10), the *Sukla samatsara*, by his son Singhana II., also called Simha, Simhala, Simhana, and Tribhuvanamalla. It is in his time, in Saka 1132, that we first have Devagiri mentioned as the capital. In the early years of his reign we find him using, in addition to the titles of his ancestors, those of 'the uprooter of the water-lily which was the head of the king of Telunga,' and 'the conqueror of the Kalachuri king.' And in the Aurangábád grant he is said to have conquered

<sup>1</sup> This must refer to some success against the Hoysala king, Vishnuvardhana.

<sup>2</sup> Elliot MS. Collection, Vol. II., pp. 253 to 262.

<sup>3</sup> *Id.*, Vol. II., pp. 269 to 273.

<sup>4</sup> Lat. 16° 50' N., Long. 75° 4' E.

Ballála, Hammira, Kakkala, the Andhra king, the lord of Bhambhagiri, Bhoja, and Arjuna. Some of these statements remain to be verified; but the Bhoja who is mentioned here is Bhoja II., of the family of the Siláhara *Mahámandalesvaras* of Kolhápur, by the conquest of whom Singhana II., in the early part of his reign, acquired and annexed to his own kingdom the whole of the Siláhara territories above the Ghats. We have thirty-eight inscriptions of his time,—at Ingallige, Gobbur, and Hagaritige, in the Nizám's Dominions; at Bijápur and a few other places in the Kaládgi District; at Khodrápúr in the Kolhápur State; at Munavalli in the Belgaum District; at Gadag, Chandadámpur, Lakshmeswar, Rattchalli, Tiliwalli, and other places, in the Dhárwád District; and at Bahágávve, A'áivatti, and Yalawál, in Malsur.<sup>2</sup> In Saka 1137 (A.D. 1215-6) his *Mahápradhána* Hemmayyanáyaka was the manager of the customs duties of the Banaváse country; in Saka 1141 (A.D. 1219-20) Singhana had the whole of the Banaváse Twelve-thousand under him; in Saka 1145 (A.D. 1223-4) his *Dandanáyaka* Jagadala-Purnahotama was governing the Toragala or Toragal Six-thousand; in Saka 1162 (A.D. 1240-1) his *Mahápradhána* Jaitrapála was governing the Hagaritige Three-hundred; in Saka 1163 (A.D. 1241-2) his *Mahápradhána* Lakshmi-pála was governing the Nágarakhanda country; and in Saka 1169 (A.D. 1247-8) his *Mahápradhána* and *Senápati* Béchirája was governing the Karnátaka and other countries, at the capital of Pulikaranagara or Lakshmeswar.

His son, Jaitugi II., must have died in Singhana's life-time. He certainly did not reign, as Singhana II. was succeeded immediately by his grandson Krishna; and we have no inscriptions of Jaitugi II., and no record of him beyond the mention of his name.

Jaitugi II.

Of the time of Krishna,—also called Kamhara, Kamhára, Kandhara, and Kandhára,—we have six inscriptions,—at Chukka-Bágewádi and Munavalli in the Belgaum District; and at Gadag, Nágámve, Behatti, and Chandadámpur, in the Dhárwád District.<sup>3</sup> His accession was in Saka 1169 (A.D. 1247-8), the *Plavanga suncatsara*; and his capital was Devagiri. In Saka 1171 (A.D. 1249-50) his minister was Mallisetti, who governed the Kuhundi or Kundi country from his residence at Mindgal. And in Saka 1175 (A.D. 1253-4) his *Mahápradhána*, in charge of the southern portions of his kingdom, was Chandarája,—the son of the general Vichana, who had previously acquired for his sovereign the territories of "the Rattas, the Kálambas who were glorious in the Konkana, the Pándyas who shone at Guttí, and the turbulent Hoysalas, and had set up his pillars of victory in the neighbourhood of the river Káveri." And the inscription that mentions Chandarája records a grant which, with his sovereign's permission, he made at Kukkuur, where he had arrived in the course of a victorious campaign.

Krishna

Krishna was succeeded in the first instance by his younger brother, Mahádeva, called *Uragasárvabhauma* in the Aurangábád grant,

Mahádeva.

<sup>2</sup> Elliot MS. Collection, Vol. II., pp. 309, and 377 to 430; P. S. and O. C. Inscriptions, Nos. 87, 91, 100, 111, 112, and 201; and *Jour. As. Soc. Ind.*, Vol. XII., pp. 7 and 11.

<sup>3</sup> *Jour. As. Soc. Ind.*, Vol. XII., pp. 25 and 34; Elliot MS. Collection, Vol. II., pp. 467 to 473; and P. S. and O. C. Inscriptions, Nos. 21 and 110.

which contains an expression intimating that he forcibly usurped the sovereignty. We have fourteen inscriptions of his time,—at Kuligeri and Yaligi in the Nizam's Dominions; at Ingleswar in the Kaladgi District; and at Chaudalampur, Sangur, Pura in the Kod Taluka, and other places, in the Dhārwād District.<sup>1</sup> They range from Saka 1184 (A.D. 1262-3) to Saka 1192 (A.D. 1270-1), and fix Saka 1182 (A.D. 1260-1), the Bandri *samantasara*, for the commencement of his reign. They do not give many historical details. But in Saka 1184 (A.D. 1262-3) and Saka 1186 we find, as his feudatory in the neighbourhood of Chaudalampur, the *Mahāmandalesvara* Gattarasa of the Gutta or Gupta lineage; in Saka 1187 his *Mahāpradhāna* was Toragaledavarasa, who made a grant at Vijayapura; and in Saka 1191 (A.D. 1269-70) his *Mahāpradhāna* and *Sarvādhipikiri* or 'general manager' was Tipparasa. His capital, throughout his reign, was Devagiri.

Amara.

Mahādēva's son, Amara, is mentioned only in the Aurangāhād grant. He seems to have made an attempt to succeed his father, but to have failed, as the inscription describes Rāmachandra as forcibly wresting the kingdom from him.

Rāmachandra,  
Sankara,  
and Shina.

The succession accordingly went back to Rāmachandra or Rāmadēva, the son of Krishna, in Saka 1193 (A.D. 1271-2), the Prajāpati *samantasara*. Under him also Devagiri continued to be the capital. Of his time we have, in addition to the Aurangāhād grant, nineteen inscriptions,—at Thānā in the Konkana; at Noregal in the Hāngal Taluka, Lakshmeswar, Chaudalampur, Rattehalli, and other places, in the Dhārwād District; and at Balagānve, Harihar, and Dāvangers, in Maisur.<sup>2</sup> In Saka 1194 (A.D. 1272-3), his *Mahāpradhāna* Achyutanāyaka was governing the Sānti, or Salsette, district in the Konkana. In Saka 1199 (A.D. 1277-8), his feudatory was the *Mahāmandalesvara* Sāluva-Tikkama, who had come to Harihar in the course of a victorious expedition to the south, which had probably been directed against the Hoysalas of Dvārasamudra in consequence of their threatening, or perhaps invading, the southern and south-western parts of his dominions; as, in this inscription, Rāmachandra is described as seizing the goddess of the sovereignty of the Hoysala kings, and Sāluva-Tikkama is called 'the establisher of the Kādamba kings' and 'the overthrower of the Hoysala kings.' In Saka 1211 (A.D. 1289-90), in one of the Thānā grants, Rāmachandra is described as reigning over the whole country of the Konkana. In Saka 1217 (A.D. 1295-6), his *Mahāpradhāna* Mallideva was governing the Pulikara or Paligere Three-hundred. And Rāmachandra is mentioned as emperor in the concluding lines of a manuscript of the *Nāmalīngānusāstana* which was written in Kaliyuga 4898 (A.D. 1297-8) at Suvarnagiri in the Konkana.<sup>3</sup> It is therefore clear that Rāmachandra's sway extended over all the dominions, in the central and southern parts of the Bombay Presidency, of the dynasties that had preceded his.

<sup>1</sup> Elliot MS. Collection, Vol. II., pp. 477 to 507; and P. S. and O. U. Inscriptions, Nos. 118 and 111.

<sup>2</sup> Elliot MS. Collection, Vol. II., pp. 513 to 550; P. S. and O. U. Inscriptions, Nos. 103, 142, and 202 to 205; and Jour. R. As. Soc., O. S., Vol. II., p. 388; and Vol. V., pp. 178 and 183.

<sup>3</sup> Ind. Ant., Vol. X., p. 101.

The latest of Rāmachandra's inscriptions, and the last of his dynasty that is at present known to be extant, is dated in Saka 1220 (A.D. 1298-9). But, prior to that date, there had commenced the course of events which led to the entire subversion of the power of the Yādavas of Devagiri. For the history of these events, as well as for all that we know about Samkara and Bhima, the sons, and Harapala, or perhaps Haripala, the son-in-law, of Rāmachandra, we must turn to the chronicle of Ferishta.<sup>1</sup> And, as the account is that of the complete extinction of the last of the ancient Hindu dynasties of Western India, it is worthy of being given in some detail.

In A.D. 1294, Allā-ud-din,—the nephew, and subsequently the successor, of Jelal-ud-din, the first of the Khilji emperors of Delhi, —with the permission of the king, collected a body of eight thousand chosen horse at Karrab-Mānikpur on the Ganges, which was the seat of his government, and set out to invade the Dekkan. Crossing the Narmada, which was then the northern boundary of the Devagiri kingdom, he proceeded by way of Ellichpur, and passed on by forced marches till he arrived in the neighbourhood of Devagiri itself. Rāmachandra, or Rāmadeva as he is called in the Muhammadan chronicle, collected such forces as he could muster on the spur of the moment, and opposed the invaders at a distance of about four miles from his capital. But, being defeated, he was forced to retire into the hill-fort above the city, and the city itself was easily taken, entered, and pillaged by Allā-ud-din's troops. Allā-ud-din having given out that his force was only the advance-guard of the emperor's army,—the neighbouring chiefs, each busy with his own preparations for defence, were prevented from coalescing with Rāmachandra against the invaders; and Rāmachandra, seeing that he must soon be obliged to surrender, and apprehending that the king of Delhi intended to make an entire conquest of the Dekkan, became anxious to secure peace before any other forces arrived. He accordingly offered a large amount of gold and jewels, sufficient, with the booty that Allā-ud-din had already obtained, to indemnify him for the expenses of his expedition; and his proposals were accepted by Allā-ud-din, who released his prisoners, and promised to quit the town on the morning of the fifteenth day from his first entrance. Meanwhile Rāmachandra's son, Samkara, who, on the first appearance of the enemy, had retired to collect troops, advanced with a large army to within a few miles of the city. Rāmachandra sent word to him that peace had been concluded. But Samkara, relying on the numerical superiority of his forces, disregarded the injunctions of his father, and sent a message to Allā-ud-din, calling on him to restore whatever plunder he had taken and to leave the province quietly. Thereupon Allā-ud-din left a force of a thousand horse to invest the fort and to prevent a sally, and marched with the rest of his army to attack Samkara. A battle ensued, in which the Muhammadan troops, overpowered by

<sup>1</sup> Briggs' translation, Vol. I., pp. 204 to 420; see also Elphinstone's *History of India*, Curlew's edition, pp. 286 to 406. My account is of course only an abstract; but I have found it convenient in many places to use the actual words of Ferishta as rendered by his translator.

numbers, fell back on all sides. They were joined, however, by the force which had been left to invest the fort. And the Hindus, prevented by the dust from discovering the numbers of this force, supposed that the king's army, of which they had heard, had arrived. A panic seized them, and they broke and fled in all directions. Allá-ud-din did not think it prudent to pursue them, but returned and again invested the fort. Rámachandra now found himself to be in great difficulties; especially because a number of bags, supposed to contain grain, which had been taken into the fort for the support of the garrison, were found to contain only salt. He accordingly again commenced negotiations, and peace was ultimately concluded, the terms being that Allá-ud-din should receive, on evacuating the country, "six hundred *maunds* of pearls, two *maunds* of diamonds, rubies, emeralds, and sapphires, one thousand *maunds* of silver, and four thousand pieces of silk, besides," says Ferishta, "a long list of other precious commodities, to which reason forbids us to give credit." Also the cession of Ellichpur and its dependencies was demanded, that Allá-ud-din might leave there a garrison for the collection of the revenues which were to be remitted to him at Karrah-Mánikpur. Allá-ud-din accordingly released all his prisoners, and, on the twenty-fifth day from his first arrival before Devagiri, marched in triumph out of the city and proceeded on his return to Karrah.

It was shortly after these events that Allá-ud-din inveigled the king, Jelál-ud-din, into meeting him, with only a small retinue, at Mánikpur. On the 19th July, A. D. 1295, Jelál-ud-din was treacherously murdered there by Allá-ud-din's adherents. And Allá-ud-din then ascended the throne of Delhi.

For some years after this, the Yádavas of Devagiri remained unmolested. But Rámachandra having become irregular in the payment of his tribute, in A. D. 1306 Allá-ud-din placed an army of a hundred thousand horse under the command of one of his eunuchs, Malík Káfur, and sent him to subdue the Dekkan. The expedition was reinforced on its way by the troops of Ain-ul-Mulk Multáni, the governor of Málwá, and of Alaf Khán, the governor of Gujarát; and one of the principal objects of it was to recover Devaladevi, the daughter of Kanladevi who, on the defeat and flight of her husband, Karnaráya of Gujarát,<sup>1</sup> in A. D. 1297, had been taken into the harem of Allá-ud-din and had become a favourite with him. Karnaráya, taking Devaladevi with him, had fled to Bágiana,<sup>2</sup> one of the districts dependent on Gujarát and bordering on the Devagiri dominions. He refused the demand of Malík Káfur that she should be given up, and eventually, listening to overtures from Devagiri, promised her, then in her thirteenth year, in marriage to Samkara. Karnaráya, however, was shortly after this attacked by a division of the army under Alaf Khán, and, being totally defeated, fled to Devagiri. Bhimadeva, the brother of Samkara, who had conducted the negotiations for the marriage, and

<sup>1</sup> Apparently Karnadeva II., the last of the Vyághrapáli or Vághalí branch of the Chamákyas of Anhilwád; *Ind. Ant.*, Vol. VI., p. 213.

<sup>2</sup> Bágiana, with Chánder as its capital, appears to have been subsequently the north-west division of the province of Aurangábád.



who with only a small retinue was conveying Devaladevi to Devagiri, was intercepted by a small body of Alaf Khán's troops, and, in the skirmish that ensued, Devaladevi was captured and taken to Alaf Khán's camp. Alaf Khán straightway returned with her to Delhi; and she was soon after married to Allá-ud-din's eldest son, Khizr Khán.

Malik Káfur, however, went on into the Dekkan, and, having subdued a great part of the Maráthá country, which he distributed among his officers, proceeded to the siege of Devagiri. But Rámachandra, being in no condition to make successful opposition, left Samkara in the fort, and advanced with presents to meet the conqueror, in order to obtain peace. Malik Káfur, accordingly, drew up an account of his expedition and sent it to the king, and, some time after took Rámachandra with him to Delhi, with rich presents, to pay his respects. Rámachandra was received there with great marks of favour and distinction, and royal dignities were conferred upon him; and, not only was he restored to his government, but other districts were added to his dominions, for all of which he did homage and paid tribute to the king of Delhi. The king, on this occasion, gave him the district of Namsári, near Gujarát, as a personal estate, and a *lac* of *tankas* to pay his expenses home. For the rest of his life Rámachandra did not neglect to send the annual tribute to Delhi.

In A.D. 1309, Rámachandra entertained Malik Káfur and Khwájá Háji at Devagiri, where they halted on their way to subdue the king of Worangal.

In A.D. 1310, Allá-ud-din, as has been mentioned in the preceding section, sent Malik Káfur and Khwájá Háji with a large army to reduce the Hoysalas of Dvárasamudra. Having reached Devagiri, they found that Rámachandra was dead, and that Samkara was not well affected to the Muhammadans. Leaving a part of his army at Paithán on the Godávári, to overawe Samkara and hold him in check, Malik Káfur continued his march to the south, and, having effected the conquest of Dvárasamudra, where the reigning king was Ballála III, returned to Delhi in A.D. 1311, apparently without having found any cause for the time being for active operations against Samkara. But Samkara subsequently withheld his tribute. Accordingly, in A.D. 1312, Malik Káfur for the fourth time proceeded into the Dekkan, and seized Samkara and put him to death. He then laid waste Maháráshtra and the Karnátaka, from Chaul<sup>1</sup> and Dábbhol<sup>2</sup> on the coast as far as Mudgal<sup>3</sup> and Raichur,<sup>4</sup> and took up his residence at Devagiri, from which place he realised the tribute from the princes of Telingana and the Karnátaka, and remitted it to Delhi.

Soon after this, however, Malik Káfur was summoned up to Delhi, and, while he was occupied in intrigues there, Harapála or Haripála, the son-in-law of Rámachandra, stirred up the Dekkan to

<sup>1</sup> Lat. 18° 34' N., Long. 72° 59' E.; twenty-five miles south of Bombay, in the present A'hhíd or Kolhá District.

<sup>2</sup> Lat. 17° 26' N., Long. 73° 17' E.; eighty miles south of Bombay, in the Ratnágiri District.

<sup>3</sup> Lat. 16° 1' N., Long. 76° 30' E.; in the Nizam's Dominions.

<sup>4</sup> Lat. 16° 12' N., Long. 77° 28' E.; in the Nizam's Dominions.

arms, expelled a number of the Muhammadan garrisons, and asserted his power over the former territories of Devagiri. The intrigues at Delhi ended in the death of Allá-ud-din, said to have been caused by poison administered by Malik Kafur, on the 19th December A.D. 1316. But shortly after this, Malik Kafur himself was assassinated, and Mubárik, the third son of Allá-ud-din, was placed on the throne. In A.D. 1318, Mubárik himself led an army to chastise Harapála. On the arrival of the king, Harapála and his adherents fled. But a detachment was sent in pursuit of them, and Harapála was captured, brought back, flayed alive, and decapitated, and his head was set up over the gate of his own capital. This completed the extinction of the Yádava dynasty.

Up to A.D. 1338, Devagiri seems to have not been looked upon as a place of much importance, though it was the scene of many of the contests that ensued between the Muhammadans and the Maráthás during the completion of the subjugation of the Dekkan. But, in that year, Muhammad Tughlak, who had ascended the throne of Delhi in A.D. 1325, visited Devagiri on one of his campaigns, and was so much pleased with the situation and strength of the place, and considered it to be in so much more central a position than Delhi itself, that he decided upon making it the capital of his empire. He changed its name from Devagiri, or 'the mountain of the gods', to Daulatábád, or 'the city of wealth,' which name it still retains. But, though he three times compelled the population of Delhi to migrate to Daulatábád, his project of making it the capital of the empire failed in the end. Since the time of its change of name, however, Devagiri or Daulatábád has continued to be a Muhammadan town. In about A.D. 1342, it was visited by Ibn Batuta, a traveller from Tangiers, who describes the city as consisting then of three parts,—Daulatábád, Kataka (probably the citadel), and Dwaikír or Devagiri.<sup>1</sup>

<sup>1</sup> *Ibid. Ant.*, Vol. III., p. 116.

## SECTION X.

### THE RATTAS OF SAUNDATTI AND BELGAUM.

We have been occupied hitherto with the history of the supreme dynasties, noticing only incidentally the great feudatory families of *Mahāmūndalasecaras*, through whom,—in addition to their *Mahā-pradhānas*, *Pradhānas*, *Senāpatis*, and *Dandanayakas*,—the sovereigns paramount carried on the administration of their dominions. We have now to deal in detail with these feudatory families, the members of which enjoyed a *status* very different from that of the other officials just named, inasmuch as,—instead of being only individual officers, of haphazard origin, selected for their personal abilities and invested with special powers,—they were the hereditary governors of different provinces of the kingdom, subordinate to whatever dynasty happened at the time to exercise the supreme sway.

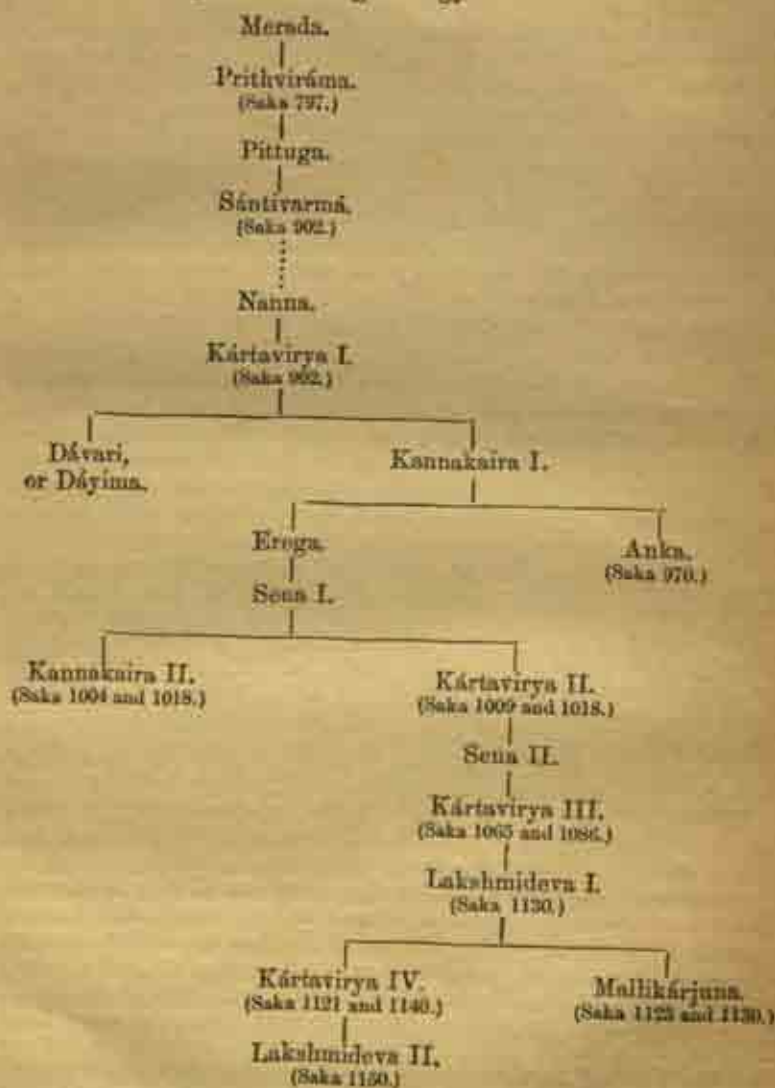
The dynasty of the Rāshtrakutas died out, as we have seen, in the person of Kakkā III. or Kakkala, in Saka 895 (A.D. 973-4). They left, however, an impress of their power and dominion in this part of the country, which long survived themselves, in the Ratta *Mahāmūndalasecaras*, who, for about three and a half centuries,—first as the feudatories of the Rāshtrakutas, then as the feudatories of the Western Chālukyas, and then apparently of their own independent authority until they were conquered by the Yādavas of Devagiri,—had the government of the Kundi or Kulundi Three-thousand province, a division of the Kuntala country, which included the greater part of the Belgaum District and the south-western parts of the Kalādgi District. Their capital was first Sugandhavarti, the modern Saundatti<sup>1</sup> in the Belgaum District, and afterwards Venugrāma or Velugrāma, the modern Belgaum itself; and their inscriptions are found at those two places, and at Watnāl, Sogāl, Mutwāl, Nesargi, Hannikeri, Komur, Kalhōle, and Bhoj, in the Belgaum District,—at Khānāpur and Rayabāg in the Kolhāpur State,—and at Lokāpur on the highroad between Belgaum and Kalādgi.

In some of their inscriptions the members of this family call themselves Rāshtrakutas; and in one or two passages they assert that they belonged to the lineage of Krishna II. of that dynasty. But in the majority of instances they use the name of Ratta; and, though they may possibly have been of the same original stock with the Rāshtrakutas, the probability is that they were only some local division of the Reddi caste. They were of the Jain religion. They had the title of *Lattalur-puravar-ādhipāra* or *Lattalur-puravar-ādhipāra*, 'supreme lord of Lattalur or Lattannur, the best of cities;'

<sup>1</sup> Lat. 15° 47' N., Long. 75° 12' E.; the chief town of the Paragad Tāluka.

but this city, which was therefore the place from which they originally started, has not yet been identified. They were entitled to carry the banner of a golden Garuda,<sup>1</sup> and to use the mark of red-lead or vermilion.<sup>2</sup> What the latter was, I have not been able to determine; but, as to the former, the only copper-plate grant of this family that has been discovered has on its seal a human figure, kneeling on its right knee, which must be Garuda. They were also entitled to have the musical instrument called *trivali* played before them.

The following is the Ratta genealogy:—



<sup>1</sup> *Sivarnagaradibhoja*.

<sup>2</sup> *Sinduradibhanga*.

Morada and his son, Prithvirāma, were originally teachers, of the Kāreya sect of the holy Muḷīpatiṛṭha. Prithvirāma was the first of the family to be invested with the rank and authority of a *Mahādānava* or *Mahāmāndalesvara*,—by the Rāshtrakuta king Kṛṣṇa II., about Saka 797 (A.D. 875-6).<sup>1</sup>

Morada, and  
Prithvirāma.

Of Pittuga, the son of Prithvirāma, we have no record, except that he confronted and repulsed a certain Ajavarmā, who came to attack him, and that his wife was Nijikabbe or Nijiyabbo. Of the time of his son, Śāntivarmā or Śānta, whose wife was Chandikabbe, we have one inscription, at Saundatti, dated Saka 902 (A.D. 980-1) the Vikrama *samvatsara*.<sup>2</sup> It mentions him as the feudatory of the Western Chālukya king Taila II., but does not give any further historical information about him.

Pittuga, and  
Śāntivarmā.

After Śāntivarmā there is a break in the genealogy, there being nothing to show whether Nanna was his uncle or brother, or in what way he was related to him. Of Nanna, also called Nannapayyārāna, we have no details. Of the time of his son, Kārtavīrya I. or Katta I., there is one inscription, at Segal near Saundatti. It is of the same date as the inscription of his predecessor, Śāntivarmā, viz. Saka 902 (A.D. 980-1), and records that he was governing the Kundi country as the feudatory of the Western Chālukya king Taila II. Another and later inscription speaks of him again as the feudatory of Taila II., who is mentioned therein by his title of Abavānalla I., and also records that it was he who fixed the boundaries of the Kuhundi or Kundi country.

Nanna, and  
Kārtavīrya I.

Of Dāvuri or Dāvīma, Kannakaira I. or Kanna I., and Erega or Eraga, we have no inscriptions or historical information. Of the time of Anka there are two inscriptions,—at Saundatti. One of them is the first part of a tablet which also bears a later inscription; it is dated Saka 970 (A.D. 1048-9), the Sarvadhāri *samvatsara*, and records that he was the feudatory of the Western Chālukya king Somesvara I. The other is a fragment of the same date.

Dāvuri, Kannakaira I., Erega, and Anka.

Of Sena I. or Kalasena I., and his wife Mailaladovī, we have no details. His eldest son, Kannakaira II. or Kanna II., is mentioned as one of the feudatory *Mahāmāndalesvaras* in the Tidgundi grant, from the Kalādgi District, of the Western Chālukya king Vikramāditya VI., which is dated Saka 1004 (A.D. 1082-3), the Dundubhi *samvatsara*.<sup>3</sup> He is also mentioned as the feudatory of the same king and of his son Jayakarna, in an inscription at Konnur in the Belgaum District, dated Saka 1009 (A.D. 1087-8), the Prabhava *samvatsara*.<sup>4</sup> And he seems to have been alive, and to have continued in authority in conjunction with his younger brother Kārtavīrya II., up to Saka 1018 (A.D. 1096-7), the Dhātu *samvatsara*; as he is mentioned, after the record of that date, in one of the Saundatti inscriptions.<sup>5</sup>

Sena I., and  
Kannakaira II.

<sup>1</sup> *Jour. As. Soc. B. R. A. Soc.*, Vol. X., p. 124; and *P. S. and O. C. Inscriptions*, No. 88.

<sup>2</sup> *Jour. As. Soc. B. R. A. Soc.*, Vol. X., p. 204.

<sup>3</sup> *Ind. Ant.*, Vol. I., p. 80.

<sup>4</sup> *Jour. As. Soc. B. R. A. Soc.*, Vol. X., p. 287; *P. S. and O. C. Inscriptions*, No. 93.

<sup>5</sup> *Id.*, p. 104; *P. S. and O. C. Inscriptions*, No. 84.

## Kārtavīrya II.

Of the time of Kārtavīrya II. or Katta II.,—also called Senasūtinga, or 'the lion of Sena,'—and his wife Bhāgaladevi, we have four inscriptions,—a fragment at Saundatti, the date of which is lost, but the preamble of which shows that he had held office under the Western Chalūkyas king Somesvara II.;<sup>1</sup> another at Saundatti, which is dated Saka 1009 (A.D. 1087-8), the Prabhava *samvatsara*; one at Watnāl, which is dated in either the same or the following year; and the above-mentioned Saundatti inscription of Saka 1018 (A.D. 1096-7).

Sena II. and  
Kārtavīrya III.

Of Sena II. or Kālasena II. and his wife Lakshmidēvi, we have no details. Of the time of Kārtavīrya III. or Kattama, and his wife Padmaladevi or Padmāvati, we have four inscriptions,—two at Khānapur in the Kolhapur State, dated Saka 1065 (A.D. 1143-4), the Radhīrodgarī *samvatsara*, and Saka 1084 (A.D. 1162-3), the Chitrabhānu *samvatsara*;<sup>2</sup> one at Bāl-Hongal in the Belgaum District, dated Saka 1085 (A.D. 1164-5), the Tarna *samvatsara*;<sup>3</sup> and one at Kounur, the date of which is effaced.<sup>4</sup> In the first, he is spoken of as the founder of the Western Chalūkyas king Jagadokamalla II., and in the third, as being, or rather having been, the founder of Taila III. of the same dynasty. But in the fourth he has the title of *chakravartī*, or 'universal emperor.' From this, and from the fact that his descendants, though they retain the title of *Mahāmāndalesvara*, speak of themselves as enjoying *adivīrya*, or 'complete sovereignty,' and do not give the names of any paramount sovereigns in their inscriptions, it is plain that, in the time of Sena II. or of Kārtavīrya III., the Rattas established their independence, taking advantage of the general confusion that must have prevailed during the last few years of the Chalūkyas dynasty, in the occurrence of the events that finally ended in the complete subversion of it by Bijjala of the Kalachuri family.

## Lakshmidēvi I.

Of Lakshmidēvi I., Lakshmana, or Lakshmidhara, whose wife was Chandaladevi or Chandrikādevi, we have one inscription,—at Hannikeri near Sampgaum, dated Saka 1130 (A.D. 1208-9), the Vibhava *samvatsara*. It is in this inscription that we first find that the capital of the Rattas was moved from Sagandhavarti to Venugrama, and that, in addition to the Kundi Three-thousand, they possessed also the Venugrama Seventy, a district which they appear to have acquired by conquest from the Kadambas of Goa. This inscription speaks of Lakshmidēvi I. as a descendant of the Rāshtrakūta king Krishna II. to whom it gives the title of *Kundhāra-purattar-akshisvara*, or 'supreme lord of Kandhārapura, the best of cities.' This may have been one of the original cities of the Rāshtrakūtas; but the present mention of it is an isolated one.

Kārtavīrya IV., and  
Mallikārjuna.

Of the time of Kārtavīrya IV., and his brother Mallikārjuna, who reigned conjointly with him as *Yuvārjya*, we have seven inscriptions,—one at Sankeswar near Chikkodi, dated Saka 1121 (A.D. 1199-1200), the Siddhārthi *samvatsara*, and Saka 1124, the Daudabhi *samvatsara*;<sup>5</sup> one at Rāyabāg, dated Saka 1124 for Saka 1123

<sup>1</sup> *Jour. B. Br. E. As. Soc.*, Vol. X., p. 213.<sup>2</sup> Elliot *M.S. Collection*, Vol. II., pp. 547 and 548.<sup>3</sup> *Ben. Ind. Ant.*, Vol. IV., p. 115.<sup>4</sup> *P. S. and O.-C. Inscriptions*, No. 94; see the *Third Archaeological Report*, p. 109.<sup>5</sup> Elliot *M.S. Collection*, Vol. II., p. 541.

(A.D. 1201-2), the *Durmati samvatsara*;<sup>1</sup> two, which were formerly at Belgaum but were removed from there and have now been entirely lost sight of, dated Saka 1127 for Saka 1126 (A.D. 1204-5), the *Raktākahi samvatsara*;<sup>2</sup> one at Kalhole near Gokak, of the same date;<sup>3</sup> one, a copper-plate grant, at Bhoj near Chikkodi, dated Saka 1131 for Saka 1130 (A.D. 1208-9), the *Vihlava samvatsara*; and one at Nesargi near Sampganm, dated Saka 1141 for Saka 1140 (A.D. 1218-9), the *Bahudhanya samvatsara*.<sup>4</sup> From the dates of his earlier inscriptions, it is plain that Kārtavīrya IV. first shared the government with his father Lakshmidēva I. His wives were Echhaladevi and Mādevi or Mahādevi.

Of the time of Lakshmidēva II., also called Boppana-Singa, or 'the lion of Boppa,' we have only one inscription,—at Saundatti; it is dated Saka 1151 for Saka 1150 (A.D. 1228-9), the *Sarvadhāri samvatsara*.<sup>5</sup> This is the last notice that we have of the Rattas. Lakshmidēva II. seems to have been the last of his race, and to have succumbed to the rising power of the Yādavas of Devangiri. By Saka 1150 we find Singhana II. of that dynasty making grants and setting up inscriptions in the neighbourhood of Kolhāpur, in the Kalādgi District, in the Toragal Six-thousand, in the Belvolā country, and in Dhārwad and Mairur, in sufficient numbers to show that the whole of the country on the north, east, and south of the Kundi Three-thousand was then entirely subject to him; though, as is shown by the date of the inscription of Lakshmidēva II., he had evidently left the Rattas unmolested up to then. In Saka 1171 (A.D. 1249-50), however, we find Singhana's son Krishna in possession of the Kundi Three-thousand. It must have been, therefore, in the latter part of Singhana's reign that the Rattas were subjugated by his minister and general Vichana, as recorded in the Behatti grant of Krishna dated Saka 1175.<sup>6</sup>

Lakshmidēva II.

<sup>1</sup> Elliot MS. Collection, Vol. II., p. 594; and see *Jour. Ro. Br. R. As. Soc.*, Vol. X., p. 182.

<sup>2</sup> Elliot MS. Collection, Vol. II., pp. 571 and 576.

<sup>3</sup> *Jour. Ro. Br. R. As. Soc.*, Vol. X., p. 220; *P. S. and O.-C. Inscriptions*, No. 93.

<sup>4</sup> *Id.*, Vol. X., p. 240.

<sup>5</sup> *Id.*, Vol. X., p. 260; *P. S. and O.-C. Inscriptions*, No. 89.

<sup>6</sup> *Id.*, Vol. XII., p. 42.

## SECTION XI.

### THE KADAMBAS OF BANAWASI AND HANGAL.

As in the case of the Western Chalukyas and Chālukyas, so, in the case of the Kadambas and Kadambas, the difference in the first syllable of the name seems to imply that the Kadamba *Mahāmādhavaras* of Banawasi and Hangal, and their relatives of Goa of whom we shall treat in the following Section, cannot claim a direct lineal descent from the early Kadamba kings of whom an account has been given in Section II. above.

The Kadambas of Banawasi<sup>1</sup> and Hangal<sup>2</sup> deduce their origin from the three-eyed and four-armed Mayuravarma I.,—the Mukkanna-Kadauba of one inscription,<sup>3</sup>—who was the son of the god Siva and the earth. This legend as to the birth of Mayuravarma I.,—taken in connection with the legend of the Kadambas of Goa, that the founder of their family, Jayanta or Trilochana-Kadamba, sprang from the earth at the foot of a kadamba-tree, where a drop of sweat fell from the forehead of Siva after the conquest of Tripura,—suggests the inference that the Kadambas, and perhaps the Kadambas before them, were an aboriginal race, and not one of the Aryan tribes that immigrated from the north; especially if, as Mr. Rice intimates,<sup>4</sup> the kadamba-tree is one of the toddy-producing palms which are so common throughout the districts ruled over by the Kadambas and Kadambas.<sup>5</sup> At the same time it is worthy of notice that there is also a tradition that Mayuravarma I., not simply introduced, but brought with him, twelve thousand Brahmins, of thirty-two *gotras*, purified by performing the *agnihotra*-sacrifice, from the *agnihotra* of Ahichchhatra,<sup>6</sup> and established them in the

<sup>1</sup> Lat. 14° 33' N., Long. 75° 5' E.; in the Sira Taluk of the North Kanara District.

<sup>2</sup> Lat. 14° 46' N., Long. 75° 12' E.; the chief town of the Taluk of the same name in the Dhavala District.

<sup>3</sup> *P. S. and O. C. Inscriptions*, No. 221.

<sup>4</sup> *Myces Inscriptions*, p. xxxiii.

<sup>5</sup> That liquor is distilled in some way or other from the *kadamba*-tree is shown by the legend in the *Fishes-Parisee*, V., xxv., where Varuni or Madira, at the command of her husband Varuna, "established herself in the hollow of a kadamba-tree, in the woods of Vrindavana; and Lalaya, roaming about, came there, and, smelling the pleasant fragrance of liquor, resumed his ancient passion for strong drink" (*stewin; makti*). Wilson's translation; Hall's edition, Vol. V., p. 63.—It is added in a footnote, "there is no vinous exudation from the kadamba-tree; but its flowers are said to yield a spirit, by distillation;—whence *shikambari* is one of the synonyms of wine or spirituous liquor."

<sup>6</sup> There were evidently at least two places, whether regions or cities, called Ahichchhatra.—General Cunningham (*Archæological Reports*, Vol. I., p. 255) identifies one of them with the modern Rāmgarh, about twenty-two miles to the north of Balan in the North-West Provinces. While Prof. Lassen (*Map of Ancient India*) identifies apparently the same one with the modern Farukhabad, about fifty-five miles to the south-east of Balan.—Prof. Hall (*Fishes-Parisee*, Vol. II., p. 161, note 1) suggests that one of them was not far from the Vindhya mountains.—A Sinda inscription (*P. S. and O. C. Inscriptions*, No. 26) records that Sinda, who was the son of Pulikata, and who was married to a Kadamba princess, was born at Ahichchhatra on the bank of the river Simha.—For other references, see *Ind. Ant.*, Vol. IX., p. 252, note.



agrahara of Sthānugudhapura or Tāngundur, the modern Tālgund or Tāldagundi in the Shikārpur Tāluka of the Sivamogga District of Mysur.<sup>1</sup>

The Kādambas of Banawāsi and Hāngal were entitled to have the musical instrument called *perutti* played before them,—to carry the banner of a monkey, or perhaps of Hanumān, the king of monkeys,<sup>2</sup>—and to use the signet of a lion.<sup>3</sup> One of their family-titles was *Banawāsi-puravar-ādhisvara*, or 'supreme lord of Banawāsi, the best of cities.' And their family-god was Vishnu, under the name of Madhukesvara of Jayantipur or Banawāsi.

The fullest account of the genealogy is given in a stone-tablet inscription at Kargudari in the Hāngal Tāluka of the Dhārwad District;<sup>4</sup> and, with a few additions from an inscription at Banawāsi,<sup>5</sup> another at Hāngal,<sup>6</sup> and other sources, is as shown in the accompanying table. The Kargudari inscription states that Mayurvarmā I. was preceded by seventy-seven ancestors, who all reigned in succession; but as yet we have no further information regarding them. Including, as it does, a number of names as to which we have no historical data, it is of course open to doubt whether the list is altogether authentic; especially since the Rāshtrakuta inscriptions from Nidagundi, Kyāsanur, Tālgund, and A'dur, all in the neighbourhood of Hāngal, show that at any rate up to Saka 899 (A. D. 917-8) the Kādambas were preceded in the government of the Banavāse province by the members of another family of *Mahāmandilevarna*, called Chellaketana or Chellapatāka, whose history has still to be worked out.

Out of the annexed list of names, the first, in chronological order, of which we have any historical information, is that of Kirttivarmā II. or Kirttidava I., also called Tailana-Singa or 'the lion of Taila,' the son of Taila or Tailapa I. and Chāvundaladevi. We find him in Saka 990 (A. D. 1008-9), the Kilaka *samvatsara*, governing the Banavāse Twelve-thousand, as the feudatory of the Western Chālukya king Somesvara I.<sup>7</sup> And in Saka 998 (A. D. 1076-7), the Nala *samvatsara*, and in Saka 999, the Pingala *samvatsara*, he was still governing the same district, as the feudatory of the Western Chālukya king Vikramāditya VI.

In Saka 1010 (A. D. 1088-9), the Vibhava *samvatsara*, we find Śāntivarmā II., Śānta, or Śāntaya, governing the Banavāse Twelve-thousand and the Pānūngal or Hāngal Five-hundred, as the feudatory of Vikramāditya VI.<sup>8</sup> His wife was Siriyādevi, of the Pāndya family.

<sup>1</sup> P. S. and G. C. Inscriptions, No. 221.

<sup>2</sup> *Sākhāntarādhyakṣa*; equivalent to *varānāntarādhyakṣa*. Conf. the *varānāntarādhyakṣa* of the Kādambas of Goa.

<sup>3</sup> *śākhāntarādhyakṣa*. This was also used by the Kādambas of Goa, and appears on their coins and on the seals of their copper-plate grants. No coins or copper-plates of the Kādambas of Banawāsi and Hāngal have been discovered yet.

<sup>4</sup> *Ind. Ant.*, Vol. X., p. 249.

<sup>5</sup> See *Id.*, Vol. IV., p. 205.

<sup>6</sup> Elliot *M.S. Collection*, Vol. II., p. 49; and P. S. and G. C. Inscriptions, No. 30, where, on the authority of *Inscriptions in Dharmar and Mysore*, it is wrongly entered as being at Hull in the Belgaum District.—The original inscription appears to be not forthcoming now.

<sup>7</sup> *Ind. Ant.*, Vol. IV., p. 205; and Elliot *M.S. Collection*, Vol. I., p. 374.

<sup>8</sup> *Ind. Ant.*, Vol. IV., p. 205; and Elliot *M.S. Collection*, Vol. II., pp. 585 and 591.

<sup>9</sup> Elliot *M.S. Collection*, Vol. II., p. 594.

Tailapa II.

In Saka 1021 (A.D. 1009-1100), the Pramādi *samvatsara*, in Saka 1030 (A.D. 1108-9), the Sarvadhāri *samvatsara*, in Saka 1044 (A.D. 1122-3), the Subhākṛit *samvatsara*, and in Saka 1046 (A.D. 1124-5), the Krodhī *samvatsara*, we find Taila or Tailapa II. governing the Banavāse Twelve-thousand and the Pānūgal Five-hundred, as the feudatory of Vikramāditya VI.<sup>1</sup> In the inscription of Saka 1030, his capital is called Pānthipura; this is only another name of Hāngal, which in the inscriptions of this period is also called Virātakote and Virātānagara. His wives were Bāhuladevi, of the Pāndya family, and Chāmaladevi, who was the mother of Tailama. Taila II. appears to have died in Saka 1057 (A.D. 1135-6), the Rākṣasa *samvatsara*, during, or soon after, a siege of Hāngal by the Hoysalas under Vishnuvardhana.<sup>2</sup> The Banavāsi and Hāngal districts were then subjugated for the time being by Vishnuvardhana; but they were not retained by him for long.

Mayuravarma III.

In Saka 1053 (A.D. 1131-2), the Virodhikṛit *samvatsara*, Mayuravarma III. was governing the Banavāse Twelve-thousand and the Hāngal Five-hundred, presumably in conjunction with his father Tailapa II., as the feudatory of the Western Chālukya king Somesvara III.<sup>3</sup>

Mallikārjuna I.

In Saka 1054 (A.D. 1132-3), the Paridhāvi *samvatsara*, presumably in conjunction with his father Tailapa II., and in Saka 1057 (A.D. 1135-6), the Bākṣasa *samvatsara*, after his father's death, Mallikārjuna I., also called Tribhuvanamallārjuna, another son of Tailapa II., was governing the Banavāse Twelve-thousand and the Pānūgal Five-hundred, as the feudatory of Somesvara III.,<sup>4</sup>—and again in Saka 1066 (A.D. 1144-5), the Raktākṣī *samvatsara*, as the feudatory of Jagadekamalla II.<sup>5</sup>

Kāmadeva.

And in Saka 1111 (A.D. 1189-90), the Saumya *samvatsara*, Kāmadeva or Kāvadeva, also called Tailamaṅga-Anukakāra or 'the warrior or champion of Tailama,' was governing the Banavāse Twelve-thousand, the Pānūgal Five-hundred, and the Puligere or Lakṣmīnagar Three-hundred, as the feudatory of the Western Chālukya king Somesvara IV.,<sup>6</sup> after subjugating the countries of Male, Tulo, the Konkans, and the Western Ghats. Kāmadeva's wife was Ketaladevi. There are two other inscriptions of Kāmadeva, at Hāngal.<sup>7</sup> One of them is dated in the sixteenth year of his reign, the Nala *samvatsara*, i. e. Saka 1118 (A.D. 1196-7); which gives Saka 1103 (A.D. 1181-2), the Sārvari *samvatsara*, as his initial date. This inscription is on a *vicagal* or monumental tablet, the sculptures on which are a very vivid representation of battle-scenes. It records that in Saka 1118 the Hoysala king Vira-Ballāla or Ballāla II. came and pitched his camp at the A'nikere, the large tank on the west side of Hāngal, and thence besieged the city. He was defeated, and repulsed for the time, by Kāmadeva's forces under his generals Sohāni and his son Pātmayya or Padmana, the former of whom was

<sup>1</sup> *Ind. Ant.*, Vol. X., p. 249; and Elliot *MS. Collection*, Vol. I., pp. 599 and 602, and Vol. II., p. 396.

<sup>2</sup> Elliot *MS. Collection*, Vol. I., pp. 723 and 726.

<sup>3</sup> *Id.*, Vol. I., pp. 634, 703, and 706.

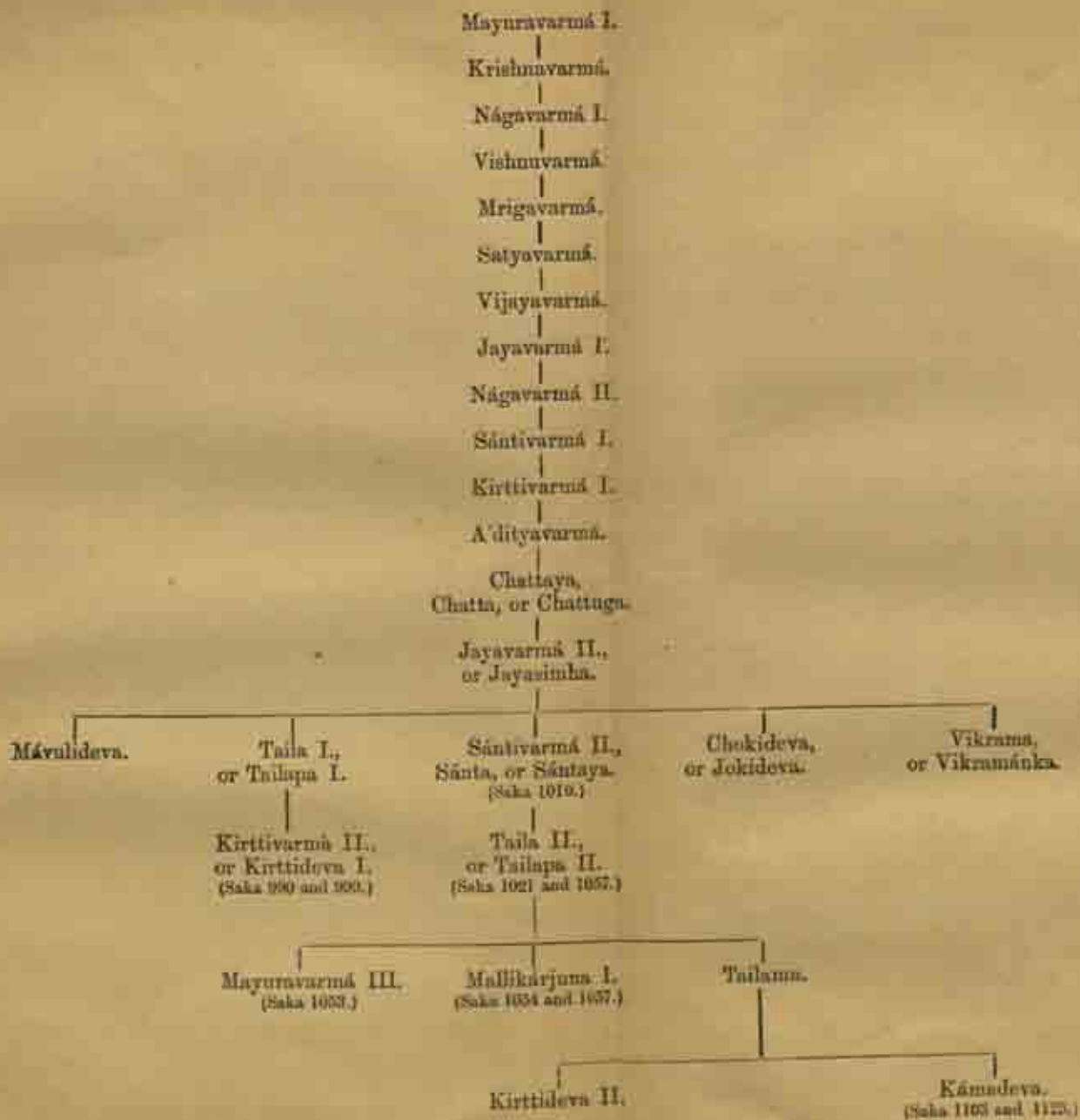
<sup>4</sup> *Id.*, Vol. I., pp. 637, 723, 725, and 727.

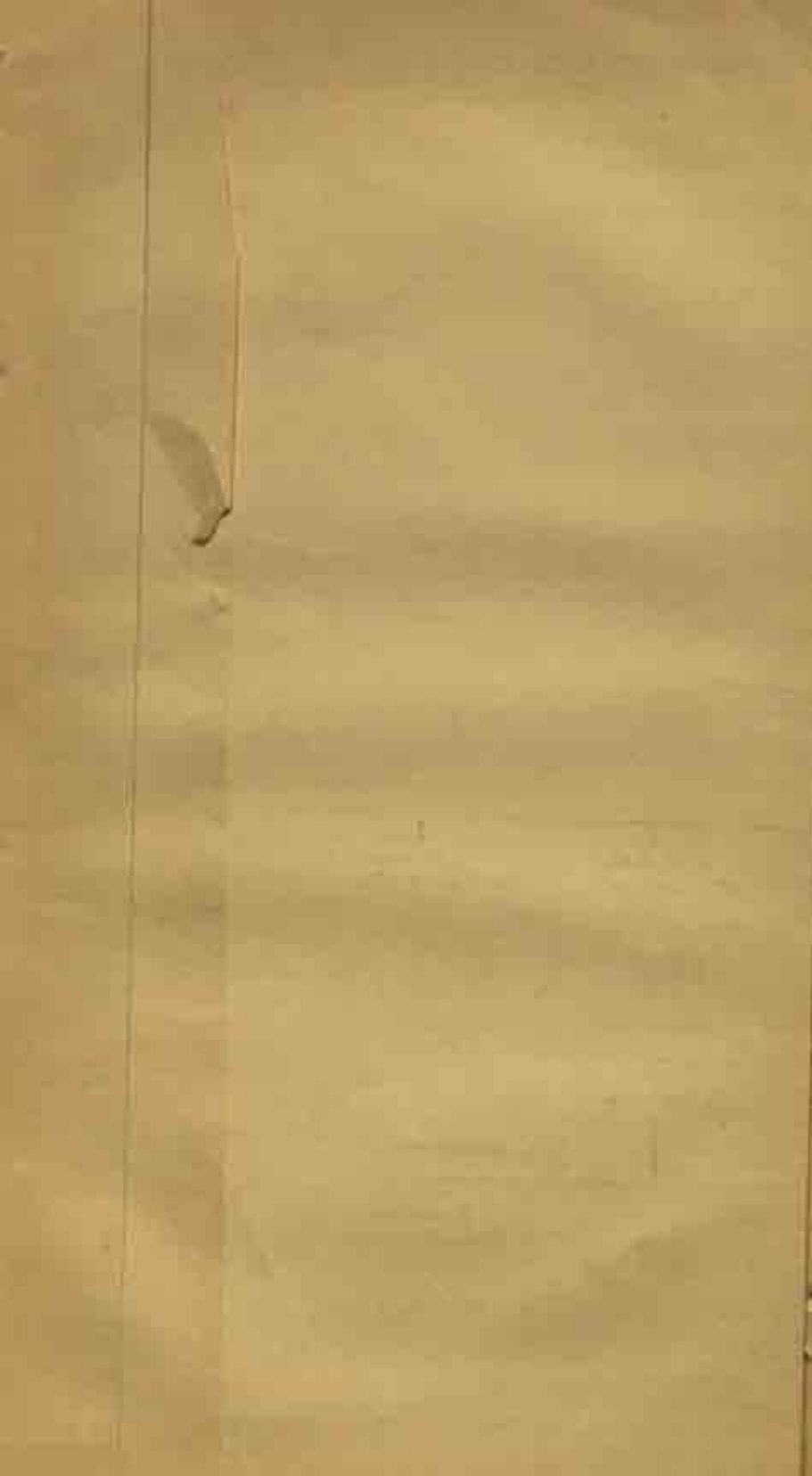
<sup>5</sup> *Id.*, Vol. I., p. 772.

<sup>6</sup> See note 6, p. 65.

<sup>7</sup> *P. S. and O. C. Inscriptions*, Nos. 106 and 107; Elliot *MS. Collection*, Vol. II., p. 605.

GENEALOGY OF THE KA'DAMBAS OF BANAWASI AND HANGAL.





killed in the battle. But Ballāla II. seems to have soon afterwards completely subjugated the Kādambas and annexed their territory. There are inscriptions at Sātenhalli in the Kod Talukā which show that Kāmadeva was still making active resistance, though he had apparently lost Hāngal itself, in Saka 1125 (A.D. 1203-4), the *Bullirodgari samvatsara*;<sup>1</sup> but what became of him after that date is not yet known.

In addition to the above, there are several detached names, the owners of which claim to belong to the family of the Kādambas of Banawasi and Hāngal, and about whom we have historical information, though they cannot as yet be referred to their places in the annexed genealogy. Thus, in Saka 941 (A.D. 1019-20), the *Siddhārthi samvatsara*, the *Mahāmandalesvara* Kundamarasa, also called Sattigana-Chatta,<sup>2</sup> was governing the Banavāse Twelve-thousand, the *Sāntalige* Thousand which would seem to have been somewhere in the north or north-west of Majsur, and the Hayya Five-hundred or the country between Banawasi and Balagāmve and the sea, up to the borders of the western ocean, at his capital of Balipura or Balagāmve, as the feudatory of the Western Chālukya king Jayasimha III.<sup>3</sup> In Saka 956 (A.D. 1034-5), the *Bhāra samvatsara*, in Saka 960 (A.D. 1038-9), the *Bahadhānya samvatsara*, and in Saka 966 (A.D. 1044-5), the *Tārana samvatsara*, the *Mahāmandalesvara* Mayuravarmā II. was governing the Pānūngal Five-hundred, as the feudatory first of Jayasimha III. and then of Somesvara I.<sup>4</sup> In Saka 967 (A.D. 1045-6), the *Pāthiva samvatsara*, in Saka 969, the *Sarvajit samvatsara*, and in Saka 970, the *Sarvadhāri samvatsara*, the *Mahāmandalesvara* Chāvundarāya was governing the Banavāsi Twelve-thousand at his capital of Balligāvo or Balagāmve, as the feudatory of Somesvara I.<sup>5</sup> In Saka 977 (A.D. 1055-6), the *Mannatha samvatsara*, the *Mahāmandalesvara* Harikesari was governing the Banavāsi Twelve-thousand, as the feudatory of Vikramāditya VI., who was then the viceroy for the above district and that of the Gaṅgavādi Ninety-six-thousand.<sup>6</sup> In Saka 989 (A.D. 1067-8), the *Plavānga samvatsara*, the *Mahāmandalesvara* Soyimārasa was governing the Pānūngal Five-hundred, as the feudatory of Somesvara I.<sup>7</sup> In Saka 1092 (A.D. 1170-1), the *Vikriti samvatsara*, Nāgatiyārasa or Nāgāditya, and his son Ketarasa, the lord of Uchchūngigiri, were governing a One-thousand district, which was probably the *Sāntalige* Thousand, in subordination to the *Mahāmandalesvara* Vijayapāndya, of the Pāndya family, who had acknowledged allegiance to the Western Chālukya king Taila III. up to Saka 1084, but who must have been independent at the time of this inscription.<sup>8</sup> In Saka 1163 (A.D. 1241-2), the *Plava samvatsara*, and Saka 1173 (A.D. 1251-2), the *Virodhikrit samvatsara*, the *Mahāmandalesvara*

Kundamarasa.

Mayuravarmā II.

Chāvundarāya.

Harikesari.

Soyimārasa.

Nāgatiyārasa, and  
Ketarasa.

<sup>1</sup> Elliot MS. Collection, Vol. II., pp. 309, 322, and 323.

<sup>2</sup> *Sattiga* is another form of the name *Satyāsraya*. In the present instance it denotes the Western Chālukya king Satyasraya II.

<sup>3</sup> *Ind. Ant.*, Vol. V., p. 15.

<sup>4</sup> Elliot MS. Collection., Vol. I., pp. 57, 63, and 60.

<sup>5</sup> *Id.*, Vol. I., pp. 31 and 39; and *Ind. Ant.*, Vol. IV., p. 179.

<sup>6</sup> *Ind. Ant.*, Vol. IV., p. 203.

<sup>7</sup> Elliot MS. Collection, Vol. I., p. 178. See also under *Somadava*, the last name in the Section.

<sup>8</sup> P. S. and O.-C. Inscriptions, No. 118.

Vira-Mallideva or Mallikārjuna II. was governing the Banavāsa Twelve-thousand and the Pānūgal Five-hundred, apparently independently;<sup>1</sup> and his initial date is fixed as either Saka 1137 (A.D. 1215-6), the Yava *samvatsara*, or Saka 1138, the Dhātu *samvatsara*, by two other inscriptions which, without specifying the Saka year, give the Khara *samvatsara*, which was Saka 1152, as both the fifteenth and the sixteenth year of his reign.<sup>2</sup> And finally there is the *Mahāmandaleevara* Somadeva, Soyideva, or Sovideva, who was governing apparently the Pānūgal Five-hundred in the Durmukha *samvatsara*, his second year, the Vilambi *samvatsara*, his fourth year, and the Vikāri *samvatsara*, his fifth year;<sup>3</sup> but there is nothing in his inscriptions to enable us to refer them to the Saka era. It is possible that he is the same person as the Soyimārassa mentioned above, who, as the feudatory of Somesvara I., was governing the Pānūgal Five-hundred in Saka 989 (A.D. 1067-8), the Pāvānga *samvatsara*.

<sup>1</sup> Elliot MS. Collection, Vol. II., pp. 603 and 604.

<sup>2</sup> *Id.*, Vol. II., pp. 600 and 601.

<sup>3</sup> *Id.*, Vol. II., pp. 607 to 610.

## SECTION XII.

### THE KĀDAMBAS OF GOA.

There was another family of Kādamba *Mahāmandalesvaras*, at Gopakapattana, Gopakapuri, Govo, or Gos, with a minor capital at Palāsika, Palasige, or Palasi, the modern Halsige or Halsi<sup>1</sup> in the Khātūpur Talukā of the Belgaum District. They were undoubtedly of the same original stock as the Kādambas of Banawāsi and Hāngal, though no indication has yet been obtained as to the point at which the two genealogies may be joined. But the separation of the two families must be of considerable antiquity; as each branch has a different name for the founder of it, though it is possible that the two names may be shown hereafter to belong to one and the same person. The Kādambas of Banawāsi and Hāngal derive their origin from the three-eyed and four-armed Mayuravarmā, the son of Siva and the earth. Whereas the Kādambas of Goa derive their origin from the three-eyed and four-armed Jayanta, otherwise called Trilochana-Kadamba, who sprang from a drop of sweat that fell to earth near the roots of a *kadamba*-tree from the forehead of the god Siva after the conquest of Tripura. There are some indications that they were preceded at Goa by a Konkana branch of the Silāhāra family, the founder of which was Jhalaphulla, and the representative of which, in Saka 930 (A.D. 1008-9), was Rāharāja, the feudatory of the Western Chālukya king Satyāśraya II.<sup>2</sup> This, however, is not as yet a certainty, and requires further investigation before it can be accepted as such. Neither as to this, nor as to how the Kādambas first came into the Belgaum District and the Goanese territory, have we as yet any definite information.

Like the Kādambas of Banawāsi and Hāngal, the Kādambas of Goa had the family-title of 'supreme lord of Banawāsi, the best of cities,' and were entitled to have the musical instrument called *peruāli* played before them,—to carry the banner of a monkey,<sup>3</sup>—and to use the signet of a lion, which appears on the seals of the two copper-plate grants of this family that have been discovered, and on the gold coins of Peruāli and Jayakesi III.<sup>4</sup> Their family-god was Siva, under the name of Saptakotisvara.<sup>5</sup> Their inscriptions are found at Goa itself,—at Halsi, Golihalli, Balur, Degānve, Kittur,

<sup>1</sup> Lat. 15° 32' N., Long. 74° 49' E.

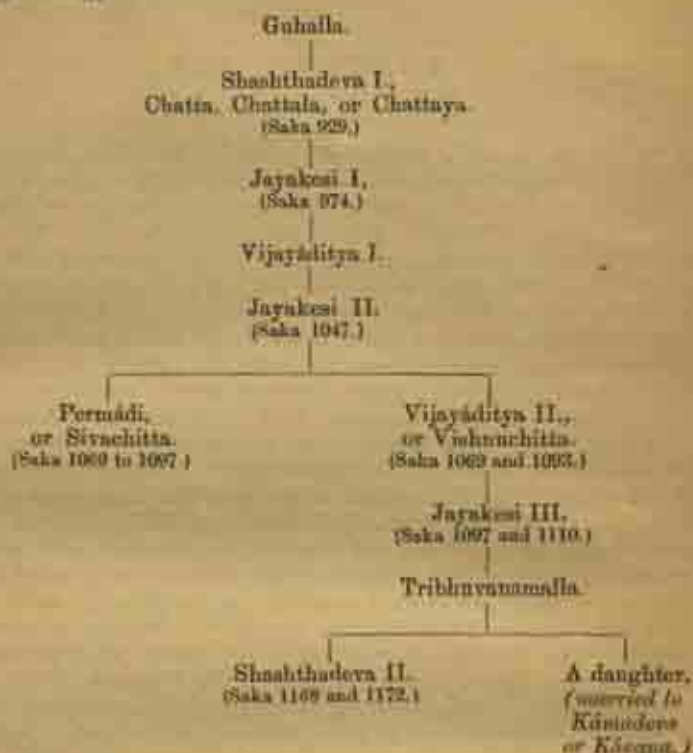
<sup>2</sup> *Jour. As. Soc. B. R. As. Soc.*, Vol. I., p. 200.

<sup>3</sup> *Vānarmanohāra*.

<sup>4</sup> *Jour. As. Soc. B. R. As. Soc.*, Vol. X., Appendix, p. xxiv.

<sup>5</sup> The temple of Saptakotisvara is said to be 'Narva' in Goa (*ibid.*, p. xxiv.) This is perhaps the 'Narva' of the maps, on the island of Poudala.—The image is said to have been re-established by Māhātāchārya who, when he was the *Mahā-matya* of Haridara II. of Vijayanagara (about A.D. 1280), besieged Goa and expelled the Termākas or Muhammadans (*ibid.*, Vol. IX., p. 227).

and Gudikatti, in the Belgaum District,—and at Narendra in the Dhárwád District; and, contrary to the usual practice, they are generally dated in the Kaliyuga era instead of in the Saka era.<sup>1</sup> Their genealogy is as below :—



Guhalla,  
Shashthadeva I.,  
and  
Jayakesi I.

Of Guhalla, also called Vyághramári or 'the tiger-slayer,' we have no historical details. Shashthadeva I., Chatta, Chattala, or Chattaya, is mentioned in the Gudikatti inscription as being in Saka 929 (A.D. 1007-8), the *Plavanga samantasara*, the feudatory of Jayasimha III. of the Western Chalúkyas dynasty; at that time Satyávaraya II. was still reigning, and Jayasimha III., his nephew, can have been only his viceroy. The second part of the same inscription mentions Jayakesi I. as being in Saka 974 (A.D. 1052-3), the *Nandana samantasara*, the feudatory of the Western Chalúkyas king Somesvara I. And it is in other places recorded of him that he slew the king of Kápardikadvipa, destroyed the Cholas, and uprooted Kámadava,—that he assembled the Kádambas, conquered the A'lpas, and established the Chalúkyas in their kingdom,—that he caused the Chalúkyas and the Cholas to become friends at Kánci,—and that

<sup>1</sup> The initial date of the Kaliyuga is the vernal equinox of A.C. 3102 (*Jed. Ast.*, Vol. V., p. 152). For convenience of comparison with the other tables in this paper, Saka dates are substituted for the Kaliyuga dates in the genealogical table of this family.



he established himself at Gopakapattana as his capital. Kāpardikadvīpa is perhaps the island and adjoining territories of Shashashiti or Salsotte, as named after Kapardi II., of the Konkana branch of the Silāhāras, who was reigning in the Konkana in Saka 775 (A.D. 853-4) and Saka 799, in the time of the Rāshtrakuta king Amoghavarsha I.<sup>1</sup> And, if so, the king of Kāpardikadvīpa, slain by Jayakesi I., must be Nāgārjuna, who was intermediate between Chhittarāja (Saka 946) and Mummuni or Mumvāni (Saka 982), and as to the events of whose reign the Silāhāra inscriptions are silent. That the Silāhāras met with some serious reverses in or about the time of Nāgārjuna, is apparent from what is said of Anantapāla or Anantadeva, the son of Nāgārjuna; viz., that "he cast into the ocean of the edge of his sword these wicked heaps of sin . . . . . who, at a time of misfortune from relatives that had become hostile, obtained power and devastated the whole of this Konkana district, harnessing gods and Brāhmana."<sup>2</sup> In the *Doyārayakosha* of Hemachandra and Abhayaatilaka, it is narrated that Karna I., of the dynasty of the Chaulukyas of Anhilwād, married Mayānalladevi the daughter of a Kādamba king Jayakesi who was ruling at Chandrapura in the Dekkan.<sup>3</sup> Karna's date being from A.D. 1063-4 to A.D. 1093-4,<sup>4</sup> this Jayakesi of Chandrapura seems to be the present Jayakesi I.; but Chandrapura has not been identified,—unless perchance, it is a Sanskritised form of Chandgad, the chief town of the Mahāl of that name in the Belgaum District.

Of his son, Vijayāditya I. or Vijayārka I., the only definite record that we have is that his wife was Chattaladevi, the sister of Bijjaladevi who was the mother of Jagaddeva of the Sāntara family of Patti-Pombachchapura.<sup>5</sup>

Vijayāditya I.

His son, Jayakesi II., who styles himself *Konkana-Chakravartī*, or 'universal emperor of the Konkanas,' was the contemporary, and in the inscriptions is called the 'elder brother' by courtesy for 'cousin,' of the Jagaddeva referred to above. The only inscription of his time that we have is a stone-tablet at Narendra, which is dated Saka 1047 (A.D. 1125-6), the Visvāvasu *samcatara*, while, as the feudatory of the Western Chalūkyas king Vikramāditya VI., he was governing the Konkana Nine-hundred, the Palasige Twelve-thousand, the Payve or Hayve Five-hundred, and the Kavadiadvīpa Lac-and-a-quarter, which would seem to be the Kāpardikadvīpa mentioned above and to include the northern provinces of the Konkanas.<sup>6</sup> In his earlier years he seems to have made an attempt to throw off the Chalūkyas supremacy; as it is to his time that we must refer the events which led to A'chugi II. of the Sinda family, another feudatory of Vikramāditya VI., taking Goa and giving it to the flames, and seizing upon the Konkana; and he is undoubtedly the Jayakesi whom Permādi I., the son of A'chugi II., met and put to flight. His quarrel with the Chalūkyas, however, must have been

Jayakesi II.

<sup>1</sup> *Jour. As. Soc. Br. R. As. Soc.*, Vol. XIII., p. 11.

<sup>2</sup> *Ind. Ant.*, Vol. IX., p. 37.—The full bearing of this passage cannot be determined till we obtain an explanation of *monogononajashita* and *Vakalopantakshil*.

<sup>3</sup> *Id.*, Vol. IV., p. 233.

<sup>4</sup> *Id.*, Vol. VI., p. 213.

<sup>5</sup> *P. S. and O. C. Inscriptions*, No. 180.

<sup>6</sup> *Jour. As. Soc. Br. R. As. Soc.*, Vol. IX., p. 265.

soon and permanently made up again,<sup>1</sup> as Vikramāditya VI. gave him his daughter Mailaladevi in marriage.<sup>2</sup> Jayakesi II. was also at some time or other conquered by the Hoysala king Vishnuvardhana, who thereby acquired the Halasige or Palasige district;<sup>3</sup> but it must have been soon recovered by the Kādambas. Jayakesi II. also appears to be the *Mahāmandalesvara* Jayakesi who is mentioned, in one of the Western Chālukya inscriptions at Lakshmeswar dated Saka 1069 (A.D. 1147-8), the Prabhava *samvatsara*, among the persons of distinction to whom presents were given at the time of making a grant to the god Somanātha.<sup>4</sup>

Permādi, and  
Vijayāditya II.

The sons of Jayakesi II. were Permādi, also called Perma and Paramardi, and Vijayāditya II., also called Vijayārka II. They also acquired respectively the names of Sivachitta and Vishnuchitta, by their devotion to the gods Siva and Vishnu. Permādi had also the title of *Malavara-māri*, 'the slayer of the Malavas, or the people of the Ghnat country,' which corresponds to *Malaparal-gaula*, one of the titles of the Hoysala dynasty. And Vijayāditya II. had also the title of *Vānibhushana* or *Sarnavatibhushana*. Permādi's wife was Kamalādevi. In one passage her father Kāmadeva is said to be of the Somavamsa, or race of the moon, and her mother Chattaladevi to be of the Pāndya family; while in another passage Kāmadeva is said to be of the Suryavamsa, or race of the sun, and Chattaladevi to be of the Somavamsa. It was Kamalādevi who caused to be built the small but elaborately sculptured temple of the god Kamala-Nārāyaṇa and the goddess Mahālakshmi at Degāmvo, which contains three of the inscriptions of this family; it was constructed by Tippoja, the *sutradhāri* or 'mason' of the god Bankesvaradeva, and the son of the *sutradhāri* Holloja of Huvina-Bāge or probably Rāyabāg in the Kolhāpur State, and by Tippoja's son Bāgoja.<sup>5</sup> Vijayāditya's wife was Lakshmidēvi, the daughter of a king Lakshmidēva. The two brothers reigned conjointly, from Kaliyuga 4248 (Saka 1069; A.D. 1147-8), the Prabhava *samvatsara*. The earliest of their inscriptions, at Golihalli, is dated in the fourteenth year, the Vikrama *samvatsara* (Saka 1082; A.D. 1160-1), the seventeenth year, the Svabhān *samvatsara* (Saka 1085; A.D. 1163-4), and the twenty-sixth year, the Nandana *samvatsara* (Saka 1094; A.D. 1172-3), of the reign of Permādi.<sup>6</sup> He was then, at his capital of Gove, ruling over the Konkana Nine-hundred, the Palasige Twelvethousand, and the Venugrāma or Belgaum Seventy. The Bailur inscription is dated in the twenty-first year of his reign, the Sarvajit *samvatsara*, which was Kaliyuga 4268 (Saka 1089; A.D. 1167-8), and also in his twenty-second year, the Sarvadhāri *samvatsara*. In one of the Halsi inscriptions, we find him, in the twenty-third year of his reign, Kaliyuga 4270 (Saka 1091; A.D. 1169-70), the Virodhi *samvatsara*, making a grant of the village of Sindavalli in the Kālagiri *kampana* of the Palasige district. In one of the Degāmvo inscriptions, we find him, in the twenty-eighth year of his reign,

<sup>1</sup> The submission of Jayakesi is recorded in the *Vikramādikātamcharita*, V., 25.

<sup>2</sup> She was the daughter of Vikramāditya VI. by his wife Malayamatidevi, and was the younger sister of Somesvara III.

<sup>3</sup> P. S. and O. C. Inscriptions, No. 222.

<sup>4</sup> *Id.*, No. 97. <sup>5</sup> *Jour. As. Soc. B. As. Soc.*, Vol. IX., p. 294. <sup>6</sup> *Id.*, p. 296.

<sup>7</sup> *Id.*, p. 273.

Kaliyuga 4275 (Saka 1096; A.D. 1174-5), the Jaya *samvatsara*, reigning at Gopakapuri, and making a grant of the village of Degámve in the Degámve *kampana* of the Palásiká district.<sup>1</sup> And by another inscription at Golihali, in Kaliyuga 4283, the Mammatha *samvatsara*, he and his mother Mailalalevi were reigning at Gove; the proper date of this inscription, however, seems to be Kaliyuga 4276 (Saka 1097; A.D. 1175-6), which was the Mammatha *samvatsara*, Kaliyuga 4283 being the Subhákrit *samvatsara*. Of Vijayáditya II. we have only one inscription; it is at Halsi, and is dated Kaliyuga 4270 for 4272 (Saka 1093; A.D. 1171-2), the Khara *samvatsara*, and the twenty-fifth year of his reign, and records the grant of the village of Bhalaká in the Kálagiri *kampana* of the Palási district.<sup>2</sup> He appears to be the Vijayáditya who, in a Hoysala inscription at Balagámve, is mentioned as having been made to pay tribute by some chieftains who were subsequently the feudatories of the Hoysala king Ballála II.<sup>3</sup>

The succession was continued by Jayakesi III., who also had the title of *Mulavara-mári*, the son of Vijayáditya II. Of his time we have two inscriptions,—a copper-plate grant at Halsi, which is dated, in the thirteenth year of his reign, in Kaliyuga 4288 (Saka 1109; A.D. 1187-8), to which, according to the Telinga computation, the Siddhárthi *samvatsara* is allotted, instead of the Phavamga *samvatsara*;<sup>4</sup> and a stone-tablet at Kittur, which is dated, in the fifteenth year of his reign, in Kaliyuga 4289 (Saka 1110; A.D. 1188-9), to which the Darmati *samvatsara* is allotted instead of the Kilaka *samvatsara*.<sup>5</sup> His inscriptions, taken with those of Permádi, fix Kaliyuga 4276 (Saka 1097; A.D. 1175-6), the Mammatha *samvatsara*, for the commencement of his reign. The first of his inscriptions records that he established the god A'divaráha in a temple in front of the already existing temple of Narasimha at Palásiká, and allotted to the idol the village of Kiri-Halasige, or the smaller Halasige, and a variety of other grants. His second inscription contains an interesting account of a trial by ordeal. There being a dispute between Sivasaki, the A'charya or priest of the god Kallesvaradeva of Kittur, and Kalyánsakti, the A'charya of the *Mulasthánadeva* or the 'original god of the locality,' regarding the ownership of a field,—the two contending parties met before the *Dandanáyaka* Isvara, and agreed to put it to the test of the *phalatiya* or 'ordeal' by holding a red-hot ploughshare. Accordingly, on Sunday the seventh day of the dark fortnight of the month Áshádha, they met again in the presence of the principal villagers of Degámve, assembled at the temple of the god Mallikárjuna of that village. And then Kalyánsakti, taking the sacred symbols on his head, declared that the field belonged to the *Mulasthánadeva*; while Sivasaki, holding a red-hot ploughshare in his hand, made oath that the field belonged to the god Kallesvara. On the following day, the principal villagers examined the hand of Sivasaki, and, presumably finding it uninjured, decided that he had won his cause, and that the field in dispute belonged to the god Kallesvara.

Jayakesi III.

<sup>1</sup> *Jour. As. Soc. B. R. As. Soc.*, Vol. IX., pp. 266 and 267.<sup>2</sup> *Id.*, p. 283.<sup>3</sup> *P. S. and O.-C. Inscriptions*, No. 192.<sup>4</sup> *Jour. As. Soc. B. R. As. Soc.*, Vol. IX., p. 241.<sup>5</sup> *Id.*, p. 304.

Tribhuvanamalla,  
and  
Shashthadeva II.

Of Tribhuvanamalla and his wife Mānikyādevi, we have no historical details. Of the time of his son Shashthadeva II., the last of the family as far as our present knowledge goes, we have one inscription,—a copper-plate grant from Goa, which is dated, in the fifth year of his reign, in Kaliyuga 4348 for 4351 (Saka 1172; A.D. 1250-1), the *Sādhārana samvatsara*; this fixes Kaliyuga 4347 (Saka 1168; A.D. 1246-7), the *Prabhava samvatsara*, as his initial date. It records a grant, at Goa itself, to the god Siva under the name of Govesvara. The grant is made by Shashthadeva II. in conjunction with a certain Kāmādeva or Kāvana,—the son of Lakshmidēva and the brother-in-law of Shashthadeva himself,—who, both in the body of the inscription and on the seal of the plates, is called 'the establisher of Shashthadeva'.<sup>1</sup> It would seem, therefore, that the power of the Kādambas of Goa was then on its last legs, and that it died out with Shashthadeva II. In fact,—as the Venugrama Seventy district was, as we have already seen, in the possession of the Hattas in Saka 1130 (A.D. 1208-9); and as Vijayāditya, of the Kollāpar branch of the Silāhāra family, is stated to have re-established the kings of Sthānakamandala, or Thānā, and of Govā, the former of whom certainly, and the latter of whom perhaps, belonged to the Konkana branches of his own family,—the probability is that the kingdom of the Kādambas of Goa was practically destroyed at the death of Jayskesi III., and that whatever power Shashthadeva II. enjoyed was only of a transitory and very limited nature.

<sup>1</sup> Sri-Shashthadeva-pratishthāpaka Sri-Kāmādeva-Śūmāgatai.

## SECTION XIII.

### THE SINDAS OF ERAMBARAGE.

The Sindas, who have already been mentioned in connection with some of the Western Chálukya and the Hoysala kings, were another family of *Mahímundalessaras* who played an important part in the history of these districts. Their inscriptions are found at Pattadakal, Arasibidi, and Aihole, in the Kaládgi District,—and at Nazregal, Kodikop, Ron, and Sudi, in the Dhárwád District. Their capital was Erambarage or Erambirage, which is probably, as Sir Walter Elliot has suggested,<sup>1</sup> the modern 'Yelburga' or 'Yelboorga' of the maps, in the Nizám's Dominions.<sup>2</sup> And they possessed the extreme south-west corner of the Nizám's Dominions, the southern parts of the Kaládgi District, and the north-east portion of the Dhárwád District, from the beginning to nearly the end of the twelfth century A.D.

The name of the founder of the family is not given in the inscriptions that have as yet been brought to notice. But the genealogy, as far as those inscriptions go, is as given in the accompanying table.

Of A'chugi I., or A'cha, and his successors, down to and inclusive of Singa II., we have no information beyond the bare mention of their names.

A'chugi I. &c.

A'chugi II.,—also called A'cha, A'chi, A'chama, and Tribhuvana-malladevara-Kesari, or 'the lion of Tribhuvanamalladeva,'—was the feudatory of the Western Chálukya king Vikramáditya VI. His wife was Mádevi or Mahádevi. We have one inscription of his time,—at Kodikop, dated Saka 1044 (A.D. 1122-3), the Subhakti *amratara*.<sup>3</sup> He was then governing the Kisakád<sup>4</sup> Seventy, and several other towns the chief of which was Nareyangal-Abbegere,<sup>5</sup> the chief town of the Nareyangal Twelve which was in the Belvola Three-hundred. His own inscription does not give any further historical information about him. But the later ones record that he was "a very handmill for grinding the wheat which was (*the race of*) Juggu," and that he was the disgracer of Hallakavadikeya-Singa; that, at the command of his master, Vikramáditya VI., he pursued and prevailed against the Hoysalas, took Gove or Goa, put Lakshma to flight in war, caused the Pándyas to retreat, dispersed the Malapas or people of the Western Ghats, and seized upon the Konkans;

A'chugi II.

<sup>1</sup> *Madras Jour. of Lit. and Science*, Vol. VII., p. 207.

<sup>2</sup> Lat. 15° 37' N., Long. 76° 5' E.     <sup>3</sup> *Jour. As. Soc. B. As. Soc.*, Vol. XI, p. 247.

<sup>4</sup> Lit. 'ruby-forest.' The name appears not to be known now; but it evidently denoted the country lying round Kisavolal, lit. 'ruby-city,' or Pattada-Kisavolal, i.e. Pattadakal.

<sup>5</sup> The modern Naregal, ten miles to the south by east from Ron.

that he gave Gove and Uppinakatti to the flames; and that he defeated, captured, and drove back Bhoja, who, with his troops, had invaded his country. This Bhoja must be the *Mahāmāndulavara* Bhoja I. of the family of the *Sildhāras* of Kolhāpur, to be noticed in the next Section; and this repulse of Bhoja must have occurred at some time anterior to Saka 1031 (A.D. 1109-10),—probably about Saka 1020.

Permādi I.

Of the time of his eldest son Permādi I.,—also called Perma, Pemma, Paramardi, Hemmadi, and Jagadekamalla-Permādi,—we have four inscriptions; three at Naregal and one at Kodikop. Of the Naregal inscriptions, two only commemorate grants that had been made by village officers before his time.<sup>1</sup> The third is of his own time, and is dated Saka 1026 (A.D. 1104-5), the *Tāraṇa samvatsara*.<sup>2</sup> The Kodikop inscription is dated Saka 1066 (A.D. 1144-5), the *Raktākshi samvatsara*.<sup>3</sup> His capital was Kramharage or Krambirage;<sup>4</sup> and he had the government of the *Kiṅkād Seventy*, the *Kelavādi*<sup>5</sup> Three-hundred, and the *Nareyaṅgal Twelve*, as the feudatory, first of the Western *Chālukya* king *Vikramāditya VI.*, and then of his son *Jagadekamalla II.* The inscriptions record of him that he vanquished *Kulasokharāṅka*, besieged *Chatta*, pursued *Jayakesi*, who must be the second of that name of the family of the *Kādambas* of *Goa*, and seized upon the royal power of the *Hoysalas*; and that he advanced to the mountain-passes of the marauder *Bittiga*, or the *Hoysala* king *Vishnavardhana*, besieged the city of *Dhorasamudra*, pursued him till he arrived at the city of *Belāpura*, which he took, and followed him beyond that as far as the mountain-pass of *Vāhadi*.

Chavunda II.,  
and his sons.

Permādi I. was succeeded by his younger brother *Chavunda II.* or *Chāvunda II.*, a feudatory of the Western *Chālukya* king *Talla III.* By his first wife, *Demaladevi*, *Chavunda II.* had two sons,—*A'chi* or *A'chugi III.*, and *Pemādi* or *Permādi II.* We have two inscriptions of his time,—one at *Arasibidi*, the details of which are very illegible; and one at *Pattadakal*, dated Saka 1084 for Saka 1085 (A.D. 1163-4), the *Subhāru samvatsara*.<sup>6</sup> At that time he was governing the *Kiṅkād Seventy*, the *Kelavādi Three-hundred*, the *Bāgadage Seventy*, and other districts, while *Demaladevi* and *A'chugi III.* were governing as his regents at the city of *Pattadakal* or *Pattadakal*. By his second wife *Siriyadevi*, the sister of the *Kalachuri* king *Bijjala*, *Chavunda II.* had two other sons, *Bijjala* and *Vikrama* or *Vikramāditya*. In an inscription at *Aihole*, dated Saka 1091 (A.D. 1169-70), the *Virodhi samvatsara*, we find these two brothers governing the *Kiṅkād Seventy*, the *Bāgadage Seventy*, and the *Kelavādi Three-hundred*.<sup>7</sup> This inscription does not mention them as the feudatories of any paramount sovereign; and it is possible that *Chavunda II.*, having intermarried into the

<sup>1</sup> *Jour. As. Soc. B. E. As. Soc.*, Vol. XI., pp. 224 and 229.

<sup>2</sup> *Elliot MS. Collection*, Vol. I., p. 446.

<sup>3</sup> *Jour. As. Soc. B. E. As. Soc.*, Vol. XI., p. 233.

<sup>4</sup> An indication that the power of the *Sūdas* extended considerably further than this into the *Nizam's* Dominions, is given by the name of *Sindapur*, a large village or town about fifty miles to the east by north from *Yalburg*.

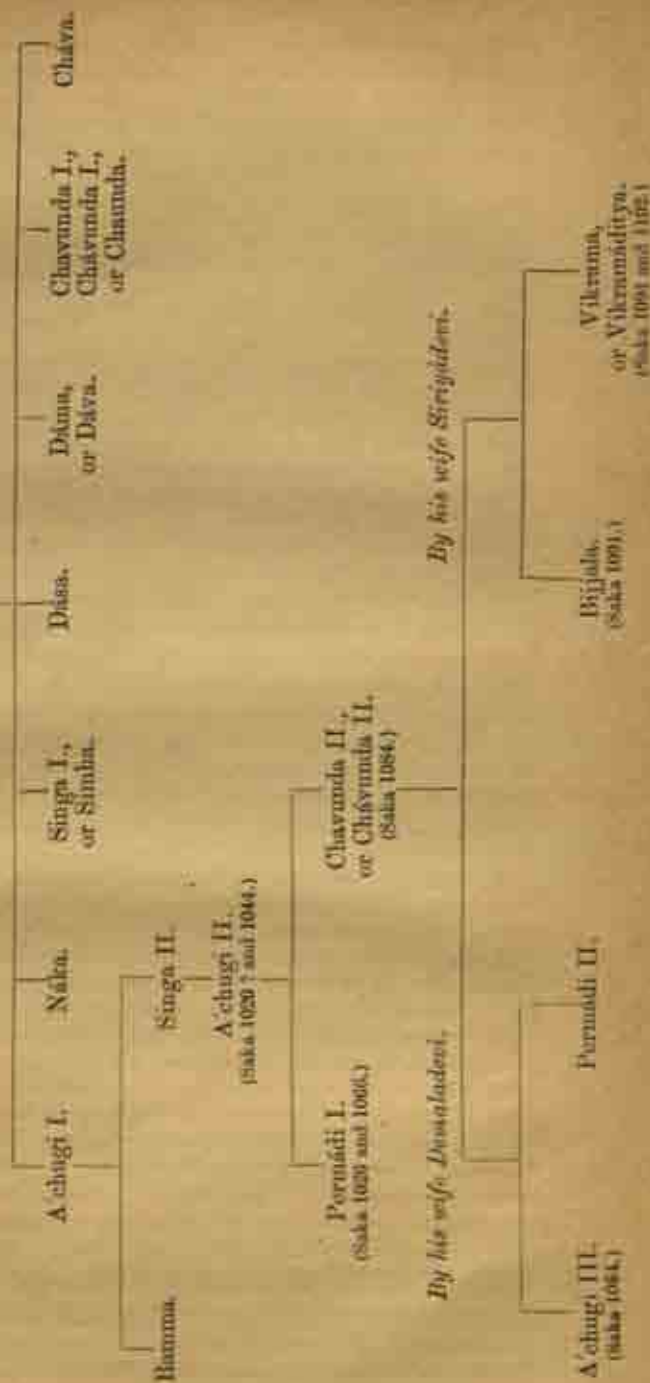
<sup>5</sup> Probably the modern *Kallidasa* of the maps, ten miles to the north by east from *Siddāni*.

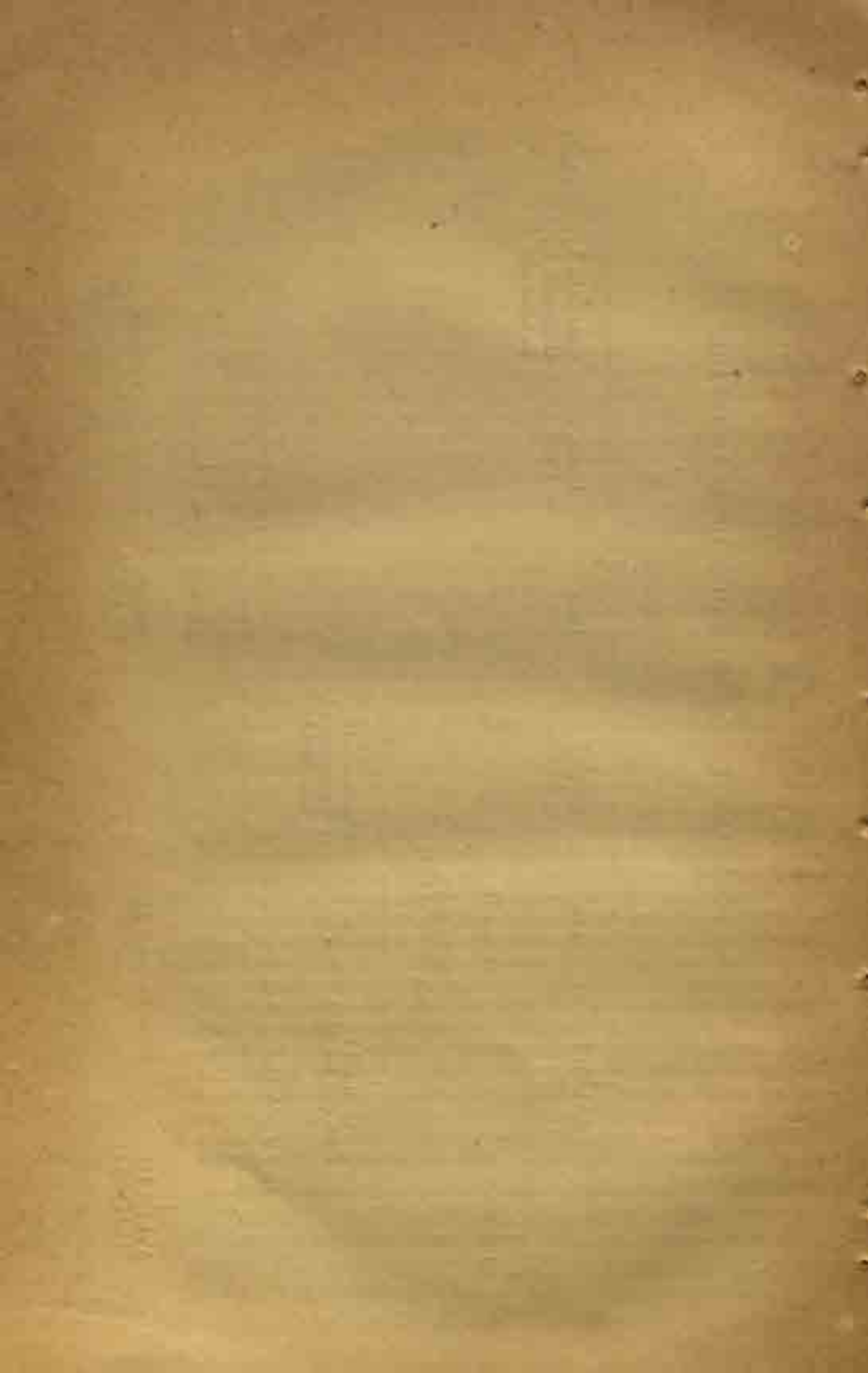
<sup>6</sup> *Jour. As. Soc. B. E. As. Soc.*, Vol. XI., p. 259; *P. S. and O. C. Inscriptions*, No. 67.

<sup>7</sup> *Jour. As. Soc. B. E. As. Soc.*, Vol. XI., p. 274; *P. S. and O. C. Inscriptions*, No. 53.

GENEALOGY OF THE SINDAS OF ERAMBABAGE.

(Not named.)







Kalachuri family, enjoyed a short period of independence after the downfall of the Western Chalukyas. But in Saka 1102 (A.D. 1180-1), the Sárvari *samvatsara*, we find Vikrama, at his capital of Erambarage, governing the Kisakád Seventy only, and as the feudatory of the Kalachuri king Sankama.<sup>1</sup> This is the last notice that we have of this branch of the Sinda family.

But there was at least one other branch of it. Thus, at Bhairanmatti in the Kaládgi District there is an inscription, dated Saka 955 (A.D. 1033-4), the *Srimukha samvatsara*, of Nágati or Nágaditya and Seyya of the Sindavamsa, who were the feudatories of the Western Chalukya king Jayasimha III.<sup>2</sup> They deduce their genealogy from a certain king Sinda, who was born in Abichchhatra, and was the king of the Sindhu country, and was married to a Kadamba princess. And they claim to be of the Nágavamsa or serpent race and to have the title of *Bhogivati-puravar-ádhivara*, or 'supreme lord of Bhogávati, the best of cities,'<sup>3</sup> and to be entitled to carry the banner of a hooded serpent,<sup>4</sup> and to use the mark or signet of a tiger.<sup>5</sup> And the Tidgandi grant of the Western Chalukya king Vikramáditya VI., dated Saka 1004 (A.D. 1082-3), the *Dundubhi samvatsara*,<sup>6</sup> mentions, as his feudatory, a certain Mumja of the Sinda family, who seems to be of the same branch of it with Nágaditya and Seyya, and who, like them, claims to belong to the Nágavamsa and to have the title of 'supreme lord of the city of Bhogávati-pura.'

<sup>1</sup> Elliot *MS. Collection*, Vol. II, pp. 221 and 225.

<sup>2</sup> *P. N. and O. C. Inscriptions*, No. 86; Elliot *MS. Collection*, Vol. I., p. 25.

<sup>3</sup> Bhogavati, in mythology, was the capital of the Nága or serpent king Vasuki, in *Rasatala*, one of the seven divisions of *Patala* or the subterranean regions. Prof. Munier Williams gives it also as a name of Ujjayini in the *Devapara* age.

<sup>4</sup> *Phanipataka*.

<sup>5</sup> *Falgharaducikana*.

<sup>6</sup> *Ind. Ant.*, Vol. I., p. 80.

## SECTION XIV.

### THE SILĀHĀRAS OF KOLHĀPUR.

There were two branches of the Silāhāra family in the northern and the southern divisions of the Konkan. Of the northern branch, notices have been published by Dr. Bühler and other writers.<sup>1</sup> We have already mentioned Kapardi II. of this branch, whose date was Saka 773 (A.D. 851-2) and Saka 799 (A.D. 877-8), in connection with the Rāshtrakuta king Amoghavarsha I, to whom he seems to have been feudatory; and we have also seen that the Kādambas of Goa probably came in conflict with this family between the dates of Saka 946 (A.D. 1024-5) and Saka 982 (A.D. 1060-1). Of the southern branch, the representative in Saka 930 (A.D. 1008-9) was Rāhurāja, the feudatory of the Western Chālukya king Satyārāya II;<sup>2</sup> and this branch of the family possibly preceded the Kādambas of Goa in their possessions in the Konkan.

We are concerned here in detail only with a third branch of the Silāhāra family, which was settled above the Ghauts, and the inscriptions of which are found at Kolhāpur and places in that neighbourhood, at Miraj, and at Sedbāl in the Athani Talukā of the Belgaum District. The members of this branch of the family possessed the territory lying round Kolhāpur and in the north-west part of the Belgaum District, from about the end of the tenth to early in the thirteenth century A.D.

Like their relatives of the northern branch in the Konkan, the Silāhāras of Kolhāpur claim to be of the lineage of the *Vidyādhara* Jimutavāhana, who saved the Nāga king Saṅkhachuda from Garuda by offering his own body to be torn instead of his. And, also like them, they carried the banner of a golden Garuda,<sup>3</sup> and had the title of *Tagara-puravar-ādhipatya*, or 'supreme lord of Tagara, the best of cities.' Tagarapura therefore was the city from which the Silāhāras originally started. It is a place, however, that has not yet been satisfactorily identified. It was of sufficient importance to be mentioned in the second century A.D. by Ptolemy, in whose map of India it is entered in a north-easterly direction from Barugaza or Broach, and also, in the third century, by the author of the *Periplus of the Erythraean Sea*, who says that it was ten days journey to the east of Paithana which was twenty days to the south of Barugaza.<sup>4</sup> Paithana,—which appears in Ptolemy's map under the name of Baithana, and, like Tagara, is entered in

<sup>1</sup> *Ind. Ant.*, Vol. V., p. 276, and Vol. IX., p. 33; *Jour. R. As. Soc.*, O. S., Vol. II., pp. 283 and 286, Vol. XV., p. 139, and Vol. V., p. 176; and *Jour. Bo. Br. R. As. Soc.*, Vol. XIII., p. 10.

<sup>2</sup> *Jour. Bo. Br. R. As. Soc.*, Vol. I., p. 203.

<sup>3</sup> *Inscriptions of Kolhāpur*.

<sup>4</sup> *Ind. Ant.*, Vol. VIII., p. 144.

an easterly or north-easterly direction from Barugaza,—is usually accepted to be Paithán, the ancient Pratihthána, on the banks of the Godávari, about two hundred and twenty miles to the south-east from Broach. No identification of Tagara, in accordance with the directions and distances mentioned above, has as yet been made. But, on the assumption that the directions and distances are not correct, it has been suggested that Tagara is Devagiri or Daulatábád, about thirty-five miles to the north-west of Paithán; and again that it is Junnár<sup>1</sup> in the Poona District, about one hundred and five miles to the west by south from Paithán.<sup>2</sup> Prof. Lassen and Col. Yule, again, have suggested that it is Kulbarga<sup>3</sup> in the Nizám's Dominions.<sup>4</sup> The fact that it is mentioned, as the residence of the grantee, in the Haidarábád grant of the Western Chalukya king Pulikesi II., dated Saka 534 (A.D. 612-3), and issued from Vátápi or Bádámi,<sup>5</sup> seems to justify us in looking for it more to the south than is usually supposed. And,—though this place appears altogether too far to the south,—in connection with Sir Walter Elliot's remark, that a native trader once told him that, on his way from Dhárwád to Nágpur, he had passed through a good-sized town of this name, with a *bazar* or market and a *nálá* or small river near it, four *coss* beyond Kulbarga,<sup>6</sup> it seems worth noting that there is a village called 'Tagarapuram' in the 'Kollekalum' division of Coimbatore.<sup>7</sup> My own opinion, however, is that Tagara is to be identified with Kolhápúr,—or rather with Karavira, which is now only a small village on the north side of Kolhápúr, but which, as the native name for the Kolhápúr State, viz. 'the Karavira Nákhá,' and also the name of the local *Paráda*, viz. 'the Karavira-*Máhitanya*,' are deduced from it, must evidently have been in former times a place of considerably more importance than at present. There is a connection between the two names which is not at first sight apparent. *Tagara* is 'the shrub *Tabernemontana Coronaria*,' (and also 'a fragrant powder prepared from it');<sup>8</sup> it belongs to the same family with the oleander; it is still called *tagar* in Maráthi,<sup>9</sup> and grows freely in this part of the country, though whether it is originally an exotic, or a natural shrub, I cannot say; and the flowers of it are used in the worship of idols. And *karavira* is 'the *Nerium Odorum*,' the fragrant oleander,<sup>10</sup> which

<sup>1</sup> Lat. 19° 13' N., Long. 73° 57' E.

<sup>2</sup> *Ind. Ant.*, Vol. VIII., p. 144, note.

<sup>3</sup> Lat. 17° 21' N., Long. 76° 59' E.

<sup>4</sup> Lassen's *Map of Ancient India*; and see Bunsby *Third Archaeological Report*, p. 55, note.

<sup>5</sup> *Ind. Ant.*, Vol. VI., p. 75.

<sup>6</sup> *Madras Jour. of Lit. and Science*, Vol. VII., p. 226.

<sup>7</sup> *Atlas of Southern India*, Pharooh & Co., Madras, Plates 6 and 12.—It is in about Lat. 12° 8' N. and Long. 77° 3' E., a little to the west of a line connecting Talakál and Yalendar, both of which are pieces of note. It is, however, about three hundred and fifty miles from Kulbarga, almost due south.

<sup>8</sup> Mousser Williams' *Sanskrit Dictionary*, and Childers' *Pali Dictionary*.—C. P. Brown, in his *Telega Dictionary*, gives *tagara* as 'the tree called *Morinda Tinctoria*,' but makes it also equivalent to the *andharbhana-chátra* and *andhapátra*, which he separately gives as meaning 'the broad-leaved rose lay, *Nerium Odorum*; *Tabernemontana Grandiflora*.' And Mousser Williams gives *andhapátra* as equivalent to *tagara* in the sense of *Tabernemontana Coronaria*.

<sup>9</sup> Some *Máthá*, however, make a distinction, and call the single flower *andhapátra* and only the double flower *tagar*.

<sup>10</sup> Mousser Williams' *Sanskrit Dictionary*; Childers' *Pali Dictionary*, Banderson's *Canarese Dictionary*, and Brown's *Telega Dictionary*.

also grows freely, wild, all over this part of the country, and is similarly used in the worship of idols. Of course, neither the *Tabernaemontana Coronaria*, nor the *Nerium Odorum*, is in any way whatever confined to this part of the country. Nor is there now any specially exuberant growth of either of them at Kolhápúr. In this latter respect there may, perhaps, have been a difference in ancient times. But, even if so, the botanical connection between the two names, however interesting and suggestive, could hardly, without strong extraneous reasons, be taken to establish the identity of the two places. Some such extraneous reasons, however, of a valid kind, are, I think, forthcoming. *Tagara* is also 'the thorny shrub, *Vangueria Spinosa*';<sup>1</sup> and *karaháta*, which is the ancient name of the modern Karháð or Karád at the junction of the Krishná and the Keinú in the Sattará District, is another name of the *Vangueria Spinosa*.<sup>2</sup> Accordingly, as far as these names go, a connection might be looked for between *Tagara* and either *Karavira* or *Karaháð*. Neither of these places agrees with *Tagara* according to the distance and direction from *Paithán* or *Paithán*, as given by the author of the *Periplus of the Erythraean Sea*. But neither do the other two places, *Daulatábád* and *Junnár*, which it has been proposed to identify with *Tagara*, suit in these respects; and it seems to be the general consensus of opinion that the distance and direction of *Tagara* from *Paithán* are not correctly given. Assuming this,—either *Karavira* or *Karaháð* would fit in well with the intimation of the author of the *Periplus* that *Tagara* was an inland mart for "articles of local production, brought into it from the parts along the coast." And either of them would supply what is not otherwise to be supplied from any information that we have, viz. a large trade-centre, above but near the Western Ghats, to collect the ancient trade of this part of the country and also of those parts of the Konkan which lie along immediately under the Ghats, and which would find a more convenient outlet over the Ghats than towards the sea-coast. We have as yet discovered no place that could serve as such a trade-centre, for really ancient times, anywhere between *Paithán* on the *Godávári* and *Paláika*, the modern *Halei* in the *Belgaum* District, about two hundred and eighty miles to the south by west from *Paithán*. Also, from either *Karavira* or *Karaháð*, the inland trade route to *Broach* would, before the systematic construction of roads of modern times, naturally seek the open country lying to the east of the inland spurs of the Ghats, and thus would naturally pass through *Paithán*;<sup>3</sup> and this would explain why the author of the *Periplus* refers the position of *Tagara* to *Paithán* and not to *Broach*. And finally,—whether *Karaháð* has, or has not, I cannot say; but *Kolhápúr* still has a considerable import trade, partly for local consumption and partly for export again towards the east, in rice, jowári, wheat, gram, and other grains, salt, oil-seeds, coconuts, limes, mangoes, vegetables, and other "articles of local production," with the *Ratnágiri* District and

<sup>1</sup> Monier Williams' *Sanskrit Dictionary*.

<sup>2</sup> *Ibid.*

<sup>3</sup> The safest route from *Karavira* or *Kolhápúr* would be via *Míra* and *Pandhar*; and the distance to *Paithán* would be about two hundred and thirty miles. From *Karaháð* there would be more chances to be crossed before reaching the open country; and the distance to *Paithán* would be only about ten miles less.

the Śāwantwādi State below the Ghauts; and in its own local productions of grain, coriander-seeds, glue, jaggery, honey, oil, turmeric, tobacco, chillies, &c., Kolhāpur has still a considerable export trade with inland places which include, to the north, Ahmadnagar, only some fifty or sixty miles distant from Paithān itself.<sup>1</sup> Of the two places, I prefer Karāvira for identification with Tagara for the following reasons. Karhād is nowhere spoken of as a capital of the Silāhāras. And, while it was known by the name of Karahātaka in the eighth century A.D.,<sup>2</sup> it also seems to be undoubtedly, as Pandit Bhagwānlāl Indrajī takes it to be, the Karahākataka of an early Pāli cove-inscription at Kudā near Rājāpur in the Ratnāgiri District;<sup>3</sup> and this carries back the existence of the name to at least as early a period as that of the author of the *Periplus*, and shows moreover that the town was well known under that name at one of the places which the author of the *Periplus* must certainly have visited. Kolhāpur, or Karāvira, on the other hand, must always have been one of the chief seats of the Silāhāra power, though it is not expressly mentioned as the capital till Śaka 1109 (A.D. 1187-8), in the time of Bhoja II. All tradition points to its being a place of extreme antiquity. And the tradition, in this respect, is borne out by the numerous Buddhist remains that are found at and in the immediate neighbourhood of Kolhāpur, and notably by a crystal relic-casket which was found in a large *stupa*, discovered in making some excavations at Kolhāpur about two years ago, and the lid of which bears an inscription in pure Māyura or Asoka characters, i.e. of about the end of the third century A.C.<sup>4</sup> Graham states<sup>5</sup> that "there are no ruins of any great magnitude, the mementos of any large and flourishing town." And further on he adds,<sup>6</sup> "Kolhāpur has long held a high station for the antiquity of her sacred shrines; and all the current legends state that her present capital originally existed as a purely religious settlement, of which the great temple, dedicated to Ambābāī or Mahālakṣmi, remains to mark the site. The cloisters which formerly surrounded this great temple now lie buried many feet under the surface of the earth, which appears to have undergone at no distant period a very startling convulsion. Many phenomena favour this legend. The tiny temples are frequently brought to light on any excavation being made, and to this day no well for the purpose of irrigation is allowed within the sacred precincts. Two of the subterranean temples over which dwelling-houses have been erected are even now much frequented, one being dedicated to Kārttikasvāmi, and the other to Khandobā; and in further support of the oral tradition, that in olden times the dreary jungle was only marked by a multitude of holy temples and holy pools, the spring frequently gushes out when digging for a foundation. Stone slabs, covered with strange figures and ancient inscriptions, are found at a depth of upwards of fifteen feet from the surface; the heights of the same wall of the great temple are

<sup>1</sup> Graham's *Kolhapoor*, pp. 261 to 263.

<sup>2</sup> Śāmantal copper-plate grant of the Rāshtrakuta king Dantidurga or Dantivarma II.; *Antiquary* Śaka 670 (A.D. 753-4).

<sup>3</sup> No. 10, p. 10, of the separate pamphlets of the Archaeological Survey of Western India.

<sup>4</sup> *Id.*, p. 32.

<sup>5</sup> *Kolhapoor*, p. 214.

<sup>6</sup> *Id.*, pp. 216-7.

unequal at different places; and the ground level is totally altered and destroyed. The convulsion which altered the ancient aspect of affairs must probably have been effected by an earthquake, slight shocks having occurred again during the year 1853. Many geological facts also support this opinion,—in the upheaving of small elevations in the neighbourhood,—in the curious and singular arrangements of the clay about the locality,—and in the existence of the old bed of the river Panchaganga, at an elevation of at least seventy feet above its present level, which was discovered whilst digging for a foundation in the year 1849, and which is clearly evinced by the broad strata of small pebbles, perfectly and smoothly polished, evidently through the action of running water." Yet, in spite of its evident antiquity, whether religious or political, Kollápur or Karavira is nowhere mentioned under either of those names in any really ancient inscription as yet discovered. I have in fact no epigraphical mention of Karavira at all. And the earliest mention that I have obtained of Kollápur, under the name of Kollápura, is one of the date of Saka 946 (A.D. 1024-25).<sup>1</sup> Tagara, on the other hand, is mentioned as late as Saka 534 (A.D. 612-3) as the name of a city still in existence.<sup>2</sup> And we have, perhaps, a similar mention of it, of considerably later date, in the Silahára inscription of Márasimha to be noted below. In it, Jatiga II., whose date would be about the end of the tenth century A.D., is called *Tagaranagara-bhupátaka*, or 'king of the city of Tagara,'—a far more emphatic and specific expression than the usual family-title. This is in a metrical passage; and the usual title of *Tagarapuravaradhisvará* would have suited the metre just as well. The expression being at present an isolated one, it is hardly safe to assume conclusively that it was intentionally selected for use in this passage to indicate that Jatiga II. actually reigned at Tagara; from which it would follow that, as late as the end of the tenth century A.D., Tagara was still in use as the name of a city which erst then have been somewhere in the Kollápur State or quite close to it. But the expression is certainly fairly open to being construed in that way. However, setting this passage aside for the present, the entire disappearance of Tagara as the name of a still existing city at some time subsequent to the seventh century A.D. and the appearance of Kollápura in the eleventh century A.D. in a neighbourhood in which, equally with others, if not rather than in others, we are entitled to look for Tagara, can, I think, be explained only on the theory of,—first, a complete change of name, such as from Tagara to Karavira, made to suit some mediæval legend, but made in such a way as still to preserve some trace of the original appellation,—and subsequently a change of locality, such as from Karavira to Kollápura. It appears to me that some tradition of an entire change of name having taken place at no very remote period is preserved in the following mythical account given by

<sup>1</sup> Miraj copper-plate grant of the Western Chalukya king Jayasimha III.—The next mention of it, under the date of Saka 971 (A.D. 1049-50) is in the centre inscription on the south face of the temple of Silahára at Sirur, in the Bagalhot Taluk of the Kalyáni District. The passage is descriptive of the goddess Mahá-lakshmi, "who was established at the *adhipáta* of Kollápura, the best of cities."

<sup>2</sup> Haidarabád copper-plate grant of the Western Chalukya king Pulikessi II.

Graham from Chapter LVII. of the *Karavira-Māhātmya*:<sup>1</sup>—“This sacred land of Kolhāpur has existed from eternity. In seven different ages, it received as many distinct names. As, at one time, it was the residence of Kāma, it was termed Kāmālaya. At another time it was known as Padmālaya, after the name of its king Padma. In the third age, the god Siva passed his time here in the company of his wife Pārvati; and hence it was called Sivālaya. In the fourth age, Brahmā gave himself up to devotion in this sacred land of Karavira; and it was then called Brahmālaya. In the fifth age, in consequence of its being the abode of Yakshas, it was designated Yakshālaya. In the sixth age, as the Rākshasas resided here, this place was distinguished by the name of Rākshasālaya. In the seventh or last age, i. e. the present, this place was first called Kolhāpur and then Karavira.” In this passage the name of Kolhāpur is made to precede that of Karavira. But, according to other accounts,<sup>2</sup> “this tract of country was originally called Karavira, from the goddess Mahālakshmi using her mace<sup>3</sup> in lifting this, her favoured retreat, from the waters of the great deluge. And it afterwards received the name of Kolhāpur from the demon Kola, who was defeated and killed on a hill in the vicinity of the present capital.” I am not prepared at present to suggest the correct etymology of the name Kollāpura. But it seems plain to me that Karavira is the older and more important name of the two. And, after the change of name from Tagara to Karavira, the transfer of the political capital, from Karavira to the originally religious settlement of Kolhāpur, may have been necessitated by some convulsion of nature such as that the indications of which are given very plainly by Graham; and the evidently serious character of that convulsion would explain why no ruins of a large ancient town have been discovered at Kolhāpur or at Karavira.

The Silāhāras of Kolhāpur were Jains by religion. Their family-goddess was Mahālakshmi of Kollāpura or Kolhāpur; and, though this town is not expressly mentioned as their capital till Saka 1100 (A.D. 1187-8), it must always have been one of the chief seats of their power, and it furnishes the most convenient appellation of this branch of the family, for distinguishing it from the other branches. Their genealogy is as given in the accompanying table.

All that is at present known about the earlier members of the family is derived from a copper-plate grant of Mīrasimha, also called Gonkansa-Ankakāra and Guheyana-Singa, which was found somewhere in the neighbourhood of Miraj and is dated Saka 980 (A.D. 1058-9), the *Vilambi samudāyā*.<sup>4</sup> In it, Jatiga I. is called ‘the lion of the hill-fort of Pannāla,’ which is about ten miles to

Mīrasimha.

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<sup>1</sup> Kollāpūr, p. 241.—The way in which the local *Māhātmyas*, intrinsically of no historical value at all, may nevertheless be used to authenticate history, especially in the identification of ancient names of places, has been indicated by me in my identification of Vāṭapi and Rāḍāmi (*J. A. S.*, Vol. VIII, pp. 223-9).

<sup>2</sup> Kollāpūr, p. 1.

<sup>3</sup> Graham gives in brackets the word *mace*; but I do not find that this word has anywhere the meaning of ‘a mace.’ The passage seems to be a play upon *karavira* in the sense of ‘a sword or scimitar.’

<sup>4</sup> *J. A. S.*, Vol. II, p. 284, and Vol. IV, p. 281; and No. 10, p. 101, of the separate pamphlets of the Archaeological Survey of Western India.

the north-west of Kollhápúr; Jatiga II. is called 'the king of the city of Tagara,' as has been mentioned above; and Gonka is described as possessing the countries of Karaháta, Kundi, Mirinja, and the Konkana. Karaháta is the modern Karad or Karhad<sup>1</sup> in the Sattará District, at the junction of the Krishna and the Koina; and Mirinja is the modern Mira;<sup>2</sup> about thirty miles in a north-easterly direction from Kollhápúr. Kundi is the Three-thousand district which in Saka 902 (A.D. 980-1) constituted the government of Kártavirya I., of the Ratta *Mahámandalesvaras* of Saundatti, and which, so far as the Ratta inscriptions go, was still entirely in the possession of that family in Saka 970 (A.D. 1048-9), in the time of Anka, and again in Saka 1094 (A.D. 1082-3), in the time of Kannakaira II.; but, unless this statement of Gonka holding the country of Kundi is an invention or an exaggeration, the Rattas must, shortly before or after Saka 970, have suffered some temporary loss of territory to which no allusion is made in their own inscriptions. And the possession by Gonka of part of the Konkana,—probably in the time of Nágáryuna of the north Konkana branch of the Siláháras, who was intermediate between Chhittarája (Saka 946; A.D. 1024-5), and Mummuni or Mumváni (Saka 982; A.D. 1060-1), and as to the events of whose reign the inscriptions of his family are silent,—is corroborated by a passage concerning Anantapála or Anantadeva, the son of Nágáryuna, which has already been quoted to show that the king of Kápardikadvipa who was killed by Jayakesi I., of the Kádambas of Goa, must have been Nágáryuna, and in which the expression "a time of misfortune from relatives that had become hostile" plainly shows that Jayakesi I., who then overran and devastated the whole of that part of the Konkana, had taken advantage of dissensions and contests between the Siláháras of the Konkana and their relatives of Kollhápúr. In the same inscription of Máraśimha, Guvala I. or Guhala is called 'the lord of the hill-fort of Kiligila or Khiligila;' this place, which was also Máraśimha's capital, has not yet been identified. Like his successors, Máraśimha styles himself only a *Mahámandalesvara*, but gives no indication of any paramount sovereign of whom he was the feudatory. It is not likely, however, that the Siláháras were independent throughout the whole of the period for which we have records of them. The Siláhára princess Chandaladevi or Chandralakhá, who was one of the wives of the Western Chálukya king Vikramáditya VI., was probably a daughter of Máraśimha.

Bhoja I.

The next name in respect of which we have any historical information is that of Bhoja I. He seems to be undoubtedly the Bhoja who invaded the territories of A'chugi I., of the family of the Sinda *Mahámandalesvaras* of Ernabaraga, and who was successfully repulsed by A'chugi; this must have been in about Saka 1020 (A.D. 1098-9).

Ballála.

There is an inscription of Ballála at Honnur near Kágal, which intimates that he ruled in conjunction with his younger brother Gandaráditya.<sup>2</sup> But it is not dated; and it gives no historical information.

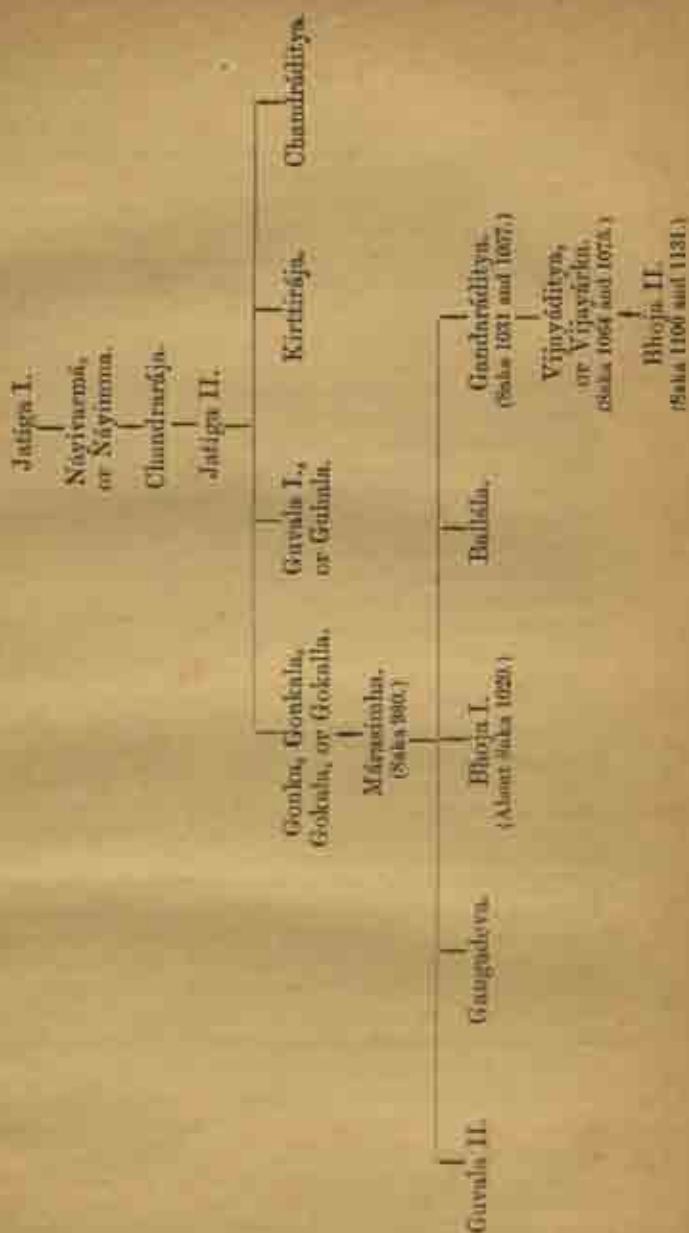
<sup>1</sup> Lat. 17° 18' N., Long. 74° 14' E.

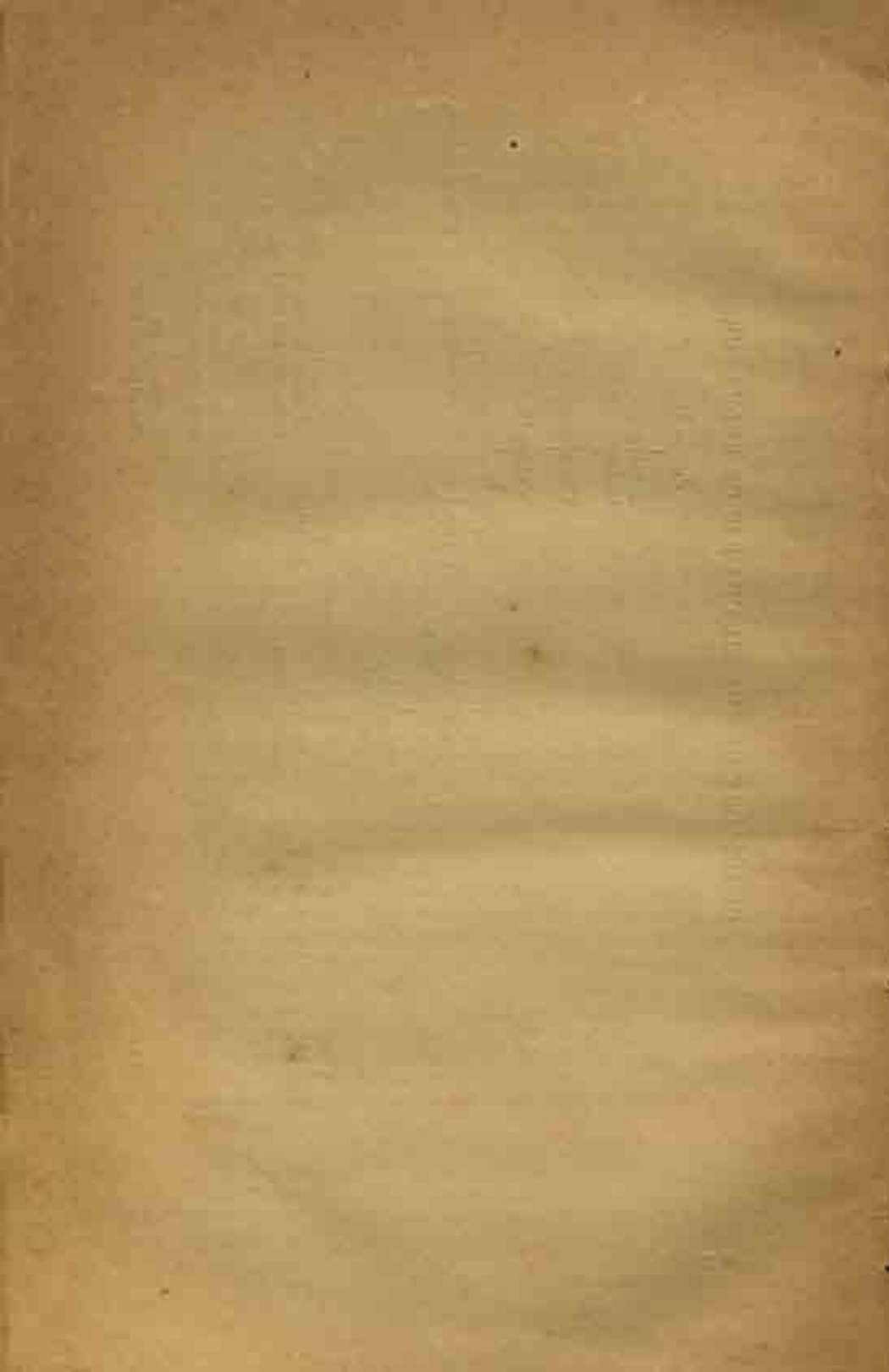
<sup>2</sup> Lat. 16° 50' N., Long. 74° 43' E.

<sup>2</sup> Graham's *Kollhapoor*, p. 460.



GENEALOGY OF THE SILAHARAS OF KOLHAPUR.





The succession was continued by Gandarāditya, also called Ayyana-Singa I, the youngest son of Māraimha. His inscriptions range from Saka 1032 for 1031 (A.D. 1109-10), the *Virodhi samvatsara*, to Saka 1058 for 1057 (A.D. 1135-6), the *Rākshasa samvatsara*, and are found at Kolhāpur itself and at Tāfalem in the neighbourhood.<sup>1</sup> In Saka 1031, he was governing the Mirinja country, together with Saptakholla and a part of the Konkana, and his capital was Tiravāda in the Edenād district.<sup>2</sup> In Saka 1057, his capital was Valavāda, which, as suggested by Sir Walter Elliot, is probably the modern Wālwā,<sup>3</sup> about sixteen miles to the south of Kolhāpur.

Gandarāditya.

Gandarāditya was succeeded by his son Vijayāditya or Vijayārka, also called Ayyana-Singa II, whose inscriptions range from Saka 1065 for 1064 (A.D. 1142-3), the *Dandubhi samvatsara*, to Saka 1078 for 1075 (A.D. 1153-4), the *Srimukha samvatsara*, and are found at Kolhāpur, Miraj, Bāmmi near Kāgal, and Sedbāl in the Belgaum District.<sup>4</sup> His capital continued to be at Valavāda. In the copper-plate grant of his son and successor Bhoja II, Vijayāditya is said to have reinstated the rulers of the province of Sthānaka or Thānā and the kings of Govā or Goa. The first statement must refer to some assistance rendered by him to his relatives of the Konkana branch, after the reign of Anantapāla or Anantadeva and before the reign of Aparāditya; and it was probably through this assistance that Aparāditya came to reign at all. The date that is usually allotted to Aparāditya is Saka 1109 (A.D. 1187-8);<sup>5</sup> but, that this must have been towards the end of his reign, and that he was reigning between Saka 1058 and 1065 (A.D. 1135-1145), has been shown by Dr. Bühler;<sup>6</sup> and this proves almost conclusively that it was Aparāditya whom Vijayāditya reinstated at Sthānaka. The statement regarding the kings of Govā,—if it refers to any events affecting Goa itself, and unless it simply means that the Konkana Silhāras continued to bear the title of kings of Govā, though the place itself was lost to them,—must allude to some occurrences between the time of Jayakosa II. and Permādi or Sivaschitta, of the Kādambas of Govā, to which no reference is made in the Kādamba inscriptions or in any others that have as yet come to notice.

Vijayāditya.

Vijayāditya was succeeded by his son Bhoja II, also called Vijayādityadevana-Singa, whose inscriptions range from Saka 1101 for 1100 (A. D. 1178-9), the *Vilambi samvatsara*, to Saka 1115 (A. D. 1193-4), the *Pramādi or Pramādicha samvatsara*. His

Bhoja II.

<sup>1</sup> *Jour. As. Br. R. As. Soc.*, Vol. XIII., p. 1.; and unpublished inscriptions, of which imperfect versions are given in Graham's *Kolhapur*, pp. 326 to 480.

<sup>2</sup> This, of course, must be a totally different district to the Edenād Seventy which is mentioned in inscriptions at Balagāner (P. S. and G.-C. *Inscriptions*, No. 128) Sorab (*Mysore Inscriptions*, p. 220), Mārkaru (*Ind. Ant.*, Vol. I., p. 365), and Bengalur (*Mysore Inscriptions*, p. 254), and which is placed by Mr. Rice near Sāgar in Masur.

<sup>3</sup> Lat. 16° 29' N., Long. 74° 14' E.—Possibly, however, it may be the 'Walewaur' of the maps, about five miles to the east by north of Kolhāpur,—or the 'Walewra' and 'Walewday' of the maps, about six miles to the south-west of Wālwā.

<sup>4</sup> Unpublished inscriptions; and Graham's *Kolhapur*.

<sup>5</sup> *Jour. As. Br. R. As. Soc.*, Vol. X., pp. 39 &c.

<sup>6</sup> *Jour. As. Br. R. As. Soc.*, Vol. XII., Extra Number, p. 52.

stone-tablets are found at Kollápur;<sup>1</sup> and a copper-plate grant of his reign has been produced from somewhere in the Sattará District.<sup>2</sup> In Saka 1100, Valaváda was his capital; but in Saka 1109, his capital was Kollápur, the modern Kollápur itself, and in Saka 1112, it was Pannáladurga, or, as the Sanskrit version of the name is, Padmanáladurga, the hill-fort about ten miles to the north-west of Kollápur. That he was still reigning in Saka 1127 (A.D. 1205-6), the Krodham *samsátara*, is shown by a note at the end of the *Sabdáirnavachandriká* of Somadeva, according to which the work was composed in that year, in the reign of Bhoja II., at a Jain temple founded by Gandaráditya at A'juriká, the modern A'já, in the country of Kollápur.<sup>3</sup>

With the exception of what has been noted above in connection with Vijayáditya, the inscriptions of Gandaráditya and his successors give no historical details. But, as regards the termination of their power, we have not got the name of any member of the family after Bhoja II. And,—as in Saka 1135 (A.D. 1213-4), the Srimokha *samsátara*, the Devagiri-Yádeva king Singhana II. was in possession of the country round Miraj, as is proved by his Khedrápúr inscription,<sup>4</sup> which records the grant by him of the village of Kudaladámaváda, the modern Kurandvád, in the Mirinji country; and as we find inscriptions of Singhana II., shortly after that date, at Kollápur itself,<sup>5</sup>—it would seem that Bhoja II. was the last of his family, and that he was overthrown and dispossessed by Singhana II., in or soon after Saka 1131 (A.D. 1219-20), the Sukla *samsátara*, which was the commencement of Singhana's reign. This is borne out by one of Singhana's inscriptions, dated Saka 1160,<sup>6</sup> which speaks of him as having been "a very Garuda in putting to flight the serpent which was the mighty king Bhoja, whose habitation was Pannála."<sup>7</sup>

<sup>1</sup> Graham's *Kollápur*, pp. 382 to 414.

<sup>2</sup> *Transactions of the Library Society of Bombay*, reprint of 1877, Vol. III., p. 411.

<sup>3</sup> Dr. Kielhorn, *Ind. Ant.*, Vol. X., p. 75.

<sup>4</sup> *Jour. As. Soc. B. A. Ind.*, Vol. XII., p. 7.

<sup>5</sup> Graham's *Kollápur*, pp. 425 to 436.

<sup>6</sup> *P. S. and O. C. Inscriptions*, No. 112, l. 10-11.

<sup>7</sup> *Pannála nága-prahála-Bhojáditya-epítá-rastravasa Váhangarasa*.







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