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Indian Institute, Oxford.

P.S. Lord Baden-Powell has given

27 F 25
A

SKETCH OF THE DYNASTIES

OF

SOUTHERN INDIA.

Compiled under the Orders of Government

BY

ROBERT SEWELL,

R. M.'s MADRAS CIVIL SERVICE, MEMBER OF THE ROYAL ASIATIC SOCIETY
OF GREAT BRITAIN AND IRELAND, AND OF THE ASIATIC SOCIETY OF BENGAL.

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PREFACE.

The contents of this volume are extracted from a larger work, Vol. II, of the Archæological Survey series of Southern India. It is thought that the separate publication of this slight historical sketch may be of use to many students of history who would not care to burden themselves with a larger work, much of which is taken up with lists of Inscriptions and Chronological Tables intended for the use of those practically engaged in making the bricks out of which the complete historical structure will hereafter be built.

This sketch of the Dynasties is, of course, not intended as a complete history. The subject of South Indian History is as yet in its infancy, and it is only because it is felt very strongly that a beginning must be made in some shape or another that this volume makes its appearance. Armed with this, readers will, it is hoped, feel themselves on fairly sure ground when they seek for information regarding some kingdom or sovereign of the peninsula, and little by little we shall advance in our knowledge.

Some of the principal families, not royal, who can boast of antiquity have been included in this list, since all information of that kind helps forward our knowledge of the march of events.

The arrangement is alphabetical, to assist reference.

R. SEWELL.
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SKETCH OF THE DYNASTIES OF SOUTHERN INDIA.

GENERAL HISTORICAL SKETCH.

In the earliest days of which we have any knowledge as to the sovereignties ruling the continent of India, it appears that the great Maurya dynasty held the north, while the south was divided amongst the Pāṇḍiyas of Madura, who governed the extreme south, the Cholas, who held the country to their north and east, and the Cheras (Keralas), who ruled over the tracts to their north and west. This was in the fourth century B.C. I say "it appears" because, although we are certain of the Mauryas (probably B.C. 325–188) and the Pāṇḍiyas as existent in the time of Megasthenes (B.C. 302), we have only the fact of the Cholas and Keralas (or Cheras) being mentioned in the inscriptions of Asoka (B.C. 260) to verify their existence at that still earlier period. But tradition mentions no earlier kingdoms than those of Pāṇḍiya, Chola, and Chera in the south of India, and always speaks of them as contemporary. As we are certain of the Pāṇḍiya, therefore, in B.C. 302, we may safely place the Cholas and Cheras as far back as that date. The Keralas appear to have occupied the whole Western Coast under the gāts, and it is probable that the Eastern Coast was also inhabited almost throughout its entire length; but there is no evidence of any kingdom having been in existence throughout the Dakhan, and it is quite possible that almost the whole of its entire area was waste (the Deśpāyana ¹) or inhabited only by a few half-wild tribes under their own chiefs, such as those so often mentioned in the Purāṇas. It is necessary for students of history to remember that very large areas now cultivated and populated were absolutely waste—mere barren tracts of rock, forest, and wild plains—till comparatively modern times, and this seems especially to have been the case with the Dakhan country.² It must not be forgotten, however, that the earliest Buddhist legends speak of the kingdom of Kālinga as then in existence.

At some period subsequent to that of Asoka, the Pallavas³ appear to have grown into importance on the Eastern Coast, and they gradually increased in power till they constituted themselves a great kingdom, with extensive foreign trade, and proved a source of danger to the Cholas and their other neighbours. They appear to have held the entire Eastern Coast from Conjeevaram to the borders of Orissa. At present there is no evidence as to when they arose from obscurity into the dignity of a kingdom, but they seem to have been one of the principal southern powers when the first Chalukyas immigrated from Northern India about the fifth century A.D.

To the Mauryas in the north succeeded the Saṅga dynasty (B.C. 188–76) and this was followed by the short Kanva dynasty (B.C. 76–31). The last of these kings being murdered, the Andhras or Andhrabriyta dynasty succeeded, and ruled from B.C. 31 to A.D. 436. (?) They were Buddhists, and it was by them that the magnificent marble stupa at Amaravati was erected. About this period, i.e., the fifth century A.D., began to grow into importance the Chalukyan sovereignty of the Western Dakhan, and it is in connection with the early Chalukyas that we hear of the Nāḷas (probably a Western Coast tribe), the Mauryas (possibly descendants of the earlier Mauryas) who inhabited part of the Koṅkana, theŚendrakas, Mātaṅgas (apparently a barbarous tribe, perhaps aboriginal), the Kaṭaḥohuris,⁴ the

¹ See Mr. Foulkes' article on the "Civilisation of the Dakhan down to the sixth century B.C." (Ind. Ant. VIII, 1–10.)
² According to the Eṣamānasa, Bk. IV, Ch. 41, the races inhabiting the country south of the Tungabhadrā where the Makkahas, Ukalas, Dākāras, Vidārbas, Bīshikas, Māhīkāsas, Mātayās, Kāṭalas, Kāsikas, Andhras, Pundras, Cholās, Pāṇḍyas, and Keralas.
³ Mr. Lewis Rice thinks that a dynasty of the Makkāmās reigned over the eastern coast of the peninsula prior to the rise of the Pallavas, and that they gave their name to Mahabalipuram, or the "Seven Pagodas." (Ind. Ant. X, 26.)
⁴ Mr. Fitch's "Dynasties of the Kanara Districts," p. 10, and note. Their descendants (?) were called Kaṭaḥohuris.
GENERAL HISTORICAL SKETCH.

Gangas of Maistrh, and the Alupas or Aluvas, a tribe or dynasty apparently living to the south or southwest of the present Bombay Presidency. Early Chalukyan grants mention a number of other tribes, such as the Lāṭās (of Lāṭadela, in the north of Bombay), Mālavas (Mālwa), Gūjaras (of Gūjarat), &c.

The Chalukyas divided into two branches in the beginning of the seventh century, an eastern branch conquering the Pallava kings of the Vengi country, or tract between the Krishñā and Godavari rivers, and settling in that locality which they governed till A.D. 1023, the western remaining in their original home in the Western Dakh-

The Chinese pilgrim Hiwen-Thiang, who visited India A.D. 639 to 645, gives a graphic account of the state of the country in his time.

The Kadambas now began to grow into importance, and they fought with and defeated the Pallavas of Kaśi, and were perpetually at feud with the Chalukyas and their other neighbours. Their territory was in the South-west Dakhin and North Maisthr. About the same period we find the Rāṣṭrakūtas giving great trouble to the Chalukyas. It is as yet uncertain whether these Rāṣṭrakūtas were "an Aryan Kāhātriya, i.e., Rajput, race which immigrated into the Dekkan from the north like the Chalukyas, or a Dravīdian family which was received into the Aryan community after the conquest of the Dekkan"—(Dr. Bühler).

The wars with the Rāṣṭrakūtas seem to have resulted in the complete downfall for two centuries (A.D. 757-8 to 973-4) of the Western Chalukyas1 and the consequent accretion of great power to the Rāṣṭrakūtas. The latter do not appear, however, to have attempted any conquests in the south. They were completely overthrown by the Western Chalukyas in A.D. 973-4, when the latter once more rose to great eminence. The overthrow of the Rāṣṭrakūtas, too, enabled the Rāṣṭras Mahāmndaleśāras to assert themselves, and their dynasty lasted till about A.D. 1253. About the same period we find the Siṅhāras and Sindas rising into importance, and, like the Rāṣṭras, establishing independent dynasties which lasted for several centuries. The Siṅhāras were overthrown by the Tādavas of Devagiri about A.D. 1250, and the Sindas cease to be heard of about A.D. 1182-3.

Little is known of the history of Southern India for two or three centuries immediately preceding the sudden rise of the Cholas to great power,2 which took place in the middle of the eleventh century. At the beginning of that century the Eastern Chalukyas held all the country along the Eastern Coast from the borders of Orissa as far south as the borders of the Pallava country. The Pallava kingdom was a powerful one, possessing the coast from its junction with the Chalukyas down to the northern border of the Chola territories, i.e., just south of Kaśi. The Cholas remained within their own borders and the Pāṇḍiyans in theirs, while the Kōncu kings, who governed (apparently) the old Chera country east of the Malayahtm tracts along the coast, although they were still independent and powerful, were beginning to feel the effect of the attacks of the little kingdom of the Hoyāsa Ballālas, then rising into power and destined to subvert many of the surrounding monarchies.

In A.D. 1023, by an intermarriage between the two dynasties, the Chola sovereign acquired possession of the whole of the Eastern Chalukyan dominions. This was followed, apparently at the beginning of the reign of his successor, Rājanḍra Kulottunga Chola (1064-1113), by the complete subversion of the Pallavas by the Cholas, and the annexation to the latter kingdom of their possessions. Rājanḍra also conquered the Pāṇḍiyans, and established a short dynasty of "Chola-Pāṇḍiyan" kings at Madura. A little later the Hoyāsa Ballālas entirely overthrew the Kōncu kings and seized their territories, so that the whole of the south of India passed at that time through a period of great political disturbance, which resulted in the Cholas obtaining almost universal sovereignty for a short period, checked, however, by the power of the Hoyāsa Ballālas above the ghāṭa in Maisthr.

This latter power was increased in importance by its conquest of the Kadambas3 and Kālachuris to its immediate north about the beginning of the thirteenth century, and by the downfall of the great Western Chalukyan dynasty about A.D. 1184, which was caused partly by its wars with the Kadambas and partly by the rise of the Ballālas. A little later the Cholas lost their northern possessions, which were seized by the Gānapatis of Orāṅgāl.

We now find ourselves in the thirteenth century, the three great southern powers being the Cholas and Pāṇḍiyans—both seemingly losing strength—and the Hoyāsa Ballālas, rapidly growing in power.

---
1 It seems to be now certain that the sovereigns of this dynasty were originally called Chalukyas, the adjectival form Chalikya being adopted by the later representatives of the family.
2 We gather from the Singalese chronicles that the Cholas and Pāṇḍiyans were constantly at feud with Ceylon, and that the Tamils emigrated in large numbers into Ceylon.
3 As with the Chalukyas and Chalikya, the earlier and later dynasties of this kingdom seem to have been known respectively as Kadambas and Kālachuris—(Mr. Fisit).
GENERAL HISTORICAL SKETCH.

What might have occurred it is needless to enquire, though imagination readily depicts the impetuous Ballalas sweeping down from the ghats and succeeding in subverting the ancient dynasties of the plains; but a new power now appears on the scene, which was destined to acquire universal dominion in course of time—the power of the Musalmans.

Delhi had been captured by the Ghazni Ghōrians in 1193, and a dynasty established there which lasted till A.D. 1288. The Khilji succeeded (1288–1311), and 'Alā'u-d-dīn Khilji despatched the first Muhammadan expedition into the Dakhan in A.D. 1306. Four years later the Musalman armies under Malik Kafur swept like a torrent over the peninsula.

Devagiri and Orangal were both reduced to subjection, the capital of the Hoytala Ballalas was taken and sacked, and the kingdoms both of the Cholas and Pāndiyans were overthrown. Anarchy followed over the whole south—Musalman governors, representatives of the old royal families, and local chiefs being apparently engaged for years in violent internecine struggles for supremacy. The Ballalas disappeared from the scene, and the kingdoms of Devagiri and Orangal were subverted. A slight check was given to the spread of the Muhammadan arms when a confederation of Hindu chiefs, led by the gallant young Ganapati Bāja, withstood and defeated a large Muhammadan army; and the aspect of affairs was altered by the revolt of the Dakhanī Musalman against their sovereign in A.D. 1347, which resulted in the establishment of the Bahmani kingdom of the Dakhan. But the whole of Southern India was convulsed by this sudden aggression of the Muḥammadans, and all the old kingdoms fell to pieces.

This period, then, about the year A.D. 1310, is to be noted as the second great landmark in South Indian history, the first being about the period 1023–1070, when the Cholas became almost supreme over the south.

While the Bahmani rebels were consolidating their kingdom in the Dakhan, another great power was being formed south of the Krishnā. This was the kingdom of Vijayānagar. Established on the ruins of the Hoytala Ballalas and the other Hindu sovereignties, it speedily rose to a height of power such as no southern kingdom had yet aspired to, and it held the Muḥammadans in check for two centuries. From 1336 till 1564 A.D. we have merely to consider, roughly speaking, two great powers—that of the Musalman of the Krishnā and that of Vijayānagar to the south.

The Bahmani kingdom fall to pieces at the close of the fifteenth century, being succeeded by five separate kingdoms founded by rival Musalman leaders. Their jealousies aided the Vijayānagar sovereigns in their acquisition of power. In 1487 Narasimha of Vijayānagar completely subverted the Pāndiyan country, Chola having fallen long before, and by the close of the fifteenth century the power of Vijayānagar was acknowledged as paramount through the entire peninsula. Small principalities existed, such as that of Maiaūr, the Reḍḍi chieftainship of Konḍavēṭṭu south of the Krishnā (which lasted from 1328 till 1427), and the always independent principality of Āruvānco, but Vijayānagar was supreme. At the beginning of the sixteenth century Krishnadeva Rāya of Vijayānagar further extended the power of his house by the reduction of refractory chiefs far and wide, till his dynasty arose in his day to its greatest height of glory.

In 1564 (the third landmark) all this collapsed. The Muḥammadan sovereigns of the Dakhan combined, and in one grand effort swept over Vijayānagar, sacked the capital, put to death the powerful chief who had ruled over the destinies of the empire, and for ever crushed out all semblance of independent Hindu power from the south of India. Even the very family that governed Vijayānagar divided, so that it becomes almost impossible to trace their history, and for a second time the whole of the peninsula was thrown into confusion.

Naturally the minor chiefs seized this opportunity for throwing off all fealty to their sovereign, and throughout the peninsula arose a large number of petty Polgars and small chieftains, whose quarrels and wars and struggles for supremacy kept the whole country in confusion for two-and-a-half centuries. The only chiefs that attained to real power were the Madura Nāyakkas, formerly viceroy of Vijayānagar, who speedily became independent and reduced to subjection almost the whole of the old Pāndiyan kingdom, their compatriots, the Nāyakkas of Tāνjore, holding sway over Cholādēkā. The Rājas of Maiāūr, too, became independent, and established a kingdom, though not a very powerful one.

Over all this distracted country the Muḥammadans gradually pressed downwards, securing the dominion of the countries south of the Tungabhadra, and eastwards to the sea, and encroaching southwards till they had reached the southern confines of the Telugu country by the middle of the seventeenth century, and by the beginning of the eighteenth were in power far south. The Mahrattas had established themselves in Tāνjore in 1674 and remained there till the English supremacy. In 1736 the Musalman obtained possession of Madura,
ALUPAS—ANDHRAS.

The English, settled at Madras since 1639, now began to acquire more and more territory and power, and in the course of the century had conquered almost the whole of the south of India, the defeat of the Maistur Musalmans under Tipu Sultan in 1799 finally laying the peninsula at their feet.

THE ALUPAS.

(Also called Aluvas. See Mr. Fleet's Dynasties of the Kanarese Districts, p. 14.)

They are mentioned in a Maistur inscription on copper, known to many readers of scientific literature as "The Markass Plates." The age of this document is at present disputed. In a grant of A.D. 694 (S.S. 616) the "Aluvas" are mentioned. The "Alupas" are spoken of in a Kadamba inscription of A.D. 1069-70 (Kaliyuga 4270) and in the Vikramanakadevacharita of Bilhana. Mr. Fleet locates them somewhere in the west or north-west of the Madras Presidency.

'ADIL SHÁHI DYNASTY OF VIJAYAPURA (BIJAPUR).

(See Dakhan, Muhammadan kings of the—.)

AHMADNAGAR, NIZÁM SHÁHI DYNASTY OF—

(See Dakhan, Muhammadan kings of the—.)

THE ANDHRA DYNASTY.

The earliest kings of whom we have any trace who ruled the north of this Presidency are the Andhras. The great Maurya dynasty of the north were, according to the Purānas, succeeded by kings of the Saṅga family, and these again by the Kanvas. The last Kanva, Susarman or Siśumāna, was murdered by his minister Sudraka or Śīpāraka, who seized the throne and founded a dynasty which was called after the name of his tribe, the Andhras. These are the Andaras of the Greek geographers. Three dynasties successively ruled over their widely extended territories. These were the Andhras Proper, the Andhra-jātikas, or "relatives of the Andhras," and the Andhra-bhrityas, or "servants of the Andhras."

The whole of the north of the Madras Presidency down, at least, to the Krishnā river, and probably considerably to the south of it, belonged to them, and many of their leaden coins are found in the tracts near the great rivers. They were Buddhists in religion. About the beginning of the Christian era the Andhras were exceedingly powerful, possessing, according to Pliny, very large armies. They held the whole of Kaliṅgā.

In the IXth Volume of the Asiatic Researches, pp. 101-116, will be found an essay on the Andhras by Wilford, from which I extract the following comparative table of kings of the dynasty, taken from the several Purānas. I have corrected the spelling, and in the case of the list from the Vīhaṇ Purāṇa have added in italics notes by Mr. Edward Thomas. The list in the Malaya Purāṇa contains twenty-nine names.

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4 Andra Indi in the Ptolemaic Tables. Pliny calls them Gens Andraea.
<table>
<thead>
<tr>
<th>BHĀGAVATA-PURĀṆA</th>
<th>VIṢHNU-PURĀṆA</th>
<th>VĀṬU-PURĀṆA</th>
<th>BRAHMĀṆDA-PURĀṆA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balihita</td>
<td>Śiṣṇu (or Śodraka)</td>
<td>Sindhuca</td>
<td>Chhismaka</td>
</tr>
<tr>
<td>Kṛiṣṇa</td>
<td>Kṛiṣṇa</td>
<td>Kṛiṣṇa</td>
<td>Kṛiṣṇa</td>
</tr>
<tr>
<td>Śrī Śātakarni</td>
<td>Śrī Śātakarni</td>
<td>Śrī Śātakarni</td>
<td>Śrī Śātakarni</td>
</tr>
<tr>
<td>Paurṇamaśa</td>
<td>Paurṇoṣaṅga</td>
<td>Paurṇoṣaṅga</td>
<td>Paurṇoṣaṅga</td>
</tr>
<tr>
<td></td>
<td>Śātakarni</td>
<td>Śātakarni</td>
<td>Śātakarni</td>
</tr>
<tr>
<td>Lambodara</td>
<td>Lambodara</td>
<td>Lambodara</td>
<td>Lambodara</td>
</tr>
<tr>
<td>Iviḷaka</td>
<td>Iviḷaka (Vikaḷi?)</td>
<td>Āpiḷaka</td>
<td>Āpiḷaka</td>
</tr>
<tr>
<td>Meghasvāti</td>
<td>Meghasvāti</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Atāmana</td>
<td>Paṭumati (Paṭumāyī?)</td>
<td>Paṭumāti</td>
<td>Paṭumāti</td>
</tr>
<tr>
<td></td>
<td>Ariśṭakarman</td>
<td>Nemi Kṛiṣṇa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hala</td>
<td>Hala</td>
<td></td>
</tr>
<tr>
<td>Talaka</td>
<td>Patṭalaka (Maṇḍalaka?)</td>
<td>Pulaka</td>
<td>Bhaṭva</td>
</tr>
<tr>
<td>Purīshhoburu</td>
<td>Pravīlantena (Purīkasaṇa?)</td>
<td>Purīkasaṇa</td>
<td>Pravīlantena</td>
</tr>
<tr>
<td>Sunandana</td>
<td>Sunandara Śātakarnin</td>
<td>Śātakarni</td>
<td>Sunandara Śātakarnin</td>
</tr>
<tr>
<td>Chakora</td>
<td>Chakora Śātakarnin</td>
<td>Chakora Śātakarni</td>
<td>Chakora Śātakarni</td>
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<td></td>
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<td></td>
<td>Mahendara Śātakarni</td>
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<td></td>
<td></td>
<td></td>
<td>Kuntala Śātakarni</td>
</tr>
<tr>
<td>Vaṭaka</td>
<td>Sivasvāti</td>
<td>Sivasvāmi</td>
<td>Svatisena</td>
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<tr>
<td></td>
<td>Gotamiputra</td>
<td>Gautamiputra</td>
<td>Yantramati</td>
</tr>
<tr>
<td>Purīmaṇ</td>
<td>Pulimāṇ (or Pulomat)</td>
<td>Pulimat</td>
<td>Sātakarni</td>
</tr>
<tr>
<td></td>
<td>Mādaśrī</td>
<td>Sivasrī</td>
<td>Abhi</td>
</tr>
<tr>
<td>Śvaekanda</td>
<td>Śvaekanda</td>
<td></td>
<td>Śvaekanda Śātakarni</td>
</tr>
<tr>
<td></td>
<td>Yajñaśrī</td>
<td>Yajñaśrī</td>
<td>Yajñaśrī Śātakarni</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Śātakarni</td>
</tr>
<tr>
<td>Vijaya</td>
<td>Vijaya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chandravijaya</td>
<td>Chandrāśrī (Daṇḍāśrī?)</td>
<td>Daṇḍāśrī</td>
<td>Daṇḍāśrī Śātakarni</td>
</tr>
<tr>
<td>Lomadhi</td>
<td>Pulomācchā (Pulomācı)</td>
<td>Puloma</td>
<td>Puloma</td>
</tr>
</tbody>
</table>

Of the above sovereigns, the descent of all is given as in the direct male line, with the exception of the second, Kṛiṣṇa, who was brother of the usurper, Śiṣṇu. Śrī Śātakarni was son of Kṛiṣṇa, and thence the line proceeds direct.

Tables are also given in Prissep's Indian Antiquities, Useful Tables, p. 241; and in the Brihat Saṁhitā (J.R.A.S., Vol. V, n.s., p. 82, etc.).

2
ANDHRAS.

Mr. Fergusson, in his *History of Indian and Eastern Architecture* (p. 717), gives the following list:

<table>
<thead>
<tr>
<th>Name</th>
<th>B.C.</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śipraka</td>
<td>31 to A.D. 8</td>
<td>10</td>
</tr>
<tr>
<td>Krishna</td>
<td>10 to 28</td>
<td>46</td>
</tr>
<tr>
<td>Śatakarni I</td>
<td>46 to 64</td>
<td>120</td>
</tr>
<tr>
<td>Purnatsanga</td>
<td>64 to 120</td>
<td>120</td>
</tr>
<tr>
<td>Śivaśāmi</td>
<td>120 to 138</td>
<td>138</td>
</tr>
<tr>
<td>Śatakarni II</td>
<td>138 to 150</td>
<td>150</td>
</tr>
<tr>
<td>Lambodara</td>
<td>150 to 168</td>
<td>168</td>
</tr>
<tr>
<td>Aptaaka</td>
<td>168 to 193</td>
<td>193</td>
</tr>
<tr>
<td>Saṅgha</td>
<td>193 to 196</td>
<td>196</td>
</tr>
<tr>
<td>Śatakarni III</td>
<td>196 to 204</td>
<td>204</td>
</tr>
<tr>
<td>Skandasvāti</td>
<td>204 to 205</td>
<td>205</td>
</tr>
<tr>
<td>Mrigendra</td>
<td>205 to 241</td>
<td>241</td>
</tr>
<tr>
<td>Kuntalasvāti</td>
<td>241 to 266</td>
<td>266</td>
</tr>
<tr>
<td>Svātikarna</td>
<td>266 to 271</td>
<td>271</td>
</tr>
<tr>
<td>Pulomavit</td>
<td>271 to 276</td>
<td>276</td>
</tr>
<tr>
<td>Gorakshāvāṃś</td>
<td>276 to 281</td>
<td>281</td>
</tr>
<tr>
<td>Hala</td>
<td>281 to 284</td>
<td>284</td>
</tr>
<tr>
<td>Mandalaka</td>
<td>284 to 312</td>
<td>312</td>
</tr>
<tr>
<td>Purindresena</td>
<td>312 to 333</td>
<td>333</td>
</tr>
<tr>
<td>Sindara</td>
<td>333 to 335</td>
<td>335</td>
</tr>
<tr>
<td>Rajadhisvāti</td>
<td>335 to 363</td>
<td>363</td>
</tr>
<tr>
<td>Śivasvāti</td>
<td>363 to 370</td>
<td>370</td>
</tr>
<tr>
<td>Guatamiputra</td>
<td>370 to 377</td>
<td>377</td>
</tr>
<tr>
<td>Vāsishthiputra</td>
<td>377 to 406</td>
<td>406</td>
</tr>
<tr>
<td>Pulomat</td>
<td>406 to 412</td>
<td>412</td>
</tr>
<tr>
<td>Śivāri</td>
<td>412 to 422</td>
<td>422</td>
</tr>
<tr>
<td>Skandasvāti</td>
<td>422 to 436</td>
<td>436</td>
</tr>
</tbody>
</table>

In *J.B.B.A.S.*, XIII, 303, will be found a paper by Dr. Codrington and Bhagvanlal Indrajit Pandit on some Ṭhātābhrābhrītā coins. They give the names of Vajivāya, son of Vasiṅgh (Vasiṅgh), Śivaḷa, son of Madhāri, and Vidiyāya, son of Gotami.

In connection with this subject may be noted the succession of the predecessors of the Andhras mentioned above, as it seems certain that the sovereigns of those dynasties must have ruled over the northern portion of the Madras Presidency; though as yet, with the exception of the existence of the Edict of Aśoka at Jangada in Ganjam, I know of no remaining trace of their presence. These tables are taken from Mr. Fergusson's *Indian and Eastern Architecture*, p. 716.

**Maurya Dynasty (137 Years).**

<table>
<thead>
<tr>
<th>Name</th>
<th>B.C.</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandragupta</td>
<td>325 to 301</td>
<td>301</td>
</tr>
<tr>
<td>Bimbasaṇa</td>
<td>301 to 276</td>
<td>276</td>
</tr>
<tr>
<td>Aśoka*</td>
<td>276 to 240</td>
<td>240</td>
</tr>
<tr>
<td>Suyasas</td>
<td>240 to 230</td>
<td>230</td>
</tr>
<tr>
<td>Daśaratha</td>
<td>230 to 220</td>
<td>220</td>
</tr>
<tr>
<td>Saṅgata</td>
<td>220-212</td>
<td>212</td>
</tr>
<tr>
<td>Indrapalita</td>
<td>212 to 210</td>
<td>210</td>
</tr>
<tr>
<td>Somasēman</td>
<td>210 to 203</td>
<td>203</td>
</tr>
<tr>
<td>Śeṣadharman</td>
<td>203 to 195</td>
<td>195</td>
</tr>
<tr>
<td>Vrihadratha</td>
<td>195 to 188</td>
<td>188</td>
</tr>
</tbody>
</table>

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1 Dr. Oldenberg's paper on "Ancient Indian Inscriptions and Coins" in *Ind. Ant.* X, 213, may be consulted with reference specially to the older dynasties of the north-west.

AVUKU—BĪRĀR.

ŚAŅGA DYNASTY (112 Years).

Pushpmitra  ...  ...  ...  ...  ...  B.C. 188 to B.C. 152
Agnimitra  ...  ...  ...  ...  ...  ...  152 to 144
Suṣyeśtiha  ...  ...  ...  ...  ...  ...  144 to 137
Vasumitra  ...  ...  ...  ...  ...  ...  137 to 129
Bhadrika, or Ārdaka  ...  ...  ...  ...  ...  129 to 127
Pulindaka  ...  ...  ...  ...  ...  ...  127 to 124
Ghoshavasu  ...  ...  ...  ...  ...  ...  124 to 121
Vajramitra  ...  ...  ...  ...  ...  ...  121 to 112
Bhagavata  ...  ...  ...  ...  ...  ...  112 to 86
Devabhūti  ...  ...  ...  ...  ...  ...  86 to 76

KANYA DYNASTY.

Vasudeva  ...  ...  ...  ...  ...  ...  B.C. 76 to B.C. 67
Bṛhamitra  ...  ...  ...  ...  ...  ...  67 to 53
Nārâyana  ...  ...  ...  ...  ...  ...  53 to 41
Suṣarmaṇa (murdered)  ...  ...  ...  ...  ...  41 to 31

ĀNDHRA-JĀTIKAS, ĀNDHRA-BHIṣITYAS.

(See the Andhra Dynasty.)

AVUKU OR AUKU, ZEMINDARS OF—

(See Owk, Zemindars of—.)

BĀHMĀNĪ DYNASTY.

(See Dakhān, Muḥammadan kings of the—.)

BALLĀḷAS, THE—

(See Hoyśala Ballāḷas of Māisūr.)

BANAVĀŚI, THE KĀDAMBAS OF—

(See Kādambas.)

BARĪD SHĀḤI DYNASTY AT BĪDAR OR AHMADĀBĀD.

(See Dakhān, Muḥammadan Kings of the—.)

BEDNŪR, RĀJAS OF—

(See Ikkeri.)

BĪDAR OR AHMADĀBĀD, BARĪD SHĀḤI DYNASTY OF—

(See Dakhān, Muḥammadan kings of the—.)

BIJAPUR OR VIJAYAPURA, 'ĀDIL SHĀḤI DYNASTY OF—

(See Dakhān, Muḥammadan kings of the—.)

BĪRĀR, IMĀD SHĀḤI DYNASTY OF—

(See Dakhān, Muḥammadan kings of the—.)
THE CHALUKYAS.

The kingdom of the Chalukyas was at one time widely extended, and for six centuries, from the sixth to the twelfth, they maintained a sovereignty, which, if sometimes merely nominal, was at others extremely powerful. We first hear of them in the Dakhan in the sixth century, the third sovereign of the family ascending the throne in A.D. 506. Inscriptions of the dynasty are numerous, and those of the later sovereigns during the decay of the kingdom insert, in the genealogical portion of the document, a mythical series of kings, by which the descent of the family is traced, in the Lunar Race, through a succession of 59 sovereigns ruling in Ayodhya, to one Vijayāditya, who is said to have journeyed southwards bent on conquest, but to have lost his life in battle. His widow fled, took refuge in the house of a Brahman, and there gave birth to a posthumous son—Vishnuvardhana. Vishnuvardhana is said to have acquired sovereignty and to have made extensive conquests, strengthening his authority by an alliance with the Pallava king of Kaśivah, whose daughter he married. His son was Vijayāditya, and the latter’s son was Pulikesi Vallaḥa. The old inscription at Aihoj, published by Mr. Fleet in the Indian Antiquary (V, 67) names Pulikesi’s father Ranaraga, and his grandfather, Jayasimha Vallaḥa. Mr. Fleet’s estimate of this early history is that it is “a mere farrago of vague tradition and Purāṇik 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 Trinetrā.”

Pulikesi’s grandsons separated, and became the ancestors respectively of the Western and Eastern Chalukyas; the elder remaining in the Western Dakhan, while the younger, Kubja Vishnuvardhana, won for himself by the sword the sovereignty of the Eastern Coast by his conquest of the Śalankāvana kings of Veṅgī (Pallavas). This conquest was very important, not only because of its political results, but because it was a triumph of the Brahmanical religion over Buddhism. The Veṅgī kings were Buddhists, and they seem to have succeeded the Buddhist Andhra-brhityas on the Krishnā river, while the Chalukyas were Veṅgavas.

The following tables are taken mostly from Dr. Burnell’s South Indian Paleography, page 18, and Mr. Fleet’s Dynasties of the Kanarese Districts, p. 18. The earliest sovereigns are called “Chalukyas.” After the division between Satyārāya I and Kubja Vishnuvardhana the dynasties are respectively known as those of the “Western Chalukyas” and “Eastern Chalukyas”—and the dynasty which commenced with Taila, or Tailapa, I called themselves “Chalukyas.” Mr. Fleet has largely added to our knowledge since Dr. Burnell wrote, but I have retained some of that author’s remarks.

Jayasimha I.

<table>
<thead>
<tr>
<th>Buddhavarman</th>
<th>Raṇarāga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viṣṇavarman or Viṣṇavarman</td>
<td>Pulikesi-Vallaḥa</td>
</tr>
<tr>
<td>(Ś.S. 394, A.D. 472)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kṛtvāvarman Pṛthiv Vallaḥa I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Ś.S. 489, A.D. 567.)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Maṇgalāśa,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maṇgalāśa or Maṇgalārāja.</td>
</tr>
<tr>
<td>Ascended the throne in 567 A.D.</td>
</tr>
<tr>
<td>Reigned till Ś.S. 592, A.D. 610.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Satyārāya Indravarman.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Ś.S. 592, A.D. 610).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sātyārāya I, Śri Pṛthiv Vallaḥa,</th>
</tr>
</thead>
<tbody>
<tr>
<td>or Ś. Vallaḥahendra, or Pulikesi II.</td>
</tr>
<tr>
<td>Began to reign separately in 610 A.D.</td>
</tr>
<tr>
<td>Granted in Ś.S. 656, A.D. 694.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kubja Vishnuvardhana,</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Eastern Chalukyas). Was</td>
</tr>
<tr>
<td>probably reigning in 607 A.D.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jayasimha II,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nāgavarman.</td>
</tr>
</tbody>
</table>

1 Mr. Fleet writes (Ind. Ant., VIII. 106) regarding the habit of styling the early Chalukyas “Chalukyas of Kalyānapura.”—“This is nothing but a mistake. Kalyānapura is nowhere mentioned in the earlier Chalukyan inscriptions; and, even if it existed as a city at that time, it was certainly not a Chalukya capital. The earliest mention of it that I have obtained is in a stone-tablet inscription of the Western Chalukya king Trilokyaśrīma or Somavage I. It is dated Śaka 976 (A.D. 1033-4). . . .”


3 The Kaina grant (Ind. Ant. VII. 251).
CHALUKYAS, WESTERN.

Adityavarma.  Vijayabhataraka (Chandraditya).

Vikramaditya I, about SS. 582 (A.D. 670) to SS. 602 or 603 (A.D. 680 or 681). According to the Kangadeva-Rajakal, Shankaracharya lived during this reign—a statement nearly correct.—(Burnell.)

Vinayaditya-Yuddhamalla I, (V. Satyarsaya), SS. 602 or 603 (680 or 681 A.D.) to SS. 618 (A.D. 696).

Vijayaditya, SS. 618 (696 A.D.) to SS. 655 (A.D. 733).

Vikramaditya II, married Lokamahadevi, SS. 655 to 669 (A.D. 733 to 747). 1

Kirtivarman II. 2

Satyarsaya II, married Ambikadevi, SS. 919 and 930=997 and 1008 A.D.

Vibhuvikrama, Ayyana II. 3

Vikramaditya V, or Tribhubanamalla I, SS. 930 to about 940=1008 to about 1018 A.D.

Akkadevi.

Jayasimha III, (Jagadekasamalla), SS. 944 and 969 (A.D. 1022 and 1047). About SS. 940 to about 964 = about 1018 to about 1042 A.D. Mentioned in the Tanjore inscription.

Somesvara I, (Ahavamalla II, Trailokysamalla I). About SS. 964 to about 990 = about 1042 to about 1068 A.D.

Ambara (daughter).

Bhima I.

Kirtivarman III,

Taila I.

Vikramaditya III.

Bhima II.

Ayyana I.

Vikramaditya IV, Vijayaditya, Satyarsaya, married Bonakari (SS. 895—919 = 973—997 A.D.) Restorer of the dynasty.—(Burnell.)

Taila II, Tailabhyapa-Vikramaditya, or Ahavamalla I.

Dasavarman, married Bhagyavatdevi.

1 Mr. Rice’s inscription (Ind. Ant. VIII, 23).

1 At this point Dr. Burnell interposes the following note:—“So far the flourishing older dynasty of the Chalukyas, which, after Vikramaditya II, appears to have been for a time almost overthrown by feudatories such as the Rashtrakutas, Kalabhras, and Yadava chiefs, and the history of this kingdom is, thus, very obscure for the eighth and ninth centuries. With Tailapa, the restorer of the Chalukya power in the later dynasty, all once more becomes tolerably certain, especially as regards the dates of the reigns. A very poetical account of the first sovereigns of this line is given in Bilhana’s Vikramaditya-chronkirti; it is often contradicted in details by the Chaola inscriptions.”
<table>
<thead>
<tr>
<th>Chalukyas, Western.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Someśvara II,</td>
</tr>
<tr>
<td>(Sovī or Sovideya or Bhuvānaikamalla).</td>
</tr>
<tr>
<td>About 8. 990 — 997 = about 1089 - 1079 A.D.</td>
</tr>
<tr>
<td>Vikramādiya VI,</td>
</tr>
<tr>
<td>(Kalivikrama,</td>
</tr>
<tr>
<td>or Trihuvanamalla II).</td>
</tr>
<tr>
<td>8. 997 — 1048 = 1075 — 1126 A.D.</td>
</tr>
<tr>
<td>Jayasimha IV,</td>
</tr>
<tr>
<td>or Trailokyamalla II.</td>
</tr>
<tr>
<td>(Ficov in Banavasi).</td>
</tr>
<tr>
<td>8. 1001 and 1003 (A.D.</td>
</tr>
<tr>
<td>1079 and 1081).</td>
</tr>
<tr>
<td>Jayakarṣa.</td>
</tr>
<tr>
<td>Someśvara III,</td>
</tr>
<tr>
<td>or Bhūlokamalla.</td>
</tr>
<tr>
<td>8. 1045 = 1060 = 1126 — 1138 A.D.</td>
</tr>
<tr>
<td>Mallalādevi,</td>
</tr>
<tr>
<td>married to Jayakarṣa II.</td>
</tr>
<tr>
<td>of the Kādambas of Goa.</td>
</tr>
<tr>
<td>Jagadékaamalla II,</td>
</tr>
<tr>
<td>8. 1060 = 1072 = 1138 — 1165 A.D.</td>
</tr>
<tr>
<td>Taila III,</td>
</tr>
<tr>
<td>or Trailokyamalla III.</td>
</tr>
<tr>
<td>8. 1702 to about 1084 = 1150 to about 1162 A.D.</td>
</tr>
<tr>
<td>Someśvara IV,</td>
</tr>
<tr>
<td>Vira Someśvara, or Trihuvanamalla III.</td>
</tr>
<tr>
<td>8. 1104 to about 1111 = 1162 to about 1189 A.D.</td>
</tr>
</tbody>
</table>

Pulikēśi Vallabha is said in an inscription at Aihole (Ind. Ant. IV, 205) to have reduced Banavasi to subjection. Mr. Fleet thinks that up to that time Banavasi was the capital of an early branch of the Kādambas. Pulikēśi also seems to have conquered Bāḍāmi ("Vātāpi," which Mr. Fleet has satisfactorily identified with Bāḍāmi.—Ind. Ant., V, 68, etc.)

Kirttivārṇa I is, in the last inscription mentioned, called “night of death to the Nalas, the Mauryas, and Kādambas.” He claims to have entirely subverted the Kādambas.

His younger brother, Maṅgalēśa, is stated, in the same inscription, to have conquered the “Kālaśachuris,” whom Mr. Fleet identifies with the Kālaśachuris. He lost his life in an attempt to secure the kingdom for his own son. He conquered Bṛhatārvabha, the Mātāṅgas, and Kālaśachuris, part of the Kōṅkaṇa, and a prince named Buddhī, son of Sāṅghagarana.

Satyāṣṭra was one of the most powerful princes of the dynasty. In later years poets were fond of styling the kings of this race and their descendants, “Princes of the House of Satyāṣṭra.” His greatest achievement was his victory over Harshavaradhana, king of Kanoj. He conquered a sovereign from the north named Govinda, whom Mr. Fleet takes to be one of the Rāṣṭrāṅgas. He claims, in various inscriptions, to have subdued the Mauryas of the Kōṅkaṇa, the “Lātas, Mālava, and Gūḍrajas.” He reduced the fortress of “Pishtāpura,” acquired the sovereignty of Mahārāṣṭra, terrorized the “Kāliṅgas and Kosalas,” drove the Pāllaivas behind the walls of Kāṇchipuram, and prepared to conquer the Cholas with a large army. Too much trust must not be placed in the poetry of the inscriptions, but it is abundantly clear from other sources that Satyāṣṭra was a great conqueror. Hīwen-Thiang gives an interesting account of his kingdom, the manners and customs of the time, and the grandeur of the sovereign. Mr. Fergusson (J. R. A. S. XI, 155) points out that presents and letters were interchanged between him and Kshotrī, contemporary king of Persia.

Mr. Rice has an inscription (Mysore Inscriptions, p. 298) mentioning Abmē, daughter of Satyāṣṭra.¹

The Chalukya supremacy, after the death of Satyāṣṭra, was interrupted, either by a confederacy of three kings over whom the Pāllaiva lord of Kaṅchi claimed supremacy, or by three Pāllaiva kings or viceroyos in alliance (it is not yet certain which), but Vikramādiya I defeated them and ascended the throne of his fathers. He suffered a reverse at the hands of the Pāllaivas, but afterwards crushed them and seized Kaṅchi, their capital. One of the inscriptions mentions that Devasakti, king of the Sendrakas, was his vassal.

Vinayādiya claims to have conquered the “Pāllaivas, whose kingdom consisted of three dominions” at “the command of his father,” (Indian Antiquary, VI, 85, Mr. Fleet). It seems not improbable that the Pāllaiva confederacy which had checked the power of the Chalukyas was overthrown by Vinayādiya at the head of his father’s armies, and that after Vinayādiya had acquired the throne of his father, he

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¹ As corrected by Mr. Fleet (Ind. Ant. X, 133).
² The evidence as to this is summarised by Mr. Fleet in Ind. Ant. X, 133—135, in reply to an assertion by Mr. Rice that the evidence as to any such confederacy is insufficient.
CHÁLUKYAS, EASTERN.

made war on and crushed the Pallavas, seizing their capital city. Vinayádiya seems to have possessed almost the whole of the Dakhan country, and to have extended his conquests southwards. He claims to have conquered the Kalabhras (?), the Keralas, Haihayas, Visñas, Málasas, Cholas, Pandiyans and others; and though a great deal of this may be vain boasting, he seems to have been a very powerful sovereign.

His son Vijayádiya boasts of conquests, but we do not hear much of him. His reign appears to have been peaceful.

Vikramádiya II claims to have conquered and slain the king of the Pallavas, and again to have victoriously entered Kañchí. In other inscriptions he boasts of having conquered Kañchí, or the king of Kañchí, three times.

Kértivarman II claims another victory over the Pallavas.

But the power collapsed shortly afterwards, the feudatories revolting and the short-lived kingdom being overwhelmed by successful revolts and conquests by neighbouring powers.

With Tailá II, who "acquired the earth, which had fallen into the hands of the Rájás," the Western Chálukya kingdom again revived after a blank of two centuries. The territories governed by the new dynasty were greatly reduced in size, and appear to have extended no further than the limits of the Dakhan Proper.

Jayasimha III claims to have overthrown a confederacy of Málasas, and to have warred against the Cheras and Cholas.

Somévaradeva I, or Áhava Mallá II, appears to have driven back the Cholas, and to have been again defeated by the great Chola king, Kulottúnga I. In his reign the Káddambas and other neighbouring families began to assume independence. He married three wives, Bahládevi, Chandalakabbe or Chandrikádevi, and Mailaládevi.

Somévara II would appear to have checked the Káddambas, part of whose territories was acquired and held by his brother Vikramádiya VI.

Vikramádiya VI re-established the Saka Era (Mr. Fleet in Ind. Ant. IV, 208, V, 175). He gave his daughter in marriage to a Káddamba prince, and married a Chola princess. He fought many battles, and seems to have been engaged in perpetual struggles to secure his sovereignty against members of his own family no less than against the armies of hostile sovereigns. He was, however, very powerful, and a large number of inscriptions testify to the extent of his territories.

From this period the kingdom began to fall to pieces and nothing remarkable seems to have been achieved by the later sovereigns, though Somevára IV re-established for a few years the power which had been rudely shaken by Bijníla the Kálaçhuri. The power of the Kálaçhuri and Ganapati kings and the rise of the Hoysälá Ballála dynasty of Mäisur sealed the fate of the Western Chálukyas, and nothing is heard of them after 1189 A.D.

EASTERN CHÁLUKYAS.

It has been already stated (p. 148) that the two great Chálukyan brothers, Satyáráya and Kubja Víshnuvarðhana, separated and established two separate dynasties. The family of the former are called the Western Chálukyas. Kubja Víshnuvarðhana, marching to the Eastern Coast, conquered and dethroned the Śálakáyana sovereign of Véngi and established a dynasty which, gradually extending its conquests to the borders of Oríssá and fixing its capital at Rajahmundry, ruled Káliga for four centuries.

The genealogy is as follows. The table is mainly taken from Dr. Burnell’s South-Indian Paleography, (pp. 21, 22).

1 An inscription published by Mr. Rice (Ind. Ant. VIII, 26) gives particulars of this event. It appears that after his coronation the king made war on the Pallavas, killed in battle Nandí Pátavarma, their king, and victoriously entered Kañchí. He found that city richly decorated with sculptures which had been executed under the orders of a former king, Nárasinha Pátavarma, amongst them being images of Bajarán屠杀 (?). Vikramádiya II, when he left Kañchí, travelled on to the coast, and took up his residence there, for a time, in a town by the sea.

2 Ind. Ant. V, 17.

3 In Bihára’s Vikramádiyás, it is claimed for Somevára I that he conquered the Cholas, apparently twice; and it expressly states that the Chola monarch had attacked him. But several inscriptions mention Kulottúnga’s defeat of the Chálukyan sovereign. (Ind. Ant. V, 318).

4 (Ind. Ant. V, 319–323). While in camp on the Túgabhádara, Vikramá heard of the death of his father-in-law. He marched on Kañchí, crept up to the palace, put the rightful heir on the throne, and then seized Gándakipátátpuram. Shortly after he had retired he heard of the death of the newly enthroned monarch, and of the seizure of the Chola throne by “Rájága, lord of Véngi,” a member of the family. Vikramá offered battle, but was attacked in rear by his brother Somevára, whom he defeated, while Rájága fled. Vikramá then ascended the throne of the Chálukyas, A.D. 1076. He is said to have conquered the Cholas on two subsequent occasions.

5 J.R.A.S. IV, 17; M.J.L.S. VII, 209; Mr. Fleet’s “Dynamics of the Kánnaréa Districts,” 55, 59–63.
CHĀLUKYAS, EASTERN.

Kubja Vishnuvardhana I.
18 years. (?)

-----------------------------
Jayasimhavallabha I.
30 years. (?)

-----------------------------
Indra Bhattaraka
or Indra Rāja.

Rājunandana Vishnuvardhana II.
9 years. (?)

-----------------------------
Maṅgi (Yuvarāja)
25 years. (?)

-----------------------------
Jayasimhavallabha II.
13 years. (?)

-----------------------------
Kokkili
(Kokili or Kaikkili)
6 months. (?)

-----------------------------
Vishnuvardhana III.
37 years. (?)

(Śaktivarman) Vijayāditya Bhattaraka I.
16 or 18 years. (?)

-----------------------------
Vishnuvardhana IV.
30 years. (?)

-----------------------------
Vijayāditya-Narendra-Mrigarāja II.
40 or 48 years. (?)

-----------------------------
Kali Vishnuvardhana V.
14 years. (?)

-----------------------------
Gunaṅka Vijayāditya III.
40 or 44 years. (?)

-----------------------------
Vikramāditya Yuvarāja.

-----------------------------
Yuddhamalla.

-----------------------------
Chālukya Bhima
30 years. (?)

-----------------------------
Tārāpa
1 month. (?)

-----------------------------
Kollabhipganda-Vijayāditya
6 months. (?)

-----------------------------
Vikramāditya
11 months. (?)

-----------------------------
Yuddhamalla
7 years. (?)

-----------------------------
Amma Rāja I.
(surnamed Vishnuvardhana)
7 years. (?)

-----------------------------
Vijayāditya.

-----------------------------
Rāja Bhima
12 years. (?)

-----------------------------
Amma Rāja II.
(surnamed Vijayāditya)
25 years. (?)

-----------------------------
Dāmanripa
3 years. (?)

-----------------------------
Time of anomaly

-----------------------------
Śaktivarman
25 years. (?)

-----------------------------
Vimalāditya
12 years. (?)

-----------------------------
Vimalāditya
7 years. (?)

Vimalāditya married Kundavā, daughter of Rājarāja of the Suryavarmas, and younger sister of Rājendra Chola. His successor Rājarāja of the Chandravarmanas married (A.D. 1022) Irmanathāgā, (?)
daughter of Rājendra Chola, and their son Rājendra Chola was the first Chola ruler of Vaiṅgi, and succeeded in A.D. 1064. The Vaiṅgi kingdom thenceforward became a mere northern province of Cholaśeśa. The succession of Cholas will be given below. Rājendra Kulottuṅga I made his son Rājarāja regent of the Chalukya country; but after ruling for a year the latter retired to the south, and the sovereign created his unde Vijayāditya vicerey. Vijayāditya governed Kaliṅga for 15 years. On his death Kulottuṅga gave the vicerealty to his second son, Viranātha, who ruled there till at least as late as A.D. 1102.

According to Dr. Burnell, the Cholas lost this country in 1228 A.D.

The number of years given to each sovereign's reign varies slightly in different inscriptions, and it is impossible yet to be quite certain of dates, as very few of the Eastern Chalukya inscriptions are dated.

Kubja Vishnuparvadana's conquest is generally believed to have taken place about the year 605 A.D., and this may be taken as the approximate date. He seems to have finally separated from his brother in A.D. 610. The inscriptions of this dynasty unfortunately contain little more than mere lists of names with no details, and therefore it is impossible as yet to frame any connected narrative. The main landmarks are the conquest of Kubja Vishnuparvadana;—the struggle for the throne between the two sons of Maṅgi the "Yuvarāja" and their half-brother Kokkili, resulting in the expulsion of the latter after he had ruled for six months;—the usurpation of Tārasi who drove out Amma Rāja I's son Vijayāditya and seized the throne;—his own ejection at the hands of Chalukya Bhima's son Vikramāditya, a month later;—the struggles which ensued between rival claimants ending with the triumph of Rāja Bhima, who reigned for 12 years;—the accession of Amma Rāja II in 945 A.D., a date which is fixed by an inscription;—the anarchy of 27 or 30 years (duration not certain) which ensued;—and the extinction of the dynasty when the Cholas succeeded to the sovereignty. For the subsequent history of the Eastern Chalukyas, see under "The Cholas" (p. 154).

In the reign of one of the sovereigns bearing the name of Vishnuparvadana at Rajahmundry, lived Nannayya Bhatṭa, who, at the command of the king, composed the Telugu version of the Mahābhārata, (see Campbell's Telugu Grammar, Introd., IX,—X, where the original passage relating to the authorship of the poem is quoted).

The Eastern Chalukyas may be considered as having ruled during these four centuries more or less peacefully over the whole of the Vaiṅgi and part at least of the Kaliṅga countries; being disturbed probably more by the Gajapatis of Orissa on the north than by any power on their south and west.

At the end of the twelfth and beginning of the thirteenth centuries, the Ganapati sovereigns of Orangal were acquiring power in the Eastern Chalukyan territories, and they finally ejected the Chola-Chalukyas about the year 1228 A.D. (Dr. Burnell).

THE CHERAS.

There has been much difference of opinion in scientific quarters as to the Chera and Koṅgu Dynasties, some writers asserting that they were identical, some that they were totally different. The territories ruled by them have been variously assigned. The opinion seems to be gaining ground that the Cheras were the dynasty that preceded the Koṅgu in the same kingdom, in other words that the first seven sovereigns of the Koṅgu Dynasty, as given below (p. 189), ought properly to be styled Cheras. Others believe that the Cheras ruled almost the whole of the Western Coast and the country far inland, north of the Pándiyans, west of the Pallavas and Cholas, and south of the Koṅgu, from the earliest known historical times, their territories, of course, varying perpetually as their arms were victorious or the reverse in their wars with their neighbours, until the Koṅgu, who occupied the eastern and northern portion of their dominions, including Māṇīr, overwhelmed the old sovereignty and succeeded to the most part of their dominions, the Western Coast being excluded.

The Cheras were mentioned by the oldest known European geographers as well as by the most ancient writers yet known in India. They are spoken of as contemporary with the Cholas and Pándiyans, and are so mentioned in the edicts of Aśoka, where their sovereignty is called Koṅkaputra. According to Ptolemy (VII, 1, 86), Karuṅ was their capital then. Hiwen-Thsang does not mention the kingdom, but refers to part of it under the name of Koṅkaputra (Koṅkanahalli). (Dr. Burnell's South-Indian Palaeography, p. 38, notes 1 and 2; Ind. Ant. VIII, 145, 146.)

1 This is Sir Walter Elliot's account. I confess it puzzles and perplexes me at present, because it does not seem to tally with other contemporary statements, but all will soon become clear, it is to be hoped, and meanwhile it is fitting that I should quote the opinions of the best authorities.
Those who desire to study the subject should read Mr. Foulkes's historical sketch of the country in question in the *Salem District Manual*, and Professor Dowson's Paper in Vol. VIII of the *Royal Asiatic Society's Journal*. See also Dr. Burnell's *South-Indian Palaeography*, p. 33, &c.; the *Markāra Plates* (Ind. Ant. I, 361—366; II, 271, note, and V, 133); the *Nāgāmālakāra Plates* (Ind. Ant. II, 155; III, 152 and 202); Mr. Rice's note on the *Gāṇa King* (Ind. Ant. VII, 168).

THE CHOLA KINGS.

The Chola Kingdom forms one of the three great divisions of Southern India, which existed from the earliest known historical times. The Cholas held the east, the Pândiyans the south, and the Cheras the west. This distinction existed as far back as the days of Asoka, and is confirmed by Greek writers. Unfortunately Chola history is almost a blank till the days of Rājarāja (1023 A.D.). We have not even a legendary list of names to guide (or mislead) us as with the Pândiyans.

The Chola capital seems to have been at Uraiyūr (Warriore) close to Trichinopoly in the second century A.D., at Malaikūr (Kumbakonam?) in the seventh, and at Tanjore (?) in the tenth—(Dr. Burnell). It was at Gāṇaikondachērapuram at one time, probably in the tenth century, being fixed finally at Tanjore early in the eleventh. The ancient name for the Chola country, according to Dr. Burnell (*South Indian Palaeography*, 47, note 4), was Malakūṭa. "The Chola banner had a tiger on it, which the kings of this dynasty must have taken from the Pallavas." (ib. 107.)

I have met with only two lists, which can be at all depended on, of Chola sovereigns reigning prior to Rājarāja. The first is given by Mr. Lewis Rice (*Mysores and Coorg*, I, 212) as that of Cholas reigning in the east of Maïsur.

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Adityavarman, Rajendra Chola</th>
<th>Vira Chola, Nārāyanarāja</th>
<th>867 to 927</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Vira Chola, Nārāyanarāja</td>
<td>Vira Chola, Nārāyanarāja</td>
<td>927 to 977</td>
</tr>
<tr>
<td></td>
<td>Dassodītya Rāya</td>
<td>Dassodītya Rāya</td>
<td>977</td>
</tr>
<tr>
<td></td>
<td>Parandaka Rāya, Hari Māli</td>
<td>Parandaka Rāya, Hari Māli</td>
<td>977</td>
</tr>
<tr>
<td></td>
<td>Divya Rāya, or Deva Rāja Chola</td>
<td>Divya Rāya, or Deva Rāja Chola</td>
<td>977</td>
</tr>
<tr>
<td></td>
<td>Hariyar Deva, or Tribhuvana Vira Deva Chola</td>
<td>Hariyar Deva, or Tribhuvana Vira Deva Chola</td>
<td>986 to 1023</td>
</tr>
</tbody>
</table>

But Mr. Rice adds, "There is no certainty regarding either the names or the dates," and he does not give his authority for the list. The second is by Mr. Foulkes (*Salem District Manual*, Vol. I, p. 39).

Vijayādi Rāya.

| Adityavarman Rāya or Vijaya Rāya Aditya Varma. | about A.D. 878. |
| Vijaya Rāya | Adityavarman Rāya |
| Vira Chola Rāya aśva Vira Chola Nārāyanarāja | Builder of the Kanaka-sabhā at Chidambaram. |

| Hariśjaya Rāya or Araljaya Rāya. | Deshōya Rāya or Dassodītya Rāya, "Many sons," or "a great many other children." |

1 Lists of the Cholas will be found in the following works:—
Wilson's *Catalogue of the Macfaden MSS.*, i, pp. xc and 181.
Taylor's *Catalogue of manuscripts of Oriental MSS.*; iii, 391, 440, 515, 622.
Prassey's *"Useful Tables"* in Thomas's *Edition*, ii, 275, 279. The lists are taken from Buchanan and Wilson.
Taylor's notices of the Manuscripts in the several volumes of the *M. J. L. S.*
None of them, however, must be depended upon for a moment as they come from most untrustworthy sources.

2 *Malai* = "hill," *burras* = "subdivision." The place seems also to have been called "Malakutta." (Ind. Ant. VII, 39.) Apparently it gave its name to a tract of country, for mention is made of a Brahman village, "the ornament of Malakutta." Dr. Burnell thinks that "Malakutta" was "the kingdom comprised, roughly speaking, in the delta of the Kaveri."
I have cut the genealogy short as it is unnecessary here to give the whole.

Dr. Burnell thinks that the Cholas were extending their power to the northwards about the period from 850 to 1023 A.D. by warfare and inroads, and he attributes the thirty (or twenty-seven) years' anarchy in the Eastern Chalukyan dominions to Chola invasions. With Rājarāja (1023 A.D.) the history becomes more all clear, but previous to that reign we are as yet very much in the dark. Dr. Burnell tentatively fixes Karikala Chola about the year 950 A.D., but this is not as yet conclusive.

The Chola kingdom was in existence as early as 250 B.C., being mentioned in the inscriptions of Aśoka where it is called "Chōda." It was also known to the Greek Geographers and is noticed in the Periplus Maris Erythraei, and in Ptolemy (130 A.D.), the capital being then at Ubagai. It is clear from the legends in the Madura Stāhla Purāṇa and the Śrīśiva Bock that, according to Pāṇḍiya tradition, the kingdom of Chola was as old as that of the Pāṇḍiyas, or even older, since the son of the founder of Madura is stated to have married the daughter of the Chola king. These legends allude perpetually to wars between the Cholas and Pāṇḍiyas, but there is no need to discuss the question as to their authenticity. If the two nations were contemporary, it is almost certain that they must have been constantly at feud, but the particular battles mentioned in the legends are probably purely mythical.

At the beginning of the seventh century we read in an inscription of the celebrated Satyārāya or Pulakesi II of the Chalukyan dynasty, that that sovereign ruined the Pallava of Kāṇchi, and had proposed to himself to annihilate the Cholas; but the expedition seems to have been abandoned. A few years later, viz., about the year 640 A.D., Hiwen-Thang heard of the kingdom though he did not visit it. Vikramāditya I of the Western Chalukyas (670—680 ?) claims to have conquered Chola, though the statement is not necessarily to be credited. He, however, seems certainly to have defeated the Pallavas, and to have seized Kāṇchiypura. (The "Seven Pagodas" probably date from this reign.) Vinayaditya IV (A.D. 680—696), his successor, also claims, and probably with equal want of truthfulness, to have conquered Chola. About 60 years later the Western Chalukyan Kingdom seems to have collapsed, and to have only risen again to power after a lapse of two centuries. In Wilson's Mackenzie Manuscripts, I, pp. 198-9 mention is made of an inscription which shows that in 894 A.D. the Cholas, under their king Adityavarman, conquered the Chera or Koṅgu country. The date seems to be somewhat uncertain but there can be little doubt that this conquest really did take place, and that the Cholas held the Koṅgu country (Maṅi mainly) till the tenth century, when the Hoyasala Ballāḷas arose on the ruins of the Koṅgu kings. Tailabhpṛa Vikramāditya of the Western Chalukyas states that he was victorious over the Cholas; and Jayaśimha III (1018—1042) makes a similar boast. This brings us down to the reign of the Chola sovereign Rājarāja, who was a contemporary of Jayasimha's, and was one of the most powerful chiefs of his time. He raised the Chola kingdom to great eminence. Dr. Burnell thinks that it is certain that the Cholas were conquered by the Chalukyas shortly before the beginning of the eleventh century, i.e., shortly before the reign of Rāja Rāja (1023—1064 A.D.) He writes of Rāja Rāja IV:—"This king must have restored Tāmōre, which, according to Al-Biruni, was in ruins at the beginning of the eleventh century." This fact confirms the earlier Chalukya boasts of conquest, and was certainly owing to them."

1 The date of the Periplus is fixed by Reinaud as A.D. 246 or 247 (Ind. Ant. VIII, 331, 334, 337). For translation, with notes and commentary, see Ind. Ant. VIII, 107.

2 Ind. Ant., VIII, 237.

3 Ind. Ant., VI, 76.

4 Ind. Ant., VI, 36, 85, 91.

5 Al-Biruni wrote at the beginning of the eleventh century. He died A.D. 1039. He is quoted by Rashid-ud-din (1310 A.D.) (See Rewm. Elliot's History of India, 96; Reinaud Fragments, pp. 95, 121; Memoirs, p. 264). The king had built "another city on the shore called Padmā."
During the early period, before the eleventh century, the Cholas were repeatedly attacked by powers other than those above mentioned, and we hear of them in succession as being conquered by or conquering the Kadambas, the Pândiyans, and others.

Sinhalese annals give us an invasion of Ceylon by Cholas about the year 247 B.C. (the date is quite unauthenticated), in consequence of which the Cholas ruled the island for 44 years; also a second invasion a hundred years later, and a third in the year 110 A.D. A counter invasion of Chola territories by Sinhalese took place in 113 A.D., and subsequent to this, warfare between the two races was of constant occurrence. In the middle of the tenth century it is said that the king of Ceylon sent an army to the assistance of a Pândiyavan king who was then at war with the Cholas, but that the Pândiyans were defeated, and the Cholas, in revenge, invaded Ceylon but were repulsed. The next thing we hear of relates to the reign of Rájarâja, a period when, as before stated, the chronicles appear more trustworthy.

Dr. Burnell has given the succession thus (South-Indian Paleography, p. 40, note 1).

Karikâla Chola,  
* about 950 A.D.*

Rájarâja Chola  
* alias Narendra.*

40 or 41 years—A.D. 1023 to 1064.

Vîra Chola  
* alias Kulottunga Chola I.*

* alias Rájarâjendra (Rájarâja) Koppâkesârinhvâra.*

49 years—A.D. 1064 to 1113.  
* His Abhisheka took place in 1079.*

Vikrama Chola,  
15 years—A.D. 1113 to 1128.

Kulottunga Chola II,  
A.D. 1128 to ?  
* Ruled over the whole Tamil Country for at least 30 years.*

Vikrâmadeva,  
* reigning in A.D. 1235.*

Rájarâja, owing to an intermarriage between the Cholas and Eastern Chalukyas, united the whole of Vêngi and Kâlingâ to the Chola territories. (M. J. L. S. XIII, Pt. 2, p. 40). He came to the throne in the same year as King Mihinâdu IV. of Ceylon, i.e., in 1023 A.D. Ten years later—years during which constant emigration was taking place from the mainland to Ceylon—King Mihindu, overwhelmed with the perpetual influx of foreigners, lost his authority both over his own people and the strangers, and fled to Ambagalla. Rájarâja invaded the island twenty-six years after this event, i.e., in 1059 A.D., and was completely successful. He seized the government, took Mihindu prisoner, and sent him with his queen and the crown jewels to the mainland, appointing a Chola Vicerey to govern the conquered territory. Mihinâdu died in 1071 A.D., still in captivity.

Previously to this, however, viz., in 1064, the throne of the Cholas passed to Kulottunga I or Bâjendra Chola, one of the greatest princes of his day. Besides assuming the sovereignty over his own territories, which, by the union of the Chola and Eastern Chalukya countries, extended up to the borders of Orissa, he conquered in A.D. 1064 and annexed for a time the whole of the Pándiyavan kingdom, and by the prowess of his illegitimate son Áñõñal (according to native tradition) completely and for ever crushed the power of the Pallavas of Kâñchî. Although it must be admitted that proof is as yet wanting, I incline to the belief that there is at least a basis of historical truth underlying this.

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1 He was crowned in 1071 A.D. The name of his principal queen seems to have been "Ulaa Muṟuḍaiyâl," a Tamil translation of "Loka Mahâdâri." It is also given in inscriptions as "Muṟuḍaiyâl," or Arami Muṟuḍaiyâl, all meaning the same thing. It has become a question, however, whether this is not a mere title assumed by many South Indian Queens. It has been found in connection with more than one Pândiyavan sovereign, and the wife of Vikrâmâditya II of the Western Chalukyas bore the same name.
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native tradition. At any rate it seems certain that the annexation of the kingdom of the Pallavas to that of the Cholas took place at this period. It is further stated in the great inscription round the temple at Tanjore that the Cholas, towards the beginning of the eleventh century, conquered Bengal (Burnell's South Indian Palaeography, p. 22, note 6). Either in the reign of Räjaraja or in that of Kulottunga I—probably the former—the Cholas swept over the Western Chalukya country. It was during the reign of Someśvara I of the latter dynasty. (Mr. Fleet's Kunarese Dynasties, p. 46 and note 2). They destroyed a number of Jain temples at Puligere or Lakshmeshvara, but their success was only temporary. They were driven over the Tungabhadra and their leader killed. The date of this event is possibly 1059-60 A.D. In the Vikramādityadvarācharita of Bilhana, Someśvara I is said to have "penetrated as far as Kańchi itself, stormed it, and driven its ruler into the jungles," but this is probably a mere poetical exaggeration and really alludes to the victory above mentioned. A little later the Cholas are again found fighting with the Western Chalukyas, this time with a Pallava (?) of Vengi.

Vikramāditya VI, of the Western Chalukyas, who reigned from 1076 to 1126 A.D., was, previous to his accession, always at feud with his elder brother Someśvara II, and during his reign occupied himself in warfare on his own account against the enemies of his country. At this period he is said to have repeatedly defeated the Cholas and plundered Kańchi (it is almost impossible to believe this, and the authority seems to be only the Vikramādityadvarācharita), to have destroyed the sandalwood forests of the Malayas hills, to have slain the king of Kerala, and conquered the cities of Gaṅgaikondapuram (Gangaikonda—Mr. Fleet), Vengi and Chakrakotś or Chakragotta (?). He had married a daughter of the Chola king, and on the occurrence of a rebellion in the Chola country, in which his brother-in-law was killed (this, if true, must have been Räjaraja and the date A.D. 1064), he heard that Rājīgä, king (?) of Vengi, had marched down and seized Kańchi. Vikramāditya marched to the south to meet Rājīgä, and his brother Someśvara followed with another army "promising outwardly to assist his brother, but intending to play the traitor." A battle ensued in which Rājīgä was defeated and fled, and Someśvara was taken prisoner (i.e., the Cholas were victorious at all points). Vikramāditya then proclaimed himself king.

The above account is all taken from Mr. Fleet's new publication, and he draws his information from Bilhana, who, being a Hindu poet, is almost certain to be absolutely wrong in details, though his story may be based on the truth. I do not therefore discard the tale on account of the discrepancy in dates, for it is quite possible that the latter part of the story may refer to a date eleven years later than the rebellion which caused the Chola king's death—the date, that is, of Vikramāditya's accession to the throne.

Kulottunga I was a man of many names. Thus he is called "Vira," "Rajendra," "Koppakasivarman," or "Koppakasivarvarma," "Koviraja Kesari," and others. He conquered Ahavamalla, or Someśvaradeva I of the Western Chalukyas in a battle near the Tungabhadra, a fact which is recorded in several inscriptions. The Pāndiya king whom he conquered was Vira Pāndiya, son of Vikrama Pāndiya. (Inscriptions at Chidambaram. Dr. Burnell's South-Indian Palaeography, p. 45, note 1.) Kulottunga placed his younger brother Gaṅgaikondā Chola on the throne of Madura.1

Reverting to Ceylon we find that Kulottunga held firmly to his father's conquest for the first few years of his reign. Young prince Kaśyapa, however, son of Mihindu, who was at the most 26 years old at the capture of his father, had been gradually consolidating his power while in exile amongst the hills, and he succeeded in beating back the Chola Viceroy's army when it marched against him, even though the latter was aided by a force of 10,000 men sent over from the mainland to its assistance. Mihindu died in 1071, and Kaśyapa, proclaiming himself King of Ceylon, was making great preparations for driving the usurpers out of the island, when his career was cut short by his early death. He could not have been more than 38 years old. The throne of Ceylon was seized by the son of the minister Lokasvāra on the demise of Kaśyapa, there being no other claimants for the purple. He called himself Vijaya Bahu I, and proclaimed war against the Cholas. The natives flocked to his standard, and fighting soon afterwards commenced. A general action was, after a protracted and desultory warfare, fought under the walls of Pollonnaruwa, and the Cholas were defeated and driven into the town. After a siege of six weeks the town was carried by storm, and the defenders put to the sword. The king's authority was soon recognized all over the island. Shortly after this, Vijaya Bahu insulted the Chola king by giving the first place in precedence at an audience to the envoy from Siam in preference to the Chola ambassador, and this so enraged Kulottunga that he seized the Singhalese envoy at his court and cut off his nose and ears. War ensued. The Cholas landed at Mantotte, defeated the Singhalese army, and marched on the capital. The king fled, and the Cholas demolished the city. Recovering himself

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1 Dr. Burnell states, on the authority of an inscription at Karur, that this prince assumed the title of "Sundara Pāndiya."
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soon, however, Vijaya Bahu returned to the attack, defeated the invaders, and drove them from the island.

Kulottunga died in 1113, and three years later, during the reign of his son and successor, Vikrama Chola, the Singhalese invaded the Chola country but were driven back without difficulty.

All the old native chronicles unite in narrating the glories of Kulottunga’s illegitimate son Adondai, the conqueror of the Pallavas. An inscription at Tiruttani (Vol. I, p. 158) in the Pallava country gives a genealogy of five generations, and the local chronicle of Narayananavanam (ib., pp. 157, 158) mentions four, of which the names correspond, thus:—

Tiruttani Inscription.

Karikala Chola.

| Chakravarti. |
| Sundam. |
| Ruchira. |
| Narayana Raja. |

Karikala Chola.

| Chakravarti. |
| Sundam. |
| Ruchira. |
| Narayana Raja. |

These evidently refer to the same persons, and “Chakravarti” is a common title of Adondai. Adondai is always declared to be the son of Kulottunga I. Was, then, “Karikala Chola” another of the latter’s numerous names? This point is interesting and important.

If native chronicles are to be believed in this respect, Kulottunga I had a brother Sarangadharas, another son of Rajaraja Chola. In the Appakāvithiyam or Appa Kavi’s Commentary on the Grammar of Nannayya Bhaṭṭa, Sarangadharas is stated to have been the son of Rajaraja, and this is repeated in the Sarangadhara-sāra-kiṭa.1 A question arises whether this prince could possibly be identical with Saranga, also called “Rudradiva” alias “Churanga” “alias Churanga” (Chola or Śora Ganga), who, summoned from Karnataκa by the chiefs of Orissa after the collapse of the Kesari Dynasty of that kingdom, founded the Gangesvāna family of Orissa about the year A.D. 1132. The dates seem at first sight fatal to the theory, but our Orissan chronology is as yet very imperfect. It is to be observed that Kulottunga claims to have reduced Bengal.

The facts noted above enable some slight additions to be provisionally made to the genealogy of the eleventh century Cholae. All will doubtless become clear when the many extant inscriptions are carefully studied, but at present the following is put forward tentatively. The main points are taken from Dr. Burnell’s *Pakṣapogyph*, which, in some respects, follows Dr. Caldwell.

1 Appa Kavi declares that Sarangadharas studied Telugu Grammar directly under Nannayya Bhaṭṭa, but if the prince was son of Rajaraja Chola, this is impossible. For he would not have been born much before A.D. 1023, while Nannayya Bhaṭṭa’s date must have been earlier by a century. The latter was contemporary with an Eastern Chalukyan sovereign named Vishnuvardhana, residing at Rajashmundry (Intro. to Nannayya Bhaṭṭa’s *Telugu Translation of the Mahābhārata*, Campbell’s *Telugu Grammar*, Intr., pp. i-x) and the last sovereign of that name that we as yet know of was Amma Raja I, who bore that title (*Ind. Ant.*, VIII. 76). His date is A.D. 916–946, or thereabouts. On the other hand it is noticeable that “Vishnuvardhana” was a title of the Eastern Chalukyan Dynasty borne by many sovereigns, and especially the later ones (*Vol. I*, p. 106, note).
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Vikrama Chola, A.D. 1113 to 1128.

(By a dancing girl) Adopai, also called Topdamain Chakravarti, Conquered and ruled over the Pallava country.

Rajärāja, ruled Vengō or Kalinga for one year under his father.

Vṛadēva, aśiśa Vrānthā, aśiśa Saptama Vishnuvardhana.1 Governor of Kalinga from A.D. 1079 till at least A.D. 1102.

(A daughter), The mother of Chēdaganga, aśiśa Anantaśrōtā of Kalinga.

Kulottunga Chola II, A.D. 1128 to ? Ruled over the whole Tamil country for at least 30 years.

Rajendra, mentioned in inscriptions about the Godāvarti and Krishnā Rivers.

Little seems to be known of the sovereign Vikrama. Kulottunga Chola II succeeded. His reign came to an end at some time subsequent to the year 1188 A.D. Dr. Burnell then gives us Vikramadeva Chola reigning in A.D. 1235. If the copies sent to me of inscriptions about the Godāvarti and Krishnā Rivers are accurate, Kulottunga II had a son Rajendra, whose inscriptions are found in that tract between A.D. 1165 and 1194. He was succeeded there by, apparently, an anarchy, when petty rulers held sway, preparing the way for their complete overthrow by the Ganapati of Orāṅgāl, who seized and held the country firmly till the fourteenth century. So fell the Chola sovereignty north of the Ponnār.3

According to Singhalasee annals Parakrama Bahu I (1153–1186) attacked Kulasakharas, the Pāṇḍiya king, at one period of his reign (the date is not given), subdued Rāmeśvaran and the six neighbouring provinces, and drove the king from the throne of Madura. Vira Pāṇḍiya, son of Kulasakharas, was installed as king of Madura. The ousted monarch sought aid from the Cholas and attacked the Singhalasee. The allies were defeated, and a considerable portion of the Chola country was captured by the invaders, on which Kulasakharas submitted. He was then restored to his throne, Vira Pāṇḍiya being comforted by the gift of the conquered Chola country as a principality. After this, the Singhalasee retired.

If the copies of two of the Conjeeveram inscriptions which, by the kindness of Mr. Foulkes, I had access to are correct (Nos. 178 and 204 of my List, Vol. I, pp. 184–85), there was a second Rajārāja Chola, of whom we now hear for the first time, who came to the throne in A.D. 1216, and ruled till at least A.D. 1232. Vikrama (ruling in A.D. 1235) probably succeeded him. It was in the reign of this Rajārāja II that Kalinga was lost to the Cholas, if the date of this event, as given by Dr. Burnell (A.D. 1229), is accurate.4 (South Indian Palaeography, p. 40, note 4.)

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1 Amma Baja I being Vishnuvardhana the sixth.
2 Dr. Burnell writes of him (South Indian Palaeography, p. 40, note 37): "He was reigning in 1184 A.D. . . . . . . . In his time there must have been a great many Buddhists in Tanjore, as Parakrama Bahu (King of Ceylon, 1166 to 1188) fetched his priest from there according to the Mahāvamsa."  
3 The deductions of Sir Walter Elliot from inscriptions vary from those of Dr. Burnell regarding the relatives of Rajendra Kulottunga I. I therefore append extracts from the former’s writings on the subject (Hannahs’ Glimpses, No. 2, in M.J.L.S., Vol. IV, n.s., 1888, p. 94, etc.; or, Vol. XX.);—"Rajendra Chola was succeeded by his son Vikrama Deva surnamed Kulottunga Chola. On the death of his uncle, Vīyājetita, who had been viceroy of Vengṭā, the king deputed his son Rajārāja to assume the office, but after holding it for one year, A.D. 1076, he resigned it in favor of his younger brother Vira Deva Chola, who assumed the title of Kulottunga Chola. His grants are found in great numbers from A.D. 1079 up to the year 1185, when a partial restoration of the Chālukya line appears to have taken place, and they maintained a divided and feeble influence till the latter part of the twelfth century, when the country fell under the sway of the Kātākya dynasty of Warangal." On page 49 he gives the succession thus:—
25. Rajārāja Narëndra.
27. Rajendra Chola.
29. Rajārāja Chola, viceroy for one year.
30. Vira Deva Kulottunga or Saptama Vishnuvardhana, viceroy from A.D. 1079 to 1135.
4 Inscriptions in the Vengō country will doubtless throw light on this important point. At Kukkulaganga, in the Narasārāpata Taluk of the Kistna District, is an inscription which would point to the Ganapati of Orāṅgāl having acquired power in that country as early as A.D. 1107; while there is a Ganapati inscription at Drakṣhārama in the Godāvarti District, dated in 1174 A.D. The latest Ganapatī inscription in that tract is dated A.D. 1336.
Another of the Conjeeveram inscriptions gives, according to the copy, Perunjiyaga or Kopperunjiyaga Chola as commencing to reign in A.D. 1242 (Inscription No. 263), his grant being in A.D. 1260. He reigned at least twenty years (No. 191).

Again, another (No. 101) gives a sovereign as commencing to reign in A.D. 1250, his grant being in 1266. Inscription No. 194 determines his name to have been "Vijayakantha Gopala-deva," and the coincidence seems to show that this is probably correct. The dates, however, conflict, and until the originals are examined nothing can be definitely stated.

The next date that I find is that of Mathurantaka Porpara Chola, who began to reign A.D. 1286, and held the sovereignty till the Musulman invasion of A.D. 1810. (No. 74 of the Conjeeveram Inscriptions.)

These names and dates, though at present put forward doubtfully, seem to afford reasonable hope of our being soon able, after careful examination of the original inscriptions, to carry on a connected narrative of the history of the Cholas down to the Musulman conquest of A.D. 1310; and if so, a considerable step forward will have been made.

The Musulman conquest seems to have finally crushed the power of the Cholas. I am only acquainted with two allusions to Cholas after that event. One is to be found in one of the inscriptions at Conjeeveram (No. 98), which consists of a command issued by Sadhatva of Vijaynagar to "Rajakumara Bhangappa Chola" to conduct certain festivals at the temple at Conjeeveram. The other will be noticed below.

The Musulmāns seem to have held the country till A.D. 1347, when they were driven across the Krishnā by a powerful Hindu confederation. According to one of the Conjeeveram inscriptions (No. 60), just at that period a chief by name Narayana Sambuva Rāyar claims sovereignty at Kaṇchi and dates his grant in his ninth year, placing his accession in A.D. 1337. He seems to have ruled for at least eighteen years (Inscription 58), which brings us down to A.D. 1355.

It now becomes a question whether the almost extinct power of the Cholas once more and for the last time asserted itself in the person of a second Vijayakantha Gopala-deva. The usurpation of a family of Udaiyars, probably from the Kanarese country, whose earliest recorded date at Kaṇchi is that of Kaṃpaṇa, son of Bukkana Udaiyār, in A.D. 1365, is well established by inscriptions at various localities. And amongst the Conjeeveram inscriptions are two, by the same local chieftain, one of which is dated in the twentieth year of Vijayakantha Gopala-deva, and the other in the reign of Kaṃpaṇa Udaiyār. This, if authentic, would help us to bridge the interval of nine years between A.D. 1356 and 1365. Kaṃpaṇa was succeeded by Aravanīya or Areyena Udaiyār in or before the year 1377, for we have an inscription of the latter's reign dated in that year. Areyena was succeeded by his son Viruppanga.² The latter seems to have been conquered or superseded by King Hariharā of Vijaynagar, and it is, indeed, not improbable that these Udaiyāras were either generals or chiefs of the early Vijaynagar sovereigns. There seems reason, however, to believe that for a century and a half the Vijaynagar sovereignty was not very firmly established till, in the reigns of the kings of the Narsartha dynasty, the whole was finally reduced to subjection.

Then followed the supremacy of the Nayakas of Madura during the decline of the great sovereignty, and these were followed by the Mahratta dynasty, who ruled the country precariously till it passed into the hands of the English.

1 Mathurantaka, "the cause of the end of Madura," or the "Yama (god of death) of Madura." It cannot yet be decidedly stated whether this was a mere title signifying of the ineradicable hatred existing between the Chola and Pandiyan kingdoms, or whether it perpetuates an event in history. The title still exists in the Chola-Pallava country in the name of the town of "Mathuranakam" in the Chingleput District, a flourishing place which gives its name to a taluk, and which probably was called after the sovereign.

² I think the succession is as follows:—

<table>
<thead>
<tr>
<th>Bukkana</th>
<th>married Janamādevi, and gave her the town of Pennakoppa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viruppanga</td>
<td>Inscriptions A.D. 1344, 1356, 1364 (Pennakoppa),</td>
</tr>
<tr>
<td>His minister constructed the fort at Pennakoppa.</td>
<td></td>
</tr>
<tr>
<td>Kaṃpaṇa</td>
<td>Inscriptions A.D. 1356, 1365 (Keskil),</td>
</tr>
<tr>
<td>1371, 1374 (Keskil).</td>
<td></td>
</tr>
<tr>
<td>Aravanīya or Areyena</td>
<td>Inscriptions A.D. 1377 (South Arcot), 1378 (Keskil).</td>
</tr>
<tr>
<td>Viruppanga</td>
<td>Inscriptions A.D. 1385, 1396 (South Arcot).</td>
</tr>
</tbody>
</table>

It must be considered as not quite conclusively proved that the Bukkana who is mentioned as father of Viruppanga, and the Bukkana who is mentioned as father of Kaṃpaṇa, were one and the same person, but there is little reason to doubt it.
DAKHAN, MUHAMMADAN KINGS OF THE—.

By way of preface to a sketch of these Musalmān sovereignties of the Dakhan, it will be well to insert a few notes on the previous transactions of the Delhi kings in Southern India.

The first expedition of the Muḥammadans into the Dakhan took place in A.D. 1306, when the Emperor 'Alaʻ-ud-din sent an ennobled slave, by name Malik Kāfur, to bring to his senses the Rāja Rāmādeva of Devagiri (see the YADAVAS OF DEVA GIRI), who had withheld tribute for three years. The Rāja made no defence, but, being defeated in March 1307, accompanied his opponent to Delhi, where he received honourable treatment.

In 1309 Malik Kāfur was again sent to the Dakhan to reduce the Gaṇapati king of Orāṅgā, Rudrādeva, better known as Pratāpa Rudra II. The expedition was successful. The city was captured and the Rāja made terms.1 Next year he was again despatched on a similar errand against the Hoysala Ballālas of Dvārasamudra. The general pushed forward with great energy and speed, passed Devagiri, and reached the Malabar Coast, where he built a mosque to commemorate the event. He attacked and stormed the city of Dvārasamudra, sacked the celebrated Hallabidū temple, and returned to Delhi.2

In 1312 the Devagiri Yādavas again became troublesome, in the person of Saṅkaradeva, son of Rāma, and Malik Kāfur was once more sent to reduce the Rāja to a proper sense of his inferiority. In the campaign which ensued the Musalmāns were completely successful and the Rāja lost his life. Four years later 'Alaʻ-ud-din died and Malik Kāfur was at once murdered.

Mubārak Khilji became Emperor of Delhi in 1317, and one of his first acts was to make war for the third time on Devagiri. He captured the person of the Rāja, Haripāṭala-deva, son-in-law of Rāma, and flayed him alive. The Nuz Šīphr of Amir Khwārīt gives a circumstantial account of a defeat of the Rāja of Orāṅgā by "Khwārī Khan," generally known as Malik Khusūr, in the reign of this sovereign, but no such event is recorded by Forsīhta. The chief is said to have been commanded to go to "Arangala in Tillang," and to have obeyed. In the end, it is said, the Muḥammadans were victorious, and retired after taking from the Rāja all his moveable property.

Mubārak was murdered in A.D. 1321 by Malik Khusūr, and the latter was killed by Ghāzi Beg Toghlakh, Viceroys of Lahore, who,—all the royal family having been barbarously murdered by Malik Khusūr,—was chosen sovereign of the empire under the title of Ghīyāšuʻ-dīn.

In 1321 he sent his eldest son, Ulugh Khān, against Orāṅgā. The capital was invested and a close siege took place. The garrison was on the point of capitulating when a panic seized on the Muḥammadans owing to malicious rumours spread about the camp that the Sultan was dead. Several of the generals fled, and the army became disorganized; so that, on a desperate sally being made by the garrison, the besiegers were beaten at all points and hastily retreated.

In 1323, however, the Sultan again made war on Pratāpa Rudra with complete success. Orāṅgā was captured and the Rāja carried captive to Delhi. Ghīyāšuʻ-dīn was succeeded in 1325 by Muḥammad. In 1327 the Musalmān Viceroys of the Dakhan rebelled, and the Emperor sent an expedition against him. He fled to Kampli close to Vijayanagar, whence the king’s troops were compelled to retreat, the Vijayanagar king being too strong for them. The rebel fled to the Hoysala Ballāla king at Tānūr in Malār, but the latter was too much in fear for his own safety to show any hospitality to the fugitive. He accordingly delivered him up to his master, who flayed him alive for his rebellious conduct.

Either in 1338 or 1339 the capital of the Muḥammadan empire was arbitrarily removed to Devagiri, which was rechristened Daulatbād by the sovereign Muḥammad.

In 1334 ensued a revolt in Malabar, and Muḥammad started to quell it, but fell sick on the way and returned to his capital. Shortly after this Orāṅgā revolted, and the Sultan was powerless to effect its reduction.

Three years later, in 1344, a Hindu confederation, consisting of the son (?) of Rudrādeva of Orāṅgā, Krishṇa "Nāyakka," the Rāya of Vijayanagar, and Ballāladeva of Dvārasamudra, with an immense force drove the Muḥammadans out of Orāṅgā and rolled back the tide of their advance.

This reverse was followed, three years later, by a revolt in the Muḥammadan dependencies in the Dakhan. The Viceroys of Daulatbād proclaimed his independence, the royal troops were defeated, and the Viceroys became the first Bahmāni king of the Dakhan.

Hasan, the Viceroys, now monarch, was originally a poor man who rose to eminence at court mainly by the help of a Brahman, one Gaṅgu, whose name he, in gratitude, assumed when he established the new kingdom.

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1 The campaign is graphically described by Amir Khwārī in his Tīrkā-i 'Alī (Sir Henry Elliot’s History of India, III, 30), and in the Tīrkā-i Firūz Shāhī of Zīā-ʻ-dīn Barnā (id. 189).

2 Forsīhta states that Malik Kāfur marched as far as Rāmāvaram and built a mosque there, but this statement is beginning to be discredited, as it is not shown to be supported by other testimony.
He fixed his capital at Kulbarga or Ahsanabad. The kingdom lasted about two and a half centuries, being succeeded by five separate kingdoms with capitals at Bidar, Bijapur (or Vijaysapura), Golconda, Bira, and Ahmadnagar.

I append a list of Bahmani kings as given by Prinsep. Mr. Eastwick’s List, published in his Handbook for Madras (p. 41), and founded on information supplied to him at Kulbarga, does not appear to me to be so accurate.

**Bahmani Kings of the Dakhân.**

*(Prinsep’s List.)*

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>'Alau’d-din Hasan Shah Gango Bahmani</td>
<td>1347—1358</td>
</tr>
<tr>
<td>2.</td>
<td>Muhammad Shah I</td>
<td>1358—1375</td>
</tr>
<tr>
<td>3.</td>
<td>Mujahid Shah</td>
<td>1375—1378</td>
</tr>
<tr>
<td>4.</td>
<td>Da’ud Shah</td>
<td>1378</td>
</tr>
<tr>
<td>5.</td>
<td>Mahmud Shah I</td>
<td>1378—1397</td>
</tr>
<tr>
<td>6.</td>
<td>Ghiyasu’din</td>
<td>1397</td>
</tr>
<tr>
<td>7.</td>
<td>Shamsu’din Shah</td>
<td>1397</td>
</tr>
<tr>
<td>8.</td>
<td>Firuz Shah</td>
<td>1397—1422</td>
</tr>
<tr>
<td>9.</td>
<td>Ahmad Shah Wali (Khán Khánan)</td>
<td>1422—1435</td>
</tr>
<tr>
<td>10.</td>
<td>'Alau’d-din Shah II</td>
<td>1435—1457</td>
</tr>
<tr>
<td>11.</td>
<td>Humayun the Cruel</td>
<td>1457—1461</td>
</tr>
<tr>
<td>12.</td>
<td>Nizam Shah</td>
<td>1461—1463</td>
</tr>
<tr>
<td>13.</td>
<td>Muhammad Shah II</td>
<td>1463—1482</td>
</tr>
<tr>
<td>14.</td>
<td>Mahmud II</td>
<td>1482—1518</td>
</tr>
<tr>
<td>15.</td>
<td>Ahmad Shah</td>
<td>1518—1520</td>
</tr>
<tr>
<td>16.</td>
<td>‘Alau’d-din Shah III</td>
<td>1520—1522</td>
</tr>
<tr>
<td>17.</td>
<td>Waliullah</td>
<td>1522—1525</td>
</tr>
<tr>
<td>18.</td>
<td>Kalam Ullah</td>
<td>1525—1527</td>
</tr>
</tbody>
</table>

The following table gives the genealogy of the family:—

1. ‘Alau’d-din Hasan
   Gango Bahmani,
   *(1347 to 1358)*

| 2. | Muhammad I,                           | *(1358 to 1375).* |
| 3. | Mujahid,                               | *(1375 to 1378).* |
| 4. | Da’ud,                                 | *(1378).* |
| 5. | Mahmud I,                              | *(1378 to 1397).* |
| 6. | Ghiyasu’din,                           | *(1397).* |
| 7. | Shamsu’din,                            | *(1397).* |
| 8. | Firuz,                                 | *(1397—1422).* |
| 9. | Ahmad,                                 | *(1422 to 1435).* |

| 10. | 'Alau’d-din II,                      | *(1435—1457)* |
| 11. | Humayun,                              | *(1457 to 1461)* |
| 12. | Nizam,                                | *(1461 to 1463)* |
| 13. | Muhammad II,                          | *(1463 to 1482)* |
| 14. | Mahmud II,                            | *(1482—1518)* |
Dakhani Muhammadans.

15. Ahmad II, (1518 to 1520).
16. 'Ala'ud-din III, (1520 to 1522).
17. Waliu'llah, (1522 to 1525).
18. Kalam Ullah, (1525 to about 1527).

1. 'Ala'ud-din's reign was uneventful. He died on February 10th, 1588.
2. Muhammad plundered the country of the Ganapatis up to Oranag, and then made peace. He again invaded Oranag territories, and captured and put to death the Raja's son, Vinaaka or Nagadeva, obtaining Golkonda and its dependencies. Next he wanted to make war on Vijayanagar, and was guilty of terrible cruelties. This was in 1585-86. He was successful, and dictated terms of peace. He died March 31st, 1575.
3. Mujahid again wantonly attacked Vijayanagar and more than once invested the city, on one occasion penetrating into the second line of works; but he was compelled to retire. In the retreat he was murdered by his uncle Daud on April 14th, 1578.
4. Mujahid's sister conspired against Daud in revenge, and on May 16th, 1578, Daud was assassinated. Mahmod, the youngest son of 'Ala'ud-din, was raised to the throne.
5. Mahmod reigned peaceably and well for 19 years. He died April 20th, 1597.
6. His son, Ghiyasuddin, was blinded and imprisoned by a slave on June 9th of the same year, and 7. Shamsuddin was raised to the throne; but the sons of Daud attacked him and deposed him on November 15th, 1597.
8. Firuz, Daud's second son, succeeded and ruled for 25 years. In 1598 Deva Raja of Vijayanagar invaded the Bhamani territories, and war ensued which was abruptly ended by the treacherous murder of Deva Raja's son, when the Raja fled and Firuz was victorious at all points. Another war broke out in 1501 owing to the Raja of Vijayanagar's attempt to carry off a girl from Mudgal. Firuz invested Vijayanagar successfully, dictated terms, and married the Raja's daughter. In 1517 the king again attacked Vijayanagar, but was defeated. He died September 16th, 1522, leaving a son Hasan, who, however, was quietly set aside, and acquiesced in the arrangement.
9. Ahmad (otherwise called Khan Khanan) made war on Vijayanagar soon after his accession, and was guilty of much unnecessary cruelty. He defeated the Raja and obtained payment of tribute. A war with Oranag followed, which resulted in the death of its Raja and the permanent destruction of the kingdom. He founded the city of Bidar and died there February 19th, 1435.
10. His son 'Ala'ud-din II succeeded. His brother Muhammad revolted, but was defeated and kindly treated. Muhammad, on this occasion, received aid from Vijayanagar. The capital of the Bhamani kingdom was definitely removed to Bidar. In 1437 Deva Raja of Vijayanagar again provoked a war, and some very severe battles were fought, after which a peace was arranged which lasted for some years. The king died in 1457.
11. He was succeeded by his son Humayun, a cruel and unscrupulous prince, who was murdered four years later, viz., on September 3rd, 1461.
12. His son Nizam Shah was a boy of eight when he came to the throne, but his mother, who was a very remarkable woman, conducted the government for him with great success, assisted by the celebrated minister, Mahommed Gawam. Their territories were invaded in 1461 by a large army from Orissa and Telengana, which was driven back. The Muhammadan King of Malwa attacked Bidar, and invested it while the queen and the young king fled. But a Gujarati army in jealousy attacked Malwa and the invaders retreated with great loss. In 1462 the king returned to Bidar. He died suddenly on July 29th, 1463.
13. His brother Muhammad was placed on the throne. In 1468 the young king, then fourteen years old, took Mahommed Gawam as his chief minister. In 1469 he reduced the Konkana, wresting it from the power of Vijayanagar. In 1471 a relative of the King of Orissa, who had been ousted from the throne, begged aid from Muhammad Shah for the recovery of his rights. This was given, and Muhammad invaded Telengana. He captured Konkapa and Rajasthan and stayed for some time in that country, residing for three years at Rajasthan. In 1477 occurred another expedition into Orissa, and the king marched to the sea-coast at Masulipatam. He took the opportunity to make a dash southwards along the coast as far as Conjeeveram, which he sacked, returning with an immense booty. In 1481 the king by a great misfortune lost the services of Mahommed Gawam. A plot was raised against the latter by the chief of a rival faction, Nizamul-mulk Bhairi, and the King, believing Mahommed to be false to him, put him to death. This act resulted in the downfall of the kingdom. The principal
chiefs absented themselves from court and remained on their estates with all their forces. Yusuf 'Ādil Khân, adopted son of Mahmûd Gawan, was shortly afterwards sent to defend Goa against the Raja of Vijayanagar. Soon after this the king died, viz., on March 24th, 1482.

14. His son Mahmûd II succeeded, Nişâmu’l-mulk Bhai ri being his minister. Yusuf 'Ādil returned to court, but, on an attempt against his life being made, he retired to his estate at Bijapur. Mahmûd went on an expedition to Telengâna, and while there Nişâmu’l-mulk was murdered. His son Malik Ahmad promptly proclaimed his independence at Junâr. 'Imâdu’l-mulk, Governor of Birâr, also revolted. At Bïdar, Kâsim Barid, a Turki or Georgian slave, was minister. The King betrothed his daughter to Yusuf 'Ādil in 1497. Kâsim Barid died in 1504, and his son Amir Barid held the king in absolute subjection. In 1512 Qûţbû’l-mulk, Governor of Telengâna, declared his independence at Golkonça. Some fighting between the royal troops and those of Bijapur and Birâr followed. Mahmûd died on October 8th, 1518.

15. Ahmad, son of the late king, was nominally placed on the throne by Amir Barid, but had no power, and died in 1520.

16. His brother 'Alâ’-ud-din was next placed on the throne, but, on his attempting to rid himself of his minister, he was deposed in 1522 and shortly afterwards murdered.

17. His younger brother Wali was then installed but after two years was poisoned, and Amir Barid married his widow. This was in 1524.

18. Kalâm Ullah, son of Ahmad, was then enthroned, but he escaped in 1527 and fled to Ahmadnagar, where he remained till his death.

Amir Barid at once threw off all pretence at subjection, and established a new dynasty at Bïdar, or Ahmadâbâd. And thus ended the Bâhmani dynasty. The five kingdoms which sprung from it were as follows:

1. The Barid Shâhi Dynasty at Bïdar, or Ahmadâbâd.

These will be considered in order.

The Barid Shâhi Dynasty at Bïdar, or Ahmadâbâd.

<table>
<thead>
<tr>
<th>Name</th>
<th>Reign (A.D.)</th>
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</thead>
<tbody>
<tr>
<td>Kâsim Barid I, a Turki or Georgian slave</td>
<td>1492—1504</td>
</tr>
<tr>
<td>Amir Barid I (son)</td>
<td>1504—1549</td>
</tr>
<tr>
<td>'Ali Barid Shâh (son), the first who assumed royalty</td>
<td>1549—1562</td>
</tr>
<tr>
<td>Ibrahim Barid Shah (son)</td>
<td>1562—1569</td>
</tr>
<tr>
<td>Kâsim Barid Shâh II (brother)</td>
<td>1569—1572</td>
</tr>
<tr>
<td>Mirza 'Ali Barid Shah (deposed) (son)</td>
<td>1572—1609</td>
</tr>
<tr>
<td>Amir Barid Shah II</td>
<td>1609—1614</td>
</tr>
</tbody>
</table>

Kâsim Barid was minister to Mahmûd Bâhmani. Dying in 1504, his son Amir became minister. He held the young Bâhmani king in complete subjection, raised in succession four puppet sovereigns of that dynasty to the throne of Bïdar, and, on the flight of the last to Ahmadnagar about 1527, became independent at the ancient Bâhmani capital. Not long after this Ismâ’il 'Adil Shah took Bïdar, but made it over again to Amir Barid, who then became almost a dependent of the Bijapur kings. His successor 'Ali Barid first assumed the title of "Shâh." He lost almost all his possessions in a war with Burhân Shah of Ahmadnagar.

The dates of this dynasty are greatly confused as, according to Ferishtas, 'Ali Barid reigned 45 years.

For an account of Bïdar, I beg to refer readers to Dr. Burgess’s Third Archeological Report, Bombay, published in 1878 (pp. 42—46).

The 'Adil Shâhi Dynasty at Bijapur (Vijayanûra).

<table>
<thead>
<tr>
<th>Name</th>
<th>Reign (A.D.)</th>
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</thead>
<tbody>
<tr>
<td>Abû'l Mugaffar Yusuf 'Adil Shâh, son of Âghâ Murad, or Amurath II, of Anatolia</td>
<td>1489—1511</td>
</tr>
<tr>
<td>Ismâ’il 'Adil Shâh</td>
<td>1511—1536</td>
</tr>
<tr>
<td>Mala 'Adil Shâh</td>
<td>1534—1555</td>
</tr>
<tr>
<td>Ibrahim 'Adil Shâh I</td>
<td>1553—1557</td>
</tr>
</tbody>
</table>
DAKHANI MUHAMMADANS.

5. 'Ali 'Adil Shah ... ... ... ... ... ... 1557—1579
6. Ibrahim 'Adil Shah II ... ... ... ... ... ... 1579—1626
7. Muhammad 'Adil Shah ... ... ... ... ... ... 1626—1656
8. 'Ali 'Adil Shah II ... ... ... ... ... ... 1656—1659
9. Sultan Sikandar (an infant at his accession) ... ... 1659—1686

(1.) Yusuf 'Adil, in 1493, defeated the Vijayanagar King and took immense treasure and 200 elephants. He surrounded Bijapur with a stone rampart. In 1510, the Portuguese captured Goa, and Yusuf 'Adil recaptured it the same year. Albuquerque, however, made another successful attack, and Goa was finally ceded to the Portuguese (1510) by (2.) Isma'il 'Adil. In 1519 there was another war with Vijayanagar, in which the Raya Krishnadeva was victorious. (5.) 'Ali 'Adil made a league with the Vijayanagar Raya Rama, and defeated the Musalmân King of Ahmadnagar; but in 1566 the Muhammadan sovereignties united and completely crushed the power of Rama Raya in the great battle of Talikota. Vijayanagar was sacked and the temples and palaces ruined. In 1555, or ten years previous, Ibrahim had unsuccessfully attacked Goa. In 1568 or 1570, 'Ali 'Adil attacked Goa, but was repulsed. He took the fortress of Adoni (Adhvaani), and in 1577 compelled Rama Raya's brother, Tirimala, to retire to Chandragiri. During the reign of (7.) Muhammad 'Adil Shah, the Mahratas began to rise to power. Shivaji revolted in 1648, and by 1662 had wrested from Muhammad the whole of the Kotika from Kalyanya to Goa. From then till 1680 he constantly defeated the King of Bijapur. In 1688 the kingdom was seized and annexed by the Emperor Aurangzeb, being finally brought under the government of Delhi in 1688.

The following is the genealogy of the family:

1. Abu'l Muzaffar Yusuf 'Adil
   1489—1511.

               2. Isma'il 'Adil Shah.
                  1511—1534.
                        A daughter,
                        (married Ahmad Shah Bachmani).
                        Maryam
                        (married Burhan Shâh of Ahmadnagar).

                  1534—1535.

               4. Ibrahim 'Adil.
                  1555—1557.
                        (A daughter)
                        married 'Alau'd-din 'Imad Shâh of Birar).

               5. 'Ali 'Adil.
                  1557—1579.
                        Tahmasp.

               6. Ibrahim 'Adil.
                  1579—1626.
                        Isma'il.

               7. Muhammad 'Adil.
                  1626—1656.

               8. 'Ali 'Adil.
                  1656—1659.

                  1659—1686.

THE IMAD SHAHI DYNASTY OF BIRAR (CAPITAL ELICHPUR).

A.D.

1. Fathu'llah 'Imad Shah Bahmani ... ... ... ... ... ... 1484—1504
2. 'Alau'd-din 'Imad Shah ... ... ... ... ... ... 1504—1528
3. Daryâ 'Imad Shah ... ... ... ... ... ... 1528—1560
4. Burhan 'Imad Shah ... ... ... ... ... ... 1560—1568
5. Tufail Khan ... ... ... ... ... ... 1568—1572

7
The following is the genealogy of the family. They come little in contact with the countries now forming the Madras Presidency.

1. Fathu'llah 'Imād Shāh Bāhmant, (1483—1504. A Hindu boy of Vijayanagar. Turned Musalman and rose to distinction under the Bāhmants. Declared himself independent.)

2. 'Alau'd-dīn 'Imād Shāh, (1504 to 1528. Constantly at war. Married daughter of Ismā'īl 'Aḍīl Shāh of Bijapur.)

3. Darīs 'Imād Shāh, (Peaceful reign. 1528—1560.)

4. Burhān 'Imād Shāh, (1560—1585. He was captured and imprisoned by (5) Tufail Khān, who seized the throne, but was murdered by the Ahmadnagar King. The kingdom then fell under Ahmadnagar.)

Brīd Daulat, (a daughter; married Husain, king of Ahmadnagar.)

### The Nizām Shāh Dynasty of Ahmadnagar.

<table>
<thead>
<tr>
<th>No.</th>
<th>Ruler</th>
<th>Reign</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ahmad Nizām Shāh</td>
<td>1490—1508</td>
<td>independence in 1490 A.D., and founded the city of Ahmadnagar. Took Daulatābād (Devagiri) in 1499. Dying in 1508, he was succeeded by his son Burhān, then a boy seven years old.</td>
</tr>
<tr>
<td>2</td>
<td>Burhān Nizām Shāh</td>
<td>1508—1533</td>
<td>In 1531 he suffered a serious defeat at the hands of his brother-in-law Ismā'īl 'Aḍīl Shāh. He was after this constantly at war with the Bijapur State. In 1545 he made an alliance against Bijapur with the young king of Vijayanagar through his minister, and in 1649 another arrangement was come to with Vijayanagar for the partition of the Bijapur State. Burhān died in A.D. 1553.</td>
</tr>
<tr>
<td>3</td>
<td>Husain</td>
<td>1553—1585</td>
<td>He at once suppressed a rebellion raised by his brother Abdu'llah. Shortly afterwards Ahmadnagar was besieged by an immense army sent by a confederation of the Bijapur and Vijayanagar States, Rama Rāja being at the actual head of the latter. Hard terms were accepted and the siege was raised. In 1563 the same confederacy again attacked Ahmadnagar in consequence of Husain's attempt to recover Kalyāna, the ancient seat of the Chalukyas, which had been ceded to Bijapur. The capital was invested, but the siege was raised after a disastrous flood which swept away many thousands of the besieging army. In 1565 Husain joined the other Muhammadan princes in their grand attack on Vijayanagar, which resulted in the downfall of that kingdom, but he died the same year, June 7th.</td>
</tr>
<tr>
<td>4</td>
<td>Murtaza</td>
<td>1553—1594</td>
<td>His son Murtaza succeeded. The war with Bijapur broke out afresh, but a peace was arranged on the understanding that Ahmadnagar should attack Bīrār, and Bijapur should seize the territories of Vijayanagar, each unopposed by the other. The Emperor Akbar sent an order to Murtaza directing him not to interfere with Bīrār, but Murtaza, disregarding the order, annexed that State to his own dominions in 1572. He was murdered by his son in 1587.</td>
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</tbody>
</table>

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<thead>
<tr>
<th>No.</th>
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<th>Reign</th>
<th>Notes</th>
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<tbody>
<tr>
<td>5</td>
<td>Miran Husain Nizām Shāh</td>
<td>1594—1595</td>
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</tr>
<tr>
<td>6</td>
<td>Ismā'īl Nizām Shāh</td>
<td>1595—1598</td>
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<tr>
<td>7</td>
<td>Burhān Nizām Shāh</td>
<td>1598—1607</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Ibrahīm Nizām Shāh</td>
<td>1607—1626</td>
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</tbody>
</table>
5. Miran gave way to excesses of all kinds, and murdered all the royal family. The minister, becoming terrified for his safety, sent for the king's cousin, Isma'il, then twelve years old, intending to depose Miran. A revolt of troops followed. The minister had the king beheaded, but was himself murdered.

6. Isma'il succeeded and nominally ruled for two years, but his father Burhan deposed him.

7. Burhan in 1592 despatched against the Portuguese an army which suffered a very severe reverse, the Muhammadan general being captured and sent to Portugal, where he became a Christian. The king died in 1594.

8. At his death, Burhan passed over his eldest son Isma'il and declared Ibrahim to be his successor. Ibrahim at once made war on Bijapur, but was killed in the first battle, four months after his accession to the throne.

9. Then ensued great confusion. Ibrahim's son was an infant, and the army proclaimed for a boy named Ahmad, erroneously supposed to be of royal descent. The minister sent to the Moghuls for aid and defeated the leader of the military faction. He discovered too late his error in addressing the Moghuls, for Akbar's son Murad advanced with a large army to Ahmadnagar. The city was invested, and a desperate defence was made by the heroic Queen, Chand Bibi, Prince Murad only withdrawing on receiving the cession of Birar. The infant king was then crowned, and a new minister selected; but the latter treacherously plotted with the Emperor Akbar, who invaded the territory of Ahmadnagar. After a brave defence the city was captured, and Chand Bibi was foully murdered. The infant king was sent to Gwalior, and Murtaga, grandson of Burhan I, proclaimed himself king. He ruled well, but was deposed by his minister, the Abyssinian soldier Malik Ambar, in 1607.

The kingdom then virtually passed under the Moghul empire, but Malik Ambar held nominal rule at Ahmadnagar till his death in 1636, when the kingdom was finally annexed to Delhi.

The following table shows the genealogy of the family:—

1. Ahmad,
   (1490—1506).

2. Burhan I,
   (1508—1558).

3. Husain,
   (1553—1557).
   By his wife Amina.
   'Abdul Khader,
   or 'Abdul'lah.

4. Murtaga,
   (1555—1567).

5. Miran,
   (1587—1589).

6. Isma'il,
   (1589—1590).

7. Burhan II,
   (1590—1594).

8. Ibrahim,
   (1594).

9. Ahmad Ibn Shah Tahar,
   in 1594-1595.

10. Bahadur,
    (1596—1599).
    Succeeded, after a few
    months' usurpation by

The Qutb Shahi Dynasty at Golconda.

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<th>A.D.</th>
<th>Sultan Quli Qutb Shah</th>
<th>Jamshid Quli Qutb Shah</th>
<th>Ibrahim Qutb Shah</th>
<th>Muhammad Quli Qutb Shah</th>
<th>'Abdul'lah Qutb Shah</th>
<th>Abu Hasan</th>
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<td>1512—1543</td>
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<td>1543—1550</td>
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<td>1611—1672</td>
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<td>1672—1688</td>
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1. Qaṣbu’l-Mulk was Governor of Telīṅgāna under Muḥammad Bāhmanī, and withdrew from court after the death of Muḥammad Gawān, the minister, residing at Golconda. He remained loyal to his sovereign till the minister Kāsim Barid’s tenure of office, when he proclaimed his independence, A.D. 1512. The new king gradually extended his conquests. Krishnadeva Rāya of Vijayanagar conquered all the country east of the ghāṭa about the year 1516, but Sūltān Quli defeated the Hindus at Kondapalle, and seized all the country between the Krīṣṇa and Godavari. Rajahmundry was then under the Gajapatis, who had received that province from Krishnadeva Rāya. He also captured the fort of Orsongal. There is an inscription at Kondapalle recording this sovereign’s capture of the fort. The king was murdered at the instigation of his second son, Jamshīd.

2. Jamshīd blinded his elder brother and seized the throne. His reign is not remarkable. He died in 1550.

3. He was succeeded by his son Subḥān, a boy of seven, but the latter was set aside by the nobles, and the late king’s brother, Ibrahim, appointed. Ibrahim had, up to the time of his accession, lived at Vijayanagar under the care of Rāma Rāya. But he joined in the attack on Vijayanagar in 1565 A.D. Immediately after his return from this great victory, Ibrahim planned the capture of Rajahmundry from the Gajapatis of Oriissa. This had been attempted in 1564, but the Hindu army collected in such force that the Musalmāns were powerless. In 1567, however, the attack on Rajahmundry was perfectly successful, and the whole territory was annexed to Golconda as far north as Chīcāole. Many Hindu Rājas, south of the Krīṣṇa, were also overcome. He died suddenly in 1581. The king having poisoned his eldest son ‘Abdu’l Qādir, and another having died, his third son, Muḥammad, succeeded him.

4. Muḥammad kept up constant warfare with the princes of Vijayanagar, then residing at Pennakonda, and held with great difficulty the province of Kondavīḍ, now known as Gunjārī. In 1589 he founded the present city of Haidarbād, then called Bhāghmār. It is believed that Muḥammad conquered Gandikota, Cuddapah, and all the country south of the Pennār, but this seems rather doubtful.

5. “Muḥammad Kooli leaving no son, was succeeded by his brother Mahummed, who was succeeded by Abdulla Koottub Shaw.” (Scot’s Foyrāhts, I, 410.) I have not been able to ascertain the exact relationship of ‘Abdu’lāḥ to Muḥammad.

During the reign of Shāh Jahan, Aurangzib attacked and defeated ‘Abdu’lāḥ and compelled him to submit to very hard terms. In 1667 the Maharatta Sivāji attacked the capital and exacted a large payment as tribute. ‘Abdu’lāḥ died in 1672, and was succeeded by his son-in-law Abū Ḥasan.

6. This king made an alliance with the Maharattas in 1676, but was attacked by the Moghul troops in 1678. In 1685 he was attacked and completely defeated by Aurangzib in person, and was confined for life as a prisoner at Daulatabad.

In 1688 Golconda was finally annexed.

The genealogy is as follows:

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<tr>
<td>Qaṣbu’d-din,</td>
<td>2. Jamshīd,</td>
</tr>
<tr>
<td>(blinded by Jamshīd).</td>
<td>(1548–1560),</td>
</tr>
<tr>
<td></td>
<td>(died without issue).</td>
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<tr>
<td>Subḥān.</td>
<td>3. Ibrahim,</td>
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<td></td>
<td>(1550–1681).</td>
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<tr>
<td>’Abdu’l Qādir,</td>
<td>A son,</td>
</tr>
<tr>
<td>(poisoned by his father).</td>
<td>(died before his father).</td>
</tr>
<tr>
<td></td>
<td>4. Muḥammad,</td>
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<tr>
<td></td>
<td>(1681–1611).</td>
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DEHLI, MUHAMMADAN KINGS AND EMPERORS OF—

Delhi was captured from its Hindu Raja and converted into a seat of Muḥammadan Government by Muḥammad, brother of Sūltān Ghīyāṣu’d-din Ghūrí of Ghausi in A.D. 1193. Muḥammad, otherwise known as Shāhābuddin, succeeded his brother and was murdered in 1206 A.D. Ghīyāṣu’d-din’s son Muḥammad succeeded, and one of his first actions was, in A.D. 1206 to create the Viceroy of his Northern Indian possessions King of Hindustān. The new monarch was Qaṣbu’d-din, an ennobled slave. He established the dynasty generally called the “Slave Kings.”
DELI KINGS.

"SLAVE KINGS OF DELHI."

Qutbuddin Aibak,
(A.D. 1206–1210).

Arnam,
(deposed).

A sister,
moved
Shamsuddin Altanish,
(1210–1236).

Nasiruddin Mahmud,
died early.

Ruknuddin Pirz,
(1236),
dethroned.

Sultan Razia,
(1236–1239),
asassinated 1239.

Muizuddin Bahram,
(1239–1242),
asassinated.

'Alauddin Mas'ud,
(1242–1246),
asassinated.

Nasiruddin Mahmud,
(1246–1266),
On his death the throne was
seized by Ghayasuddin
Balban, his minister.

Ghayasuddin Balban,
(1266–1286).

Muhammad,
killed in battle in his
father's lifetime.

Kai-Khuwar,1
murdered by Kai-Kubad.

Bughra Khan,
acquiesced in his son's
accession.

Kai-Kubad,
(1286–1288),
dethroned by the family of the
Khilji, who seized the throne.

THE KHILJI DYNASTY.

Jalaluddin Pirz Khilji,
murdered by 'Alauddin.
(1288–1295).

'Alauddin,
(1296–1316).

Khan-i Khana,
murdered.

Arkali Khan,
murdered.

Qadir Khan,
(1295–1296).
Crowned by his mother
after the murder of his
father, his brothers
being absent. Died.

Khizir Khan,
(blinded).

Shad Khan,
(blinded).

Mubarak
Qutbuddin,
(1316–1321),
murdered by Malik
Khuwar.

Shahbuddin,
(blinded).

Ghayasuddin Tughlik, an ennobled slave, seized the throne and established the dynasty of Tughlik.

1 Her name would properly be Razia Begum Suldan, but she was always known as Sultan.

8
DELHI KINGS.

THE TUGHLIK DYNASTY.

Ghiyāṣū'd-dīn Tughlik, (1321–1325).

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<td>Fath Khan, (1331–1388).</td>
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<td></td>
<td>The sack of Delhi by Taimūr the Mughul took place in this reign. Mahmūd fled and his successor was appointed by Taimūr.</td>
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</tbody>
</table>

SAIYID RULERS OF DELHI.

Saiyid Khizr Khān, (1414–1421).
Placed on throne by Taimūr. He had been Viceroy of Lahore.

Saiyid Mubārak, (1421–1435).
Murdered.

Saiyid Muhammad, (1435–1445).

Removed his capital from Delhi, which was immediately seized by Bahāl Lōḍī, Governor of the Punjab.

THE DYNASTY OF LŌḌĪ.

Bahāl Lōḍī, (1450–1489).

Sikandar Lōḍī
Nizām Khān, (1488–1506).

Ibrahīm Lōḍī, (1506–1526).
Conquest of Delhi by the Moghuls under Bābār. The Sultan was killed.
# Delhi, Emperors of

**Mogul Emperors of Delhi.**

1. **Babar,**
   *Zahru’-d-din Muhammad,*
   *King of Forghana,* 1494. *Seized Delhi 1526.* Died 1530.

2. **Humayun,**
   *Nasiru’d-din,*
   *Governor of Kabul.*

3. **Akbar,**
   *Abu’l Fath Jalalu’d-din,*
   *Governor of Kabul,* 1556–1605.

4. **Jahangir,**
   *Abu’l Musaaffar Nuru’d-din,*
   *Died before his father,* 1605–1627.

5. **Shah Jahan,**
   *Shahabu’d-din Ghazi,*
   (1627–1658).

6. **Aurangzeb,**
   *Alamgir, Abu’l Musaaffar,*
   *Muhiyyu’d-din,*
   *Murad,*
   (murdered).

7. **Bahadur Shah,**
   *Shah’alam, Muhammad,*
   *Ghulamu’d-din,*
   (1707–1711).

8. **Jahandar Shah,**
   *Mu’izzu’d-din,*
   (1711–1712).

9. ** Farrukhsiyar,**
   *Dara Shikoh,*
   (1712–1715).

10. **Raft’u’d Shah,**
    *Muhammad,*
    (1719).

11. **Raft’u’d Shah,**
    *Muhammad,*
    (1719–1748).

12. **Muhammad,**
    *Shah, Rehman,*
    *Akbar, Abu’l Fath, Nasiru’d-din,*
    *Murdered*.

13. **Ahmad Shah,**
    *Abu’l Na’ir,*
    (1748–1754).

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1 Authorities differ as to the exact date. See Sir Henry Elliot’s *History of India* (VII, p. 426, note).
DEVAGIRI YADAVAS—GANAPATIS OF ORANGAL.

15. Shah 'Alam,
Jahālu'd-dīn, Mīrzā 'Abdullāh Wala Gauhar,
(1756–1806).
Empire overthrown by the Mahrattas, 1761. Lived under British protection.

16. Akbar II,
'Abd al Nāṣir, Mun'aim'd-dīn Muḥammad,
(1806–1837).

17. Muhammad Bahādūr,
(1837–1857).
Transported to Rangoon after the Mutiny of 1857.

DEVAGIRI YADAVAS, THE—
(See Yadavas.)

DVĀRASAMUDRAM YADAVAS, THE—
(See Hoyśala Ballālas.)

EASTERN CHĀLUKYAS.
(See Chalukyas.)

GANAPATIS OF ORANGAL,¹ THE—

Very little is as yet known about the kings of this dynasty, and it is to be hoped that inscriptions exist which will throw light on the subject.

Prinsep's List, and that given in the Madras Journal XV, 219, in a paper called "A Statistical Report on the Circar of Warungul," by Dr. Walker (1849), are practically useless. So also is the manuscript analyzed by the Rev. W. Taylor and published in his Report on the Mackenzie MSS. (No. 32, countermark 722, republished in the Madras Journal X, 18–22). No inscriptions that I have yet met with (except one which will be mentioned below) carry the genealogy of the family further back than Prōla or Prōla Rāja, who seems to have flourished about the early part of the twelfth century. From the spelling of the names in his list, it is clear that Dr. Walker received his information orally, and not from any written chronicle or inscription. According to him the first king conquered the Chola country and married the daughter of the king of Ceylon. His son became insane, and his two grandsons succeeded and ruled jointly, having their capital at Nandar on the Godāviri. After these comes a break in the history, which commences again with a king living at Khandhar, from whom the crown descended directly in the male line to Prōla Rāja. Including the first king of this new dynasty ten sovereigns are named before Prōla Rāja. The names are hopelessly badly spelt and no good can be derived from reproducing them.

The succession appears to be as follows:—

1. Tribhuvana Malla.

2. Prōla Rāja,
or Prōla, married Muppammadevī.

¹ This name is variously spelt Forangali, Forangtili, Orangali, Oranga, Forangkali, Forangkali, now generally Foranali. I think that Orangal is perhaps the best mode of transliteration, and have adopted it in this volume, considering Orangali a trifle too pedantic, while all such renderings as Warangal, Warangul, Warungul are positively wrong.
GANAPATIS OF ORANGAL.

3. Pratāpa Rudra I.

4. Ganaapatideva, after whose death his widow

5. Rudramma

ruled for 38 years, 1237 to 1295 A.D.

A daughter.

6. Pratāpa Rudra II, (1295 to 1323 A.D.)

Kriṣṇa.

Viniyaka alias Nāgadeva.

1. We know nothing as yet of Tribhuvana Malla except that his name appears as father of Prōla in an inscription at Anumakonda, which was published in J.A.S.B. VII, 901, in J.B.B.A.S. X, 46 by Dr. Bhau Daji, and quite recently by Mr. Fleet in the Indian Antiquary for January 1882 (XI, 9).1

2. According to tradition on the spot, Prōla built the city of Oraṅgāl, eight of his predecessors having ruled at Anumakonda. He is said to have been a minor at his accession, to have defeated the Gajapati of Orissa, and to have been killed accidentally by his son, thus fulfilling a prophecy which foretold his fate exactly as it occurred. The Anumakonda inscription above-mentioned states that Prōla captured and afterwards released “Tailappadeva,” whom Mr. Fleet identifies with Taila III of the Western Chalukyas (A.D. 1150—1162). In Prōla’s time, too, occurred a siege of Anumakonda by Jagadeva, one of the Santara kings of Maistr, the besiegers being successfully repulsed by the garrison (Ind. Ant. XI, 10).

3. Rudra, or Pratāpa Rudra I, seems to have been a powerful prince. The inscription above-mentioned is dated in his reign (A.D. 1162). It mentions the death of Tailappadeva, and narrates some conquests made by the Ganaapatī, especially over one Bhūma, and the capture of the city of Chōḍādaya.2

4. If Dr. Burnell (South-Indian Palaigraphy, p. 40, note 4) is right in his assignment of the date A.D. 1228 for the loss of the Kaliṅga country to the Cholas, it was probably in the reign of (4) Ganaapatideva that this king conquered Kaliṅga, but there are, I think, reasons for not being too certain at present. The inscriptions in Kaliṅgadēśa are numerous, and await careful examination. It will very possibly be found that the Ganaapatī had acquired power in those territories previous to that date.

5. Queen Rudramma was in many respects a very remarkable character. On her husband’s death there was no heir to the throne, and she at once assumed the reins of government. Her long reign of thirty-eight years was marked by a most able system of administration, as is testified by Marco Polo, who visited the coast south of the Kṛishṇa River at Mōtpulalle just at the close of the reign. He writes, —“This was formerly under the rule of a king, and since his death some forty years past it has been under his queen, a lady of much discretion, who, for the great love she bore him, never would marry another husband. And I can assure you that during all that space of forty years she had administered her realm as well as ever her husband did, or better, and as she was a lover of justice, of equity, and of peace, she was more beloved by those of her kingdom than ever was lady or lord of theirs before.” (Colonel Yule’s Marco Polo, II, 265.) In A.D. 1295 Rudramma’s daughter’s son having attained his majority, the queen abdicated in his favour.3

6. This was the celebrated Pratāpa Rudra II (A.D. 1295—1323), one of the most powerful princes of his time, but destined to be virtually the last of his line. In A.D. 1295 the Muhammadans under ‘Alau’d-din, Governor of Oudh and nephew of Jalalu’d-din Khilji of Delhi, marched into the Dakhān and wantonly plundered the city of Devagiri, the capital of the kingdom bordering on Oraṅgāl. They exacted large tribute and retired. In 1306 ‘Alau’d-din, who by the murder of his uncle had raised himself to the throne, again sent an army into the Dakhān under the command of Malik Kafur to

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1 Mr. Fleet published a short note on this inscription in Ind. Ant. X, 211, for the purpose of fixing the date, viz., A.D. 1162.
2 Possibly a Chola king or vicaroy (Chola-advice).
3 Dr. Gustav Oppert publishes (Medra Journal for 1881) some inscriptions and extracts from local records which seem to show that during the reign of Queen Rudramma one Gōre (or Gorr) Gāngayya Bođji was a general of considerable power and influence.
reduce Devagiri in consequence of the Raja having refused to pay tribute. The Raja was captured and taken to Delhi. In 1309 the arms of the Musalmans were directed against Orangal. The first campaign was unsuccessful, but in the second Rudravada was completely defeated and compelled to become tributary to Delhi, his capital being captured.1 In 1310 Malik Kafur was again sent southwards to reduce the Hoysala Ballalasa of Dvāranaumudra. In this he was completely successful and reached the Malabar Coast, where he built a mosque to commemorate the event. He captured the capital, sacked the celebrated temple of Hallebudu, and returned in triumph to Delhi. In 1312 Devagiri was again reduced by Malik Kafur, and the crown prince put to death. Six years later Muḥtak Kihlī of Delhi marched against, seized, and slaved alive Haripāladeva, son-in-law of Raja Ramadeva of Devagiri. Amir Khazar, in his Nāha Sīpar, gives an account of an expedition sent by the sovereign of Delhi under the leadership of Malik Khusru against Orangal, which resulted in the entire defeat of the Raja; but the circumstance is not recorded by Ferozstan.2 Whether it occurred or not, the open hostility of the Muhammadans seems to have roused to the highest pitch the terror and anxiety of the Dakhāni princes, and about the year 1336 Pratāpa Rudra made an alliance with the Raja of Devagiri and threw off all semblance of fealty to the king of Delhi. He was probably incited to this important step by the disturbances at Delhi, which resulted, in 1321, in the subversion of the house of Kihlī and the establishment of the dynasty of Tughlīk. If so, he was very ill-advised, for one of the first acts of the new sovereign was to despatch an army (1321) to Orangal under his eldest son Ulugh Kāhān to reduce the refractory Raja.3 The expedition was, however, unsuccessful. The Muhammadan troops invested both the mud fort and the stone fort of Orangal, but were attacked during the siege by a terrible epidemic disease, became dispirited and panic-stricken, and, on being beaten at all points and driven from their camp by a courageous sally of the garrison, retired hastily and raised the siege. In 1323, however, a second large Muhammadan force marched southwards and captured Orangal. Pratāpa Rudra was made prisoner and sent to Delhi. His son Krishnā succeeded him, but with a much reduced kingdom. He revolted and turned the tables in 1344 by making a grand combination of Hindu States, and driving the Muhammadans out of the country. No attempt seems to have been made by the sovereigns of Delhi again to subvert the Orangal monarchy, but in 1358 Muhammad Shah Bahlmani plundered the country up to the capital, and only retired on being paid the expenses of the war. The Muhammadan writers speak of Vīnāyakadeva ("Vinaik Dev") ats Nāgadeva, as the son of the Raja, and it may be presumed that the Raja was then Krishnā "Nāik." In 1371 war again broke out between Orangal and the Bahlmani sovereign, which resulted in the disastrous defeat of the former, the fortress of "Vellumputtan" being captured and Prince Nāgadeva being cruelly put to death (Scott's Ferozsha, I, 18—20). The Hindus, however, so harassed the retreat of the victorious enemy that only a third of their number reached Kulbarga in safety. The Raja vainly attempted to induce the sovereign of Delhi to aid him, and on being again attacked, submitted and made over an immense treasure to the Dakhāni Muhammadans. A treaty was drawn up and boundaries fixed to the two kingdoms.

In 1424 Ahmad Shah Bahlmani made war on Orangal, and the then Raja was killed. (I have been unable to ascertain his name, or relationship to Pratāpa Rudra's family.) This is the last we hear of the Orangal Kingdom.

GAṆGAS OF KĀLĪṆĀ.
(See Kalinya.)

GAṆGAS OF MAISŪR.
(See Kongsur.)

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1 See the Tīrīkh-i 'Alī of Amir Khazar, who gives full particulars (Sir Henry Elliot's History of India, III, 80), and the Tīrīkh-i Pīrī Shāhī of Zia'ū'd-din Barni (Ed. 1890). The outer walls of the city were then made of mud, and its circumference was 12,546 yards. The ramparts were stormed, after an unsuccessful night attack by the garrison.

2 Several points of interest may be observed in the narrative of Amir Khazar (Sir Henry Elliot's History of India, III, 558—561). Orangal's two lines of defenses, one of mud and one of stone, are mentioned. Before the engagement, "Hindus made an attack upon Hindus to try their respective strength." "Fire-worshippers of Buddha" are alluded to as residing in the city. The latter were very possibly Jains, though why styled "Fire-worshippers" is not clear.

3 The Tīrīkh-i Pīrī Shāhī of Zia'ū'd-din Barni (Sir H. Elliot's History of India, III, 231).
GOLKONDA MUHAMMADANS,—HAIDARABAD NIZAMS.

GOLKONDA, QUTB SHAHI DYNASTY OF—

(See Dakhay, Muhammadan Kings of the—.)

GUTTAS.

(See Mr. Fleet’s Dynasties of the Kanarae Districts, pages 6, 7.)

In the sixth century a dynasty of “Mauryas” was reigning in the Konkana, who claimed to be descendants, and possibly were so, of the Maurya dynasty of Pataliputra (see under Andhras, p. 144). The ancient dynasty was founded by Chandragupta, and Mr. Fleet thinks that the Gotta family, who called themselves Mahamandaleshvaras in the twelfth and thirteenth centuries, were later offshoots of the same family. They were feudatories of the Western Chalukyas, and seem to have lived in Dharwara and Mairia. Mr. Fleet notes inscriptions (1) of the reign of Vikramaditya VI of the Western Chalukyas (A.D. 1075-1126), (2) of A.D. 1179-80, (3) of A.D. 1181-82, (4) of A.D. 1187-88, (5) of A.D. 1191-92, (6) of A.D. 1213-14, (7) of A.D. 1237-38, and (8) of A.D. 1262-63, all of which mention chiefs of this Gruta family.

HAIDARABAD, NIZAMS OF—


His real name was Mir Kamrul-din Khan. His other titles were Nizam-ul-mulk Asaf Jah, and Fath Jang Nizamul-daulah. He is also known by one of his earlier titles, Chin Kalikh Khan. He rose to distinction under Aurangzeb, and was Wazir to Muhammad Shah. He was recognised as Subahdard of the Dakhna in 1713, and became independent on the downfall of the Mogul dynasty. Died 1748.

Ghazi-ul-din Khan.

Remained absent from the Dakhna till 1752, when, attempting to wrest the Subahdard from Safamat Jang, he was poisoned.


(Dec. 5th, 1750 to Jan. 30th, 1751). Grandson of Nizam-ul-mulk by a daughter. Allied himself with Chand Sellah, and fought against Naseer Jang. He was killed 1750, in moment of triumph, leaving an infant son, who never came to power.


Khan, Asaf Jha i Sibt, (1761-1769).


THE HOYSALA BALLALAS.

This was a dynasty that ruled over most part of the present Mysur territories from about the beginning of the eleventh till the beginning of the fourteenth century. They were probably feudatories of the Kalachuris, whom they succeeded on the downfall of that kingdom. The Musalmān raids of 1310 A.D. caused the subversion of the family. The Ballalas were Yādavas by origin, and resided, during the time of their greatest power, at the old Yādava capital, Dvārasamudra (modern Halebidu). The founder of the family is by tradition called Śala or Hoysala, and in the Chenna Bapacanka Kālaśāna he is given a long reign, from A.D. 984 to 1048; but it is possible that the name is mythical. Mr. Rice states that two inscriptions insert a son Kari between Śala and Vinayāditya, making Vinayāditya grandson of the former. Vinayāditya is the earliest authentic sovereign. The genealogy of the family is as follows:

Vinayāditya.
Also called Tribhuvana Malla I. Married Kēlayobbe, or Keylealadevi. Inscriptions A.D. 1047, 1076.3 He was a feudatory of the Western Chāhalaika Vikramāditya VI.

Vishnuvardhana.
Also called Bitideva, Bittiga, Tribhuwanamalla II, Bhujabalaganga, Viragaṅga, and Vikramaṅgaṅga. Inscriptions A.D. 1117, 1137. Married Sāntaladevi. Took Tulaṅga, the capital of the Gangas. He is said to have made many conquests. This is believed to be the sovereign who was converted to the worship of Viṣṇu by Rāmānujaśārya.

Narasimha I.
Also called Vira Narasimha or Vijaya Narasimha. Married Echaladevi. A.D. 1142—1191.

Ballala II.
Married Padmaladevi. Mr. Fleet limits the Inscriptions to A.D. 1192—1191. Defeated the Kālacuris and assumed royal titles. Fought against Pūndaṇya, Chola, &c.

Narasimha II.
Married Vira Narasimha. Was defeated by the Devagiri Yādavas, and lost much territory. Inscription, A.D. 1223.

Someśvara.
Married Bijiladevi and Somaladevi. Inscription of A.D. 1252. Ruled at "Vikramapura," a place he had established "in the Chola country."

1 Fleet's "Dynasties of the Kannara Districts," p. 94; Rice's "Myers and Coorg," I, 212; "Myers Inscriptions," by the same author, lxx.
2 Mr. Rice adds an inscription in A.D. 1039.
IKKÉRI RAJAS.

Narasihha III.
Inscriptions range from A.D. 1254 to 1286. Reigned at Dvarasamudra.

Ballala III.
or Vira Ballaladeva. Reigned till the Musalman conquest of A.D. 1310.

In A.D. 1310 'Alau'd-din, Emperor of Delhi, sent Malik Kafur to reduce the Yadava kings of Dvarasamudra. The invaders were completely successful. They destroyed the capital, sacked the temples, and subverted the dynasty. Ballala seems to have been captured, but afterwards to have been released and allowed nominally to rule. This continued till A.D. 1326–1327, when a second Musalman invasion completed the destruction of the kingdom. It appears, however, that princes of the dynasty continued, as might be expected, to claim a nominal dignity as heads of the family, for we read of the rebel Muhammadan Viceroy fleeing in A.D. 1337 to the Hoysala king at Tanur for safety (he was delivered up and slain alive by his sovereign), and in 1347 it seems that the Hoysala prince Ballaladeva of Dvarasamudra sent a contingent to help the great Hindu confederation that stemmed the torrent of Musalman successes, and checked for two centuries their advance southwards.

IKKÉRI, KELADI, OR BEDNUR, RAJAS OF.—

This was a principality in Mysore which lasted from A.D. 1560 to 1763, the capital being at Ikkéri. The chiefs do not appear to have been very powerful at any time.

In 1560 Sadaseva Naava of Vijayanagar is said to have conferred on a man of the Sunda caste a small government, which the family held, increased, and finally usurped as their own. To the first chief the Vijayanagar sovereign gave his own name. This was Sadaseva Nayaaka, eldest son of Basavappa-gauḍa.

Basavappa-gauḍa.

   (By first wife).
3. Dodda Sunaka Nayakka, A.D. 1585–1596. Lived in retirement, leaving government to his brother.
7. Bhadrappa Nayakka, (A.D. 1626–1649). It was either this chief or his son who declared himself independent in A.D. 1637. He and his son both left all the affairs of State to the management of Shivappa.
9. Shivappa Nayakka, A.D. 1649–1671. De facto and real ruler in reigns of Nos. 6, 7, 8. On death of No. 8 he became chief, and was the greatest prince of the house. Defeated the Jain Raja of Tuluva and acquired Kanara.
11. Somashekara Nayakka, A.D. 1681–1686. He was succeeded by his widow, Dodda Chinnamastī, A.D. 1686–1696.

1 The expedition is described by Amir Khwaraz in his Tārīkh-i 'Alā' (Sir H. Elliot's History of India, III, 80, &c.), and by Ziaud-din Barni in the Tārīkh-i Forqā Shāhī (II. 203).
IMAD SHAHI MUHAMMADANS. JEPORE RAJAS.

12. Basavappana Nayakka, A.D. 1698-1714. The ruling house was extinct. This prince was son of a Bednar (Biderbra) merchant of the Setti caste.


(adopted)

15. Chinna Basavanna Nayakka, A.D. 1753-1755. He is supposed to have been murdered by his adoptive mother.

16. Somasekharana Nayakka, A.D. 1755-1763. He and his adoptive mother were confused by Haider 'Ali, and deposed.

In 1763 Haider 'Ali seized the territories of this house, which thenceforth ceased to exist. No. 16 died without issue.

(See Buchanan's Mysore, etc., II, 289; Wilks' History of Mysore, I, 36, 37; Rice's Mysore and Coorg, II, 355.)

IMAD SHAHI DYNASTY OF BIRAR.

(See Dakhay, Muhammadan Kings of the—.)

JEYPORE RAJAS.

The Rajas of Jeypore belong to an ancient family, but unfortunately dates and genealogical descent cannot be traced. The family chronicler names a line of eighty-seven sovereigns, after whom came a prince named Vinayakadeva, who is said to have founded a new dynasty at Nandapuram, the ancient capital of Jeypore. Others believe this chief to have been a dignitary at the court of the Gajapatis of Orissa. The family are Rajputs of the lunar line. The following is the list of Rajas, kindly given me by Mr. P. W. Moore, C.S.:—

Vinayakadeva.
Vijayachandrahahayadeva.
Bhairavadeva.
Visvanathadeva.
Balaramadeva.
Dasanantadeva.
B. Vikramadeva.
B. Krishnadeva.
Visvambaradeva.
Malki Mardana Krishnadeva.
Harideva.
Balaramadeva.
Raghu Natha Krishnadeva.
Ramaachandra deva.
Balaramadeva.
Visvambaradeva.

1 Visapayatan District Manual, page 284 et seq.
KADAMBAS AND KADAMBAS.

Lalit Krishna Deva.
Ejected by force of arms by Sitarana Raja of Vissanagrum in A.D. 1760
in favour of his brother.

Vikramadeva.
Installed by Sitarana Raja of Vissanagrum in A.D. 1760. Ceded much territory to the latter. Joypore became tributary to Vissanagrum.

Rama Chandravarma.
Vikramadeva.
Rama Chandravarma,
(the present Maharastra).

Vikramadeva.

KADAMBAS AND KADAMBAS, THE—

In Mr. Fleet’s recent publication "The Dynasties of the Kanarese Districts" he points out (pages 7—10, 84, &c,) that there were three families having similar names. The kings of the ancient dynasty called themselves Kadambas, while those of the two latter dynasties were styled Kadambas. These will be considered in order.

The ancient dynasty was that of the Kadambas of Pallakesh, or Halai in Belgaum, and Vaijayanta or Banavasi in North Kanara. The various grants of this dynasty supply the following genealogy:—

Kakusthavarma.

Santivarman. (A son.)

Mrigeavarma.
Conquered the Ganga and Pallava (Ind. Ant. VI, 25).

(A son.)

Ravivarman.
Re-established the family at Pallakesh by overthrowing Chandadanda, Lord of Katchi, a Pallava (Ind. Ant. VI, 30; VII, 33).

Bhuvivarman. Sivaratha.

Harivarman.
An inscription of his reign mentions
the Sendraka King, Bhuvushakti.

In an inscription of Mrigeavarmā’s reign, his third year is called Pausha and his eighth Vasākha, while the years are divided, in the primitive method, into three seasons instead of four. Mr. Rice assigns the dates A.D. 638 to Kakustha, A.D. 670 to Mrigea, and A.D. 690 to Bhānu. Mr. Fleet doubts the authenticity of the grant on which the first date is founded, and places these sovereigns at about the close of the fifth century A.D., anterior to the subjugation of the Kadambas by Kirtivarman I of the Chalukyas, whose date is A.D. 567.

The Devagiri grants mention a Krishnavarma and his son Devavarman, who may have been anterior or posterior to the above kings. Krishna’s sister married the Ganga king Madhava II.

These Kadambas were, like the Chalukyas, of the Mānava gotra, “Sons of Hāriti.” 1 They were Jains.

Next come the KADAMBAS OF BANAVASI AND HANGAL.

Mr. Fleet thinks that the difference in the name implies that the later chiefs cannot claim direct lineal descent from the Kadambas. Three lists of sovereigns are given. The first, by Wilson (Mackenzie

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1 Mr. Fleet gives an interesting note on the title Mārtiyavara, on page 6, n.
KÁDAMBAS OF BANÁVÁSI.

Collection I, iii, enlarged by Mr. Lewis Rice in his Mysore and Coorg I, 193, &c.), relates to the founders of the dynasty and is probably purely mythical. The genealogy given stands as follows:—

Jayanta.

"Trilochna or Trinetra Kadamba."

Founder of the dynasty. Capital at Banavasi.

Madhukaśvara.

Mallinatha.

Chandravarmā.

Chandravarmā.

Married Satābhāmudrā, daughter of Bāja Vallahe of Kalyānapura.¹

Introduced Brāhmaṇa into his kingdom from the north.

Kabetravarmā.

"Chandragada" or "Trinetra Kadamba."

Purandara.

Mayūravarman.

Married Kanakāvati.

Married a kinman, Lokāviṭa, son of Chandravamsa, governor of Southern Tuluva. He murdered a chief in the Muisir country and seized his territory.

The second list is given in a number of inscriptions, but there is nothing extant to prove its authenticity; and Mr. Fleet points out that a number of Rashtrakutā inscriptions show that at any rate up to A.D. 947 a family of Mahārājanakatāvaras of a different name preceded the Kádambas in the government of Banavasi.

Mayūravarman I.

Kṛishnavarmā.

Nāgavarman I.

Vishnuvarman.

Mṛigavarman.

Satyavarman.

Vijayavarman.

Jayavarman I.

Nāgavarman II.

Śāntivarman I.

Krītivarman I.

Ādityavarman.

Chatṭaya.

Chaṭṭa or Chaṭṭuga.

Jayavarman II

or Jayasthāna.

¹ One of the Chalukya kings.
KADAMBARAS OF GOA.

From this point commences the third list, which is probably accurate. Mr. Fleet, however, states that the first historical name is that of Kirttivarma II.

Jayavarman II
or Jayasimha.

Maulideva.
Taila I
or Tailapa I.
Married Chendalodevi.
A.D. 1088.

Santivarman II
or Santaya.

Chokideva
or Jokideva.

Vikrama
or Vikramanka.

Kirttivarma II
or Kirttideva I.

Taila II
or Tailapa II.
A.D. 1099, 1108, 1122,
1124. Feudatory of the
Western Chalukya Vikramaditya VI.
A.D. 1135-6 probably.

(By first wife Bhaladevi of the Pandyian
family.)

Mayurvarman III.
Governing in conjunction
with his father, probably
in A.D. 1131.

Mallikarjuna I.
Governing, in conjunction with his father,
in A.D. 1132 and 1135-6, as feudatory of
Somavara III, and in A.D. 1144 as
feudatory of Jagadekamalla II. He was
also called Tribhuvanamallarasa.

(KArimdeva.
Married Ketaladevi. Governing in A.D. 1189
as feudatory of Somavara IV. Conquered
"Male," Tulja, the Konkana, and the Western
Gasha. He commenced to reign A.D. 1181.
Is last heard of in A.D. 1203-4.

We hear in these inscriptions of a siege of Hangal by the Hoyala Ballala in A.D. 1135, when
King Vishnuvardhana wrested from the Kadambas for a time the provinces of Banavasi and Hangal.
In A.D. 1196 the Hoyala king Ballala II besieged Hangal, but was repulsed by Kadameva. Soon
afterwards, Mr. Fleet thinks, Ballala II completely subjugated the Kadambas and annexed their
territory, all that is known being that in A.D. 1203-4 Kadameva was still struggling.

THE KADAMBAS OF GOA.—These belonged to a distinct family connected with the Banavasi
Kadambas, but in a manner not yet known. They ruled at Goa and Halai (Palasik). The genealogy
is as follows:—

Guhalla.

Shaasthadeva.
Chattha, Chattala, or Chattaya,
A.D. 1007.

Jayakasi I,
A.D. 1082.

Vijayaditya I.

Jayakasi II,
A.D. 1125.
KALACHURIS.

Permadi
or Chvachitta.
A.D. 1147—1175.
Married Kamaladevi.

Vijayaditya II
or Vishnu Chitta.
A.D. 1147 and 1171.
Married Laksminidhi.

Jayakeshi III,
A.D. 1175 and 1188.
Married Tribhuvanamalla,
Married Manikyadevi.

Shasthadeva II.
Begun to reign A.D. 1246.
Reigning in 1250.

Shasthadeva I and Jayakeshi I were feudatories of the Western Chalukyas. Vijayaditya I married Chhattaladevi, sister of Bijjala II, the mother of Jagadeva of the Santara family. Jayakeshi II was also a feudatory of the Chalukyas, though at first he seems to have attempted to rid himself of their supremacy. He fought with the Sindh, and was for a time defeated. He was also defeated by the Housalas. Permadi and Vijayaditya II seem to have reigned conjointly. Mr. Fleet thinks that, at the death of Jayakeshi III, the kingdom of the Kadambas of Goa was practically at an end, and that Shasthadeva II had very little real power.

KAVALCHURIS OR KAVALCHURYS, THE—

A dynasty of KALACHURIS is mentioned in an inscription of Mangalisa of the early Chalukyas (A.D. 567—610), and Mr. Fleet (Dynasties of the Kanara districts, pp. 10, 11) considers them to be the predecessors of the KALACHURIS. Their king Buddha, son of Sarakara, seems to have been conquered by Mangalisa.

With the more northern branch of the family, as described by Mr. Fleet, we have nothing to do in the Madras Presidency, but the existence of the southern branch was felt in its day. Mr. Fleet gives the following genealogy:

Jogama.

Permadi.
A.D. 1128. Feudatory of the Western Chalukya Someswara III.

Bijjala,†

Feudatory of the Western Chalukya Jagadekamalla II.
Commander-in-Chief of Tula II. (A.D. 1156—1167.)
Assumed royal titles about A.D. 1161—2. Established his power in the south of the Chalukyan dominions, including part of Muisir, and eventually established himself at Chaluka. Was murdered by the celebrated Basava, the Lingayat, whose sister Padmavati he had married.

Sirisvadhi.
Married Chinnakara II of the Sindh of Brambara.

Somesvara.
A.D. 1067—1175.
Also called Sovideva
and Rayamurari.

Sarhama.
A.D. 1175—1180.

Ahavamalla,
A.D. 1176 to 1188.

Singhara.
A.D. 1183.

The three brothers were united in the government, but their power in the Chalukyan dominions had waned. An inscription of Ahavamalla's speaks of wars with the Cholas, the Housalas, and a Vijayaditya, possibly a Kadamba of Goa.

The Kalachuris were overthrown by Ballala II of the Housalas in, or soon after, A.D. 1183—4.

† "Also called Bijja, Vijjala, Vijjala, Tribhuvanamalla, and Nisamakalima I."—(Mr. Fleet.)
KALAHASTI. KALINGA.

KALAHASTI, THE ZEMINDARI OF—.

This is an ancient Zemindari in the North Arcot District, but very little is known regarding the family to whom it belonged. They claim to have received their territory by grant from one of the two Pratāpa Rudras of Orusīgal in the thirteenth century, who reigned Dāmarla Jāvi Rāya (or Rāyudu, Tel.), first chief of Kālahasti.

In 1639, Dāmarla Venaśāladi Nāyud, the then Polegar, gave the village of Chennakuppum to the English, who obtained a sanad for it from the Raja of Chandragiri, the expatriated prince of Vijaynagar. The Polegar stipulated that the new settlement was to be called "Chenna-paṭṭaṇam" after his father Chennappa or Chennayya Nāyudu. On the site so obtained, Mr. Day, the Superintendent of the Company's factory, built Fort St. George, and founded the city now called "Madras" by the English, but "Chennapāṭṭam" by the natives of the country. (See Mr. Cox's Manual of North Arcot, p. 216.)

KALINGA, GĀNGAS OF—.

We have still a great deal to learn about the sovereigns and princes of Kālīṅga, for though it is certain that they were powerful and independent sovereigns at a very early stage of the history of Southern India, as yet we know nothing of their names. They governed the country south of Oriśa and north of the Godavari. (See Mr. Foulkes's Civilization of the Dakṣaṇa down to the Sixth Century B.C. in Ind. Ant. VIII., 1.)

The people and the reigning house of Kālīṅga are alluded to in the oldest extant chronicles of India and Ceylon, and were known equally to the classical writers of Greece and Rome and to the inhabitants of the far East. They appear to have been hardy and adventurous traders by sea to distant countries. The oldest Buddhist legends speak of the Kālīṅga monarchs as then rulers of a civilized country.

An ancient inscription found at Chiccoile in Ganjam gives the name of Nandaprabhañjana-varma, King of Kālīṅga, at a period probably previous to the Chalukyan conquest of Vengi at the beginning of the seventh century A.D. Like the Vengi kings, the sovereign was probably a Pallava by origin. His grant is dated from the city of Sārapalle.

Two other inscriptions of later date give the name of King Indravarma. His grants are dated from the city of Kālīṅganaagara, in the years 128 and 146 of the "Victorious reign" (of the dynasty?).

Later on we come to the descendants of this Indravarma in the tenth century. After the Chalukyan conquest in the seventh century, we hear little or nothing of the Kālīṅga Gāṅgas till about the year 977 A.D. At that period there ensued a period of anarchy in the Eastern Chalukyan territories which lasted for twenty-seven years at least, and the Kālīṅga princes again rose to power for a time at Kālīṅganaagara. The following short genealogy is gathered from inscriptions of this period:

Jayavarmanadeva.

| Anantavarmanadeva  
| (reigning in A.D. 985). |

| Rajendravarmanadeva.     
| Devendravarmanadeva. |

| Satyavarmanadeva. |

Two inscriptions found at Chiccoile record grants made by Devendra and his son Satya in the same year, namely, the "fifty-first year of the reign of the Gōḍhāya-cakrā," at Kālīṅganaagara, and it would seem natural to suppose that they date from the commencement of the reign of some king (Jayavarman?) who re-established for a time the fortunes of the family. Another grant of Devendra-varmā is dated in the "25th year," but without stating the era. Here also the order is issued from the city of Kālīṅganaagara. If pure conjecture may be allowed a place in a publication of this kind, I would note, as a possible explanation of these figures, that as the Kālīṅga country lay between the territories of Oriśa and those of the Eastern Chalukyas, it is possible that the ancient family may have

1 Pages 21, 22 of this Volume. Indian Antiquary, X, p. 243.
2 Dr. Burnell's South Indian Palaeography, p. 53, note 4.
3 Page 22 of this Volume. Indian Antiquary, X, 243.
4 Pages 14, 15 of this Volume. Indian Antiquary, X, 243.
KANVA. KĀRVETINAGARA ZEMINDARS.

partially re-established themselves and founded a dynasty about the end of the seventh or beginning of the eighth century, when, seemingly, the Orissan kings lapsed into a condition of weak peacefulness for four and a half centuries (Stirling), but being afraid of their powerful neighbours on the south, they dared not assert any considerable independence till the period of anarchy in the Eastern Chālukyan dominions, which commenced about the year A.D. 977. The fifty-first year would then refer to the era of independence, the 264th to the original establishment of the dynasty.

On pp. 31—34 ante, I have noted a dynasty of kings professing to belong to the Gaṅga family, of whom a complete genealogy is given for three and a half centuries, ending in A.D. 1119 with Čhōdagaṅga aśi Anantavarmadeva, whose father married a daughter of Rajendra Chōla (A.D. 1064—1113). They seem to be unconnected with the Gaṅgas mentioned above, and yet they claim to have ruled the Kalinga country during the whole of that long period. I can at present offer no explanation of this apparent confusion.

KANVA OR KANWA DYNASTY, THE—.

(See the Andhra Dynasty.)

KĀRVETINAGARA, ZEMINDARS OF—.

Sir Walter Elliot ("Numismatic Gleanings," in the Madras Journal, No. VII., N.S., p. 96, Vol. XX, O.S.) states that from a "local history of some merit" he finds that the ancient possessors of the "Kārvetinagaram" estate were a family of Salva Reddis, who migrated from the neighbourhood of Pītāpuram in the delta of the Godāvari, about the eighth or ninth century. One of them, Salva Naraśa Reddi, obtained the favour of the last of the Eastern Chālukyas, Vimalāditya (A.D. 1016—1023), and was appointed chief of the country about Tirupati, where he founded a town called Naraśapuram.*

From the account that follows I obtain the following pedigree:—

Salva Naraśa Reddi,
1st chief, about A.D. 1020.

Salva Veṇkatalapati Nāyudu
dispossessed by the Chōlas.

Salva Bhīma Nāyudu
recovered his patrimony.*

Salva Narasimha Nāyudu
assumed independence after an inroad by the Chera (?) king
Kirttivarmā whom he assisted.
Ruled 35 years with much ability.

Salva Bhujahga Nāyudu
was reduced to subjection by the Western
Chālukya king, Somavarama (I or
II) and taken prisoner to Kālīnā
where he died.

Recovered the estate.

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* Sir Walter Elliot's date, A.D. 930, is wrong.  
* Another wrong date, S.Š. 888 (A.D. 976), given.
In S.S. 1152 (A.D. 1230), it is said that the estates were curtailed to 24 villages by Raja Raja II of the Chola dynasty, but during the next four generations, as the power of the Cholas decayed, the fortunes of the Karvēṇagaras family rose, and in S.S. 1236 (A.D. 1314) the chief was able to obtain as his son-in-law Prōli, or Prōlaya, Reḍḍi, the first of the Kondaviḍu Reḍḍi dynasty. Shortly after this the family became feudatories of Vijayanagar, and remained so for about two hundred years, when the family became extinct and the present Bomma Rāsu family succeeded. The last of the old family was Śesāchala Reḍḍi, who stipulated that his family-name should be retained. This is still done, the name Saḷēru being one of the titles of the present Zemindar.

The founder of the family, Narasā Reḍḍi, was granted permission by his patron, the Chālukya, to use the royal seal and boar-signet of the Chālukyas, a proud distinction still kept up.

Mr. Cox (Manual of North Arcot, p. 222, etc.) gives an account of the origin and fortunes of the Bomma Rāsu family. Geddi Makha Rāsu and Boppa Rāsu, two scions of a family in the Northern Sarkār, travelled southwards, and were successful in beating off a band of robbers. The chief of Karvēṇagaras heard of this and sent for them. They took service under him, and Makha Rāsu eventually became his prime minister, and succeeded to the estate on the death of his patron, without heirs (the widows becoming saḷēru). Boppa Rāsu became his prime minister. The present Zemindar is descended from them.

The family profess to be pure Kāhatriyas.

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KELĀṆI, RĀJAS OF—

(See Ikkaṁ Rājās.)

——

KERAṆA KINGS.

(See Rulers of the Malāyālam country.)

——

KIMELI, ZEMINDARS OF—

There are at present three estates in the Ganjam District, Parla Kimedi, Pedda Kimedi, and Chinna Kimedi. The Zemindars of these estates belong to the same family, which is of considerable antiquity and claims to be descended from the Kesāri sovereigns of Orissa. It is impossible, however, to ascertain anything reliable regarding their origin, or the ancestry of the present chiefs of Pedda Kimedi or Chinna Kimedi. I append a list of the Parla Kimedi family as given to me by Mr. C. F. Macartie, C.S., who compiled it from the Zemindari records and believes it to be authentic.

| Rāpilādeva             |
| (1227—1245)         |
| Narasimhādeva        |
| (1245—1265)         |
| Mādanadeva           |
| (1265—1290)         |
| Narayāndeva          |
| (1290—1309)         |
| Anandādeva           |
| (1309—1317)         |
| Ananta Rādādeva      |
| (1317—1326)         |
| Jaya Rādādeva        |
| (1326—1367)         |
KIMEDIO ZEMINDARS.

Lakshmi Narasimha Bhāṇudeva, (1367—1392).
  Mādhukarapadeva, (1392—1423).
  Mrityunjaya Bhāṇudeva, (1423—1457).
Maḍhava Madana Sundara Bhāṇudeva, (1457—1494).
  Chandra Betala Bhāṇudeva, (1494—1527.)
  Suvarṇa Liṅga Bhāṇudeva, (1527—1566).
  Śivalinga Nārāyaṇapadeva, (1566—1590).
  Suvarṇa Keśari Nārāyaṇapadeva, (1590—1630).
  Mukunda Rudra Nārāyaṇapadeva, (1630—1656).
  Mukundapadeva, (1656—1674).
  Ananta Padmanābha Nārāyaṇapadeva, (1674—1686).
  Sarvajña Jagannātha Nārāyaṇapadeva, (1686—1709).
  Narasimhadeva, (1702—1729).
  Vīra Padmanābha Nārāyaṇapadeva, (1729—1748).
  Vīra Pratāpa Rudra Nārāyaṇapadeva, (1748—1766)
      Having no son, adopted
    Jagannātha Nārāyaṇapadeva, (1766—1806).
  Gaura Chandra Gajapati Nārāyaṇapadeva, (1806—1839).
  Purushottama Gajapati Nārāyaṇapadeva, (1839—1843).
  Jagannātha Gajapati Nārāyaṇapadeva, (1843—1850).
  Vīra Pratāpa Rudra Gajapati Nārāyaṇapadeva, (1850).
      Present Zemindar.
**KOṆṆAVĪṆU, REDDI CHIEFS OF—**

Koṇḍavīṇu is a strong hill-fortress in the Kistna District, south of the Krishna river and eight miles west of Guntur. After the subversion of the Gaṅapati Rājās of Oranigal by the Muḥḥamadāns in A.D. 1223, the Reddi chiefs in different parts of the Eastern Coast rose to power. Amongst these the Koṇḍavīṇu chiefs were, for a century, so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty.

The succession is as follows:

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Pōliya (Prōle, or Prōlaya) Vēma Rēḍḍi, son of Donţi Allā Rēḍḍi (?)</th>
<th>1328—1339</th>
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<td></td>
<td>Ana Vēma Rēḍḍi</td>
<td>1339—1369</td>
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<td>Aliya Vēma Rēḍḍi</td>
<td>1369—1381</td>
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<td>Komāragiri Vēma Rēḍḍi</td>
<td>1381—1395</td>
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<td>Komati Venkā Rēḍḍi</td>
<td>1395—1423</td>
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<td>Rācha Venkā Rēḍḍi</td>
<td>1423—1427</td>
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</tbody>
</table>

The dynasty was overthrown by the Muḥḥamadāns in A.D. 1427. Native tradition at Koṇḍavīṇu states that Prōlaya Vēma Rēḍḍi was not connected with the family of Donţi Allā Rēḍḍi, but was “a guest in his house.” Allā Rēḍḍi is said to have lived at Dharaṇikōṭa near Amaravati, and his family are said to have “entered” that place in A.D. 1225. Prōlaya Vēma Rēḍḍi is said to have built (or rebuilt ?) the “Puttakōṭa” at Koṇḍavīṇu. His daughter married one of the Salva Rēḍḍis of KāṟēṆīnagara.

Ana Vēma Rēḍḍi rebuilt the Amaravāra Temple at Amaravati, as is proved by an inscription there.

Komāragiri Vēma Rēḍḍi has a bad character for unpopularity.

Native tradition makes Rācha Venkā Rēḍḍi brother of Komati Venkā Rēḍḍi.

**HISTORY OF THE RULES OF KOṆṆAVĪṆU FROM NATIVE SOURCES.**

Several Telugu chronicles are extant, which profess to give an account of the history of Koṇḍavīṇu, the ruins of the forts and temples of which are extensive.

The following is an abstract of one, by repute the most authentic of them, which is held in high estimation among the educated natives of that part of the country. It is so accurate in the main (though the dates are sometimes wrong) that I consider it very necessary that it should be examined in detail, as several assertions are made in it referring to events hitherto unknown or little known to English writers.

The history commences with a Gaṅapati Rājā from Orissa named Viśvambaraṇaṛa, who ruled twelve years and built the first fort or Puttakōṭa. He had four sons, Gaṅapatidēva, Bāla Bhāskarādana, Harīharadēva, and Viśvambaraṇaṛa. Gaṅapatidēva gave a village away in charity in S.S. 1067 (A.D. 1145). He “gave up his government” to Kākatiya Rudrādana.

During the period of 100 years after the Gaṅapati sovereignty, the Reddi chiefs began to grow into importance, and an inscription proves that in S.S. 1147 (A.D. 1225) one Donţi Allā Rēḍḍi was in possession of the fort of Dharaṇikōṭa, close to Amaravati on the river. Subsequently Prōlaya Vēma Rēḍḍi, a member of Allā Rēḍḍi’s family, acquired power, defeated the officers of Kākatiya Pratāpa Rudrā at Dharaṇikōṭa, proclaimed himself independent, came to Koṇḍavīṇu, and rebuilt the Puttakōṭa. He ruled from S.S. 1242—1253 (A.D. 1320—1331).

Then follows an account of the Reddi dynasty corresponding with that given above.

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1 Mr. Boswell in his report to Government printed with G.O. of 7th November 1870, reprinted in the *Indian Antiquary* (1872), says that the Puttakōṭa at Koṇḍavīṇu was built by “Odiya sovereigns when they held this part of the country.”

2 This would imply a conquest of this country from the Gaṅapati by the Orissa Gaṅapati a few years (?) subsequent to A.D. 1145. This remains to be proved; also that the Gaṅapati conquered the Chola sovereignty of Kallāga previous to that date. At present we know nothing of this. Dr. Burnell states that the Cholas lost Kallāga in A.D. 1228 (South Indian Paleography, p. 40), and we know that they gained it in A.D. 1225. It has always been supposed that they held it undisturbed during those two centuries. I learn from a paper in the *Asiatic Researches* (XV, 269) that Amāga Bhāmadeva, the Gaṅapati King of Orissa, visited Puri in the twelfth year of his reign, and after making a solemn declaration of conquests made by him, which extended the frontier of his kingdom from Chiricola to Rajahmundry, built the new temple of *Jagannātha* in honour thereof. According to Stirling the reign of this king commenced in 1174 A.D. Hunter makes the date 1175, and the writer of the above article places it in 1196. This would make the date of the conquest in question previous either to 1186, to 1187, or to 1208 A.D.

3 See above, p. 174. It is very possible that this defeat occurred as stated. Pratāpa Rudrā II was completely defeated by the Muḥḥamadāns in A.D. 1233.
KONDAVIDU, HISTORY OF.

Ignoring the Muhammadan chiefs the Hindu historians pass on to lääglA Gajapati, who succeeded the Rëdji sovereign Nâcha Venka Rëdji. He is said to have ruled from S.S. 1342—1353 (A.D. 1420—1431). This Gajapati was followed by two sovereigns of the Änegundi family, (i.e., the Vijayanagar dynasty) whose names were Prâtâpadeva and Harishâradeva. They reigned respectively seven and fifteen years, viz., from 1431 to 1454 A.D. This history then gives us another Gajapati named Kapileôvara as having conquered Harihara, and we have the following genealogy:—

Kapileôvara Gajapati, 27 years, A.D. 1454—1481.

Śri Vira Prâtâp Purushottâma Gajapati, 36 years, A.D. 1461—1496.

In 1479 (S.S. 1411, “Kilada”), This king exempted the people of Kondavidu from taxation, as is testified to by an inscription.

Prâtâpa Rudra Gajapati, 1 year, A.D. 1496—1497.

Vrâbhadrâ Gajapati, 18 years, A.D. 1497—1515.

Vrâbhadrâ was defeated by Kriñâhadeva Râya of Vijayanagar in A.D. 1515, who marched up from the south (Udayagiri, etc.), carrying all the fortresses that lay on his march. After his conquest, Kriñâhadeva Râya went to Orissa and married the Orissa Gajapati’s daughter.

He left as Governor of Kondavidu a nephew of Sâlîya Timmaraju, by name Nândîlala Gopamantri. Kriñâhadeva Râya built a temple at Kondavidu and had an inscription engraved on a slab in S.S. 1443 (A.D. 1521).

Achyuta’s reign is mentioned. He is said to have been succeeded by his minister Bâmayya Bhâskarudu. He it was who murdered the 72 chiefs of the Rëdji at Kondavidu. (See Boswell’s Report, Indian Antiquary I, 183.) During the reign of Sâdaseva Râya at Vijayanagar, the Governor at Kondavidu was Vîthaladeva, son of Mûrti Raja, who was son of Kondanavalli Rama Raja.

Sâdaseva’s reign was followed by a Muhammadan conquest.

Tirumaladeva of the Vijayanagar family collected a large army and drove the Mussulmans across the Krishna, fairly reconquering all the country south of that river. He left as Governor of Kondavidu one Rânga Râjayaydeva, his son. This Governor in S.S. 1494 (A.D. 1572) granted a village to a temple. Tirumaladeva ruled till S.S. 1496 (A.D. 1574) and was succeeded by Śri Rânga-deva, who in S.S. 1499 (A.D. 1577) granted another village to a temple. In his reign Ibrahim Pâdshah (Ibrahim Quîb Shah of Golkonda) sent a force under a Brahmân, Râya Râu (a Mahrrta?) who seized the Pamlâ country and the country about Kurnool and Nellore, and finally attacked Kondavidu, the Governor of which place, being bribed, treacherously surrendered it in S.S. 1502 (A.D. 1680).

Here the history closes, but it ends with a mysterious statement that “afterwards Prâtâpa Rudra governed 2,219 villages of the Kondavidu country.”

1 See Boswell’s Nâl Endra Manual, Udayagiri, p. 424.
2 As I remarked before, the dates of this history are not accurate, though very nearly so. It is quite possible that about this time the Vijayanagar sovereigns seized the country about Kondavidu, and they may have left members of their family as governors of the territory; but at present I am not aware of any information which we possess to confirm the fact.
3 These Gajapati sovereigns belong to the Orissan dynasty (see p. 204). Dr. Hunter gives Kapileôradrâ 27 years (A.D. 1493—1479); Purushottamadeva 36 years, 1479—1504; Prâtâpa Rudra 28 years, 1504—1532. The Orissan chronicle credits Purushottama with a conquest of Kâlichera, and Prâtâpa Rudra with still more extended conquests.
4 An inscription at Conjeevaram (Chingleput District Manual, 486-6) states that Kriñâhadeva Râya conquered the northern fortresses, including Kondavidu, and defeated several chiefs, amongst whom was Vîrachranda Raja, son of Prâtâpa Rudra Gajapati, and Nârachari Raja, son of Śri Vira Prâtâpa Gajapati; while two inscriptions at Udayagiri declare that Kriñâhadeva Râya gave some lands to temples in S.S. 1438 (A.D. 1614), after having defeated Prâtâpa Rudra Gajapati and taken prisoner his uncle Tirumalappâ Râya. An inscription at Vijayanagar records that Kriñâhadeva Râya returned in triumph to his capital after the completion of the war with Udayagiri in S.S. 1438 (A.D. 1618). An inscription at Mangalagiri (Gujar Taluk, Kistna District) states that Kondavidu was captured by Kriñâhadeva Râya in S.S. 1437 (A.D. 1618), or rather by his general, Timmaraju.
5 This is, of course, correct. It took place A.D. 1664.
6 This would be the king of Vijayanagar, Śri Raâga L.
KONGU KINGS.

KÔNGU OR GAÎGA KINGS; THE—.

As before stated (p. 153), the Chera and Koṅgu dynasties are still far from being clearly worked out. Neither the localities to which their rule was confined nor the dates to which they must be assigned are at all certain. Some writers consider the names as simply interchangeable; some think that the Cheras preceded the Gaṅga kings of the Koṅgu country, while the Rev. Mr. Foulkes (Salem District Manual) has entirely separated them. This is not the place to discuss the question, and I shall content myself with a brief summary. We know that in the oldest historical period, from the third century B.C., the ruling powers of the south were called Cheras, Cholas, and Pândiyans, the Pândiyans being in the extreme south and south-east, the Cholas north of them, and the Cheras partly to the north of the Pândiyans and partly along the western coast down to the extreme south of the peninsula. The junction of the three kingdoms is by tradition placed at the Karaipottānār, a small river running into the Kāveri eleven miles east of Kārur, which, in Ptolemy’s time, appears to have been the capital of the Cheras (Kārur, βασιλείαν Καρυσσάρου, Geog. Lib. VII, cap. I, § 86). Chera is supposed to be synonymous with Kērala, and there seems to be little doubt that the supposition is correct. In later times there is some confusion because we have a very definite account of a long dynasty of Gaṅga or Koṅgu kings reigning over at least the northern part of what was formerly called Chera, their territory being called Koṅgudēka. Up to the present, on the authority of the Markāra copper-plates, the dynasty has been believed to have lasted from the beginning of the Christian era down to the year A.D. 984, about which time it was overthrown by the Cholas. We are now, however, told by Mr. Fleet (Dynasties of the Kanares Districts, pp. 11—14) that the Markāra plates are forgeries, and that so far from being thrown back to the beginning of the Christian era, the brother of the third king (Harivarman) of the true Gaṅga dynasty (or Koṅgu) gave a grant in A.D. 968 (Ind. Ant. VII, 101—112). From him down to the last king of the line are seventeen names. We know that the Hoyāla Ballalas conquered the Koṅgudēka in A.D. 1080, and it is a question, therefore, whether these seventeen kings ruled in the intervening 112 years. If so, the reigns would be short, but this is more easy of credence than that they enjoyed such anormally long life as must be attributed to them if the Markāra plates and the dates given in the lists already published are to be received.

With this preface I proceed to give a list of the first seven kings of the Koṅgu country, of the solar race, who, it is very possible, we may have hereafter to recognize as true Cheras. The list is taken from Dr. Burgess’s paper in the Indian Antiquary (I, 360), which followed Professor Dowson’s abstract from the Koṅgudēka Rājākāla (J.R.A.S. VIII, pp. 2—6, “On the Chera Kingdom of Ancient India.”)

Vira Rāya Chakravarti.
A Rāja born in Skandapura.
Sometimes said to be of the Solar, sometimes of the Lunar Race.

| Govinda Rāya I. |
| Kriāhna Rāya. |
| Kāla Vallabha Rāya. |
| Govinda Rāya. |

Is mentioned as a conqueror.

A Jain named Naganandi was minister to Kāla Vallabha Rāya, Govinda Rāya, and his successor Kannaradeva. The relationship of this last to Govinda is doubtful.

Chaturbhūja Kannaradeva Chakravarti.

Tīru Vikramadeva.

1 The Markāra and Nāgamaṅghalam Copper-plates (Ind. Ant. I, 361—368; II, 185, 271, note; III, 152, 262; V, 133) refer to this dynasty. See also the plate published by Mr. Lewis Rice at p. 138 of Dr. Gustav Oppert’s issue of the Madras Journal for 1878. See also the translation by Taylor in M.J.L.S., XIV, 1.
He was installed at Skandapurā. He is stated, in an inscription, to have conquered “Chola, Pāṇḍiya, Kerala and Malayālam” (the distinction is significant), and to have governed the Karnātaka country as well as Koṅgudētā; but as the inscription, though dated A.D. 178, also adds that the king was converted from the Jaina to the Śaiva faith by Sañkarachārya, its authenticity may well be questioned. The mention of the Śaiva reformer would bring the king’s date nearer to us by several centuries; but no theory can be built on an inscription tainted with the suspicion of forgery.

The above seven kings are the earliest known sovereigns of the Koṅgū country. Following them (so far as we know at present) came the kings of the Gaṅga dynasty. They belonged to a different family altogether. According to the Markara plates, they date from the commencement of our era, but, as above stated, Mr. Foulke has shown strong reasons for doubting the authenticity of these plates, and has published (Ind. Ant. VII, 101—112) inscriptions at Lakahmevāra in Dharwād, from which we gather that the first king Koṅganivarmā must have ruled about the beginning of the tenth century A.D. I therefore omit the dates usually assigned to these kings as being doubtful. The list is taken from Mr. Foulke’s paper in the Salem District Manual, with added notes.

1. Koṅganivarmā Rāya I, or Mādhava I.,
   of the Koṅdepā family of the Gaṅga race.
   *He was enshrined at Skandapurā.*

2. Mādhava II.

3. Harivarmā.
   Enshrined at Skandapurā, but
   lived at Dejacanpurā in Karṇaḍakadēta.

4. Vīhanugopavarmā.
   Enshrined at Dejacanpurā. He
   conquered “the East Country.”

5. (Adopted)
   Mādhava III.
   Had to resign his crown in favour of a son subsequently born to Vīhanugopa.

   Enshrined at Dejacanpurā.
   A daughter.

7. Dindikara Rāya, alias Harishevardēva Rāya.
   Succeeded Krishnavarmā, but
   was deposed by the latter’s minister, who raised
   (8) Koṅgan Mahādi Rāya II to the throne.

8. Koṅgan Mahādi Rāya II.

9. Dhruvānti Rāya,
   Arinīta or Duuvintā.
   Ruled over Koṅgudētā and Kar-
   nāḍakadēta. It is said to have
   conquered all the kings of the
   peninsula. He was called “Dhāma Virotthā” or “Puruṣa-
   virotthā,” the “Unjust King.”

10. Musukara Rāya, or Brīthmahatya Rāya.
    He resumed a number of grants made to Brahmans.

11. Tiruvikrama, or Śrī Vikrama.

    Called “Gujopati” from the
    number of his war elephants.

Vallabha, or Śrī Vallabhākya,
   alias Vīlanda.
   His brother’s Commander-in-
   Chief. Another account makes
   him younger brother of Koṅgan III.

    Made extensive conquests of tribu-
    tary kingdoms which had withheld
    payment.
14. Rāja Govinda,
alias Nandivarman.
Lived some time at "Mukundapattana."

15. Śivarāma,
or Śiva Mahārāya I.
Was enthroned at Dālgapura,
but lived at Mukundapattana.
A son.

16. Prithivi Koṅgani,
alias Śiva Mahārāya II.

17. Malladeva I,
alias Śiva Mahārāya III.

18. Gaṇḍadeva.
Exact tribute from the Pallava Rāja
of Kāleśi. Fought with the Chola king,
but was friendly with the Pāṇḍiya.


20. Guptaṭhama.

21. Malladeva II.

There is still a good deal of confusion about some of these sovereigns. The above list is from the Koṅgureśa Rājākot, but the extant inscriptions "without exception" (Mr. Foulkes, Salem District Manual, p. 25), while confirming the pedigree from Koṅgani I, call Madhava III son, instead of adopted son, of Vishnugopa, and state that Koṅgani II was son of Madhava III. They ignore the existence of Krīṣṇavarman, Dindikara Rāya, and Krīṣṇavarman's sister. There are other differences also, some of which are pointed out by Mr. Foulkes, who has gone very closely into the question of this dynasty (id., pp. 23—39). I do not propose to devote much space to the subject in consideration of the doubts raised by Mr. Fleet.

Seeing that the conquest by the Hoyāla Ballālas in A.D. 1080 seems a well-established fact, and that a Chola conquest1 of the same Koṅgu country previous to that date seems equally certain, we must be very cautious in our dealing with the dates of the dynasty. The Ballāla conqueror chose Dālpavpurā (Tālkāū) as his capital.

Mr. Rice considers that the chief who established the Gaṅga line of kings in Orissa in 1132 A.D. was a member of the Koṅgu family, but I think this is far from certain. There was a dynasty of Gaṅgas in Kalinga who might equally have founded that dynasty or it might have been founded, even, by a Chola prince (see above, p. 158). The Gaṅga family in Māturr was by no means exterminated at the time of their overthrow. They remained with some local power, probably as subordinate chieftains, till the complete subversion of the country by the Vijayanagar kings. In the sixteenth century, after the sovereigns of Vijayanagar had been driven from their capital by the Muḥammadans, a Gaṅga Rāja rose to power in the south of Māturr and established a principality at Sivasamudra, the inland at the falls of the Kāveri, about twelve miles north-east of Tālkāū. He was succeeded by Nandi Rāja, and he by Gaṅga Rāja II, whom the line came to a tragic end early in the seventeenth century under highly romantic circumstances.2

The kings of this dynasty are known in their grants by the appellation Mahādhi Rāya.

KULBARGA, BĀHMĀNĪ DYNASTY OF—.
(See "Dakhaṇa, Muḥammadānī Kings of the—")

1 Wilson (Macnanes MSS. I, 198) gives the name Āḍityavarman as that of the Chola conqueror. Mr. Rice states that the Gaṅgas were driven out of their country by Rājendra Chola. As this king's reign lay between the years A.D. 1064 and 1113, the Chola occupation, if it took place in his reign, must have been of very short duration.

2 Mr. Rice in his "Myorean Inscriptions" (p. lviii) gives an account of this event.
MAHURAS. MAHRATTAS.

MAHURAS, SOVEREIGNS OF—

(See the "Pandyian Kings" and the "Nayakkas of Madura.")

MAHURATAS. THE CHIEF DYNASTY.

Baba Jy Bhalal.
Headman of three villages near Poonah.

Malajt.

Entered the service of a Chief named Lukhi Jada Rau, who held office under Nisam Shaikh.
He rose to power.

Shahj.
Malajt obtained for his son the hand of Jada Rau's
daughter, Jiit Bhay. Shahj rose to eminence as a
commander, first under Nisam Shaikh and then under
Ibrahim 'Adil Shaikh of Bijapur, under whom he
governed all the southern conquests. He married
also Taka Bhay Mohiti. He was born 1594 A.D.

(By, Jiit Bhay)
Sambujt.
Killed in a battle.

2. Sambu or Sambujt,
(1680–1689).
Lost many of his father's possessions.
Offended Aurangzib, by whom he was
seized and murdered in 1689.

(By, Jiit Bhay)
Sambujt.

(The first real sovereign. By 1673 he
was monarch of the whole of the Kon-
kan. He seized Kurnool, Gunti, and
Vellore in 1677; and opposed his
brother Ekoj at Timjora. Peace was
made, 1678. He died 1680.)

(By Taka Bhay)
Ekoj.

Called Ven-
kajji by Decc.
(See the fol-
lowing table.)

(By Taka Bhay)
Santajt.

(Imitimate)

Rana or Raja Ram I,
(Begum, 1689–1700).
He ruled for his nephew. Reorganised
the Mahratta predatory bands and
ruled the Dakhan. On his death his
son seized on Satara.

Sahu, or Shah, or Sahujt,
(1700–1749).
A prisoner in the hands of Aurangzib
from 1689 to 1700. Sahu seized
Satara from his cousin Sambu in
1706. He led an idle life and the
government was carried on by a
Pithuwa. Died 1749.

(By, Jiit Bhay)
Sambujt.

Ramaj or Raja Ram II,
(1749).
He was acknowledged by the
Pithuwa, Baloji Rau, on
Sahu's death, but had no
real power, and was mostly
kept in confinement.

Sambujt.

Raja Rama
(adopted)
Sahu.


(Satara.)

Killed. No issue.

Sambujt.

Shahj.

(adopted)
Raja Rama.

(adopted)
Narayana Rau
alias Sivajt.

(Kolhapur.)
MAHRATTAS OF TANJORE.

From 1749 all Mahratta history centres in that of the Peshwas and the great chiefs, and, as their career is mainly connected with the Bombay and Northern Presidencies, a table of their families is not considered necessary to be given here.

MAHRATTAS. THE DYNASTY OF TANJORE.
Babaji Bhonals.
(See above.)

Malojit.
(See above.)

Vnajit.
(See above.)

Shahjit.
(See above.)

(By his wife Jiit Bhdy)
Sambujit.
(See above.)

Sivajit.
(See above.)

(By his wife Taka Bhdy Mohitsi)
Ekajit or Venkajit.

Seized Tanjore in 1674-75 (?) from the Niyakka governor. Was threatened by Sivajit in 1677, but made peace with him in 1678. He was a tyrannous and grasping king, and was perpetually at war with his neighbours.

Santajit.
(intelligible)

Shahjit, 1684—1711,
(no issue).

Sarojit, 1711—1729,
(no issue).

Tukajit, 1729—1738.
Baba Sahab,
1736—1737.
Married Sivan Bhdy,
who was Regent from 1737 to 1740.

(Sahujit or Syajit.

Being ejected by his brother in 1749, he applied to the English for aid. The fort of Devikotta on the Coleroon was stormed, and given to the English, but Sahu had no real power.

Tulajit, 1765—1788.

Was attacked, 1767, by the Nawab of Arcot aided by the English. Tanjore was captured. The Zijja was reinstated afterwards. Died 1788.

(Adopted)
Sarojit, 1798—1838.

Placed on throne in 1798 on Amara Sinha’s deposition. In 1799 he handed over the country to the English, receiving a pension.

Sivajit, 1833—1855.

Vijaya Mohana Muktamba Bhdy.
Present Princess of Tanjore.

Tanjore was annexed in 1857.

1 Dr. Burnell (South Indian Palaontology, page 56, note 4) writes: “The date of the final conquest of Tanjore by Ekajit, and the end of the Niyak (Telugu) princes is far from certain. Orme, in the last century, could not be sure about the date though he had the Madras Government records at his disposal. Aneuill Duperron (Verhierces sur l’Inde, I, pp. 1—64) has gone into the question very elaborately, and puts the date at 1674—75, which appears to be as near as can be expected.”
AJAS.

LÁJAS.

A family of the Rájas of Maisar is that two young of the Vijayanagar kings, having left that court in an enforced marriage with the chief of Karuga-chief of Hadanád. The elder of them, by name of its became lord (or Ojaiyár) of Hadanád and partly from Mr. Rice’s “Mysore and Coorg.”

Krisna.

Princ. son.

Thana Raja,
Bol’s. (?),
(171-1876).
Maisur in the 3. After the Vijayanagar in Maisur prince ment of tribute na Rajah became independent.

yinadeva.
best son.

Kempa Deva Rája,
(1659-1672).

Assumed the name of Doddá (or “Great” Deva Raja, 1672-1714).
With Chāma Rāja ends the old line of kings, and a disturbed period of anarchy follows, during which the Muḥammadans gradually gained the upper hand, while maintaining a puppet sovereign chosen almost at random from various branches of the royal family. Chikka or Immedi Krishna Raja of Kasheigod, a member of a distant branch, was put on the throne in 1734 and died in 1766, being nominally succeeded by his son Chāma Raja, who died childless in 1775. Chāma Raja, son of Devaraja Arasu of Á rekōtār, a member of the Kāruga Halli family, was then selected at random by Haidar, who had usurped the government. He died in 1796. But the real rulers during this period were:—

A.D.
Haidar 'Ali Khān ... ... ... ... ... ... 1761–1782
Tipu Sultan ... ... ... ... ... ... ... 1782–1799

On the fall of Seringespam and death of Tipu, the British Government restored the Hindu Rāj, and placed on the throne the son of the last-named Chāma Raja, since when the line has been continued as follows:—

A.D.
Krishna Rāja Udaiyār ... ... ... ... ... ... 1799–1868
Chāma Rājendra Udaiyār ... ... ... ... ... ... 1868

The latter was a minor at his accession, and received the reins of government in 1881.

MALAYALAM COUNTRY, RULERS OF—.

Very little is as yet known regarding the rulers of the fertile country west of the Western Ghāts. Its history has yet to be written. There is abundant evidence of a very extensive commerce between the people of the Malabar and Kanarese Coast and the inhabitants of Western Asia and Europe in olden days, but beyond a few isolated facts, no connected story has come down to us. And there is little hope of the tale ever being clearly told, for the few remaining inscriptions in that tract are eminently unhistorical in character. The following sketch is an abstract of the Kerāloḻpathi, or native account of Kerala, written by Tūčēatu Rāmanuja, alias Rāman Eluthatham.

In ancient days, when the kings of the earth, of the Kaṭāriya caste, had grieved the majesty of heaven by their violence and wickedness, Viskēt became incarnate as Parathā Rāma, and went about slaying the sinful sovereigns and destroying their dynasties. He determined to create a new country, and recovering Malaḻism (Malai-alā, "hills and waves") from the sea, he peopled it with Brahman from other lands. But serpents swarmed in the new tract, and the settlers fled back to their own homes. Then Parathā Rāma brought down the Brahman from sixty-four villages from the Arya country in the north and settled them in sixty-four villages along the whole coast. Thirty-six thousand Brahman belonging to fourteen villages took up arms for the defence of their territory, and amongst them twelve chiefs were appointed. For the propitiation of the serpents, nāga-worship was ordained, and temples of the gods were erected. Then the Brahman who had fled returned, and were called "Tulū-Brahman," or "Pāyān Tūcēas." Parathā Rāma instituted charms for the propitiation of devils, portioned out temple services amongst different villages and families, and ordained hereditary descent in the line of the mother. He also introduced Sūdras from neighbouring countries.

After some time, the inhabitants fell out amongst themselves, and required a governor. Parathā Rāma, therefore, selected four villages, and the people consented, first to a joint government of four Brahman chiefs from these four villages, and afterwards to the government of a single chief from one of these four, in turn, each for three years. In those days one-sixth of the produce was paid to the government. Many years thus passed.

But these governors oppressed the people, and the latter at last determined to dispense altogether with native rulers. They therefore brought in a foreigner, one Kēya Perumal from Kēypuram and made him ruler for twelve years. "He was named Chōrāmān (or Kēralam) Perumal, king of Malai-nād just as Chōla Perumal governed Chōla, and Pāṇḍi (or Kulākshara) Perumal governed Pāṇḍya."
1. Kaya Perumal was thus the first Chramanã Perumal. His power was limited, the sixty-four villages constituting a powerful democracy andチェック all attempts at independence. His capital was at Allur. He built a palace at Talayur. He reigned 12 years.\(^1\)

2. Chola Perumal was then appointed.\(^2\) He built a palace called Cholakkara. He reigned 10 years and 2 months, and retired to Chola.

3. Pandi Perumal was next crowned at Paramba, where he erected a fort. He ruled 9 years, and retired to the Pandiyan country.

4. Another Chola Perumal was brought, who ruled 12 years. After him—

5. Kulasekhara Perumal, the great Pandiyan, came to the throne of Kerala.

At this point the story seems to break off, and commence again at a period “when the Kali age was a little advanced.” And we are again brought up to the reign of Kulasekhara Perumal, but with a totally different set of kings. These confusions are not uncommon in these native legends.

1. “When the Kali age was a little advanced,” the Brahmans of Malayalam bring “from Bapapuram in Para-deta” a Perumal named Bana-Perumal. He became a Buddhist, but, after a great dispute in which the Brahmans were victorious, he banished the Buddhists and was reconverted to the Brahman religion. Nevertheless he was excommunicated and “went to Mecca” after reigning for four years.

2. Tulukan Perumal, from the north, was the next Perumal. He lived at Kölivara and named the country about there the Tulu-nad. He reigned 6 years and died.

3. Indra Perumal succeeded, reigned 12 years at Allur, and went back to Para-deta.

4. Aryan Perumal was then brought from Aryapuram. He divided Kerala into four divisions,\(^3\) i.e.:
   i. Tulu-râj, from Gokarna to the Perum-pura river.
   ii. Mâshika, or Kupa, Râj from the Perum-pura to Pudu-patañ.
   iii. Kerala Râj, from Pudu-patañ to Kannett.
   iv. Kupa, or Mâshika Râj, from Kannett to Cape Comorin. He died after a reign of 5 years.

5. Kundan Perumal was brought from Para-deta. He built a palace near Kannetti, and retired to his own country after a reign of 4 years.

6. Koti Perumal reigned for a year and died.

7. Man Perumal reigned 11 years and died. He was succeeded by his younger brother,—

8. Eri Perumal, who reigned 12 years and retired after building a fort.

9. Kompen Perumal succeeded. He lived in a tent on the bank of the Neytâra river for 3½ years, and died.

10. Vijayan Perumal came next. He built the fort of Vijayan-Kollam. He reigned 12 years and retired.

11. Vallabha Perumal succeeded. He discovered a lingam, and built a shrine over it on the banks of the Neytâra river, and a fort. He reigned 11 years and died.

12. Harishandra Perumal. He built a fort on the Purâli Hills and lived therein in solitude, “and was no more heard of.”

13. Mallan Perumal succeeded. He reigned 12 years and retired.

“The Perumal who succeeded was Kulasekhar Perumal” of the Pandiyan kingdom. His reign is given more in detail, with the reforms he introduced. He introduced some Kshatriyas into the country. He procured two celebrated teachers, on payment, to teach the Brahmans of the country, and established a college at the place now called Tirukkâllâpuram. This Perumal reigned 18 years and ascended to heaven “with his body.” The year of the Kali is given as “Tiru-caucha-kulam,” and it is said to correspond with A.D. 323.\(^7\)

After this there was a government by a democracy, and, like the government, the so-called “history” lapses into wild confusion for a space. Probably there was a period of anarchy, during which the

\(^1\) The commencement of his reign is said to have taken place in A.D. 216. Another version states that he lived only 8 years and 4 months, when he died.

\(^2\) The constant recurrence of Chola and Pandiyan Perumals will be noticed. It will be an interesting subject of inquiry for the future historian to ascertain whether Pandiyan and Chola history corroborates these assertions.

\(^3\) There is a confusion in the different versions as to these divisions.

\(^4\) The river of Payyanur, five miles north by east of Mount D’Eli.

\(^5\) Two miles south-east of Vadakkari, a town in Kanyakumari Taluk, on the sea coast.

\(^6\) Near Kollam. So Gopland’s Dictionary. But if so it must be the Southern Kollam now called Quilon, not the northern now called Kollkipi.

\(^7\) According to the former list the date of the close of this Perumal’s reign would be A.D. 377. But the dates are probably entirely fictitious and must not be for a moment depended on.
country was split up into factions. The story states that the country was governed by a popular assembly, by whom judges were appointed. At last an assembly took place at which the representatives of the people expressed themselves dissatisfied with the form of government, and they determined to ask Ánanjundi Krishna Rāya (1) to send a person to govern them, and he accordingly sent a Kṣatrusya, Chērāmān Pērumāl, to rule over Kërala.

Chērāmān Pérumāl therefore came to the throne. One version says that he succeeded after the reigns of Ádi-Pérumāl and Pándi-Pérumāl, who were sent, were over.” The Brahmanas made him an absolute monarch, without restriction, and he governed so well for 12 years that they appointed him ruler for a further similar period, and again for a third. Krishna Rāya prepared to attack Malayalam. The Pândiyans also fortified his territory. Chērāmān attacked the Rāya’s forts but was unsuccessful. A second attack was successful, under the command of two young men, brothers, who led the army.

After this, Sankartchārya 4 was born. He wrote the history of Kërala, and made fresh improvements in the condition of the Brahmanas, making stringent regulations, which are fully detailed. His reforms were promulgated at a great council.

The manuscript here goes back to the time of Chērāmān Pérumāl, and describes the conclusion of his reign. He is said to have given up the throne and gone on a pilgrimage to Mecca “in company with the Bānas. 3” The limits of the Malayalam country are described, and the neighbouring kingdoms are said to be Pândiya, Kolay, Tulu, Weinya, Pomād. (The last is a tract of Maistre, and was ruled by a race of Kṣatrusyas of whom we have inscriptions.) He divided the Malayalam country into eighteen divisions, constituting their chiefs and making regulations. He gave his sword to the ancestor of the present Zamorin of Calicut. (Chērāmān Pérumāl’s 4 departure for Mecca is said by some to have occurred in A.D. 350. (Gundert’s Dictionary.) He sailed from Dharmapalatnam, or Calicut. After residing some time at Jeddah he died. Before his death, however, he persuaded an Arab chief to sail for the Malabar Coast with a number of followers in order to establish a Muhammadan colony and convert the inhabitants to that religion. They did so, and mosques were built. Eleven are named.

After some period had elapsed (duration not mentioned), one of the Malayalam chiefs, Kumala Kōnti, was named chief, the Porallātti, chief, and defeated him. The Zamorin made Kōnti ruler of Poralattiar and came to terms with the troops and people. After this follows an account of the founding of the town of Calicut, close to the Zamorin’s palace at Tal, by a merchant who had amassed a great fortune in trade with Mecca. Afterward, while Puntara Kōn was Zamorin, one Koya, a foreigner, settled at the town, which was named after him Kōya (Calicut). Koya assisted the Zamorin in his attainment of increased power. Shortly after this the Portuguese came to Calicut.

It is unnecessary to continue the sketch thus far. The Kēraḷapati is a very fair specimen of a native attempt at history. It may contain germs of truth, and it certainly embodies a number of scattered traditions, but the attempt to weave these into a connected story the author is signally unsuccessful.

MĀṆṆṆṆEṬ RĀJAS.

(See Rāṣṭrakūṭas, The—.)

MĀṆṆṆṆEṬ.

That a powerful family of this name existed somewhere in the south in old days is very well known, but very little is known about them. They are mentioned in Sanskrit works as mountaineers—barbarians—and the name occurs in some inscriptions.

1 Of course this is an absurd anachronism. It is said by some writers to be an interpolation.
2 The present date of the Mahāvaṇṭha is about 500 to 700 A.D. (Dr. Burnell’s South Indian Philology, p. 37, and note 4. Also his “Samavedikā Brahmanas,” Vol. I, Pref., p. ii.n.) He flourished 800 years before “Ánanjundi Krishna Rāya,” or Krishnadēva Rāya of Vijayanagara.
3 Other accounts relate that he died. Pachu Mutanta, in his Kēraḷa-vīdasaka-mahātmya, gives a full account of the facts. He states that Bāna Pérumāl (see above, 2nd List, No. 1) converted to Buddhism by Buddhist priests from China, and that he went with them to China after four years’ reign. 4
4 The author of the “History of Travancore” states that this last Chērāmān Pérumāl’s name was Bhakrana Bārivariment, and that he was one of the sovereigns who signed the grant to the Jews of Cochin. According to Dr. Burnell this would be in the eighth century A.D.
5 This is generally believed to mark the close of a monarchy and the commencement of government by a Brahmanical autocracy, the country being divided. The natives call it the period of the Tambaran Rājās.

The author of the legendary history, his pen, he mixed up, the text age. As an early king he was, converted to Buddhism, and the Chērāmān Pérumāl (see note 4) lived some 410. This one in the 9th century, from a Malabar writer.
"The first inscription . . . that gives us any extensive insight into the early history of these parts (the Northern Kanarese Districts and the Western Dakhan) is a stonetablet at the Maguti temple at Aihole, the ancient Ayyavole or Aryapura in the Kaladgi District. It is of the time of the Western Chalukya king Pulikesi II, and is dated Śaka 556 (A.D. 634-5). 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 Chalukya subjugated and dispossessed, were the Naḷas, the Mauryas, the Kadambas, the Mātangaś, and the Katschhydris . . . . " (Mr. Fleet’s "Dynasties of the Kanarese Districts," pp. 5, 6.)

They are mentioned in an earlier inscription of Mangaliṣa (A.D. 567-8—610). Mr. Fleet writes (id., p. 10): "Mātanga means ‘a Chāndala, a man of the lowest caste, an outcaste, a Kṛīta mountaineer, a barbarian’; and the Madigas . . . usually call themselves Mātangi-makkala, i.e., ‘the children of Mātangi or Durga,’ who is their goddess. It is probable, therefore, that the Mātangaś of this inscription were some aboriginal family of but little real power, and not of sufficient importance to have left any records of themselves."

MAURYAS.

"The Naḷas and the Mauryas are mentioned in connection with Kṛittivarmā I, who was the father of Pulikesi II, and whose reign terminated in Śaka 489 (A.D. 567-8). . . . Of the Mauryas, all the information that we have, furnishes in the same inscription, is that they were a reigning family in the Konkana. . . . . . . . It is not at all improbable that their capital was the Puri, 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 Puri which, in the eleventh century A.D., was the capital of the Silāhāras of the Konkana. These Mauryas were perhaps descendants of the Māurya dynasty of Pātaliputra, which was founded by Chandragupta, the Sandrocotus 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 Māhāmāndalavas or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions are found at and in the neighbourhood of Chaudadāmpur in the Dharwad District, and at Halebid in Māsur, and who were feudatories of the Western Chalukya Kings and their successors." (Mr. Fleet’s "Dynasties of the Kanarese Districts," pp. 6, 7.)

NAĻAS.

(See above under Mātangaś.)

We hear of the Naḷas as a nation or tribe opposed to the Chalukyas in the reign of Kṛittivarmā I, i.e., before A.D. 566; and they are mentioned again in an inscription of Jayasimha III (A.D. 1018—1040) of the Western Chalukyas (Ind. Ant., Vol. VIII, 10), but only as a traditional foe of that sovereign’s ancestors. Beyond this, nothing, I believe, is known of them. (Mr. Fleet’s "Dynasties of the Kanarese Districts," p. 6.)

"NAVĀBS OF THE KARNĀṬAKA" or "NABOBS OF ARBOOT."

Son of Aṣād Khān. Created Naṣār by Awrangzhīb, and made subject to the Subahār of the Dakhan. Governed from A.D. 1692 to 1703.

2. Da‘īd Khān.
Son of Bīzar Khān. Was appointed successor to Zu-l-ṣaṣqar 'Alī and ruled from A.D. 1703 till 1710, when he was made Commander-in-Chief at Delhi.

2 See above, page 148.
### Navabs of the Karnataka

#### 'Agfatti Muhammad Khan

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<td>Ghulam Muhammad Ghaus Khan, (1842-1856)</td>
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#### Haji Muhammad Anwar

- 'Agfatti Muhammad Khan
- Sa'adatullah Khan
- 'Alt Dost Khan
- Saifdar 'Alt Khan
- Muhammad Saiyid
- Muhammad 'Alt
- 'Umdat-ud-Umar
- 'Astm-ud-Daulah
- Aasam Jah Bahadur
- Ghulam Muhammad Ghaus Khan

#### Notes
- 'Alt Dost Khan was made governor of Vellore by his adoptive father Sa'adatullah Khan in A.D. 1782.
- Sa'adatullah Khan's wife, Dastus, was Ghulam's niece of Vellore.
- Sa'adatullah Khan's daughter married 'Alt Dost. He was governor of Vellore.
- Sa'adatullah Khan's wife married a daughter of 'Alt Dost. He was governor of Vellore.
- Muhammad Saiyid, alias Sa'adatullah Khan, was murdered at Arcot.
- Mohammad Anwar-ud-din was killed in battle against Chandu Sahib and Munafir Jang of Hindustan.
- 'Umdat-ud-Umar was appointed governor of Madura.
- 'Astm-ud-Daulah's wife married Ghulam Husain, 'Alt Dost's Dostus. Chandu Sahib gained the Dostship for the time and raised himself to power.

#### Other Names
- 'Umdat-ud-Daulah: "Prince of Aroli" 1874-1879
- 'Astm-ud-Daulah: "Prince of Aroli" 1879
- Ghulam Muhammad Ghaus Khan: "Prince of Aroli" 1867-1874
- Mohammad Anwar-ud-din: "Prince of Aroli" 1850-1856
- Ghulam Muhammad Ghaus Khan: "Princess of Aroli" 1874-1879
- Mohammad Anwar-ud-din: "Princess of Aroli" 1879
- 'Umdat-ud-Daulah: "Princess of Aroli" 1881
NAYAKKAS OF MADURA.

The previous history of the ancient kingdom of the Pandyas, of which Madura was the capital, will be found under the head of the “Pandyas.” Madura fell finally into the hands of the Nâyaka Generals of Vijayanâgar in 1559 A.D., who speedily constituted themselves into an independent dynasty, acknowledging, however, the Râjas of Vijayanâgar as their suzerains. The following is the genealogy of the family:

1. Viśvanâtha Nâyaka I,
   (1559—1563).
   Governor on behalf of the Vijayanâgar suzerains.

2. Kumâra Krishnappa.
   (1568—1579).

3. Krishnappa, or
   Periya Virappa. 
   ........[Joint (1573—1595) Rulers.] .......... Viśvanâtha II.

4. Liṅgayya, or Kumâra
   Krishnappa.
   ..........[Joint (1595—1602) Rulers.] .......... Viśvanâtha III, or
   Viśvappa.

5. Muttu Krishnappa,
   (1602—1609).
   “King of Madura.”

6. Muttu Virappa,
   (1609—1623.)

7. Tirumala Nâyaka,
   (1623—1659),
   (Illegitimate)

8. Muttu Ayakâdri, or
   Muttu Virappa,
   (1659—1660).

9. Chokkanâtha, or
   Chokkalângam, or
   Chokkappa.
   Married Mangalâpâla,
   (1660—1682). He was for
   one year deprived by his
   brother, 1677.

10. Muttuluṅga,
    (1677).

11. Raṅga Krishnappa Muttu Virappa,
    (1682—1689).
    Followed, after his death, by the regency
    of his father’s widow Mangalâpâla.
    (1689—1704).

12. Vijaya Raṅga Chokkanâtha,
    (1704—1731).
    Followed by the reign of his widow Minâkâhî.
    (1731—1736).

In 1736 the Musalmâns got possession of the kingdom of Madura.

I now proceed to give a rough sketch of the reigns of these princes. For full particulars Mr. Nelson’s “Madura Country; A Manual” should be referred to. All that follows is taken from it.

1. Viśvanâtha Nâyaka (1559—1563).—Either during or after the government of the three Nâyakkas who ruled Madura after the year 1558 (see below, p. 224) a Pandyâna prince, Chandrâsekharâ Pandyâna, was placed on the throne, but the Chola king of Tanjore, Virâsekharâ, made war and seized the Pandyâna kingdom. Chandrâsekharâ fled to Vijayanâgar, and the pseudo-Raya, Ramâ Râja, acting for the real Raya, Sadhasiva, in captivity, sent a general, by name Kôjiya Nâgama Nâyaka, to drive
NAYAKKAS OF MADURA.

out the Cholas. He did so and got possession of Madura, but instead of putting the Pandiyar king on the throne he began to administer the country for himself. The Raja, ignignant, sent an army under Nagama's own son, Visvanatha, to reduce the rebel. Visvanatha defeated Nagama, took him prisoner, and proceeded to govern the country. Arya Nayakka Muddiyar, alas Visvanatha, the builder of the thousand-pillared mandapa in Madura, and a justly celebrated man, came to Madura with Visvanatha and gave him great assistance. Visvanatha nominally placed Chandrashekara Pandiyar on the throne, but really governed for himself. He made Aryanatha his commander-in-chief and prime minister under the title of Dalavadi. The country was wisely governed, fortifications were carried on, temples rebuilt, channels dug, villages erected, and cultivation extended even as far north as the Trichinopoly fort, then belonging to Tanjore. Visvanatha induced the Tanjore Raja to exchange Trichinopoly for Vellam, and thus the former became part of the kingdom of Madura. Its rock was fortified, and improved communications were opened.

Soon after this, Aryanatha, who had gone to settle the Tinnevelly country, found himself successfully opposed by five chiefs, who called themselves the "five Pandavas," and who seem to have possessed considerable power in the south. Visvanatha, therefore, went south to the aid of his general, but in vain. It is said that Visvanatha, finding his armies unable to affect the conquest of his enemies, challenged the five chiefs to a personal contest, five to one, on condition that the defeated party should retire from the contest. They accepted, but chivalrously demanded that only one of their number should represent them. In the combat which ensued, Visvanatha killed his man, and the four survivors honorably carried out their promise and left the country. The Nayanaka was therefore left undisputed chief of the south. He gave Padesara to seventy-two chiefs by way of settling the country. Visvanatha died December 1563, and his son succeeded.

2. KUMARA KRISHNAPP (1563—1573). The Poligar Dambicholi Nayanaka revolted at a time when Aryanatha was away north looking after some refractory Musalmans, but the insurrection was quelled and the rebel chief killed.

Aryanatha appears to have been the real ruler of the country. Several new public works were carried out, and some temples and villages were built.

It is alleged—but the story wants proof—that Kumara Krishnappa invaded Ceylon and defeated the Kanji troops; that in a second battle which took place, the king of Kanji in person led his troops, but was killed and his army defeated; and that Kumara Krishnappa then seized Kanji, and established his own brother-in-law as governor there. He died 1573.

3. KRISHNAPP (OF PERIYA VIAPPAP) and VIYANATHA II.—Joint rulers (1573—1596). These were sons of Kumara Krishnappa. They were enthroned by Aryanatha, and were entirely under his control. A rebellion by a chief styled the "Mahaviravasa Raja," probably a Pandiyan, was quelled. The brothers governed jointly. They strengthened Trichinopoly and Chidambaram. Probably Visvanatha II died first, for on Krishnappa's death in 1596 the latter's two sons succeeded.

4. LINGAYYA (OF KUMARA KRISHNAPP II) and VIAPPAP (OF VIYANATHA III).—Joint rulers (1595—1602). During the reign of these brothers the country flourished. Aryanatha died 1600. Visvanatha probably died before his brother. Lingayya died 1602.

His uncle, Kasturi Ragiyya, seized the government, but was murdered after a week, and Lingayya's son, Mutta Krishnappa, obtained the throne.

5. MUTTU KRISHNAPP (1602—1608).—He re-established the ancient Marava dynasty of the Setpadi chief of Bannadd (see below, p. 227). Christianity spread largely in the country, taught by the great Jesuit Missionaries headed by Robert de Nobili, who arrived at Madura in 1606, and proclaimed himself to be a celebrated Sanyasi from Rome. Mutta Krishnappa died in 1608, leaving three sons, Mutta Viraappa, Tirumala, and Kumara Mutta.

6. MUTTU VIAPPAP (1609—1623).—In his reign there was a small war with Tanjore, and some slight unimportant incursions of predatory bands from Maistr. The spread of Christianity was checked. He resided at Trichinopoly.

7. TIRUMALA NAYAKKA (1623—1659).—This is the great Tirumala, otherwise called "Maharaja-Many-Raja-Sri Tirumala Sevani Nagyani Ayyalu Garu." He left Trichinopoly for Madura and took up his permanent residence there. The great temples and palaces at Madura were built. He determined to shake off the Vijayanagar yoke and become independent. An invasion by armies from Maistr was stopped at Dindigul by the Dalavadi Rammappaya, who pursued the enemy into Maistr and

\footnote{Muhammad Sharif Hanafi, who wrote his Majalis-e-Sulthan in A.D. 1628 (Sir H. Elliot's History of India, VII, 129), states that when, on one occasion, he visited Madura, the ruler of that place died after a few days, and all his wives (seven hundred in number) destroyed themselves on his funeral pyre. This was probably Mutta Krishnappa. He further states that in his day there was "not a single Musalman" in the Madura country. The statement, however, sounds almost incredible.}
stormed one of their principal fortresses. Robert De Nobilibus reappeared at Madura in 1523. Then ensued a war in the Râmâd country with the Setupatî, in which Tirumala was not very successful. In spite of his desires for independence Tirumala had always acknowledged the supremacy of the Râyas of Vijayanagar, and used to send presents to his suzerain. But in 1567 his want of loyalty seems to have become known, for on the death of the then Râya, his son declared war against Tirumala. Tirumala was joined by the Nâyakkas of Tanjore and Gîjî. The Râya marched on Gîjî, but the Musalmâns, at Tirumala’s suggestion, invaded the territories of Vijayanagar, and in the war which ensued greatly extended their conquests. They then turned against the Râya’s southern tributaries, and Tirumala had to flee to Madura. The Muhammadans invaded him there and the capital was surrendered without a blow. Tirumala then made an alliance with the Muhammadans of Golkapâr, who ravaged Maîstr and the remaining territories of Vijayanagar. In revenge for his treacherous conduct the Udayakar of Maîstr attacked Tirumala and a vindictive war followed, closing, after varied fortunes, with a victory on the side of Madura in 1569. Tirumala died the same year.

There is a strong probability that he was foully murdered by the Brahmanas. Mr. Nelson narrates the various legends of his death (pp. 139, 142).

Tirumala was supposed to have had a strong leaning to Christianity.

Kumâra Muttu, the rightful heir, was some how induced to waive his claims, and the illegitimate son of Tirumala, Muttu Arâkâdri, succeeded.

8. MûTTU ARÂKâDRI OR MÛTTU VIRAPPA (1659—1660).—He determined to rid the country of the Muhammadans, and accordingly fortified Trichinopoly very strongly. The Muhammadans seized Tanjore and other places, and eventually besieged Trichinopoly. But their attack failed and they retired. The Nâyakkas died in 1660 and was succeeded by his son—

9. CHOKKÂNâTHA, alias CHORKÂLINGA, alias CHOKKAPPA (1660—1677, 1678—1682).—He was sixteen years old when he came to the throne, and unfortunately fell into the hands of unscrupulous ministers who tried to dethrone him, but the young prince outwitted them, himself seized the government, and put himself at the head of his army. The traitors fled to Tanjore. He besieged them there and defeated them. The Tanjore Nâyakkas submitted. In 1663-64 another Muhammadan invasion occurred, signaled by an unsuccessful attack on Trichinopoly and by fearful massacres of innocent villagers. Chokkanâtha then marched against the Tanjore Nâyakkas Vijaya Râghava, in revenge for his having assisted the Muhammadans, and the latter was defeated and reduced to submission. Not long after this Chokkanâtha made an attack on his vassal, the Setupatî, who had rebelled. In 1674 Tanjore was again invaded, reduced, and Râya Vijaya Râghava slain with almost all his family. The romantic story of his gallant death will be found in Mr. Nelson’s work, pp. 191, 193. Alagiri Nâyakkâ was made Governor of Tanjore. In 1675 Chokkanâtha married Mangammal, who afterwards became famous in history and gave herself up to private enjoyments, living at Trichinopoly and neglecting the government which was carried on by his brother Muttu Arâkâdri. The ministers soon began to intrigue with Arâkâdri at Madura and they at last induced the latter to declare his independence. At the same time, the Muhammadans in alliance with Ekojî (the Mahratta, half brother of the great Shivaji) and with a refugee Tanjore prince, descended on Tanjore and seized it. They then seized almost all the Madura territory, Chokkanâtha being quite given up to lethargy. This was in 1676 (1). At last he roused himself and prepared to attack the Muhammadans in Tanjore. The King of Maîstr also made preparations for an attack on Madura, and Shivaji made a terrible raid to the south, but was stopped by floods in the Coleroon and compelled to return. During his absence the Muhammadans of Tanjore attacked Shivaji’s general, who was left in charge of the Muhammadans and the country around, but were defeated. Chokkanâtha then advanced to Tanjore, but either from terror or sheer lethargy remained inactive. Shivaji’s armies safely returned to Garrison the city and Chokkanâtha returned to Trichinopoly. Shivaji fortified Gîjî, and settled in Vellore. In 1677 the Râya of Maîstr invaded Madura, and the ministers dethroned and imprisoned Chokkanâtha. They set up in his place his brother—

10. MÛTTU LINGAPPA (1677).—This prince, however, only reigned a few months when he was deposed and Chokkanâtha restored. Chokkanâtha remained very subservient to Muhammadan influence. In 1680 the armies of Maîstr invaded Trichinopoly, and other of the Nâyakkas’s enemies pressed in to attack him, so that at one period no less than four armies surrounded Trichinopoly—(1) Maîstr, (2) the Maravas of Râmâd, (3) the Mahrattas, and (4) the Tanjore Muhammadans. The Maravas and the Muhammadans remained inactive. The Mahrattas attacked and utterly defeated the troops of Maîstr under the walls of the city, and, flushed with victory, seized the whole country round. In a few days Chokkanâtha, bereft of all his possessions except Trichinopoly, died broken hearted. He was succeeded by his son—

1 Dr. Burnell considers the date doubtful. (South-Indian Paleography, p. 56, note 4.)
NAYAKKS OF MADURA.

11. RAÑGA KRISHNA MUNNU VIRAPPA (1682—1689).—The whole country was now in a state of anarchy. Eköji, now chief of Tanjore, seized and sequestered all the temple property and lands. Sivaji was succeeded in Gujji by his son Šambuji, a tyrant. The territories of Madura were split up into fragments and actually shared by five powers—(1) The Nāyakka, (2) Maistur, (3) The Rāmnād Setupati, (4) Šambuji of Gujji, (5) Eköji of Tanjore. Slowly things got better and the Nāyakks of Madura got more and more free from Maistur, while he recovered possession of the capital and recovered the lands seized by the Setupati. The other powers were distracted by local dissensions and rebellions. The Nāyakka governed well and energetically. In 1686 the Setupati rebelled against Madura, and his troops, aided by Tanjore, were successful; but the war was not pursued. Shortly afterwards the Nāyakka died of small-pox. His widow, Muttammāl, gave birth to a posthumous son, and then killed herself.

REGENCY OF MAṆGAMMĀL, Chokkanātha’s widow (1688—1704).—Māngammāl was charitable but unscrupulous. She protected all religions, Christian as well as Hindu. In 1693 the Setupati of Rāmnād tortured and put to death the Jesuit Priest DeBrito. In 1698 Māngammāl’s army, going to collect tribute from Travancore, was defeated there. It is said that she therefore declared war against Travancore and was victorious, but the statement requires corroboration. The Dutch of Tutoerin, in 1700, acquired the monopoly of the pearl fisheries from the Nāyakka. Desultory war with Tanjore (1700). Bouchet, the priest, was very well received at court. Some Tanjore cavalry being very troublesome, the Madura Dālāvār Narasappayya defeated them when they were in disorder, and ravaged the territory of Tanjore completely. The Tanjore minister, however, bought off the Madura troops. In 1701 Madura and Tanjore combined against Māinstur, but war was averted. The Dālāvār Narasappayya was defeated and killed in a battle against the Setupati in 1702. The young Nāyakka prince now came of age (1704 or 1705), and a party being formed against Māngammāl, she was starved to death. 1

13. VIJAYA RAÑGA CHOKKANĀTHA (1704—1731).—There was a terrible famine and a fearful flood in 1709, and another famine in 1710. It continued for ten years, only ceasing in 1729. In that year the Pudukōṭai Tondaman revolted against his liege lord the Setupati of Rāmnād, who, on the march against his rebellious vassal, died, and a struggle ensued for the Rāmnād munnad. It ended in one of the claimants being killed and the other enthroned (see below, p. 230). He reigned till 1729, and was then defeated, carried to Tanjore, and imprisoned. The territory of Rāmnād was divided, Tanjore taking part and part being given to one of the successful rivals of the late Setupati. This was the Sivaganga territory. The remainder was left under his other rival, who became Setupati. The Nāyakka died in 1731 without issue.

MINĀKSHI (1731—1736).—Vijaya Raṅga Chokkanātha’s widow, Minākshi, adopted the son of Vaiṅgūru Tirumala, who, however, laid claim to the throne as of right. His faction made an attempt to kill the Rāṇi at Trichinopoly, but were defeated. In 1734 the Mūhammadans under Šaḏḏar ‘Alī Khān ravaged the country, as well as Tanjore, Travancore, and the Western Coast. Vaiṅgūru Tirumala induced Šaḏḏar ‘Alī to make a fictitious award declaring him king. This was done and Chanda Šahīb was left to enforce it. The Rāṇi was frightened and bought off Chanda Šahīb for an enormous sum to her side, and Vaiṅgūru Tirumala retired to Madura. Chanda Šahīb also retired, but returned in 1736, and the Rāṇi placed herself entirely in his hands. He sent troops against Vaiṅgūru Tirumala at Dindigul and Madura. They were victorious and entered Madura, Vaiṅgūru Tirumala fleeing to Sivaganga. Madura now being in the hands of Chanda Šahīb, he seized the sovereignty, and Minākshi killed herself in despair.

This event put an end for ever to the Hindu Government of Madura.

Chanda Šahīb remained in possession, and Vaiṅgūru Tirumala, too weak to do anything himself, called in the Satāra Mahrattas to his aid. In 1739, therefore, Rāghuji Bhonalie marched with an immense force to Madura. The Mūhammadans were defeated with great slaughter and Dost ‘Alī, father of Šaḏḏar ‘Alī, was killed. The Mahrattas then besieged Trichinopoly, stormed it, and took Chanda Šahīb prisoner to Satāra (1741). The kingdom of Madura was thus left in a state of anarchy.

CONCLUDING SCENES.

Mortār Rān was left in charge of Trichinopoly by the Mahrattas (1741), while another Mahratta chief administered the State of Madura. In 1743 the whole was yielded up to the Niżām on his invasion. The Niżām extended his protection to Vaiṅgūru Tirumala, but the latter was shortly afterwards poisoned. His son returned to Madura, but never attempted to regain the throne. In 1748 Mūhammad ‘Alī seised

1 Mr. Walkhouse gives us a legend connected with the reign of Māngammāl in Ind. Ant. X, 365.

17
Trichinopoly and proclaimed himself Navab of Arcot. Chandé Sahib made war on him with the help of the French, Muhammad 'Ali making an alliance with the English. Chandé Sahib was victorious (1751). Muhammad 'Ali attempted to gain possession of Madura, and the English tried to storm the place, but were unsuccessful. The Madura chief, however, sold the city to Maísur, and the English under Captain Cope returned and took possession. They were driven out by troops from Râmnâd, and the Setupati placed on the throne of Madura the young adopted son of Râni Minâkahâ (1753). There was complete confusion for two years. In 1755 Muhammad 'Ali sent another expedition against Madura, with the help of some English troops. The city was given up on their arrival, and garrisoned with Europeans, a Muhammadan being installed as Governor. Much confusion followed, ending in 1758 in the English obtaining permanent possession of Madura. A desultory war with refractory Polegars and Kallans ensued. In 1760 Haidar 'Ali made an attempt on Madura and Tinnevelly, but it was unsuccessful. Muhammad Yusuf, the Governor of Madura, exacted tribute from the Polegars and from Travancore, and overran Râmnâd and Sivagânga. But as he kept all the tribute for himself and paid nothing to the English or to Muhammad 'Ali, his chief, he was seized and hanged for treason (1763). Another Muhammadan was placed in charge, with English officers to watch and help him. This went on till 1772. Then ensued the invasion of the Carnatic by Haidar (1780) and the revolt of the Polegars. In 1783 Colonel Fullarton marched down, quieted the whole country, and finally subjugated it. It was thereafter administered solely by the English. Mr. McLeod was appointed "Collector of Madura" in 1790, and ever since then the country has remained an English possession.

NIZAM SHAHI DYNASTY OF AHMADNAGAR.
(See Dakhân, Muhammadan Kings of the—.)

NIZAMS OF HAI DARĀBĀD.
(See Hai Darâbâd.)

ORA NGAL, SOVEREIGNS OF—.
(See Gañâpatis of Ora ngal.)

ORISSA, KINGS OF—.

The following list is taken in extenso from Dr. W. W. Hunter’s “Orissa,” Appendix vii. The dates must not be relied on, those for the earlier portion at least being purely fabulous, and the whole professedly depending on native chronicles, about the most unsound basis imaginable. I give the list simply as it stands, and because I happen to know of no other. Dr. Hunter himself states that the chronicle, being taken from Hindu sources, does not truly represent the facts of Orissan history after the Musalmân conquest in 1688. The chronicle is based on the palm-leaf records of the Jagannâtha temple (Dr. Hunter’s “Orissa,” Vol. I, p. 198) as digested in the Purushottama Chandrikâ by Bâbu Bhabânîcharan Bandopâdhyâya, collated with Mr. Stirling’s Essay in the Asiatic Researches, Vol. XV (Ed. 1825), and his posthumous paper in the Bengal Asiatic Society’s Journal, Vol. VI, Part II, 1837. I have not attempted to correct the spelling.

B.C.
“3089—2358. Parikshhît, a monarch of the Mahâbhârata, of the lunar race of Delhi. Reigned 731 years. (According to Stirling, 3083—2326 B.C.)
“2358—1807. Janmejaya, a monarch of the Mahâbhârata, and the patron of that work; sprung from the lunar race of Delhi. Reigned 551 years. (According to Stirling, 2328—1810 B.C.)
B.C.

"1057—822. MAHENDRA DEVA. Founded the town of Rajmahendri (Rajahmundry) as its capital. Reigned 215 years. (According to Stirling, 1027—812 B.C.)"

"822—688. ISHTA DEVA. Reigned 134 years. (According to Stirling, 812—678 B.C.)"

"688—538. SYAK DEVA. Reigned 150 years. (According to Stirling, 678—528 B.C.)"

"538—421. BAJRA DEVA. In this reign Orissa was invaded by Yavanas from Mārvār, from Delhi, and from Babul Des—the last supposed to be Iran (Persia) and Cabul. According to the palm-leaf chronicle the invaders were repulsed. Reigned 117 years. (According to Stirling, 528—421 B.C.)"

"421—306. NARBHONI DEVA. Reigned 115 years. Another chief from the far north invaded the country during this reign, but he was defeated, and the Orissa prince reduced a great part of the Delhi Kingdom. The monarch excavated the tank at Dañtan near Jaleswar, which exists at this day. (According to Stirling, this prince was called Sarasanka, and reigned 421—306 B.C.)"

"306—184. MAHAKRISHNA DEVA. Reigned 122 years. Yavanas from Kashmir invaded the country, but were driven back after many battles. (According to Stirling, this king was called Hanssa, and reigned 306—184 B.C.)"

"184—57. BHAG DEVA; a great prince, who drove back a Yavana invasion, and is said to have subdued all India. Reigned 127 years. (Stirling’s date here coincides with that of the palm-leaf record. . . .)

"B.C. 57 to A.D. 78. Two reigns, that of VIKRAMADITYA and his brother SAKADITYA. Neither the Purushottama Chandrika nor Stirling give separate dates for these reigns, but the two extended over 135 years. Vikramaditya made himself master of all India, but was slain by a rebel conqueror from Southern India, named Sālivāhan, identified as his brother Sakaditya, who succeeded him. The current or Śakabda era dates from the end of this reign, 77—78 A.D. During the above fourteen reigns 3179 (or, according to Stirling, 3173) years of the Kali Yug elapsed.

A.D.

"78—143. KARMAKSAJ DEVA; reigned 65 years.

"143—194. HAKHSWAR DEVA; reigned 51 years.

"194—227. BHI BHUVAN DEVA; reigned 45 years. (According to Stirling, the name of this prince was Tribhuvan.)"

"227—282. NIRMAL DEVA; reigned 45 years.

"282—319. BHIH DEVA; reigned 37 years.

"319—324. SOBHA DEVA. During this reign of 4 years, the maritime invasion and conquest of Orissa by the Yavanas under Red-Arm (Rakta Bahu) took place. The king fled with the sacred image of Jagannāth, and with those of his brother and sister, Balbhada and Subhada, and buried them in a cave at Sompur. . . . The lawful prince perished in the jungle, and the Yavanas ruled in his stead. (According to Stirling, the reign commenced 318 A.D.)"

"323—328. CHANDRA DEVA, who, however, was only a nominal king, as the Yavanas were completely masters of the country. They put him to death in A.D. 328. (Stirling calls this prince Indra Deva.)"

"328—474. Yavana occupation of Orissa, 146 years. (According to Stirling, these Yavanas were Buddhists.) . . .

"474—526. YAYATI KESARI, who expelled the Yavanas and founded the Kesari or Lion dynasty. Reigned 52 years. This prince brought back the image of Jagannāth to Puri, and commenced the temple-city to Siva at Bhuvaneswar. His capital was at Jaypur. (According to Stirling, he reigned from 473 to 520 A.D.)"

"526—583. SINNERI KESARI; reigned 57 years.

"583—628. AMANTA KESARI; reigned 40 years. (According to Stirling, this and the previous reign extended from 530 to 617 A.D.)
ORISSA KINGS.

A.D.

“623—677. ABAU KESARI, who completed the temple of Bhuvaneswar, reigned 54 years. (According to Stirling, he was called Lalat Indra Kesari, and began to reign 617 A.D.)

With the exception of five kings, Stirling does not give the names of the other monarchs of the Kesari dynasty from Lalat Indra Kesari to the extinction of the line. He merely says that thirty-two uninteresting reigns followed, extending over a period of 455 years. The Palm-Leaf Records, however, give the names of forty princes. Only three of the five kings referred to by Stirling can be identified in the list.

“677—693. KANAK KESARI; reigned 16 years.
“693—701. BIR KESARI; reigned 8 years.
“701—706. PADMA KESARI; reigned 5 years.
“706—715. BRIDDHA KESARI; reigned 9 years.
“715—726. BATA KESARI; reigned 11 years.
“726—738. GAJA KESARI; reigned 12 years.
“738—740. BASANTA KESARI; reigned 2 years.
“740—754. GANDHAYA KESARI; reigned 14 years.
“754—763. JANMEJAYA KESARI; reigned 9 years.
“763—778. BHARAT KESARI; reigned 15 years.
“778—792. KALI KESARI; reigned 14 years.
“792—811. KAMAL KESARI; reigned 19 years.
“811—829. KUNDAL KESARI; reigned 16 years; built the temple of Markandeswar in Puri.
“829—846. CHANDRA KESARI; reigned 17 years.
“846—865. BIR CHANDRA KESARI; reigned 19 years.
“865—875. AMRITA KESARI; reigned 10 years.
“875—890. VUJAYA KESARI; reigned 15 years.
“890—904. CHANDRAPAL KESARI; reigned 14 years.
“904—920. MADHUSUDAN KESARI; reigned 16 years.
“920—930. DHARMA KESARI; reigned 10 years.
“930—941. JANA KESARI; reigned 11 years.
“941—953. NRIPA KESARI. A warlike and ambitious prince, who founded the city of Cattack. Reigned 12 years. (Stirling dates the foundation of Cattack by this prince in 989 A.D.)

“953—961. MAKAR KESARI constructed a long and massive stone revetment to protect the city of Cattack from inundation. Reigned 8 years. (Stirling calls this prince Markat Kesari, and places the construction of this work in 1006 A.D.)

“961—971. TRIPURA KESARI; reigned 10 years.
“971—989. MADHAV KESARI; (according to Stirling) built the fortress of Sārangarh on the south bank of the Kätjuri river, opposite the city of Cattack; reigned 18 years.
“989—999. GOBINDA KESARI; reigned 10 years.
“999—1013. NRITEJA KESARI; reigned 14 years.
“1013—1024. NARSINGE KESARI; reigned 11 years.
“1024—1034. KURMA KESARI; reigned 10 years.
“1034—1050. MATYRA KESARI; built the great bridge across the Atharanāl, at the entrance to Puri, existing to this day; reigned 16 years.

“1050—1065. BARAH KESARI; reigned 15 years.
“1065—1078. BAMA KESARI; reigned 13 years.
“1078—1080. PARASU KESARI; reigned 2 years.
“1080—1092. CHANDRA KESARI; reigned 12 years.
“1092—1099. SUJAN KESARI; reigned 7 years.
“1099—1104. SALINI KESARI; reigned 5 years. His queen built the Nāt Mandir or Dancing Hall of the temple of Bhuvaneswar.

“1104—1107. PURANJAN KESARI; reigned 3 years.
“1107—1119. VISHNU KESARI; reigned 12 years.
“1119—1123. INDA KESARI; reigned 4 years.
A.D.

1123—1132. Suvarna Kesari; reigned 9 years. The Kesari dynasty ended with this prince, who died childless, and was succeeded by Chorganga, a king from the south. Another Palm-Leaf Record, containing a list of the kings of Orissa, and kept by a Brahman family of Puri, gives a different account of the extinction of the line. It states that Basudeva Bahampati, a powerful officer of the Orissa Court, having been driven from the royal presence, went to the Carnatic, and instigated Chorganga of that country to invade Orissa, which he did, conquering Cattack, and establishing a new dynasty. (According to Stirling, thirty-six princes of the Kesari line ruled over Orissa, 473—1131 A.D., of whom, however, he only gives the names of nine. One of these, Barujya Kesari, is said to have quadrupled the land-tax, and another, Surya Kesari, to have reduced it to the old rate.)

1132—1152. Chorganga, the founder of the Gangavansya dynasty; reigned 20 years. His memory is preserved by the name of a quarter in Puri city, called the Churang SAI, and also by a tank in that town bearing the same name. (Stirling places this reign 1131—1151 A.D.)

1152—1166. Gangeswar. His territories are said to have extended from the Ganges to the Godavari, and to have included five royal cities, Jajpur, Chaudwar, Anantavati, Chatna, and Birnasa, or Cattack. As a penance for a crime, he excavated a splendid tank called Kausalya Ganga, between Pippli and Khurdha. (According to Stirling, he ascended the throne 1151 A.D.)

1166—1171. Bujatarka Deva; reigned 5 years.

1171—1175. Madan Mahadeva; reigned 4 years.

1175—1203. Anang Bihim Deo, one of the greatest of the Orissa kings. He made a survey of his whole kingdom, measuring it with reeds; and built the present temple of Jagannath. Reigned 27 years. (According to Stirling, he ascended the throne in 1174 A.D.)

1202—1237. Rajaheswar Deva; reigned 35 years. (Stirling places his death in 1236 A.D.)

1237—1282. Languliya Narasimh; reigned 45 years; built the great Sun Temple at Kanarak on the sea. (The Black Pagoda.)

1282—1307. Kesari Narasimh; reigned 25 years. This prince filled up the bed of the river Balagandi, which ran between the temple and the country-house of Jagannath, and which obstructed the cars that carried the idols at the great festival. Previously a double set of cars had been required for the conveyance of the images. (According to Stirling, this prince was called Kabir Narasimh, and erected the bridge across the Atharamata at the entrance to Puri; the bridge which the Temple Records ascribe to Mataya Kesari, who reigned 1084—1050.)

1307—1327. Pratap Narasimh; reigned 20 years.

1327—1332. GatiKanta Narasimh; reigned 5 years.

1332—1333. Kapil Narasimh; reigned 1 year.

1330—1337. Sankha Bhusur; reigned 7 years.

1337—1361. Sanka Basudeva; reigned 24 years.

1361—1372. Bali Basudeva; reigned 22 years.

1372—1401. Bir Basudeva; reigned 19 years.

1401—1414. Kali Basudeva; reigned 13 years.

1414—1429. Nrongatanta Basudeva; reigned 15 years.

1429—1452. Nitra Basudeva; reigned 23 years.

1452—1479. Kapilendra Deva, originally a common herd-boy, tending the flocks of his Brahman master, but afterwards raised to the throne. Reigned 37 years.

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Who was this Chorganga? Granting that the dates of this Orissan chronology are not quite certain, a certain liberty may be allowed us in selecting. Nothing can be considered reliable as yet, but we know of a traditionary son of Kalottunga I of the Chola dynasty, by name Sranagadhar, while Chorganga of Orissa appears to be known also as Sranag, or Chranaga. Kalottunga I died in A.D. 1113. Two copper-plate inscriptions from the Kaliga country (Nos. 218 and 219 of the List of Copper-plates given above, pp. 31, 32) mention grants made by "Anantavarma Chola Gudagadha," or "Chochagadha, son of Anantavarna," whose abhishkara took place in A.D. 1077, and who was alive in A.D. 1119. Whoever he was, this Orissan Chorganga certainly came from the south. Mr. Rice thinks that Chorganga was one of the Koagu line, but I think this is doubtful, or at any rate that as yet there is no proof.
ORISSA KINGS.

A.D.

1479—1504. Purushottama Deva.1—The king of Conjevaram refused to marry his daughter to
this prince, on the ground of the Orissa Dynasty holding the office of Sweeper
to Jagannath. Purushottams accordingly invaded the southern country, defeated
the Conjevaram king, and carried off his daughter, whom he swore should be
married to a Sweeper, in revenge for her father's refusal. The minister to whom
he entrusted the execution of his order, brought forth the princesses at the next
great festival of Jagannath, as the king himself was publicly performing his lowly
office before the god, and presented her in marriage to his master.

1504—1532. Pratap Rudra Deva; reigned 28 years. A learned man, deeply versed in the
Sastras. His reign was disturbed by theological discussions as to the merits of the
Buddhist and Brahmanical religions.2 Stories are told of how sometimes one,
sometimes the other, of these religions obtained supremacy over the mind of the
prince, and how the followers of each were persecuted by turns. The great Vishnute Reformers Chaitanya visited Puri during this reign, and finally converted the
king to the Vaidik faith. The temple of Barha at Jajpur was constructed by
this king; and the annalists state that he extended his conquests as far as Cape
Comorin, capturing the city of Vizianagaram en route. The Afghans, however,
made incursions into Orissa and plundered Puri, the idols being removed and
secreted beforehand. (According to Stirling he reigned 1503—1524 A.D.)

1532—1533. Kulas Deva, son of the last-mentioned king. Reigned one year, when he was
murdered by Gobind Bidyadhara, the Prime Minister. (According to Stirling
1524—1529.)

1533—1534. Katharaya Deva, the last of the Gangavamsa line, brother of the previous
king, like him assassinated by Gobind Bidyadhara, who now ascended the throne,
after murdering all of the royal blood.

1534—1541. Gobind Bidyadhara; reigned 7 years. Disputes with the Muhammadans as to the
possession of Rajmahendri. (According to Stirling he began to reign 1533 A.D.)

1541—1549. Chakra Pratap; reigned 8 years.

1549—1550. Narasinga Jana; reigned 1 year.

1550—1551. Raghunath Chhotra; reigned 1 year.

1551—1559. Mokunda Deva, or Telang Mokunda Deva; reigned 8 years. The last of the independent kings of Orissa, and a man of great courage and ability. He constructed
a large landing-place (ghat) on the Hugli at Tribeni, near the town of Hugli.
During his reign Kalapahar, the general of the Muhammadan king of Bengal,
invaded the province with a large force. The Orissa king was defeated and slain
in a battle outside the walls of the capital, Jajpur, and the monarchy overthrown,
A.D. 1559. (According to Stirling, 1555 A.D.) Kalapahar plundered the holy
city of Puri...1559—1578, or 1658—1757. An anarchy of 19 years, after which Ram Chandra Deva, the son
of the prime minister of the previous reign, was elected to the throne. During the
anarchy the Afghan Governor of Orissa, Daad Khan, invaded Bengal, but was
defeated by the Mughals under Munim Khan, and the province was annexed to the
Mughul Empire. (According to Stirling the anarchy lasted 1558—1579 A.D.)

1578—1607. Ram Chandra Deva, the first prince of the present family of Khurda, reigned 29 years.
Raja Todar Mall, Akbar's general and afterwards prime minister, was
deputed to restore order in Orissa. He confirmed the native prince on the throne,
but towards the end of this reign the province was disturbed by a rival claimant,
who appealed to the Emperor Akbar. Raja Man Singh, another Hindu general of
the Mughul Empire, was sent to adjust the quarrel, which he managed amicably by
bestowing on the claimant the fort of A1 and its dependencies. (According to
Stirling the reign lasted 1580—1609 A.D.)

1607—1628. Purushottama Deva; reigned 21 years; was slain in battle. From this period
the Orissa kings were merely Rajas of Khurda...
A.D.

"1628—1653. Narasinh Deva; reigned 25 years. Invasion of Orissa by a Muhammadan general from the south, named Shahlbuz. The king finding himself unable to resist the invaders, was compelled to purchase peace by the payment of a large sum of money. This prince brought the images of the sun and moon from the temple of Kanarak to Puri. (According to Stirling he reigned 1630—1655 A.D.)

"1653—1654. Gangadhara Deva; reigned 1 year. (According to Stirling, 1655—1656 A.D.)

"1654—1662. Balabhadra Deva; reigned 8 years. (According to Stirling, 1656—1664 A.D.)

"1662—1690. Mukund Deva; reigned 28 years. (According to Stirling, 1664—1692 A.D.)

"1690—1713. Drabha Sinha Deva; reigned 23 years. (According to Stirling, 1692—1715 A.D.)

"1713—1718. Krishna Deva; reigned 6 years. (According to Stirling, 1715—1720 A.D.)

"1718—1725. Gopinath Deva; reigned 7 years. (According to Stirling, 1720—1727 A.D.)

"1725—1736. Ram Chandra Deva; reigned 11 years. (According to Stirling, 1727—1743 A.D.)

"1736—1773. Bir Kisor Deva; reigned 37 years. Habib Khan, a Muhammadan officer of the Marhatta army, invaded and wrested the province from this king, but afterwards restored it. In 1753 the Marhattas finally took possession of the province. (Stirling places this reign 1743—1786 A.D.)

"1773—1791. Drabha Sinha Deva; reigned 18 years. (According to Stirling 1786—1798 A.D.)

"1791—1810. Mukund Deva; reigned 19 years. Occupation of Orissa by the British and expulsion of the Marhattas in 1803. In the following year this prince headed a rising of the Khurda people, but was defeated and taken prisoner. After being kept in confinement for some time in Cattack and Midnapur he was allowed to retire to Puri.

"1810—1857. Ram Chandra Deva; ruled 47 years.

"1857—1871. Dhaba Sinha Deva, the present Raja of Khurda. He is the fifteenth of the line of princes who succeeded in 1875 to the Orissa Kingdom as a fief of the Mughul Empire, after the anarchy which followed the extinction of the Gangavansha dynasty...—W.W.H.

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OWK, OR AVUKU,† ZEMINDARS OF—.

This table is taken entirely from information supplied to me from private sources. It may or may not be accurate. The family were locally powerful at one period. I insert the pedigree because information regarding any old family is of value when our sources of knowledge are so scanty. The dates are probably more or less accurate, as they tally with those of known historical events. All the Zemindars called themselves Rajas.

1. Bukka, (A.D. 1473—1481), obtained the Zemindari from the Raja of Vijayanagar.

2. (?) (A.D. 1481—1508).


5. Raghunatha, (A.D. 1555—1568). (See the succession after the 18th Zemindar.)

† See Vol. I, p. 100.
PALLAVAS.

6. Pedda Krishnama,
   (A.D. 1588–1588).
   In this Zemindar's life the
   Rāyas of Vījayanagar were
   overthrown by the Muhamma-
   dani, who reduced the size of
   this Zemindari (1564).

7. Chinna Krishnama,
   (A.D. 1589–1618).

8. Ojalapati,
   (A.D. 1616–1646).

9. Narasinha,
   (A.D. 1646–1666).

10. Rāghava,
    (A.D. 1668–1691).

11. Pedda Kumāra Rāghava,
    (A.D. 1691–1735),
    (Died without issue).

   Dārama.

12. Appa Narasinha,
    (A.D. 1735–1737).
    His widow,

13. Chellamma,
    hold the Zemindari till 1739.

Appa Narasinha was succeeded by Narasinha, who is described by my informant as great-grandson of Ojalapati, youngest brother of the fourth Zemindar, Nalla Timma; but this seems impossible on account of the dates. The pedigree is therefore given with the next Zemindar's ancestors printed in italics, as doubtful.

Ojalapati.

Narasinha.

14. Narasinha,
    (A.D. 1739–1743).

15. Kichama,
    (A.D. 1743–1751).

16. Ojalapati,
    (A.D. 1751–1759).

17. Kumāra Rāghava,
    (A.D. 1759–1767).

Rāghava.

Veṭkata Kumāra Rāghava.

18. Veṭkata Narasinha,
    (A.D. 1767–1771).

(13) Chellamma, widow of (12) Appa Narasinha, being still alive, and the direct line being extinct with (18) Veṭkata Narasinha, she was called on to select a successor. She selected Nārāyaṇa of Nandyāla, a descendant of Tirunāṭha, brother of the fourth Zemindar.

19. Nārāyaṇa,
    (A.D. 1771–1785),
    was deposed by Basīlat Ḥaq of
    Haidarabād and removed to Čud-
    dapah. Died at Seringapatam.

20. Krishna,
    (A.D. 1785–1806).
    With him the Zemindari ceased to exist.

PALLAVAS, THE—.

The Pallavas were at one time the possessors of an extensive kingdom lying mostly along the East Coast of the peninsula, but at one period extending apparently over the whole or almost the whole of the
PALLAVAS.

Dakhan. Their southern boundary was the Chola country, and their territory extended far north, at one period at least as far as the Godavari river. Their capital was Kasaht or Conjeeveram. As usual with the other kingdoms of ancient India, their possessions greatly varied at different periods. It is abundantly clear that at one time they were very powerful, while we know from the account given by Hiwen-Thang that, at the beginning of the seventh century, the kingdom then known as Drșiḍa was a very small one.

The device of the ruling house was a tiger.¹

What little is known as yet regarding the Pallavas will be found detailed in Dr. Burnell’s South-Indian Palaeography, pp. 36-39, Mr. Fleet’s Dynasties of the Kanarese Districts, pp. 14-16, and Mr. Foulkes’ Historical Paper in the Salem District Manual, pp. 1-11 and App. 349-365. (See also Mr. Foulkes’ papers in Ind. Ant. VII, 1; and VIII, 1.)

Very few kings can be mentioned by name, and their dates are only to be approximately gathered from the characters used in their inscriptions.

In one inscription which was found near Guntur, and is “probably the earliest Pallava grant that has as yet come to light,” (about the fourth century A.D.—Burnell) two kings are mentioned, father and son;—

Vijaya Skandavarmanā.

Vijaya Buddhavarmanā.

The grant is made by the queen-consort of the latter, in the former’s reign. The grantor is a Pallava of the Bhārudeśa gōtra, and is therefore no relation of the Vijayananidivaṃsa mentioned in the grant published by Dr. Burnell (South-Ind. Palaeography, p. 155 and plate xxiv) and by Mr. Fleet in Ind. Ant. V, 176, who was of the Śālikhyama gōtra. Yet this latter grant came from the Kōr lake, just north of the Krushne river, i.e., both from the same locality. The latter is referred to the fifth century.²

In another, Attīvarmanā of the family of King Kandara is mentioned. This also was found in the neighbourhood of Guntur. Some grants of the fifth or sixth century (Dr. Burnell) fix the following genealogy:—

Skandavarmanā I.

| Vravarmanā.
| Skandavarmanā II.

| Śiṅhavarmanā I. | Vaiṣṇugopavarmanā.
| Skandavarmanā III. | Śiṅhavarmanā II.

Nandivarmanā.

An inscription of this Nandivarmanā is published in Ind. Ant. VIII, 187. On the back of it is a Tamil endorsement dated in the twenty-sixth year of the reign of Rājendra Kulottunga Chola, i.e., A.D. 1090. Another of Vaiṣṇugopavarmanā is published in Ind. Ant. V, 50. It dates from about the fifth century.

It appears that Bāḍāmi in the Kaladgi District was an ancient Pallava stronghold, and that the Chalukyas wrested it from the Pallavas. Mr. Fleet publishes (Ind. Ant. IX, 99) a Pallava inscription on a rock at Bāḍāmi. It is only a fragment, but in it the Pallavas are mentioned as “the foremost of kings.” The date is doubtful, but Mr. Fleet considers it to be older than the oldest Chalukyan inscription at Bāḍāmi, which is dated A.D. 578. It has in it the name of either Vaiṣṇu, Śiṅhavarishna, or Narasiṃhavarishna, and it is possible that this may be the Narasiṃhavarmanā mentioned as the third of the line of nine sovereigns in the list given below, since that sovereign is stated in Mr. Foulkes’ inscription to have been “the crusher of Vatapi (Bāḍāmi), who frequently conquered Vallabhaśiṅka (the Chalukya F).”

This inscription is published by Mr. Foulkes in the Ind. Ant. (VIII, 273), and gives the following list of Pallavas, ending with Nandivarmanā, who confers a grant in the twenty-first year of his reign. A Tamil endorsement which is appended to the inscription is dated, similarly to the above, in the twenty-sixth year of the reign of Koppa-Kesarivarmanā, which, according to present lights, must be Kulottunga.

¹ Dr. Burnell’s South-Indian Palaeography, p. 106 and note 4.
² See below, Vaiṣṇu, p. 239.
Chola I and the date A.D. 1090, but nothing can be gathered from this as to the date of the donor. Mr. Foulkes thinks that the grant dates from the ninth century, but gives no reasons for his opinion.

Sûnbadishnu.

Mahendravarman I.

Narasimhavarman I.

Mahendravarman II.

Paramesvaravarman I.

Narasimhavarman II.

Paramesvaravarman II.

Nandivarman.

Pallavamalla Nandivarman.

The Pallavas were perpetually at feud with their neighbours, and are constantly mentioned in inscriptions of other dynasties as having been conquered or checked.

In the later (Chola-Chalukya) Eastern Chalukya grants the history of the rise of the Chalukyas is given, but it cannot be depended upon, except as showing that in the early part of the eleventh century the tradition was current that the first Chalukya had gained his hold of that portion of the Dakhan which his family afterwards ruled, by defeating and afterwards intermarrying with the ruling family of the Pallavas who then governed that territory. It is said that a Chalukyan army from the north crossed the Narbadda in the reign of Trilochana Pallava, under the command of the Chalukya, Jayasimha akasa Vijayaditya. The Chalukya king lost his life in battle against the Pallavas, and his widow fled. She gave birth to a posthumous son, who defeated the Pallavas and married a Pallava princess. If true, this would have taken place in the early part of the fourth century A.D. There seems reason to suppose, as Mr. Foulkes has pointed out (Inst. Ant. VII, 1) that Fa-hian’s “Kingdom of the Dakshina” was a Pallava kingdom. The early Kadamba sovereigns “seem to have established their power originally by defeating either the Gaṅga or Pallava kings, or both combined. Subsequently, Mrigeshavarman again conquered both of them, and Ravivarman (his eldest son) established himself and re-established his family at Palāśikī by overthrowing Chandanda, the Lord of Kāñcchi, who was undoubtedly of the Pallava dynasty.”1 (Mr. Fleet) Unfortunately the precise date of these Kadambas is not yet definitely fixed, but Mr. Fleet gives reasons for assigning this victory to the close of the fifth century A.D. According to the Koṅgudésa Rājākkal, Durvaniṇī Rāya, King of the Koṅgu country, conquered Drāvīḍa, and the fourth king in descent from him, Koṅgani Mahādhīrāya III, again conquered it.2 Early in the seventh century the Pallavas were driven out of their northern possessions, the Kingdom of Venigit, by Kubja Vīṣṇuvardhana, the first of the Eastern Chalukyan dynasty, and about the same time Satyārāya, or Pulakesi II of the Western Chalukyas, states that he drove the Pallava sovereign behind the walls of Kāñcchi.3 Vikramāditya I, his successor (A.D. 652—680), was, it seems, conquered by the Pallavas, but he afterwards overthrew them and stormed and captured their capital.4 The commander of his forces appears to have been his son Vinayāditya, who succeeded him. It is to this period that it would seem most reasonable to assign the construction of the great monolithic monuments at Māvalipuram, known as the “Seven Pagodas.”5 In A.D. 840 Hiwen-Theseu visited Kāñcchi. He declares the city to have been six miles in circumference, and the people to be superior in bravery and piety, as well as in their love of justice and veneration for learning, to many others whom he met with on his travels. Jains were very numerous in his day; Buddhists and Brahmanical worshippers were about equal in strength. About this period (A.D. 650—700) flourished the great Śaiva reformer Śaṅkaraśāchārya (Dr. Burnell’s South Indian Palæography, p. 37, note 4), who, it is said, preached at Kāñcchi. It appears from Chalukyan records that, immediately after his coronation, the Western Chalukya king Vikramāditya II (A.D. 783 to 747)

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1 Dynasties of the Kangeyes Districts, 9.
2 His elder brother, Śrī Vallaabhakya, aśīsa Vijāna was his commander-in-chief.
3 Indian Antiquity V, 67.
4 Indian Antiquity VI, 76—86. See above, p. 150.
5 Volume 1, pp. 189, 190.
PANDYIANS.

made war on the Pallava king Nandi Pota varma, killed him, and entered his capital Kañoshi in triumph (see above, p. 151). Wilson states that in A.D. 788 the Buddhists were finally expelled from the neighbourhood of Kañoshi to Ceylon by Prince Hema sitala, who became a Jain (Mackenzie Collection I, lxv). King Dhrusva of the dynasty of the Rāsha rākṣas, is recorded to have “humbled the pride” of the Pallavas; while his successor, Govinda III, in an inscription dated A.D. 803–4, boasts of having conquered Daniga, the ruler of Kañoshi. And somewhat later than that, the Konig king, Gandadeva Mahārāya, claims to have subverted the Pallavas again, but states that he afterwards made an alliance with them. It is about to this period that Mr. Foulkes assigns the grant of Pallavamalla Nandivarman mentioned above (Indian Antiquity VIII, 273–284), whose three wars with Udayana, King of the Śabarās (probably Sauras), “Prthiviviyaghra,” King of Nishada (on the slopes of the Vindhya Mountains) and the Pandya king are mentioned therein. In the eleventh century occurred, according to tradition, the conquest of the Pallavas by Adonai, son of the great Chola sovereign Rājendra Kuloftunga I. Adonai is said to have utterly defeated them, crushed for ever their power, and annexed the whole of their territories to the Chola kingdom. He is stated to have “founded” the city of Kañoshi, and it seems quite possible that he improved it. Kañoshi then became the capital of the Chola province called Tondaimandalam or Tondainadu. A number of Pallava sculptures are still to be seen in the old city.

PANDYIANS, THE—

The following lists of seventy-four and forty-one kings of the Pandya country can in no sense be considered historically reliable. They are taken from Mr. Nelson’s “Manual of the Madura District,” and in a work of that class the author was no doubt right to publish everything on record regarding the Pandya dynasty, whether authentic or mythological. But in such a work as the present it may well be argued that unauthenticated lists ought to find no place. On the other hand it must be remembered that the present compilation is not intended to record the results of a completed archaeological survey so much as to precede such a survey. And, therefore, though the lists may be absolutely useless for historical purposes, they will be of interest, first, as showing the beliefs of native writers regarding the Pandya dynasty, and, secondly, because I think there is reason to believe that the names may possibly be more or less authentic. They differ much from those in use amongst the Cholas, and the list of names alone may, therefore, sometimes serve as a guide when in doubt. I have, therefore, determined to reprint the lists and at the same time to prefix to them the following extract from the latest work of Bishop Caldwell (History of Tinnevelly, pp. 26, 27):

“The existence of a Pandya kingdom and dynasty can be traced back . . . several centuries before the Christian era by means of the Asoka inscriptions and the notices contained in the Mahā-wanso, the Mahā-bhārata, and the writings of Megasthenes. The existence of the dynasty, however, is all that can be concluded with certainty from these notices; no name of any king has survived. We learn from the Greek geographers who wrote after the Christian era that the Pandya dynasty not only survived till their time, but rose to special importance amongst the Indian States, but still no name of any Pandya king appears. The next authentic reference to the Pandyas after the visit of the Greeks and before the composition of the Mahā-wanso, is that which is contained in the Brihat-samhitā, one of the astronomical, or rather astrological, works of Varasha-mihira, an Indian astronomer who lived in A.D. 404 . . . . . He mentions incidentally “the Pandya king,” the river Tānmāparni, and the chank and pearl fisheries. When the Dravidas are mentioned as distinct from the Cholas, as they sometimes are in the Mahā-bhārata and the Purānas, the Pandyas must be meant. I should be delighted to be able to supplement the deficiencies of the Greeks and the early Indian authorities by supplying a list of the Pandya kings

1 Mr. Fleet’s Kamarar Dynasty, p. 34; Indian Antiquity VI, 63; XI, 126.
2 For notices of the Pandya kingdom see the following—“Historical Sketch” by H. H. Wilson, in J.R.A.S. III, 192–242, with its annexed list of manuscripts consulted; Taylor’s remarks on the above in M.J.L.S. VI, 142–176; Nelson’s “Madura Country, A Manual,” Part III; Caldwell’s “Dravidian Grammar” and his “History of Tinnevelly”; Wilson’s Introduction to the Descriptive Catalogue of the Mackenzie MSS., p. 36. Prinsep’s List (“Useful Tables,” in Thomas’ Edition, II, 280) is of little use. As to the name, Bishop Caldwell derives it from Pāṇḍu, the father of the Pāṇḍavas, and considers “Pāṇḍiya” to be a Tamil corruption. Dr. Burnell, however, thinks that Pāṇḍiya was the original, and Pāṇḍiya a Sanskrit perversion. (For notes on this subject and others akin, see Ind. Ant., VIII, 146, 148, and note.)
3 The Bishop has wrongly quoted this date, which should be A.D. 504. The date is not yet certain; fixed. Kern, quoted by the Bishop, thinks that possibly A.D. 504 was the birth-year of Vārsha-mibira (see Weber’s History of Indian Literature, Tribhov’s s.v. ed. of 1879, Oriental Series, No. III, p. 261, note 292). The year of his death is given by Amarkṛta, a scholiast on Brahmaṇḍa, as S.S. 509 (A.D. 687), and this is generally received as accurate,
from Pändyan sources, but I regret to say that I can place no confidence whatever in the lists of Pändya kings furnished by local poets and panegyrists. I should be happy to avail myself of any information respecting the Pändyas and their affairs coming from the outside, but I believe it is the greatest possible error to trust to home-made lists of kings, in the absence of reliable contemporary information from coins and inscriptions . . . . . . . . . . . . It seems better, therefore, that I should leave those lists for the present unnoticed. One name only in those lists has hitherto, so far as I am aware, been authenticated by a coin; that is Samara Kolahala (dlin of war, a title, rather than a name), which I found on a coin belonging to Sir Walter Elliot. The date, however, is unknown; this is a department of research in which very little has yet been done. 

While entirely concurring in the learned Bishop’s remarks, I may point to his last statement as furnishing an example to justify the present publication of the traditionary lists. It is possible that other coins or inscriptions may be found from which light may be thrown on the subject, and the student should have the lists before him to refer to in case of need.

The capital of the Pändyan kingdom was at Madura. The device of their house was the fish.

The following list of kings, with the exception of the seventy-fourth, is taken from the Madura Sthala Purāṇa. The notes under the kings’ names are compiled mostly from Mr. Nelson’s work. I do not insert them as my own, or because I believe them to be authentic. They consist mainly of assertions made by native authors.

1. Kulasekhara.
   Of the Lunar Race, the founder of Madura.

2. Malaya Dhvaja.
   Married Kaśchanamāla, daughter of Śūraśena, a Choja Rāja.

3. (No son.)
   (Daughter) Talātakai.

Married, according to legend, Śiva under the name of Sundara. Mr. Nelson suggests that this may be the Pändyan princess whom Vijaya of Ceylon married (see the Mahābhārata). She and her husband were deified under the names “Sundara” and “Mīnākṣhī,” and are still worshipped at Madura.

4. Ugra Pändyan.
   (“Hūrā-dhārta”), married Kāntimati, daughter of Somadevara, the Choja king of Kaśipur.
   The Pändyan, Choja, and Chera kings were on friendly terms.

5. Vira Pändyan.

6. Abhishaka Pändyan.

7. Vikrama Pändyan.
   Attack on Madura by Cholas, who had been converted to Jainism.

8. Rājaśekhara Pändyan.
   A literate king; led to a great age.

   No. 1 of Princey’s List (“Useful Tables,” p. 280).

10. Anantaguna Pändyan.
   Another attack on Madura by Jains. In this reign the legends say that Rāma marched southwards, past Madura, to conquer Rāvana.

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1 Mr. Scott of Madura was so good as to give me a few coins from his fine collection, which supply the names of Karkoli Varampuresha, “the king who made a present of Karkali,” or the king who conquered the Pallavas (or Cholas) and gave back the capital to its sovereign; Karkali Andr, “the prince of Karkali,” a little common, Mr. Scott thinks, to the Pändyan “Yuvarāja” or crown prince; Sundara Pändyanu; Bhuvanaka Vira; Köliri Idrāma; and Samara Kolahala.
xi. Kulabhushana Pandiyan.
“Kulabhushana” (Prinsep). Threatened attack on Madura by a hunterman king of the “Chola” country. He is killed by a “lion” and the siege raised. In this reign the Cholas were Sivasa, but not on good terms with the Pandiyanas. They, however, made friends.

Rajasimha.
Married a Chola princess, deceiving his brother.

xii. Rajendra Pandiyan.
The Cholas and Pandiyanas were closely allied. But a feud arose when the Pandiyan king was cheated out of his alliance with the Chola king’s daughter by Rajasimha, and the Chola king made war on the Pandiyan. Chola was defeated.

xiii. Rajesha Pandiyan.
“Rajendra” (Prinsep).

xiv. Raja Gambhirra Pandiyan.
“Gambhirra” (Prinsep).

xv. Pandiyavahasa Pratipa Pandiyan.
“Vanaspradipaka” (Prinsep).

xvi. Puruhuta Pandiyan.
“Puruhutajit” (Prinsep).

xvii. Pandiyavahasa Pataka Pandiyan.
“Pandya Vanaśpataka” (Prinsep).

xviii. Sundardēvara Padasokhara Pandiyan.
Built many temples and shrines; was attacked by Cholas, who drove the Pandiyan behind the walls of Madura, when the Chola king was drowned in the fort ditch and his army retired.

“Padasokhara.”
This sovereign’s name is inserted here by Prinsep.

xix. Varaguna Pandiyan.
Prinsep’s list states that he united Chola and Tonḍa to Madura. Bhadra, the great musician, flourished. Chola was about to attack the Pandiyan, but Varaguna made a counter attack and drove him far into his own country. Bhadra was sent to the Chera king, who was directed to give him valuable presents, which was done; implying that Chera was subsidiary to the Pandiyan.

xx. Rājaraja Pandiyan.
“Rājendra” (Prinsep).

xxi. Suguna Pandiyan.

xxii. Chitravruta Pandiyan.
“Chitraratha” (Prinsep).
PANDIYANS.

xxiii. Chitrabhāsana Pāṇḍiyan.
xxiv. Chitrabhāja Pāṇḍiyan.
xxv. Chitravarma Pāṇḍiyan.
xxvi. Chitraśena Pāṇḍiyan.
xxvii. Chitravikrama Pāṇḍiyan.
xxviii. Rāja Martanda Pāṇḍiyan.
"Udana" (Prinsep).
xxix. Rāja Chudāmani Pāṇḍiyan.
"Rāja Charuśmani" (Prinsep).
xxx. Rāja Sārdula Pāṇḍiyan.
"Rāja Sārdula" (Prinsep).

xxxi. Dviya Rāja Kulottunga Pāṇḍiyan.

xxxii. Ayudha-pravīpa Pāṇḍiyan.
"Yudha pravīpā" (Prinsep).
xxxiii. Rāja Kuñjara Pāṇḍiyan.

xxxiv. Pararāja Bhayaṅkara Pāṇḍiyan.

xxxv. Ugrasena Pāṇḍiyan.
xxxvi. Mahāsena Pāṇḍiyan.
xxxvii. Satruṣâyaka Pāṇḍiyan.
xxxviii. Bhūmaratha Pāṇḍiyan.

xxxix. Bhūmaparakrama Pāṇḍiyan.

xl. Pratāpa Martanda Pāṇḍiyan.

xli. Vikrama Kaṇchaka Pāṇḍiyan.
"Vikrama Kauṣāka" (Prinsep).

xlii. Yuddha Koladhara Pāṇḍiyan.

xliii. Atula Vikrama Pāṇḍiyan.

xliv. Atula Kṛti Pāṇḍiyan.

xlv. Kṛti-vibhūshana Pāṇḍiyan.

A deluge is said to have taken place which swept away the population. After this Siva re-created all castes and nations just as before, and the new created king of Madura was of the race of the Moon and in all respects corresponding. Probably this is the commencement of a new dynasty, which, to establish itself, claimed to belong to the old one.
xlvi. Varahasekhara Pandyian.
Fortified Madura and enlarged the city. The Chola king Vikrama invaded the country and was driven back with loss. The Tamiḻ College of Poets was established.

xlvi. Varah-chudamaṇi Pandyian.
("Champaka") "Pameshwarāṇa" (Prinsep).
This is the last of Prinsep's list.

xlviii. Pratapa Śrīśesha Pandyian.

xlix. Varah-daiva Pandyian.

1. Ripumardana Pandyian.

li. Chola-vamśāntaka Pandyian.

lii. Chera-vamśāntaka Pandyian.

liii. PandyavamŚēsā Pandyian.

liv. Varah-chudamaṇi Pandyian.

lv. Pandyavarna Pandyian.

lvi. Kula-dhvaja Pandyian.

lvi. Varah-vibhūsana Pandyian.

lviii. Soma-chudamaṇi Pandyian.

lix. Kula-chudamaṇi Pandyian.

lx. Raja-chudamaṇi Pandyian.

lxi. Bhūpa-chudamaṇi Pandyian.

lxxi. Kuleśa Pandyian.
A very learned but very conceited king.

lxii. Arimardana Pandyian.
The king's minister, a clever Brahman, Māṇikyavācaka, confuted the Jains "who came from a certain island." The Chola (?) king of Kātērī, a Jain, was converted by him, and he crushed the Chola Jains in oil-presses.

lxiv. Jagannātha Pandyian.
It seems uncertain whether this persecution of Jains took place in his or his father's reign.

lxv. Vitrabahu Pandyian.

lxvi. Vikrama Pandyian.

lxvii. Surabhi Pandyian.

lxviii. Kukkuma Pandyian.

lxix. Karpūra Pandyian.
Almost every writer on the Pândiyar dynasty varies in his estimates of the date of Kûn or Sundara Pândiyar, and it is not within the scope of the present summary to enter into a detailed criticism on the various theories raised. I shall content myself, therefore, with one or two remarks. There were several sovereigns known as "Sundara Pândiyar," and it is as unsafe to jump to conclusions regarding the date of a sovereign known by that name, purely by reason of his bearing it, as it would be for an uneducated student to assign a date to "King Henry" of England without any information as to which Henry is referred to. For instance, it is certain that Rajendra Kulottunga Chola's younger brother assumed the name of "Sundara Pândiyar," and lived at the close of the eleventh and beginning of the twelfth century A.D., while the Muhammadan writers, Amîr Khusrau and others, speak of a "Sundara Pândiyar" at Madura in A.D. 1311. Several other monarchs seem have been known by that name, and we know of one being on the throne at the date of Marco Polo's voyage. I am not, therefore, inclined to assume that the "Sender Bundi" of the latter author was necessarily identical with the Kûn, alias Sundara, Pândiyar abovementioned. It would seem more probable that Kûn Pândiyar was the father of the Vira Pândiyar who was conquered by Rajendra Kulottunga Chola in 1064 A.D., and therefore that he bore another name, "Vikrama," by which he was known to the writer of the inscription at Chidambaram mentioned by Dr. Burnell. (South Indian Palaeography, p. 45, n.) According to that inscription, Rajendra, alias Koppara Kesârivarman, established his younger brother Gangâkondan Chola on the throne of the conquered country, naming him "Sundara Pândiyar-Chola." This would seem far more likely than that the real king of Madura should confer on a conquered Chola the name of "Pândiyar" as boastfully stated in the inscription quoted by Mr. Nelson at p. 56, &c., of his work. If it be so, the entire subversion of the old line of Pândiyars is at once accounted for. But, as before stated, at present all theories are dangerous.

After the last king's death without legitimate issue, it is said that his illegitimate sons fought with one another for the supremacy, and each reigned where he could and as long as he could.

Mr. Nelson gives the following list of forty-one princes. A comparison of the "Sri-Tâla" book with Taylor's Supplementary Manuscripts would seem to show that the first twenty-four and the last may be accurately given, the intermediate ones, Nos. 25 to 40, being doubtful. The notes under the kings' names are from Taylor's Manuscript, but as he does not give the names, but only the consecutive number of the reign, it is possible that there may be errors. And it must be clearly understood that the whole line may be purely apocryphal. The evidence of the few inscriptions yet known to me does not serve to corroborate the list.

1 That Rajendra, alias Kulottunga I., was also called "Koppakeshari" or "Kopparakeshari" is proved by a number of inscriptions at different places (see the list, pp 102-109 above).
1. Somasekhara Pändiyans.
   (About 1100 A.D.)
   All agree that this was the prince who at last secured the throne.
   Reigned 20 years.

2. Karpūra Sundara Pändiyans.


5. Sundara Rāja Pändiyans.


7. Meru Sundara Pändiyans.
   This king is said to have ruled over Chola and Chera as well as the Pändiyans.

8. Indravarman Pändiyans.
   Son of the last. He is declared to have released the Chola king from imprisonment, placed him on the Chola throne, and married his daughter.


10. Mina-ketana Pändiyans.

11. Mina-dhvaja Pändiyans.
    Taylor's Manuscript says that he married the daughter of the Chola king, and as the Chola had no issue, this king's younger son ruled over Chola.

    Taylor's Manuscript states he was a great conqueror.


    He carried on commerce by sea to a considerable extent. Reigned four years, and amassed much wealth. Was drowned at sea in a storm.
    (Taylor's Manuscript.)
    (A daughter) married

15. Kundala Pändiyans.
    "He grieved much and would not reign in Madura."
    (Taylor.)


17. Satru Samhara Pändiyans.
18. Viravarman Pāṇḍiyan.  
_He conquered the Malayāla country._  
(Taylor.)


20. Makiṭavardhana Pāṇḍiyan.  
_He was killed in battle against the Chola._  
(Taylor.)


22. Varma Kulotthunga Pāṇḍiyan.  
_He conquered the Cholas._  
(Taylor.)

_Taylor's Manuscript makes him a close ally of the Cholas, with whose aid he conquered many countries._

24. Kula-vardhana Pāṇḍiyan.


27. Rājarāja Pāṇḍiyan.


29. Rāja-śekhara Pāṇḍiyan.

30. Rājavarman Pāṇḍiyan.

31. Rājavarman Pāṇḍiyan.

32. Varadarāja Pāṇḍiyan.

33. Kumārasimha Pāṇḍiyan.

34. Viraśena Pāṇḍiyan.

35. Pratāpa Rāja Pāṇḍiyan.

36. Viragupa Rāja Pāṇḍiyan.

37. Kumāra Chandra Pāṇḍiyan.

38. Varatunga Pāṇḍiyan.


40. Soma-śekhara Pāṇḍiyan.

41. Parakrama Pāṇḍiyan.  
_This king is said to have obtained the throne by fighting against and driving out “some foreigners.” Before him there was a period of anarchy. He was driven out by the Muslim chief “Adi Sultan Malik Nāmī” or Malik Nāib (= Malik Kūfīr)._
Pândiyans.

As to this last list of forty-one kings, it will suffice to say that it may possibly not be entirely inaccurate. On the arbitrary assumption that the last king of the original line was ejected by Kulottunga Chola in A.D. 1064, and that the forty-first king of the second line, whatever his name may have been, was subverted by Malik Kafur in A.D. 1311, the question arises whether it is possible for the interval between the two dates to be covered by the reign of forty-one sovereigns. The interval consists of 246 years, or six years to a reign, and therefore there is no reason for discrediting prima facie the assertion that a dynasty of forty-one kings succeeded him whom the Chola conquered, though, if their reigns only occupied a period of 246 years, each could not have been the son of his predecessor.

Turning now from these doubtful and possibly fanciful lists, let us direct our attention to the more solid basis of inscriptions and contemporary records.

The earliest notice of the Pândiyam kingdom as yet extant is to be found in the writings of Megasthenes (B.C. 302) who speaks of a country called Pandia; the next is in one of Asoka’s inscriptions (B.C. 250) in Northern India. Pliny (A.D. 77) mentions both the country and the city. Bishop Caldwell thinks that the Indian king who sent an embassy to Augustus at Rome was the then Pândiyam sovereign. “The name, as written by Eusebius, appears in the Chronographia of Georgius Syncellus (A.D. 560), whose work has been used to restore or complete the Greek text of the Chronicle, and who says, under the head of the 188th Olympiad, ‘Pandian, King of the Indians, sends an embassy to Augustus, desiring to become his friend and ally.’” (Bishop Caldwell’s History of Tinnevelly, p. 17) In the Periplus Maris Erythraei (third century A.D.) its capital Madura (Mâdhöpa) is mentioned, and the king is called Ī Pâñjika. It seems probable that there was at one time a Roman colony settled at Madura, as Roman copper coins in considerable numbers have been found in the sandy bed of the river there. Silver or gold coins would simply indicate commerce, but copper coins seem to imply the residence of the traders. However this may be, there is abundant evidence of an extensive trade between Rome and the western coast (at least) of the peninsula of India in those days. Kolkai (“Kolkhoi Emporion”) was one of the principal trading cities of the Pândiyans.

The great age of the Pândiyam kingdom is amply attested by the Singhalese epic, the Mahâvaana, which professes to be a historical record, and the first part of which was written by Mahanama between the years A.D. 459 and 477. According to that poem (Turnour’s translation, pp. 47–53) Vijaya, first King of Ceylon, who landed in that island at the date of Buddha’s Nirvana (B.C. 477?), married the daughter of the Pândiyam king. If this story proves nothing else, it proves that the Singhalese, in the fifth century A.D., believed that the Pândiyam kingdom was older than their own.

According to Singhalese chronicles the Pândiyam king about the year A.D. 840 attacked the capital of Ceylon, and was bought off with a large ransom, while a little later the Singhalese king invaded the Pândiyam country to aid the Pândiyam king’s son in an insurrection against his father. Madura was then captured and plundered.

During the reigns of the Chola kings Râjarâja (1023–1064) and Râjendra Kulottunga I (1064–1113), the Singhalese were constantly at war with the Cholas, and the silence of the Singhalese chronicles regarding the Pândiyans at that period affords additional proof of the complete subversion of the latter kingdom by the conquering Cholas. As before stated, this (A.D. 1064) is the date to which some writers have assigned the last Pândiyam sovereign of the old stock. Whatever be the truth regarding the date of Kûn, or Sundara, Pândiyam, there seems little doubt that the name of the Pândiyam conquered by Râjendra Chola was Vira, son of Vikrama Pândiyam, for there is an inscription extant to that effect at Chidambaram, wherein Râjendra is known by his name “Koppâkësari” (or “Koppâkësari”). The Chola’s son, Gângaukondan Chola, was placed on the throne under the name of “Sundara Pândiya-Chola” (Inscription at Karasur). A number of inscriptions of Râjendra’s reign are extant, even to the furthest confines of the Pândiyam country, in an old temple near Cape Comorin, proving how complete was his conquest.

The affairs of Ceylon had been for some years previous to Râjendra’s date in a very confused state. Mihindhun 4th ascended the throne at his capital, Anurâdhapura, in A.D. 1023, the year of the accession of Râjarâja to the throne of the Cholas. The immigrants from the continent had become so numerous that in 1033 they acquired the ascendency, and Mihindhun fled. Twenty-six years later, i.e., in A.D. 1059, the Cholas captured King Mihindhun, carried him prisoner to the mainland, and placed a Chola viceroy to govern the island. The Pândiyam kingdom was, as stated above, conquered by Râjarâja’s successor,

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1 Reinaud’s date for the Periplus is A.D. 246 or 247 (Ind. Ant. VIII, 331, 334, 337). Translation, notes and commentary were published by Mr. McQuire into Ind. Ant. VIII, 107–151.)
2 Dr. Burnell’s South Indian Palæography, p. 33, note 1.
3 Bishop Caldwell’s History of Tinnevelly, p. 27 et seq.
4 Bishop Caldwell’s History of Tinnevelly, p. 28.
5 Turnour’s Mahâvaana, Intro., iv

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Rajendra, in A.D. 1064, and in 1071 the ancient kingdom of Ceylon was restored in the person of Vijaya Bahu, who succeeded, though with great difficulty, in driving out the Chola usurpers after an anarchical interregnum of twelve years. During this period we find three names of Pandyian princes as governing in Ceylon, "Vikrama Pandyian," "Jagat Pandyian," and "Parakrama Pandyian." The statement needs explanation.

Rajendra Chola died in A.D. 1113 and was succeeded by Vikrama Chola (1113–1128). Kulottunga II succeeded in 1128. The length of his reign is not yet accurately known, but it was more than 30, and Bishop Caldwell thinks at least 44 years (History of Travancore, p. 29). All these ruled over the Pandyian country.

The Chola or Chola-Pandyian kings that followed appear to have been Karikala Chola, Vira Chola, Vikrama Chola. Each of these is in some inscriptions styled Chola-Pandyia. (Ed.) This latter statement needs proof.

The next allusion to Pandyian affairs that I can trace is to be found in the Singhalese annals of the reign of Parakrama Bahu I (1153–1180 A.D.). After recording an expedition "in the sixteenth year of his reign" against another king (i.e., in 1169), the summary given in Turnour's Mahakavasa (p. Ixvi) goes on to say that the king next turned his attention to the chastisement of Kulashekara, the Pandyian king, "for the countenance and aid he had always afforded to all invaders of Ceylon." An expedition was despatched, Rameswaran was captured, and six neighboring provinces; the Pandyian was driven from his throne, and his son Vira Pandyian installed in his place. The names of the chiefs are given. Kulashekara, aided by the Chola king, made three attempts to recover his throne, but in vain. He was defeated at all points and surrendered. The invaders restored him to his kingdom, and Vira Pandyian was solaced for this reversal of his fortunes by the gift as a principality of a portion of the Chola country which had been captured by the Singhalese. This affair is generally placed in the year A.D. 1171 or 1173. The account is confirmed by an inscription at Dambulla in Ceylon (Ind. Ant. I, 186), which states that Parakrama Bahu built a temple at Rameswaran dedicated to Vishakhesvara, and resided in that city.

Dr. Burgess has lately made a most valuable discovery in the shape of several inscriptions at Vimakamalal, in the Tirumalalal Taluk of the Madura District, which may perhaps fix the fact of a king named "Kulashekara" having ascended the Pandyian throne about A.D. 1200 and ruled till at least 1213. If the dates given above for the period of Parakrama Bahu of Ceylon are accurate, this Kulashekara must have been a successor of the king of the same name who was conquered and then restored by Parakrama.

In 1292 A.D. we have the account given by Marco Polo, the traveller, of the kingdom of Madura being ruled over by "Sundara Pandyadeva," one of five brothers; and by the evidence of the Muhammadan historian Wassef it would appear that this Sundara Pandyian died A.D. 1293. Wassef and Amir Khusru, writing of the capture of Madura by Malik Kafur the general of Ala-ud-din Khilji of Delhi in A.D. 1311, both speak of the king of Madura at that date as being "Sundara Pandyian," and they detail his adventures, his expulsion at the hands of his half-brother (illegitimate) "Tira" or "Vira," Pandyian, and his flight to Delhi. I do not see any necessity for supposing that Wassef is in error in relating the death of Sundara Pandyian in 1293, or that there was not a successor of his of the same name at the date of the Muhammadan conquest in 1310–11. As to the identity of either of those with the Kan or Sundara Pandyian whose name closes the first list of seventy-three Pandyian kings, the discussion is summarized in Mr. Lewis Moore's Manual of the Trichinopoly District (pp. 116, 120). My own impression is that Kan Pandyian belongs altogether to an earlier date than the period 1292–1311 A.D.

According to Wassef ("Tajiyatu-l amūr wa Tajiyatu-l ṯūr," Sir Henry Elliot's History of India III, 49–54) and Amir Khusru (Id. 91) we have for the last real Pandyian sovereigns, (1) "Kales Dēvar" (Kulashekaraeeya?), who lived a prosperous life, ruled for 40 odd years, and was murdered (1310) by his own son Sundara; (2) Sundara, the parrooice, who gained the throne in 1310, defeated his brother Vira (Tira) at first, but was afterwards defeated by him by the help of "Manār Barmul," son of the daughter of "Kales Dēvar," and fled to Delhi; and (3) Vira, who succeeded and was firmly established on the throne when he was attacked, defeated, and the city of Madura sacked by the Muhammadans under Malik Kafur. Sundara gave up the country of 'Arīkama (?) to the Muhammadans.

There can be no doubt of the fact that this invasion of the Muhammadans actually, if not nominally, effected the entire subversion of the ancient kingdom of the Pandyians. It convulsed the whole of Southern India. The Chola kingdom went to pieces at the same time, and all over the peninsula there was a period of anarchy and confusion till the rise of Vijayanagar a few years later. During this period it seems that there was a succession of Muhammadan chiefs ruling over their Pandyian conquests. Mr.
Nelson gives a list of eight of these, who governed Madura for forty-eight years from A.D. 1310. Their names are—

A.D.
Malik Naib Kafur ... ... ... ... ... 3 years, 1310–1313
‘Ala-ud-din Khan ... ... ... ... ... 6 " 1313–1319
Uttum-ud-din Khan ... ... ... ... ... 3 " 1319–1322
(His son-in-law) Qub-ud-din Khan ... ... ... ... ... 5 " 1322–1327
Nakal-ud-din Khan ... ... ... ... ... 7 " 1327–1334
Savada Malik together ... ... ... ... ... 12 " 1334–1346
Ahad Malik ... ... ... ... ... 12 " 1346–1358
Fandakh Malik

Mr. Nelson then gives us the usurpation of Kampana Udaiyar, which he dates about the year 1372. (He does not bridge the fourteen years’ interval). From the evidence of the inscriptions at Conjeeveram it would appear that this conqueror quitted that place or neighbourhood in order to fight the Musalmans at Madura. He may have been an agent of Bukka Rayya of Vijayanagar (1356–1379). From this time (1370) forward, till about the year A.D. 1623, we have conflicting Pandyian inscriptions; clashing, from an historical point of view, with the various usurping rulers, who will now be mentioned in order as given by Mr. Nelson. The contemporary Pandyian line is noted afterwards.

Mr. Nelson mentions the Udaiyars of Madura as being (1) Kampana, (2) Emban’s son, (3) the latter’s brother-in-law Fornasa (Prakasa?), who ceased to reign in A.D. 1404. The Conjeeveram and other inscriptions give us a different list (see the list as given under the Chola Kings, supra, p. 160).

After this comes the first mention of any “Nayakka.” This is—

A.D.
Lakkana Nayakka ... ... ... ... ... 1404–1451
Muttanam Nayakka jointly. ... ... ... Muttanam Nayakka

In 1451 one Lakkana Nayakka brought four persons to Madura as belonging to the old Pandyian stock. The first was son of a dancing-girl “by a (or the) Pandyiya Rajah.” They were crowned, and ruled for 48 years. Their names are—

A.D.
Sundara Teli Maha Viliyavathi Rayar ... ... ... ... ... 1451–1499
Kalaiyar Somanar ... ... ... ... ... ... Muttarasa Tirumaii Maha Viliyavathi Rayar
Anjala Perumal

Mr. Nelson thinks that it is possible that these were the kings who rebuilt the four lofty gopuras which had been destroyed by the Musalmans; and which, by tradition, were built “by the Pandyians”? The chronicles appear to be silent regarding the great progress in the acquirement of power by the Vijayanagar sovereign Narasingha at this period, who is stated to have extended his conquests over the Pandyian and Chola countries. He reigned from A.D. 1487–1509. After these 48 years a Nayakka came and “got possession.”

A.D.
Narasa Nayakka ... ... ... ... ... 1499–1500
Tenna Nayakka ... ... ... ... ... 1500–1516
Narasa Pillai ... ... ... ... ... 1515–1519

Inscriptions call this chief “Narasa Ayyar,” “Narasa Pillai,” or “Narasa Nayakka.” It is not known how he became king. Two inscriptions have been found of 1515 and 1516. Both of these call him a servant of the Rayar of Vijayanagara, i.e., the great Krishnapura Rayya. He was succeeded according to Mr. Nelson by—

A.D.
Kuru Kuru Timmappa Nayakkan ... ... ... ... ... 1519–1524
Kattiyama Kamaiya Nayakkan ... ... ... ... ... 1524–1526
Chimmappa Nayakkan ... ... ... ... ... 1526–1530
Ayyakarai Veypoppa Nayakkan ... ... ... ... ... 1530–1535

1 The idea of his having been a relative of the “then king of Mysore” is probably apocryphal, arising simply from the coincidence of the title Udaiyar with that of the more modern Malabar dynasty. In those days there was no “King of Mysore,” and what Udaiyars there were were petty chief-lords of twenty or thirty villages. Kampana may have been one of the latter.

22
A.D.

Vivunatha Nayakkana Ayyar ... 1538-1544
Vardappa Nayakkana ... 1544-1545
Dumbishchi Nayakkana ... 1546-1548
Vivunatha Nayakkana ... 1546-1547
Vithala Raja ... 1547-1558

This last Mr. Nelson believes to have been Rama Raja of Vijayanagar. A Madura inscription calls him "Rama Raja Vithala-deva Maharsiyan." After this the names of three Nayakkas are given as rulers, but a Pandiyian also was crowned, and the Raja of Tanjore drove him out, while a Vijayanagar general drove out the Tanjore conqueror. All this took place in a very short time. The Vijayanagar general's son, after defeating his father's army, assumed the sovereignty. This was the great Vivunatha Nayakkana, A.D. 1568. For subsequent history of the dynasty founded by him, see the Nayakkas of Madura, supra, p. 199.

I have stated above that, contemporary with the above list of rulers of Madura, we have from inscriptions a list of Pandiyian kings or chiefs from A.D. 1385 to 1823 (about), and I now proceed to give their names and dates as given by Bishop Caldwell, to whom we are indebted for the information. It is quite possible that the Pandiyians really held the country, or they could only be the south, while the usurpers occupied the city and neighbourhood of Madura. On the other hand, it is equally possible that the inscriptions may record the names of the descendants of the ancient Pandiyians, living, but entirely devoid of any real sovereignty, in the period in question. Time and study of the existing inscriptions will alone settle these difficult points. The line is as follows:

Parakrama Pandiyian commenced to reign in A.D. 1385. An inscription at Kottar in South Travancore, in the fifth year of his reign, is dated in the Saka year corresponding to A.D. 1370. Bishop Caldwell notes the conquest of Kampana Udaiyar, referred to above, in A.D. 1372, and a statement by Muhammadans (authority not quoted) that in A.D. 1374 Mujahid Shah of the Bahmani dynasty "overran the countries between Vijayanagara and Cape Comorin, and advanced, like Malik Kafur, to Ramasvaran." This was, the Bishop thinks, probably a "mere plundering expedition."

From 1374 to 1431 Dr. Caldwell is unable to assist us, but I may point to an inscription at Tiruttarakasamangai near Ramnad (Vol. I, p. 302), which, if the copy sent to me be accurate, gives us a Vira Pandiyian reigning in A.D. 1383; and to the inscription at Karivalam Vandanallur in the Sirkankanai Taluk of the Tinnevelly District, which mentions a Kulasakhera Pandiyian as ruling in A.D. 1402 (Vol. I, p. 306).

Ponnai Perumal Parakrama Pandiyian began to reign A.D. 1431. (Inscription at Teikka in Tinnevelly.) Local tradition asserts that this Pandiyian was preceded by his father Kali Kanda Parakrama Pandiyian. This may help to bridge the interval.

Vira Pandiyian began to reign A.D. 1437. (Two inscriptions at Srivalkunjam in Tinnevelly.)

Vira Pandiyian. Began to reign, according to the Maconkey MSS., in 1475. He is mentioned in an inscription as reigning in 1490.

Parakrama Pandiyian began to reign in A.D. 1516. (Inscription at Kuttalam.)

Vikrama Pandiyian began to reign in 1543 (authority not given).

Dr. Caldwell thinks that no interval elapsed between this king and Ati Vira Rama, but Mr. Nelson (Madura Country, p. 95) mentions an inscription at Srivilliputur (see Vol. I, p. 305), which records a grant in A.D. 1546 by a Parakrama Pandiyian.

Vallabha Deva alias Ati Vira Rama Pandiyian began to reign A.D. 1555. (Inscription at Kuttalam, dated in his fortieth year, A.D. 1605.) An inscription of his in Teikka gives the dates of the commencement of the reign as 1662. Dr. Burnell informed Bishop Caldwell that he had seen a copper-plate grant belonging to "a matha in the Tanjore District" (it would be of great assistance if

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1 According to the Nayakkai History of Madura we have an anarchy following the decease, or at least the close of the reign, of a Vithala Raja in 1657 A.D., and a Chandrasekhara (Bishop Caldwell thinks the name "quite uncertain") gaining the crown in 1658 or thereabouts, only to be ejected by a Tanjore Raja, who, in his turn, was overthrown by the Vijayanagar general Kotel Nayaka Nagama Nayakkai in 1659. The latter seized the country for himself and threw off his allegiance to his sovereign, but Vivunatha Nayakkai, Nagama's own son, being sent to chastise the rebel, fought him and defeated him. This Vivunatha founded the Nayakkai dynasty, but seems all his life to have acknowledged as his own sovereign the Rayer of Vijayanagar (all the Nayakkas did so), and, as lord of the country he was governing, the Pandiyian king.

2 Comparative Grammar, Introd., 146; History of Tinnevelly, pp. 52 et seq.

3 According to the information given me there is at Teikka an inscription on a stone (T, 309) which mentions the name of Kali Kanda Parakrama Pandiyian and is dated in A.D. 1446. It is probable that the date has been wrongly quoted, or else that no king of that name reigned in the fiftieth century, as it is difficult to believe that the title Kali Kanda would have been prefixed to two sovereigns named Parakrama.
PUDUKÓTTAI RÁJAS.

the Bishop could tell us which), by which it is clear that Ati Vira Ráma died in A.D. 1610 and was succeeded by a SUNDARA PÁNDIYAN, of whom Dr. Burnell possessed a grant dated in his thirteenth year (A.D. 1623). Ati Vira Ráma’s name is one of those best known in the south of India, especially amongst the Tamil races. He has immortalized himself as the greatest patron of Tamil learning that ever lived, and his own poems are much quoted and admired.

Clashing with the above account, if the dates given me are accurate, are some inscriptions at Karivalam Vandanallur (see above), whereby grants are recorded of Varatunga Ráma Vira Pándiyan in A.D. 1578, 1589, and 1595 (Vol. I, p. 306).

According to a copper-plate inscription sent to me by the Collector of Madura (see above, p. 31, No. 211), which records a grant by one of the early Náyakkas in A.D. 1596, Ati Vira Ráma Pándiyan had a son Ráma Ráma.

Dr. Burnell’s grant quoted above, however, mentions a son SUNDARA PÁNDIYAN as succeeding his father in A.D. 1610, and ruling till at least 1623.

It remains to be seen whether Pándiyans history can be continued further than this date. It would seem improbable, because the last semblance of royalty must have passed away from the ancient dynasty in the time of Tirumala Náyaka of Madura (1623–1659) and his successors. But a great deal remains to be done, and for this purpose all the inscriptions must be examined and recorded with the most scientific exactitude. We do not yet know, for instance, whether the names above quoted refer to a continuous dynasty, or to chiefs claiming in various parts of the country as Pándiyans of the old stock, and possibly maintaining their local authority procasionally by internecine struggles amongst themselves.

PUDUKÓTTAI, THE TONDAMÁN MAHÁRÁJAS OF—

This State was created by Raghunátha Kilavan Setupati of Ramnad (1673–1708 A.D.). He fell in love with a girl of the Káljan caste, married her, and appointed her brother chief of the district of Pudukóttai, with the title of Raghunátha Tondamán, in lieu of one Pallavaráyan Tondamán, the former chief, who had attempted to transfer the estate from the Ramnad territories to those of Tánjore. Pallavaráyan’s predecessor was Sérvai. (Mr. Nelson’s Madura Country, p. 206.) The following pedigree was kindly supplied to me by the Honorable A. Šeshayya Sástri, C.S.I., who says that he cannot guarantee the accuracy of the earlier portion. I give it for what it is worth.

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<td>Ráya Tondamán, (1789–1807).</td>
<td>Ráya Vijaya Raghunátha, &quot;Rai Bahádur,&quot;</td>
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The following slight sketch of this family is taken from the North Arcot District Manual, by Mr. A. F. Cox, pages 235-6:—

The earliest known member of the family was one Sitappa Gaunivarō, who, in the thirteenth century, settled in this part of the country and acquired large estates. In A.D. 1249 he built the town and fort of Sungalur. In 1479 the head of the family, Timmappa Gaunivarō, built the town and fort of Kolar. His son Immaḍi Timmayya succeeded, and, under Kiṣhṇadeva Rāya of Vijayanagara, fought against the 'Adil Shāhī Muḥammadan. In 1510 he built three more forts. His son was Kiṣkarkaṇa Timmayya. He was honored by his sovereign and extended his possessions. He built Punganur. His son Kiṣkarrikaṇa Basava was an infant when he succeeded. In 1639 the Muhammadans captured the estate and seized a portion of it, but confirmed the Zemindar in the possession of the remainder, and gave him a sanad. His son Viṣṇu Kiṣkarkaṇa Rāya was well-treated by the Muhammadans, but the next Zemindar, Immaḍi Kiṣkarkaṇa, was deprived of part of his estate for arrears of tribute. His son fought, under his liege lord the Navab of Cuddapah, against the Mahārastas and was killed in battle. This was in 1757. The Mahārastas were victorious, and the zemindar passed into their hands. In 1775 it fell under Haidar 'Alī. In 1780 the Zemindar fought on the side of his new sovereign, but died during the campaign. His son succeeded, but fled on being unable to pay his tributes. He then sided with the English, and proved of great assistance to them in their war against Tipū Sultan. He and his successors were allowed, after Tipū’s fall, to hold their ancestral estate, but only as lessees. In 1832 the Zemindar died, and was succeeded by his brother, whose son is the present Zemindar.

In his paper on a Raṣṭhrakūṭa grant from Māṣṭr, published in Indian Antiquary XII, 11, Mr. Rice notices the mention, in the Markāra Plate, of the “Paṇḍu Ten Thousand,” forming part of the Raṣṭhrakūṭa dominions. He writes as follows:—

"With regard to the Paṇḍu Ten Thousand, it may be pointed out that it corresponds with the Padi-nāḍ, or Ten Nāḍ country of the sixteenth century (Mysore Inscriptions, Telangūr Inscription, No. 178). The name survives in the existing Hādināḍu, now corrupted into Hādinārū, a village on the Kabbani river not far from its junction with the Kaveri, and the scene of the romantic adventure to which the royal family of Māṣṭr trace their origin. (Will; also Mysore Gazetteer, Vol. I, p. 239.)

"Paṇḍu, Punnādu or Punnāṭa, as it is variously written, seems also to be indicated by the Punnata in Lessen’s Map of Ancient India according to Ptolemy (Indische Alterthumskunde, Vol. III) ; and by the Punnata of Colonel Yule’s Map of Ancient India, ‘udi beryllus’ (Dr. Smith’s Atlas of Ancient Geography)."

"Since writing the above, I have through the kindness of Mr. R. Sewell seen a grant of the Punnāṭa Raṇjas, which must belong to early in the sixth century. In it their succession is thus given:—

1. Kāṭyappā Raṭhravarmma.
2. Nāgadaṭa, his son.
3. Śinga Varma, son of the last.
4. His son, not named.
5. Scandavarmma, son of the last.
6. Raṇḍitā, his son.

"The addition to the first name may point to a suzerainty of the Raṭhrakūṭas. But from other inscriptions (Indian Antiquary, Vol. V, p. 140, Vol. VII, p. 178; Mysore Inscriptions, pp. 292, 293) we

1 See Vol. I of this publication, p. 220, s.v. Padiṭra.
know that in the time of Skandavarmma the Punnāḍ kingdom was annexed to the Gaṅga dominions by Avinda, who married the king’s daughter.”

QUTB SHĀHI DYNASTY OF GOLKONDA.
(See Dakhan, Muhammadan Kings of the—.)

RĀMNĀD; SETUPATIS OF—.

The Setupatis claim to belong to the ancient Marava race and to have been rulers of the whole of the south of India before the immigration of the Kurumbas, by whom the Maravas were defeated and driven back to the extreme south. Their chiefs lost all semblance of power, till the descendant of the old ruling family was, in the seventeenth century, reinstated in a portion of his ancient patrimony by Muttu Krishnappa, the Nāyaka of Madura, and installed at Rāmnād. Mr. Nelson (Madura Country, pp. 110—115) discusses the former history of the Setupatis, and his remarks should be studied. He concludes that there were certainly lords of Rāmnād from a very remote period, and that the Setupati created by Muttu Krishnappa was probably grandson of the last Setupati, who had been murdered by “one of the last of the Pândiyas, who preceded Visvanātha Nāyakkān.” I have Dr. Burgess’ authority for the statement that there was an Udaiyan Setupati in S.S. 1336 (A.D. 1414-15), who built the shrines of the inner temples at Rāmeśvaram and gave four villages in the Tinnevelly District to the temple there; also a Chinna Udaiyan Setupati, who in S.S. 1411 (A.D. 1489-90) made additions to the temple; and a Tirumala Setupati, who in S.S. 1422 (A.D. 1500-1) built part of the second prakāra and had a son named Raghunātha Tirumala, who was alive in S.S. 1461 (A.D. 1539-40).

Pharoh’s Gasetteer, published in 1855, contains (pp. 392—396) an account of the later dynasty of Setupatis, varying in some degree from what follows, but I do not detail the differences, since the whole needs thorough examination.

Abandoning all attempt to trace their earlier history, the following genealogy gives a sketch of the family from the Setupati who was first created chief of Rāmnād by the Nāyaka of Madura in A.D. 1604. It is taken from various sources, principally from information given to other writers by native officials of the zamindari, and needs authentication.

The Setupati had a coinage of their own.

1 For an account of the province of Rāmnād, see Madras Journal V, 371.
Patis.

Tadgar Tévar.

Setuvattayi
Nachchiyar,
(doughter).

Áyt Pillai
Nachchiyär,
(doughter).

Tadgar Tévar,
murried Kulandai
Nachchiyär, sister of
Kotta Tévar.

Otta Tévar, alias
Muttu Vijaya
unátha Setupati,
(1728–1734),
principality was dis-
nered, Sivagangai and
country north of the
Dr being split off.

i. Muttu Kumara
unátha Setupati,
(1734–1747),
to death without issue,
second cousin Bakka-
ro was installed.

xii. Bakka Tévar
Setupati,
(1747–1748).

viii. Tadgar Tévar
Setupati,
(1733–1734).

Deceased in the Field. Was attacked by
I append extracts from the notes on the Setupatis, kindly sent to me by the manager of the estate, T. Raja Ramu Rau Avaragal. Mr. Nelson, in writing his "Madura Country," was indebted, it seems, to another native in high official position in Ràmnàd for the statements he makes. And it must, therefore, be strongly pointed out that this list should be accepted with reservation. I do not know the authority on which my informant rests his assertions, nor does Mr. Nelson supply this vital deficiency. Dr. Burgess, who is at work at the inscriptions in the Ràmnàd country, tells me that he believes the dates to be erroneous.

"It is observed that at the beginning of the sixteenth century there was no Setupati in existence. The cultivation had become very limited. Thick jungles had sprung up in every direction. The roads were infested with gangs of robbers. Every village was under a petty ruler, who acted with free independence and oppressed and harassed the pilgrims who resorted to Ràmnàvaram. Mutta Krishnappa, the then ruler of Madura, was earnestly exhorted by the pilgrims to appoint a ruler, whose authority could conduct to their safe travel to and from Ràmnàvaram. Further, there was also the cessation of revenue collection from these petty chiefs to be attended to. Mutta Krishnappa therefore thought it expedient to re-establish the ancient Marava dynasty of the Setupatis or the Guardians of Ràmnàvaram. Accordingly he had Sadayaka Tèvar, a descendant of the ancient Setupati, crowned at Pogalur, a village ten miles to the west of Ràmnàd, in the year 1604. He was further created chief of the seventy-two Polegars. It is from this period that we have got some authentic history of the Setupatis."

1. Sadayaka Tèvar Udaiyân Setupati (1604-1621).—"He amply satisfied the expectations of Mutta Krishnappa, to whom an annual tribute was sent. Peace was restored to the country. Cultivation was encouraged. The towns of Ràmnàd and Pogalur were fortified and improved. He further made some conquests by subduing the important villages of Vâdakku-vâttagai, Kâlaisiyârkâvîl and Pattamangâlam. After a useful reign of seventeen years this prince died in 1621. His son, Kûttan Setupati, succeeded him."

2. Kûttan Setupati (1621-1635).—"This prince quietly enjoyed the fruits of his father's labour. The country was prosperous and peaceful during the fourteen years that he ruled over it. He died in 1635, leaving his brother Sadayaka Tèvar to succeed him. He left a sister named Gangai Nâchchâyâ."

3. Sadayaka Tèvar alias Dalavây Setupati (1635-1645).—"Nothing of importance transpired during the first three years of this prince's reign. But in the fourth year the prince announced his intention of appointing his adopted son, Raghunâthâ Tèvar, as his successor. This disclosure enraged his illegitimate brother, Tambi Tèvar, who ruled over Kâlaisiyârkâvîl as governor. Tambi was not inactive. He gained over to his side the King of Madura, who, besides creating him "Tambi Setupati," supplied him with funds and forces to dethrone the prince. Ràmnàd fell into the hands of the King of Madura's forces, and the Dalavây Setupati retreated to Pâmban, where he was finally defeated and taken captive. He was sent to Madura and thrown into a dungeon.

"Tambi had now a very difficult task before him. The Dalavây Setupati's nephews, Raghunâthâ Tèvar and Narâyana Tèvar, were in arms against him, and at last, finding no one to befriend him among the relatives of the Setupati, Tambi was obliged to flee to the court of Madura." Tirumalai Nâyakka, however, now discovered his mistake, and in order to quiet the country released the Dalavây Setupati and restored him.

The Setupati was set at liberty to the satisfaction of all parties in 1640. After his restoration he reigned for four or five years in peace, when he was murdered in cold blood by Tambi Tèvar in 1645.

"Then followed anarchy and confusion at Ràmnàd. The principal Marava chiefs were preparing for war; but this was opportunely averted by the interference of Tirumalai Nâyakka, who partitioned the Ràmnàd kingdom into three portions in 1646. Raghunâthâ Tèvar, the nephew of the Dalavây Setupati, was placed on the hereditary throne of the Ràmnàd Setupati. His brothers, Tanaka Tèvar and Narâyana Tèvar, were made to rule jointly at Tiruvâdâsai. Siyagângal was placed under the sovereignty of Tambi Tèvar."

4. Raghunâthâ Setupati alias Tirumalai Setupati (1645-1670).—"This Setupati's reign was remarkable for territorial aggrandisement. The partitioned countries became again incorporated owing to the early deaths of Tanaka Tèvar and Tambi Tèvar. When Tambi Tèvar was alive, the Setupati, in alliance with him, defeated the forces of Tanjore in a pitched battle, and the Setupati annexed the towns of Mannârkôvîl, Peṭhukkôṭai, Devakôṭai, Arûndângi and Tiruvâlur."

"At this time the King of Mâiser invaded Madura, and, at the request of the King of Madura, the Setupati went in command of a large army and defeated the enemy in two very severely contested

1 Mr. Nelson's account ("Madura Country," 109-110) is similar to this.
engagements. The King of Madura, in gratitude for the services rendered, ceded to the Setupati the villages of Tiruppuram, Tiruchchelai and Palimadai. On the whole this Setupati became very powerful. It was he who introduced the celebration of the Navaratri festival at Ramnad. After a quiet and beneficent reign of thirty years he died in 1670, leaving his nephew Raja Surya Tewar to succeed him.

Mr. Raja Ramas Rau omits to notice that this Setupati refused to aid his suzerain against the Muhammadan invasion, and that, consequently, the Nayakka invaded his territories to punish him for treason (op. cit. p. 187). The war was conducted with varying fortunes and seems to have died a natural death. The Setupati joined in the war, which ended in the downfall of the Nayakkas of Tanjore and the sack of the city, but according to Mr. Nelson, the Marava army was little more than a marauding mob.

5. Surya Tewar (1670).—This Setupati compromised himself in some way in the Tanjore war, and was seized shortly after his accession by Veerakote Krishnappa, the Madura Dalavay, and was imprisoned at Trichinopoly, where he was secretly put to death.

"Surya Tewar left no immediate heir to succeed him. Consequently the task of nominating a successor devolved on the principal Marava chiefs, who came to no definite understanding. For a time the country was without a Setupati, but Attana, and after him Chandrappa Seralkaran, managed the affairs of the kingdom. Finally Raghunathha Tewar Kilavan, illegitimate son of the last Setupati, was installed."

6. Raghunathha Tewar Kilavan Setupati (1679—1708).—"The reign of this ruler was very remarkable for several important events. The commencement of his reign was marked by his assassination of the two principal men who had assisted him in coming to the throne. His whole reign was further remarkable for the way in which he persecuted the Christians." The revolting circumstances attending the murder of the Missionary John De Britto—a murder consummated under the express orders of the Setupati—are fully narrated by Mr. Nelson (loc. p. 217—224). "He appointed his brother-in-law Raghunathha (belonging to the Kalla family), whose sister Kattari he had married, Tondaman of Pudukottai."

"It was in this reign that the capital of the territory was removed from Pogalur to Ramnad, the present seat of Government. This prince was also famous for his bravery in war. He rescued the Nayakka of Madura from the tyranny of Rustam Khan, and successfully prosecuted a war against the King of Tanjore, who was obliged to cede all the territories south of the Ambru river."

Intrigues seem to have been the order of the day during this reign, and the history is a succession of plots and rebellions, resulting in constant disturbance and warfare. There was a desultory war with Tanjore in A.D. 1700, and in 1702 on one occasion an army from Madura, aided by a force from Tanjore, was defeated by the Setupati and driven back. Another signal victory was obtained over Tanjore in 1709, a year which was also signalized by a most appalling famine, aggravated by a devastating flood. "Raghunathha Tewar Kilavan Setupati breathed his last in 1708 and his numerous wives burned themselves alive with the dead body of their husband. He was succeeded by his adopted son Tiruvudayiya Tewar Sivas Vijaya Raghunathha Tewar, son of Kadamba Tewar."

7. Vijaya Raghunathha Tewar Sivas Tiruvudayiya Tewar (1709—1723).—"The King of Tanjore was not inactive during this reign. He gained over the Rajas of Pudukottai to his side, and declared war against the Setupati, who went out to meet the allied forces at Arundagiri. Some indecisive actions were fought. An epidemic broke out in the camp of the Setupati which carried off many of his sons and wives, and he himself contracted the disease, which proved fatal shortly after he was brought to Ramnad. He nominated one Tashar Tewar, a great grandson of the father of the late Kilavan Setupati, to be his successor."

8. Tashar Tewar (1723—1724).—"The accession of this Setupati to the throne was contested by Bhavani Sanka Tewar, an illegitimate son of Kilavan Setupati. He got the assistance of the King of Tanjore by promising to cede him some territory, and invaded Ramnad with the Tanjore forces within four months of the accession of the Setupati. The allied forces of the Setupati, Tondaman and the King of Madura were unable to arrest the advance of the Tanjore army, which finally captured Ramnad and took the Setupati prisoner. He was shortly after put to death and Bhavani Sanka Tewar proclaimed himself Setupati."

9. Bhavani Sanka Setupati (1724—1728).—"He was very injudicious in his treatment of the Poligars under him. One Saivarama Periya Udaiya Tewar was deprived of his Palayamam. He therefore fled to the court of Tanjore. Saivarama gained the favour of the King of Tanjore by the extraordinary bravery he showed in fighting with a large tiger. Kutta Tewar, the maternal uncle of the late Setupati and the legal heir, who had escaped from Ramnad at the time of its capture by Bhavani.

1 The relationship is somewhat doubtful (Madura Country, p. 247).

2 Mr. Nelson calls him "Kattayavar." (Madura Country, p. 246.)
Śaṅkara, was also at this time at Tanjore. Kūṭta and Śaṅkara became close friends, and by their joint inducement got the King of Tanjore to entreat them with a large force, with which they defeated the Setupati at a battle fought at Uraiṉṟū in which the Setupati was taken prisoner. After this success Kūṭṭa Tēvar was proclaimed Setupati.

10. Kūṭṭa Tēvar, alias Kumāra Muttra Vijaya Raghunātha Setupati (1728—1734).—“Kūṭta Tēvar was not destined to rule over the extensive territories of Rāmnād. For it was arranged, before the success which gained him the throne, that the territory should be parcelled out between the confederates. Accordingly the King of Tanjore took all the lands north of the Pāmbār. The remainder was divided into five parts, of which two went to the share of Rāja Muttra Vijaya Raghunātha Periya Udaiya Tēvar, who made Śivagangai his capital. (He married Akhilandēvarī Nāchōhiyār, the illegitimate daughter of the Setupati. His territory is also called Śivamūraṇagai.) Over the remaining three parts called Periyaṇgalagai, which form the present Rāmnād territory, the Setupati Kūṭṭa Tēvar ruled. He was succeeded by his son Muttra Kumāra Vijaya Raghunātha Tēvar.”

11. Muttra Kumāra Vijaya Raghunātha Setupati (1734—1747).—“During the reign of this prince the Dālavāy was all-powerful. The prince dying in the prime of his life without any issue, the Dālavāy nominated Rakka Tēvar, a cousin of the deceased Kūṭta Tēvar, to the rule.”

12. Rakka Tēvar Setupati (1747—1748).—“This reign was remarkable for the repulsion of an invasion by the Rāja of Tanjore by the Dālavāy Vellaiyan Sērvaiyār, who also commanded several military expeditions and subjugated several subordinate Pōḷegars in the Tinnevely District. The Setupati grew afraid of the Dālavāy’s power and recalled him from Tinnevely. This step proved fatal to him. On his return the Dālavāy openly rebelled, and the Setupati was therefore obliged to flee for his safety to Pāmbār. Thither he was pursued and taken prisoner and was deposed. One Śella Tēvar, alias Vijaya Raghunātha Tēvar, a member of the Kēḻavan family, was placed on the throne by the Dālavāy.”

13. Śella Tēvar, alias Vijaya Raghunātha Setupati (1748—1760).—“This prince ruled for twelve years, during which another invasion by the Tanjore Rāja was firmly met with and defeated by the Dālavāy. Śella Tēvar died in 1760 and was succeeded by his sister’s son Muttra Rāmalīṅga Tēvar, a child two months’ old.”

Dr. Burgess informs me, on the best informed men at Rāmaṉavaram, that Śella Tēvar’s sister Muttra Tiruvāy Nāchōhiyār, married Nerīṭti Tēvar of Yelamādu, and had a son born in Ś Ś. 1647 (A.D. 1725-6). He adds that she is stated to have ruled from Ś Ś. 1643 (A.D. 1721-2).

14. Muttra Rāmalīṅga Setupati (1760—1772, 1780—1794).—“Vellaiyan Sērvaiyār, the powerful Dālavāy, died at the commencement of this reign. He was succeeded by Dāmōdārām Pillai in his Dālavāyship. Muttra Tiruvāy Nāchōhiyār, the mother of the infant prince, acted as regent.”

Mr. Nelson adds, “In 1770 the Rāja of Tanjore was again defeated, this time most decisively, by an army under the command of Thōṭhārām (Dāmōdārām) Pillai: and this was the last occasion on which the troops of Rāmnād were permitted to distinguish themselves.”

“In the year 1773 the army of the Setupati was defeated by an English force under general Joseph Smith, who subdued the territory on behalf of the Navāb of Trichinoply. The infant Setupati, his mother Muttra Tiruvāy Nāchōhiyār and his sister Maṅgalīvārī Nāchōhiyār were removed from Rāmnād and kept at Trichinopoly under surveillance.”

The territory was for a period of eight years, i.e., from 1778—1780, under the direct management of the Navāb.

“The petty chiefs who had respected the power of the Setupati raised an army and threatened to capture Rāmnād and drive away the Navāb’s managers. This circumstance alarmed the Navāb, who deemed it prudent to set the Setupati at liberty and to despatch him to Rāmnād at the head of an army: this arrangement had the desired effect. The country became tranquil and the chiefs were defeated.

“The Setupati resumed again the reins of government. He continued to rule for fourteen years until 1794. His acts at the end of this period became very suspicious, verging on rebellion, so that at the instance of Maṅgalīvārī Nāchōhiyār, the sister, the Setupati was deposed and carried away as prisoner to Trichinopoly under the orders of the Navāb.

“The English at this time became the virtual rulers of the Carnatic, and they sent the Setupati to Madras as a State prisoner. The Rāmnād territory was taken under the British rule and continued for seven years up to 1802. In 1803 the English Government placed Rāpi Maṅgalīvārī Nāchōhiyār, the sister of the Setupati, on the throne.”

1 Mr. Nelson gives different dates for the death of Kūṭta Tēvar and the reigns of his successors. According to him Kūṭta Tēvar died in 1762, his son died after a reign of a few days or weeks, and Rakka Tēvar succeeded.
16. Māṅgalāśvarī Nārchchīyār (1803—1813).—"In the year 1803 the permanent settlement was made, by which the Rāni Setupati bound herself and her successors to pay to the English Government the annual pēshkāsh of Rs. 3,24,387-1-2. She ruled the estate for ten years. She was called the Istimrāri Zamindārī in remembrance of the settlement. This reign is particularly remarkable for the charitable endowments she made out of the permanently settled villages of the estate. Her adopted son, Aṃnāsāvāmi Setupati, alias Muṭṭu Viṣaya Raghunāthā Setupati, succeeded her."

16. Aṃnāsāvāmi Setupati, alias Muṭṭu Viṣaya Raghunāthā Setupati (1812—1815).—"This prince was a minor when his adoptive mother died. Pradhānī Ṭyāṅga Rāja Pillai carried on the administration of the country. This prince’s title, in other words the adoption, was not undisputed. Sīvakāmi Nārchchīyār, the daughter of Muṭṭu Rāmalīṅga Setupati, sued in the Company’s courts to have her claim to become Rāni Setupati in preference to Aṃnāsāvāmi recognised. She succeeded in her suit and was legally appointed the ruler of the estate in the room of Aṃnāsāvāmi in the year 1815."

17. Sīvakāmi Nārchchīyār (1815—1829).—"This princess enjoyed the kingdom for one full year while she allowed the pēshkāsh to fall in arrears. The estate, therefore, was placed under the management of the Court of the Sadar Adalat for fourteen years on her behalf. In the interval the law suit between the Rāni Zemindar and Aṃnāsāvāmi Setupati was prosecuted with the utmost vigour in the Appellate Court, which finally directed the restoration of the estate to Aṃnāsāvāmi Setupati. This prince having died in the meanwhile, his widow Muṭṭu Viṣaya Nārchchīyār, who successfully conducted the suit to the end, had adopted one Rāmalīṅga Tēvar as her son, in whose favour she resigned her right to become Setupati."

18. Rāmalīṅga Tēvar, alias Viṣaya Raghunāthā Rāmalīṅga Setupati (1829).—"This prince died in the same year in which he commenced to reign and was succeeded by his infant daughter Māṅgalāśvarī Nārchchīyār."

19. Māṅgalāśvarī Nārchchīyār (1829—1838).—"Muṭṭu Viṣaya Nārchchīyār, the Rāni’s grandmother, and Muṭṭu Sella Tēvar managed the affairs of the State on behalf of the Rāni Setupati, who met with an early death. She was succeeded by her infant sister Doraḷī Rāja Nārchchīyār."

20. Doraḷī Rāja Nārchchīyār (1838—1845).—"Muṭṭu Sella continued to act as manager, but his management was not approved by the East India Company, to whom several charges against the manager were preferred. The estate was placed under the Court of Wards, and although the manager was declared innocent after a thorough inquiry, he was not entrusted with the control of the estate, which continued under the management of the Court of Wards. Doraḷī Rāja Nārchchīyār died in 1845. Even after the death of the Rāni the Court of Wards continued to govern the estate until Parvatavardhīni Nārchchīyār, the wife of Rāmalīṅga Setupati, was declared to be the lawful proprietress to the estate."

21. Parvatavardhīni Nārchchīyār (1845—1868).—"She assumed the management of the estate in 1846. She died in 1868, leaving her adopted son, Muṭṭu Rāmalīṅga Setupati, to succeed her. During her management there were several protracted litigations which necessarily involved the estate in heavy debt. Even the pēshkāsh fell into arrears and accumulated. Punnasāvāmi Tēvar, the son of the adopted Setupati, managed the estate."

22. Muṭṭu Rāmalīṅga Setupati (1868—1873).—"When this prince assumed the management of the estate, he found the debts of the estate had alarmingly increased. But he could devise no means to get himself out of it. The estate was in danger. The English Government, therefore, was compelled to interfere. The estate was placed under the attachment of a Special Assistant Collector. In the year 1873 the Setupati died suddenly, leaving two minor sons, Bāskara Setupati and Dinakarāsvāmi Tēvar. The former in now recognised as the proprietor of the estate."

23. Bāskara Setupati (1873).—This prince being a minor, the estate is under the management of the Court of Wards.

Rāṣṭrākūṭas; the—

The latest and best account of this dynasty yet published is by Mr. Fleet at pages 31—38 of his Dynasties of the Kanarese Districts. From it I extract most of what follows. Dr. Bühler (see especially Ind. Ant. VI, p. 59, &c.) has carefully studied the records of this family; and Dr. Burgess gives an account of them in his Third Archeological Report for Bombay, published in 1878. A paper by Professor Śaṅkara Panduraṅga Pandit published in Ind. Ant. I, 205, may be studied with advantage.

The Rāṣṭrākūṭas, coming from the north, subverted the older dynasty of the Chālukyas in the Kanarese districts of the Bombay Presidency in the early part or middle of the eighth century A.D.

1 Sometimes called "Yādavas of Māṃnikhetu" (Ind. Ant. I, 205).
RĀSHTRAKUTAS.

The kings of this dynasty did not come much into contact with those of the south, but, as they are occasionally met with, the genealogy of the family is here given:—

1. Dantivarman I.
2. Indra I.
4. Karka I or Kakka I, about A.D. 885.

5. Indra II, about A.D. 710.
6. Dantidurga or Dantivarman II, A.D. 733-4.

(Dethroned by Dhruva.)

(Dr. Burgess says A.D. 810.)

12. Krishna II, or Akalavaraha, A.D. 875 and 911.
(Married Mahadevi, daughter of Kokkala, of the family of the Kālacuris of Tripura.)


14. Indra IV, or Nityavaraha, married Dejāmba, daughter of Amman, son of Arjuna, son of the same Kokkala.


By his wife Laksmba.
17. Amoghavaraha II, Married Kundakadevi, daughter of Yuvardja of the family of the Kālacuris of Tripura.

(Not named.)
18. Kottiga, or Khottiga, Suvarnavaraha II, or Nityavaraha II, Nirupama II, or Akalavaraha II, A.D. 945-6 and 956-7.

1. Called "Vairamegha" in an inscription published by Mr. Lewis Rice in Ind. Ant. XII, 11.
2. Called "Akalavaraha" and "Kansevara" in the same.
3. Called "Prabhattavaraha" in the same.
4. He was reigning in Śaka 735 (A.D. 813-4) according to the same inscription.
5. Mr. Fleet is doubtful whether these three persons ever came to the throne, because the interval between Govinda V and Krishna IV is so small. But a succession of three kings in a very short space of time is not an unusual occurrence in Indian history.
Dantivarmā II is said to have conquered, amongst other kings and countries, the kings of Kaśchi and Kalinga, and the Śrīśaila country (Ind. Ant XI, 111).

King Dhruva is said to have humbled the pride of the Pālavas.

His successor, Govinda III, in an inscription of A.D. 803-4, boasts of having conquered Dantīga, the ruler of Kaśchi (Conjeevaram). The boast is repeated in other inscriptions, “which tell us also that the ruler of Vēṇgi, i.e., his contemporary of the Eastern Chālukya family, was one of his vassals, and was employed to build for him the high walls of a town or fortress.” The Chālukyan sovereign would seem to be Vījāyāditya, alias “Narendra Mrigarka.” The inscription of A.D. 803-4 contains the earliest known instance of the use of the cycle of 60 years, which grew into common use from the fourteenth century downwards. The inscription is dated in the year Subhānu.

The twentieth sovereign Kakka III claims to have subdued the Chola and Pāṇḍiyar kings, but this is probably mere empty boasting, as in A.D. 973-4 he himself was defeated and probably slain by Taila II of the Western Chālukyas. The Rāṣṭrakūṭa dynasty ceased with him.

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RAṬṬAS, THE—.

The Rāṭṭa Mahāmandalēvraṇas, or great feudatory lords, are often alluded to in inscriptions of the Kanarese districts of the Bombay Presidency, but do not appear to have come much in contact with the southern chiefs. Their capital was first Saumātti, then called Sugawakarem or Venugrama, in the Belgaum District, and afterwards Veṇugrama or Veḷugrama, the modern Belgaum itself. They were at first feudatories of the Rāṣṭrakūṭas, but afterwards raised themselves into the condition of independent chiefs. They were of the Jain religion. Grants of the family are found dated between the years A.D. 875-6 and A.D. 1228-9. They seem to have succumbed to the rising power of the Yadavas of Devagiri, as recorded in the Behatti grant of Krishna of that dynasty, dated Ś.Ś. 1175 (A.D. 1253-4). (For genealogy and account of the family, see Mr. J. F. Fleet’s Dynasties of the Kanarese Districts, pp. 79—83, and Dr. Burgess’ Second Bombay Archaeological Report, 1876, Kāthiāwad and Kachh, p. 232.)

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REḌḌI, THE — DYNASTY OF KONḌAVĪḍU.

(See Konḍavīḍu.)

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ŚĀLĀṆKĀṆAṆA, THE — DYNASTY OF VĒṆĪ.

(See Vēṇī.)

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SĀṆGA, THE — DYNASTY.

(See the Andhra Dynasty.)
THE ŚĀNTARA KINGS IN MAISŪR.

This was a family of chiefs, apparently feudatories of the Chalukyas, who lived at Hombucha or Humoha (Paṭṭi Pombudchopura) in the Nagar Country of Maisūr. They were Jains. Mr. Lewis Rice gives the following list in his "Mysore Inscriptions" (Introduction, p. lix):

- Śāntara, Śāntarēśvara, several kings of this name.
- Kāmanā.
- Siṅgideva.
- Taḷaṇa.
- Kāna (married Bijjāḷadevi. Her sister Chaṭṭalādevi was married to Vijayādityadeva of the Kādamba family of Goa).
- Jagadeva, Jagadeva, Tribhuvana Malla (son), A.D. 1149.
- Siṅgideva, his brother.
- Bāmmaraṇa, his son.

An inscription of A.D. 1162-3 at Anumakonda, close to Orāṅgal, of the Ganapati sovereign Kākatīya Rudrādeva, records that in the time of the Ganapati sovereign Prōlē, Jagadeva besieged that place, but was repulsed and put to flight. Mr. Fleet (Ind. Ant. XI, 10) thinks that this is evidently the Śāntara king Jagadeva, and that it was as a feudatory of Taḷaṇa of the Western Chalukyas that he laid siege to Anumakonda.

SENDRAKAS, THE—

“One of the Kādamba inscriptions mentions incidentally” the dynasty of the Sendrakas, “the representative of which in the time of the Kādamba king Harivarmā,¹ 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 Devaśakti, who seems to have been a feudatory of the Chalukya monarch;² and that in the time of Vinayāditya, the son of Vikramāditya I, the representative of it was Pōgli, who again appears to have been a feudatory of the Chalukyas.”³ (Mr. Fleet’s Dynasties of the Kanaresse Districts, p. 10.)

The dates of these Sendraka kings would be about the close of the fifth century and the close of the sixth century.

SETUPATIS OF RĀMNĀD, THE—

(See Rāmnād.)

THE ŚILĀHĀRAS OF KOLHĀPUR.

From Mr. Fleet’s sketch of the history of this family (Dynasties of the Kanaresse Districts, pp. 98—106) I do not gather that, so far as is yet known, they ever came in contact with the powers in the south; but as it is quite possible that they may have done so, and that some reference to them may yet be discovered in some inscriptions of the Southern Dakhan, I give the genealogy as given by Mr. Fleet. His work should be consulted for a fuller notice of the family and an able discussion as to the site of the ancient city of Tugara mentioned in Ptolemy and the Periplus. (See also Ind. Ant. V, 276.)

¹ His date is not yet conclusively settled (see above, p. 179).
² Ind. Ant., Vol. X, p. 244, “No. 12.” See also above, p. 16, No. 100, Copper-plate Grant from Kurnool.
³ Pali, Cakrabīrī and Old Cauvery Inscriptions, No. 102.
SINDAS OF ERAMBARAGE.

Goaka, Goñaka, or Gokala.
Marasinha, (A.D. 1058).

Guvala I, or Guhala.

Krttiraja.

Chandraditya.

Guvala II.
Ganashdeva.
Bhoja I, (about A.D. 1098).

Ballala.
Gandraditya,
(A.D. 1109 and 1185).

Vijayaditya
or Vijayaraka,
(A.D. 1142 and 1153).

Bhoja II,
(A.D. 1178 and 1209).

SINDAS OF ERAMBARAGE, THE—

The information which follows is also taken from Mr. Fleet’s Dynasties of the Kanarese Districts, (pp. 95—97).

Inscriptions of the Sinda dynasty are found in the Kaladgi and Dharwad Districts. Their capital was Erambarage or Erambarige, probably ‘Yelburga’ in the Nizam’s Dominions. Their territory embraced a small portion of the country in that neighbourhood.

The following is the genealogy of the dynasty:—
(Not named.)


or Sinha. or Dava. Chavunda I. or Chaunda.

Bamna.

Singa II.

Achug II, (A.D. 1098?) and 1122.

Perna I, (A.D. 1104 and 1144). Chavunda II, or Chavunda II,

or Chavunda II,

(A.D. 1162).

By his wife Demaladevi. By his wife Sirigaddevi.

Achug III, Perna II.

(A.D. 1162). Bijjala. Vikrama, or Vikramaditya,

(A.D. 1169). (A.D. 1169 and 1180).

Achug II made war on the Hoyalsa Ballalas under orders of his suzerain, Vikramaditya VI of the Western Chalukyas. He was victorious and took Goa (“Gove”). He “caused the Pandyas to retreat, dispersed the Malapas, or people of the Western Ghattas, and seized upon the Konkan.” He burnt Goa and “Uppinakatti” (Uppinangadi in South Canara).

Perna I is recorded to have “pursued Jayakshi, who must be the second of that name of the family of the Kadambas of Goa, and seized upon the royal power of the Hoyalsa.” It seems to have defeated King Gittiga or Vishnuvardhana of the latter dynasty, and besieged his capital city, Dwarsamudra.
SIVAGANGAI—TRAVANCORE.

SIVAGANGAI ZEMINDARS.

The Sivaganai Zemindari was originally part and parcel of the territories of the Setupatis of Rammad, for a sketch of whose dynasty see above (p. 227). It will there be found that in the reign of Kutte Tewar, alias Kumara Muttu Vijaya Raghunatha Setupati (1736–1754), the territories of Rammad were divided into five parts, two of which went to Saivarana, alias Muttu Vijaya Raghunatha Periya Udaiyar Tewar. This became the Sivaganai Zemindari. It is called the Sinna Vaidugai by the natives, and the “Lesser Maravar” by some European writers.

The zemindari being quite of modern origin, it is useless to give a sketch of its ruling family here. Readers are referred for information to pages 423–427 of “Pharaoh’s Gazetteer.”

TANJORE, THE MAHARATTA DYNASTY OF—

(See Mahrattas.)

TRAVANCORE (TIRUVARANKODU), RAJAS OF—

(The following list is taken mostly from Mr. P. Shun瞳oony Menon’s “History of Travancore.”)

The family are said to be descendants of the old Chera Rajas, who owned the south and west of the peninsula. Other accounts make them descendants of Chērāmān Perumāl.

Mr. Shun瞳oony Menon’s history traces the family from a Chera king, Bhānu Vikrama, whom the mythological Parāsun Rāma placed on the throne of South Kerala after it had been recovered from the sea. Parāsun Rāma is said to have crowned Bhānu Vikrama’s nephew, Aditya Vikrama, in succession to his uncle, and to have made Udayavarma king of North Kerala. This was in the Tretāyuga. In the Kaliyuga a list of forty-eight kings who reigned over South Kerala during the first ten centuries, i.e., up to 2102 B.C. Mention is made of a sovereign, by name Kulasēkha Arvā, in Kaliyuga 1860 (1242 B.C.), who became ascetic, and has since been worshipped as a saint; and coming to comparatively modern times, Viravarna Pāndiyian of Madura is said to have conquered and ruled over the Cērha country at the time of the reign of Sālivahanā (A.D. 78). The Cērha country was afterwards overrun by the Koṅgu chiefs 2 and the Cērha royal family retired to their original home in Travancore (South Kerala), giving up their extensive acquisitions in Madura and Tinnevelly.

The Perumāḷs ruled over most of the Kerala country for about 300 years, during which period the Syrian Christians and Jews settled in Cochin. The last Perumāḷ is said to have disappeared from his residence after having handed over his insignia of office to two dependents, whom he constituted respectively Rāja of Cochin and Zamorin of Calicut. (See above, p. 197.)

All the above is purely traditional. Now commences a list, seemingly more reliable, but requiring proof.

(?)

Vira Mārtanda-varmā, was alive in A.D. 731.

Died in A.D. 800.

Udaiya Mārtanda-varmā (A.D. 800–830).
Established the Kollam era in A.D. 824.

Little more is known for five centuries, and the author’s remarks, as he attempts to bridge the interval, show a lamentable want of historical knowledge. A king named Adityavarmā is mentioned as living in A.D. 1189, and another of the same name in A.D. 1330.

1 Probably the Baṣa Perumāḷ of the Kerala Pati (see above, p. 195).
2 All Cērha grants of any age commence with the phrase “Sri Vira Kerala Chakravarti” or “Cērha Maravan Trikumāna Chakravarti,” while the Koṅgu grants commence “Sri Vira Koṅgu Chakravarti.” (History of Travancore, 31.)
TRAVANCORE.

Then come the following, belonging to a branch of the family:

<table>
<thead>
<tr>
<th>Vira Rama Maranda,</th>
<th>Eravivarmā,</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A.D. 1336-1376),</td>
<td>(A.D. 1376-1382),</td>
</tr>
<tr>
<td>Built Trevandrum palace and fort.</td>
<td></td>
</tr>
</tbody>
</table>

Kerala Varma,  
(A.D. 1382).  
Died after three months.  
He was called "Kula-sakhara Perumal."

Chera Udaiya Maranda-varma,  
(twin brother of Keralavarma),  
(1382-1444).  
Resided at Chera-madapat (Shermadaev), where an inscription of his, in 1439, exists.

Now follows a list of kings, without any relationship given:

A.D.

<table>
<thead>
<tr>
<th>Vanavana Matha Raja</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>1444-1458</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vira Maranda-varma</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1458-1471</td>
</tr>
<tr>
<td>Adityavarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1471-1478</td>
</tr>
<tr>
<td>Eravivarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1478-1504</td>
</tr>
<tr>
<td>Maranda-varma</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1504</td>
</tr>
<tr>
<td>Vira Eravivarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1504-1528</td>
</tr>
<tr>
<td>Maranda-varma</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1528-1537</td>
</tr>
<tr>
<td>Udaiya Maranda-varma</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1537-1560</td>
</tr>
<tr>
<td>Keralavarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1560-1563</td>
</tr>
<tr>
<td>Adityavarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1563-1567</td>
</tr>
<tr>
<td>Udaiya Maranda-varma</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1567-1594</td>
</tr>
<tr>
<td>Vira Eravivarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1594-1604</td>
</tr>
<tr>
<td>Viravarma</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1604-1606</td>
</tr>
<tr>
<td>Ravivarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1606-1619</td>
</tr>
<tr>
<td>Unni Keralavarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1619-1625</td>
</tr>
<tr>
<td>Ravivarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1625-1631</td>
</tr>
<tr>
<td>Unni Keralavarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1631-1661</td>
</tr>
<tr>
<td>Adityavarmā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1661-1677</td>
</tr>
</tbody>
</table>

The last Adityavarmā and his male relatives were murdered, and his niece Umayamma Rani became regent in 1677 A.D. In 1680 occurred a Muhammadan inroad and their leader established himself at Trevandrum, but was driven out and killed by the regent's general, Keralavarmā, a member of the royal house. The regent's son, attaining his majority, was crowned A.D. 1684.

Umayamma Rani,  
Regent,  
(1677-1684).

Ravivarmā,  
(1684-1718).  
Adopted the Raja of Kolaṇṭā nad's relatives, two brothers, viz.:

Unni Keralavarmā,  
(1718-1724).

Ravivarmā,  
(1724-1728).  
Acknowledged the Madura Nayakka as his suzerain in 1726.

This chief was succeeded by Maranda-varma, the son of a Rani of Kolaṇṭā nad, adopted into the Travancore family by Ravivarmā.
TONDAMAN—VENGI KINGS.

Mārṭāṇḍavarṇā, (1728–1758).
War with the Dutch East India Company and treaty with them. Also with the Muhammadan Nadēb at Trichinopoly.

Rāmaṇavarṇā, (1758–1798).
War with Māphus Khān and Tipu Sultān, and alliance with English against the latter. A British Resident appointed. Constant disturbances.

Balārāmaṇavarṇā, (1798–1810).

Two sisters were adopted, viz.:

Gaurī Parvati Bhāy, Regent, (1815–1829).

Rāmaṇavarṇā, Minor (1815–1829).
Rāmaṇavarṇā, Rukmaṇī Bhāy, (1847–1860).
Rukmaṇī Bhāy, Rukmaṇī Bhāy, Rukmaṇī Bhāy, (1829–1847).

Rāmaṇavarṇā, The present Rājā, from 17th June 1880.

The succession in this family takes place entirely in the female line.

TONDAMĀN, THE—FAMILY.
(See Pūdukōṭṭai.)

UḌAIYĀRS OF THE CHOLA COUNTRY.
(See Chōla.)

VARAṆGAṆ, SOVEREIGNS OF—.
(See the Gaṇapathis of OraṆgaṆ.)

VENGI, KINGS OF THE—COUNTRY.

The Venģi kingdom, that is the country lying between the Kṛishṇa and Godāvari rivers and extending from the sea to a distance inland at present not known but apparently not very great, was ruled by the Pallavaś (see p. 212) till the dynasty was subverted by Kubja Vishnuvardhana of the Chālukya family about the year A.D. 605. It is not yet quite certain whether the Venģi kingdom was independent or merely a province of the kingdom of Kaṭhikā, but the evidence would seem to show that the latter was the case. We find the Pallava sovereign of Kaṭhikā, Siddharāmaś II, about the fifth or sixth century, granting in his eighth year the village of MāṅgaṆur in Venģidhātra (the Venģi province) to a Brahman.1

The capital of the Venģi country seems to have been Vēgi or Pedda Vēgi, a few miles north of Ellore in the Godāvari District.2 Dr. Burnell speaks of Venģi as an independent kingdom, governed by a dynasty of Śaṅkakayanasya, and attributes a grant published by Mr. Fleet3 and containing the

1 He was one of the last of a family ascribed by Dr. Burnell on paleographic evidence to "the fifth or sixth century."
2 Indian Antiquity V, 154.
3 South-Indian Palaeography, p. 16, note 1.
4 Indian Antiquity V, 175, &c.; South-Indian Palaeography, pp. 14—16, and plate xxiv.
names of the sovereign, Vijaya Chandavarma, and his son Vijaya Nandivarman, to the fifth century A.D. He thinks that the origin of the kingdom "does not probably go back beyond the second century A.D." Mr. Fleet mentions a second inscription examined by him, which contains the names apparently of the same Vijaya Nandivarman and his son "Vijaya Tuṅgavarman" or "Vijaya Buddhavarman."

Shortly after the Chalukyas had subdued the Veṅgi dynasty the country was visited by Hwen-Thsang, who calls the kingdom "An-ta-lo" (Andhra), and the capital city "Ping-kí-lo," which Dr. Burnell ingeniously translated into "Veṅgi" with the Telugu suffix ñ added to it by mistake on the part of the traveller.

A grant of Govinda III of the Rāshtrakūta dynasty speaks of the Eastern Chalukya sovereign in A.D. 807 as "Lord of Veṅgi" and states that he came and worked for the Rāshtrakūta king as a servant.

An inscription of a later date on a pillar at Amaravati, unfortunately mutilated, gives a number of names of kings which may be those of a Veṅgi dynasty, but the context is doubtful. The names are "Sinhavarman," "Sinhavishnu," "Ndivarman," "Sinhavarman II," "Arkavarna," "Ugra-

Venaṭagiri.

The present estate of Venaṭagiri lies in the district of Nellore. I am unable as yet to give any reliable dates, but the following table is compiled from a pamphlet published in Madras in 1875 by T. Rama Rau Avaragal, a Vakeel of the High Court.

Chavri Reddi.
A Vellama of Anamallalu; discovered an immense buried treasure. Was patronised by Kukatiya Ganaṭpa Ṛāja of Orangal, who died A.D. 1257? Chavri Reddi was also called Bhōṭalā Naydu.

Dāma Naydu.
Was granted the family device of the Ganda-bherunda by the Orangal king. Married Jaya-

Prasidditya Naydu.
Became powerful at the Court of Orangal, and, on the death of Gana-
sena, who had conquered Conjeevaram, and was successful. Upheld the kingdom of "Trikkala Ṛāja."

Vennama Naydu.
Married Pāchanādevī.

Yerra Dacha Naydu.
Pought with Immadi Ṛāja of Kisthar at Collapaḷlei and defeated him. Was sent by Pratāpa Ṛudra II of Orangal (A.D. 1292—1323) against the Pāṇḍi-

Siṅgam Naydu.
A bold warrior; was protected by Pratāpa

Vennama Naydu.
Yāchama Naydu.

Rudra Naydu.

Sabby Naydu.
VENKATAGIRI.

Anapota Nayudu.
Defeated a combination of “Chalukya kings,” i.e., Redji Polegars and others of that caste. Won a great battle against 101 chiefs in the year 1300. This seems impossible; more probably 1360 if the story is true.

Mada Nayudu.

Pedda Vedagiri Nayudu.
Defeated Satyakadava, Kangaladava, and Kunnadada, chiefs of the north. Also “Chalukya Dora,” or “the Chalukya chief.” (This line failed in the fourth generation from him.)

Pedda Singhama Nayudu.
Dharma Nayudu.
Timma Nayudu.

Annamma Nayudu.
Chinna Singhama Nayudu.
Killed at Gundikyana. No issue.
(This line failed after two generations.)

Dharma Nayudu.
Chiitti Dasa Nayudu.
(Line failed.)

Anapota Nayudu.
His relation in the elder line, Singhama Nayudu, grandson of Chinna Singhama Nayudu, was contemporary with Pranaghadava of Vijayanagar (1456–1477?).

Pedda Mada Nayudu.
(Line failed with his son.)

Chinna Mada Nayudu.
Yerra Sava Nayudu.

Madhava or Mada Nayudu.
(No issue.)

Yachama Nayudu.

Chinna Singhama Nayudu.

Nirvana Bayappa Nayudu,
or Pedda Bayappa Nayudu.

Singama Nayudu.
(Line failed after four generations. Little is known of them.)

Pedda Konappa Nayudu.
Gani Timma Nayudu.
Konnappa Nayudu.

Tirumala Nayudu.

Kumara Timma Nayudu.
Lived at Velugodu.
VENKATAGIRI.


Line of elder failed later two generations. The second had no issue. The line of the elder failed after four generations. The younger died without issue. Defeated the Muhammadans at Gandikota and drove them out. Died without issue, as did his two brothers. Conquered Muhammadans of Golconda and the chiefs of Komandiru and Vinukonda. Fought for the Vijayanagar sovereignty, and defeated a confederation of chiefs in A.D. 1579. Died without issue.

(A son) Pedda Yachama Nayudu, alias Yacha Sruudu. Died without issue. Lived at Maddrantakam in Chingleput. Received as a gift from Venkatapati Raya of Vijayanagar, then at Chandra-giri, the Feroz's country. Defeated a neighbouring chief in A.D. 1602. He recovered Venkatagiri, which had been lost.

(Five sons), of whom nothing is known. (Two sons), of whom nothing is known. Kumara Yachama Nayudu. Baaguru Yachama Nayudu. Built an agraharam in A.D. 1639 or 1699. He was murdered by Zu-I-fugur Khan, the Chief of Vellore, in the reign of Aurangzeb of Delhi (1658—1707).


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1 1579 says the writer, and on the next page chronicles a successful battle fought by this chief in A.D. 1663! ! But he only goes by the cyclic year "Siddharti," and I have no hesitation in placing the date 60 or 120 years later.
VIJAYANAGAR KINGS.

(Adopted).
Kumāra Yāchana Nāyūru.
A.D. 1776—1804. Vemālāpālī was sacked and destroyed by Haidar. The Rāja sided with the English. Sanād by Lord Ceyln in 1802.

(Adopted).
Baṅgāru Yāchana Nāyūru.
(1802—1847).

Kumāra Yāchana Nāyūru,
(the present Rāja).

Mr. Boswell gives a history of this family in the Nellore District Manual (712—724), which slightly differs from the above and should be consulted.

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VIJAYANAGAR DYNASTY, THE—.

It is a matter for great regret that the genealogy of the dynasties that successively ruled the countries forming the Vijayanagar kingdom have been found so difficult to work out and so confusing. But it is a fact that great confusion exists in the various contemporary records as to the relationships of the sovereigns, and a large number of inscriptions will have to be very carefully collated before absolute certainty can be arrived at. More harm than good is done by attempts to harmonize the lists given by native poets or interested informants, most of whom had some object in view when they wrote.

The information given below is almost entirely obtained from inscriptions, and as a basis to work on Dr. Burnell’s table, given in his South Indian Paleography (pages 54, 55) has been taken. This was compiled mostly from the Villappakkam Plates, which are published in Indian Antiquary II, 371.

On pages 125—128 above will be found sixty-seven inscriptions noted, belonging to the older dynasty that preceded the powerful dynasty founded by Nārāyaṇa. Of a number of these I have only had rough notes sent to me, but some have been fully examined by other writers, as well as by myself, with the aid of my fellow-worker, Pandit Nātāsa Śastri.

I put forward the following table of the genealogy of the first dynasty, tentatively, premising that it may be found necessary to alter it by the light of other inscriptions hereafter.

Bukka,
married Māṇḍāmbī.

| Saṅgama,
married Māḷāmbī, alias Sārāda. |
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Harihara I.</td>
</tr>
<tr>
<td>Kampa or Kampa</td>
</tr>
<tr>
<td>Mahāpati.</td>
</tr>
<tr>
<td>Saṅgama.</td>
</tr>
</tbody>
</table>

(By Kāmākī)
3. Harihara II.
(A.D. 1380—1379).

Bhāskara
Bhūpati (?)

married Malādevī, daughter of Rāmadeva.
VIJAYANAGAR KINGS.

4. Deva Raya I, or Vira Raujadhava,
married Padmabhā and Malayavara or Malāmba,
(A.D. 1406, 1409, 1410, 1412).

5. Vijaya Bhupati,
moved Nārāyanidevi,
(A.D. 1418).

6. Deva Raya II, or Viradeva.
(A.D. 1422, 1424, 1426, 1427, 1439, 1430, 1431,
1436, 1437, 1438, 1445, 1447).

The earliest Vijayanagar grant I have yet seen is noted as No. 79 of the List of Copper-plate Grants given above. I was inclined to look on it with some suspicion, since, while professing to date from the year A.D. 1336—the date, that is, of the first real sovereign of the dynasty—it gives a genealogy traced roughly downwards through a few mythological names from Chandra. Such mythological pedigrees are, as a rule, to be found only in the later grants of a dynasty, after it has become firmly established, and when the sovereigns have acquired sufficient power to attract to their courts a number of syphonic poets and postmasters.

Other inscriptions seem to be more reliable. One of Harhara I, dated S.S. 1261 (A.D. 1393), is particularly interesting, as it styles him merely Mahāmāndaleśvara; and this is followed by inscriptions of Bukka, his younger brother, who bears the same inferior title. (Mr. Fleet’s Pali, Sanskrit and Old Canarese Inscriptions, Nos. 149, 150.) Harhara II was, in S.S. 1310 (A.D. 1388), entitled Mahārajādhirāja. An inscription of Bukka, dated A.D. 1354-5 (published by Mr. Rice) gives us only the names of Saghama and Kampa, and so does a grant published by Mr. Fleet, which is dated in the same year (S.S. 1276 expired, Vijaya). Bukka’s inscription of A.D. 1355-6 (S.S. 1277 current, Manmatha), noted by Mr. Fleet, shows that he had then made “Hosapatana in the Hovisa country” his capital. No. 58 of my List of Copper-plate Grants (supra, p. 8) is a grant by Saghama son of Kampa in A.D. 1356-7 (S.S. 1278 current, Durmukhi), and gives the genealogy of the earlier kings. We have yet to learn why Kampa or his son Saghama did not succeed to Harhara and how they were ousted by Bukka. From the grants of 1355-6 and 1356-7 (S.S. 1277 current, Manmatha, and S.S. 1278 current, Durmukhi) published by Mr. Rice, we find that the name of the commander-in-chief of Bukka’s armies was Nadegunta Mallinthai, son of N. Skyyana. His boast that he commanded the “Turaka army, the Serana army, the Tenhanya army, the powerful Nārāya, and the powerful Hoyana army” must be accepted with reservation. In 1364 A.D. occurred the first conflict between the Mahommedans and the troops of Vijayanagar. An inscription of A.D. 1363 (S.S. 1290 current, Kilake) states that Bukka lived in Hastinavatipura, and mentions his prime minister Madhavanaka, i.e., the celebrated priest of Siva, Madhavacharya-Vidyaranya, abbot of the monastery at Śrīvijay. An inscription at Porumālila in the Cuddapah District mentions Bukka’s son Bhaskara Bhupati as reigning or governing in Udayagiri in A.D. 1369, but this inscription requires examination, because it would seem probable that the Reddis held Udayagiri at that period.

The genealogy given in the inscription published by Mr. Fleet in the J.B.R.A.S. (XII 338, 372) confirms that given above as far as Harhara II, in whose reign (A.D. 1379, S.S. 1301 current,
SUDDHADRITI it was executed. The glorification attached to the name of Saṅgama coincides with that ascribed in a subsequent grant of Narasa to the then sovereign, and it was probably a formula. It states that he worshipped at Rāmēsvaram, built a bridge over the Kaveri, crossed it, defeated his enemy, and captured Srirangam; also that he defeated the armies of Chera, Chola, Pândiya, the Turushka, the Gajapati, and others. The same grant shows that Harīhara I and Bukka did not reign jointly, or, at any rate, that Bukka succeeded Harīhara; and that the capital was then at Vijayanagar. Harīhara II gave many gifts to the great southern temples. He also endowed some Jain temples, as is apparent from the inscription on the dvejasālambha of a Juina shrine at Vijayanagar (Vol. I, 106; Asiatic Researches XX, p. 20), which records a grant by that monarch, mentioning his minister, Chāchā Dandanaṅyaka, whose son’s name was Iruga. The minister of Harīhara II was, as we learn from inscriptions at Harīhara and Belūr in Māisūr, named Mudda Dandādhipa, or Dandēsas, in the years A.D. 1379 and 1382. Another powerful minister, by name Gunda Dandādhipa, is mentioned as living in the reign of Harīhara, but the date is not certain. In 1380 A.D. Harīhara expelled the Muhammadans from Goa, Madhavāchārīya being his minister (J.B.R.A.S. IX, 227). A grant of Virūpāksha, son of Harīhara son of Bukka, quoted by Mr. Garstin in his South Aroat Manual (p. 2), dated in A.D. 1383-4, gives us the name of “Mallādevī, daughter of Rāmādeva,” as that of his mother, and “Kanakṣī” as that of his grandmother. An inscription of A.D. 1399 (S.S. 1821 current, Pramādī, noticed by Mr. Flett) states that a minister named Bāchhanna Udajiya (or Vofyga) was then in charge of the government of Goa.

Dr. Burnell gives the date 1401 as the last of the reign of Harīhara, and names his successor his son Bukka II (1401-1418), who married Tippāmba. He also gives us the elder son of Bukka II, “Devaraja, Virādeva, or Virabhūpati,” as reigning 1418-1434, and notes the name of his brother Kṛishnārjuna. He states that Devaraja married Padmāmba and Mallāmba, and was succeeded by the following sovereigns:

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Vijaya</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>(1434-1454) and others?</td>
</tr>
<tr>
<td>Praudha Deva</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>(1456-1477)</td>
</tr>
<tr>
<td>Mallikārjuna</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>(1481-1487)</td>
</tr>
<tr>
<td>Rāmacandra</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>(1487)</td>
</tr>
<tr>
<td>Virūpāksha</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>⋯</td>
<td>(1488-1490)</td>
</tr>
</tbody>
</table>

In opposition to this table, I may point to the thirty-five dated inscriptions noted in my list as between the years 1406 and 1457 (or 1497?), all of which combine to show that Harīhara II was succeeded (?) by Deva Rāya I in or before the year 1406, that the latter had a son Vijaya Bṛhatīpi, who was living in A.D. 1418, and that his son Deva Rāya II reigned from A.D. 1422 (about) till at least the year 1447 A.D. My inscriptions then give the names of Mallikārjuna (1459), Virūpāksha (1470 and 1473), and Praudhādeva (1476). I am not certain as to the accuracy of the single inscription at Avatr in South Aroat, which gives us a Narasinhha as reigning in A.D. 1470-1, and prefer that it should be further examined.

The inscription at Hasan in Māisūr gives the coronation of Deva Rāya as having taken place in A.D. 1406 (S.S. 1328 current, year Vṛayya), and I have seven other inscriptions of that reign dated 1409, 1410, and 1412 A.D. Inscriptions Nos. 87, 89, and 138 of my List of Copper-plate Grants give the genealogy of Devalaya II, son of Vijaya Bṛhatīpi, son of Deva Rāya I, son of Harīhara II. This is confirmed by the inscription published in the Asiatic Researches (XX, p. 22), dated in S.S. 1348 (A.D. 1428-7), in which the same genealogy is given, and in which Deva Rāya II, or Virādeva Rāya, is expressly termed “Abhinava,” or the “young” Deva Rāya. Abdu-r Razak also speaks of him as “exceedingly young” in A.D. 1444, so that he must have been a mere child at his accession. (Matārus
VIJAYANAGAR KINGSHIP.

Sa’dain, in Sir H. Elliot’s History of India IV, 191.1 A stone inscription, however, at Tiruvannamalai 3 seems to mention Vijaya Bhūpati as reigning in 1418. After that date till 1447 my nineteen inscriptions give me no name but that of Deva Raya II. His minister was Nāganna Dhaṇḍayaka. 2

We now come to the second or Narasimha dynasty, whose scions became more powerful than any monarchs who had ever reigned over the south of India. Dr. Burnell fixes A.D. 1490 as the initial date of Narasimha’s reign, and at present no inscription that I can be sure of appears to overthrow that statement. I observe, however, that Bishop Caldwell, in his History of Tinnevelly (p. 49), fixes the date of the beginning of “Narasimha, or Vira Narasimha’s” reign as A.D. 1487, and I have been told of an inscription at Conjeeveram (which should be examined) dated in that same year, in which Narasimha is mentioned. Narasimha’s family name was Sāntu. 4 We have yet to learn the history of his acquiring the sovereignty of Vijayanagar and ousting the older dynasty.

From the grant (No. III) published by Mr. Fleet in Vol. XII of the J.B.R.A.S. (pp. 342 et seq.) and from others similar we learn that Krishnadeva was son of Narasa, Nrisimha or Narasimha, who had a wife Tippa. Krishna’s mother was Nāgaladevi or Nāgambikā, and some inscriptions expressly state that she was not the wife of the sovereign, merely a favourite dancing girl. Narasa was son of Iśvara, whose queen was Bukkamma; Iśvara was son of Timma who married Devaki.

Before going into the question of the inscriptions of the second dynasty, I have determined to give a sketch of the period from Ferishta’s History; for though this seems at variance with the evidence of the inscriptions, it is reasonable to suppose that it is trustworthy. From Ferishta we learn that in A.D. 1489, "Heemraja" (Scott’s Edit., I, 210), was supposed to wear the sovereignty, “leaving the Roes (Rāya) only nominal power”; that in 1492 (id., p. 212–13), after a battle on the Krishn against the Adil Shāhī Muhammadis, the "young roy" (name not given) died of his wounds, the usurping minister fleeing to Vijayanagar; and that “Heemraja” then seized on the government of the country. Further on (p. 228) we read that “Heemraja was the first usurper. He had poisoned the ‘young Raja of Bejanagar (Vijayanagar), son of Shoory (Sīva Rāya ?), and made his infant brother a ‘tool to his designs; by degrees overthrowing the ancient nobility, and at length establishing his own authority over the kingdom.” This is narrated as showing the state of Vijayanagar previous to the commencement of the reign of Isma’il ‘Adil Shāh of Vijayapura (Bijapur), i.e., about the year A.D. 1511. When ‘Isma’il began to assume for himself the reins of government, “Heemraja” was at Raichür, which fortress had been surrendered to Vijayanagar (id., p. 236). In 1520 ‘Isma’il made an unsuccessful attempt to recover territory from Vijayanagar. In 1530 another expedition against Vijayanagar was undertaken, “the affairs of Bejanagar being in confusion owing to the death of “Heemraja, who was newly succeeded by his son Ramraja, against whom rebellions had arisen by

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1 Abdur Razak landed at Calicut on an embassy from Samarkand in June (8) 1442, and gives a graphic description of Calicut and Vijayanagar, with his journeys to and from the latter place. He experienced kind treatment at the hands of the Zamorin, and noticed that all vessels were equally received in the port of Calicut, whereas in other ports strange ships were often plundered. Men and women both went about with their bodies bare from the waist upwards. Polyandry prevailed. Calicut was not then under the power of Vijayanagar, but the Zamorin was much afraid of the power of his great neighbour. The ambassador journeyed to Vijayanagar by way of Mangalore, Mudabidi, and Bednur (Bidrur). He describes the temple at Mudabidi as being all of brass and the statue made of gold, while he launches out in admiration of the sculptures of the temples at Bidrur. He describes Vijayanagar as a magnificent city, with seven fortified walls, and, outside these, chevaux de frise, 60 yards broad, of lofty stones set on end. The palace stood in the centre with four bazaars round it, at the head of which of each was a lofty mandapam. The palace was loftier than all. Water flowed along the streets in cut-stone troughs. To the right of the palace was the minister’s office, called the Diva’s Eda, very large, and with a mandapam in front. Behind the king’s palace was that of the Dasaik. To the left of the palace was the mint, where ‘varhās, parīthā, and janam’ were coined. All the people in the streets wore golden jewels. Behind the mint was a bazaar 300 yards long and 20 broad, furnished with stone seats. The name of the king was “Deva Rāya.” He was exceedingly young, with an olive complexion, of spare body, but tall. Before the ambassador’s arrival, and while he was still at Calicut, a desperate attempt had been made on the sovereign’s life by his (the king’s) brother. All the nobles were treacherously assassinated, and the king was stabbed by his brother. But the attempt was frustrated and the traitors slain. Abdur Razak gives a glowing account of the splendour of the Mahānandī festival at Vijayanagar. While he was there the Dasaik went on an expedition against Kolhara, the king of which country, ‘Ala-ud-din Ahmad Shāh Bahmān, having heard of the attempted murder of the Vijayanagar Rāya, thought the opportunity an admirable one for making demands on the latter. A number of battles took place (1443-4) and great devastation followed. Shortly after the Dasaik’s return, the author left and returned to Hormuz. He arrived at Mangalore in January 1444. (Sir H. Elliot’s History of India IV, 96-129). Ferishta mentions this war (Scott’s Edit., I, 119).

2 Mr. Rice’s Mysoor Inscriptions, p. 59, No. 23.

3 Sāntu (Telugu) — hawk. It is possible that Narasimha may have belonged to a family of Mahānandīvānas who had attained to power under the Yādavas of Devagiri. We find (Mr. Fleet’s Konaresa Dynasties, p. 74) in A.D. 1277-8 (S. S. 1199) a foundation of Rāmchandra of Devagiri (1271-1300 A.D.) by name Sāntu Tikkammas, a Mahānandīvāna, making a successful raid against the Hōysala Bāllisās as far south as Harbāra in Mysore, and receiving the titles of “establisher of the Kedama kings” and “overthrower of the Hōysala kings.” It is noticeable, too, that five years earlier, Rāmchandra’s prime minister was Aychy Yāyaham, the chief officials under the Vijayanagar kings being always termed Yāyahams.
"several roies." This time Mudkal and Raichur were retaken by 'Isam'ül (id., 252). Later on we read that at the accession of Ibrahim 'Adil Shah I in 1535, "Ramraje of Bejanugur" took 3,000 foreign troops into his pay. Ferishta then gives a sketch of later Vijayanagar history which rather conflicts with his former account. He states that, at the death of "Secoroy," the latter's son, a minor, succeeded, but, dying shortly after, was succeeded by his younger brother. He too died, and, the rightful sovereign being an infant only three months' old, Heemraje, one of the ministers, became regent, "and was cheerfully obeyed by all the nobility and vassals of the kingdom for forty years; though, on the arrival of the young king at the age of manhood, he had poisoned him and put an infant of his family on the throne, in order to have a pretense for keeping the regency in his own hands. Heemraje, at his death, was succeeded in office by his son Ramraje, who, having married a daughter of the son of Secoroy, by that alliance greatly added to his dignity and power" (id., p. 262). Designing to raise himself to the throne by the total extirpation of the legitimate line, Rama Raja found himself opposed by a number of the nobles, and therefore he "placed on the throne an infant of the female line, and committed his person to the care of his uncle, Hojo Termul Roy, who was not without a cast of insanity in his mind, and from whose weakness he apprehended no danger of competition" (id., p. 263). Rama Raja, after five or six years, rid himself by treacherous means of the nobles who opposed him, and then reduced several rajas in Malabar. Being absent on an expedition against a raja who lived to the south of the capital, a slave in whom Rama Raja trusted seized the opportunity of liberating the young monarch, "and having procured Hojo Termul Roy to embrace his interest, assumed the office of minister and began to levy troops. Several tributeary roies, which were disgusted with Ramraje, flew with speed to Bejanugur to obey their lawful king; and in a short time thirty thousand horse and vast hosts of foot were assembled under his standard at the city" (id., p. 263). Rama Raja at once returned, but finding resistance hopeless, retired to his own estates. The young Raja had not long to live in peace, for he was soon strangled by Hojo Termul, who then seized the throne. His government proving oppressive and distasteful to the nobles, they invited Rama Raja to return and take upon himself the administration of affairs (id., 264). The king, stung with terror, made overtures to Ibrahim 'Adil Shah for assistance, promising to become tributary to Vijayapura (Bijapur). The Muhammadans accordingly took the field and marched into Vijayanagar in A.D. 1536, whereupon Rama Raja and his allies submitted, and entreated that the Muhammadans might be sent out of the capital. The king accordingly dismissed his allies, but no sooner had they crossed the Krishná than Rama Raja marched on the capital. The king in despair destroyed all that he could of the royal property and then killed himself. "Rama Raja now became Roy of Bejanugur without a rival" (id., 265). Ibrahim 'Adil at once despatched an army against Adoni, "which was on the point of surrender when Negtadere (Venkatadri), the younger brother of Ramraje, marched from Bejanugur with a great army to relieve it." A battle ensued, and in the end a peace was concluded (id., 266). In 1543 the princes of the Muhammadan States of the Dakhan quarrelled amongst themselves, and Bijapur was simultaneously attacked by several armies, one of which was that of "Negtadere," brother of Rama Raja. Peace was speedily concluded with Vijayanagar, and the Hindu army retired (id., 271). In 1551 an agreement was made between Rama Raja and the Nizam Shahi Musalmans, which resulted in Mudkal and Raichur being captured from Ibrahim 'Adil. Six years later Rama Raja was called to the assistance of Ibrahim and sent his brother Venkatadri with a large army to aid him. Venkatadri was successful (id., 284). Ibrahim died in 1557 and was succeeded by 'Ali 'Adil, one of whose first actions was to affect a warm friendship for, and interest in, Rama Raja, who had just lost a son (id., 289). In 1558 these two monarchs, now allied, fought against the armies of Husain Nizam Shah, in which expedition the Muhammadan historian accuses the Hindu soldiers of being guilty of gross barbarities and excesses (id., 281). Rama Raja then insulted the Musalmans sovereigns by his arrogance and haughtiness, and the result was the grand Muhammadan league which overthrew utterly the power of Vijayanagar. In 1564 the four princes met on the plains of Bijapur and marched to Talikota on the Krishná. Rama Raja sent his "youngest brother Eilumraje" to block the passages of the river, while he himself, preceded by an army under his brother Venkatadri, marched to the attack of the allies. Ferishta gives a graphic description of the battle (id., p. 295—298). The Hindus were utterly defeated, Rama Raja was captured by the soldiers of Nizam Shah, who promptly decapitated him; and the Muhammadans, entering Vijayanagar in triumph, "razed the chief buildings, and committed all manner of excess." The "raje of Bejanugur since this battle has never recovered its ancient splendour, and the city itself has been so destroyed that it is now totally in ruins and uninhabited" (i.e., in A.D. 1593—1606, the period of the composition of Ferishta's History).

Leaving Ferishta, we will now revert to the inscriptionsal evidence as to the chief kings of the
Narasimha dynasty down to the destruction of the kingdom. A number of inscriptions combine to give the following genealogy:

```
Timma,
married Devaki.

Iśvara, marriage...
married Bhukamma.

Naras, Narasa Avariṇāla, Narasimha, or Nrisimha. (A.D. 1509).
Married Tippājidevi, and Nāgalādevi, or Nāgāmbikā (? a dancing girl).

(By Tippājidevi)
Vira Naraśimha or Vira Nrisimhendra (A.D. 1509).

(By Nāgalādevi)
Krishnaḍeva Rāya or "Vira Nāra-
simha Krishnadeva Mahārāya,"
(1509—1530).
Married Chinnadevi and Tirumalādevi.
One of these was daughter of the King of Orissa.

(By Chinnadevi),
A daughter—married Tirumala Rāya.

(By Tirumalādevi),
Tirumalābikā (?)—married "Aliya" Rāma Rāya.
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An inscription, noted as No. 107 of my List of Copper-plate Grants (supra, p. 16), states that Krishna’s successor, Achyuta, was younger brother of Krishna, while that noted similarly as No. 207 (id., p. 30) gives this relationship still more clearly and minutely. It relates that Krishna’s father, Narasa, besides his wife, Tippājidevi, and Nāgalā, the mother of Krishna, had a wife Obāmbikā, and that to each of the ladies was born a son, Achyuta being son of Obāmbikā. On the other hand, the two inscriptions noted as Nos. 25 and 26 of the same list (id., pp. 4, 5), both from the same place, Pundī in North Arcot, state that Achyuta, or Achyutendra, was son of Krishnadeva. Achyuta reigned from A.D. 1530—1542.

The relationship of Achyuta’s successor, Sadaśiva, who succeeded as an infant in 1542 and was kept entirely under the control of his ministers, is equally doubtful with that of Achyuta. An inscription of A.D. 1532 at Conjeevaram (Vol. I, p. 182, No. 115) mentions that Achyuta had a wife named Varadādevi, and a son Vekāshādri, while a copper-plate grant from the banks of the Krishnā (No. 81 of my list above, p. 12) mentions the name of Achyuta’s son as Vekāshādeva, and states that he reigned a short time and died deeply regretted, being succeeded by a relative named Sadaśiva, who was son of Rangaraya and his wife Timmāmbā. But the inscription at Hassan, of which Mr. Rice gives a translation in his Mysore Inscriptions (p. 228, No. 129) states (as far as I gather) that Sadaśiva was son of Achyuta.

No doubt the further study of inscriptions will make these matters all more clear. At present it is useless to theorize.

One thing, however, must be noticed. Whether it arises from oral tradition, or from the number of inscriptions and grants made to temples in his reign, it is a fact that the name of Krishnadeva Rāya is held by all natives of the peninsula to this day as that of one of the greatest monarchs that ever ruled the country; whereas Muhammadan writers absolutely ignore him and his successors, and declare that the ministers usurped the entire sovereignty, keeping the Rāyas in absolute subjection. This apparent discrepancy needs solution. One fact only I am able to assert positively;—if the ministers were so powerful, as stated by the Musulmān historians, at least in all inscriptions that I have met with their sovereigns were recognized as paramount and the names of Rama Rāja, Rangarāja and the others never appear as those of supreme rulers.

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1 Called Bukha by the first of the two inscriptions under notice. Ferishta states that Iśvara was Rāja of Kurnool (Asiatic Researches XX, 16).
2 This prince actually came to the throne and was succeeded by Krishnadeva Rāya, according to an inscription published by Mr. Rice (Mysore Inscriptions, p. 242, No. 135).
Kriishnadeva was crowned in A.D. 1509. He extended the conquests of the Vijayanagar family considerably. He is said to have first settled the Dravida country about Conjeeveram, and then to have crushed a refractory rāja in the Maistor country, the Gaṅga Rāja of Ummatūr. In the war against the latter Kriishna Rāya captured the strong fort of Sivasamudram and the city of Sriraṅgapatiṇa (Seringapatam), after which all Maistor submitted to him. In A.D. 1513 he conquered the fortresses and dependencies of Udayagiri in Nellore, and brought thence an image of Kriishnasamudra, which he set up at Vijayanagar and endowed. In A.D. 1515 he conquered the hill fort of Kōṇḍavīḍu south of the Kriishna from a Gajapati ruler who then held possession, Timma Arasu being the general commanding the victorious army. By this conquest, which followed the capture of fortresses further south, the whole country along the east coast of the peninsula was reduced to subjection. In the following year (A.D. 1516) he defeated a hostile army north of the Kriishna. In 1529 Kriishnadeva endowed the great statue of Narasimha, which forms so prominent a feature of the rock-cut remains at Vijayanagar, and which was carved by a Brahman, or at his expense. The reign of Achyuta seems to have been as remarkable for the number of gifts to Brahmans and endowments of temples as was that of his predecessor Kriishna. He finally reduced the Tinnevelly country in A.D. 1532-3.

From the inscriptions examined by me, or of which information has been sent to me, I gather the following names as those of certain of the great ministers and chiefs during the reigns of Kriishna, Achyuta, and Sadasiva:

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Do.</td>
<td></td>
<td>Do. do. p. 82. Bāṭatā.</td>
</tr>
<tr>
<td>Sāluva Timmayya</td>
<td></td>
<td>Do. do. p. 75. Kakāni.</td>
</tr>
<tr>
<td>Do.</td>
<td></td>
<td>Do. do. p. 82. Bāṭatā.</td>
</tr>
<tr>
<td>Sāluva Timmarasa Ayyanāgar</td>
<td></td>
<td>Do. do. p. 70. Kōṇḍakāvūru.</td>
</tr>
<tr>
<td>Timmayya-deva Mahā Arasu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaka Rāja Chinnna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Timmalayadēva.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rāma Bhatū, first Governor</td>
<td>A.D. 1536</td>
<td></td>
</tr>
<tr>
<td>of Udayagiri, and Veṅkaṭādri,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>his subordinate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The son of Salaka Rājendra</td>
<td>In reign of</td>
<td></td>
</tr>
<tr>
<td>and Tippāmbika.</td>
<td>Achyuta.</td>
<td></td>
</tr>
<tr>
<td>Chinna Timmayyadeva, son of</td>
<td>A.D. 1545 &amp;</td>
<td></td>
</tr>
<tr>
<td>Rāma Rāja</td>
<td>1548</td>
<td></td>
</tr>
<tr>
<td>Aliya Rāma Rājāyayadeva</td>
<td>A.D. 1547</td>
<td></td>
</tr>
<tr>
<td>Rāma Rāja Veṅkaṭādrideva</td>
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</tr>
</tbody>
</table>

2 Mr. Foulis in the Salem District Manual, p. 46. The account is taken from the summary of a manuscript given in the Madras Journal, XIV (1), 39.
3 (Above I, 167), Inscription at Vijayanagar, A.D. 1612.
5 See above, p. 167, under the "Kadu Ośīrao of Kōṇḍayīdu."
6 Inscription at Māṭṭura, Kistna District, (supra, p. 61).
Vijayanagar Kings.

<table>
<thead>
<tr>
<th>Names</th>
<th>Dates</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Timma Raja, son of Timmavyyadeva</td>
<td>A.D. 1551</td>
<td>Do. do. p. 129, Yerragudipadu, Cuddapah.</td>
</tr>
<tr>
<td>Rama Raja</td>
<td>A.D. 1552</td>
<td>Do. do. p. 62, Tanjol, Kistna.</td>
</tr>
<tr>
<td>Rama Deva</td>
<td>A.D. 1555</td>
<td>Do. do. p. 130, Vaantimitta, Cuddapah.</td>
</tr>
<tr>
<td>Tirumala, son of Ranga Raja</td>
<td>A.D. 1556</td>
<td>Do. do. p. 120, Pennakonda.</td>
</tr>
<tr>
<td>Rama Raja, son of Tirumaladeva</td>
<td>A.D. 1556</td>
<td>Do. do. p. 124, Bollavaram, Cuddapah.</td>
</tr>
</tbody>
</table>

It has already been mentioned how, after repeated struggles, the whole strength of the Muhammadan kingdoms of the Dakhan combined against Vijayanagar, and, in the battle of Talikota, crushed for ever its widely-extended power, reducing the members of the ruling house to the position of mere seminarians. In spite of the entire loss of power, however, the feeling of the Hindu population of the south seems to have been always loyal to their old rulers, for, even as late as the year 1798, I have seen copper-plate documents which acknowledge the representatives of the family as paramount sovereigns.

Inscriptions at Ahobilam show that there at least the authority of Sadasiva was recognized up to the year 1588, three years later than the fatal battle which ruined his family. But at the same time (i.e., in 1587) we find Tirumaladeva, the second of the three usurping brothers who had kept Sadasiva captive—the elder brother, Rama Deva, having been captured and killed at Talikota—giving a grant in his own name. Other grants of this Tirumala’s in 1587, 1588, 1572, 1573, 1577, are to be found amongst the inscriptions noted in Volume I. He retired to Pennakonda in A.D. 1567. The inscription at Pennakonda in 1577 notes the name of his minister as Chinnappa Nayaswami.

With Sadasiva expired, or sunk into obscurity, the old line of Narasimha, and the family of the usurping ministers were recognized both by Hindus and Muslim dynasties as rightful sovereigns. Several inscriptions appear to recognize Rama Raya as the founder of this dynasty, as they affix his name (more indicorum) to that of the reigning sovereign or seign of the house specially requiring notice. We may therefore call the three Vijayanagar dynasties by the names of (1) the Dynasty of Harshara, (2) the Dynasty of Narasimha, (3) the Dynasty of Rama Raja. We are now concerned with the latter.

It has been stated above that the Muhammadan historians believe Rama Raja and his brothers to have been sons of "Heem" Raja; Dr. Burnell calls them sons of "Virappa Nayak"; an inscription at Devanhalli in Mysore styles him "Sri Ranga." Rama Raya married the younger of Krishnadeva Raya’s daughters, and was therefore called "Aliya," Rama Raja, aiyaya meaning son-in-law. Dr. Oppert points out that in the "Local Records," Vol. XLVII, p. 65, his wife’s name is mentioned as "Tirumlambe." He was killed at Talikota.

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1. See above, p. 247.
4. At Pennakonda, Khairuvanla, and Chintalanka in the Kurnool District, and at Conjeeveram. (See Vol. I, pp. 119-93, 181, 102, 119.)
5. According to Purchas, II, p. 1705. (Burnell’s South-Indian Palaeography, p. 86, n.)
6. South Indian Palaeography, p. 50, n.
VIJAYANAGAR KINGS.

From Mackenzie's "View of the Principal Political Events that occurred in the Carnatic, from the dissolution of the Ancient Hindu Government in 1564 till the Mogul Government was established in 1687" we gather some valuable information; but it must be confessed that all is, at present, singularly confused, the different lists varying in most important particulars. From the inscriptions which I have examined, or of which I have received information (if the dates given are reliable) it would seem that Rama's brother Tirumala, and the latter's son, Sri Raṅga, ruled from 1567 till A.D. 1585, or for twenty years after the battle of Talikota. The inscriptions tabulated above (p. 137) give Tirumala in 1567, Raṅga 1572, Tirumala 1573, Raṅga 1574, Tirumala 1577, and then Raṅga 1578—1585. The "Traditional List," published by Ravenshaw (Asiatic Researches XX, 1) and repeated in Mr. Kelsall's Bellary Manual, gives us Tirumala (1564—1572), Raṅga (1572—1586), and the list tabulated by Ravenshaw from inscriptions gives Tirumala (1560—1571) and Raṅga (1574—1584). In this uncertainty we can only be sure that Tirumala became head of the family after Talikota, that he removed the seat of government to Pennakonda after the sack of the capital, and that he was succeeded at Pennakonda by his eldest son Sri Raṅga I.

Some writers have definitely fixed the accession of Sri Raṅga at the year A.D. 1574. We learn a little more, however, from other sources. After the battle which decided the fate of the Hindu monarchy, the allies marched as far as Vijayanagar and Anęgundi. They plundered the capital, committing all sorts of excesses, and only retired on receiving the cession of all the lands south of the Tungabhadra which had been captured by the Hindus. The acknowledged head of the family was then Veṅkaṭa, Rama Rāja's youngest brother, Timma being for the time ousted. This state of things did not, however, last for very long. Almost immediately after the Dakhanī allies had broken up their joint camp at Raichur, where they fixed their rendezvous after their victorious campaign, Husain Nīgam Shah of Ahmadnagar died, and was succeeded by a minor. This event encouraged Ali Adil Shah of Bijapur to attempt largely to add to his dominions. Timma Rāja applied to him for aid in order that he might regain his position as chief of the family—a position which Veṅkaṭa had usurped—and Ali Adil moved with an army to Anęgundi ostensibly to his aid, but, in reality, with the view of adding, first Anęgundi, and afterwards Vijayanagar itself, to his own dominions. This design was frustrated by Veṅkaṭa calling on the other Dakhanī sovereigns to aid him to maintain his position, and Ali Adil was forced by fear of his rivals to retreat back from Anęgundi.

In 1577 the Muhammedans advanced against Pennakonda, which was so bravely defended by Jagadeva Raya, son-in-law of Sri Raṅga, that the invaders were defeated and driven back. Jagadeva was rewarded by large grants of land added to the territories of the province (parts of Māsur and Salem) that he governed. His governorship was then widely extended.

Sri Raṅga was succeeded in A.D. 1583 by his brother, Veṅkaṭapati, who removed the seat of government to Chandragiri. Veṅkaṭapati ruled with some degree of magnificence at Chandragiri and Vellore, having his territories governed by viceroys. Mackenzie gives the names of some of the principal viceroys and their provinces about the year A.D. 1597. They seem to have been—

<table>
<thead>
<tr>
<th>Name</th>
<th>Province</th>
</tr>
</thead>
<tbody>
<tr>
<td>Krishnapaṇa Nāyakka</td>
<td>at Jījī (Gingee).</td>
</tr>
<tr>
<td>? Nāyakka</td>
<td>at Tanjore.</td>
</tr>
<tr>
<td>Kumāra Krishnapaṇa Nāyakka</td>
<td>at Madura.</td>
</tr>
<tr>
<td>Jagadeva Rāya</td>
<td>at Čhennapaṭṭana.</td>
</tr>
<tr>
<td>Tirumala Rāya</td>
<td>at Śrīraṅgaṭaṭana.</td>
</tr>
<tr>
<td>?</td>
<td>at Pennakonda.</td>
</tr>
</tbody>
</table>

About the year 1593 or 1595 he seems to have roused himself to make an effort for the recovery of at least part of his patrimony from the Musalmāns. "Taking advantage of the attention of the Golconda Government being taken up by the invasion of Ahmadnagar by the Mogul forces under Prince Murād, son of Akbar, he approached the limits of Guṇṭūr with a view of recovering that province; but speedily retreated on finding the Golconda officers were disposed to receive him in force, and apologised, "alleging that his movement was from motives of religion" to visit and perform ablutions "at the great tank at Cummann."" In 1599 Veṅkaṭapati was at war with the Nāyakka of Madura, his vassal. The European missionaries were well received by the sovereign at Chandragiri, and he encouraged the trade of the East India Company. The Dutch were then established at Pulicat, where they had recently built a fort. He died in A.D. 1614. Floris, the traveller, heard of his death while at Masulipatam, on October

2 Fimient's account. He was a "visitor" of the Jaina. "Purchas (Vol. II, pp. 1744—1760) gives an abridgment of it, as also does Jazir ("Thomasson," 1, pp. 625—690)."" Burrell's South-Indian Ethnography, p. 54, n.
25th of that year. He states that the king’s three wives burned themselves on his funeral pyre. One of them was “Obisma, Queen of Paleakatö,” or Pulicat.

His death was followed by great confusion and disturbance. The various viceroys throughout the south of India began to assume an independent attitude and emancipate themselves from their position of vassalism. The government of the Vijayanagar territories above the ghats was virtually destroyed by the capture of Śrīraṅgaṇaṭāpāna (Seringapatam) in 1609 A.D. by Raja Udajyar of Maistor from Trumala Raja, the aged viceroy, who retired and died at Talkad. And all over the country the Pōlegars began to acquire more and more power.

The following genealogical table exhibits the relationship of the kings of the Rama Raja dynasty down to Venkatapati:—

<table>
<thead>
<tr>
<th>Married Ballāṭika.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rama Raja,</td>
</tr>
<tr>
<td>married Lakkāmbika.</td>
</tr>
<tr>
<td>Called elsewhere Bukka Raja, his queen’s name being given as Mallāmbika.</td>
</tr>
<tr>
<td>Śrī Raṅga or</td>
</tr>
<tr>
<td>Śrī Raṅga Rama Nripatī.</td>
</tr>
<tr>
<td>Married Tirumalādevi or Tirumālāmbika.</td>
</tr>
<tr>
<td>He was minister to the sovereign.</td>
</tr>
</tbody>
</table>

| Rama Raja. |
| Governed the kingdom in reign of Sadāśiva. Married Krishna-deva Rāya’s younger daughter Tirumalāmbika. Was killed at Talikota A.D. 1564. |

| Timma or |
| Tirumala. |
| (1564—1574 ?). |
| Married (1) Vēkālāmbika, (2) Bāyārāmbika, (3) Pāḷaṇāmāmbika, (4) Krishnaṅmāmbika. He removed the seat of government to Pēṃkaṇḍa in A.D. 1567. |

| Venkata or Venkataśtri. |

| Krishna Raja. |
| Acquired Anegundi for himself, but died without issue. |

| Tirumala Raja. |

| Raṅga I |
| or Śrī Raṅga, alias Viṭākhi. |
| (A.D. 1574—1585), |
| Married (1) Tirumuladēri and (2) Kaṭāmbika. |
| A daughter, married Jagadeva Rāya. |

| Raṅga II |
| or Śrī Raṅga. |
| Married Vēnkaṭapati. |
| "Reigned for a short time." |

| Tirumaladeva |
| or Śrīdeva. |
| Removed the seat of government from Pēṃkaṇḍa to Chandragiri. Married three wives, one of whom was "Obisma, Queen of Pulicat," according to Floris. Died without issue. |

My information regarding inscriptions gives me the following list, the dates being those of the inscription of sovereigns (so-called) who succeeded Venkatapati. |

| Venkatapati, |
| (1585—1614). |

| A.D. |
| 1619 |
| 1620—1622 |
| 1623 |
| 1628 |
| 1632 |
| 1636 |
| 1643—1665 |

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1 Inscription at Devarahalli; Ries’s Mysore Inscriptions, p. 253, No. 140. The genealogy is partially confirmed by my copper-plate inscription No. 12 (see above, pp. 3, 30).
2 See above, pp. 2, 3, copper-plate inscription No. 12.
4 According to information supplied to me by the present Rāja of Anegundi.
This seems to accord well with the "Traditional List" as published by Ravenshaw (Asiatic Researches XX, 1) so far as the order of names is concerned, except that my inscriptive list interpolates a Sri Ranga and Rama at the beginning; but all my stone inscriptions require examination. Sri Ranga, however, certainly began to reign before the year 1639, for it was he that gave the site of the city of Madras to the English in that year.

Mr. Ravenshaw’s list runs—
Sri Ranga II.
Veňkata.
Ramadeva.
Veňkatapati.
Sri Ranga III.

We then have—

<table>
<thead>
<tr>
<th>Name</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sri Ranga IV</td>
<td>1665-1678</td>
</tr>
<tr>
<td>Veňkatapati</td>
<td>1678-1680</td>
</tr>
<tr>
<td>Sri Ranga</td>
<td>1682</td>
</tr>
<tr>
<td>Veňkata</td>
<td>1706</td>
</tr>
<tr>
<td>Sri Ranga</td>
<td>1716</td>
</tr>
<tr>
<td>Mahadeva</td>
<td>1724</td>
</tr>
<tr>
<td>Sri Ranga</td>
<td>1729</td>
</tr>
<tr>
<td>Veňkata</td>
<td>1732</td>
</tr>
<tr>
<td>Rama</td>
<td>1739 (?)</td>
</tr>
<tr>
<td>Veňkatapati</td>
<td>1744</td>
</tr>
<tr>
<td>(?)</td>
<td>(?)</td>
</tr>
<tr>
<td>Veňkatapati</td>
<td>1791-1793</td>
</tr>
</tbody>
</table>

In a letter to Government, dated 12th July 1801, Munro gave an account of the Anâgundi Raj so far as he had been able to gather it. He states that the then Rajâ was a descendant of the Vijayanagar family by the female line, his ancestors having obtained the territories of Anâgundi, part of Harpanahalli, and part of Chitaldurgam in jaghir from the Muhammadan Governments. Early in the eighteenth century they paid a tribute of Rs. 20,000 to the Mogul Emperor. In A.D. 1749 the jaghir fell under the Mahattas and paid tribute to them till 1775, when it was reduced by Haidar ’Ali, who fixed the tribute at Rs. 10,000 and the obligation of furnishing a force of 1,000 foot and 100 horse. In 1786 Tipu completely subverted the jaghir. The Rajâ fled to the Nizam’s dominions, where he remained a fugitive till 1791, when he tried to regain his jaghir during the war. In 1799 he seized Anâgundi on Tipu’s fall, and refused to submit to the English. This he was compelled to do, and the estate was handed over to the Nizam, whose the Rajâ was made a pensioner. His name was Tirumala Rajâ. He died in 1824.

From him the present Rajâ of Anâgundi is descended, as shown by the following pedigree:

Tirumala Rajâ.

Pensioned by the Nizam’s
Government in A.D. 1801.
Died 1824.

\[ \begin{align*}
& \text{A son;} \\
& \text{(died before his father).} \\
& \text{(A daughter).} \\
& \text{Vira Veňkatapati Rajâ,} \\
& \text{(died unmarried, 1831).} \\
& \text{Tirumaladeva.} \\
& \text{Married Lakshmidevamma.} \\
& \text{Died 1866.} \\
& \text{Lakshmidevamma,} \\
& \text{married Narasimha Rajâ.} \\
& \text{Krisnhadeva Rajâ,} \\
& \text{married (1) Kuppamma,} \\
& \text{(daughter) Veňkamma.} \\
& \text{Narasimha Rajâ.} \\
& \text{Died 1871.} \\
& \text{Krishnadeva Rajâ,} \\
& \text{(daughter) Veňkamma.} \\
& \text{Narasimha Rajâ.} \\
& \text{Died in 1872.} \\
& \text{A daughter.} \\
& \text{A daughter.} \\
& \text{Died 1870; the present chief.}
\end{align*} \]
VIJAYAPURA, OR BIJAPUR, 'ADIL SHĀHI DYNASTY OF—
(See Dākhān, Muḥammadan Kings of the—.)

WARAṆGAL, SOVEREIGNS OF—
(See Gaṇapatīs of Oraṅgal.)

WESTERN CHĀLUKYAS.
(See Chalukyas.)

YĀDAVAS OF DEVAGIRI.
(See Mr. Fleet’s Dynasties of the Kanarese Districts, pp. 71—78, for an account of this family. From it the following summary is compiled.)

On the downfall of the Kalachuris, the southern parts of their dominions fell into the hands of the Hoyśalas Ballālas, or Yadāvas of Dwārāsamudrā, while the northern were appropriated by another family of Yādaivas, who eventually settled at Devagirī (kod. Daulatabād.) The device of their house was a golden guraṇa. The following is the genealogy of the dynasty:

Sīṅghaṇa I.

Mahūgi.

Bhillama
(A.D. 1187 to 1191).

Jaitugī I,
Jaitrasaṅhī, or Jaitrapaṇa,
(A.D. 1191—1208.)

Sīṅghaṇa II,
Siṅha, Siṅhala, Siṅhāna, or Tribhuvanamalla,
(A.D. 1209—1247.)

Jaitugī II.

Krishna,
Kanha, Kanharā, Kandhāra, (A.D. 1247—1260).

Ramachandra, or
Ranadēva,
(A.D. 1271—1309).

Sāmkara, Bhtma. Mahādeva
A daughter, alias Uragasātrabhāma,
married to Haripāla.
(A.D. 1260—1271.)

Amaṇa.

Sīṅghaṇa I is stated in an inscription to have subdued the “King of the Kānṭhakas,” whom Mr. Fleet identifies with the Hoyśalas king Vīśhuvardhana.

In Bhilīma’s lifetime, his son Jaitugī seems to have been defeated by the Hoyśalas king Ballāla II in a battle fought, according to tradition, at Lakkundī in the Dharavat District.

Jaitugī I resided at Vijayapura or Bijapur. He is stated in a later inscription to have slain the “King of Trikālinīga” and seized his kingdom. Whether this is true or not remains to be proved. The
king of “Trikaliinga” would, apparently, be the Chola sovereign, or his viceroy in his northern possessions. Kulottunga II appears to have reigned over the Chola country till after the year A.D. 1158; and I have received copies of inscriptions about the Krishnâ and Godâvari rivers which would give us a Chola prince named Rajendra reigning till at least 1194; after which we hear nothing of any sovereign till the Ganapatis of Orangal appear on the scene, the country being apparently in the hands of a number of petty chiefs. It is therefore not at all improbable that the Chola sovereign or viceroy of Telíngana (Trikaliinga) was conquered by a Yadava sovereign between the years 1191 and 1209, the date of Jaituru’s reign.

It is in the reign of Siûghana II, viz., in the year A.D. 1210-11, that Devagiri is first mentioned as the capital. He claims to have conquered the “King of Telungâ” (Telíngâna), the Kâlschuri king, and the Andhra king. Thirty-eight inscriptions of his reign are extant, which prove that the kingdom had extended in size.

Siûghana II was succeeded by his grandson Krishâna, whose viceroy (Mahâpradhâna) in the southern provinces was the son of a general who is declared to have conquered the Ratâs, the Kâdambas of the Kûkâna, the Pandya who abode at Guttí,” (?t) and the Hôysâla king, and to have set up pillars of victory near the Kâveri.

Mahâdeva was possibly a usurper. His son Amanâ seems to have been forcibly ousted by Râmaschandra, who succeeded in A.D. 1271.

Either Râmaschandra or one of his vassals prosecuted a war against the Hôysâlas which seems to have been successful. Râmaschandra’s sway “extended over all the dominions, in the central and southern parts of the Bombay Presidency, of the dynasties that preceded his.” In A.D. 1294 1 he was attacked by a predatory band of Muhammadan horsemen under ’Âlâ-ud-dîn Khîlîjî, nephew of Jalâl-ud-dîn,—their first inroad into the Dakhan,—was defeated and driven into his fort, the town being pillaged by the marauders. Râmaschandra bought off the invaders and concluded a peace, but meanwhile his son Saûkâra advanced with a large army to the capital. In the battle which ensued the Muhammadans were ultimately victorious, and the Hindu sovereign had to make further concessions before the invaders would retire.

In 1306 A.D. Râmaschandra having refused tribute, ’Âlâ-ud-dîn, who, by the murder of his uncle, was now on the throne of Delhi, sent one of his envoys, Malik Kâfur, with 100,000 horse, to subdue the Dakhan. Devagiri was defenseless against this host, and Râmaschandra submitted and was sent to Delhi, where he was received honorably and liberally. He was restored, and continued to pay tribute till his death. In 1309 he hospitably entertained Malik Kâfur on his march against Orangal.

In 1310 A.D. Malik Kâfur again marched south, this time against the Hôysâlas, and returned to Delhi. Saûkâra, then sovereign of Devagiri, refused tribute, and in 1312 Malik Kâfur again marched into the Dakhan, seized Saûkâra and put him to death. He ravaged the Dakhan, and took up his residence at Devagiri. Being summoned soon after to Delhi, Râmaschandra’s son-in-law, Haripâla, stirred up the Dakhan to arms, expelled a number of the Muhammadan garrisons, and asserted his power over the former territories of Devagiri.

In 1318 Mubârak, then on the throne of Delhi, marched in person against Haripâla, who was captured, flayed alive, and decapitated, and his head set up over the gate of his own city.

Thus ended the Yadava dynasty.

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YADAVAS OF DVARASAMUDRA.
(See the Hoyâla Ballûshar.)

____________________

YADAVAS OF MAŃYAKHÉTA.
(See the Rõshtrakûṭas.)

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1 Mr. Felt’s summary of what follows is taken from Fergusson.
SUPPLEMENTARY NOTES.

BĀNA KINGS, THE—

The publication of Mr. Le Fanu's *Manual of the Salem District* with Mr. Foulkes's *Historical Paper* in Vol. I, and his exhaustive notes on inscriptions in the Appendix to Vol. II, enables me to make some additions to the above sketch of the dynasties of Southern India.

I had omitted to notice the Bāna Kings of Maisūr. This was a very ancient dynasty and apparently ruled over the eastern portion of Maisūr. (Op. cit. II, 395, etc.)

At an early date, in the reign of the Gaṅga King Kongani I (see p. 190), the Bāna kings were conquered, but they subsequently recovered their power and prestige. They were conquered again by a chief in the reign of Prithivi Kongani, prior to the year A.D. 777.1

Mr. Foulkes's inscription (id., p. 369) gives us a certain chief named Hasti Malla, king of the Bānas, who was subject to the Gaṅga Kings of Maisūr, who in turn were feudatories of the Cholas. The Gaṅga Prince Kesari “Prithvipati” consecrated Hasti Malla, of Padivipuri, king of the Bānas by permission of the Chola “Parakesarī.” A short time previous to this the Bānas were conquered “suddenly” (id., p. 372, Ins., verse 9) by the Chola Vira Nārāyaṇa, and since the inscription in question bears an endorsement in the fifteenth year of the said Vira Nārāyaṇa, it would appear that this conquest, followed by the giving back of the kingdom and consecration of the Bāna king, took place within the first fifteen years of his reign, and therefore that “Parakesarī” or “Koppara Kesari” was a title of this Vira Nārāyaṇa Chola. In the endorsement the latter is mentioned by the title of “he who took Madura.”

In another grant the same Bāna chief, Hasti Malla, is represented as having captured a Pallava fort, and being in consequence highly honored by the Chola sovereign and the Gaṅga King Prithvipati. Mr. Foulkes argues (id., p. 388), and I think rightly, that this must have taken place before the conquest of the Pallavas by the Cholas, and probably only shortly before.

Another grant published in the same work (id., 391) gives us the following table of eight kings. Bāna was the first sovereign. A long time after him came Bānādirāja. Again a long time after him came Jayanandivarmā, who ruled as far as the “Andhra country,” i.e., the Telugu country.

| Jayanandivarmā. |
| Vijayaṇīya. |
| Śrī Malladeva, alias “Jagadekamalla.” |
| Bāna Vidyādhara. |
| Prabhumberdeva. |
| Vikramaditya. |

Vijayaṇīya, alias “Pukṣagavipāca Gauda.” | Vikramaditya, alias “Vijaya Bāhu.”

The last is called the “friend of Krishna Rāja.” Another Bāna king is mentioned in inscriptions at Gālpānopade in the Kōlār District of Maisūr, 15 miles north of Kōlār (*Mysore Inscriptions*, pp. lvi, 304, 305), viz., the “Śrī Mahāvali Bānāraja,” Vikramaditya, surnamed “Bāna Vidyādhara.”

Reference to the sketch of the rulers of the Malayalam country given above (p. 196) will show that one of the early Perumāls was Bāna Perumāl “from Bānapuram in Paradesa.”

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1 Inscription at Nāgamaṅgalam (Rice’s *Mysore Inscriptions*, p. 287).
SUPPLEMENT. CHALUKYAS, CHOLAS.

CHALUKYAS.

Mr. Fleet (Ind. Ant. XII, 218, 229) mentions an Eastern Chalukyan inscription from the Krishnā, which states that King Vijayāditya Narendra Mṛganāra Mṛgāraja fought 108 battles in twelve years with the Rāṣṭrakūta feudatories, the Ganga Mahāmāyulakāśitaras and the Rāṣṭras; that Gunaṅṅakā-Vijayāditya was successful in the war with the same opponents; but that, after his reign, Vengi was overrun and crushed by the “Rāṣṭra claimants,”—for the time, of course.

CHOLAS.

Mr. Foulkes (Manual of the Salem District II, 369) publishes a grant which gives a genealogy of three Chola sovereigns, which seems to correspond with a set of three mentioned in the Konguveda Rājākkal.

Mr. Foulkes’ Grant. Konguveda Rājākkal.

Vijayalaya. Vijayada.

| Āditya. | Āditya.


We learn that previous to these there had reigned a “Karikāla Chola,” since the grant states (v. 4) that “in his line, which the fame of Kokkilī Chola Karikāla rendered illustrious, and which was the original stock from which Kōcchaṅkāpaṇa and other founders of royal dynasties sprung, the victorious and wealthy Vijayalaya was born............” Vira Nārāyaṇa is said to have married the daughter of the King of Kerala, and to have conquered (1) the Bāna kings, (2) King Tumbā and other kings, (3) Rāja Siṁha Pāndiyān, (4) the King of Ceylon. He assumed the title of “Saṅgrama Rāghava.”

Mr. Foulkes (id., p. 367) thinks that the Chola Ādityavarmā, who conquered the Konguveda about the year A.D. 994 according to his computation, and who had a son Vira, is the same as the Chola Parakesari, who seems to have had a son Vira; but the whole history of the Cholās is, at present, so confused that it is, as Mr. Foulkes remarks, dangerous to theorize.

The Kongu chronicle mentions a Chola “Arivarideva,” or “Harivarideva,” alias Rājarāja, as great-grandson of Vira Nārāyaṇa. On page 380 of the same publication Mr. Foulkes gives us a list of seven Cholās and the dates he assigns to them. But as a great deal of his reasoning seems to be based on the Kongu chronicle, neither the dates nor names can be trusted.

| Vijayalaya | 855—880 |
| Aditya | 880—905 |
| Vira Nārāyaṇa | 905—930 |
| Deśotya | 930—950 |
| Pārāntaka | 950—970 |
| Divi | 970—990 |
| Harivaraha Rājarāja | 990 |

One thing is quite clear, that if the Vira Nārāyaṇa of this list is the same as Rājendra Kulottunga Chola, the date must be wrong.

Another list has kindly been given to me by Dr. Burgess, who got it from Dr. Burnell. This also is from a chronicle, the Brhadēvara Māhātmya, or legend of the great temple at Tanjore. Dr. Burnell had no confidence in it, though he thought that some of the names were doubtless real ones. It will be observed that the list does not at all correspond with the lists drawn from inscriptions.

Kulottunga. | Kritivardhana.
Deva Chola. | Jaya Chola.
Gaśikēhara. | Kanaka Chola.
Gīvalinga Chola. | Sundara Chola.
Kārikāla Chola. | Kalakala Chola.
Bhūma Chola. | Kalyana Chola.
Rāja Rājendra. | Bhadra Chola.
Vira Marāṭhada. |
SUPPLEMENT. GANGAS—RĀSHTRAKUTAS.

GANGAS OF MAISŪR.

In a grant published by Mr. Foulkes in Mr. Le Fanu's Manual of the Salem District (Vol. II, p. 372) is a short Gangā genealogy. In the royal line was born Śiva Māra, who had a son named Pṛthu-yāṣāḥ alias Pṛthivipati. He saved a certain Dindikojeriga from Amoghavarsa. [The first of these latter names sounds like a Pallava name. Amoghavarsa was probably one of the Rāshtrakūṭa kings of that name (see above, pp. 233-4.)] He also saved Nāgadāndja (another Pallava?) from death. Pṛthu-yāṣāḥ seems to have lost his life in battle with the Pāndyan King Varaṇa.¹ His son was Narasingha, and the latter's son was named Ketaṭi, alias “Pṛthivipati.” The latter was subject to the Chola king Parakesari (or Koparaṇaśi?) and consecrated Hasti Malla king of the Bāṇas. The Bāṇas had been shortly before defeated by the Chola king, the same Parakesari, also called Vira Nārāyaṇa.

KALINGA.

The kingdom of Kalinga was one of the oldest in India. Though not actually mentioned by name in the Rig Veda, the sage Kāshivat is frequently alluded to, and he was the son of a female slave of the queen of Kalinga. The country is mentioned in all the most ancient chronicles. According to Buddhist legends, when Buddha's relics were divided at his death, Brahmadatta, the King of Kalinga, obtained his left canine tooth. Kalinga is also mentioned in the Jātakas, such as the Wessantara Jātaka and others. In the time of Asoka (B.C. 250) the country was of sufficient importance to justify that king's engraving his celebrated rock-edges there for the enlightenment of the people. Pīṇy divides the country into three portions, Kalinga, Madhya Kalinga, and Mahā Kalinga. With all this, very little is known of the names of the kings who reigned over the country, except through native chronicles, which, as before stated, are very untrustworthy.

Dr. Rajendra Lala Mitra, in his Antiquities of Orissa (Vol. II, pp. 12, etc.) gives us some Pali inscriptions in the Lāṭ character on the caves in Orissa, which mention King Vīra (or Vīra, according to the Pāli letters as they appear in print), Prince Vīdhuka and King Aīra, who seems to have defeated a king of Kalinga named Nanda, and seized his kingdom. The author thinks that this Nanda is either “Sumandha, son and successor of Kasi, and grandson of Brahmadatta” above alluded to, or one of the nine Nandas of Magadhā. Aīra's date is the fourth century B.C.

Mr. W. Taylor, now residing at Parlakimedi in Ganjam, has sent me a newly discovered copperplate inscription of Idravarmā, King of Kalinga, found at Kimedi. It is on three small plates, and dates apparently from about the eighth or ninth century. Two other inscriptions of this king are known (see above, page 183), dated respectively in the 128th and 146th year of the "victorious reign" of the dynasty. This is similarly dated in the 91st year, proving either that Idravarmā enjoyed a very long reign, or that there was more than one king of that name.

MAISŪR.

Mr. Foulkes (Manual of the Salem District, II, 403-430) has published a grant of Dōda Krishna Raja (A.D. 1714-1731), and has printed (pp. 426-430) several genealogies of this royal house from different sources. My table (above, p. 194) is defective, but it is at least as reliable as any other, seeing that seven different tables compiled by Mr. Foulkes from different sources vary in important details.

RĀŚHTRAKŪTA KINGS.

Mr. Fleet has just published a number of new grants in Ind. Ant. XII, 215, from which we gain the following principal particulars:—

(11.) Amoghavarsa. I was surnamed "Atiśayadhavala” and “Nripatunga I.” He defeated the Chalukyas, and built (restored?) the city of Mānīyakhetā. He came to the throne in A.D. 814-15 or 815-16, and enjoyed a long reign.

¹ Mr. Foulkes points out that Kamban, the great Tamil poet, is said to have lived in the reign of Varāṇa Pāṇḍiya, while "local tradition" makes Kamban also a contemporary of Rājendr̥a Kuḷottunga Chola. This would help in the identification of Vira Nārāyaṇa with Rājendr̥a Kuḷottunga Chola. We were not that so much confusion exists in regard to all these dates and names. Patient working will probably throw light on all this before very long.
SUPPLEMENT. VIJAYANAGAR.

An Eastern Chalukyan inscription "from the Krishnâ states that a long war took place in the time of Vijayaditya Narendra Mrigarâja of that dynasty with the Gaṅgas and Raṭñas. These Gaṅgas were feudatories of the Raṭhrakūṭas. 108 battles were fought in twelve years.

(12.) Krishna II was also called "Kanmara," "Kandhara-Vallabha," and "Krishna-Vallabha." His wife was of the family of the Kalashuris of Tewar or Tripura.

The Eastern Chalukyan inscription mentioned above states that the wars between that dynasty and the Raṭhrakūṭas continued into the reign of Krishna II. Gunaditya-Vijayaditya was successful in his wars, but after him "the province of Veṅgi was overrun by the army of the Raṭṭa claimants, as if by dense darkness on the setting of the sun."

(13.) Jagattunga II. Mr. Fleet has ascertained (p. 222, note 47) that the name "Jagadrudra" might be expunged both from this king’s names and those of his great grandfather Govinda III. The title "Jagadrudra" is due only to a mistake in reading an inscription. Jagatungra II gave a grant in A.D. 929-30 under the title of "Prabhutavarnaha." His son

(14.) Indra IV, gave a grant in A.D. 916-17.

Mr. Fleet (Ind. Ant. XII. 248) mentions two royal insignia, which it seems were formerly adopted by the Guptas, acquired from them by the Chalukyas, and wrested from the Chalukyas by the Raṭhrakūṭas. These are the figures of the rivers Gaṅga and Yamunā.


VIJAYANAGAR.

On page 436 of the Chingleput District Manual, Mr. Crolo has printed a translation of an inscription in the Parârâjândsâm temple at Conjeeveram, which gives some interesting details of Krishnapada Rayâ’s conquest (see above, p. 249) and of his visit to Conjeeveram after his return. He is described as capturing, first, the hill forts of Udayagiri, Ballamkonda, Vinukonda, Konḍavâdu and others, from Nellore up to the Krishna river, subduing some chiefs whose names are given; then Beravāda, Konḍapalle, and many places north of the river; and finally Rajahmundry, north of the Godâvari, where "the youngest of his wives, Tirumalâdevi, was caused to make many gifts. In A.D. 1516 he went and worshipped at Conjeeveram and gave gifts."

1 It is interesting to notice that this inscription confirms the Konḍavâdu chronicle (see above, p. 188) that the Gajapatîs of Orissa had possession of that fortress in those days, and that the last of them, Virabhadrâ, son of Pratâpa Nâdra Gajapatî, was conquered by Krishnapada Rayâ in A.D. 1516.
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