II. A BRIEF ACCOUNT OF THE EARLY DYNASTIES OF ANDHRA DESA
AFTER THE FALL OF SATAVAHANAS TILL THE RISE OF EARLY CHALUKYAS

The pre-Chalukyan history of the Andhra-desa since the disappearance of the imperial Satavahanas is a chapter of fragmentary events of several royal dynasties.

The passing away of great Satavahana power gave a tremendous fillip to the disintegrating forces already at work during its decline. The southern part of the empire came under the Pallavas, the south-western parts of the empire under the Chutus and after them Kadambas, the Andhradesa fell under the less powerful and more short-lived dynasties. In less than four and a half centuries it saw the Ikshvakus, the kings of the Brihatpalayana gotra, the Salankayanas, the Kandaras, and the Vishnukundins, rise and fall in quick succession. Gautamiputra, Yajna Sri was the last great ruler of the Andhra-Satavahana dynasty. The reigns of his successors Vijaya, Chanda Sri, and Pulumavi III covering altogether a period of seventeen years, are of little significance historically. Pulumavi III seems to have placed the region of the Satavahana Vihara (the Bellary district) under Mahasenapathi Khamdanaga. The Myakadoni inscription refers to the 8th regnal year of one Sri Pulumavi of the Satavahana family.

Sukthankar, who edited the record assigned it to Pulumavi (II) son of Gautamiputra Satakarni. But, for reasons given by Breuil Dubreuil, Pulumavi of this record must have been the last king of the Satavahana dynasty in the list given
in MASTYAPURANA. The discovery of the MYAKADONI inscription has a very important bearing on the subject; it enlightens the causes of the fall of the Satavahana dynasty.

The rise of the Chutus in the western and southern districts, of the Abhiras in the Nasik area, and of the Ikshvakus in the east, and the relentless pressure of the Sakas of Ujjain, sounded the death knell of the Satavahana empire. But while it lasted, it imparted more stability and security to the life of the people, the inhabitants of the vast regions of the Deccan, than any other Indian power had ever done.

Many empires had come and gone, the Mauryas, Sungas and Kanvas in Magadha, the Chetis in Kalinga, and the Bactrians, Sakas, and Pahlavas in North and North-Western India. Yet the Satavahanas ruled, strong in will and stronger in action.

The Satavahanas had fallen, and none among the new states which had subsequently risen to power in the territories they had dominated had shown the capacity to take over their imperial responsibilities.

The Ikshvakus had carved out a kingdom for themselves in a portion of the Andhra Country, but they were not able to extend their rule much to the north of the Krishna.

The Chuta Satakarnis of North-west Kanyakumari were mere local chiefs, who had neither the ability nor the resources to rise to the imperial position. In the northern Konkan, the Abhiras had founded a principality and had for a short-time succeeded in ousting the western Kshatrapas from their capital. They however, soon sank into insignificance and abandoned any effort to expand over the Deccan. The Western Kshatrapas had once
defeated the Satavahanas and had annexed a part of the Deccan to their kingdom; but during the latter half of the third century their power too was on the decline, and they had lost all hope of controlling the politics or the destinies of southern India. In northern India, the Magas of the Uttara Pradesh and the republics of Rajputana and the Punjab had reasserted their independence and repudiated the Kushan supremacy. Their interest was, however, confined to their own homelands and they had no ambition to bring the Deccan under their hegemony. The political situation was thus quite favourable for an adventurous chief to attempt to found a new house, which might eventually take the place of the great Satavahanas as the paramount power of southern India.

VAKATAKAS

Thus, when the political conditions were favourable for the rise of a central and powerful state in the Deccan, the Vakatakas rose to power in the third quarter of the third century A.D.

Dubreuil asserts that of all the dynasties of the Deccan that have reigned from the third to the sixth century A.D., the most glorious, the most important, the one that must be given the place of honour, the one that has excelled all others, the one that had had the greatest influence on the civilisation of the whole of the Deccan, is unquestionably the illustrious dynasty of the Vakatakas.

The puranas, like the Ajanta record expressly mention Vindhyasakti as the founder of the family and the father of the
illustrious emperor pravarasena I. It was somewhere in Berar in the Western Madhya Pradesh that Vindhyasakti first carved out a small principality. Vindhyasakti was a Brahmin of Vishnuvariddha gotra. This was not, however, the first time that Brahmins had exchanged sacrificial implements for weapons of war. The Sungas, the Kanvas, and the Satavahanas had done the same a few centuries earlier, and the Kadambas were soon to emulate the example of the Vakatakas.

The Chronology of the Vakataka rulers is as follows:

<table>
<thead>
<tr>
<th>Ruler</th>
<th>C.A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vindhyasakti</td>
<td>255-275</td>
</tr>
<tr>
<td>Pravarasena I</td>
<td>275-335</td>
</tr>
<tr>
<td>Rudrasena I</td>
<td>335-360</td>
</tr>
<tr>
<td>Prithvishena I</td>
<td>360-385</td>
</tr>
<tr>
<td>Rudrasena II</td>
<td>385-390</td>
</tr>
<tr>
<td>Prabhavathi Gupta</td>
<td>390-410</td>
</tr>
<tr>
<td>Pravarasena II</td>
<td>410-440</td>
</tr>
</tbody>
</table>

Harishena, the last king of the dynasty, was a son of Nareendrasena, born in C.A.D. 440-460. Harishena ruled from C.A.D. 475-510.

The Vakataka Kingdom was at the zenith of its influence, prestige and power at the death of Harishena the last king of the dynasty. The whole of Hyderabad state, Bombay Maharashtra and Karnataka, Berar and most of the Madhya Pradesh were under the direct administration of Harishena and the northern Konkana, Gujarat, Malwa, the Andhra country and Chattisgarh were with him in his sphere of influence. The achievements of Harisena were as notable as those of the emperor pravara-sena I, and they
must have become possible only because he was both an exceptionally efficient ruler and a skilful general when he died in C. A.D. 510 the Vakataka kingdom was undoubtedly the most powerful state in India.

The Vakatakas reigned over an empire that occupied a very central position and it is through this dynasty that the high civilisation of the Gupta empire and the Sanskrit culture in particular spread throughout the Deccan. In the history of the Deccan the fifth century is the century of Vakatakas. The Vishnukundins were slowly rising to power in the Andhra country. King Vikramendra thought it politic to recognise the suzerainty of his powerful neighbour Harisena in order to facilitate the expansion of his own kingdom towards the east and he married his son Madhavavarman I to a Vakataka princess, who was probably a grand daughter of Harisena. Vikramendra I the grand father of Vikramendra II is spoken of as an ornament of both the Vishnukundin and the Vakataka families, his father Indrabhattaraka and himself as the crest jewel of and the gem adorning the crown respectively of the Vishnukundin family.

The Ikshvakus

The Ikshvakus are known from inscriptions discovered on the ruins of the Jaggaayapeta stupa and also Nagarjunakonda and Gurazala in Guntur district. An inscription recently found at Kesanaapalli village in the Palnad taluk of Guntur district by the Department of Archaeology and Museums, A.P., throws some light on the dynasty of Ikshvakus. The first three inscriptions
give the name of a king called Madhariputra Sri Virapurisa-
datta of the Ikshvakus. The fourth inscription found at
Kosanapalli registers the erection or consecration of a
Buddinikambha at the Mahachetiya belonging to the Mulavasi-
vihara of the Bahusutiya by the son of Gunabuddhi and the
lady Haniga, and a group of merchants including Maha chanida
and Chula who perhaps met at the market town Naidgali
(identified as Midigallu in Nalgonda district) for maintaining
the unity of the sect, on the 1st day of the first Hemanta
paksha in the 13th year of Vasithiputa Sri Chamtamula.
The name Chamtamula is also known to us from the records of
his son Sri Virapurashadatta from Nagarjunakonda and other
places. He has been described as "Maharajasna virupakshahati
Mahasena parigahataba hiranakoti co sata sahasa hala sata
sahas devasa savathesu apathi-hatha samkapasa vasithiputhasa
Ikhakusa sirichamtamulasa".

Vasithiputa Sirichamtamula was the founder of the Ikshvaku
dynasty. On the dismemberment of the Satavahana empire, their
vassals parcellled out their kingdom among themselves, assumed
independence and ruled over these principalities as sovereign
lords. The puranas also suggest the name, when they record
that "Andhra nam Samsithiterajye teshem bhrityanvayenripah".
No dynasty other than the Ikshvaku could have ruled over the
Krishna Guntur region immediately after the Satavahanas.
The ancestors of the Ikshvaku were Mahatalavarasas under the
Satavahanas. After their fall Siri Chamtamula founded his
dynasty much in the same way as the Maharathi Chatus in the
Siri Ghamtamula is credited with the performance of Agnistoma, Aranihotra, Aswamedha and Vajapeya sacrifices. Vajapeya was a complex rite at the end of which the performer sat upon the throne and was hailed 'Samrat', 'Emperor'. The fact that only three south Indian princes of the early period are said to have performed it (Siri Satakarni I, Pallava Siva Skandavarman and Siri-Chamamula) shows how powerful Siri Ghamtamula must have been.¹⁰

Madhariputa Siri Virapurisadatta succeeded his father Siri Chamamula. His reign marks a glorious epoch in the history of Buddhism in the Krishna valley, . Like their masters the Satavahanas, the Ikshvakus also contracted matrimonial alliance with the Saka dynasty of Ujjain. They were matrimonially connected with the Kekayas probably a ruling family of ancient Mysore.¹¹

Siri Virapurisadatta married mahadevi Rudradhara Bhattarika, the daughter of western Kshatrapa king - Rudrasena-I. The alliance would have gained Kshatrapa recognition for the new dynasty. The political sense of the Ikshvakus that dictated an alliance with the western Kshatrapas also dictated an alliance with the Chutas, in south western India of the third century whose kingdom extended as far north as Kanheri and as far east as Amantapur.¹² The son of Madhariputa Siri Virapurisadatta by Vasithi Bhatti deva the daughter of Cantisiominika (one of the sisters of Siri Chamamula) was Bhuvula Chamamula.
Thus the most well known rulers of the Ikshvaku family of the Eastern Deccan are Chamtamula Sri Virapurushadatta, Bhuvala Chamtamula II and possibly Rudapurishadatta.¹³

Scholars differ on the duration of the dynasty. The Matsya purana gives us the oldest version 'dvirachasatasam' which may mean 52 or 100. "The Satavahanas could not have disappeared from the political scene before 205 A.D. The Ikshvakus, their successors, could, therefore, have ruled for only 52 and not 100 years!" - argues Dr. K. Gopachar.¹⁴

The chronology of the Ikshvaku dynasty is as follows according to D.C. Sircar.¹⁵

- **Siri Chamtamula I** 0. 223 to 240 A.D.
- **Virapurushadatta** 0. 240 to 265 A.D.
- **Bhuvala Chamtambula II** 0. 265 to 275 A.D.

Only two Ikshvaku inscriptions are dated in cyclic year, while the rest are dated in the regnal years of the respective kings. The first one belongs to the reign of Virapurushadatta I and the Cyclic year 'Vijaya' corresponds to 273 A.D. while the second one belongs to the reign of his son Bhuval Chamtamula and the cyclic year 'Vijaya' corresponds to 333 A.D.

Taking into account the regnal years as well as the achievements of the Ikshvaku kings furnished by the inscriptions,
the following chronology is tentatively proposed by some scholars.

Maharaja Vasistiputra Sri Chamtamula  
227-250 A.D.

Mahariputra Sri Virapurushadatta  
250-275 A.D.

Mahasenapati Kumara  
Ehuvula Chamtamula  
275-333 A.D.

Maharaja Kumara Mahasenapati  
Haritiputra Siri Virapurushadatta(II)  
331-44 A.D.

According to Mallampalli Somasekhara Sarma, the Ikshvaku rule must have come to an end in the later part of the third century or the first part of the fourth century. One inscription of Rudra Purisadatta was found in Gurasala of Guntur district. The script of the inscription shows that the king Rudrapurisadatta mentioned in it belongs to the Ikshvaku family. It is also evident that he was the son of the Ehuvula Chamtamula. This king donated some land to Halampuraswamy in his fourth regnal year. Halampura is identified as Nagulavaram in the vicinity of Nagarjunakonda. He is the last known king of the dynasty.

If a period of 25 years of rule is assigned to each king, all the four kings put together must have ruled for one hundred years which agrees with the period mentioned in Matsya purana 'dvipanchasatam'.
It is quite probable that the Ikshvakus rose to power on the banks of Krishna, in the third decade of the third century and ruled for a hundred years, Vijayapuri as their capital. Their kingdom might have come under the suzerainty of the Pallavas as evidenced by the inscription of Pallava Narasimhavarman found in Palnad taluk of Guntur district. During the time of Rudrapurushadatta the last king of the Ikshvaku dynasty the Pallava king Simhavarma I seems to have launched an attack upon the Ikshvaku kingdom, overthrew their authority and annexed their territory. A prakrit inscription of this king in the Brahmi characters of the early 4th century A.D. in the village of Manchikallu in the Palnad taluk of the Guntur district bears testimony to the Pallava occupation of the Ikshvaku kingdom. The Ikshvakus were succeeded by the Vishnukundins, as evidenced by the Archaeological finds discovered during the excavations conducted at Telcswaram.

The Pallavas:

The Pallavas were the people of unknown origin, claiming descent from Asvathaman and a Naga princess. The claim of the Bharadvaja gotra, the performance of the Asvamedha and patronage of Sanskrit learning, connect the dynasty with the Sungas, while the Brahma-Naga connection, the performance of Vedic sacrifice including the horse sacrifice, early association with the Satavahana janapada in the Bellary district and the use of prakrit in their early records, connect the family with the Satavahanas. There is no question of any
Parthian affinity as the genealogical lists of the family are
singly devoid of Parthian nomenclature. The elephants
scalp used as a crown is no test of race. The well-known
hostility of the family to the Cholas and the decidedly
northern character of their culture preclude the possibility
of a pure Tamil extraction. The first great Pallava king
Sivaskanda varman is known from the inscription found at
Mayidavolu (in Guntur) and Hirahadagalli (in Bellary) to have
ruled over an extensive empire including Kanchi, Andhrapatha
and Satabaniratha and performed the Asvamedha sacrifice.
About the middle of the fourth century A.D. the emperor
Samudra Gupta invaded southern India, defeated the reigning
Pallava king, Vishnugopa and gave a severe blow to the power
and prestige of the empire of Kanchi which in the longrun,
probably led to its disruption. The evidence of the Pennagonda
plates, the Talgunda inscriptions and the Hebbata grant
(II. q 1927-151) seems to suggest that the Pallava supremacy
continued for some time to be acknowledged by the early Sangas
of Anantapur and east Mysore and the early Kadambas of Vija-
yanti (Banavasi) and Mahisha-vishaya (Mysore).20
The age of Pallavas in South India may be taken to extend
roughly from the third century A.D. to the end of the ninth.
The Pallavas became powerful about the end of third and begin-
nning of fourth century. The earliest Pallava epigraphs which
appear to belong to the first half of the fourth century show
that the Pallavas were at the time masters of Andhrapatha as
well as the Bellary region. Pallava headquarters in the Andhra
country at the time of Sivaskandavarman, a performer of Aswamedha and other sacrifices, were at Dhammakada (Dhanya-kataka). Their supremacy in Andhradesa appears to have broken down owing to the rise of the Salankayanas of Vengi and the Anandas of Kandarapura. The whole series of Pallava kings from the beginning to the days of Simhavishnu may be represented by the following table as stated by D. Dubreuil.

<table>
<thead>
<tr>
<th>King</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bappa-deya</td>
<td>circa A.D. 225-250</td>
</tr>
<tr>
<td>Skandavarman</td>
<td>250-275</td>
</tr>
<tr>
<td>Buddhavarman</td>
<td>275-300</td>
</tr>
<tr>
<td>(Buddhayan)Kura</td>
<td>300-325</td>
</tr>
<tr>
<td>Vishnugopa</td>
<td>325-350</td>
</tr>
<tr>
<td>Skandavarman A.D.</td>
<td>350-375</td>
</tr>
<tr>
<td>Kumaravishnu I A.D.</td>
<td>375-400</td>
</tr>
<tr>
<td>Buddhavarman A.D.</td>
<td>400-425</td>
</tr>
<tr>
<td>Kumaravishnu II A.D.</td>
<td>425-450</td>
</tr>
<tr>
<td>Skandavarman A.D.</td>
<td>450-475</td>
</tr>
<tr>
<td>Simhavarman A.D.</td>
<td>475-500</td>
</tr>
<tr>
<td>Skandavarman A.D.</td>
<td>500-525</td>
</tr>
<tr>
<td>Nandivarman I A.D.</td>
<td>525-550</td>
</tr>
<tr>
<td>Simhavarman</td>
<td>550-575</td>
</tr>
<tr>
<td>Simhavishnu</td>
<td>575-600</td>
</tr>
<tr>
<td>Mahendravarman I A.D.</td>
<td>600-630</td>
</tr>
<tr>
<td>Narasimhavarman I</td>
<td>630-668</td>
</tr>
<tr>
<td>Mahendravarman II</td>
<td>668-670</td>
</tr>
<tr>
<td>Parameswaravarman I</td>
<td>670-690</td>
</tr>
<tr>
<td>Narasimhavarman II</td>
<td>690-715</td>
</tr>
<tr>
<td>Parameswaravarman II</td>
<td>715-717</td>
</tr>
<tr>
<td>Ruler</td>
<td>Period</td>
</tr>
<tr>
<td>-----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Nandivarman II</td>
<td>A.D. 717-779</td>
</tr>
<tr>
<td>Dantivarman</td>
<td>779-830</td>
</tr>
<tr>
<td>Nandivarman III</td>
<td>830-854</td>
</tr>
<tr>
<td>Nripatunga</td>
<td>854-880</td>
</tr>
<tr>
<td>Aparajita</td>
<td>880-900</td>
</tr>
</tbody>
</table>

Scholars divided the Pallavas into four categories namely:

- Pallavas of Prakrit inscriptions
- Pallavas of Sanskrit inscriptions
- Maha Pallavas
- Later Pallavas

N. Venkataramanayya gives the chronology of the Pallava rulers as follows:

**Pallavas of Prakrit and Sanskrit inscriptions:**

<table>
<thead>
<tr>
<th>Ruler</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Veerakuruchavarma</td>
<td>A.D. 285-310</td>
</tr>
<tr>
<td>Vijaskandavarman</td>
<td>310-335</td>
</tr>
<tr>
<td>Vishnugopa</td>
<td>335-</td>
</tr>
<tr>
<td>Trilochanapallava</td>
<td>350-</td>
</tr>
<tr>
<td>Kumara Vishnu I</td>
<td>360-385</td>
</tr>
<tr>
<td>Buddhavarman</td>
<td>385-410</td>
</tr>
<tr>
<td>Kumaravishnu II</td>
<td>410-436</td>
</tr>
<tr>
<td>Simhavarman I</td>
<td>436-460</td>
</tr>
<tr>
<td>Skandavarman</td>
<td>460-485</td>
</tr>
<tr>
<td>Nandivarman I</td>
<td>485-510</td>
</tr>
</tbody>
</table>

**Maha Pallavas:**

<table>
<thead>
<tr>
<th>Ruler</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simhavishnu</td>
<td>575-600</td>
</tr>
<tr>
<td>Mahendravarman I</td>
<td>600-630</td>
</tr>
<tr>
<td>Narasimhavarman I</td>
<td>630-668</td>
</tr>
</tbody>
</table>
Mahendravarman II  A.D.  668-670
Parameswaravarman I  "  670-685
Narasimhavarman II  "  685-730
Parameswaravarman II  "  730-733

Later Pallavas:
Immadi Handivarman  "  733-794
Dantivarman  "  794-844
Mumomadi Handivarman II  "  844-
Nrupatungavarman
Aparajit  "  888-

No two scholars agree on the chronology of this dynasty and still it is an unsolved riddle.

As indicated by the various records of the Pallavas, the regions over which these kings ruled, before they established their rule over large tracts of the Tamil land in the south which was ruled over by the Cholas, consisted of the southern half of the Telugu districts ruled over by the Andhras and also included a part of the Bellary district. Thus it is clear that the Pallava rulers pushed themselves into the south from the region of the Deccan.

As seen from the Brahmi inscription of the Pallava king Simhavarman I, he launched an attack upon the Ikshvaku kingdom overthrew their authority and annexed their territory. He constituted the conquered territory into a separate province called the Andhrapatha with Dannakada as its capital and entrusted its government to Yuva Maharaja Sivaskandavarman
believed to be his son. After the death of Simhavarman he was succeeded by Sivaskandavarman and he appointed his son Yuva Maharaja Buddhavarman as the Governor of Andhrapathā.26 The Pallavas remained in undisturbed possession of the lower Krishna valley until Samudragupta's invasion took place about the middle of the 4th century A.D. The recently discovered Tummalagadom plate II refer to the invasion of a Pallava king called Simha and his defeat at the hands of Vikramendra-bhattara II, sixth king of the Vishnukundin dynasty. The Pallava Simha who led the invasion must have been identical with Simhavarman IV, the predecessor of Simhavishnu and a descendent of Yuva-maharaja Vishnugopa, a younger brother of Simhavarman II. His ancestors were ruling, as shown by their inscriptions, the coastal Andhra country from Tamrāpa, Dasanapura, Hemmatura and Palakkada. On the death of Nandivarman I, the grandson of Simhavarman II, without issue, Simhavarman IV succeeded him as the supreme sovereign of the Pallava kingdom. Between the Pallavas and the Vishnukundins there existed a long standing enemity. Vishnukundin Govinda-varman I dislodged the Pallavas from Dannakada and its neighbourhood and made himself the master of the Krishna valley and his son Madhavavarman II waged war on them in an attempt to push them out of coastal Andhra. Though the Pallavas lost Dannakada and the neighbouring tracts, they still held the bulk of karma-rashtra of which it was the capital, and had been making attempts eversince to recover the territory which they had lost to the Vishnukundins. This led
to constant war between the two kingdoms and Simhavarmans' attack on the Vishnukundin kingdom must have been promoted by the desire to recover what had been lost by his predecessors formerly.27

Matrimonial Alliance of the Royal Family: 'In his Pallavas' G.T. Dubreuil suggested the possibility of marriage connections having existed between the Andhras and the Pallavas. He writes: 'In fact, it is quite possible that the Pallava king had married the daughter of 'Sivaskanda Satakarni and that of the 'Yuvalaharaja' of the Pallava dynasty received according to the custom of the Hindus, the name of the Andhra King who was his grandfather'. Secondly, basing his argument on the resemblance of the names of Vishnukundin king Vikramendra and Mahendravikrama, he postulated the marriage between the daughter of Vikramendra I and Simhavishnu whose son was also named after his maternal grandfather.28 Pallava king Mahendravarma I is believed to be the grandson of Vikramendra the Vishnukundin king.29

R. Gopalan30 rejecting the theory of G.T. Dubreuil argues that this is far too fanciful to build such a theory for the following reasons. Mahendravarma means possessed of the valour of Mahendra, Vikramendra means an Indra in valour. They may amount to the same in point of sense ultimately, but they are different names and differently formed. The two terms are not without substantial difference of meaning to the Sanskritist.
There is every reason to believe that the Salankayanas and the Pallavas were related to each other through marriages as a study of the charters belonging to the former dynasty will reveal. The age of great Pallavas of the Simhavishnu line was the most formative period of south Indian culture. It was an age of great art and literature. A widespread and popular religious revival swept the face of the land and was marked by celebrated contests between the upholders and traducers of Vedic forms of religion. Temple architecture and portrait sculpture attained forms of excellance that have remained models for all later times.

Brihatphalayanans:

Of the kings of Brihatphalayana gotras, we have but a single copper plate grant i.e. the Kondamudi plates of Maharaja Jayavarman. The Kondamudi plates do not mention the father of Jayavarman. The rise of the dynasty of Maharaja Jayavarman is shrouded in mystery. The cursive writing of the Kondamudi grant obviously places it after the Ikshvaku inscriptions.

D.C. Sircar attempts to carry Jayavarman's dynasty to the second century B.C.

While editing the grant Dr. Hultzsch says, "The alphabet of Jayavarman's inscription shows that he must have lived in the same period as the Pallava king Sivaskandavarm who issued the Mayidavolu plates."

Jean Dubreuil says that the unknown predecessor of Sivaskandavarm Pallava ruled between 225-250 A.D. He places Ikshvakus in the third century A.D. and maintains that Jayavarman and Sivaskandavarm were contemporaries.
Dr. K. Gopalachari contends that the reign of Jayavarman must be placed before that of Yuvamaharaja Sivaskandavarman basing on the epigraphical evidence in Mayidavolu grant and the Garudevi grant. He further asserts that Jayavarman's dynasty rose to power before Jayavarman came on the scene.

Prof. Jeanne Dubreuil and Dr. Holtzach viewed that Kudura was the capital of Jayavarman. D.C. Sircar located it in Pityandra, mentioned by Ptolemy as the metropolis of the Deccan region.

Dubreuil concludes that the point of departure for vassals bound for Khryse, during the time of Ptolemy, was situated near the mouth of Godavari and that it was from there that the civilisation of India, started to go over the Burma, Java, Cambodia and Annam and that the Indo-Chinese civilisation came from a port of the Deccan whence the travellers embarked for Indo-China. He identified Koduru, the capital town of Brihatphalayanas as the port town mentioned by Ptolemy.

Maharaja Jayavarman ruled over the country north of Krishna in the coastal Andhra region with Koduru in present Krishna district as capital. He was a devotee of Siva and he was described as 'Maheswara Pada Parigrahita'.

There are no evidences to tell us who succeeded Jayavarman after his death. It is quite probable that the Brihatphalayana dynasty came to an end due to the rise of Salankayanas of Vengi.

Salankayanas:

Almost contemporaneously with the Pallava kings of the Sanskrit charters, may be placed the Salankayana dynasty. The
word Salankayana appears originally to have been the name of a Vedic Rishi. If Hastivarman of Vengi, who figures among the adversaries of Samudragupta in the Allahabad pillar inscription was a Salankayana (identified by as a Pallava) he may be regarded as the earliest member of his family known hitherto. The Allahabad pillar inscription is written on an Asokan sandstone pillar. The characters belong to the Gupta alphabet, the language is partly Sanskrit, prose and partly verse. The record is undated. It gives abundant details as regards the conquests of Samudragupta, the divisions and kings of India in the fourth century A.D. among the southern kings that Samudragupta conquered and released, the record mentions Mahendra of Kosala, Vyagraraja of Mahakantara, Mantaraja of Kaurala, Mahendra of Pishtapura, Swamidatta of Kottura on the hill, Damana of Brandapalle, Vishnugopa of Kanchi, Nilaraja of Avamukta, Hastivarman of Vengi, Ugrasena of Palakka, Kubera of Devarashtra, Danamjaya of Kausthalapura, and all other kings of the region of the south. Salankayana is a gotra and not a dynastic name. For the first time, the Allahabad prasasti of Samudragupta calls Hastivarman of this line a Vaingeyaka. As kings of the Salankayana gotra are the earliest known ones who ruled from Vengipura, their dynasty may be styled Vaingeyaka. We do not know whether Vaingeyakam refers to the kingdom of Vengi or the city of Vengi.

Since the later kings of the Salankayana gotra were in possession of Kudrahara which is identical with the Kudurahara
of Jayavarman's plates, it is certain that the former rose to power at the expense of the rulers of the Brihatphalayanas.

The following kings are so far known from inscriptions to have belonged to Salankayana dynasty.

1. Eluru prakrit grant
   i) Devavarman

2. Kollair grant
   i) Chandavarman
   ii) Nandivarman, the eldest son of Chandavarman

3. Peddavegi grant
   i) Hastivarman
   ii) Nandivarman I, son of Hastivarman
   iii) Chandavarman, son of Nandivarman I
   iv) Nandivarman II, eldest son of Chandavarman

4. Kanteru grant (No.1)
   i) Skandavarman

5. Kanteru grant (No.2)
   i) Nandivarman

The genealogy and chronology stands thus:

- Devavarman: C. 320-345 A.D.
- Hastivarman: C. 345-370 A.D.
- Nandivarman: C. 370-395 A.D.
- Chandavarman: C. 395-420 A.D.
- Nandivarman IV: C. 420-445 A.D.
- Skandavarman: C. 445-470 A.D.

The Salankayana line is the only dynasty which can be properly called Vaingeyaka as all the grants of Salankayana kings are issued from Vengipura. The Salankayanas ruled according to Dubreuil between 350 and 450 A.D. and Burnell
thought that the Kollair grant of Nandivarman may palaeographically be assigned to the 4th century A.D. It is therefore generally accepted that the Salankayanas ruled contemporaneously with the early Guptas (320-467 A.D.) All the Salankayana kings, in their inscriptions, call themselves, "Bhagavan Chitrarathaswami-pad-anudhyata i.e. favoured by the feet of Lord Chitrarathaswamin, which is evidently the name of the family deity of the Salankayana kings of Vengi, Chitrarathaswami mentioned in the Salankayana inscriptions is the Sun god.

D.C. Sircar asserts that the family religion of the Salankayanas was in all probability Saivism and that as such Chitrarathaswamin might possibly be a form of Lord Siva.

The sectarian leaning of different kings varies. Some were Paramamaheswaras while others were Paramabhagavatas. During the Satavahana rule Saivism was in a flourishing condition. Some of the Ikshvaku kings and their feudatories had Saiva leanings. Jayavarman of the Brihatphalayana gotra was a worshipper of Maheswara. The earliest known king of the Vaingeyaka line is a Paramamaheswara. Like the early Pallava kings the later Vaingeyakas are styled paramabhagavatas i.e., worshippers of Vishnu. Perhaps Pallava influence is to be seen in this change. It appears in fact that these kings came after the invasion of Samudra-Gupta and it is again probable that their kingdom was conquered in the fifth century by the Vismukundins with the help of the Vakatakas.
There is close resemblance between the names of the members of the Salankayana and the Pallava dynasties such as Skandavarma, Buddhavarma and Nandivarma which also occur in the Pallava copper plates. The figure of the seated bull which frequently finds a place in the seals of the Pallava charters also figures in the Salankayana charters. Further the fact that for more than six generations the Pallavas and the Salankayanas are never known to have come into conflict even once is a significant one, and probably indicates that the Salankayanas were on friendly terms with the Pallavas and continued to rule independently along with them in amity. It is just possible that the Pallavas and the Salankayanas had a common ancestry as Salankayana is a gotra belonging to the Bharadvaja clan.

The Salankayanas appear to have exercised political power from about A.D.320 to about 480, when the rise of Vishnukundins, and the ascendency of the Vakatakas put an end to the political power of these people who are no more heard of in the history of South India.

The Ananda gotra kings:-

Chesarla stone inscription of Kandara's grandson, Hattepadu plates of Damodaravarman issued from Vijayakandara-pura, Gorantla plates of Attivarman are the only sources of information about the line of kings describing themselves as belonging to the Ananda gotra, ruling over part of the Guntur District during the early centuries of the Christian era. Fleet, while editing the Gorantla plates, assigned
Attivarman to the Pallava family but corrected himself subsequently. Hultzsch, who edited the Mattepada plates, stated that these chieftains should be named the rulers of the Ananda gotra.

Dr. D.C. Sircar calls these kings the Anandas and Ananda kings. Dr. K. Gopalachari trying to improve upon this, names them the Kandaras, on the ground that the Gorantla plates describe Attivarman as one born in the Kula of king Kandara.

M. Rama Rao stating that these names are unreasonable says that it is safest to name these chieftains after their gotra. M. Rama Rao, rejecting the theories of Sircar and Gopalachari determined the following Chronology of the Ananda gotra king.

Kandara and his grandson 375-400 A.D.

Damodaravarman 435-460 A.D.

Attivarman 480-500 A.D.

The chronology of the rulers of the Ananda gotra can be determined more reasonably by a careful examination of the provenance and contents of the Pallava, Salankayana and Vishnukundin grants and with the aid of a few facts of outstanding importance in contemporary history. Since neither the Allahabad inscription of Samudragupta nor the Kopparam plates of Pulakesin II mentions these rulers it may be held that 350 A.D. and 630 A.D. mark the lower and upper limits respectively of Ananda gotra rule. It is known that Pallava Kumaravishnu conquered Kanchi and ruled from the city. His second son Sivaskandavarman, who seems to have ruled over the
Guntur-Hellore region, is said to have obtained a kingdom by his valour. * (The Omgondu grant of Vijayaskandavarman in XI. XV pp. 249-252) Obviously, the Pallavas lost their hold on this region after the epoch of the early Pallavas of the Prakrit charters and Vishnugopa. Some alien power must have reconquered this region just as his father Kumara Vishnu reconquered Kanchi from the Cholas. It is likely that the Cholas of the south and the Kadambas of the West brought about the downfall of the early Pallavas. Among the successors of this Skandavarman, his grandson Skandavarman (405-435 A.D.) made gifts in the karma-rastra, munda rastra and Vengo rashtra. Obviously, the Pallavas lost the Karma-rashtra during the time of Vishnugopa (435-460 A.D.). This is the second period during which alien rule could have prevailed over the northern Pallava dominion. One grant of Nandivarman of the Salankayana gotra and another of his successor Skandavarman were found at Kanteru in the Guntur taluk, in the heart of the Ananda gotra rulers. Evidently, the later could not have been ruling in this region during the second half of the fifth century. Further, one copper plate grant of the Vishnukundin king MaBhavavarman II was found at Ipur in the Tenali taluk and a stone inscription of his at Velpur in the Sattenapalli taluk of the Guntur district. This monarch's grandson issued a copper plate grant, also found at Ipur from Amarapura. This shows that the northern part of the Guntur district was under the Vishnukundins during the later half of the sixth century and precludes the possibility of Ananda gotra rule during the period.
The Gorantla plates state that Attivarman granted land on the southern bank of the Krishna and a village on its northern bank. His rule at Kandarapura and the extension of his influence beyond the river would be possible between 480 A.D., which year saw the end of Salankayana rule. Similarly, the discovery of the Mattepadu plates of Damodara varman in the Ongole taluk, which corresponds to the old Karma-rashtra may be taken to indicate the southern extension of his power. This may be assigned to 435-460 A.D. when the Pallavas seem to have lost their hold on Karma-rashtra. Kendara and his grandson may likewise be assigned to the other gap in Pallava rule, in 375-400 A.D. Probably, the Cholas of the south and the Kadambas of the west brought about the downfall of Sivaskanda-varman’s family and thereafter scions of the Pallava family ruled in different parts of the Pallava territory. Kandara of the Ananda gotra might have risen to power in the wake of the Gupta invasion and occupied the northern part of the Pallava territory on the east-coast. Kumaravishnu, another scion of the Pallava family, conquered Kanchi and re-established the Pallava rule there. His second son Skandavarman invaded the Guntur-Nellore region and succeeded in occupying Dhanyakataka and the Andhrapatha. Kandara opposed this Pallava king and fought a battle near Dhanyakataka. The Pallava was defeated in this battle and retreated to the south. He then conquered the Karma-rashtra and established his rule over it. The Pallavas were not left in peace. Skandavarman’s son Viravarman, who is described as having fought a hundred battles,
was opposed by Kandara and his grandson and had a stormy and trouble-some reign. Leaving the Pallava in possession of the Karma-rastra, Kandara consolidated his rule over the northern part of the Guntur district constituting it into two Janapadas, corresponding to the modern Guntur and Narasaraopet taluks.

After the death of Kandara in or about 400 C. A.D. the rule of Ananda gotra family received a set back. Kandavarman III, the contemporary Pallava king, was a powerful ruler. He invaded the Ananda gotra dominion and penetrated as far as Chebrolu Tambrapa from which he issued his Oagodu grant in the 33rd year of his reign. This Pallava expansion eclipsed for the time being the Ananda gotra rulers. After the death of the Pallava king, Damodaravarman re-established the power to his family and annexed the Karma-rastra. This acquisition of the Karma-rastra compensated for the loss of the northern territory of the Ananda gotra family to the Salankayanas.

Damodara varman was a devotee of the Buddha and the son of one who was the giver of thousands of cows and the performer of the Hiranyakagarbha. The death of Damodaravarman brought in another period of reverses for the Ananda gotra family. The Pallava king Simhavaran II who succeeded his father Vishnugopa as the ruler of the Andhra territories reconquered the Karma-rastra Simhavaran passed away about this time. Attivarman took full advantage of this situation and re-established the rule of his family. He went beyond Krishna
and annexed the territory on its northern bank as indicated by his Gorantla grant.

The end of the Ananda gotra rulers is lost in obscurity. They were possibly subdued or supplanted by the Salankayanas in the 5th century A.D.

Resumé

The Ikshvakus who succeeded the Satavahanas in the eastern part of their empire ruled up to the first quarter of the fourth century. The Pallavas supplanted the Ikshvakus and conquered and annexed the territory south of the river Krishna. At the same time the Salankayanas assumed authority over the region between the Krishna and Godavari rivers and started independent rule from Vengi. Simultaneously Jayavarman of the Brihatslayana gotra became the ruler of the Kudurahara province which corresponds to the land on either side of river Krishna near its mouth. The Vishnu-kundins seems to have rose to power in the first quarter of the fourth century, they slowly extended their empire all over the Andhra country and ruled till the beginning of seventh century. There were the Ananda gotra kings whose rule ended by 500 A.D. All these dynasties were contemporaries of the Pallavas.

Another interesting point to be noted here is that at Nagarjunakonda, Amaravati, and Yeleswaram, the post-Ikshvaku period is characterized by the Vishnukundin coins. Latest findings have yielded copper coins of Vishnukundins right over the post Ikshvaku period.
In his article 'Yeleswaram Excavations' Md. Abdul Whaeed Khan asserts that after Ikshvakus the Nagarjunakonda valley came under the influence of Vishnukundins as noticed by the presence of a hoard of 40 Vishnukundin coins. If the statement that the last king of the Ikshvakus ruled till the first quarter of the fourth century as stated earlier is accepted then there may not be any difficulty in admitting that the first king or founder of the Vishnukundin dynasty was a contemporary to the Ikshvakus, according to the archaeological evidences now available.

The chronology of the Vishnukundins based on the epigraphical and archaeological evidences is discussed in the next chapter.
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