XXII

SALIVAHANA AND THE SAKA ERA

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INSCRIPTIONAL records show that from some time in the ninth or tenth century A.D. the era of B.C. 58, the chief reckoning of Northern India, became known by such names as the time called Vikrama, Vikrama-kāla, i.e. "the time or era of Vikrama," Vikrama-saṃvat, the years of king Vikrama, the years founded by Vikramāditya, the years elapsed since the time of king Vikrama.¹ The same source of information shows that, at a later time, the Śaka era of A.D. 78, which, though it too was of northern origin, became the chief reckoning of Southern India, came to be known by such names as Śālivāhana-Śaka, i.e. "the Śaka or era of Śālivāhana," the Śaka or era of the glorious and victorious king Śālivāhana, the years of the Śaka or era established by Śālivāhana.² And the popular belief, as presented, for

¹ See Professor Kielhorn's examination of this question in the *Ind. Ant.*, vol. 20 (1891), p. 404 ff. His earliest instance of the word *vikrama* being used in connection with the era, in a not quite clear sense, namely, in the expression *vikram-ākhyā kāla*, "the time called *vikrama*," is one of the year 898, in A.D. 842, from an inscription at Dhōlpūr (p. 406, No. 10). His earliest instance of the era being plainly attributed to a king Vikrama was a literary one of the year 1050, in A.D. 993 (*ibid.*, No. 40). An earlier instance is known now from the Ēklingjī inscription, which is dated in the year 1028 of king Vikramāditya, in A.D. 971: JBBRAS, vol. 22, p. 166.

² The exact expression Śālivāhana-Śaka is mostly confined to dates recorded in prose. In dates in verse, other ways of introducing the name Śālivāhana were followed, and the shorter form Śālivāha was sometimes used, to suit the metre: see, e.g., Professor Kielhorn's List of the Inscriptions of Southern India in *Epi. Ind.*, vol. 7, appendix, Nos. 465, 475, 503, 519, 1004, 1005. This clipped form is also found occasionally in prose: see, e.g., *ibid.*, No. 527. Compare Sātavāha as the shorter form of Sātavāhana: see p. 817 below, note 5.

It seems very likely that, when the expression Śālivāhana-Śaka was introduced, the word *śaka* had already acquired its secondary meanings

instance, in the introductory passages of some of the Pañchāṅgs or Hindū almanacs from which I have given extracts in this Journal, 1911, p. 694, is that the Vikrama era was founded by a king Vikrama reigning in B.C. 58 at Ujjain, in Mālwa, and the Śaka era was founded by a king Śālivāhana reigning in A.D. 78 at Pratiśṭhāna, which is the present Paṭhan, on the Gōdāvari, in the Nizam's territory.

This popular belief is fiction. But there are, of course, grounds of some kind for this use of the name Śālivāhana: and the object of this paper is to bring together clearly what we can determine as to the time when the name first became connected with the era of A.D. 78; the circumstances in which the connection was made; and the detail in the history of India on which it rests.

Professor Kielhorn had this matter under consideration in 1897,¹ and, in respect of one point, arrived at the conclusion that "the name of Śālivāhana, as that of a personage famous in Southern India, was prefixed to the ordinary *Śakē* and *Śaka-varshē*, 'in the Śaka year,' simply in imitation of the name of Vikramāditya in the Vikrama dates." With this conclusion we agree.

As regards the time when the name Śālivāhana was thus introduced, Professor Kielhorn had before him, as giving the earliest known instances, six dates, as follows:—

1, 2. A stone inscription from Kurgōd of the time of the Western Chālukya king Sōmēśvara IV, dated in

of 'era, year', the first of which it has, for instance, in the term *śaka-kāraakāḥ*, "founders of eras:" see JRAS, 1911, p. 694.

In the present day, the usual style of dating is, for the era of B.C. 58, *Samvat 1973*, "(in) the year 1973," and for the era of A.D. 78, *Śakē 1838*, without the use of either name, Vikrama or Śālivāhana: it is doubtful whether, in the latter expression, the word *śaka* conveys to most people any meaning beyond that of 'year'.

¹ See his remarks in *Ind. Ant.*, vol. 26, p. 150.

A.D. 1173 and 1181,¹ the dates in which were given by a Paṇḍit to Col. Colin Mackenzie and were published by Colebrooke as being—

1. "The year of Śālivāhan 1095, in the Vijaya year of the cycle," etc.; and—

2. "The year of Śālivāhan 1103, of the cycle Plava," etc.

3. A copper-plate record from Thāṇa of the time of the Dēvagiri-Yādava king Rāmachandra, dated in A.D. 1272,² the date of which was given by a Paṇḍit to Mr. Wathen and was published by the latter as being—

śrī-Śālivāhana-Śakē 1194 Aṃgirā-nāma-saṃvatsarē, etc.

4. A stone inscription at Śravaṇa-Belgoḷa, dated in A.D. 1278,³ the date of which, according to the published version, is—

śrī-vijay-ābhyudaya-Śālivāhana-Śaka-varshaṃ 1200neya
Bahudhānya-saṃvatsarada, etc.

5. Another copper-plate record from Thāṇa, also of the time of the Dēvagiri-Yādava king Rāmachandra, dated in A.D. 1289,⁴ the date of which was given by Mr. Wathen's Paṇḍit and was published as being—

śrī-Śālivāhana-Śakē 1212 Virōdhi-saṃvatsarē, etc.

6. A copper-plate record from Harihar of the time of king Bukkarāya I of Vijayanagara, dated in A.D. 1354,⁵ the date of which is—

śrī-jay - ābhyudaya - nṛipa - Śālivāhana-Śaka 1276neya
Vijaya-saṃvatsarada, etc.

The dates 1 and 2 were rejected by Professor Kielhorn as suspicious; and very rightly so, as we shall see. Accepting

¹ For references to publication, etc., see Professor Kielhorn's List of the Inscriptions of Southern India, *Epi. Ind.*, vol. 7, appendix, No. 253; the reference there to *Colebrooke's Essays*, vol. 2, should be to p. 240 (2nd ed.).

² Kielhorn's Southern List, No. 370.

³ *Ibid.*, No. 976.

⁴ *Ibid.*, No. 379.

⁵ *Ibid.*, No. 455.

the others, he had A.D. 1272, from No. 3, as the earliest established instance of the use of the name of Śālivāhana with the era. And with reference to the point that it is in records of the Chaulukyas of Gujarāt, of the eleventh and following centuries, that the earliest most plain use is found of the name Vikrama with the era of B.C. 58, he expressed the conclusion that "the addition of the name [Śālivāhana] to the current phrases [*Śakē* and *Śaka-varshē*] was especially suggested by the dates of the Chaulukyas of Anhilvād, with whom we know the Yādavas of Dēvagiri, in whose dates we first find the name Śālivāhana, to have been in close contact."

This conclusion, however, so far at least as it traces the introduction of the name of Śālivāhana to the time of the Yādava kings of Dēvagiri, is now capable of improvement, in the light of a better knowledge of the bases of it.

The facts about the six dates on which Professor Kielhorn based his views are as follows:—

1, 2: the Kurgōd dates of A.D. 1173 and 1181. The original stone bearing the record which contains these two dates is in the Indian Museum at Calcutta. The actual wording of the dates is—

1. Saka-varsha 1095neya Vijeya-samvatsaradha, etc.; and—

2. Śaka-varsha 1103neya Plava-samvatsurada, etc.¹

The name Śālivāhana does not occur in either of them, but was introduced gratuitously by Col. Mackenzie's Paṇḍit. Accordingly, these two dates, set aside by Professor Kielhorn as suspicious, go out of court altogether.

3: the Thāṇa date of A.D. 1272. Ink-impressions of

¹ I quote from ink-impressions which I had made many years ago. Dr. Barnett is editing the record from my ink-impressions, with a facsimile, in the *Epi. Ind.*, vol. 13 or 14.

the record containing this date, made by or for Mr. Wathen, came to light some years ago;¹ and we know now from them that the actual wording is—

śrī-Śākē 1194 Amgirā-saṁvatsarē, etc.²

Here, also, the name Śālivāhana does not really occur, but was introduced gratuitously, along with the word *nāma*, by Mr. Wathen's Paṇḍit. Accordingly, this date, also, goes out of court.

4: the Śravaṇa-Belgoḷa date of A.D. 1278. I learnt about a year ago from Mr. R. Narasimhachar, Officer in charge of Archæology in Mysore, that the published reading of this date is not correct, and that the true wording is—

śrī - jay - ābhyudayās = cha Saka-varuṣaṁ 1200neya
Bahudhānya-saṁvatsarada, etc.

Here, again, the name Śālivāhana does not really occur, but was introduced gratuitously by the person who supplied the reading of the record. Accordingly, this date, too, goes out of court.

5: the Tṛhāṇa date of A.D. 1289. The original plates bearing the record which contains this date have long been lost sight of; and no ink-impressions of them have come to light. In view, however, of the facts in the case of No. 3, the Tṛhāṇa date of A.D. 1272, and of the point that there is no extraneous evidence carrying back the use of the name Śālivāhana in dates to the time and territory to which the record belongs, we can hardly doubt that in this case, again, that name did not stand in the original text, but was introduced gratuitously by Mr. Wathen's Paṇḍit. Accordingly, we dismiss this date, also.

¹ The record is being edited from these impressions, with a facsimile, by Dr. Barnett in the *Epi. Ind.*, vol. 13 or 14.

² We have here the derivative *śāka*, 'of or belonging to the Śakas', which afterwards acquired the meaning of 'year': see, e.g., note 2 on p. 815 below.

6 : the Harihar date of A.D. 1354. As can be seen in the photograph from which I edited this record,¹ the actual wording is as given on p. 811 above, and the name Śālivāhana really does stand in this date.

This date of A.D. 1354, in a record of king Bukkarāya I of Vijayanagara from Harihar in the Chitaldroog District of Mysore, is, as far as I am aware, the earliest known certain instance of the use of the name of Śālivāhana in a date.² And though it is of course not the case that this style of dating was used in all of the Vijayanagara records, still it is found in a large proportion of them; and the earliest instances of it come from this series of records. It may be added that nearly all of these instances come from the Kanarese parts of the Vijayanagara territories.³ These facts seem fairly conclusive as to the time and locality in which the use of the name Śālivāhana in this way had its origin.

It remains to consider the personal idea which underlies this connection of a king Śālivāhana with the Śaka era; a point which Professor Kielhorn did not go into.

¹ *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 22 : or Dixon's collection of photographs (1865), No. 2.

² It may be noted that the given year is Vijaya, Śālivāhana-Śaka 1276 (current), = A.D. 1353-54; and the given *tithi* is Māgha śukla 15, falling in February, A.D. 1354. Another copper-plate record of Bukkarāya I, from Pōtagānahalli in the Tumkūr District of Mysore, seems to give the next instance, slightly later in the same year A.D. : according to the published text, *Epi. Carn.*, vol. 12 (Tumkūr), Pg. 74, it is dated in the year Jaya, Śālivāhana-Śaka 1277 (current), = A.D. 1354-55, with the details Vaiśākha bahula 10, falling in May, A.D. 1354.

³ Among ninety-three records of the Dynasties of Vijayanagara included by Kielhorn in his Southern List of Inscriptions, Nos. 454 to 546, ranging from A.D. 1340 to 1693, thirty-five (including the record of A.D. 1354, No. 455) are dated in this way; and nearly all of them are of the class of official records. Of miscellaneous records dated in the same way, there are eighteen in the same List, ranging from A.D. 1553 onwards: see No. 992 and nearly all of the following entries as far as No. 1013: these, again, are almost all from the Kanarese districts.

Epigraphic research has shown that the connection is certainly not based on the existence of a real king named Śālivāhana reigning in A.D. 78, any more than is the connection of the name Vikrama with the other era based on the existence of a real king Vikrama reigning in B.C. 58: also, that there is no reason for thinking that it commemorates any real king Śālivāhana of later times.¹

It is certainly in Southern India that we must look for the origin of the connection; if only because the earliest instances of the use of the name Śālivāhana in dates come from the south.² And we find the clue in the point

¹ No such ruler has been traced in any of the records of Southern India: and in Northern India the name Śālivāhana, or anything like it, has been found, as the name of real persons, only in—

(1) a copper-plate record from the Chambā State, of about the middle of the eleventh century, which mentions a king Śālavāhana as the father of the then reigning king Sōmavarman; see Kielhorn's List of the Inscriptions of Northern India, *Epi. Ind.*, vol. 5, appendix, No. 593; and now see also Vogel's *Antiquities of Chambā State*, p. 192: and—

(2) a Rōhtāsgarh inscription of A.D. 1631, which mentions a Tōmara prince Śālivāhana who flourished at Gwālior in or just before that year; see Kielhorn's Northern List, No. 318.

² In fact, the only inscriptional instances quotable from Northern India seem to be four, as follows:—

(1) A Deōgadī inscription of A.D. 1424, in which the date is given as the expired year 1481 of king Vikramāditya and *Śākē śrī-Śālivāhanāt 1346*: Kielhorn's Northern List, *Epi. Ind.*, vol. 5, appendix, No. 285.

(2) A Chambā inscription of A.D. 1660, in which the date is given as the year 1717 of king Vikramāditya, the Śāstra year 36, and *śrī-Śālivāhana-Śākē 1582*: *ibid.*, No. 320.

(3) An Udaypūr inscription of A.D. 1713, in which the date is given as the year 1770 since the time of king Vikramāditya and *Śaka-vamśasya* (read more probably *varshasya*) *Śālivāhana-bhūpatēh 1635*: *ibid.*, No. 323.

(4) A Jaisalmēr inscription of A.D. 1797, in which the date is the year 4898 expired from the time when Yudhishtira ascended the throne (i.e., Kaliyuga 4898), the year 1854 from the reign of Vikramārka, and *Śālivāhana-Śākāt śākē 1719*: see JRAS, 1911, p. 694.

Professor Kielhorn has given in *Ind. Ant.*, vol. 20, p. 152, No. 7, a literary date of A.D. 1675, apparently from Kashmir, which runs:—*Śrī-Vikramādī[tya*]-śā[kā]h 1732 śrīmad-Chhālīvāhana-śākāh 1597 śrīmad-Auraṅga-śāha-śākāh 18 śrī-Saptarshi-chāra-matēna samvat 51*. In addition to presenting the use of the name Śālivāhana, this date illustrates well the use of the derivative *śaka* in the sense of 'year': as also does the Jaisalmēr date, No. 4 above.

that Hēmachandra (12th century) in his Prākṛit Grammar, l. 211, as an instance of the change of *t* to *l* teaches the name Śālāvāhaṇa as a later form of Śātavāhana.¹ We cannot doubt that Hēmachandra had in mind, in his Śātavāhana—Śālāvāhaṇa, the family-name of the kings whom we mention in the next paragraph.² And we can hardly fail to recognize in Śālīvāhana another later form of that name, attributable very likely to some influence of the Sanskrit word *śāli*, 'rice'.

We thus derive the name Śālīvāhana from the family-name, Śātavāhana, of a branch of the great Śātakarṇi kings, who ruled over the Dekkan for some four and a half centuries with the limits of about B.C. 225 and A.D. 225, and one of whose capitals was Pratiṣṭhāna, Paiṭhaṇ. We must note, however, that the Śātakarṇi kings had nothing to do with the foundation of the Śaka era, which had its origin in the western parts of Northern India, and did not even use the era in their records.

We must make here, in passing, some remarks on the correct spelling of the personal and family names of these kings.

The forms Śātakarṇi, Śātavāhana, with the palatal sibilant, used by some of our writers on Indian history and antiquities, are wrong. There is no question of an original Sanskrit *ś* represented by *s* in Prākṛit. In Sanskrit texts the forms are distinctly Śātakarṇi, with

¹ He also teaches, under l. 8, Śālāhaṇa as a contracted form of Śālāvāhaṇa. Regarding Hēmachandra, compare Sir R. G. Bhandarkar's remarks in his *Early History of the Dekkan*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, p. 169: but it is Śātavāhana, Śālāvāhaṇa, that the grammarian teaches; not Śātavāhana, Śālīvāhana.

² In his *Abhidhānachintāmaṇi*, verse 712, Hēmachandra gives Hāla as a synonym of Śātavāhana; and in his *Dēśināmamālā* he gives Hāla as a synonym of Śālāhaṇa in 8. 66, and Kuntala and Chaurachindha as synonyms of Hāla in 2. 36 and 3. 7. The names Hāla and Kuntala are instructive, since they are given in the Purāṇas in their list of the kings in question, but as the names of two separate persons: see Pargiter's *Dynasties of the Kālī Age*, p. 36.

the dental *s*, in the Junāgaḍh inscription of Rudradāman of A.D. 150,¹ and in the Tālgund inscription of Kākusthavarmaṇ of the period A.D. 500–550,² and Sātavāhana, again with the dental *s*, in Bāṇa's verse.³

We could not have a better guide than these instances : especially instructive are the two inscriptional passages, —one of which comes from the time when the Śātakarṇi dynasty was still reigning,— because the readings in inscriptions remain, and cannot be tampered with by copyists as in the case of literary works. But the original spelling was preserved in much later times, too ; as is shown by some of the literary references which I give just below.⁴ It was also followed in Kashmīr, where, as we learn from Kalhaṇa's *Rājatarāṅgiṇī* (A.D. 1148–49), the family-name Sātavāhana was borrowed as the personal name of an ancestor, five generations before about A.D. 1000, of the Lōhara dynasty.⁵ And Jinaprabhasūri (about A.D. 1300) emphasizes it by deriving the first component of the name, *sāta*, from the root *san*, 'to give', and explaining the name as meaning "he by whom conveyances were given."⁶

¹ *Epi. Ind.*, vol. 8, p. 44, line 12.

² *Ibid.*, p. 33, line 14.

³ See p. 818 below, and note.

⁴ Except in the case of the Purāṇas and Vātsyāyana, I give *s* or *ś* just as it is in the texts, translations, etc., which I use. In the *Raghuvamśa*, 13. 38, mention is made of a saint whose name according to published texts was Śātakarṇi, with the palatal *ś*: but certainly Kālidāsa himself cannot have written it in that way ; and S. P. Pandit in his edition noted a various reading giving the name as Māṇḍakarṇi, which, supported as it is by the Rāmāyaṇa, 3 (Āraṇya-k.), 11. 11 (Bombay text), seems much more probable.

⁵ Text, 6. 367 ; 7. 1283, 1732 : see Stein's translation, vol. 1, pp. 266, 368, 402, and the table on introd., p. 145 ; but in the first passage the name was used in the clipped form Sātavāha (compare Śālivāhana, Śālivāha ; see page 809 above, note 2). It appears that one manuscript gives the name in 6. 367 as Śālavāha, with *l* instead of *t*.

⁶ I quote this writer from V. N. Mandlik, loc. cit. as below, p. 132. Another fanciful derivation of the name is given in the *Kathāsaritsāgara* (trans., vol. 1, p. 37), which explains it as meaning "he who rode on

Not only has the memory of these Sātavāhana-Sātakarṇi kings been preserved, under the name of the Andhras, in the Purāṇas, which give a list of thirty rulers in the dynasty,¹ but also it has lived in general literature:² thus:—

Vātsyāyana in his Kāmasutra tells of Kuntala, a Sātakarṇi, a Sātavāhana, who killed his queen Malayavatī by striking her too hard with a pair of scissors by way of showing his love.³

Bāṇa in one of the introductory verses to his Harsha-charita (about A.D. 610) says:—"Sātavāhana made an immortal refined treasure [*kōśa*] of song, adorned with fine expressions of purest character like jewels," and speaks elsewhere in the same work of king Sātavāhana, "lord of the three oceans."⁴

(a *Yaksha* named) Sāta (in the form of a lion)." The real etymology is not known. If the two names are of Sanskrit origin, we should look for some meaning of *sāta* which will go with both *vāhana*, 'a conveyance, vehicle', and apparently *karṇa*, 'an ear'. But they may be Sanskritized forms of vernacular names: and it is perhaps worth noting that Albērūnī (A.D. 1031), in a very short abstract of the story in the Kathāsaritsāgara, has the curious form "Samalvāhana, i.e. in the classical language Sātavāhana:" trans. by Sachau, vol. 1, p. 136.

¹ See Pargiter, *Dynasties of the Kali Age*, p. 36. The Purāṇas do not seem to mention the family-name Sātavāhana. They give the name Sātakarṇi with the palatal sibilant: but this cannot have been the form in the early texts.

² Regarding some of these literary references, see also remarks by Sir R. G. Bhandarkar, op. cit. as above, p. 169 ff.

³ The passage is near the end of chapter 7; trans. (1883), p. 70. The words, as given by Bhandarkar (op. cit. as above, p. 172, note) from Aufrecht, are:—Kartaryā Kuntalaḥ Sātakarṇiḥ Sātavāhanō mahādēvīm Malayavatīm [jaghāna]. It is, however, not possible that Vātsyāyana himself can have used the palatal sibilant in these two names.

⁴ See the translation by Cowell and Thomas, pp. 2, 252. The reference to the three oceans in the second passage does not mean that Sātavāhana ruled Jambudvīpa, Plakshadvīpa, and Śālmalīdvīpa, as was understood by the translators, but, as we know from many inscriptional passages, implies that he reigned over the whole of Southern India to the shores of the eastern, the southern, and the western seas. In the first of these two passages, the text has the words *akarōt* = *Sātavāhanah* (Kashmir ed., p. 10), where the *saṁdhi* (*tsā*, not *chchhā*) marks the name

Sōmadēva in his *Kathāsaritsāgara* (about A.D. 1070) gives a story of king Sātavāhana of Pratiśṭhāna, “sovereign of the whole earth,” whom he represents as a patron of literature and himself an author: at first, indeed, he did not know Sanskrit; but, incited to learn that language by one of his queens, eventually he wrote in it “the book named *Kathāpīṭha*”, apparently embodying the adventures of Naravāhanadatta as told by Guṇādhya in the *Paiśācī* language in the *Bṛihat-Kathā*.¹

Mērutunga in his *Prabandhachintāmaṇi* (A.D. 1304–5) tells of king Sātavāhana of Pratiśṭhāna, also mentioned according to the published text as Śātavāhana, Śālavāhana, Śālivāhana, and Sālāhana, who “devoted himself to collecting the compositions of all great poets and wise men: he bought four *gāthās* for forty million gold pieces, and had a book made, which was a treasury [*kōśa*] of *gāthās* that he had collected, named Śālivāhana, containing seven hundred *gāthās*.”²

Jinaprabhasūri in his *Kalpaprādīpa* (about A.D. 1300) tells of Sātavāhana, born at Pratiśṭhāna, who repulsed an invasion by king Vikrama of Ujjain, was anointed as king at Pratiśṭhāna, subjugated the whole country as far

clearly as having the dental *s*, not the palatal *ś*. A note by the translators tells us that there is here a various reading, giving the name as Śālivāhana: this, however, can only be a late substitute.

¹ See the translation by Tawney, vol. 1, pp. 36–49: for mention of king Sātavāhana, see also pp. 32, 51. The statement about the *Kathāpīṭha* (p. 49) seems not very intelligible: *Kathāpīṭha* is the name of the first book of the *Kathāsaritsāgara* itself, containing chaps. 1 to 8; the story of Sātavāhana is in chaps. 6 to 8; and the story of Naravāhanadatta does not begin till book 4, chap. 23 (trans., vol. 1, p. 190).

² See the translation by Tawney, pp. 14–16. In the text as given by Ramchandra Dinanatha (Bombay, 1888) the forms of the name are Śālivāhana, p. 24, l. 1, p. 26, l. 3; Sātavāhana, p. 24, l. 2; Śātavāhana, p. 24, l. 4, p. 25, ll. 5, 8; Śālavāhana, p. 24, l. 15; and Sālāhana, in *Prākṛit* verses, p. 26, l. 7, p. 31, l. 2. The form Śālivāhana occurs in the title of the story, Śālivāhana-prabandha (against Sātavāhana-kathā in the story itself), and as the name of the anthology of *gāthās*. Incidental mention is made of probably the same king as Sātavāhana, text, p. 308, l. 15, or Sātavāhana, trans., p. 194.

as the river Taptī, introduced his era, and became a convert to Jainism.¹

And one of these kings, Hāla by name, is thought to be the Hāla who is claimed as its author by a collection of verses, mostly of an erotic kind, written in the Mahārāṣṭrī dialect of Prākṛit and known as the Śālivāhana-Saptaśatī, which is very likely the work that Mērutuṅga had in mind, and possibly that, too, of which Bāṇa has spoken.²

Our conclusions, in the light of the evidence set out above, are as follows:—

The name of the supposed king Śālivāhana was introduced in connection with the Śaka era in imitation of the association of the name of the supposed king Vikrama with the era of B.C. 58.

The name is based on Sātavāhana as the family-name of a branch of the famous Sātakarṇi kings of the Dekkan, who, however, had nothing to do with the foundation of the era, and commemorates perhaps the dynasty itself, vaguely, as a whole, or quite possibly some individual member of it, whether Hāla or another, who was a great patron of literature; but, in the latter case, of course without any effect of really placing him in or about A.D. 78.

The name was thus introduced in the first part of the fourteenth century by the Court Paṇḍits of the Kings of Vijayanagara, who rose to power, in the person of Harihara I, an elder brother of Bukkarāya I, closely about A.D. 1335.

¹ See the abstract of this story given by V. N. Mandlik in his paper "Śālivāhana and the Śālivāhana-Saptaśatī," JBBRAS, vol. 10, p. 131 ff.

² About this work, see V. N. Mandlik, loc. cit. as above, p. 136; and Bhandarkar, op. cit. as above, p. 171.