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THE KADAMBA KULA
THE KADAMBA KULA

A History of Ancient and Mediaeval Karnataka

BY

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WITH A PREFACE BY

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PREFACE

Four years ago I had the pleasure of forewording a little brochure written by the author of this work on the history of Mangalore, by which many expectations were roused among the Indian scholars about the author's future historical work. Today, when those expectations are fully realized in this history of The Kadamba Kula, I deem it a rare privilege to introduce him again to the students of Indian History.

The work of Mr. Moraes is of the greatest interest for the history of South India. The Kadamba Dynasty receives only a slight reference in the general histories of India; and has sometimes been regarded as of very little importance by authors not well acquainted with their history.

This work will show how important and how influential were the different branches of the Kadamba Kula, not only in Karnataka but even in the whole of Dakshinapatha, and at times even in Aryavarta. They were early acknowledged as independent rulers of Karnataka by the Pallavas, their former overlords. They allied themselves with the Gangas by family ties. They "roused the lotus beds" of the far off Imperial Guptas, as the Talagunda pillar inscription proudly records. The early Chalukya chieftains were their subordinates down to the time of Pulikēsi I. The enterprising Hoysalas of Mysore and the Paramāras of Malwa felt the strong arm of the Hāngal and Goa Kadambas in many a battle. In fact they are styled the right hand of the powerfull Chalukya Emperor Vikramāditya VI; and the Kalyāṇi and Anahilwada Chalukyas were proud of their marriages with Kadamba princesses. And if we pass from the civil and political field to the field of culture and civilization, we shall find the Kadambas propagating education, fostering literature and commerce, creating a new style of architecture which is the basis of the style of the Hoysalas,
and developing an original school of sculpture, which was the forerunner of that series of South Indian sculptors, whose masterpieces are still the wonder of tourists and art critics.

The work of Mr. Moraes is not only the history of the Kadamba family, but a complete history of western Kaṛṇāṭaka—which was called Kuntala in ancient Sanskrit literature—from the beginning of the fourth century down to the middle of the fourteenth century. During this long period of ten centuries there were ups and downs in the annals of the Kadamba Kula; and even once this family totally disappears from Kaṛṇāṭaka for three centuries. Mr. Moraes nevertheless has filled up the gaps in order to present a complete history of this period. He has divided his work in eight different parts corresponding to the eight different historical units which make up the history of the Kadambas. First he outlines the pre-Kadamba history of Kuntala, as a necessary background before staging the drama of the Kadamba family. Then he narrates the history of the early Kadambas, followed by the period in which we find the city of Banavasi under foreign domination. The history of the Hāṅgal Kadambas and of the Goa Kadambas is then separately given. This is followed by the account of the minor Kadamba dynasties, about which very scanty information has come down to us. But the most interesting portion of the book is that containing the internal history of the Kadamba period, where the civilization and culture of Kuntala is properly estimated. The study of Kadamba Geography constitutes the last part of Mr. Moraes's work. Three appendices follow: one on the Kadamba lion, the dynastic symbol of the family; the second on Kadamba Coinage, while the third contains the recently discovered and still unpublished inscriptions of the Kadamba monarchs used in the course of this history.

Such is the plan of Mr. Moraes's work. As regards his method and criticism the reader can easily judge for himself while reading the following pages.

The work was submitted as a thesis to obtain the degree of Master of Arts in the University of Bombay and is now published in the hope that it will be a credit to the University, and an encouragement to further studies in history under its high patronage.

H. Heras, S. J.

Bombay, January 1st, 1931.
INTRODUCTION

The history of the Kadamba dynasty is the history of one of the most neglected, though in its own days one of the most influential, of the dynasties that ever held sway over the Dekkan. The origin of this royal line can be traced as far back as the fourth century of the Christian era, when during the confusion and chaos that followed in the wake of the southern expedition of Samudra Gupta, Mayurasarmma, who was very probably a daṇḍanāyaka in the service of the Pallavas, asserted his independence. After Mayurasarmma, there followed a succession of capable rulers who utilised their material and personal resources for augmenting the political influence of the family. In the 7th century however they were defeated and dispossessed of their kingdom by the Western Chalukyas of Bāḍāmi, but towards the close of the 10th century they emerged again as mahāmanḍaṭēśvaras and continued to rule the various parts of the Dekkan and of the Koṅkan till the middle of the 14th century, when the various Kadamba kingdoms were absorbed in the newly founded Vijayanagara Empire.

In writing the history of this dynasty, I have met with unexpected difficulties. Judging from the great influence the Kadambas wielded and the fact that they held the field for over a thousand years, I expected to find a large number of copper-plates and lithic records of these rulers. But after consulting all the works on epigraphy and archaeology and going through all the journals, I had to be content with a handful of inscriptions. This was what actuated me to undertake a tour under the guidance of Rev. Fr. H. Heras, S. J. through the Districts of Belgaum, Dharwar and North Kanara, the State of Mysore and Goa, with the object of learning the topography of the countries ruled over by the Kadambas, to study the architecture of the temples built by them, and to search for new epigraphical records. A large number of Kadamba inscriptions were copied during this historical excursion and over 106 photographs of temples forts and coins were taken which enabled me to unravel the confusion made by previous au-
The study of the Kadamba style of architecture and the Hoysaḷa and the Chalukya styles. The study of the Kadamba coins at the St. Xavier's College Indian Historical Research Institute, and at the Bombay Branch of the Royal Asiatic Society, and a number of those collected during the tour was of great assistance to me in settling the chronology of many of these rulers.

I wish to acknowledge my deep indebtedness to Prof. K. G. Kundangar, Rajaram College, Kolhapur for the help he gave me so unstintingly by taking rubbings of inscriptions and deciphering them; to Sastri Bhavanishanker Sukhtanker, of our College staff, for the translation of the plates of Shashtha-dēva I and Jayakēśī I, and to Messrs. G. Bengeri and S. M. Karajgi of the Municipal High School, Hāveri, Dharwar District, for deciphering some inscriptions and sending transcriptions of others found by themselves. I am also thankful to my friend Mr. B. C. S. Sharma, M. A., for the help he has often rendered me while reading some of the inscriptions.
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PART I

Historical Introduction
CHAPTER I

Pre-Kadamba History of Kuntala

The Kuntala country which probably included the western Dekkan and the north of Mysore, has a history extending far into the early centuries before the Christian era. The Devagiri plates of the Kadamba king Krishnavarma I, which connect his family with that of the Nāgas, obviously imply that the country was ruled by the latter in the beginning of historic times. A few inscriptions of the 11th and the 12th centuries recount the tradition that the Nandas also held sway over this part of the Dekkan. The conquest of this territory was very likely effected in the days of Bimbisara and Ajātashatru and was maintained by their successors. When however the Nanda dynasty was overthrown by the Mau- ryas, the Kuntala country passed into the latter's hands. Though there is no contemporary epigraphic evidence to corroborate this inference, the fact does not seem to be beyond probability. Indeed the Śravaṇa-Belgola inscriptions of a later period record the migration southwards to Mysore of Chandragupta, the founder of the Maurya dynasty, in the company of the great Jaina preceptor Bhadrabāhu and the ending of their days at Śravaṇa-Belgola. But this King did not come down as a conqueror, having in fact abdi- cated the throne in order to devote his last years to a life of prayer and solitude. An inscription found in the Sorab taluqua has it that Nagarkhaṇḍa "was protected by the wise Chandragupta, an abode of the usages of eminent Kshattriyas." But this epigraph

1 Cf. Rice, Mysore and Coorg, p. 3.
2 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VII, p. 35.
3 E. C., VII, Sk, 225, 236.
4 Cf. Smith, Early History of India, p. 43.
5 E. C., VIII, Sb, 1, 17, 54, 40, 108; E. C., III, Sr, 147, 148.
6 E. C., VIII, Sb, 263.
being of the 14th century, much importance cannot be attached to its evidence. More reliable information however is furnished by the edicts of Aśoka; and their discovery near Sidhapur in the Mysore territory has established beyond doubt the fact that the Maurya Empire at this time extended over at least the northern parts of the Mahishamandala. But Aśoka is not known to have led more than one expedition and that was into Kalinga. It follows from this that at the accession of Aśoka, the whole of the above territory except Kalinga was already in the possession of the Mauryas.

Aśoka died in 232 B.C. After his death the break-up of the Maurya Empire forthwith began; and in a short space of less than half a century, the final destruction was accomplished.

The scattered remnants of the Maurya Empire in the south were gathered together by the Śātavāhanas. There were many scions of this family ruling all over the Dekkan from which we conclude that they brought the whole of the country under their rule.

After the fall of this dynasty, the Chuṭu family became the masters of Kuntala. They often styled themselves the Śātavāhanas, and possibly claimed some relationship with them. The inscriptions of the Chuṭu dynasty are, next to the edicts of Aśoka, the oldest documents found in the north of Mysore. The first of these at Malavalli, in the Shikarpur taluqua, is a grant by Hāriti-putra-Sātakaṛṇṇī, of the Mānavya-gotra and Vinhukaḍḍaṭu family, King of Vaijayanti, dated in the 2nd year of his reign. In this record the King issues orders to the mahāvallabham rajjuvam, or the Chief Revenue Commissioner, that the village of Sahalāṭavā has been granted free of all imposts to Kogdamaga, son of Takkikchi, as a Brahman endowment, for the enjoyment of the maṭṭapatī gods. In Banavasi itself there is an inscription of apparently the same king, dated in the twelfth regnal year. The king bears in this record the same name as in the Malavalli grant, with the only difference that he is said to have belonged to the Vinhukaḍḍaṭu family instead of Vishnukaḍḍaṭu, which might lead us to conclude that the words dutu and chuṭu were synonymous.

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1 E. C., XI, Mk, 21, 14, 34.  
2 Cf. Ibid., Introd., p. 2.  
4 E. C., VII, Sk, 263.  
5 Cf. Jouveau Dubreuil, Ancient History of the Deccan, p. 40. This difference may also be due to a mistake of the engraver.
inscription at Banavasi records that king Sātakaṃṇi had a daughter Mahābhōji Śivakhaḍa-Nāgaśiri (Śivaskanda-Nāgaśri) who made the grant of a nāga, a tank and a vihāra, perhaps to the original temple on the sight of which now stands the Madhuṅgūḍa temple built in later times. The slab containing the sculpture of the nāga with five heads is still to be seen on the northern side of the prakāra of the temple.

We may infer from the two inscriptions above referred to, that Vaijayanti (i.e., Banavasi) was the capital of the kings of the Chuṭu family. This opinion is supported by the fact that this city is of great antiquity. We are told in the Mahāvamsa for example that the Buddhist teacher Rakkhita, was deputed to Banavasi in the third century B.C., shortly after the great council held at Pataliputra in the eighteenth year of Aśoka. Consequently, if Banavasi could be selected as a centre for preaching the gospel of Buddha, it must have been in a very flourishing condition, having evidently been founded much anterior to this date. It is not improbable that, Aśoka also sent his mahāmatras of morality to this city. For he says in his rock edicts: “Everywhere in my dominions the Yuktas the Rājūka and the Prādeṣīka shall set out on a complete tour throughout their charges every five years for this very purpose, viz. for the following instruction in morality as well as for other business.” “The Lajūkas also who are occupied with many hundred thousands of men,—these too were ordered by me: ‘In such and such manner exhort ye the people who are devoted to morality’.” “For as one feels confident after having entrusted his child to an intelligent nurse, thinking, ‘the intelligent nurse will be able to keep my child well’, so the Lajūkas were appointed by me for the welfare and happiness of the country-people.”

We have shown above that Kuntala formed part of the Empire of Aśoka. It is therefore natural that he sent his mahāmatras to Banavasi, which was presumably the capital of the southern provinces of the Empire.

King Sātavāhana of the Malavallī and the Banavasi inscriptions had probably a glorious reign; for even after a lapse of four centuries

3 R. E., 3, c.
4 R. E., 7, n.
5 R. E., 4, l.
In the time of the Kadambas, they remembered his name. In fact, the famous Talagunda inscription of the Kadambas mentions a Śiva temple in that town at which Śatakarṇi and other kings had 'formerly worshipped'.

The Śatavahanas are often described as the Andhras and identified with the Andarai described by Ptolemy as a powerful nation, and also mentioned by Pliny. But the Purānas appear to give them the appellation of Andhrabhṛtyas or the 'servants of the Andhras'. Ptolemy also mentions Banavasi under the name of Banauasi, thus confirming the evidence of the epigraphical records that it was an important city.

The Chutu-Śatavahanas were succeeded by the Pallavas. This we conclude from the fact that the Kuntala country was acquired by Mayḍrasarmma from the Pallavas, as narrated in the Talagunda inscription.

For the history of the Pallavas at this early period we are mainly dependent on the Prakrit and the Sanscrit records. Three sets of copper-plates written in the former characters disclose the names of Bappa-Dēva, Skandavarmma, and Vijayaskandavarmma. The Majidavolu record informs us that Boppa was the father of Śivaskandavarmma. We learn from the Hirehadagallī plates that Skandavarmma performed the Aśvāmṛtha or the horse-sacrifice, which may imply that his suzerainty was acknowledged by several kings. This King was very probably succeeded by Vijayaskandavarmma. All that we know about this sovereign is that his queen was named Chāru-Dēvi; and the heir-apparent to the throne was called Budhyankura, whose father is given the name of Vijayaskandavarmma. The latter is probably identical with Śivaskandavarmma of the earlier charters.

The next notable figure among the Pallava kings is Vishnu-gopa, the contemporary of Samudra Gupta, who, according to the Allahabad pillar inscription, was defeated by the latter. This brings us to the beginnings of the Kadamba dynasty.

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1. E. C., VII, Sk, 176.
5. E. i., VI, p. 84 ff.
7. E. i., VIII, p. 146.
CHAPTER II

The Origin of the Kadamba Dynasty

The origin of the Kadamba family is enveloped in the mist of legendary tales. It seems probable that when the Kadambas emerged in the 10th century from the political obscurity they had suffered for three hundred years, they completely lost sight of their historical origin. Consequently to account for the rise of the dynasty in the early days, they invented various legendary stories, representing the progenitor of their race as a demi-god. According to one of these tales, the Kadambas derived their descent from the three-eyed and four-armed Kadamba, who sprang into being from a drop of sweat that fell to the ground from the broad forehead of Śiva under a Kadamba tree. This Kadamba who was cultured, with pure and high learning, begot Mayūravarmma, the subduer of the earth by the power of his sword, of his own arm and of his invincible armour ¹. Another story goes that King Mayūravarmma was born to Rudra and the earth under the auspicious Kadamba tree. “As he was born with an eye in his forehead, the crown was not bound there as it would cover it up, but it was bound on him near his knee, where it would show well. As he grew up in the thick shade of a Kadamba tree, his family became the Kadamba family” ². The same strain is echoed in a Jaina endowment of the Kadambas; but in this record Mayūravarmma is described as a son (?) of the sister of the Jaina Tirthankara, Ānanda Jina-vrītindra, born under the famous Kadamba tree. A kingdom, continues the inscription, was procured for him from Sāsana-Dēvi, and vast areas of forest land were cleared, presumably to bring this uncultivated land into cultivation ³.

¹ E. C., VII, Sk, 117.
² E. C., XI, Dg, 35.
³ E. C., VIII, Sb, 262.
These are the accounts we find in the inscriptions of the Hangal Kadambas. The mythical origin given in the Goa Kadamba records does not materially differ from that of the Hangal Kadamba inscriptions. Thus for instance some of the Halsi and Degamve śāsanas attribute the rise of the family to the three-eyed and four-armed Jayanta, otherwise called Trilōchana Kadamba or "the three-eyed Kadamba," who is said to have sprung from a drop of sweat that fell to the earth near the roots of a Kadamba tree from the forehead of the god Śiva after the conquest of the demon Tripura.

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1 E. C., VII, Sk, 236. It is interesting to note that the Pallava inscriptions mention a King named Trilōchana Pallava as one of their most illustrious ancestors. He is also given the names of Trinetra or Trinayana Pallava, Mukkanī Pallava and Mukkanī Kaduvetti. Butterworth, Nellōre Inscriptions, I, p. 369, II, p. 671. Cf. E. I., XI, p. 349. He is supposed to be the founder at least of the Telugu Pallavas (M. E. R., 1916, p. 138, No. 56), and is described as having a third eye in the forehead, like Śiva. Ibid. He is also said to have brought some Brahmans from Ahichchatra and have settled them east of Triparvata, where he found 70 agraharas. 109 and 110 of 1893 and 247 of 1897; M. E. R., 1908, pp. 62-63. This emigration of the Brahmans to the south is also commemorated in some later Kadamba inscriptions as being caused by Mayuravarmma; who after his retreat from Kanchi is reported to have settled at Triparvata. Cf. below pp. 11 and 13. Now all the Pallava inscriptions that speak of Trilōchana are of the eleventh century. Prof. P. T. Srinivas lyengar, in his History of the Tamils, p. 364, believes that he is "an actual King who ruled over tracts of the Telugu country"; and Prof. K. R. Subramania Iyer, Ibid., p. 384, boldly states: "When a score of inscriptions, despite their late age, mention an ancient king with an extra eye we cannot brush them aside entirely as valueless". The number of inscriptions will never satisfy any impartial and sound criticism, unless there are other reasons for credibility. The fact that only the inscriptions of the eleventh century speak of this personage with an extra eye, who is supposed to have lived early in the fifth century (Cf. Srinivas iyengar, o. c., p. 366) makes one suspect that he is a purely mythical person. It is worth noticing nevertheless that Trilōchana Kadamba makes his appearance in the epigraphical records more or less about the same time. Had these two legends a common origin or is one perhaps depending on the other? The fact that Trilōchana Kadamba seems to be a mythical personification of the historical Mayuravarmma suggests that the story of the three-eyed hero had its origin in the west. The constant rivalry between the Kadambas and the Pallavas from the beginning of the former dynasty may perhaps explain how the story found its way to the east. Such a mythical origin of the dynasty from a Śiva-like hero was naturally envied by the Telugu Pallavas who had also declined much from the palmy days of the Pallavas of Kan..
An inscription of the Nagarkhana Kadambas of the same period connects the Kadamba family with that of the Nandas. It states that king Nanda being without an heir, worshiped Siva in the smiling Kailasa mountain for many days with the desire of obtaining a son. But as he knew that his request was not granted he was filled with distress; when as if to encourage him, some Kadamba flowers accidently fell down as if plucked from the tree by an invisible hand. At the same time a heavenly voice assured him that two brilliant sons would be born to him under the name of the Kadamba-Kula, and enjoined that they should be instructed in the use of weapons 1.

These legendary tales, it is obvious, throw little light on the historical origin of the Kadamba dynasty. However they make one fact quite evident, namely, that Mayuravarmma was the founder of the family, and that in spite of the wonderful accounts that have grown round his interesting person, he was an historical figure. Before producing contemporary epigraphical evidence to support this conclusion, we shall directly proceed to examine whether he was of indigenous or of northern origin, or in other words, whether he was a Dravidian or an Aryan.

There are many inscriptions of the Kadamba kings that seem to attribute a northern origin to the Kadambas. This is inferred from a remark in these records that Mayuravarmma, whom they claim as the progenitor of their race, established his might on the summits of the Mount Himavat 2. But there is no contemporary evidence to support this view. A careful study of these records reveals the important fact that all the inscriptions that allude to the northern descent are of a later date, and that those of the early Kadambas contain no clues to warrant the above conclusion.

chipuram. The insertion of a similar personage in their pedigree could ostensibly raise the Pallavas to the level of their rivals, the Kadambas. On the other hand the preparation of this interpolation was not a difficult thing, since no historical documents were used for the formation of such pedigrees. Moreover once the name of Trilochana Pallava would be introduced, it would easily be copied from inscription to inscription without fear of any critical arguing against him. Thus the name of Trilochana seems to have passed from the Kadamba inscriptions of the west to the Pallava inscriptions of the east.

2 B. I., XVI, pp. 354, 360.
the contrary they afford us definite proofs that the Kadambas were of purely indigenous origin. To begin with, the very name of the family suggests that they were the natives of the south. For the Kadamba tree is common only in the Dekkan\(^4\). Furthermore the Talagunda inscription of Santivarman, which is one of the oldest Kadamba records, tells us that the Kadambas were a Brahman family, and they acquired the name of Kadambas by tending a Kadamba tree that grew near their house\(^2\). If this is a plant, characteristic of the south, it follows that Mayūravarman, who was evidently a later member of the family and who founded the royal line could not have come from the north. Moreover, the inscription of Krishnavarman I, which asserts that he was of Naga descent\(^3\), plainly indicates the indigenous origin of the family.

Another significant fact one notices whilst studying the Kadamba inscriptions, is that the pretension of northern descent was for the first time put forward in the 11th century of the Christian era. The earliest records to claim such a descent are the grants of the Kadamba king Harikēsari-Dēva dated in 1053\(^4\), and 1055\(^5\). This was followed by the sāsanas of Kirttivarman of A. D. 1068\(^6\), and it was copied in all the inscriptions of the later kings.

It is evident from the records of the contemporary royal families of the Dekkan that they also claimed northern extraction at this period. Thus for instance it was for the first time in the 11th century that the Hoysalas, who were a purely Kārnāṭaka dynasty, traced their descent from the Yādavas, who were norther-

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\(^1\) It is indigenous of Sikkim, N. Kanara, N. Circars, Cuddapah, and Kurnul. It certainly is not ‘one of the palms from which toddy is extracted’, as Mr. Rice would have us believe. (Mysore Inscriptions, p. xxxiii.)

\(^2\) In Mr. Lushingham’s Vernacular List of Trees, Shrubs and Woody Climbers in the Madras Presidency, 3 vols, 1034, 828, 103, it appears under the name of Sarcoccephalus Cadamba, Kurz or Anthocephalus Cadamba, Miq. Mr. Lushingham describes it as a long leathery downy backed ovate-or-elliptic acute leaved Cadamba, and says that it is the wild Cinchona of the Mysore planters. Ibid., II A, p. 312.

\(^3\) Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VII, p. 34.

\(^4\) E. I., XIV, p. 68.

\(^5\) E. I., XIII, p. 173.

\(^6\) E. I., XVI, no. 354. 380.
It is therefore clear that there was a craze among the rulers of the south at this time to connect their families with dynasties from the north. The Kadambas who had just then re-established their power, after an eclipse of over three hundred years, conformed themselves to the ideas then obtaining at the courts of contemporary rulers, and attributed a northern origin to their founder. They however observed one important distinction, namely, whereas the other monarchs identified themselves with either the solar or the lunar race, the Kadambas being Brahmans, avoided these extremes.

However it may be objected that as the Kadambas were Brahmans, they were finally of northern origin. It is nevertheless beyond doubt that after the Brahmanic immigration, even Dravidian people were received into the Brahmanic fold, a ceremony repeated centuries later by Mādhavāchārya. The family of the Kadambas were undoubtedly among these Kanarese people admitted to such a high status in Hindu society.

4 *E C., VI, Cm, 137.*
The Early Kadambas

PART II
THE EARLY KADAMBAS

**Banavasi**

1. **Mayūrasarman**
   - 345-370

2. **Kangavarman**
   - 370-393

3. **Bhagiratha**
   - 395-421

4. **Rajendra**
   - 420-430

5. **Vikramaditya**
   - 431-455

6. **Samudragupta**
   - 450-475

7. **Varaendra**
   - 475-490

8. **Vijaychandra**
   - 497-534

9. **Udayagiri**
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10. **Vijayaditya**
    - 547-565

11. **Bharadwaja**
    - 566-593

12. **Bhadravarman**
    - 566-610

13. **Vishñuvarman**

14. **Madhavavarman**
    - 614-655
CHAPTER I

Mayurasarmma

The Talagunda inscription probably gives an historical account of the origin of the Kadamba dynasty. It is, in the words of Mr. Rice, its discoverer, "a realistic and true account of the Kadamba line of kings, free from current numerous legends regarding it". According to this version, there was a Brahman family who were devoted to the study of the Vedas and to the performance of the sacrificial rites. They belonged to the Mānavaṃ gōtra, and their name of Kadambas was derived from the fact that they carefully tended a Kadamba tree which grew near their house. In this Kadamba family was now born an illustrious and learned Brahman named Mayūraśarma, who together with his guru Viraśarma, went to Kanchipuram, the capital of the Pallava kings, to prosecute the study of the Vedas. There he took part in a sharp quarrel with some Pallava horsemen, and being enraged at the treatment meted out on this occasion, and considering it a dishonour to the Brahmins, he, in the picturesque words of the inscription, "with the hands dexterous in grasping the kuśa grass, the fuel, the stones, the ladle, the melted butter, and the oblation vessel, unsheathed a flaming sword eager to conquer the world". Accordingly, having trained himself in warlike exercises, he easily overpowered the frontier guards and established himself in the almost inaccessible forests at Śriparvata (Śrisailam, Karnul District). There he grew so powerful that he was able to levy tribute from the great Bāṇa and other kings, and caused much havoc by his predatory excursions. The Pallava kings of Kanchi took the field against him; but he could not be subdued. At last they made a compact with him by which he undertook to enter their service. Distinguishing himself by his

deeds of valour, he pleased the Pallavas, his masters, who finally installed him as King over a territory extending from the Amara ocean (Western Ocean) to the Premāra country (Malva), specifying that other chiefs "should not enter it".

The observations of Prof. Kielhorn on this inscription are noteworthy. He is of opinion that when Kubja, the composer of the inscription, states that Mayūrasarmma entered the service of the Pallavas, he seems to say that he became a daṇḍanāyaka or general of the Pallava kings. This view, he continues, is supported by verse 3 of the inscription which describes the Kadamba family as "the great lineage of leaders of armies (sēnāni)"; and also by verse 22 according to which Mayurasarmma was anointed by Shadanana (the six-faced god of war) after meditating on Sēnāpati, i. e., the general of gods (Kārttikeya).

It is possible that in course of time Mayūrasarmma, who is also styled Mayūravarmma, availed himself of the confusion prevailing in the country after the southern expedition of Samudra Gupta and established himself as an independent ruler. For these events undoubtedly took place not long after the defeat of Vishṇugopa of Kanchi, recorded in the Allahabad inscription of Samudra Gupta. It is evident from the inscription, that Mayūravarmma soon grew sufficiently powerful to impose his suzerainty on the neighbouring kings. An epigraphical record found at the same village of Talagunda says that he performed eighteen horse sacrifices. This number seems to be a little exaggerated, after a lapse of seven or eight centuries. Nevertheless, it may safely be maintained that he really performed one or perhaps a few more, which thus formed the historical foundation for the exaggerated version of the later records. This was indeed a great achievement, for it is well known that the great Gupta king, Samudra Gupta, for instance, performed only one. The eightieth year of an unknown era, called the year of victory, to which the Halsi plates of Kākus-

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2 E. I., VIII, p. 29.
3 In fact he is known by this name in the later Kadamba records, and accordingly we used this form when discussing the origin of this dynasty in the previous chapter. In the Talagunda inscription he is always named Mayurasarmma.
5 E. C., VII, Sk., 178.
THE KADAMBA KINGDOM IN MAYURAŚARMMA'S REIGN
tha, Mayūrasarma's great-grandson, are ascribed, probably began with the independence of the territories granted to the Kadamba family.

At the time of the performance of these ṣvamēdha sacrifices the King, if we are to believe the above inscription, granted 144 villages to the Brahmans of Talagundur. These Brahmans would appear to be the descendants of those whom, according to another record, his ancestor Mukkanṭa had induced to come from the city of Ahichchatra in the north and to settle at Talagundur, there being none at that time in the south. The same inscription remarks that Mukkanṭa Kadamba, "seeking with desire in the region of the South (dakṣiṇā-patha), and not finding any, without delay went forth, and doing worship to the Ahichchatra agrahāra, succeeded in obtaining thirty-two Brahman families purified by 12,000 agnihotras, whom sending before him, he brought and established in the outskirts of the city, in the great agrahāra of Sthānugūḍha." Obviously the Brahmans of the time of Mayūrasarma were supposed to be the descendants of these colonizers from the north.

But this tradition of the emigration of the Brahmans from the north is lacking in sound historical basis. We have shewn in the chapter on the origin of the Kadamba dynasty that Mukkanṭa Kadamba, whom tradition describes as the progenitor of the Kadamba-Kula, was a purely mythological personage. Furthermore the story of the northern origin of the Kanarese Brahmans seems to have been propagated in later times and it has no sanction whatever in the early Kadamba records. Finally while asserting that there were no Brahmans in the south before Mukkanṭa, who was already in the south, and who invited them to come from Ahichchatra, this inscription directly contradicts the historical evidence of the Talagunda inscription that the Kadambas were a Brahman family; for if there were no Brahmans in Southern India before this event, the Kadambas cannot be said to be of Brahman origin.

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1 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, p. 23.
2 E. C., VII, Sk, 186.
K aṅgavarmma was the son and successor of Mayūrašarmma. We are told in the Talagunda inscription that he was forced to wage many and expensive wars ¹. As the phrase “terrible wars” would suggest, these wars did not always prove successful. The chronology adopted by Prof. Jouveau-Dubreuil leads him to the conclusion that the king of Kuntala who suffered defeat at the hands of the Vākāṭaka King Prithivisena I, was the Kadamba King Kaṅgavarmma. For according to the same authority King Kaṅgavarmma reigned probably between 360 and 385 A. D., and Prithivisena having ruled between 350 and 390 A.D. was his contemporary ². This perhaps was one of his unfortunate campaigns, but it is clear from the same Talagunda inscription that Kaṅgavarmma was nevertheless quite capable of maintaining his independence, and he even kept his feudatories in subjection. The record states that his “diadem was shaken by the white chowries of all the chiefs of districts who bowed down (before him)” ³.

¹ E. I., VIII, p. 35; E. C., VII, Sk, 176.
² Jouveau-Dubreuil, Ancient History of the Deccan, pp. 98-100. This also agrees with the chronology we have adopted.
³ E. I., VIII, p. 36.
CHAPTER III

Bhagiratha

Kangavarma's son was Bhagiratha, "the sole lord of the lady
the Kadamba land, the great Sagara himself, secretly born in
the Kadamba-kula" ¹. The inscription stops with this encomium
and goes no further in the narration of events in the reign of
Bhagiratha. Judging from the context however, it would appear that
Bhagiratha retrieved the losses the family had suffered in the reign
of his father and restored the kingdom to its pristine greatness.
For the words, "the sole lord of the lady, the Kadamba land", "the
great Sagara himself," "secretly born in the Kadamba-kula", are
all fully expressive of this idea. "The sole lord of the lady, the
Kadamba land", obviously implies that Bhagiratha strengthened
and consolidated his kingdom so as to be the sole possessor of the
territories of his ancestors. "The great Sagara himself", might have
been used to describe him as a great conqueror, and vanquisher of
the foes of the newly established Kadamba kingdom. The last part
of the eulogy was probably intended to show that during the reign
of this monarch the family of the Kadambas was raised to the
status of a ruling power of the first rank. Indeed we will not be far
from the truth, if we suggest that the historic embassy of Chandra
Gupta II Vikramaditya to the Kuntala king ², mentioned in
the Śṛṅgāraprakāśika by the poet Bhoja ³, probably took place in
the reign of this King. For the dates assigned to these two monarchs

¹ E. C., VII, Sk, 176.
² The early Kadamba kings were the exclusive owners of this title.
Subsequent to the defeat of these kings by the Chalukyas, it
passed on to the latter.
³ Cf. K. Balasubrahmanyā Aiyar, A Study in Kalidasa in Relation to
Political Science, Madras Oriental Conference, p. 5.
make them fully contemporary with each other.

“This embassy,” says Fr. Heras, “appears to be one of the most suggestive events in the history of the Gupta Empire”. The embassy itself, not to mention the personality of the ambassador, the great poet Kālidāsa, confirms the growing importance of the Kadamba kings in the beginning of the fifth century. “In fact,” he continues, “we do not know of any embassy of the Kadambas to the Gupta sovereigns”. Chandra Gupta, it is clear from the Gupta inscriptions, was himself a powerful monarch. He had become the undisputed master of eastern Malwa and Gujarāt, and his absolute sovereignty had been acknowledged even in Saurashtra. He had also extended his dominions across the Indus. Furthermore the fact that the Gupta Saṁvat was officially accepted in the kingdom of Nepal is a clear proof that the sphere of his influence extended to the northern extremity of India. Now this same Chandra Gupta sends an embassy to the lord of Kuntala, the Kadamba King Bhagiratha. Nothing more is needed therefore, to attest the growing importance of the Kuntala sovereigns.

Further information about this embassy is furnished by Hēmachandra in his work entitled, Aucityavicāracarca. The author of this work quotes the following verses from Kālidāsa:

द्रह निक्षति मेहः देशसः स्माधरणा—
मिह विनिहितमिभागः सामरः सपताशि
इतदहितिनेगतसम्भिविश्राजमान
बरवितसमिहेव व्यासमस्यहिधानात्म ।

(Here rests Meru, the crest of the mountains,
And moreover there are seven oceans whose burdens are put down here;)


2 Fleet, Gupta Inscriptions, pp. 25, 32, 36.

3 Bana, Harsha Chartia, p. 194. (Oriental Translation Fund Edition); Thomas, Gupta Records, p. 15.

4 Fleet, o. c., p. 141.


6 Heras, Relations between Guptas, Kadambas and Vakatakas, J.B.O.R.S., XII, p. 459.
This surface of the earth here shining on the support, viz. the coils of the lord of the serpents
Indeed is a fit place for people like ourselves.

Hemachandra commenting on this writes:—"In this verse Kālidāsa, though the ambassador of a mighty King, on a mean place, not having got a seat corresponding to the honour and dignity befitting his own lord, being forced by circumstances seated only on the ground, with ready self-consciousness and depth of mind shows how fitting a place for people like him the very ground is, being the throne of the earth, (which is) immovable on the surface of the coils of the lord of the snakes; because just there the Meru, the overlord of the mountains, has seated himself, and so did the seven great oceans. There is a real similarity between them and us." 1

The fact to be noted here is that the Kadamba King Bhagiratha did not offer Kālidāsa the place of honour befitting the King, he represented. This event which seems to have been purposely intended by Bhagirata, confirms our view that the Kadamba power was at this time in its ascendancy.

In the two treatises mentioned above we have no clue whatsoever as to the real nature of this embassy. Yet a careful consideration of the events connected with the reign of Chandra Gupta II, may throw some light on this moot point. We know that this King, unlike his predecessors, embarked on a policy of forming dynastic marriages. Thus we see him marrying his daughter Śrī Prabhāvati Gupta to Rudrasēna, the Vākāṭaka King 2. This fact, though it might be understood to mean that the Vākāṭaka King was desirous of seeing his family related to that of the imperial Guptas, also testifies to the wise policy of Chandra Gupta II in gaining the goodwill of the neighbouring kings by such family connections. Chandra Gupta at this time was dreading an impending invasion of the Huṇas 3. He knew quite well that the terrible onslaughts of these barbarian hordes would spell disaster to the Gupta Empire. He therefore wanted friends to stand by him in that dark hour.

1 Hemachandra, Aucityavicaacularca (N. S. P. Ed.), pp. 30-40.
Naturally the Emperor endeavoured to gain the friendship of the ruling dynasties of the south by establishing family alliances with them. One of these alliances was doubtless the marriage of Srī Prabhāvatī Gupta with Rudrāsena II; another, we conjecture, was proposed to the Kadamba King through the imperial ambassador Kālidāsa. In fact the Talagunda pillar inscription seems to point to the same auspicious event when it says that Kākusthavarmma by means of his daughters raised up the family of the Guptas and other kings. In the words of the inscription itself, “the sun among kings by the rays (viz.) his daughters, roused up the beds of lotus, (viz.) the Gupta and other kings...”¹. The tone of the inscription is evidently too high for a king in a subordinate position. Hence it is but reasonable to conclude that this family alliance was contracted at the express wish and request of the Gupta sovereign, and that the Kadamba kings were equal, if not superior, in power to the imperial Guptas.

If this is granted, we may suppose that the embassy of Kālidāsa was mainly intended for the settlement of this delicate proposal. The daughters of Bhagiratha, if any, were most likely already married, when the proposal came from the Gupta Emperor. His eldest son, Raghu, seems to have died without issue, since he was succeeded by his brother Kākusthavarmma in 425. One of the daughters of the latter was therefore selected for effecting a union with the Guptas².

¹ E. C., VII, Sk, 176.
CHAPTER IV

Raghu

Bhagiratha was succeeded by his son Raghu, who also bore the title of Raghupārthiva. The Talagunda inscription tells us that Raghu "subdued his enemies". It is likely that he had to quell the rebellions of local chiefs who had so long been chafing under the yoke of Bhagiratha, and made bold to assert their independence, as soon as the great King died. For the words of the epigraph seem to imply that Raghu, at least during the first few years of his reign, had to struggle hard to keep in its integrity the Empire he had inherited from his father. "The King Raghu of good fortune", so runs the inscription, "like Pāthu, having defeated his enemies by his valour, caused the earth (prīthuvā) to be enjoyed by his own race"; and again: "His face (was) marked with the weapons of his enemies in combat with opposing warriors, smiter of enemies who withstood him". That there had been combats during Raghu's reign is also confirmed by the Halsi grant of Kākustha, the brother of Raghu. According to this record Kākustha himself while "Yuvarāja of the Kadambas," seems to have been in great danger of losing his life in one of these fights. He eventually was saved by the bravery of a general called Śrūtakīrtty, who was granted, on account of this heroic act, a field in the village of Khēṭagrāma. Evidently this battle, fought while Kākustha was the Yuvarāja, took place during the reign of his elder brother Raghu.

The inscription highly extols the personal accomplishments of Raghu. "His face," says the record, "was marked with the wea-

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1 E. C., VII, Sk, 176.
2 Ibid.
3 Ibid.
pons of his enemies in combat with opposing warriors, smiter of enemies who withstood him”.

It is evident from this that Raghu was a great warrior almost cradled in the art of warfare. He was presumably an eminent statesman as well. For we may rightly believe that it was his keen political insight, no less than his consummate generalship, that saved the Empire from impending disaster.

Raghu was indeed a truly successful monarch, and it ever stands to his credit that under the most trying circumstances, when external aggression, perhaps, and internal struggles, certainly, were undermining the foundations of the Kadamba Empire, he was able to hold his sceptre and by breaking the back of all opposition caused “the earth to be enjoyed by his own race”¹. He is presented as being the beloved of his subjects; and doubtless, this was because the King had the welfare of his people at heart and took care to administer the country well. He seems to have been a man of exceptional learning and mental grasp², and of vigorous personality. Finally the inscription remarks that he was munificent³, which may be understood to mean that he helped the people when they were in distress and did not burden them with heavy taxes.

The Talagunda inscription, above referred to, does not say anything about the children of Raghu. Probably, as pointed out above, he died without issue, since on his death his brother Kakusthavarmma succeeded him.

¹ E. C., VII, Sk, 176.
² ‘Being skilled in diverse arts and versed in the study of ancient lore’.
³ E. C., VII, Sk, 176.
CHAPTER V

Kakusthavarmma

On the death of King Raghu, his brother Kākusthavarmma, who had been acting so long as the Yuvamahāraja of the Kadambas, ascended the throne of Kuntala. It may rightly be said that it was during the reign of this King that the Kadamba Empire reached the acme of its greatness. The Talagunda inscription gives a glowing account of the prosperity of the country under him. It calls him the ornament of the Kadamba family—one who had distinguished himself in fields of battle, who had won the esteem and love of his people by being kind to the needy, by protecting his subjects, and by lifting up the humble. People under such a monarch must evidently have been rich and prosperous, neither crushed by taxation nor harassed by state interference. This general opulence is attested by the inscription itself. “With their accumulation of all manners of essence of wealth, with gateways scented with ichor from lordly lusty elephants, with the sweet sounds of songs, the goddess of fortune contentedly (steadily) enjoys herself in his house for a long time.”

Brigandage was absolutely unknown during this memorable regime of Kākustha, and peace and order flourished to such an extent, that strangers, it has been said, who visited the country felt assured of the safety of their life and property. To quote the picturesque language of the epigraphical record: “As herds of deer tormented by the heat, entering into groups of trees, take refuge in their shade and obtain relief for their panting minds, so relatives

4 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, p. 23. It may be presumed from the inscription that Kakusta was acting as the Yuvamaharaja at Palasika, when his brother was reigning as King at Banavasi. The inscription mentions the year 81 of an unknown era.

5 E. C., VII, Sk. 175.
and dependents exposed to injury from superiors (Jyāya) obtained comforts to their troubled minds by entering this country”.

Kākusthavarmma was a formidable warrior no less than a wise administrator. The Talagunda inscription calls him, “the ornament of the Kadamba family,” and “the sun among kings of wide-spread fame”. In the Halsi plates he is styled “the glory of the Kadambas,” and again “the Yuvarāja who enjoys the general good wishes of his subjects”. It is possible that he extended the boundaries of the Kadamba Empire by annexing new territories. At any rate it is abundantly clear that the reign of Kākustha was the heyday of the Kadamba power.

The ascendancy of the Kadambas is also evidenced by the fact that this dynasty was united by marriage to other prominent ruling families of the day. Thus for instance a daughter of Kākusthavarmma was given in marriage to Narēndrasēna, the Vākāṭaka King of Berar. The Balghat plates of Prithvīśēna I say that this King was the son of Narēndrasēna, born of the Mahādevī Ajjhitabhattāśī, daughter of the King of Kuntī. The same inscription tells

ing to Mr. Vincent Smith this marriage between Rudrāśena II and Śrī Prabhāvati Gupta took place about 395 A.D. Monsieur Jouveau-Dubreuil supposes that the marriage of their grandson happened fifty years later, i.e., in 445. The reigning Kadamba king at this time was certainly Kākusthavarmma and, it being possible that he had a daughter of marriageable age in 445, this daughter was married to Narēndrasēna.

A second daughter of the same Kākustha was wedded to a Gupta king. We have already had occasion to remark that the probable motive of the embassy of Chandra Gupta II was to propose a marriage alliance with the Kadamba King Bhagīratha and the Talagunda inscription bears witness that this alliance actually took place.

This inscription mentions the event, but it does not give the name of the Gupta prince, nor that of the Kadamba princess. Considering however that it was Chandra Gupta II who made overtures to Bhagiratha to form a marriage alliance, some people might be led to think that he himself married the Kadamba princess. But against this supposition we have the undisputed fact that one of the daughters of Kākustha was married to Narēndrasēna, the great-grandson of Chandra Gupta II, though his daughter Śrī Prabhāvati Gupta. How could two sisters be married one to Chandra Gupta and the other to his great-grandson? It is also impossible that the Gupta prince married to Kāhustha's daughter was the future Kumāra Gupta, the son and successor of Chandra Gupta. For if we accept this prince as the one that married the Kadamba princess, two difficulties would at once present themselves. In the first place if, as Fr. Heras supposes, the embassy took place in 390 A.D. and the marriage soon after in 390-91, there is evidently too wide a gap between this marriage and that of another daughter of Kākustha in 445 A.D. with Narēndrasēna, the Vākātaka King. Secondly, if we suppose that the embassy was sent in 410 and the marriage took place in 411 or thereabout, there is still the difficulty of the age of Kumāra Gupta. He is believed to have died somewhere in 455 "at a very ripe age". This seems to mean that he died at the age of 85-90. Hence he was a fully aged man (between 50 and 55) in 410, when this marriage took place. Kākusthavarmma would not have, it is evident, given his young daughter to a prince who was already far removed from her in years. It is therefore not unreasonable to conclude that it was one of the grandsons of Chandra Gupta that married the Kadamba princess, and possibly it was Skanda Gupta, the successor of Kumāra Gupta. And as regards the date, we are more inclined to accept 410-11 than 390-91 as the possible date of the marriage. Thus there will be a difference of thirty years between the marriages of Kākustha's daughters. This is not strange at all, especially when considering the fact that the kings married young and had many wives, whom they wedded at different times.

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*Heras, Relations between Guptas, Kadambas and Vakatakas, J.B.O.R.S., XII n 462*
CHAPTER VI

Santivarmma

Sāntivarmma, also known as Śāntivaravarmma, was the son and successor of the illustrious Kākustha. He is styled “the second son” of the Kadamba family in one of the grants of his son, Mṛigēśa. The Talagunda inscription speaks of him as a King of widespread fame; and it also appears from other inscriptions that he maintained the glory of the Kadamba Empire undiminished. In fact we have indications in Śāntivaravarma’s epigraphical records of his having annexed new territories to the already extensive dominions of the Kadambas. For the same Talagunda inscription tells us that he was adorned with the acquisition of three crowns, which might justly be taken to mean that he either defeated or imposed his suzerainty over three neighbouring petty kings. This fact is also corroborated by a statement in an inscription of Vishnupuvadarma that Śāntivaravarma Dharmma-mahārāja was “the master of the entire Karnāṭaka region of the earth, adorned by Vaijayanti, which was glorious with eighteen chieftains (most likely subordinate petty chiefs), enriched with the swift spoils of war”. The grant of Mṛigēśa, above referred to, strikes the same note when it says: “The goddess of fortune of his enemies was enticed by him from their abodes.”

From all this we may rightly conclude that the Kadamba kingdom at this time continued to be as prosperous and rich as in the days of the victorious Kākusthavarmma. The King must have gained

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1 Fleet, Sanskrit and Old Canarese Inscriptions, I. A., VI, p. 25.
2 E. C., VII, Sk, 176.
3 E. C., VI, Kd, 162.
4 Fleet, l. c.
the love of his subjects by adopting a wise system of administration and instituting works of charity. The latter is evidenced by the many generous gifts of Śāntivarmma. A long inscription of the time of his grandson tells us how Śāntivarmma rewarded the good conduct of his citizens. The village of Khēta, enjoyed so long by Dāmakīrtti, the royal priest, was on his death given to his mother as a reward for her piety.1

Another inscription of Śāntivarmma states that he assisted at the opening ceremony of two temples built by Kannaya, and that he granted on this occasion a mattal of rice-land to the priest.2 These facts bear witness to both the generosity and popularity of Śāntivarmma.

During his reign, Krishnāvarma, his younger brother, had been ruling in the capacity of viceroy over the southern provinces of the Empire. For the Birūr plates of Vishnūvarma, while describing Śāntivarmma, the grand-uncle of Vishnūvarma, as the “master of the entire Karnāṭa region of the earth”, clearly specify that his younger brother Krishnāvarma “was sovereign of the southern region”. Now the same plates record a grant made by Vishnūvarma, during his father Krishnāvarma’s life. This grant was nevertheless made “with the permission of Śāntivarmma Dharmma-mahārāja”3. This evidently shows that the donor as well as Krishnāvarma, the father of the donor, occupied a subordinate position under Śāntivarmma.

1 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., vi, p. 31.
2 E. C., viii, sb, 44.
3 E. C., vi, kd, 162.
Mrigesavarmma was the son of the Maharaja Śāntivarmma. In his Hireśakuna plates Mrigesavarmma is called "Śrīmat Kākustha's dear son's son". The Dēvagiri plates call him simply the son of Śāntivarmma, while his Halsi plates go a little further and relate that he was the eldest son of Śāntivarmma. The inscription of Ravivarmma confirms this detail, when it says that his (Śāntivarmma's) eldest son was king Mrigēsa, who "was possessed of renowned and wide-spread fame".

Mrigesavarmma is variously styled in the inscriptions as Śrīvijayaśiva Mrigesavarmma, Mrigesavarmma, Śrī Mrigēsa or simply Mrigēsa.

It would appear from the epigraphical records that soon after the death of Śāntivarmma there took place a division of the Kadamba dominions, which till now had embraced an extensive Empire. In fact the Dēvagiri plates of Yuvarāja Dēvavarmma call his father Krishṇavarmma, "the pious great King", "the pious great King of the Kadambas", "who celebrated horse-sacrifices", "who was a very jewel among chieftains and excellent kings, who enjoyed a heritage that was not to be attained by persons of Nāga descent". These bīrudas as well as the fact that the inscription does not mention any overlord, as the Bīrūr inscription of Vishṇuvarmma commented upon in the preceding reign, clearly show that Krishṇavarmma had by this time set up as an independent sove-

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1 E. C., VII, Sb, 33.
2 Fleet, Sanskrit and Old Canarese Inscriptions, I. A., VII, p. 36.
3 Ibid., VI, p. 25.
4 Ibid., p. 29.
5 Ibid., VII, p. 34.
When this independence was obtained we are not able to say. But it will not be a hasty statement to affirm that no better time for renouncing the allegiance could occur than the occasion of his brother's death. Perhaps one of his birudas in the inscription lately referred to, namely, "who acquired great wealth in battle", gives us a hint as to the breaking up of relations with his nephew Mrigesavarmma.

Thus it was during Mrigesavarmma's reign at Vaijayanti that the southern provinces of the Empire were separated from the Kadamba dominions, and were ruled over by the younger branch of the family, of which Krishnavarmma became the founder. It is evident from the inscriptions of the kings belonging to this branch that their capital was the city of Triparvata.

A few inscriptions of Mrigesavarmma have been discovered which give us some details about his life and times. The epigraph at Talagunda, which was apparently intended to record some grant by Mrigesavarmma's Queen, says that "she was born in the noble Kaikēya family, her name being Prabhāvati; she was the beloved wife of Mrigesavarmma Dharma-mahārāja, sprung from the renowned Kadamba family and the mother of Ra(vi) Varma Dharma-ma-hārāja." The inscription then praises her liberality to the Brahmins.

We thus learn that Mrigesavarmma's Queen was a Kaikēya princess and that her name was Prabhāvati. By his marriage with this princess Mrigesavarmma united his own house with one of the oldest ruling families of India. The Kaikēyas lay claim to an illustrious ancestry. They have been mentioned as a powerful race in the epic poems, the Mahābhārata and the Rāmāyaṇa. They seem to have taken a prominent part in the war of the Mahābhārata, and the Rāmāyaṇa mentions Ashwapati as one of their chiefs at the time of King Janaκa. This is the name borne also by the maternal uncle of Bhārata. In course of time a branch of the Kaikēyas seems to have migrated to Southern India and established its sovereignty over a part of Kārnāṭaka. It was the princess belonging to this branch that was very probably married to Mrigesā.

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1 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VII, p. 34.
2 M. A. R., 1910-11, p. 35.
3 Mahābhā, V, 19; XII, 77.
4 Ram., II, 9, 22.
5 Ibid., VII, 113-114.
Mrigadavaramma, deprived as he was of his southern dominions by Krishnavarma's rebellion against the Vaijayanti ruler, was none the less a remarkably successful ruler. All the inscriptions that we have speak enthusiastically about his brilliant rule. The one of Devagiri says that he was "the great King of the Kadambas", and that the family of Kakustha, to which he belonged, became in his time the lamp of the world. He is described in the grants of his son Ravivarman as a King possessed of wide-spread fame. And his own grants of Hînahebbāgīlu and Dēvagiri make it clear that the extensive wealth which he treasured was won by the strength and prowess of his own arm and in great danger of battles.

It seems obvious from the Halsi plates of Mrigēa that there was at this time considerable hostility between the Kadambas and the other ruling families of the day. The same plate records that Mrigēavaramma gave great fear to his enemies. And this remark is fully borne out by the subsequent statement that he "uprooted the family of Tuṅgaganga" and "was a very fire of destruction to the Pallavas".

It is difficult to determine who the Ganga king was whom Mrigēavaramma uprooted. There is no evidence as regards this incident in the Ganga inscriptions. Nevertheless one fact of the reign of Harivarman, who seems to have been the contemporary of Mrigēa, may perhaps refer to the victory of the Kadamba monarch. Harivarman is said to have removed his capital from Kuvalāla (Kolar) to Talakād on the river Kāvēri. This change of capital to the south of his kingdom could have been occasioned by an encroachment of his enemies in the north or north-west. As to the identity of the Pallava king defeated by Mrigēa, it is still more difficult to decide, on account of the several Pallava branches made out from the study of the inscriptions. Mrigēa seems to have been more or less contemporary with Skandavarmma, whose son Vishnugopa is not given the title of Mahārāja, but only the title of Yuvamahārāja. This difference of title between father

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4 Fleet, Sanskrit and Old Kanarese Inscriptions, I. A., VII, p. 36.
5 Ibid, VI, pp. 27-29.
6 E. C., IV, His, 18; Fleet, o. c., p. 38; J.B.B.R.A.S., XII, p. 320.
7 Fleet, o. c., p. 25.
and son may perhaps point to a defeat of the family in the time of Vishnugopa. Anyhow this King seems to have never ruled from Kanchī. Yet the war between Ravivarmma and his relation Vishnuvarma which will be spoken of at length in the following reign, may give another clue for finding out the Pallava king defeated by Mrigesa. Vishnuvarma on this occasion entered into an alliance with one Chandadanda, who seems to have been a Pallava King. This name is nevertheless not found in the Pallava genealogy. He could have belonged therefore to another branch of the family. At any rate, his alliance with Vishnuvarma against Ravivarmma can satisfactorily be explained by supposing a former defeat of his army, or the one of his predecessor, at the hands of Ravivarmma’s father.

In any case these two victories of Mrigesa abundantly prove that he made good the losses he had sustained at the beginning of his reign by the rebellion of his uncle.

Mrigēavarman was a wise administrator. He had, above all, the welfare of his subjects at heart and spared no pains in safeguarding their interests. One of his copper-plate grants found at

3 In the Daulatabab plates of Jagadekamalla (A. D. 1017), Jayasimha I, the founder of the Chalukya dynasty, is styled “the destroyer of the pomp of the Kadambas” *Hyderabad Archeological Series*, No. 2, p. 4. But the early records referring to Jayasimha that have hitherto been discovered, contain no allusion to any such event, and do not attribute any specific victories to him. Nor is his name and that of his son Ranaraga connected with any historical facts. Moreover, as is evident from the Kadamba records we have examined, the Kadamba Kings at this time, namely Mrigesa and Ravivarmma, seem to have been men of exceptional ability, and consequently it would be unreasonable to suppose that these rulers, who had defeated such powerful monarchs as the Pallavas and the Gangas, were themselves routed by a mere soldier of fortune, as Jayasimha I seems to have been. The latter is described in the early Chalukya records as ‘the lord of chief favourites,’ or ‘the favourite’. *I. A.*, XIX, p. 19; *E. F.*, VI, p. 8. Dn. Fleet appears to conclude from this that Jayasimha I and Ranaraga very possibly held some military or executive office under the Kadamba kings of Banavaal. Fleet, *Kanarese Dynasties*, p. 343. It is probable that this paved the way for the subsequent independence of the family in the days of Pulikesi I.

4 *E. C.*, IV, Hs, 18.
Devaṇaheva tells us that he was well skilled in the art of government. He also seems to have meted out equal justice to all without distinction of birth or title. The Hiṭhahebbāgilu plates even style him as “Yudhishthira in justice.” Mṛiṣeśa is described in the records as a man of lofty intellect. The same Devaṇaheva plates speak of him as sharing his wealth with the Brahmans, saints, preceptors, and learned men. Given such a sympathetic ruler, it is not too much to surmise that literature and art received a fresh stimulus under his patronage. Speaking of the great efforts he made in acquiring knowledge the grant says that his noble mind busied itself in learning and discriminating the truths of the several sciences (śāstras), beneficial and entertaining in both the worlds. Finally Mṛiṣeśa was a deeply religious man. He was a pious Brahman like his predecessors. He is said in one of his inscriptions to be “honouring gods, Brahmans, priests and the learned; ever making gifts to chief Brahmans.” The latter part of this statement, however, is not an exaggeration, since all his inscriptions that have come down to us bear abundant witness to his liberality. Moreover though a pious Hindu, he was not intolerant of the other religions that flourished in his kingdom. Jainism in particular found favour in his eyes. We have three grants of his to the worshippers of Jinēndra.

About his personal accomplishments one of his grants says that he had properly exercised himself in manly sports, which comprised riding on elephants, and horses; use of weapons, and other games. We have already seen that his literary achievements were remarkable and his knowledge of various sciences extensive.

Before concluding this brief narrative of his reign we may say a few words about Jainism at this time. From the three grants above referred to, one may get a glimpse of the flourishing condition of Jainism in the reign of Mṛiṣeśa. They mention at least three congregations of Jaina ascetics that lived in those days. For instance, Mṛiṣeśa is said to have granted an extensive tract of land (33 nivar-

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1 Fleet, Sanscrit and Old Canarese Inscriptions, l. A., VII, p. 38.
2 E. C., IV, Hs, II.
3 Fleet, l. c.; E. C., l. c.
4 Fleet, l. c.
5 E. C., l. c.
6 Fleet, o. c., p. 38; Ibid, VI, pp. 25 and 29.
7 Fleet, l. c.
tanas) from the river Mātrisarit up to the sacred confluence of the rivers, which is called Igigiṣaṅgama, for the purpose of supporting the Kūrchakas, who were naked religious mendicants. The village of Kālavāṅgā was also divided into three portions, two of which were bestowed, one on the sect of eminent ascetics called Śvetapaṭa, and the other on another sect called Nirgrantha. Moreover the state of Jaina temples, the ceremonies that were performed in them, as mentioned in some inscriptions, and the liberal grants of the King to meet the expenses of those ceremonies, show that Jainism was really a popular religion in the Kadamba Empire and that there were many people who were worshippers of Jinendra.

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1 Fleet, o. c., p. 25.
2 Ibid., VII, p. 38.
CHAPTER VIII

Kumaravarmma

When Mrigēsavarmma and Krishṇavarmma were ruling over the Kadamba Empire, the one in the north and the other in the south, a third king of the same line seems to have established himself at Uchchāringi or Uchchangi. This King was Śrī Kumāra-varma Mahārāja. He was possibly a brother of Sāntivarmma, and son of Kākustha, like Krishṇavarmma I. For it is not improbable that when Krishṇavarmma was made, in the reign of his elder brother Śāntivarmma, the viceroy of the Dakshināpatha or the south, Kumāravarmma was appointed to the viceroyalty of the eastern dominions of the Empire. Indeed, when Śāntivarmma succeeded his father Kākustha, the Kadamba Empire had reached such vast proportions that it was but natural that Sāntivarmma should have administered it by means of viceroys. We may suppose that on the death of Sāntivarmma, when Mrigēsavarmma ascended the throne at Vaijayanti, Kumāravarmma, taking advantage of the youth and inexperience of the new Emperor, threw up his allegiance to his overlord and established for himself an independent kingdom in the east. We do not possess any information about this monarch, as there are no inscriptions which speak about him, excepting the one of Mandhāta-rāja. According to this record the latter was the son of Śrī Kumāravarmma Mahārāja.

\[\text{\footnotesize 1} \text{ Cf. below, Chapter IX.} \]
\[\text{\footnotesize 2} \text{ \textit{M. A. R.}, 1910-11, p. 31, note. This place has been indentified with Uchchangi-durga, situated about 3 miles to the east of Molkalmuru. In one of the Halsi grants (\textit{I. A.}, VI, 30) the place is called Uchchāringi, "but the name given in the present grant is more nearly like its vernacular equivalent."} \]
\[\text{\footnotesize 3} \text{ Ibid.}\]
CHAPTER IX

Krisnavarmma I

Krisnavarmma was the younger son of Kakusthavarmma and brother of Santivarmma. In the Birur plates of Krishnavarmma’s son Vishnuvarma, Santivarma is said to be the *jyāśṭha-pitrī* or “the father’s elder brother” of the latter. This enables us to establish the relationship between the two branches of the Kadamba family.

Krisnavarmma, as stated above, acted till his brother Santivarman’s death as the viceroy of the southern provinces of the Kadamba Empire. But on the accession of his nephew Mrigesa to the throne at Vaijayanti, he renounced his allegiance to his brother’s successor and formed for himself an independent kingdom in the south. The capital of this younger branch of the Kadambas is difficult to ascertain with certainty. However the fact that the Devagiri plates of Devavarman, son of Krishnavarmma, are issued from Tripuravata has led Prof. Jouveau-Dubreuil to think that this was their seat of government.

The satisfactory identification of this city has caused some difficulty to the scholars. Prof. Jouveau-Dubreuil has put forward the suggestion that it was probably Devagiri, in the Karajgi Taluqu of the Dhārwar District. However he does not specify any reason for this identification. It was probably based upon the fact that the copper-plate inscription above referred to was found at this village. But against this it may be argued that two more records were discovered at the same place, issued from Vaijayanti by

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3 Ibid.
Moreover the word Dakshināpatha, of which Krishṇavarmma was first the viceroy and subsequently the King, suggests a province to the south of Banavasi; whereas Devagiri is to the north. These considerations prove that Prof. Jouveau-Dubreuil’s theory is inaccurate.

Triparvarta was very likely the ancient name of Halebid, in the Belur Taluqua, of the Mysore State. In the time of the Hoysalas, it became one of their capitals. The reasons for this identification are that it is situated to the south of Banavasi, thus agreeing with the description of being in the Dakshināpatha. Furthermore a set of copper-plates of Krishṇavarmma II were found in the neighbourhood of this village. Moreover the topography of this village exactly fits in with the etymological meaning of the word Triparvata, a city of three hills. For in the vicinity of Halebid there are three hills protecting the village. These are Bhairava-gūḍḍa and Pushpagiri to the south-east of the village and Beḷṇegūḍḍa to the west. The Hoysalas made this one of their rājadhānīs (capitals), possibly because of its historical associations as the capital of the southern branch of the Kadambas.

Krishṇavarmma is said to have married a Kaikēya princess and had by her a son, known as Vishṇuvarmma. The Birur plates, spoken of above, contain a grant made by the latter during the lifetime of his father with the permission of his granduncle Śāntivarmma. Some incidental remarks made in the same inscription lead us to conclude that Krishṇavarmma had other sons besides Vishṇuvarmma. The statement that Vishṇuvarmma was the eldest son seems to suggest the existence of two other sons younger than him. Again the unusual statement that Vishṇuvarmma was Krishṇavarmma’s son “from the daughter of the Kaikēya” seems pointedly to indicate that Krishṇavarmma had one or more sons from another wife. Can it not be supposed that Yuvarāja Devavarmma, who is said in his Devagiri plates, to be “the beloved son of the pious great king Śri Krishṇavarmma”, was the second son of Krishṇavarmma? Judging from the writing, these Devagiri plates would appear to be of the same period as the Birur plates. It is absolutely certain that they are much anterior to the Bennahajḷi plates of Krishṇavarmma II.
It is evident from the inscriptions of Krishnavarmma that he was a successful King at least during the greater part of his rule. The Bennahalli plates of his grandson Krishnavarmma II record that he was "famed for victory in many arduous wars, learned and modest". The Devagiri grant of his son Devavarmma calls him "the pious great King of the Kadambas", "a very jewel among chieftains and excellent kings", and adds the significant remark that "he acquired great wealth in battle" and "possessed the sole umbrella". The Birur plates of his son Vishnuvarmma, which were issued, as we have said above, in the reign of his brother Sāntivarmma, say that Krishnavarmma was "the sovereign of the southern region adorned with his outspread umbrella". All these inscriptions expressly state that Krishnavarmma performed the horse sacrifice. This is for the second time in Kadamba history that we come across a king that performs the horse sacrifice. It will be remembered that the first king of this dynasty to perform this rite, symbolic of supreme power, was Mayūravarmma. Not even the great King Kākustha is anywhere said to have been admitted to this unique honour.

It was probably towards the end of his reign that Krishnavarmma suffered an irretrievable defeat at the hands of the Pallavas. One of the inscriptions of this Kadamba monarch found in the Dēvanagere Taluqua informs us that in a disastrous battle his army was totally defeated by the Pallava King, Naṇakkāsa. Sivanandavarmma, whose country was thereby ruined, retired in consequence from the world and betook himself to a forest intent on leading a life of penance, prayer and solitude. The result of this battle seems to be that Krishnavarmma remained till his death under the political tutelage of the Pallavas. For as we shall see in the next reign, his son Vishnuvarmma was installed on his throne by the Pallavas.

It now remains for us to identify the two persons, mentioned in the inscription, namely Naṇakkāsa and Sivanandavarmma. Mr. Rice is of the opinion that the latter was perhaps another son of Krishnavarmma. According to the same authority the expression, "born in the family of the Kākayas," suggests that

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4 E. C., V, Bl, 121.
Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VII, p. 34. The sole umbrella is indicative of universal sovereignty.

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2 E. C., VI, Kd, 162.

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4 E. C., XI, Dg. 161.
he was born of the same mother as Vishṇuvarma. The information, however, that is furnished by the inscription appears to contradict this view directly. For the epigraph says that he was “of the Atriya gōtra, born in the Sōma-vāṃśa, born also in the family of the Kēkayās”; whereas the Kadambas are described in all their records as of the Mānavya gōtra and sons of Hāritī. How could the father and the son belong to two different gōtras? Indeed it would be nearer the truth to say that Ṣivanandavarma was probably a close relation of Krishṇavarma, possibly a brother of the Kaikēya princess, he had married. It is not improbable that he was the governor of a province to the east of the Kadamba dominions and might have been responsible for the disaster above referred to. The inscription describes him as being devoted to the feet of his father and mother. He is also reported to have been “charmed with heroism, courage, bravery, and valour,” and distinguished by flattering attributes due to a succession of brave deeds.

With regard to Naṇakkāsa we are told in the same record that he was the Pallava monarch that inflicted defeat on Krishṇavarma’s army. But no monarch of this name is to be found in the list of the Pallava kings drawn from their inscriptions hitherto discovered. Krishṇavarma seems to have been more or less a contemporary of Skandavarma II and his son Vishṇugopa. The latter is certainly out of the question, for as we have already observed, he was a weak ruler. Hence, we may conclude that the Pallava king that defeated Krishṇavarma was either Skandavarma, or a king belonging to one of the many branches of the Pallavas, whose inscriptions have not come down to us.

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2 Cf. Ibid.
3 *E. C.*, XI, Dg, 161.
Vishnuvarmmana

Krishnavarmma was succeeded by his son Vishnuvarmmana. The Birur plates of the latter tell us that he was the eldest son of Krishnavarmma; and according to the Bennahalli plates of his grandson Krishnavarmma II, "he was begotten by him (Krishnavarmma) on the daughter of Kaikēya". We may presume that Vishnuvarmmana was the governor of a province, when he made the grant recorded in the Birur plates.

Vishnuvarmmana is said in his Hebbata record to have been installed on his throne, "by Śāntivarmma, a Pallava king". We may deduce from this fact that, when Krishnavarmma died, Mrigēśavarman or some other king of the elder branch of the Kadamba family tried to prevent Vishnuvarmmana's succession to his father's throne; and Vishnuvarmmana having appealed to his overlord, was helped by him. According to this theory the Pallava king Śāntivarmma would be the successor and perhaps the son of Naṇakkāsa, who had routed Vishnuvarmmana's father.

There are a few Kadamba inscriptions that give us an estimate of Vishnuvarmmana's ability as a ruler. The Bennahalli plates, above referred to, compare him to Vatsa Rāja, Indra and Arjuna in the use of the bow and in the training of horses and elephants. The same plates also refer to his proficiency in Grammar and Logic. His own Birur plates record that he had distinguished himself by a "collection of hundred pious great works of merit, of hereditary fame for great bravery and valour gained in war". The grant goes

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1 E. C., VI, Kd, 162.
2 Ibid, V, Bl, 121.
3 M. A. R., 1925, p. 98.
4 E. C., V, Bl, 121.
on to say that he was "the protector and proclaimer of, the
excellent Brahman faith, kind to all, goodness like a moon, shining
on the water-lilies, (viz.) the minds of the twice-born, the learned and
his friends". The Hebbata grant of his says that "he had achieved
victories against great odds in a number of battles", that he had
made "a proficient study of the Śāstras and arts," that he was
"an efficient ruler of his people" and that "he was a truthful and
good Brahman".

All these praises, excepting the one that proclaims his Brah-
man faith, appear to be empty boasts. Vishṇuvarmma does not
impress us as a great monarch. The express mention in the same
Hebbata plates, issued in the fifth year of his reign, of the favour
done to him by the Pallava King, would suggest that he was pro-
bably a dependent of the Pallavas all his life. In fact a careful per-
usal of this inscription will reveal that Vishṇuvarmma is here de-
ned one of the most important birudas, always applied to the Ka-
damba monarchs. The inscription mentions only the bare name of
Vishṇuvarmma, while the grants of other kings never fail to prefix
at least the title of 'Mahārāja' before their names.

It was probably at the accession of the young prince Raviv-
armma, the ruler of the northern kingdom, that Vishṇuvarmma, thought that the time had possibly arrived for contesting the suc-
cession to the throne of Vaijayanti with his relation Ravivarma.
He must have found a willing helper in his overlord Chanda solution,
the King of Kānchi, the successor and perhaps the son of Santiv-
armma, who probably believed that he would thus be able to es-
ablish his suzareinty over the whole of the Kadamba dominions
and restore the honour of his ancestors, defeated by Mrigēśa, Ra-
vivarma's father. The fact that the Hebbata inscription of Vish-
ṇuvarmma betrays considerable Ganga influence shows that the
Gangas at this time were friendly disposed towards the younger
branch of the Kadamba family. It is therefore not unreasonable to
suppose that they also joined this coalition, hoping to retrieve the
losses inflicted by the same Mrigēśa. As we shall see later, this
attempt was not successful. Ravivarma, in spite of his youth, came
out successful in the war and killed his chief adversary Vishṇu-
varma.

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1 E. C., VI, Kd, 162.  2 M. A. R., 1923, p. 98.  3 Ibid.
4 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, p. 30.
CHAPTER XI

Simhavarmma

Simhavarmma was the son of Vishṇuvarmma. No inscription of this King has come down to us, and therefore the little we know of him is derived from the Bennahálḷī plates of his son Kṛishṇa-varmma II. It is possible that after the defeat and death of his father Vishṇuvarmma, Simhavarmma remained in an inferior position during the long reign of Rāvīvarmma. This perhaps partly accounts for the fact that there are no inscriptions of Simhavarmma.

Simhavarmma is described in the Bennahálḷī plates as, “the Mahārāja of the Kadambas, brave and skilled in many (branches of) learning”. As he is called the Mahārāja in this grant we may presume that he ruled as an independent king, but over a small kingdom. The second part of the praise, namely that he was skilled in many branches of learning, clearly shows that he was not a warrior, but devoted himself to private study.

We said above that we do not possess any grants of this King. From this it is also possible to deduce that his reign was a very short one. For even as petty ruler we would have had at least one grant if he had ruled for a longer period

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1 E. C., V, Bl, 121
2 Ibid.
Mandhata Raja or Mandhatrivarmma

Mandhatrivarmma was the son of Kumāravarmma. He was also known as Mandhāta Rāja. A grant dated in the second year of his reign from Vaijayanti styles him Vijayaśiva Mandhātrivarmma. His Shimoga plates issued in the fifth regnal year call him merely Mandhāta Rāja. We are however certain that both these names refer to the same monarch. For not only do the names sound similar but the grants also seem on palaeographical ground to belong to the same period. Moreover the Shimoga plates of this King bear great resemblance to the Hebbāta plates of Vishṇuvarmma. Both these records begin like the Ganga grants with Svasti jītam bhaṇavatā, the only other grant with a similar beginning being the Beṇḍur plates of Krishṇavarma II. But it is clear from a careful comparison of the above three plates of Mandhātrivarmma and Vishṇuvarmma with the one of Krishṇavarma II that the form of characters in which the former are written is quite different from those in which the latter are inscribed. This would make Mandhātrivarmma a contemporary of Vishṇuvarmma, and not of Krishṇavarma. Furthermore a comparison of the Kūdgere plates of Mandhātrivarmma with the other Kadamba inscriptions then existing led Dr. Kielhorn to connect this monarch closely with Mṛgēśavarma. “The characters”, says he, “are of the box-headed type of the southern alphabet, and in their general appearance, among Kadamba inscriptions, resemble most those of

1 E. I., VI, p. 18; E. C., VII, Sk, 29.
2 M. A. R., 1910-11, pp. 31-35.
3 Ibid., 1925, p. 98.
4 E. C., V, Bl, 245.
5 The Hebbata plates of Vishnusvarmma and the Shimoga plates of Mandhata had not been discovered at the time when Dr. Kielhorn wrote.
the Devagere plates of the fourth year and the Halsi plates of the Maharaja Mrigēavarmma. (Ind. Ant., Vol. VII, p. 37 and Vol. VI, p. 24, plates)”. Lastly the Hitāhebbāgilu plates of the same Mrigēśa are throughout similar to these Kūdgere plates. The usual prefix vijaya-śiva also occurs in the Hitāhebbāgilu plates and both the inscriptions are described as Paṭṭikās. It is evident therefore that Mandhātrivarmma was also a contemporary of Mrigēsavarmma.

All this is calculated to prove our hypothesis that the Kadamba Empire at this time had already been dismembered and was ruled over by Mrigēsavarmma, Vishṇuvarmma and Kumāravarmma in the north, south and east respectively. It also shews that Sāntivarmma, Krishṇavarmma, and Kumāravarmma were all brothers or at least very close relations, since only such could be appointed to the highly responsible posts of viceroy of the different parts of the Empire.

We have said that the Kūdgere plates of Mandhātrivarmma were issued from Vaijayanti or Banavasi. This fact seems to suggest that on the death of the King of Banavasi, his cousin Mrigēśa, Mandhātrivarmma who was ruling at a short distance from this capital marched on the latter city and seized upon the throne. We know that Mrigēsavarmma died an almost premature death, and his son, Ravivarmma, was perhaps a mere stripling at the time. Consequently Mandhātrivarmma could have his own way and he usurped the throne. It is clear from the inscriptions that Mandhātrivarmma ruled over this kingdom for more than five years. His Shimoga plates are dated in the fifth year of his reign.

There are no other Kadamba inscriptions that speak of the successor of Mandhātrivarmma. It is possible that he died without an heir, or that when Ravivarmma came of age there followed a civil war in the course of which Mandhātrivarmma was killed, and Ravivarmma ascended the throne of Vaijayanti by right. The latter conclusion is more probable, for perhaps it is because of this occurrence that all the records of the Kadamba kings pass this branch over without any mention. Our knowledge of Kumāravarmma and

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1 E. I., VI, p. 13.
2 E. C., VII, Sk, 29. Cf. Ibid., p. VI-VII.
3 The documents we have do not go beyond his eighth regnal year.
4 M. A. R., 1910-11, pp. 31-35.
his son Mandhātrivarman is derived from the two records mentioned above, belonging to the latter.

The Shimoga plates of this monarch say that this glorious Mandhāta Rāja raised the "banner in the shape of the fame acquired on many battlefields on which his scent-elephants in rut trampled on the bodies of his enemies". Though at first sight this eulogium might strike us as a fitting record of the glories of Mandhātrivarman as a ruler, it must nevertheless be counted as an empty boast, as we know that this monarch was a usurper.

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4 Ibid.
CHAPTER XIII

Ravivarmma

At the time of the death of Mandhatrīvarmma, the throne of Banavasi was again occupied by a representative of the main line of the Kadamba-Kula in the person of Ravivarmma, Mrigēśa's son, who had been dispossessed of his rights by the intruder Mandhāta. The new King seems to have come to the throne at a very early age. This prince being young, the Pallava and the Ganga Kings, who had been vanquished by his father Mrigēśa, tried to retaliate by encroaching on the Kadamba territory. They also appear to have prevailed upon his relation Vishṇuvārmanma to make a bid for the sovereignty of the northern regions. But Ravivarmma, as seen when narrating the history of Vishṇuvārmanma's reign, rose equal to the occasion, defeated them all in battle, and even killed Vishṇuvārmanma. "That mighty King," says the epigraphical record, "the Sun of the sky of the mighty family of the Kadambas, who having slain Sri Vishṇuvārmanma and other kings, and having conquered the whole world, and having uprooted Chandadanda, the Lord of Kāṇchī, had established himself at Pālāsīkā".

The Halsi plates of his son Harivarmma record that Ravivarmma "acquired the regal power by the strength and the prowess of his own arm".

Ravivarmma had undoubtedly a long and prosperous reign. The Nilambūr plates of this sovereign which were issued from Vaijayanti are dated in the fifth year of his reign. There are

1 Fleet, Sanscrit and Old Canarese Inscriptions, t. A., VI, p. 30. Dr. Fleet states that Vishṇuvārmanma was the Pallava king Vishnugopavarmma. But it seems more likely that the king mentioned was Ravivarmma's contemporary, in the younger branch of the Kadamba family, the son of Krishnavarmma.

2 Fleet, Sanscrit and Old Canarese Inscriptions, t. A., VI, p. 32.

3 E. l., VIII, p. 148.
three sets of plates dated in the same reign from Palkika, and the Ajjibad-Sirsi plates are dated in the 35th year of his reign. It being likely that he lived a few years more, after he made this grant, we might give 40 years as the possible extent of his reign. There is nothing strange in this assumption for the simple reason that Ravivarmma ascended the throne when quite young.

All the inscriptions of the Kadamba kings that speak of Ravivarmma are unanimous in presenting him as a truly great monarch. A set of Halsi plates of his son Harivarmma describes him as a King "who possessed a blameless and mighty regal power that had been acquired by the strength of his own arm". His own Halsi grants tell us that he "acquired good fortune by his excellence and fortitude," and that he was "the Sun on the sky of the mighty family of the Kadambas". His Sirsi plates record that before his prowess "(are) prostrate all", and apparently as if trying to compare him as warrior to the great Kākusthavarmma add: "Similar to the great leader of the armies of Kadamba". Ravivarmma is, in these inscriptions, said to have slain Vishnuvarmma and other kings and conquered the whole world. This inscription does not mention the name of the Gangas, among the kings subdued by Ravivarmma. Yet it is possible that he extended his conquests to the territories of the Gangas, uprooted on a previous occasion by his father Mrigēśa. Indeed the Nilambūr plates of Ravivarmma seem to hint at this fact, as they contain a grant of two hamlets named Multagi and Malkāvu, situated at a very short distance from Talakāḍ, the new capital of the Gangas. We have said above that the possible reason why the Ganga king Harivarmma transferred his capital from Kuvalalā (Kolar) to Talakāḍ was the encroachment of his enemies on the north or north-west. It is possible that Ravivarmma continued the war against the Gangas and after the defeat of the allies successfully attacked their new capital at Talakāḍ. In no other way can one account for this grant. The fact that the plates are dated in the 5th regnal year of

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1 Fleet, o. c., pp. 27, 20, 30.
2 Progress Report, A. S. W. I., 1917-18, p. 35.
3 Fleet, o. c., p. 32.
4 Ibid., p. 20.
5 Ibid., p. 30.
6 E. I., XVI, p. 268 and note 4.
7 Fleet, i. c., p. 30.
8 E. I., VIII, p. 147.
Ravivarmma confirms our statement that the Gangas were also implicated in the conspiracy to dethrone the young prince.

All the inscriptions highly extol Ravivarmma's extraordinary qualities of head and heart. In the Halsi grant of his brother Bhanuvarmma, he is called "the pious Great King of the Kadambas". His own Sirsi plates testify that he was "well-versed in statesmanship". The Halsi plates of his son Harivarmma record that he was the touchstone to test the gold which was the mind of learned men, and that he supported holy people with the wealth he had amassed by just means. The fact that he went to the extent of supporting holy people and scholars is corroborated by his own Halsi and Nilambūr grants. "The Lord Ravi", the former remarks, "established the ordinance at the mighty city of Palaśika that ascetics should be supported during the four months of the rainy season; that the learned men, the chief of whom was Kumāradatta, should according to justice enjoy all the material substance of that greatness". The Nilambūr inscription mentions a grant of two villages to a Brahman named Gōvindaswāmi, who had mastered the Yajurveda, the purpose of the grant being the increase of his own merit. The Sirsi plates record another grant made by him to the temple of his beloved physician, the dēśāmātya Nīlakanṭha. The Halsi inscription above referred to records other ordinances established by him, including provision for the celebration, every year on the full moon day of the month Kārttika (Oct.-Nov.), of the eight days festival of the god Jinēndra. The second Halsi record of Ravivarmma also mentions a grant made by him to the god Jinēndra.

Thus loved by all his subjects Ravivarmma passed away after a long reign of 40 years. An inscription found in the Sorab Taluqua seems to imply that, when Ravivarmma died, one of his queens became a satī, and was burnt with his body.

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1 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, p. 29.
2 E. I., XVI, p. 268.
3 Fleet, o. c., p. 32.
4 Ibid., p. 27.
5 E. I., VIII, p. 148.
6 Ibid., XVI, p. 268.
7 Fleet, o. c., p. 27.
8 Ibid., p. 30.
9 E. C., VIII, Sb, 523.

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Harivarmma

Ravivarmma was succeeded by his son Harivarmma. The reign of this sovereign seems to have been remarkably short. In fact his age, when he ascended the throne, was undoubtedly ripe, as the reign of his father was longer than usual. Moreover the three copper-plate grants that have come down to us do not go beyond his eighth regnal year. The one of Halsi dated in his fourth year records that “he was kindly disposed towards his subjects,” and had “acquired a sovereignty that was free from all troubles”¹. In fact the foes of the Kadamba Empire, as we have already seen, had so completely been vanquished during the long reign of the illustrious Ravivarmma, that they dared not rise against his successor at the beginning of his reign. The inscription next remarks that he, “pervaded the whole world with his fame” and again that he “cleft open the mountains, which were his enemies, by the blows of the thunderbolt, which was his own arm.” One feels that the last two praises are too poetic to be taken at their face value. Indeed on reading the second grant, also from Halsi, dated in the fifth year of his reign, one begins to doubt whether he was actually a great monarch. Unlike other grants it entirely thrusts into the background the donor while it grows eloquent on the achievements of his father Ravivarmma. It is satisfied with saying that Harivarmma was “a moon to the blue lotuses, that were the hearts of his own subjects,” while it bestows a long litany of praises on Ravivarmma. It speaks of the latter as one, “who possessed a blameless and mighty regal power that had been acquired by the strength and prowess of his own arm; who was the touchstone to

¹ Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, p. 31.
test the gold, which was the minds of the learned people; who had manifested his victory over his passions by freeing himself from lust and other such enemies; who supported holy people with the wealth that he had amassed by just means, and whose pure fame was spread abroad over the surface of the earth, and who was the Great King of the Kadambas...". This clearly shows that Harivarmma if not exactly a weakling, was never as great a monarch as his father.

Harivarmma was the last King of the elder branch of the Kadamba family. For immediately after this monarch we find Krishṇavarmma II, the representative of the younger branch, on the throne of Valijayanti. Possibly Harivarmma died without an heir and appointed Krishṇavarmma as his successor, in order to unify and strengthen the Kadamba Empire. This indeed appears a plausible compromise intended to put an end to the unfriendly relations existing between the two branches of the same family, which were tending to undermine the power of the Kadamba-Kula.

But an epithet used in one of the inscriptions of the same Krishṇavarmma seems to contradict this theory. Krishṇavarmma is said in the record to have acquired the wealth of his kingdom by his own strength and valour. This would probably imply that Krishṇavarmma renewed the hereditary feud, and in the war that followed Harivarmma lost both his life and his kingdom.

In this Krishṇavarmma was most likely helped by the rebellion of Pulikeśi I in the northern part of Harivarmma’s kingdom. We referred above to the suggestion of Dr. Fleet that Jayasimha and Ranaṛaga, the first members of the Chalukya family, were probably in the employ of the Kadamba emperors in their northern dominions. The advantageous position which they held under the Kadambas seem to have slowly paved the way for the final independence of the Chalukyas in the time of Pulikeśi I. The latter, it is evident, took advantage of the weakness of Harivarmma and declared himself an independent sovereign over the northern provinces of the Kadamba Empire, of which he was presumably the chief administrative official. Indeed the fact that he made Bādāmi, which is situated exactly in the centre of the northern provinces of

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1 Ibid., p. 32.  
2 E. I., XVI, p. 271.  
3 E. C., V, Bl, 121.  
4 Fleet, Kanarese Dynasties, p. 343.
the Kadamba kingdom, his capital, plainly indicates that by this insurrection Harivarma lost the entire northern part of his kingdom.

Though the Chalukyas shook off the yoke of Kadamba supremacy, the Sāndrakas nevertheless remained faithful to their overlords. A copper-plate inscription of Harivarma avers that the Sāndrakas were at this time the feudatories of the Kadambas. The inscription records the grant of a village called Marade, at the request of Bhānuśakti, for the use of the holy people and for the purposes of the celebrations of the rites of the temple to the Śramaṇas, who were a congregation of Jaina religious mendicants. Bhānuśakti is styled in the record as "the glory of the family of the Sāndrakas". But the record says nothing more about this dynasty. It is probable that they had been reduced to submission during the glorious reign of Kākusthavarma, or of his son Śāntivarma, and remained as dependents of the Kadambas till the decline of their power. That the Kadambas had subordinate rulers under them is made evident by the Talagunda record of Śāntivarma which remarks that the latter was adorned by the acquisition of three crowns. This we have understood to mean that Śāntivarma imposed his suzerainty on three neighbouring dynasties. One of these royal families was evidently the Sāndrakas, who are spoken of for the first time in the above mentioned inscription of Harivarma.

Harivarma, though not a great monarch in the military sense of the word, was nevertheless one who had the welfare of his subjects at heart. One of his Halsi grants tells us that he was like unto "a moon to the blue lotuses, that were the hearts of all his subjects". The Sangōji plates of his mention that he had been, "initiated into a vow of protecting the subjects". The three grants that have come down to us are a clear proof that no deserving person or institution ever escaped his notice.

1 E. I., VI, p. 8.
3 Fleet, Sanskrit and Old Canarese Inscriptions, I. A., VI, p. 32.
4 E. C., VII, Sk, 176.
5 Fleet, I. c.
6 E. I., XIV, p. 167.
Krishnavarmma II was the son and successor of Simhavarmma. He is described in his own Bennahaalli plates as having “acquired the wealth of his kingdom by his heroism”. This may perhaps refer to the restoration by him of the fallen fortunes of his family. In fact the Sirsi plates of the same monarch remark that he “gained fame and the fortune of royalty by virtue of his successes in many battles.” The record further states that he was anointed at Vaijayanti “during a horse-sacrifice”. From this we may conclude that Krishnavarmma revived the feud of his forefathers and having conquered Harivarmma, the last representative of the elder branch of the Kadambas, ascended the throne at Vaijayanti. Furthermore the fact that Krishnavarmma performed the horse-sacrifice would show that he gradually became so powerful as to impose his overlordship on the neighbouring rulers. This is clearly indicated in his Benpūr plates, where Krishnavarmma is represented as making a grant of the village of Pelmadi in the Sēndraka-vishaya to the god Mahādeva in the Íṅguṇa village, after having set out on a military expedition from Vaijayanti. The inscription does not tell us against whom this campaign was undertaken. However it is possible to conclude that as the grant was made in the Sēndraka-vishaya the expedition was directed against the latter. It is not unreasonable to suppose that during the confusion that was occasioned by the civil war between Krishnavarmma and Harivarmma

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1 E. C., V, Bl, 121.
2 E. I., XVI, p. 271.
3 E. C., V Bl, 245.
4 E. C., V Bl, 245.
the Sendrakas renounced their allegiance to the Kadambas and asserted their independence. Accordingly when Krishnavarma had securely established himself on the throne at Vaijayanti, he proceeded against them; and the fact that he celebrated the horse-sacrifice would show that he succeeded in this campaign.

This important event seems to have taken place after the seventh and before the 19th year of his reign in which his six plates are dated. For the Bennahalli plates which are dated in his seventh regnal year do not allude to this event at all.

It is not improbable that in the struggle with Harivarma, Krishnavarma was helped by the Gangas, who had always befriended this branch of the Kadamba family. The Ganga influence at his court is evidenced by the departure from the traditional style in which the Kadamba grants are inscribed. For instance, the contents of his Benapur plates differ in some singular respects from his Bennahalli plates. "They begin", says Mr. Rice, "as do most of the Ganga plates, with *Jitam bhagavata,* and "the Swasti is opposite the third line".

This friendship between these two ruling families perhaps culminated in the marriage of Krishnavarma's sister to Taḍandaga Madhava, the King of the Gangas.

Krishnavarma, as it is plain from what has been said, was a remarkably successful monarch. The grant of his grandson Bhōgivarma calls him: "A sun in the firmament of this (Kadamba) family". All the grants of his nephew, the Ganga King Avinīta, accord to him the same honour. His own Bennahalli plates record that he was "skilled in rightly protecting his subjects", which would perhaps imply that during his reign the country was rendered safe from the invasions of foreign kings. The Benapur plates appear to confirm this supposition. For they speak of him as "protecting his subjects," and style him "the destroyer of his enemies in the earth". The same record also bears witness to his generosity. "Even as in the Yudhishthiras's palace," says it, "so in his, thousands of Brahmans were daily fed in comfort".
CHAPTER XVI

A Marriage between the Gangas and the Kadambas

There are many inscriptions of the Ganga kings of Mysore that speak of a marriage alliance between the Kadamba and the Ganga royal families. Some inscriptions of King Avinīṭa record that he was the son of Koṇgaṇi-Mahādhīrāja by the beloved sister of the Kadamba King Krishṇavarma. The grants describe Krishṇavarma as the “sun in the firmament of the Kadamba family”. But there are no clues in the record to enable one to ascertain who this Krishṇavarma was, whether he was the first king of that name or his great-grandson. We have therefore to fall back upon two hints we discover in the contemporary inscriptions in order to arrive at a satisfactory solution of this riddle. The first is the inscription of the Ganga King Śrīpurusha discovered at Halkūr, that gives S. 710 or A. D. 788 as the year of the grant. From the study of two other inscriptions of the same Śrīpurusha, we conclude that the year 788 A. D. was the 62nd year of his reign.

The second clue is that the Ganga King Durviniṭa was the father-in-law of Pulikesi II. The former, it is evident, had a very long reign; for the Gummareṇḍīipura plates are dated in the fortieth year after his accession to the throne. It is also likely that he was

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2 In the M. A. R. for the year 1924, pp. 17-18, Krishnavarma II is said to be the brother of Avinīṭa’s mother. The reasons there pointed out seem to be purely chronological.
3 E. C., VI, Mg, 36; Ibid., IV, Ng, 85; M. A. R., 1918, p. 42.
partly a contemporary of Kīrttivarmma. We are sure that he was fully contemporary with Pulikeśi. Some years after the latter’s death, he restored his grandson, Vikramāditya, the third son of Pulikeśi, to his hereditary throne 1.

Now we know from the Aihole inscription that Pulikeśi II subdued the Kadambas. The inscription however does not mention the name of the Kadamba king defeated on this occasion.

Among the later Kadamba grants made in the beginning of the 7th century we have one of Mahārāja Bhōgivarmma. The inscription says that he was “the acquirer of an extensive kingdom by the strength of his own arm” 2. This may be taken to mean that Mahārāja Bhōgivarmma re-established the supremacy of the Kadambas, lost perhaps in the time of his predecessor. In fact we know from the Chalukya grants that Kīrttivarmma, the father of Pulikeśi, subjugated the Kadambas. The same Aihole inscription of Pulikeśi says that Kīrttivarmma was “the night of doom to . . . the Kadambas” 3. The grant of Ādityvarmma, the son of Pulikesi, records that Kīrttivarmma established the banner of his fame at Banavasi 4. It is very probable that the Kadamba king who was defeated on this occasion was Ajavarmma, Bhōgivarmma’s father. It cannot be Kṛishnavarmma, the father of Ajavarmma, for he is described in the inscription of Bhōgivarmma as “a sun in the firmament of this (the Kadamba) family” 5, which undoubtedly means that he augmented the glory of the Kadamba dynasty; while there are no epithets whatever to qualify Ajavarmma.

Furthermore we know from the Aihole inscription that when Mangalēśa tried to secure the succession after his death for his own son, there ensued a bitter discord and a civil war between him and Pulikeśi. This so weakened the central government that all the feudatory kings rose in rebellion and asserted their independence. Thus it is possible that “when the whole world was enveloped by the darkness of enemies” 6, which spelled disaster to the Empire, Bhōgivarmma also renounced his allegiance to the Chalukyas. The

1 E. C., VIII, Nr, 35. Cl. Venkataramanaya, o. c.
2 M. A. R., 1918, p. 42.
3 E. F., VI, p. 8.
4 Fleet, Sanskrit and Old Canarese Inscriptions, I. A., XI, p. 68.
5 M. A. R., 1918, l. c.
6 Fleet, Sanskrit and Old Canarese Inscriptions, I. A., V. p. 72.
Tagare plates, as seen above, call him “an acquirer of an extensive
kingdom by the strength of his own arm” *. This seems to prove
that Bhōgivarmma recovered part of the Empire lost by his father,
and with it the independence of his own kingdom. In fact the cam-
paign of Pulikeši against Banavasi, directed as it was in the first
years of his reign, suggests that it was undertaken in order to re-
conquer the former possessions of his family.

We are now in a position to understand that Durvinīta, Pulikeši and Bhōgivarmma were all contemporaries. Durvinīta, as we
know from the Ganga inscriptions 2, was the son of Avinīta. Hence
this Avinīta seems to have been a contemporary of Ajavarmma.
Avinīta, who had also a long reign 3, seems to have ruled in the
time of his uncle Krishṇavarmma as well. In his Mercara copper-
plates Avinīta calls himself “the beloved sister’s son of Krishṇa-
varmma Mahādhirāja” 4. This shows that Krishṇavarmma was then
reigning, or at most had reigned a few years before. It is possible
to deduce from this that Krishṇavarmma’s reign was synchronic
with that of Mādhava II, the father of Avinīta.

Now as regards the first point, we find that the inscription of Śrīpurusha is dated Ś. 710 or 788 A. D. He seems to have had a
very long reign, because, as stated above, the year 788 corresponds
to the 62nd year of his reign. This calculation gives 728 A. D. as
the year that witnessed his accession to the throne. We may sup-
pose that his father Śīvamāra and his grand-father Bhūvikrama
reigned in the first quarter of the eighth century (700-728). Bhūvi-
krama’s father Śrīvikrama must have reigned therefore in the fourth
quarter of the seventh century (675-700), and the latter’s father
Mushkara in the third quarter of the same century (650-675).
We have seen above that Durvinīta, who was the father of Mushkara,
reigned for an exceptionally long period. The Gummareḍḍipura
plates are in fact dated in the 40th year of his reign, and it is pos-
sible that he lived a few years more. It is not improbable that he
was the contemporary of Mangalēśa, Pulikeši and Vikramāditya.
He may have reigned therefore for full half a century, say from 600
till 653 A. D. or thereabout. The dates assigned to these monarchs
by antiquarians of repute are in perfect agreement with the chrono-

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1 M. A. R., 1918, l. c.
2 E. C., VIII, Nr, 35; XII, Mi, 110; I. A., XIV, p. 229.
3 His Dodda-Ballapur grant is dated in the 29th year of his reign.
logy we have adopted for Durvinīta. We said above that he was the father-in-law of Pulikeśi II. He must therefore have been older than Pulikeśi, to have a daughter of marriageable age to be given in wedlock to the Chalukya King. Both Mr. Rice and Dr. Fleet agree in the opinion that Pulikeśi reigned between 609 and 642 A.D. Durvinīta may have come to the throne some time before Pulikeśi and as he helped his grandson Vikramāditya, the son of Pulikeśi, in re-gaining his ancestral kingdom, his reign must have extended till the year 655, at which date we begin to feel that the position of Vikramāditya on the throne was safe. The Gummareḍḍipura plates which are dated in the 40th year of his reign form the internal evidence to show that his reign was really a very long one. We may therefore rightly conclude that his reign lasted from the year 600 till the year 653 A.D. or thereabout.

His father Avinīta seems similarly to have had a very long reign. Several inscriptions state that he was crowned, when an infant on his mother's lap; and the Doḍḍa-Baḷḷāpur grant is dated in the 29th year of his reign. We may suppose that he reigned for a further period of 10 or 11 years and accordingly his reign lasted for about 40 years. Indeed, there is no reason to suppose that he died at the age of 29 or 30 years. Avinīta would consequently have reigned from 560 down to 600 A.D.

Mādhava II, the father of Avinīta, probably reigned from 535 to 560 A.D., which would make him a contemporary of Kṛishṇavarma II.

It seems it could therefore be taken as proved, both chronologically and by referring to the events of history, that the Kadamba King Kṛishṇavarma II and the Ganga King Taḍangāla Mādhava were contemporaries. We should now remember that both the Kadamba and the Ganga kings ruled over Mysore, the one in the north and the other in the south, and in consequence they were neighbours. It stands to reason, therefore, that it was the sister of Kṛishṇavarma II whom Mādhava married. It is absolutely impossible that Taḍangāla Mādhava who was a contemporary of

1 Rice, Mysore and Coorg, p. 63.
2 E. C., X, Mr, 72. This inscription says that he "obtained the honours of the kingdom on the couch of the lap of his divine mother". Ibid., IX, DB, 68; etc. Cf. Jouveau-Dubreuil, Ancient History of the Deccan, p. 106.
3 Ibid., IX, DB, 67.
Krishnavarmma II, should have married the sister of Krishnavarma I, the great-grandfather of the second King of the same name.

Finally at least one of the titles given to Krishnavarma II is similar to that given to the King Krishnavarma who is said in the Ganga plates to be the mother’s brother of Avinīta. All the Ganga plates call Krishnavarma “a sun in the firmament of the Kadamba family”. The same expression is met with in the Tagare plates of Bhogivarma, the grandson of Krishnavarma II, wherein the latter is described as “a sun in the firmament of this (the Kadamba) family”.

We may therefore conclude by stating that the Kadamba King Krishnavarma who married his sister to the Ganga King Mādhava was Krishnavarma II, and not Krishnavarma I, as stated by Mr. Rice and others.

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1 E. C., I, p. 51, etc.
Ajavarmma

Krishnavarmma was succeeded by his son Ajavarmma. We have no inscriptions of this King, from which we deduce that his reign was very short. It is also possible to conclude from the absence of inscriptions that he occupied an inferior position all his life. In fact the grant of his son Bhōgivarmma seems to imply this, as it does not give the title Mahārāja to Ajavarmma 1.

These are real facts, which are nevertheless not easily explained after the study of the glorious reign of Krishnavarmma II, Ajavarmma's father. How could the Empire descend so suddenly to this state? Perhaps some Chalukya inscriptions will enlighten us on the point. Thus we are told in some of the Chalukya inscriptions that Kṛttivarmma, the father of Pulikeśī II, subjugated the Kadambas. The Ainole inscription of Pulikeśī II says that Kṛttivarmma was the "night of doom to... the Kadambas." 2 The grant of Ādityavarmma, the son of Pulikeśī records that Kṛttivarmma established the banner of his fame at Banavasi 3. The Yewūr tablet inscription avers that he was "the axe to sever the column which was the famous and mighty Kadambas" 4. It is very probable that the Kadamba King that was defeated on this occasion was Ajavarmma. It cannot be Krishnavarmma, the father of Ajavarmma, for the reasons given above would not admit this fact 5. If this defeat took place at the beginning of Ajavarmma's reign, the obscurity of this monarch is explained without much difficulty. It is most likely that throughout his life he remained a simple Mahāmaṇḍāleśvara, under the Chalukyas.

Bhogivarmma succeeded his father Ajavarmma. We have already noticed that in the reign of the latter the Kadambas had met with reverses and had become the feudatories of the Chalukyas. Accordingly when Bhogivarmma came to the throne, he found the fortunes of his family at a very low ebb.

But Bhogivarmma was a man of indefatigable energy. He tried all means in his power to restore the dynasty to its pristine glory. An epigraphical record of his reign enthusiastically chronicles that he acquired “an extensive kingdom by the strength of his own arm,” and “subdued his enemies.” In this arduous task of restoring the Kadamba power, Bhogivarmma also seems to have been helped by good fortune on many occasions. Thus it was probably in the course of the civil war between Mangalesa and his nephew Pulikesi when “the whole world was enveloped by the darkness of enemies,” that Bhogivarmma freed the Kadamba Empire from the Chalukya yoke. He ruled as an independent monarch during the period of anarchy and confusion.

Bhogivarmma’s success however was short-lived. For as soon as Pulikesi was free from troubles at home, he started a campaign which had for its object the recovery of lost territories. He laid siege to the city of Vaijayanti and stormed the citadel in spite of the stout resistance offered by the Kadamba garrison. “When he was besieging Vanavasi,” says the Aihole inscription, “which for a girdle

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1 M. A. R., 1918, p. 42.
3 Pulikesi started to conquer these territories after the defeat of Appayika and Govinda, mentioned in the Aihole inscription. Cf. E. I., VI, p. 9.
has the rows of *hāṃsa* birds that sport on the high waves of the Varadā as their play-place and which by its wealth rivalled the city of the gods, that fortress on land, having the surface of the earth all around covered with the great sea of his army, to the looker-on seemed at once converted into a fortress in the water”⁴. It is possible that Bhōgivarmma with his son Vishṇuvarma perished in the battle, for with him the first Kadamba dynasty practically becomes extinct.

It is clear from the epigraphical records that during his brief rule, Bhōgivarmma raised his kingdom to a position of eminence among the neighbouring principalities. It is recorded in the Aihole inscription that the city of Banavasi “by its wealth rivalled the city of the gods.” Bhōgivarmma’s own Tagare plates affirm that he possessed “many enjoyments of various kinds procured by victory over enemies” ².

We possess by a lucky accident a pleasing description of the city of Banavasi at this period from the pen of the Chinese pilgrim Hiuen Tsiang. He visited Banavasi, which he calls Kong-kin-na-pu-lo ³, after the defeat and death of Bhōgivarmma at the hands of the

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¹ E. I., VI, pp. 9-10.
² M. A. R., 1918, p. 40.
³ The identification of Kong-kin-na-pu-lo (Konkanapura) of Hiuen Tsiang with Banavasi was first suggested by Mons. Saint Martin; but it was never accepted by the scientific world. Cf. Watters, *On Yuan Chwang’s Travels in India*, II, p. 238. Nevertheless this identification seems to be accurate. For the direction in which the pilgrim travelled from the South to Mo-ho-la-ch’a or Puliikesi’s kingdom seems to suggest that he crossed the kingdom of the Kadambas of which Banavasi was the capital. Secondly, the fact mentioned in his narrative that he proceeded northwards from the city of Konkanapura before entering the Mo-ho-la-ch’a country indicates that the city was in the south. This makes it impossible to identify it with Goa, which is in the west. Thirdly, the very name of the city shews that it was the chief city of Southern Kon-kan, where there was then no other city as important as Banavasi. Finally the Chinese pilgrim’s assertion that the city of Konkanapura was bordered by forests on the north and the south perfectly agrees with the geographical surroundings of Banavasi. Even in later centuries this city seems to have borne the name of Kongunapura, for an inscription of the Sinda chieftain Chavunda II, dated in A. D. 1162-3, speaks of Konguna, as apparently the capital of the Banavasi country, Kadambalige and Hayve, which always constituted the Kadamba kingdom. Fleet, *Sanskrit and Old Canarese Inscriptions*, J. B. B. R. A. S., XI, p. 270.
Chalukya King Pulikesi. The reason for this conclusion is that Hiuen Tsiang in his account of Pulikesi and his capital, which he visited shortly afterwards, refers to the defeat of the great king Harsha by the former. Now we know from the Aihole inscription, which gives Pulikesi's conquests in chronological order, that the victory over Harsha was gained by Pulikesi after he had subdued the Kadambas. Furthermore the Chinese pilgrim, while describing Koṅkaṇapura does not at all allude to the ruler of this kingdom. This evidently shows that the kingdom had no king at this time, as it had been conquered by Pulikesi and annexed to his kingdom.

To return to the narrative, from the Drāvida country Hiuen Tsiang proceeded to the Koṅkaṇapura kingdom. He describes the country as being 5000 li and its capital about 30 li in circuit. The land was very fertile and rich in vegetation. It was regularly cultivated and produced large crops. The disposition of the people, he continues, was ardent and quick. They loved learning and esteemed virtue and talent. There were several Buddhist monasteries in the country. In the capital, close to the royal palace was a large monastery with about 300 monks who were all men of distinction. The convent had a great vihāra more than a hundred feet in height. It contained a precious tiara of Buddha, which was nearly two feet high, adorned with gems and enclosed in a case; on fast-days it was exhibited and worshipped. In the temple of another monastery near the capital was a sandalwood image of Maitreya made by the Arhat Śrutavimśatikoti. Near the capital on the north side was a wood of Tāla trees about thirty li round, and within the wood a stūpa round which according to local tradition, four former Buddhas had walked for exercise. To the east of the capital was another, which had associations with the Buddha's preaching. Near the capital on the south-west was a stūpa said to have been built by Aśoka, on the spot where Śrutavimśatikoti made miraculous exhibitions and had many converts. Not far from this place there were remains of a monastery built by the same Arhat.

1 Beal, Buddhist Records of the Western World, II, pp. 256-257.
2 We cannot estimate the extent of the kingdom from these figures, for the li, which has been taken as the unit of measure, differs in different places in China.
CHAPTER XIX

Madhuvarmma

It is evident from the Chalukyan records that Pulikesi II's reign ended in a disaster. The Kūram plates of the time of the Pallava King Paramēśvaravarmma I relate that Narasimhavarmma I, one of his predecessors, completely vanquished the army of Pulikesi who had invaded the Tamil countries, in the battles of Pariyāla, Manimangala and Śūramāra. Shortly afterwards Narasimha, having decided to lead a counter-invasion into the Chalukya territory, equipped an expeditionary force and entrusted it to the command of Śirupravītha, otherwise known as Paranjoti. It may be ascertained from other Pallava records that the latter marched against the Chalukya capital and "defeating the host of his enemies took from them the pillar of victory, standing in the centre of Vātāpi." According to the above-mentioned Kūram plates the Pallavas laid waste Bādami, and it is not unreasonable to suppose that Pulikesi II was killed on this occasion. During the interval between this expedition (assigned by Dr. Fleet to A.D. 642) and the accession of Vikramāditya I, his son, there was absolute chaos prevailing in the empire of the Chalukyas.

During this period of Chalukya decline, Karnāṭaka would seem to have been invaded and partly annexed by the Valabhi dynasty of Gujerat. This is shown by a viragal found at the village of Gaddemane in Sāgar taluqua, which commemorates the

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1 S. I. I., I, p. 152.
2 Cf. Gopalan, History of the Pallavas of Kanchi, p. 98.
4 Cf. Smith, Oxford History of India, p. 207.
5 Fleet, Kanarese Dynasties, p. 359.
death of one Pettani Satyānka, a commander in the army of Silāḍītya, a title commonly applied to the Valabhi kings. This Satyānka is said to have been slain in a battle with a King called Mahēndra who is indentified with Mahēndravarma I, of the Pallava family. But the identification is not accurate; for Mahēndravarma I having reigned from A. D. 600-630 was the contemporary of Pulikesi II in the early part of his rule; and accordingly we will be forced to the absurd conclusion that the kingdom of Pulikesi was overrun by the Valabhis in the heyday of the Chalukya power. Hence it is more reasonable to identify Mahendra with the second Pallava King of that name. This would imply that on the death of the great King Narasimha, which occurred somewhere after A. D. 650, the Valabhi King, taking advantage of the change of rulers, invaded the Pallava territory. He inflicted a crushing defeat on Mahēndravarma II and made himself master of the northern part of the Pallava dominions, which had lately been annexed by Narasimha after defeating and killing Pulikesi. This fact will probably explain the obscurity of Mahēndravarma II, about whom the Pallava inscriptions say practically nothing.

1 He has been wrongly identified in the Report with Harshavardhana of Kanauj. The latter never succeeded in penetrating to the south of Reva, i. e. the Narbada, where Pulikesi’s armies were encamped. Cf. Fleet, Kanarese Dynasties, p. 350; E. I., VI, p. 10; I. A., V, p. 72. Further, the defeat inflicted on Harsha by Pulikesi, as recorded in the Aihole inscription, was so great that he would not have ventured on one more campaign to the south. An earlier expedition than the one mentioned by Hiuen Tsiang and the Aihole inscription is likewise out of question, since Harsha had to contend against many enemies before he made his position secure in northern India. Hence the eulogy of Mayura, the supposed father-in-law of Bana, in which it is stated that Kuntala, Chola and Kanchi were among the countries defeated by Harsha, is not to be taken seriously. It can only be regarded as a “praise with conventional style of a poet given to punning and without any historical accuracy”. J. R. A. S., 1926, p. 487. However, it may be argued that Siladitya is a title also used in connection with Harsha. But against this we have the undisputed fact that Harsha is always called in the southern inscriptions ‘Sri Harsha’ and never ‘Sri Siladitya’.


3 Nor can it be maintained that this invasion took place during the period of anarchy and confusion following the civil war between Pulikesi II and Mangalesa. For if that was the case, the Aihole inscription which mentions the appearance of two invaders, Appayika and Govinda, at this time would certainly have added the name of the third.
Who this Valabhi King was it is not easy to say. However, there is a Valabhi King who is described in the records as the "lord of the earth, whose (i.e. earth's) two breasts are the Sahya and Vindhya mountains whose tops clothed in black clouds appear like (her) nipples". Now it is well known that the Sahyadri mountains stand for the Western Ghauts, and the whole passage may be taken to indicate his territories which stretched far beyond Karnataka. This King was Śrī Derabhaṭṭa also called Silāditya.

It is possible that on the retirement of the Pallavas to the south, Madhuvarma, the last scion of the early Kadamba branch, carved for himself an independent kingdom around the ancestral capital of Banavasi. There is an inscription of this King in the Shikarpur taluqua which contains a grant made to a Brahman named Nārāyaṇaśarma. This record gives us no clue to establish the relationship between him and the other Kadamba kings whom we have spoken about. But there can be no doubt regarding the fact that he belonged to the same family as the latter. Mr. Rice places this record on palaeographical grounds in A.D. 500. But this reason alone is not sufficient to make us certain about the date. At any rate it shows that the record belonged to the time of the first dynasty of the Kadambas. Furthermore the inscription contains the specific titles of the early Kadambas, namely "who were purified by meditation on Svāmi-Mahāśēna and the group of mothers, of Mānava-gōtra and Haritiputras." Finally this is the only Kadamba King who is not genealogically connected with the other kings of the same family. Accordingly these details might suggest that he was a son either of Bhogivarman or of Vishnuvarman, who, we have supposed, perished with the former.

Madhuvarma seems to have ruled without interference for a few years down to the days that witnessed the accession of Puli-keśi's son Vikramaditya. This King with the help of his grand-father, the Ganga King Durvinita, eventually re-established the supremacy of the Chalukyas. Vikramaditya, as soon as his position on the throne was secure, started conquering the lost territories of his father. One of the kings whom he completely routed and presum-

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2 *E. C.*, VII, Sk, 66.
3 Cf. Venkataramanaiya, *Durvinita and Vikramaditya I*, *Triveni*, p. 117.
ably dispossessed of his kingdom was, we suspect, the Kadamba Madhuvarma. In fact the Lakshmeśvar inscription of one of his successors claims that Vikramāditya I "cleft open with the thunderbolt which was his prowess the overweening precipitation of the Pāṇḍya and Chola and Keraļa and Kadamba and other kings" 4.

Nothing else is known about the early Kadamba kings. The end of this dynasty is enveloped in a cloud of silence.

CHAPTER XX

The Chronology of the Early Kadamba Monarchs

It is not easy to fix the chronology of the Kadambas. The existing grants of the Kadamba sovereigns are not dated according to any era, but follow the regnal years of their respective donors. Attempts have, nevertheless been made to ascertain the dates of these inscriptions on palaeographical grounds. But to fix the age of these records on palaeographical evidence alone is not a particularly reliable method of investigation. Professor Jouveau-Dubreuil appears to be of the same opinion, for he says: “We have come to the conclusion that the form of the alphabet is not an absolute test for the determination of the age of antiquities and that inscriptions which by their alphabets seem to belong to different epochs, can in reality be contemporaneous” 4. However the study of the other contemporary dynasties that ruled over Karnataka have led us to certain conclusions which are not altogether unsatisfactory.

We said in the course of our narrative that Krishṇavarmma of the Kadamba family married his sister to the Ganga King Tadangāla Mādhava. It was there shown that the Kadamba King above-mentioned was Krishṇavarmma II and not the first King of that name. In establishing this hypothesis on a sure basis we were helped not a little by the grants of the Ganga King Śrīpurusha. Now this Ganga King, of whose date we are absolutely certain, ruled in the eighth century. Following up the genealogy of these monarch we were able to show that Avinīta, one of the predecessors of Śrīpurusha, ruled from A. D. 560-600, and we gave A.D. 535-560 as the possible period over which the reign of Mādhava, the father of Avinīta, extended.

4 Jouveau-Dubreuil, Pallava Antiquities, I, p. 74.
We also proved in the course of our discussion that Durvinīta (the son of Avinīta), Pulikeśi and Bhogivarmma (the son of Ajavarmma) were all contemporaries; and we inferred from this fact that Avinīta was at least partly a contemporary of Ajavarmma, the son of Kṛishṇavarmma II. Further from an epithet given to the latter in the inscriptions of Avinīta, we concluded that Kṛishṇavarmma was reigning in the days of Avinīta or had ruled a few years before. For the expression that Avinīta was “the beloved sister’s son of Kṛishṇavarmma Mahādhīrāja” would certainly lead one to no other conclusion.

An astrological phenomenon mentioned in the Sangōli plates of Harivarmma lends further support to our theory. That Harivarmma ruled in the 6th century there can hardly be any doubt. Now according to the observations of Mr. K. N. Dikshit this remarkable phenomenon could have taken place only thrice during the 6th century. “On consulting Diwan Bahadur L. D. Swamikannu Pillai of Madras”, says he, “I found during the whole of the sixth century A. D. there were only three years in which the above astronomical phenomenon occurred; viz., during A. D. 507, 526 and 545” ¹. The first of these years is out of the question, as being too early for Harivarmma. Of the other two we are inclined to prefer the year 545 as more probable than the year 526, and this agrees perfectly well with the chronology we have adopted. Accordingly the Sangōli plates being dated in the 8th year of his reign, Harivarmma must have come to the throne in 537 A. D. Kṛishṇavarmma was either already reigning as King at Tripārvata or succeeded to his father’s kingdom a few years later. At all events it is abundantly clear that he had reigned some years at Tripārvata before he finally overthrew his relative Harivarmma. This seems to have culminated in the anointing of Kṛishṇavarmma as Mahārāja at Vaijayanti, during a horse sacrifice, which important event took place somewhere after the years 545 A. D. It is clear from what has been said that Kṛishṇavarmma II had a fairly long reign. It will not be too much, if we assign to him a reign of 25 years, for the Sirsi plates of this sovereign are dated in the 19th year of his reign; and it is possible that he reigned five or six years more.

Kṛishṇavarmma would thus appear to have ruled from about 540-565 A. D. when he was succeeded by his son Ajavarmma. We

¹ E. I., XIV, p. 165.
may suppose that this monarch was in undisturbed possession of the throne for a few years. But before the close of the decade he had to contend with a new enemy of the Kadambas in the person of the formidable Kṛttivarmma I, the Chalukya King. Our reason for believing that it was Ajavarmma and not Kṛishṇavarmma that was worsted by Kṛttivarmma is that while Kṛishṇavarmma is highly extolled in the grant of his grand-son Bhōgivarmma, Ajavarmma’s name occurs without any birudas at all. The inscription says: “A sun in the firmament of this family was Kṛishṇavarmma-mahārāja, whose son was Ajavarmma”. After this event Ajavarmma continued to rule over his kingdom as a Mahamandaleśvara of the Chalukya Emperors, and his rule as a feudatory ruler seems to have extended to the first years of the seventh century.

It is certain that Bhōgivarmma ascended the throne of Vaijayanti before the year 609. We are almost sure that he succeeded to the dominions of his father during, or just before, the civil war that ensued between Mangalēśa and Pulikeśi. We said above that he probably took advantage of the confusion consequent on the civil war and renounced his allegiance to the Chalukyas. He must therefore, have succeeded to the throne about A.D. 605 or 606. He ruled as an independent monarch till the year 610, when he was defeated and perhaps slain by Pulikeśi. With him the first Kadamba dynasty virtually comes to an end; and though we are told about the existence of a son in one of his inscriptions, this prince never appears as a ruling sovereign. It is possible that he perished with his father in battle.

We have almost settled the chronology of the later Kadamba kings, beginning with Harivarmma and Kṛishṇavarmma. Now we know that Harivarmma reigned for a very long time. The Ajjibad-Sṛsi plates are dated in the 35th year of his reign and it is likely that having come to the throne when sufficiently young he reigned about 40 years and died in 537 A.D. This would take us as far back as 497. We said above that on the death of his father, Mrigēśa, the throne of Vaijayanti was occupied for a time by Mandhātrivarmma to the exclusion of the heir-apparent Ravivarmma. We have two grants of this Mandhātri dated respectively in the second and the

1 M. A. R., 1918, p. 40.
2 E. I., XVI, p. 268; Progress Report, A. S. W. I., 1917-18, p. 35.
fifth years of his reign. We are aware that Ravivarmma was very young, when he ascended the throne and this probably tempted Vishnuvarma to make a bid for the throne of Vaijayanti. This fact shows that Ravivarmma did not allow the usurper to remain in peaceful possession of the kingdom for a long time, but asserted his rights at the earliest opportunity. Accordingly we may give this monarch a reign of seven years at the most and this will bring us to 490 A.D.

It is probable that Mrigēśavarman did not reign for a long time. The records that we possess do not go beyond his eighth regnal year. We may give him a reign of fifteen years, from 475-490 A.D.

Śāntivarman, the father of Mrigēśa, probably ruled for a period of 25 years. It seems likely that he was far advanced in age when he passed away. For, as we shall presently show, both of his brothers died during the short reign of his son Mrigēśa.

We have already remarked that on the death of Śāntivarman, Krishṇavarman and Kumārarvarman, his brothers, established for themselves independent kingdoms, the one in the south and the other in the east. But both Krishṇavarman and Kumārarvarman died during the reign of Mrigēśavarman. For we have mentioned the undisputed fact that Vishnuvarman the son of Krishṇavarman was installed on the throne through the help of a Pallava monarch. From this we concluded that Mrigēśavarman, who was then reigning at Vaijayanti, probably tried to prevent his accession and annexed the northern territories to his kingdom. That Kumārarvarman also died in the reign of Mrigēśa is clear from the fact that his son Mandhātri, usurped the throne of Vaijayanti on the death of Mrigēśa. Thus we may give to these brothers of Śāntivarman a period of ten years each.

The period of rule that we assign to the kings that reigned before Śāntivarman is largely imaginary. However we are guided with regard to this conjecture by two facts that we come across in the history of Southern India. Mayūravarman, as stated in the account of his reign, took advantage of the confusion caused by Samudra Gupta's southern expedition and set himself up as an independent ruler. This southern expedition of Samudra Gupta occurred between the years 340 and 350 A.D. We may therefore, put down 345 A.D., as the possible date when Mayūravarman founded the Kadamba dynasty. The second clue is furnished by one of the grants of Yuvāmahārāja Kākustaṇḍha issued from Palaśika, which is dated in the 80th victorious year. “The year purports by
strict translation" says Dr. Fleet, who first published this inscription, "to be his own eightieth year. But it cannot be the eightieth year of his Yuvarāja-ship; and, even if such a style of dating were usual, it can hardly be even the eightieth year of his life. It must therefore be the eightieth year from the paṭṭabandha of his ancestor Mayūravarman which is mentioned in the Tālgund, inscription" 1. Accordingly this seems to be the only attempt hitherto found in the Kadamba inscriptions to create a new system of reckoning which could be called Kadamba era. We have remarked that the above grant was made, when Kākustha was governing as Yuvarāja or "junior king" at Palāsika. We know from the Talagunda inscription that King Raghu was the brother of Kākustha, and on his death was succeeded by the latter. We may perhaps infer from this that Kākusthavarmma issued these Halsi plates, when he was ruling as viceroy under his brother King Raghu, and that he bore the title of Yuvarāja. This would mean that the eightieth victorious year, mentioned in the plates, fell somewhere within the reign of Raghu. Possibly it corresponds to some of the last years of his reign, when having no hopes of getting an heir, King Raghu appointed his brother Kākustha heir-apparent. Thus as Mayūravarman founded the kingdom in about 345 A.D., this eightieth year of victory will be 425 A.D. We may give five years more to Raghu; for when Kākusthavarmma made the grant, he was still the Yuvarāja.

Now the fact that Raghu was succeeded by his brother Kākustha would mean that the period of the former was rather brief. We might therefore give him a reign of ten years, and this will bring us to A.D. 420 as the possible year when he inaugurated his rule.

The remaining 75 years may be distributed among the first three sovereigns of the dynasty, giving them a period of 25 years each.

The gap of twenty years between the close of Raghu's rule in A.D. 430 and the beginning of the reign of Śāntivarmma in A.D. 450 is filled up by the reign of Kākustha. We give him this short period, for he must have passed middle age when he succeeded his brother.

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1 Fleet, Kanarese Dynasties, p. 291.
PART III
Banavasi Under Foreign Domination
CHAPTER I

Banavasi Under the Chalukyas

The fortunes of the Kadambas suffered an eclipse when they were vanquished and dispossessed of their kingdom by the Chalukya King Palikeşī II. There is a blank of almost 250 years in the history of the Kadambas from A.D. 607 to 973-74. In this blank period of their history the ancient capital of Banavasi apparently changed many hands.

The earliest mention of the Banavasi province after the Kadambā downfall is in an inscription of the Alupa king Gunaśāgara, where it appears under the name of Kadamba-maṇḍala. This King is placed at about 675 A. D., and the grant represents him as the ruler of the Kadamba-maṇḍala 1.

How this province which obviously included the principal part of the Kadamba dominions, passed into the hands of the Alupas will be clear from a brief review of the Chalukya connections with the Alupas.

The political relations between the Chalukyas and the Alupas can be traced as far back as 567 A. D. The Mahākūta inscription of Mangalēśa which is dated in this year gives a list of the victories of Kṛttivarmma I, his brother, which included those over the kings of Vaṅga, Aṅga, Kaḷinga, Vaṭṭūra, Magadha, Madraka, Kēraḷa Ganga, Mūshaka, Pāṇḍya, Dramila, Chōliya, Āluka and Vaijayanti 2.

The Alupas however, were not completely subdued by Kṛttivarmma I; for the conflict seems to have been carried in the

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1 E. C., VI, Kp, 38.
2 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XLIX, p. 19; E. I., VII, p. 3.
reign of the next Chalukya King Mangaleśa, who along with the Kalachurias, is reported to have subdued the Alupas.

The Alupas henceforward seem not to have been recalcitrant, and accordingly the records of subsequent kings mention them as enjoying the status of feudatory chiefs under their Chalukya overlords. Thus for instance the Aihole inscription of Pulikeśi II, dated in Ś. 556 (expired) or A. D. 634-5, records that although "in former days they had acquired happiness by renouncing the seven sins, the Ganga and Alupa lords, being subdued by his dignity, were always intoxicated by drinking the nectar of close attendance upon him". This would probably imply that during the civil war between Pulikeśi and Mangaleśa, the Alupas along with other kings once more asserted their independence, but when the Chalukya Pulikeśi emerged victorious out of the struggle and started his career of conquest the Alupas of their own accord made their submission to him. That they continued to be in this state of servitude under the Chalukyas even when the fortunes of the latter were at a low ebb after the disastrous end of Pulikeśi's reign, is clear from a record of Vinayāditya dated in 694 A. D. About him the inscription says "By him the Pallavas, Kañabhras, Kēraḷas, Hanhayas Viḷas Mūlava Chōla Pāṇḍyas, and others were brought into service equally with the Alupas, Gangas and others of old standing".

It is possible that Pulikeśi II, after reducing the Kadambas to submission, wished to render them incapable of further mischief by completely destroying their power. To realise this end he deprived them of their possessions which he parcelled out among his faithful feudatories. We conclude this from the fact that the Alupas received the Kadamba-maṇḍala which probably consisted of the major portion of the Kadamba kingdom; while the Sēndrakas, who were connected by marriage with the Chalukya family, were invested with the government of the Nagar-khaṇḍa district, i.e. Nagar-khaṇḍa division of the Banavasi-nāḍ.

1 Cf. Rice, Mysore and Coorg, p. 61.
2 E. I., VI, p. 10.
3 E. C., XI, Dg, 66; Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VII, p. 303.
4 E. C., VI, Kp, 38.
5 E. I., III, p. 52.
6 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XIX, p. 145.
The earliest name of the Alupa monarchs according to the inscriptions hitherto found, is that of Kundavarmmarasa, who is described as the predecessor of Guṇasāgara in the above-mentioned Kigga record. He was probably the Alupa King who became the vassal of the Chalukya Pulikeši II and was appointed by him to rule over the Kadamba-mañḍala or the Banavasi province. For if Guṇasāgara could be placed at about 675 A. D., we may presume that his predecessor Kundavarmmarasa was a contemporary of Pulikeši, who lived from 609-642 A. D.

The next ruler of the Kadamba-mañḍala was Guṇasāgara who, we may suppose, was the son of Kundavarmma. The Kigga inscription above referred to contains a grant made by this King to the Kilgana god, and incidentally mentions the names of his Queen, the Mahādevi and his son Chitravāhana. We may conclude that he was a dependent of the Chalukya King Vikramāditya I.

Guṇasāgara was succeeded by his son, the above-mentioned Chitravāhana I. It is not possible to ascertain when the latter ascended the throne, but it is at all events evident that he was a contemporary and subordinate of the Chalukya King Vinayāditya, for when that monarch had encamped at Chitrasedu, the Alupa King requested him to grant a village called Saluvoge, in the Vishaya of Edevolal, to a Brahman called Divākaraśarmma, a scholar proficient in the Vēdas. The date of the inscription is June 22nd, 692 A. D. Two years later, when the same Vinayāditya was at his victorious camp at Karanjapatra, Chitravāhana induced his overlord to grant the village of Kiru-Kāgāmāsi to a Brahman named Isānaśarmma of the Vatsya gotrā.

Chitravāhana I seems to have been a successful ruler. He was also called Chitravāha and bore the title of Mahārāja. He ruled over the Banavasi province and his own hereditary district of Edevolal. It appears from an inscription of his found at Kigga, that he also held Pombuchcha. We may infer from the two inscriptions above referred to, that he was a patron of learning and a promoter of religion in his kingdom. The fact that the Chalukya King granted his request on the two occasions would perhaps show that he was

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1 E. C., VI, Kp, 38. 2 Ibid. 3 Ibid. 4 E. C., I 5 E. C., VIII, Sb, 571; Fleet, Sanscrit and Old \textit{B. C.}\ XIX, p. 152. 6 Ibid. 7 E. C., VIII, Sb, 571.
enjoying the special favour of his overlord. It is also likely that the latter counted on the Alupa King, who is styled ‘Mahārāja’ and an illustrious King\(^1\), as a powerful and faithful ally, worthy of receiving such consideration.

The Kadamba-māṇḍala remained in the possession of the Alupas even after the downfall of their overlords the Western Chalukyas of Bādāmi. This will be shown in the section dealing with the Rāṣṭrakūṭas.

The other feudatory family which met with steady preferment at the hands of the Chalukyas was that of the Sēndrakas. We saw above that these chiefs were the mahāmāṇḍalēśvaras of the Kadamba kings in the heyday of their rule\(^2\). But with the destruction of the power of the latter the Sēndrakas transferred their allegiance to the Chalukya house. Nevertheless it was not through political necessity alone that they accepted the overlordship of the Chalukyas. There appears to have existed a stronger reason for this intimate relationship and this was that the two families were closely connected with each other by marriage. The Chiplun grant of Pulikeśī II tells us that the Sēndraka prince Śrīvallabha-Śēnānandarāja was his maternal uncle\(^3\). Furthermore the very object of the inscription, which was to announce a grant made by this Sēndraka prince to a Brahman, implies a special favour shown to the Sēndrakas by Pulikeśī.

It is possible that in the task of establishing the Chalukya supremacy this King was rendered substantial help by his maternal uncle the Sēndraka ruler. It was probably because the Chalukya monarch considered the Sēndraka King as his faithful ally, that he held him in such high favour, and like the other feudatories of the Chalukyas, the Sēndrakas were also given a share of the Kadamba-māṇḍala.

The successors of this Sēndraka Śrīvallabha Sēnānandarāja continued in the service of the Western Chalukyas. The inscriptions of the Sēndrakas that have been found in southern Gujarāt show that they came to that country in the employ of their liege-lords the Chalukyas and were rewarded with grants of districts on the completion of its conquest\(^4\).

\(^1\) E. C., VIII, Sb, 571.
\(^2\) Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, p. 32.
\(^3\) Ibid.
\(^4\) Buhler, Bagumba Grant of Nikumbalasakti, I. A., XVIII, pp. 266-267.
Among the Śendrakas that ruled over the part of Kadamba-maṇḍala that had been made over to them, we find the name of Dēvaśakti, who is spoken of as a feudatory of the Chalukya king Vikramāditya, the successor of Pulikeśi II. The inscription that gives us this piece of information is dated in the 10th year of the reign of Vikramāditya and corresponds to A. D. 664. It mentions a grant of a field at the village of Raṭṭagiri to one Keśavaswāmi and his son Prabhākaraśarma by Vikramāditya at the request of the famous king Dēvaśakti of the Śendraka family. This King was probably the son of Śrīvallabha Śēnānandarāja, since he appears to have immediately succeeded the latter.

More definite information regarding the fact that the Śendrakas ruled over the Kadamba-maṇḍala is derived from the lithic records of the Mahārāja Pogilli. Though the Banavasi province was never included within the sphere of their rule, there is sufficient epigraphical evidence to show that they possessed at least one of the provinces contiguous to Banavasi. According to the Belagami inscription of the same Śendraka King, the latter was the feudatory of the Chalukya King Vinayāditya (A. D. 680-697), and his government comprised of the Nagarkhaṇḍa district, i. e. the Nagarkhaṇḍa division of the Banavasi province, and the village of Jedugūr, which may perhaps be identified with Jeddī in the Sorab taluqua, in the neighbourhood of Banavasi.

The successors of Pogilli very probably remained as the dependent of the Western Chalukyas till the downfall of the latter in the eighth century, when in the general subversion of old dynasties the Śendrakas were completely ousted from the Dekkan.

CHAPTER II

Banavasi under the Rashtrakutas

The middle of the eighth century witnessed important changes in the political situation of the Dekkan. The growing ascendancy of the Western Chalukyas was suddenly arrested by the rise to power of a new line of kings who before long superseded the former as paramount rulers in the country. This new dynasty were the Rashtrakutas of Mālkhēd whose reigning sovereign at this time was Ḫadgāvalōka-Śrī-Dantidurgarājadeva. His own record, dated in 754 A.D., tells us that he acquired the supreme sovereignty by conquering Vallabha (i.e. the Western Chalukya King Kirttivarmma II), and adds that with but a little force he quickly overcame the boundless Karṇāṭaka army, meaning thereby the Chalukya troops, which had been expert in defeating the lord of Kanchi, the king of Kēraḷa, the Chōlas and the Pāṇḍyas.

His successor Kṛishṇa firmly established the Rashtrakuta supremacy by finally overthrowing Kirttivarmma II. The Wani grant of one of his descendants informs us that king Kṛishṇa “quickly tore away the goddess of fortune from the Chalukya family, which was hard to be overcome by others”.

With the rise to prominence of the Rashtrakutas a few wholesome reforms were introduced into the administrative system then prevailing in the Dekkan. One of the most far reaching of these reforms was the division of the Empire into various provinces ruled over by governors, whom the Emperor appointed at his pleasure. Thus there sprang into being the province of Banavasi Twelve Thousand with probably the ancient city of Vaijayanti for

2 Ibid., p. 160.
its capital. It is likely that it included the old Kadamba-mañḍala, which was under the administration of the Alupa kings.

We have said above that this Kadamba or Vanavâsi-mañḍala was ruled by the Alupas throughout the period of the Chalukya predominance. Under the Râṣṭrâkûṭas also it continued to be governed by these chiefs for well nigh half a century till about the year 800 A. D.

At the beginning of the 9th century however, the then governor of Banavasi, the Alupa King Chitravâhana II, attempted to throw off the Râṣṭrâkûṭa yoke by rebelling against his overlord, Govinda III. But the attempt proved abortive and the Alupa king was in consequence dispossessed of his kingdom. Before we describe the fight itself, it will not be out of place here to examine the import of the insubordination on the part of this feudatory of the Râṣṭrâkûṭas.

The first thing that strikes one's mind in this connection is that the Alupas, in order to revolt against a powerful monarch like Govinda III, should have gathered enormous strength during the period of chaos that preceded the establishment of the Râṣṭrâkûṭa supremacy.

Furthermore the Alupa records tell us that Chitravâhana II successfully prevailed against one Raṇasâgara. The latter was probably a prince of the blood royal and contested the throne with him. Elated by his victory against the rival claimant it is likely that Chitravâhana next aimed at freeing himself from the Râṣṭrâkûṭa control. Accordingly he disregarded the supreme authority of Govinda III, the Râṣṭrâkûṭa sovereign. This provoked the anger of Kolli-Pallava-Nolamba who directed against the rebel, at the wish of course of the Râṣṭrâkûṭa King, a chief called Kâkarasa. A desperate fight ensued, and as a result the Alupa King lost a large part of his kingdom, which the Râṣṭrâkûṭa monarch handed over to Râjâditya. The district that was thus forfeited was the Banavasi Twelve Thousand, which Râjâditya thereafter ruled in the name of Govinda III. This governor is then said to have extended his rule as far as the ocean. The record does not tell us who this

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1 E. C., VIII, Sb, 10.
2 E. I., IX, p. 18.
3 Cf. Ibid., p. 17.
4 E. C., VIII, Sb, 10.
5 Ibid.
Kolli-Pallava-Noḷamba was. But Mr. Rice supposes that he was “the same as the Kolliyarasa of the Ganjam plates”¹, one of the grandchildren of the Pallava King, whom the Gangas took under their protection after the crushing defeat which the former had sustained from the Ganga King Bhūvikrama. “They may therefore”, continues Mr. Rice, “have grown up at and remained with the Ganga court as hostages, and were employed by the Rāṣṭrakūṭas, who had seized the country”. Accordingly he concludes that “Rājāditya was the son of Kolli-Pallava-Noḷamba and the same as the Noḷambarāditya, who was advised (by his? father in the exercise of his paternal authority) to attack Chitravāhana and to reduce him to obedience”².

The next inscription which mentions this governor of the Banavasi-nāḍ is a viragal found at Manemane, and which is assigned to the same date as the above record. It speaks of him as bearing the title of Rāja-paramēśvara and says: “When Penarai besieged and ruined Manamane...’s son Aṅga-Siṅga distinguished himself, slew many wrestling warriors, and was borne to Indra’s world”. It is not possible to identify this Penarai at the present stage of research. He was possibly a petty chief who raided the above-mentioned village.

The next name that is met with in the list of the governors of Banavasi is that of Eṛeyammarasa. Mr. Rice has assigned him on palaeographical grounds to A. D. 800⁴. But if we accept this date, there will arise the difficulty of having two governors ruling one and the same province in the same year. However as the inscription is not dated and as we know that palaeography alone is not a good auxiliary to chronology, we need not take this date as decisive.

Nor can we place him before 800 A. D. For it is certain that down to this date the Banavasi-nāḍ was under the administration of the Ālupa King Chitravāhana II. About the year 800 the latter was superseded in the government of this province by Rājāditya. Accordingly if we give this prince a rule of fifteen years, Eṛeyammarasa may be said to have assumed the government of Banavasi

¹ E. C., III, Sb, 160.
² Ibid., IV, Intr., p. 10.
³ E. C., VIII, Sb, 22.
⁴ E. C., VIII, Sb, 9.
in 814, the last year of Govinda III. The above-mentioned inscription of Ereyammarasa by referring to his overlord Govinda III, plainly indicates that Ereyammarasa succeeded Rajaditya in the life time of his sovereign Govinda III.

There is an undated grant of the Rashtrakuta King Amoghavarsha I (A.D. 811-878) at Nidagundi in the Dhārwar taluqua, which records that Baṅkēyarasa, of the Chellakētana family, had the government of Banavasi Twelve Thousand, the Belgali Three Hundred and the Purigere, i.e. the Puligere or Lakshmēśwar Three Hundred. Now presuming that Ereyammarasa ruled for a period of twenty years, we get 835 A.D. as the first year of the administration of Baṅkēyarasa.

The prāṣasti of the Uṭtarapurāṇa by the Jain writer Guṇabhadra, while mentioning that Baṅkēyarasa’s son Lokāditya was enjoying the whole of the Banavasi province in 820, when this work was completed, affords the interesting piece of information that “Baṅkāpura, the greatest of cities, . . . had been made by his father by his own name” 3. But the expression used here does not make it clear whether Baṅkēyarasa founded and built the city of Baṅkāpura, or whether he only named after himself a city that was already existing 4.

Baṅkēyarasa was succeeded in the government of Banavasi by one Indra, for whom we have a date falling in A.D. 870 5.

Śaṅkaraganḍa was the next governor, who held office in the latter part of the reign of Amoghavarsha I and the early period of that of his son Krishna II. We derive this information from the three records of Śaṅkaraganḍa that have been noticed. But all the three records are unfortunately not dated and so it is not possible to know definitely when he succeeded to the governorship of Banavasi. However giving Baṅkēyarasa a rule of twenty years, and Indra a period of ten, we may probably arrive at a date which is not far removed from the initial year of the term of office of Śaṅkaraganḍa. Moreover this date (865 A.D.) as it falls in the reign of Amoghavarsha is consistent with the information gathered from the records of Śaṅkaraganḍa, that he was the feudatory

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4 Fleet, Sanscrit and Old Canarese Inscriptions, I.A., XII, p. 219.
6 Fleet, Sanscrit and Old Canarese Inscriptions, I.A., XII, pp. 216 and 217.
7 Ibid., note 23; XXXII, p. 222.
8 E. C., VII, HI, 13.
of the former. The other two inscriptions that speak of Śaṅkāragaṇḍa belong to the time of Krishṇa III. They are found respectively at Kyāsanūr and Tālgund and record that the Mahāsāmanta-dhipati Śaṅkāragaṇḍa was governing the Banavasi province. They also tell us that he belonged to the Chellakētana family.

Śaṅkāragaṇḍa was succeeded by the Mahāsāmanta Lōkāditya, of the same family. Three inscriptions of this governor have come down to us. The earliest of these records, found at Kūṣimallihalī in the Dhārwar District, is dated Ś. 815 or A. D. 893–94. It describes Lōkāditya as a Mahāsāmanta, and says that he was governing the Banavasi Twelve Thousand. The second, which is dated Ś. 820 (current) corresponding to A. D. 897, speaks of him as governing the same province under his overlord Krishṇa II (888–911-12) at the town of Vaṅkāpura, which is the modern Baṅkāpur in the Dhārwar District. The third record at Aḍūr gives him Ś. 826 (expired) or A. D. 905 as his last date.

We are told in the second of these inscriptions that Lōkāditya was the son of Baṅkēyarasa. It is possible that Śaṅkāragaṇḍa who immediately preceded him, was his brother who died without an heir. They were probably very young at their father’s death, and so Indra was appointed to act as governor till they came to age. This explains the break in the succession of these rulers.

In about 910 A. D. we have one Śenāvarisa, ruling the Banavasi Twelve Thousand as the feudatory of the same Rāśṭrakūṭa monarch Krishṇa II. It is not improbable that he also belonged to the same Chellakētana dynasty, for his name, as it ends in arasa, sounds very similar to Baṅkēyarasa and Kālivīṭtarasa, who were Chellakētanas. The inscription that mentions his name states that Kosīgara Jayamalla, who was the magati of the Thousand of Kumbise, was a subordinate of Śenāvarisa.

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1 E. I., XVI, p. 215; Fleet, Kanarese Dynasties. (1st ed.), p. 35. This record is at Kyasanur.
2 E. I., XVI, p. 283; Fleet, I. c. The record at Tālgund is not published.
3 E. I., XVI, pp. 279-280; Fleet, Kanarese Dynasties, p. 411, note 3. Lōkade is the same as Lokāditya.
4 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XII, p. 217.
5 Fleet, Kanarese Dynasties, p. 411, note 3. This record is not published either.
6 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XII, p. 217.
7 E. C., VIII, Sb, 91.
8 Ibid.
The next governor of Banavasi was the Mahāsāmanta Kaliviṭtarasa. He undoubtedly belonged to the same Chellakētana family, for the inscriptions expressly mention that he was born in the race of the Chellakētanas. We suspect that he and Sēnāvarisa were brothers and the sons of Lōkādiṭya. The epigraph from which this information is derived makes the significant statement that he slew "the Banavāsi-Galamba (or Kadamba) Āyavarmmā". This might perhaps allude to an attempt made by one of the scions of the fallen Kadamba dynasty to overhaul the government and wrest the kingdom of his ancestors from its present owners.

The record being dated in 912 A. D. this event evidently happened before that year and is probably to be placed during the administration of Sēnāvarisa. The insurrection was perhaps widespread and Sēnāvarisa was overpowered by the rebels, whereupon Kaliviṭtarasa took in his hands the reins of government. This hypothesis apparently explains the unusually short period of Sēnāvarisa’s rule.

The other inscription that mentions the name of Kaliviṭtarasa is dated A. D. 918 and belongs to the reign of Kannara or Krishṇa II. It records that when the former was governing the province of Banavasi, Sattarasa Nāgārjuna, the nāl-gavunḍa of the Nagarakhaṇḍa Seventy, died in the execution of Kaliviṭṭa’s orders, on which the Rāṣṭ rakūṭa Emperor gave the office to Jakkiyabbe, the widow of the deceased. This is for the first time we find women being appointed to such responsible positions. Jakkiyabbe would appear to have held the office with great success for seven years, when she was incapacitated by some bodily ailment on which she resigned everything to her daughter. Then she came to the tīrtha of Bandanike and expired in performance of the Jaina vows. The officers mentioned in the record are the pergaḍe Nanduvara Kaliga and the pergaḍe of Kondangeyur, the survivor of the Sundiga tribe.

It appears from the two viragals discovered at Soraṭur (Honṇāḷī taluqua) that the rule of Kaliviṭtarasa over Banavasi was interrupted about the year 934 by one Sāntara, who is there said to be ruling this province. It is likely that his services were requisitioned in some other part of the Empire and thither he was sent by his

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1 Ibid., Sb, 88.
2 This date is evidently wrong, for the last date we have for Kannara II is 913–14.
3 E. C., VII, Sk, 219.
4 E. C., VII, Hl, 21 and 22.
royal master. In fact Govinda IV, the Rāṣṭrakūṭa King, if we are to believe the Eastern Chalukya records, was engaged at this period in a war against the Eastern Chalukya king. One of these records tells us that Amma I (918-925), the Eastern Chalukya ruler, used his sword against some feudatory relatives who had joined the party of his natural adversaries, and won over to himself the subjects and the army of his father and his grandfather. The meaning of this seems to be that some of the members of his family had entered into conspiracy with the Rāṣṭrakūṭas to prevent his accession to the throne of Vengi. Another record affirms that Chālukya-Bhīma II (934-945) destroyed a great army that was sent against him by Govinda IV. It is likely therefore that Kalivṛttarasa was fighting the Eastern Chalukyas about the year 934, and his place at Banavasi was filled by the above-mentioned Sāntara.

Kalivṛttarasa took over charge of his division as soon as the war with the Eastern Chalukyas was concluded. An inscription at Kumši mentions him as ruling one division of the Banavasi Twelve Thousand in 941 A. D., and the two records at Kyāsanūr in the Dharwār District dated 945-946 describe him as governing the whole of the Banavasi Twelve Thousand as feudatory of Krishṇa III.

The province of Banavasi next passed into the hands of the Ganga prince Satyavākya-Konguṇivarma. The Atkūr inscription which is dated in or just before 949-50 tells us that Krishṇa III fought and killed Rājaditya, the Chōla King, at a place named Takkola; that the actual slayer of the Chōla King was the Western Ganga prince Satyavākya-Konguṇivarma-Permmanadha-Būtuga, who killed him treacherously while they were out together, taking the air; and that in recognition of this Krishṇa III gave Būtuga the Banavasi Twelve Thousand province, the Purigere Three Hundred, the Bejvola Three Hundred, the Kisukād Seventy, and the Bāgenād Seventy.

The Gangas were however not long in possession of the Banavasi Twelve Thousand. After a period of four of five years it was

3 E. C., VIII, Sb, 83.
5 E. I., II, p. 167.
again restored to the Chellakētana family. A viragal found at Chikka-Chauti represents Rasanna, the son of Kalivitṭarasa, as governing the province in 945 A. D. This division had been handed over to the Gangas, probably because Rasanna was still a minor at the time of his father's death, and an important province, such as Banavasi was, required a good administrator.

Rasanna was the last of the governors belonging to the Chellakētana or Chellapataka family, who held the Banavasi province for a period of over a hundred years. The Chellakētanas were probably a family of mahāmanḍalēśvaras under the Rāṣṭrakūṭa kings, and their faithful service commended them to be promoted to the governorship of this province. Indeed the fact that this important division of the Rāṣṭrakūṭa Empire was so long in their possession would suggest an attempt made in the time of the Rāṣṭrakūṭas to establish there a hereditary succession of mahāmanḍalēśvaras.

The first member of this family whose rule is known to us is Bankēyarasa, who is spoken of as the father of Lōkāditya in one of the above-referred inscriptions of the latter². The same record says that Lōkāditya was the son of Chellakētana and the brother of Chelladhavaja. We may infer from this that Bankēyarasa probably had the title of Chellakētana and the dynasty which he founded came to be known after this name. Their rank was that of the mahāsāmantas and they carried the Chellapatāka or Javelin-banner. The inscriptions of later rulers (e.g. Kalivitṭarasa) show that they were also entitled to the five big drums³. They seem to have been originally known as the Padmālaya family, for Lōkāditya claims in his record to have 'caused the bud, which was the family of the Padmālaya, to blossom'⁴.

In 954 A. D. the Banavasi Twelve Thousand was made over to one Māchiyarasa or Nārakki-arasa, who ruled over the province for a period of six years. He was born in the Brahma-Kshatriya Māṭūr-vamsa, and was entitled to the band of five chief instruments. He had the titles of Mahāsāmantaḍhipati and the boon lord of Trikunda-pura. He had the horse for his crest and the mirror flag. The record providing all these details says that he was acting as king of (Banavasi) Twelve Thousand from Eḍe-nāḍ, which was

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¹ E. C., VIII, Sb, 240.
² Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XII, p. 217.
³ E. C., VII, Sk, 219; VIII, Sb, 83.
⁴ Fleet. l. c.
evidently the seat of his government\(^4\). Another record belonging to
the same period tells us that he was ruling the Banavasi Thirty-two
Thousand. Mr. Rice holds this inscription to be corrupt and thinks
that the Banavasi Thirty-two Thousand should be Banavasi Twelve
Thousand \(^2\).

Māchiyarasa was succeeded in about 960 A.D. by one Java-
naiśa. The record which mentions his name is dated A.D. 935.\(^3\)

This governor was in his turn succeeded by Gobbindarasa
who held office for a very short period of two years\(^4\).

It would seem from an early record of the Chalukya King
Chattiga-dēva that in about 967-68 A.D. he conquered the Banavasi
and the adjoining provinces from the Rāṣṭrakūṭas and set himself
up as an independent ruler\(^5\). This inscription would also have us
believe that the Banavasi Twelve Thousand was at this time ruled
by his feudatory a Kadamba. His name is unfortunately effaced
from the inscription, but in all likelihood it was Ḡrevabēḍaṅga-dēva,
the father of Chaṭṭa or Kundama, who appears a decade later as
the feudatory of the Chalukya King Taila\(^6\), after the restoration by
him of the Chalukya power. It was possibly on account of the
affection he had for his overlord that Ḡrevabēḍaṅga-dēva gave
his son the name of Chaṭṭa. All this would perhaps point out to an
alliance concluded between the two dynasties which were but
three centuries before each other’s bitterest enemies.

It is however rather perplexing to find this Chalukya King,
ruling independently over a part of the Rāṣṭrakūṭa Empire at a pe-
riod when the power of the latter was still in the ascendant \(^7\). Never-
theless as the fact remains undoubted, we may surmise that Chaṭṭa-
dēva was a predecessor of Tailapa, and that he made an attempt at
restoring the fortunes of the Chalukya family—thus anticipating
Taila, who is known to have finally overthrown the Rāṣṭrakūṭa
supremacy in A.D. 973-74 \(^8\). Chaṭṭa-dēva probably declared his

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\(^1\) E. C., VIII, Sb, 474, 476 and 70.
\(^2\) E. C., VIII, Sb, 351, Trans., p. 62.
\(^3\) Ibid., Sb, 202 and 203.
\(^4\) Ibid., Sb, 326 and 531.
\(^5\) Ibid., Sb, 465.
\(^6\) E. I., XV, p. 333.
\(^7\) The information about this ruler is so scanty that it is not possible to
determine his place in the Chalukya genealogy.
\(^8\) Fleet, Taila, I. A., XXI, p. 167.
independence during the weak rule of the Rāśhrakūṭa King Koṭṭiga. We know that it was in this King's reign that the Rāśhrakūṭas were defeated in battle by Siyaka-Harṣa, one of the Paramāra kings of Mālwa, and either he or his successor Muṇja sacked Mālkhēd, the Rāśhrakūṭa capital. Chaṭṭa-dēva, it is possible, profited by this misfortune of the Rāśhrakūṭas and established for himself an independent kingdom in the south.

But Koṭṭiga was soon succeeded by Kakka II, who retrieved considerably the losses sustained by the family during the previous reign. He very probably attacked the Chalukya King Chaṭṭa-dēva and on the latter's making his submission appointed him as the governor of Banavasi. Accordingly we find him mentioned in the inscriptions of 972 and 973 as the feudatory of the Rāśhrakūṭa King Kakka II or Kakkala-dēva. Both records represent him as "ruling the kingdom of the Banavasi Twelve Thousand". The first one in addition says that his son-in-law was one Kannayya of Kalladi.

We cannot say what happened to this Chaṭṭa-dēva. Two conjectures are possible: that he died before Tailapa overthrew Kakka II, or that he was promoted to a higher office by his kinsmen on his success.

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2 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XII, p. 268. Here he is said to have conquered the Gurjaras, the Cholas, the Hunas and the Pandyas.
3 E. C., VIII, Sb, 455 and 454.
PART IV

The Kadambas of Hangal
the Chalukya Chaṭṭa in his attempt to overhaul the Rāṣṭrakaṭa monarchy. They were however not disheartened at the failure of the movement, but gave their whole-hearted support to the new leader. This is obvious from the fact that as soon as Taila re-established the Chalukya power, he restored the Kadamba Iṛivabēḍaṅga-dēva to his hereditary kingdom of the Banavasi Twelve Thousand. We are led to the latter conclusion by the fact that Chaṭṭa, the son of Iṛivabēḍaṅga-dēva, is reported in an inscription to have been ruling the Banavasi Twelve Thousand in A. D. 986, which would imply that his father was in possession of the same territory before this date and presumably from the time of the overthrow of the Rāṣṭrakaṭa power. In fact an inscription of Chaṭṭa dated 1028, referring to his father, addresses the latter as King Iṛivabēḍaṅga-dēva 4. Thus it was that King Iṛivabēḍaṅga became the founder of the Hāṅgal Kadambas.

4 E. I., XV, p. 333.
Irivabedaṅga-dēva was succeeded by his son Chaṭṭa. The latter is variously known in the inscriptions as Chaṭṭa, ¹ Chaṭṭu ², Chaṭṭuga ⁴, Kundama ⁴, Kundarāja ⁵ and Kaṭakadagōva ⁶.

The earliest epigraphical record that mentions his name is placed in A. D. 980 in the reign of the Western Chalukya King Āhavamalla or Taila II. He is here given all the important titles borne by the Kadambas of the Liṅgal branch. The inscription calls him "the boon lord of (Banavasipura) and obtainer of a boon from Chāmuṇḍa." It also mentions that he was entitled to the five big drums and that he was ruling the Banavasi Twelve Thousand in peace and wisdom ⁷. The second record which is dated 986 A. D. tells us that the chief under him of Nagarkhaṇḍa Seventy was one Bōdayya, the son of Ayyaṇa ⁸.

It would appear from the inscriptions that the safety of the newly founded Chalukya Empire was at this time seriously endangered by the Chōla encroachments on its southern frontiers. We are informed in the Hoṭṭūr inscription that the Chōla king, having collected a force numbering nine hundred thousand, pillaged the whole country, slaughtered even women, children and Brahmans, and

¹ E. I., XVI, p. 359.
² E. C., VIII, Sb, 413.
³ E. I., XVI, p. 359.
⁴ Fleet, Sanscrit and Old Canarese Inscriptions, I. A., V, p. 18.
⁵ E. I., XV, p. 333.
⁶ Fleet, l. c.
⁷ E. C., VII, Sk, 184.
⁸ E. C., VIII, Sb, 413.
taking their girls to wife destroyed their caste. This was evidently an invasion of a serious nature led by the Chōlas in or about the year 1007-1008. But it is probable that before this there must have been many smaller inroads into the Chalukya kingdom. The brunt of this attack naturally fell on the Kadamba territories, for they formed the southernmost part of the Chalukya Empire. The proper defence of these territories necessitated the appointment of experienced generals to conduct the defence of the frontier districts, and accordingly Bhīmarasa was appointed the governor of the Banavasi, Sāntalige and Kisukāḍ districts. That the latter office was created in a military emergency is obvious from the very description of the governor Bhīmarasa, given in the Talagunda record of 997. This inscription particularly emphasises the fact that he “possessed many elephants and forces”, and that “he was a cage of adamant to those who claimed his protection”.

This probably is the origin of the office of governors appointed by the Emperors over the provinces ruled by the mahāmaṇḍala-ēśvaras. The imperial officers before this were probably for the most part customs officials who were entrusted with the collection of the imperial dues like the Vadḍa-raūla, perjjunka and the bilkođe. The governors who were now appointed served a twofold purpose, namely they saw to the proper defence of the kingdom and closely supervised the actions of the mahāmaṇḍala-ēśvaras, besides being the heads of the customs department in the provinces allotted to them.

Returning to the proper subject of our narrative it may be observed that the Chōlas were repulsed for the time being by the Chalukya King Irivabedaṅga Satyasraya; but they renewed their aggressive activities a few years later in the reign of his son Jayasimha II. This we conclude from the Belagāmi inscription of 1019 which calls him the conqueror of the Chōlas.

It is probable that Chaṭṭa distinguished himself in the war against the Chōlas, as his father had done before him in the struggle with the Rāṣṭrakūṭas. In fact one of his inscriptions records the following praises:—

“O Kundiga, when they name thee in respect of courage, what

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1 Fleet, Kanarese Dynasties, p. 433.
2 Rice, Mysore Inscriptions, p. 186.
3 E. I., XVI, p. 75.
4 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., V, p. 17.
further praises can others give? Is it not what is said of the troops of elephants of the Chōla, the Gaṅgēya, (and) king Bhōja with open mouths as they flee away in the battle where they are pressed by (thy) elephants furious with storms of rutting ichor, as they flee away in terror through which they gallop off without waiting at all to charge with their tusks?" 1

In all likelihood Chaṭṭa conquered the Haive Five Hundred from the Chōlas who had annexed it to their dominions just before 1012 A. D. An inscription dated in that year, speaking about the activities of the famous Chōla general Pañchamahārāya, says: "When the Kō-virāja Rāja-Kēsari-varmma, Rājarāja, marched across, the bee at his lotus feet Pañchamahārāya, having obtained the rank of Mahādaṇḍaṇāyaka, for Beṅgimaṇḍala and Gaṅgamaṇḍala displayed the might of his arm as follows:—

"He seized Tuḻuva and Koṅkaṇa, pursued after Maleya, pushed aside and passed over Chēra, Teluga, and Raṭṭiga, as if in sport..." 2

It is also obvious from the epigraphical records that Chaṭṭa was engaged in aggressive campaigns against his neighbours. We learn from an inscription of 1012 A. D. that Chaṭṭa was in that year ruling the Banavasi Twelve Thousand and the Sāntalige Thousand 3. Now the latter province was the hereditary domain of the Sāntāras, and the fact that it is associated with the government of Chaṭṭa suggests the inference that he had imposed his suzerainty over these princes. In fact a viragal of 1015 informs us that this district was held at this time by a Sāntara prince in subordination to Chaṭṭa 4. But the Sāntaras soon appear to have thrown off the yoke of Kadamba supremacy. For a monumental slab dated in 1016 A. D. mentions Chaṭṭa as governing only the Banavasi Twelve Thousand under the Chalukya Emperor Jayasiṁha-vallabha. It is possible that in the confusion occasioned by the struggle against the Chōlas, the Sāntaras of Sāntalige declared their independence. But soon after the termination of the Chōla war, Chaṭṭa reduced them to submission. Accordingly the Baḷagāmi inscription of Chaṭṭa, above referred to, affirms that he was governing in the year 1019

1 E. I., XV, p. 333.
2 E. C., III, Sr, 140.
3 E. C., VII, Sk, 287.
4 Ibid., Sk, 220.
the provinces of Banavasi and Sāntalīge, besides that of the Haive Five Hundred ¹.

In 1018 A.D. the war with the Mālavas was probably renewed. It may be mentioned here that the enmity between the Chalukyas and the Mālavas, i.e. the Paramāras of Dhār was almost hereditary. It has already been noted that Munja defeated the Rāṣṭrakūṭa King Koṭṭiga and sacked Mālkhed, the Rāṣṭrakūṭa capital ². Stimulated by this brilliant success he continued to invade the part of the Dekkan which had by now fallen into the hands of the Western Chalukyas. In all probability Taila, who was just then reaping the first fruits of his victory, after having overthrown the Rāṣṭrakūṭas was more than once defeated by Munja. It is said that he conquered and imprisoned Taila six times, whom each time he released and was finally defeated and taken prisoner by Tailapa ³. But this story, with the further embellishment of the love-affair with Taila’s sister, has to be discarded by sober historians, as a fanciful creation of a poetic brain. Nevertheless the fact remains that Taila inflicted an irretrievable defeat on the Mālavas.

It evidently took a long time for the Paramāras to heal the wounds inflicted on them by Taila. For in the reigns of the three successors of this King, we do not at all hear of the Mālava depredations. But in about 1018 A.D. the Mālavas renewed their encroachments on the Chalukya territory. In retaliation the Chalukyas under their King Jayasimha made an advance on Dhār, the capital of the Mālavas, and defeated Bhōja, who was then the Paramāra King. The Belagāmi inscription of Chaṭṭa-dēva makes a brief mention of this event, when it describes Jayasimha as “a moon to the lotus which was King Bhōja” ⁴. But a detailed information of this campaign of Jayasimha and the part played by Chaṭṭa-dēva his feudatory, is given in the Banavasi record of Kīrttivarma, above referred to. It informs us that the Chalukya army marched northwards as far as the Gautama-Gange, i.e. the modern Gōdāvari, and there it engaged the Mālava King in battle. The record claims for the Kadamba Mahāmāndalēśvara Chaṭṭa-dēva, the honour of dispersing the Mālava troops, as a reward for which he

¹ Fleet, Sanscrit and Old Canarese Inscriptions, I. A., V, p. 47.
² Cf. ante, p. 89.
³ Tawney, The Prabandhacintamani, p. 33.
⁴ Fleet, o. c., p. 17.
was granted the title of “Guardian of the Highland” in the camp of his sovereign Jayasimha. Referring to the brilliant victory won by Chaṭṭa, the Kalėnūr inscription of the latter remarks that the pride of Malepas was destroyed and the noblemen’s pride was shaken by him.

The last inscription of Chaṭṭa-dēva is dated in A. D. 1031. He is here represented as governing the Banavasi Twelve Thousand and the Sāntalige Thousand, while he seems to have lost the Haige Five Hundred. We are also told that the Sāntalige district was at this time under the administration of his son Satyāśraya-dēva, who is here styled Kundama’s warrior along with other epithets.

The Haige Five Hundred was probably reconquered by the Chōlas, who subsequently attacked the Sāntalige and the Banavasi provinces. The ruler of Sāntalige, prince Satyāśraya-dēva, was very probably slain by the Chōlas, who claim to have penetrated as far as Banavasi. The reason for this surmise is that this prince is not heard of any more and Chaṭṭa is soon after succeeded by his son Jayasimha. Furthermore the fact that Satyāśraya was appointed governor of the important province of Sāntalige in the life time of his father shews that he was the eldest son of Chaṭṭa, and as the former did not succeed him in accordance with the common usage, it follows through syllogistic necessity that Satyāśraya died before his father.

Two inscriptions relating to the reign of the same King give us the names of two of his Queens. One of them was Kuṇḍala-dēvi who was the daughter of a certain Bāchayya. The latter very probably belonged to the Śilāhāra family of Northern Koṅkan; for Kuṇḍala-dēvi is described as the crest-jewel of the house of Thāṇi. The other was Jayabbe, the beautiful, virtuous, full moon faced daughter of Bammara and the adopted daughter of Rājamalla. The record does not specify who these persons were, nor is it possible for us to identify them at the present stage of our investigations. It may be ascertained from the same inscription that Jayabbe was

1 E. I., XVI, p. 359.
2 E. I., XV, p. 333.
3 E. C., VII, Sk, 30.
4 Ibid.
6 E. I., XVI, p. 359.
7 E. I., XV, p. 333.
8 Ibid.
9 Appendix, No. III, 7.
ruling at Ajjadi with the help of Sahadēva, who is described in the record as the chief of Ajjādi. The record also informs us that he was the son of the brave Śūdraka who “was the pith of the desire yielding tree, the support of poets, versifiers, disputants and eloquent speakers”. Speaking of Sahadēva’s warlike qualities the inscription avers that he conquered the country by “the valour of his arm when the kings of Māḷava being panic-stricken gave it over”. We may infer from this that Sahadēva was a general of Chaṭṭa and followed the latter in the war against the Māḷavas. Having there distinguished himself by his deeds of valour, he was rewarded with Ajjadi in Dhārwār by his master Chaṭṭa. The inscription however states that he soon made over the government of the district to his brother Rāchamalla and accepted the life of a setti at Banavasi 4.

These records of Chaṭṭa allude to three of his sons. We have already spoken of Satyāśraya, his eldest son, and Jayasimha who was probably the second. The third was Khetamalla who is described in one of the grants as his father’s agent for works of merit 5. We learn from the Hallihāl inscription of the time of this King that he had under him Sahadēva, who was the chief of Ajjādi 6.

Chaṭṭayya-dēva was a man of remarkable ability. It is undoubtedly due to his daring and courage, no less than to his statesmanship, that the newly revived Kadamba power took deep roots in the Karnāṭaka soil. He is described in the Beḷagāmi inscription as “the very lion towards the troops of elephants which were his foes” 4. Again the same record speaks of him as a handmill to his enemies and likens him to Rāma in battle, whose resolution was never to be shaken 5. He was also a patron of learning and a promoters of piety. According to one of his records he established an agrahāra (seat of learning) at Sāliyūr for the benefit of his subjects 6. Other inscriptions represent him as building new temples or repairing old ones. The same Belagāmi inscription records a grant he made to the god Nandikēśvara-dēva of the original local

1 Ibid.
3 Appendix, No. III, 7.
4 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., V, p. 18.
5 Ibid.
shrine “for the purpose of repairing whatever might become broken or torn or worn out through age”. The inscription also contains a grant to the god Chaturmukhadēva. Chatōa seems to have gone even to the extent of making the necessary provisions to meet the expenses for the ordinary celebrations at the famous shrines in the country. Thus for instance, the Kūḍagere inscription tells us that for the daily offerings at the temple of the gods Pingalēśvara and Sayamba of the Mindalli mūlasthāna at the Koḍalatīrtha, he made a grant of land in the Sattigāla plain, below the bank of the Gāngeśa. We are informed in the Hallīhāl inscription that the glorious Jayabbarasi gave, at the request of Rājamalla, a black soil measuring 6 mattars of royal measure, red soil 300 mattars, one paddy land of 50 mattars and one garden for voluntary service. His noble example was naturally imitated by his subjects and a spirit of social service was thus engendered in the people. This spirit is given expression to in one of these records of Chatōa, which says that a private citizen named Toḍaka Kēśavayya and his wife Mārabbe, being disposed to perform a work of merit, purchased land and granted it to the god Chandēśvara.

1 Fleet, Sanskrit and Old Canarese Inscriptions, I. A., V, p. 18.  
2 E. C., VII, Sk, 30.  
3 Appendix, No. III, 7.  
4 E. C., VII, Sk, 287.
CHAPTER III

Jayasimha

Chattra was succeeded by his son Jayasimha. No historical details are available in the records about the reign of this King. The Banavasi inscription of Kirttivarma, above referred to, describes him as a man stout of arm and as the shatterer of squadrons of foeman's elephants 1. These epithets would suggest that he was obliged to fight against the Cholas who were incessantly encroaching on the Kadamba territory. Possibly in one of these engagements he lost his life; hence nothing is known about him.

The inscriptions of this period speak of a Queen named Akka-devi, who appears to have been a personage of great reputation and consequence. We learn from these records that she was a sister of Vikramaditya V and of Jayasimha II, the Chalukya Emperors 2. An inscription at Sudi tells us that she was governing the district of Kisukād Seventy. She is here described as “sharing in the enjoyment of the fruits of thousands of issues of unceasing supreme felicity, equal to a second Goddess of Fortune, a wishing jewel of immeasureable bounty, a crest-jewel of discretion, uniform of speech, adorned with virtues” 3. We see from another record that she was in charge of the Kisukād Seventy under Jayasimha II 4.

It may be concluded from some of these inscriptions that Akkā-devi was related to the family of the Kadambas. Thus a record

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1 E. L., XVI, p. 359.
2 E. L., XV, p. 76; Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XVIII, p. 275.
3 E. L., XV, p. 76.
4 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XVIII, p. 275.
of 1067 A.D. states that she was the mother of Tōyima-dēva who was then ruling the Banavasi and the Hāngal provinces¹. Now this Tōyima-dēva seems to be the same as Taila, the second son of Jayasiṁha ². Hence it follows that Akkā-dēvi was the wife of Jayasiṁha. It is not improbable that Iṣivabēḍaṅga-dēva Satyāśrāya, the Chalukya Emperor, being attacked by enemies on the north and the south sought to strengthen the bonds of friendship between the Kadamba and the Chalukya royal families, by a dynastic marriage, and accordingly married his daughter Akkā-dēvi to Jayasiṁha, the son of Chaṭṭa. We have already seen that this move of the Emperor had its desired effect, since the Kadambas of Hāngal never swerved in their allegiance to the Chalukyas.

_E. l., XVI, p. 88._

_Ibid. For this identification vide p. 104, note 4._
CHAPTER IV

Mayuravarmma II

Jayasimha had five sons, Māuli, Taila or Tailapa, Šāntivarmma Chōki-ḍēva or Jōki-ḍēva and Vikrama. The first two, Māuli and Tailapa—whom we respectively identify with Mayuravarmma and Tōyimarasa or Tōyima-ḍēva of the epigraphical records of this period,—and Šāntivarmma ruled as kings in succession on the death of Jayasimha.

There is an interesting record of the year 1037 which mentions the royal preceptor Rājaguru-ḍēva, whom it styles the restorer of the Kadamba family. The meaning of this epithet seems to be that when Jayasimha died, his children, including his eldest son Mayuravarmma II, were young, and consequently this Rājagurudēva was of great help to Akkā-ḍēvi who, it may be inferred from the Hoṭṭūr inscriptions, was acting as regent at this period. It is also clear

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1 E. I., XVI, p. 359; Fleet, Sanscrit and Old Canarese Inscriptions, 1 A, III, X, p. 353. 2 E. I., XVI, p. 80. 3 Ibid., p. 86. 4 Ibid., p. 359. We identify Mayuravarmma and Tōyima-ḍēva with Māuli and Tailapa respectively, for the reason that not only their names seem to have a close similarity to each other, but that they do not occur in any inscription other than the Karagudaii grant of Tailapa II, and the Banavasi record of Kirttivarmma, where they are very briefly mentioned. It is evident from the records that they did rule as kings. Furthermore we have the grant of Mayuravarmma and Tōyima-ḍēva, whom if we do not identify with Māuli and Taila, will not find a place in the genealogy of the Hangal Kadambas, as given in the above-mentioned records of Tailapa II and Kirttivarmma. Lastly the records bearing the name of Mayuravarmma and Tōyima-ḍēva clearly state that they were Kadambas of the Hangal branch and that they ruled after 1034, which exactly corresponds with the initial year of Māuli. 5 Appendix, No. III, 8. 6 E. I., XVI, pp. 79 and 88.


from these records that they lost at this time the district of Haige Five Hundred, which had been conquered and annexed by Chaṭṭa. The Ālupas very probably added this district to their kingdom, when the attention of the Kadambas was distracted by the Chōla invasion. But this loss they soon compensated by the acquisition of a new district in the north, namely, that of the Hāṅgal Five Hundred, after which this branch of the Kadamba-Kula is known in history.

Mayūravarmanma seems to have ruled a few years more. An inscription of A.D. 1037 shows him as governing the Banavasi Twelve Thousand and the Hāṅgal Five Hundred with Akkā-duvi at the head of the former province. He was probably the elder son of this Queen, who helped him in the government of the Banavasi Twelve Thousand with his brother Tōyima-duva.

The last inscription of this ruler is dated Ś. 966 or A. D. 1044-45, where he is described as still ruling the Pānumgal (Hāṅgal) district as a feudatory of the Chalukya King Somēśvara.

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1 E. I., XVI, p. 80; Fleet, Kanarese Dynasties, p. 563. Hangal, says the Gazetteer of Dharwar, is locally believed to be the place where the Pandavas lived during part of their exile from Delhi. The name Viratakote and Viratanagari, the fort and city of Virata, which occur in the inscriptions support the tradition. For according to the Mahābhārata, Virata was the King at whose court the Pandavas spent the thirteenth year of their exile. Gazetteer of the Bombay Presidency, XII, Dharwar, p. 389.

2 E. I., XVI, p. 79.

3 Fleet, Kanarese Dynasties, p. 437. Dr. Fleet does not refer to the inscription from which he derives this information.

4 Fleet, Kanarese Dynasties, p. 563. This inscription is at Adur in Hangal taluqua.
Mayuravarmma probably died without an heir, for after his death his brother, Taila became the sole possessor of the Kadamba dominions. He was very likely helped by his mother Akka-devi in the administration of his kingdom. There are a few inscriptions of this Queen issued in the reign of her son. We learn from one of them, dated in 1050 A.D., that the period of Tailapa’s rule was a trying time for the Kadambas of Hāngal, as the Chōlas made incessant inroads into their dominions. This inscription records the renewal of the statutory constitution of the town of Sūndi by Akka-devi, as it had broken down on account of the invasion of the Chōlas. This epigraph asserts that Akka-devi was governing the Kisukāḍ Seventy, Torugare Sixty and the Māsavāḍi Hundred and Forty. It is also interesting to note that Akka-devi had under her five ministers of state, namely Kālidāsaya, the steward of the household, the councillor Millayya, the councillor Chitti-mayya, the minister of state Demanā, Chāvunḍa-rāya, the steward of the betel-bag, besides Dāsimayya, the Secretary of the council, the Commissioner of the country and other executive officials. In another record, dated two years later, we find this Queen granting a statutory constitution for the temple of the god Akkēśvara of Sūndi—evidently a sanctuary of Śiva founded or re-established by Akkā-devi—regulating the disposal of the lands of the establishment so as to perform the due ceremonies of the rituals.
It appears from the lithic records that Akkā-dēvi was a Queen of warlike nature. An inscription at Arslbldi represents her as laying siege to the fort of Gōkāge or Gōkāk, in the Belgaum District. It is likely that she undertook this expedition for quelling some local rebellion.

King Tōyima-dēva ruled for a fairly long period. The last inscription of this King is dated in A.D. 1066. It describes him as a “man of might to adversaries, sun to the Highland, ever active in truth, Āŋjaneya in purity, Brahman in assemblies, Shaṃmukha in the front of battles, thousand armed (Kārtavīrya) with balls, Rāhu in the fray, Paraśu-Rāma to the resorts of foes, ...baṅgāra of title-bearers, warrior to Mēruga, exalted in high spirit, (and the) lion to Hariga”

It may be inferred from the last epithet of Tōyima-dēva that he rendered distinguished services to his kinsman the Kadamba Hariga or Harikēsari of Baṅkāpūr, who was then the governor of the Banavasi and the Hāngal provinces under the Chalukya King Vikramāditya.

Even at this late date we find queen Akkā-dēvi being referred to in the Kadamba records. The above-mentioned Hōṭṭūr inscription of Tōyima-dēva records, as a supplement to the endowment of the latter to the Saiva monastery, a remission of fees due to her from the same institution.

One of the Queens of Tōyima-dēva was Mailala-dēvi who granted in conjunction with her husband a religious foundation to (the temple of) the god Kēśavēśvara, at Hōṭṭūr.

It was probably on the demise of his mother Akkā-dēvi, that Tōyima-dēva appointed his son Kīrttivarmma to the government of Banavasi. There is an inscription of the latter dated 1068 A.D., which was evidently issued in the initial year of his rule as governor of Banavasi. This inscription while giving all the titles of the family to Kīrttivarmma, calls him the lion for Taila, which clearly implies that he was governing the province under his father Tōyima-dēva or Tailapa. Kīrttivarmma ruled in this capacity till 1075 A.D., when on the death of his father he declared himself independent of the Hāngal government.

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1 Fleet, Kanarese Dynasties, p. 435. The inscription is not published.
2 E. I., XVI, p. 86.
3 E. I., XIII, p. 173.
4 E. I., XVI, p. 88.
5 Ibid.
6 Ibid., p. 355.
7 Vide pp. 110-111.
Santivarmma II

On the death of king Töyima-dēva, his brother Šāntivarmma ascended the throne of Hāngal. This event probably took place in 1075 A. D. for the first inscription of this sovereign is dated in that year.

It would appear from the records that Šāntivarmma’s succession to the throne was not entirely undisputed. We saw above that Töyima-dēva’s son Kīruttivarmma was governing the Banavasi Twelve Thousand in the life time of his father. Now this Kīruttivarmma put forward his claim to the throne of Hāngal contending that as he was the crown prince, the kingdom belonged to him by right. Šāntivarmma probably based his claim on grounds of seniority. Consequently it is very likely that the Kadamba kingdom was torn between the two rival factions. In fact there is sufficient epigraphical evidence to show that they had already appealed to arms. A viragal dated in 1075, and found in the Banavasi Twelve Thousand province, informs us that Kadamba Sāntayya-dēva sent ‘the whole army under twelve nāyakas”, obviously for the purpose of ravaging the province, and that it attacked the Kuppaṭṭu: agrahāra in the course of its depredations. Thus when the things were going from bad to worse, King Jayakēṣi I, of the Goa Kadamba dynasty, seems to have intervened and brought about an amicable settlement between the rivals. This is very probably the meaning intended by the composer of the inscription of Śivachitta, one of the successors of Jayakēṣi,

1 E. I., XVI, p. 73;
2 E. C., VIII, Sb, 314.
when he recorded that Jayakēśi 'assembled the Kadambas'. The accommodation arrived at appears to be that the Banavasi Twelve Thousand should remain in the hands of Kīrttivarmma, while Śāntivarmma was to succeed to the government of the Hāngal province. This is obvious from the fact that unlike the inscriptions of Taila I and Mayūravarmma II, the records of Kīrttivarmma do not attribute to him the sovereignty over these two provinces, but limit his rule to the Banavasi Twelve Thousand only. In the same manner the Niralgi inscription of Śāntivarmma, which is beyond doubt his earliest record, does not state the details of his government; from which Dr. Fleet rightly infers that Śāntivarmma and Kīrttivarmma "were then ruling, respectively, only the Pānuṅgal Five Hundred and the Banavāsī Twelve Thousand".

The Niralgi inscription of Śāntivarmma, above referred to, gives him hyperbolic epithets. He is described here as a king of irresistible might to whom "puissant hostile monarchs came bowing for refuge". It calls him "the death-spirit of cosmic dissolution to warriors of puissant enemy princes, ornament to princes, Bhairava to princes, Trinetra (Śiva) to princes, grindstone to princes". But as no specific victories are mentioned in the records we are inclined to believe that these were all empty boasts of the poets who composed the inscription.

The other record of Śāntivarmma is an epigraph from Araḷēśvar in the Hāngal taluqua dated in A.D. 1089, which avers that he was then ruling the Banavasi Twelve Thousand and the Hāngal Five Hundred, as a feudatory of the Chalukya emperor Vikramāditya VI. But the fact that the Banavasi province was at this time ruled by the strong King Kīrttivarmma plainly shows that this was a mere title.

The Kargudārī record gives us the piece of information that one of Śāntivarmma's Queens was Sīriya-dēvi, a Pāṇḍya princess, to whom was born the great king Taila II.

3 Ibid., pp. 72-73.
5 *E. I.*, XVI, p. 72.
6 Fleet, l. c.
CHAPTER VII

Kirttivarmma

No sooner did Kirttivarmma find himself secure on the throne at Vaijayanti than he devoted himself to the strengthening of his position. When this was accomplished he seems to have started his aggressive campaigns. The latter fact we conclude from his inscriptions which describe him as a great warrior. An undated record of his, issued in the reign of the Chalukya Emperor Vikramāditya, calls him a “gallant against adversaries”, and “unique warrior of the world”. Further an inscription in the Sorab taluqua says that he was the “shatterer of foeman’s arrogance”.

The first step of Kirttivarmma in this direction was to free himself of the Chalukya control and to set himself up as an independent ruler. This he probably did during the civil war between Sōmeshvara II and his brother Vikramāditya. The chaotic situation that arose from this fratricidal warfare, no doubt, helped him considerably in realising his purpose.

Next he encroached on the dominions of the Goa Kadamba King Jayakēśi I. We are told in one of his records that “he subdued the seven Koṅkaṇas.” This sentence, though it is not to be taken literally, nevertheless shows that Kirttivarmma was at this time engaged in aggressive activities, and that during one of his predatory excursions he raided the Koṅkan. This is confirmed by one of the grants of a successor of Jayakēśi I, which shows that Kirttivarmma did really come into conflict with Jayakēśi. The inscription

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1 E. I., XVI, p. 360.
2 E. C., VIII, Sb, 262.
4 E. C., VIII, Sb, 262.
records that "having made Kirtiraja of Banavase obedient to his will, the Lord of the Ocean himself (Jayakesi) transferred duly his glory to Permadi". It follows from this that Kirttivarmma's campaign against Jayakesi of Goa was not only futile, but also ended in his own submission to the Chalukya Emperor. For it is obvious from the record that Jayakesi as a loyal feudatory of the Chalukyas and father-in-law of the reigning Emperor, forced Kirttivarmma to acknowledge the latter as his liege-lord. Thus the attempts of Kirttivarmma to extend the boundaries of his kingdom and to establish his independence were for ever frustrated by his kinsman, the Kadamba King of Goa.

Notwithstanding this failure, it must be admitted that Kirttivarmma was one of the most progressive rulers of his time. One of the early grants of his gives us the interesting piece of news that he was a sarvajna. This would suggest that he combined a deep knowledge of military tactics with profound erudition. This is fully borne out by a later record of his which shows that he was personally interested in dialectics, and often took part in the discussions on such subtle questions as the rewards of dharma and the like. It is therefore not unreasonable to conclude that he was a great patron of scholars and promoter of learning in his kingdom. In one of these records it is clearly stated that he founded agraharas (seats of learning) and endowed them with rich grants of land. In these agraharas there lived Brahman and Jaina scholars, without exhibiting the least animosity that might otherwise be expected to arise from their religious differences. One of such agraharas was the famous agrahara of Kuppatur, and the tolerant spirit prevailing there is expressed in the Kuppatur grant of Kirttivarmma. "By that consecrating priest Padmanandi-siddhanti-dëva, the crowned queen Mālala-Dëvi having had the Kuppatur Parsva-Dëva-chaityalaya well consecrated,—she worshipped in the prescribed manner all the Brahmans...of the immemorial agrahara Kuppatur, and having the name of Brahma-Jinälayam given to it by them, along with the priests of Koṭisvara-mulasthāna and all the
eighteen temples there, and causing the priest of Banavasi Madhu-
kēśvara to come, performing worship to them, causing the jōga-
vattige to be placed, and giving to those Brahmans 500 honnu
and obtained from them the lands (specified),—these and Siddâñ-
vaḷḷi obtained from Kīrtti-Dēva... she granted for the daily worship
and the food of the rishis, washing the feet of Padmanandi sidd-
hānti-chakravartti”

Kīrttivarmma's reign extended over a period of half a century.
His earliest grants are dated in A. D. 1068, in which year he very
probably inaugurated his rule, and the last date seems to be 1116.

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1 E. C., VIII, Sb, 262.
2 E. I., XVI, p. 355; Rice, Mysore Inscriptions, p. 321.
3 E. C., VIII, Sb, 337.
5. Banavasi. Entrance to the Old Temple

7 Belagāmi. Gandabhērunda Pillar
CHAPTER VIII

The History of the Governors of Banavasi

During this eventful period various governors were appointed from time to time by the Chalukya Emperors to administer the imperial affairs of the Banavasi Twelve Thousand. We have already noticed that the first of these officials was Bhūmarasa who was made governor towards the end of the reign of the Chalukya Tailapa¹. The earliest inscription which mentions the name of this governor is dated A.D. 997. It says that he was administering the Banavasi Twelve Thousand, the Sāntalīge Thousand and the Kisukāḍ Seventy, and had under him perggoḍe Kālimayya, who was in charge of the customs duties of the manneya of the Nariyalige Forty ². We know from a viragal dated 999 and found at Hiri-Chavati, that Bhūmarasa was governing the same province of Banavasi in that year with his subordinate officials³. There are two more inscriptions of this governor dated respectively A.D. 1004 ⁴ and 1006 ⁵ in the reign of the Chalukya Emperor Iśivabēdaṅga-dēva Satyāśraya, which mention him as still governing the Banavasi, the Sāntalīge and the Kisukāḍ districts.

The Banavasi province next passed into the hands of one Sēnavarisa. An undated record which is placed on palaeographical grounds in A.D. 1010 is the only source of information regarding this official. It says that “when Vikramāditya Satyāśraya, favourite of earth and fortune, mahārājādhirāja paramēśvara bhaṭāra was ruling the kingdom of the world, Sēnavarisa was ruling the Banavāsi Twelve Thousand” ⁶.

¹ E. C., VII, Sb, 179.
² E. C., VIII, Sb, 234.
³ Fleet, Kanarese Dynasties, p. 433.
⁴ Ibid.
⁵ E. C., VIII, Sb, 286.
⁶ E. C., VIII, Sb, 381.
He probably ruled for a period of ten or fifteen years, when he was succeeded by other governors. But the names of these imperial officers are unfortunately not mentioned in the epigraphical records.

In A. D. 1045 a certain mahāmanḍalēśvara Singaṅadēvarasa was appointed the governor of Banavasi, Sāntalige and Kisu-kāḍ provinces up to the borders of the western ocean. But soon this governor was relieved of the Banavasi Twelve Thousand and a new one, mahāmanḍalēśvara Chāmuṇḍa Rāya-rasa, was appointed to the governorship of this province. The earliest reference we have of him is in a grant found in the Shikarpur Taluqua, which is dated A. D. 1046. He very soon succeeded to the province of Sāntalige as well; for in an inscription at Belagāmi, issued in the following year, he is said to be governing Sāntalige, besides the old provinces of Banavasi Twelve Thousand and Haige Five Hundred. The record describes him as the "boon lord of Banavāsi-pura... entitled to the five drums, a brave at the court of three kings, Śankara to the bull titled chiefs, terrifier of hostile kings, a hand on the face of braves, a sun of the titled, a manifest Vikramāditya, making sport of Konkaṇa, Āhavamalla-Dēva's Haṇuman, a wild fire to the Kanagile-vāda (and) thurster aside of Kannamma".

The above extract gives a brief review of the warlike expeditions of Chāmuṇḍa Rāya. It tells us that he made sport of Koṅkaṇa, which of course must not be understood to mean that he subdued the Koṅkaṇa, but that he led plundering excursions into some parts of that country. Indeed there are no indications at all in the contemporary inscriptions of his having subdued the Koṅkaṇa. It may be allowed however that he recovered the province of Haige Five Hundred, which was one of the provinces ruled over by Chaṭṭaya-dēva and which the Kadambas had lost after the latter's death. But these plundering excursions were never directed into that part of the country which was under the sway of Shashṭha-dēva. For we know from the Goa Kadamba records that the latter was one of the most powerful mahāmanḍalēśvaras of his day.

It can also be inferred from this extract that Chāmuṇḍa Rāya led incursions into Kaṇagile-vāḍa. This was possibly a district on

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2. E. C., VII, Sk, 151.
the borders of the Chalukya Empire which Chāmuṇḍa Rāya tried
to bring within the pale of their dominions.

The same inscription implies that Chāmuṇḍa Rāya defeated one
Kannamma, since it styles him “the thruster aside of Kannamma”. But
there is nothing in the inscription to enable one to ascertain who
this Kannamma was and to what dynasty he belonged. How-
ever a study of the history of the ruling families of the day would
suggest that Kannamma was probably the Kaḷācliūrya King of this
name. An inscription of this family found in the Dāvaṇagere Talu-
qua⁴ informs us that one Kannamma was the ancestor of Bijjala who
is known from epigraphical records to have lived in the latter half
of the twelfth century⁵. Now giving a period of twenty five years
to each of the four kings who are said to have preceded Bijjala,
we find that Kannamma was the contemporary of Chāmuṇḍa Rāya.

We are also told in the above inscription that the Gurjjara, the
Chēra, and the Chōla kings were moved at his grandeur.³ This
piece of encomium was probably intended to show that he was
respected by these rulers on account of his heroism, notwithstanding
the fact that he was a mere official with the title of mahā-
maṇḍaleśvara.

This inscription, which is engraved on a gaṇḍabhērunda pillar,
states that this monument was set up by Chāmuṇḍa Rāya in the
town of Beḷagāmi⁴. This monument is an elegant monolith, sur-
mounted by the image of Bhērundaṅga in human form with dou-
ble aṅgə’s head⁵. In two other inscriptions found at the same village
gaṇḍabhērunda is given as one of his birudas, and a bhērunda pole—
perhaps the length of the pillar—appears to have been used as
a measure for land⁶. One of these records contains a grant of five
mattas of rice land, according to the bhērunda pole to provide for
the worship at the basadi of the Balagāra-gaṇa connected with
Jajāhuti-Sāntināṭha. This inscription is dated A. D. 1048⁷.
The other which is also dated in the same year mentions a grant
to the same basadi of Balarar, consisting of five mattas of rice land

¹ E. C., XI, Dg, 42.
² Fleet, P. S. and O. C. Inscriptions, No. 119; Rice, Mysore Inscriptions, p. 60.
³ E. C., VII, Sk, 151.
⁴ Ibid.
⁵ Cf. Rice, Mysore and Coorg, p. 75. Cf. Cousens, The Chalukyan Ar-
chitecture, p. 108.
⁶ Fleet, Sanscrit and Old Canarese Inscriptions, I. A., IV, p. 180; E. C., VII,
Sk, 120.
⁷ Ibid.
by the measure of the staff Bhēraṇḍagaṇe, in the rice-land called Pulleya-bayal of the capital of Belagāmi. It would appear from the inscription that this Jaina congregation of Balagara was held in high veneration for its austerity. It was in admiration of them that Kesavanandi, who was himself an ascetic and disciple of Mēshanaṇḍibhāṭṭaraka of the same gaṇa, made this grant.!

Chāmuṇḍa Rāya again appears in A. D. 1063. The inscription says that he was acting as king in that year, when he made a grant of "the vadda-rāvula and perfunka (or principal customs dues) to the god... of the... agrahāra".

In the two inscriptions from Belagāmi, spoken of above, Chāmuṇḍa Rāya is said to be a mūrurāyāsthāna. This title has been variously interpreted by the epigraphists. When in 1875 Dr. Fleet published the inscription he found at Belagāmi in The Indian Antiquary, he translated this expression as 'he who has three royal halls of audience'. But he soon found out his mistake and in another article which he contributed in the following year to The Journal of the Bombay Branch Royal Asiatic Society he took this expression to mean mūtrāyasthāpanāchārya, or the establisher of Mūru kings. Mr. Rice on the other hand has rendered the same expression as 'a brave at the court of three kings'. This seems to be more accurate not merely because the Mūru country is far removed from the Banavasi province, but because this rendering is simple and direct.

Who were these three kings whose court was thus adorned by Chāmuṇḍa Rāya? We suppose that they were the three Chalukya Emperors, namely Vikramāditya V, Jayasimha III and Somēśvara I. According to this theory therefore, Chāmuṇḍa Rāya entered the services of the Chalukyas towards the end of Vikramāditya V's reign and remained in office sometime after 1063. In fact one of his inscriptions tells us that he was acting at this time as king over the whole of the Banavasi Twelve Thousand, having for his minister Sōmanāṭhaiya, and that he made a grant of the vadda-rāvula

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1 Fleet, Sanskrit and Old Canarese Inscription, I.A., IV, p. 181.
2 E.C., VII, Sk, 11.
3 Ibid., Sk, 120; Fleet, o.c., p. 179.
4 Fleet, I. c.
5 Fleet, Copper Plate Grants of the Kings of Vijayanagara, J.B.B.R.A.S., XII, p. 376.
6 E. C., VII, Sk, 120.
and the *perjunka* to the god of the *agrahāra*. He seems to have retired for good from service somewhere before A. D. 1066, for after this date he is heard of no more.

It appears from one of these inscriptions from Beḷagāmi that this city was the capital of the Banavasi Twelve Thousand when Chāmunḍa Rāya was the governor of this province; and as will presently be seen, it continued to enjoy this unique privilege when other governors succeeded him in the interval.

We must not suppose however that Chāmunḍa Rāya was the governor of Banavasi all the while. The work of efficient administration and defence required his presence in other parts of the Empire and accordingly the Banavasi-nāḍ was placed under new governors. In the year 1053 when perhaps there was comparative peace in the kingdom, Mailāla-dēvi, one of the wives of Sōmēśvara was appointed to the governorship of the Banavasi Twelve Thousand. This was the year when the Chalukyas had won the eventful battle of Koppam, whose exact date is given as May 23rd, 1053. Though Rājēndra, the brother of the Chōla King slain on this occasion, subsequently retrieved the losses by bringing in reinforcement, his attention was soon diverted by fresh troubles at home consequent on the rival candidates contesting the succession with him.

But it is clear from another inscription dated 1055-56 that this important province was soon entrusted together with the Ganga-vāḍi Ninety-six Thousand to Vikramāditya, the son of Sōmēśvara I. The same inscription informs us that the actual governor of Banavasi at this period was King Harikēṣari, of the Kadamba family.

This change was doubtless effected because of the renewed warfare by the Chōlas under their new King Rājēndra Chōla, who, having suppressed his political opponents at home, had now launched on the aggressive policy of his predecessors. Vikra-

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1. E. C. VII, Sk, 11.
2. Fleet, *Kanarese Dynasties*, p. 504. (Ink impression by Dr. Fleet)
3. *Cam. Desa Inscriptions*, I, p. 122, referred to by Fleet, o. c., p. 440. The ink impression of the record, says Dr. Fleet, does not include the date.
māditya remained as Viceroy in the south till A.D. 1060, and it may be presumed that the Banavasi and the Nolambavādi provinces, continued to be administered during this period by his subordinate Harikēsari.

There is a viragal of the time of Vikramāditya which gives him Ganga titles and calls him Chalukya-Ganga-Permmāṇaḍi-Vikramāditya-ḍēva. It records that his great minister was a certain Perγγade Nāranayya, chief of the Karṇas, who was enjoying the Banavasi Twelve Thousand. The same viragal informs us that in A.D. 1058 when Vikramāditya was the governor of the provinces named above, a force of Bēdas penetrated into Muḍyangeri, seized the cows and dishonoured the women. The ūr-gāvunda Māchayya fought against these barbarians and having killed many of them, recovered the cows at Belagavatti, but was at length overpowered by the superior numbers of the enemy.

A grant issued in A.D. 1068 represents Lakṣmanripa, who was “the chief master of robes” at the court of Somēśvara I, as ruling the Banavasi country. He was probably the immediate successor of Vikramāditya, and acted as governor from 1066-1068 A.D.

The grant of Lakṣmaṇa above referred to was issued in the reign of King Bhuvanaikamalla, i.e. the Chalukya King Somēśvara II. It begins with the eulogy of his father’s rule, who left no evil persons or enemies in Kuntala. It is said that the kings of Laṭa Kaļinga, Gaṅga, Karahāṭa, Turushka, Varāla, Chōla, Kaṁṭaka, Saurāṣṭra, Mālava, Daśarṇa, Köśala, Kērala and other countries gave tribute to him and were confined to their own boundaries. He boasts of having slain Magāda, Āndhra, Avanti, Vaṅga, Dravīḷa, Kuru, Khasa, Abhira, Paṇḍāla, Lāḷa and other kings and made their forces serve him. In spite of all these wars the strength of his arm and the energy of his soul were not exhausted, and he is said to have set out alone (for svarga) as if to fight against Indra, defeat him and make him give tribute. Accordingly on the 8th day of Chaitra bahuḷā, the year Kīlaka, Ś. 990 (29th March, 1068), performing the supreme yōga, he breathed his last in the Tunga-bhadrā. The reason for performing this rite, which is commonly known as Jalasamādhi, is given by Bhilhaṇa in his Vikramānka-

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1 E. C., VII, Sk, 152; XI, Dg, 140.  
2 E..C., VII, Sk, 83.  
3 E. C., VII, Sk, 136.  
4 Cf. Bhandarkar, Early History of the Deccan, p. 84.
According to him King Somēśvara I was seized with a severe fever, and feeling that his end was approaching, had himself conveyed to the banks of the Tuṅgabhadrā. While bathing in the river after having given away much gold in charity, he waded in until the water reached his neck and amidst the din of the waves and the sound of all kinds of musical instruments deliberately drowned himself.

The inscription goes on to say that on the 7th day of Vaiśākha śuddha, the year Kilaka, Ś. 990 (11th April, 1068), i.e. fourteen days after this tragic event, his eldest son Sōmēśvara II assumed the sovereignty with all the royal insignia, and "the whole desire of the world was drawn to him". The Chōla King thought of taking advantage of the youth and inexperience of the new ruler, and is said to have exclaimed: "A new reign (a kingdom) fit only for a hero; now is the time to invade it. I will surround Guttī and besiege it". This he did with a considerable army. Sōmēśvara at once mustered a strong force to oppose him, and on the advanced cavalry coming into contact a fierce battle ensued, in which the Chōla army was routed and dispersed. Consequently all the foreign kings are said to have been striken with terror, and gladly became Sōmēśvara's vassals. After this victory Lakshma, who is represented as indispensable to the Chalukya kingdom as the governor of Banavasi, was given a royal sāsana which conferred extraordinary honours upon him. "Junior is King Vikrama-Gaṅga to me; to that Permmāḍi-Dēva; the next junior is Vīra Noḷamba-Dēva; to me, to Permmāḍī, and to Singi you are the junior, but to you all (the rest) are juniors", said Somēśvara, thus ranking him next to the royal family. Lakshmaṇa became the lord of the great Banavasi-nāḍ, Vikrama-Noḷamba was rewarded with the fief of Noḷamba-Sinḍavāḍi, and Ganga-maṇḍal-ika became the governor of the territory beginning from Aḷam-pura. Bhuvanaikamalla gave them these countries, in view of their being as a long bar or defence to the south.

Lakshmaṇa is said to have trodden down Koṅkana, driven back the seven Kombu, and uprooted the seven Male. He is styled Rāya-daṇḍa Gōpāla, and united in himself the chief heroic characters of both the Rāmāyaṇa and the Bhārata.

His minister and chief treasurer was Śāntinātha, a distinguished Jain poet. He had the title of Sarasvati-mukha-mukura, and he

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1 Bühler, Vikramankadevacharita, pp. 22-24, vv. 44-68.
2 E C., VII, Sk, 136.
3 Ibid.
was the author of the *Sukumāracharita*. He persuaded Lakshmana to build the wooden *basadi* of Mallikāmōda Śāntinātha in Baligrāma (Beḷagāmi), and he set up a stone pillar at the main entrance, recounting all his names and titles. Having obtained the permission of the Emperor, he made a grant to the *basadis* of all the property which formerly belonged to the other *basadis*.

Lakshma was in office for a very short period; for we see that in 1070 A.D. he was succeeded by the Ganga prince Udayaditya. A grant of the latter dated about A.D. 1070 gives him the titles of Mahārājādhirāja paramēśvara, boon lord of Kōlāla-pura, lord of Nandagiri, Vikrama-Ganga and Jayad-uttaranga, and adds that he was ruling the Gangavādi, Banavasi and the Sāntalige provinces. The records of 1074 style him the mahāsāmantādhipati, the great minister, mahā-prachanda-daṇḍanāyaka, chief over the property of the court, great senior minister of peace and war, and mane-verggađe-daṇḍanāyaka. He is described in these inscriptions as the governor of the Banavasi Twelve Thousand and the Sāntalige Thousand, from which we conclude that a new governor was appointed at this date for the Gangavādi province. His Kerehalli (Nagar Taluqua) grant informs us that he was in charge of the taxes, such as the Sayār, the vaḍḍa-rāvula and the *perjunka* of the Banavasi Twelve Thousand and the *bilkode* and the *perjunka* of the Sāntalige Thousand.

It appears from his inscriptions that Udayaditya was a generous prince who combined the man of dissipation with the devotee. We are told in one of these epigraphs that he laved the feet of the god Garuḍēśvara of the Mulasthāna Kerehalli and made a grant either of money or of land to the students. Another record represents him as granting, for the god’s perpetual lamp and for oil for the lights of the *maṭha* at Kuṭṭūr, half the revenue of the four customs duties of the *vaḍḍa-rāvula*, the *perjunka*, and the two *bilkode* that were levied on all the imported articles at this place. On the other hand a third inscription of his records a grant made by him to the dancing girls for the purpose of buying looking glasses, which incident might

2 *E. C.*, VII, Sk, 295; VIII, Sb, 299.
3 Ibid.; *E. C.*, VIII, Ng, 30.
4 Ibid.
5 Ibid.
6 Ibid.
7 *E. C.*, VIII, Sb, 299.
8 *E. C.*, VII, Sk, 295.
perhaps suggest that he was a great lover of dancing. It may also be inferred from another epigraph of the same period that he hopelessly lapsed into debauchery, and his official duties must in consequence have suffered from neglect. There is a grant he made to a dancing girl by name Lachhavi-dêvi, who apparently was his mistress. The record describes her as “the beloved of his heart and eyes, constant sharer in a thousand supreme delights and pleasures, equal to a second Lakshmi, by nature formed for good fortune, in gifts the Vidyâdhari (or fairy) of the world, skilled in all accomplishments, with eyes of the wild partridge (chakôra), with graceful languid gait, devoted to singing and dancing, a head-jewel of intelligence, a protecting jewel to dependents, to beggars a moving treasure-urn, obtainer of a boon from the goddess Saradâ, Udayâditya-dêva’s other half, mistress of astonishing feeling and sentiment in bright and new mode of charming”.

It was probably at this period when Udayâditya was whiling away his time with his mistress at Bełagâmi and the two brothers Somësvâra and Vikramâditya were engaged in a disastrous civil war that Kîrttivarmma renounced his allegiance to the Chalukyas and asserted his independence. We have seen that the rebellion was promptly subdued by Jayakâsi I of Goa, and Udayâditya who had failed in his duty was either degraded or dismissed from his office on the accession of Vikramâditya. His name does not occur in the subsequent records till we come to A. D. 1112.

The insurrection of Kîrttivarmma taught a good lesson to the Chalukya sovereign, inasmuch as it shewed him the necessity of exercising a stronger hold over the feudatories in the south. Accordingly we see him appointing his brother Jayasimha as the viceroy of Banavasi. Bilhaṇa says in his Vikramânkapadêvacharita that soon after he took the reins of government into his hands Vikramâditya gave his younger brother the office of viceroy of Vanavâsa. The appointment was probably made about A. D. 1076. For a record dated in the following year represents Jayasimha as already holding that position.

Jayasimha acted as Yuva-râja at Banavasi for a period of over four years. The records of this period style him “Yuva-râja Châlu-

2 Ante, pp. 110-111.
kya-Pallava Permmanadi-dēva Vīra Nōlamba," and credit him with
the wardenship of the Sāntalige Thousand, the Beḷvāla Three Hun-
dred, the Puligere Three Hundred, and the Basavaḷḷī Thousand¹.

But the office of mahāsāmantādhipati or governor was not abol-
ished when Jayasimha was appointed the viceroy. For Udayādi-
tya’s place was in the meantime filled by Barmaṇa-dēvarasa. From
the two records of this governor dated 1077, we may infer
that he held office directly under Vikramāditya, as they do not refer
to Jayasimha as the superior of Barmaṇa-dēvarasa*. This may lead
us to conclude that during the first period of his viceroyalty
Jayasimha’s duties mainly consisted in supervising the activities of
the mahāmaṇḍalēśvaras, and he exercised little or no control over
the governors. The inscriptions of Barmaṇa-dēvarasa above referred
to indicate that he was in charge of the same provinces as were
governed by his predecessor Udayāditya. These were the Banavasi
Twelve Thousand, Sāntalige Thousand and the eighteen agra-
hāras².

Barmaṇa-dēvarasa was soon succeeded by the daṇḍanāyaka
Bala-dēvayya. The lithic record that mentions his name is dated
1080 A. D. and alludes to Yuva-rāja Jayasimha as his immediate
superior*. This shows that Jayasimha had by this time come to
exercise authority over the governors as well.

Jayasimha held the office of viceroy till A. D. 1080, when
he was deposed. The circumstances leading to his downfall are
narrated by Bilhaṇa in his Vikramānkapāṭhayam. He tells us
that towards the end of the rainy season, Vikramāditya was inform-
ed by a confidential adviser that Jayasimha, his brother, was medit-
tating treason. In proof of his assertion the reporter stated that
Jayasimha was amassing wealth by oppressing his subjects, that he
had increased his army and had subjected the forest tribes to him-
self, that he was seeking the friendship of the Drāvīḍa king, and
that, worst of all, he was trying to seduce Vikramāditya’s soldiers
from their allegiance. Vikramāditya on the news of the treachery be-
ning confirmed through the agency of his spies, addressed friendly
exhortations to his brother to the effect that he should desist from
his evil purpose. But it was all in vain. Jayasimha, joined by

¹ Ibid.; E. C., VII, Sk, 293, 297.
² E. C., VII, Sk, 44, 124.
³ Ibid.
⁴ E. C., VII, Sk, 297.
many maṇḍalikas, advanced northwards and encamped on the banks of the Krishna. Vikramādaitya was thus compelled to take the field in self defence. Collecting a large army he also advanced to the Krishna. A battle was fought, Jayasimha's army was scattered and its leader was captured in his flight through the jungles. Bilhana concludes this woeful tale by saying that "though Vikrama would have had reason enough to deal hardly with the captive, he spoke kindly to him and consoled him". But he does not tell us what finally became of Jayasimha.

It appears from an inscription of 1088 A.D. that a certain mahāsāmantādhināti Guṇḍamarasa was appointed about this time the governor of the Banavasi province. The record represents him as ruling "the kampana, the agrahāra, both the vaḍḍa-rāvuḷa and the hejunka, and the bilkode in the Banavāse-nāḍ". The grant accords to him the titles of mahāsāmantādhipati, the great minister and daṇḍanāyaka, and mane-vergaḍe daṇḍanāyaka. But we do not know how long he held this office, as this is the only record of his that is extant. It was probably under Guṇḍamarasa that mādhuvapayya was acting as the pergaḍe of the Banavasi Twelve Thousand. The record which gives this detail is dated 1084 A.D.

Daṇḍanātha Śrī-dharavva was very likely the successor of Guṇḍamarasa. A grant of A.D. 1089 tells us that he was ruling the Mēlvatte vaḍḍa-rāvuḷa and the two bilkode. The record gives him the usual titles of the governors. Changa-dēvavyya is said to be the pergaḍe under him, and it appears that he was charged with the collection of the grain customs of Banavasi.

Dēvappayya Chavendarasa was the next governor of Banavasi. A record of about A.D. 1092 gives him the titles of great minister and general, superintendent of the guards of the female apartments, and pergaḍe daṇḍanāyaka of the Banavasi-nāḍ.

Dr. Fleet has mentioned that in 1098-99 the Banavasi province was ruled by the daṇḍanāyaka Padmanābhayya.

Mahāpradhāna, Banavāsi-vergaḍe, daṇḍanāyaka Anantapāla,

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1 Bühler, Vikramankaṭeṣṭaḥcarita, pp. 122-125, cantos XIV and XV; I. A., V, p. 323.
2 E. C., VII, Sk, 111.
3 E. C., VIII, Sb, 236.
4 Ibid., S
5 Ibid.
6 E. C., VII, Sk, 156.
7 Fleet, Kanarese Dynasties, p. 451. C

of his information.
also styled mahāsāmantādhipati, was the governor for the next thirteen years. He was ruling the Gajagānda Six Hundred and the Banavasi Twelve Thousand with the management of the achchapanḍāya tax of the Seven-and-a-half Lakh country in about A.D. 1100. The records of 1103 and 1104 invest him with the government of the same districts and the management of the vaḍḍa-rāvula and the perjunka thereof. In 1107 he is described as ruling the two Six Hundreds and the Banavasi Twelve Thousand, and it is possible that in 1110 he held the same provinces.

In 1112-13 the mahāmaṇḍalēśvara Udayāditya Ganga Permmāḍi-dēva, of the Western Ganga family, was given the province of Banavasi Twelve Thousand and the Sāntalīge Thousand. This is for the first and the last time we hear of this prince after his deposition in 1075. He remained in office for only one year, when Anantapāla was again entrusted with the government of the Banavasi country. We may surmise that having now advanced in years Udayāditya died of old age.

The Chalukya official in charge of the various taxes of the Banavasi Twelve Thousand during the governorship of Anantapāla was one Gōvindarāsa. He is not accorded any titles in the early Chalukya records, but the later ones indicate that he rapidly ascended the official ladder until at last he was made mahāsāmantā and confirmed in or about A.D. 1117 as the governor of the Banavasi province. We shall now trace his career. An inscription of about 1100 describes him as an ordinary Chalukya official with the management of the Mēlvaṭte vaḍḍa-rāvula. In 1103 he became a danḍanāyaka, and in the following year he was managing the vaḍḍa-rāvula of the Banavasi province and the achchut-panḍāya of the Fifty Six. In 1107 he rose to the office of mahā-prachanda-danḍanāyaka and was in charge of the vaḍḍa-rāvula, the perjunka, and the two bilkode of the Banavasi Twelve Thousand. The title

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1 Ibid.
2 E. C., VII, Sk, 311.
3 E. C., VII, Sk, 93, 131; VIII, Sb, 564; Rice, Mysore Inscriptions, pp. 139, 512; Fleet, P. S. & O. C. Inscriptions, No. 171.
4 E. C., VII, Sk, 192.
5 Ibid., Sk, 149.
6 Ante, p. 121.
8 E. C., VII, Sk, 316.
9 Fleet, o. c., p. 451; E. C., VII, Sk, 311.
10 Ibid., 98.
11 Ibid., 131.
12 E. C., VII, Sk, 192.
of mahāsāmantādhipati was soon conferred upon him and in 1108 he acted in the place of Anantapāla as the governor of the Banavasi province. In 1117 however he was raised to the dignity of great minister and succeeded Anantapāla as the governor of Banavasi.

Gōvinda-dēva ruled for a period of six years when he was succeeded by the mane-verggaḍe-daṇḍanāyaka Sālipayya who is styled the great minister. In 1123 Sālipayya had under him one Rāmayya who was obviously the perggaḍe of the Banavasi Twelve Thousand.

Bhōgayya was the next Chalukya governor. An inscription of 1126 calls him the Kannāda minister for peace and war, general of the army and the mane-verggaḍe daṇḍanāyaka. It also mentions one Mēdimayya who, as is plain from his title, was in charge of the vaḍḍa-rāvula. Here the governor is said to have granted to a temple ‘1 load in 100 loads of salt, and one hāga for 200 loads of grain’.

We do not find the name of any governor in the inscriptions, for the subsequent period of fifteen years. This was possibly because of the unsettled state of the country due to the protracted struggle between the Hoysalas and the Kadambas.

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1 Ibid., Sk, 294.  
2 Ibid.  
3 Ibid., Sk, 246.  
4 E. C., VIII, Sb, 170.
CHAPTER IX

Taila II

Taila was the son of Śāntivarmma II and of his Pāṇḍya consort Siriya-dēvi'. The Kadamba inscriptions of this period do not say when precisely he came to the throne. However the fact that the latest date for Śāntivarmma afforded by the epigraphs is A.D. 1088 and the earliest record of Taila was issued in 1099, may lead us to infer that A.D. 1094-95 was probably the year of his accession.

The early records of this ruler mostly associate him with the government only of Hāŋgal. But all the later ones, as also that of Kargudari (1108), invariably assert that he was ruling the Hāŋgal as well as the Banavasi provinces. This might confirm our view that by virtue of the agreement that had been arrived at in the previous reign, Tailapa succeeded to the principality of Hāŋgal, which was held by his father, while Kirttivarmma continued to govern the Banavasi Twelve Thousand till about A.D. 1116 when he died. Thereafter however the two provinces were brought under the rule of Tailapa. In fact his records issued after this date contain grants made by him both to private persons and to public institutions within the Banavasi-nāḍ. These records also indicate that in the latter part of his reign he acquired the Sāntālīge Thousand.

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1 Fleet, Sancrit and Old Canarese Inscriptions, I. A., X, p. 254.
2 Fleet, Kanarese Dynasties, p. 561.
3 Ibid.
4 E. I., XIII, pp. 14, 15, 17.
5 Appendix, No. III, 9, 10; E. C., VII, Hl, 47; Sk, 100; VIII, Sb, 127.
6 E. C., VIII, Sb, 337. This is the last inscription of Kirttivarmma.
7 Ibid., Sb, 141, 357; VII, Sk, 100.
8 E. C., VII, Hl, 47; VIII, Sb, 141.
We are told in one of his early inscriptions that he married a Pāṇḍya princess named Bāchala-dēvi. She was probably a sister of Tribhuvanamalla, the Pāṇḍya ruler of Uchchangi, who was a contemporary of Tailapa. This event might suggest a political alliance concluded between the two neighbouring powers with a view to the defence of each other’s territories. Indeed a glance at the state of affairs in the Dekkan would show us that the position of these chiefs as mahāmaṇḍalēśvaras was at this time seriously threatened by the growing power of the Hoysalas. The latter had risen to prominence by the distinguished services they had rendered to the Chalukyas in their wars against the Chōlas and the Mālawas, and were now attempting to impose their overlordship on the neighbouring kings.

It seems possible that in compliance with the terms of the treaty, Tailapa was forced into a war with the Hoysalas in 1116, when the latter under their great King Vishṇuvardhana attacked the Pāṇḍyas. The result of this expedition was that the Pāṇḍyas were defeated at the battle of Dumme, and the conquest of Uchchangi was soon completed by Chāma-dēva, the general of Vishṇuvardhana.

On the conclusion of this war, Vishṇuvardhana started to lead predatory excursions into the Kadamba territories. These inroads were undertaken possibly with the object of revenging himself on the Kadambas for having assisted the Pāṇḍyas. The two undated inscriptions assigned to 1120 A.D. describe him as “the capturer of Gangavāḍi, Noḻambavāḍi, Uchchangi and Hānungal”. Moreover they also style him ‘Vira-Ganga Poysaḷa-Deva’, in contrast to the later records which add the word ‘Kadamba’ to his titles. This shows that he had not as yet conquered the Kadambas, but was merely raiding their kingdom. In fact the Hoysala inscriptions of this period speak of him as ‘subduing the pride of the Kadambas’ which obviously means that he had not subdued them when this grant was issued.

Vishṇuvardhana continued to lead military expeditions of this kind till A.D. 1130, when he attacked Hāngal itself with the inten-
tion of finally overthrowing the Kadambas, and annexing their kingdom. It was probably before he besieged Hāṅgal that he defeated Masāna and took possession of Banavasi. Masāna was very likely the Kadamba governor of Banavasi; for an inscription of 1130 styles him ‘maṇḍalika’.

The Hoysala record of 1137 referring to this battle states that Vishṇuvardhana destroyed “root and branch Masāna, who was a torment to the country”, and “wrote down Banavāsi Twelve Thousand in his kāditā (account book)".

After reducing Banavasi, Vishṇuvardhana seems to have proceeded north to Hāṅgal, the capital of the Kadambas. On the way he was met by Taila Nāga, the brother-in-law and generalissimo of Tailapa-dēva, who seems to have attempted to prevent Vishṇuvardhana from crossing the Dharma stream, which lies half way between Banavasi and Hāṅgal. But Vishṇuvardhana succeeded in making his way across the river, after defeating and slaying the Kadamba general. It may be inferred from the viragal giving us this valuable piece of information, that this battle was fought on the river, since a raft (त्रैमण्डक) seems to have played its part during the action. The Kadamba army probably escaped to Hāṅgal, closely pursued by the Hoysala, who subsequently besieged the capital. Tailapa put up a very stout resistance, as can be gathered from the two Hoysala viragals, which may be assigned to this period. These memorial tablets whilst extolling the valour of the Hoysala heroes that fell on this occasion also throw some light on the desperate fight that was maintained by the Kadambas. “When Vishṇuvardhana was ruling”, says one of these viragals, “on his besieging the fort of Hāṅungal, Dēva, the Rakkasa warrior of Bidirūr, attacked the troops of elephants and horses, but finding the supply of arrows exhausted, he applied to Dēvaṇṇa, and being favoured with his quiver, marched again to the battle, killed many and attained the world of gods”. The other viragal refers to Vishṇuvardhana's general Muṇuvanahīsa of Bidirūr, who fought “against the troops of elephants and horses in the fort of Hāṅgal and attained the world of gods”.

But the efforts of Tailapa were of no avail. The fort was very likely surrendered to the enemy and Tailapa himself was

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1 Cf. below, p. 132.
2 E. C., V, Bl, 17.
3 Appendix, No. III, 11.
5 Ibid., p. 52.
6 E. C., VII, HI, 47.
7 E. C., V, Bl, 17.
either killed in the thick of the fight or was captured and beheaded by Vishnuvardhana. The Hoysala records give us the latter version, while the Kadamba inscription merely says that he went to svarga on Monday, November 14th, 1130. It also records that on this day Boppana, the younger brother of Masanayya "making good his word (given) for the occasion (vēlevākyāṁ), went to svarga with Tailapa-Dēva". This would perhaps mean that Boppana, in fulfilment of the vow he had taken to live and die with the King, committed suicide on the death of Tailapa.

It may be inferred from a viragal of A.D. 1127, that Tailapa II was also engaged in hostilities at this date with the Śaṅtara King Pērmādi. The possible reason for this strained relationship was that the Śaṅtara King being dispossessed of his dominions either by his overlord or by Taila, attempted to recover his lost kingdom by force of arms. Hence he invested the city of Išapura, for whose relief the mane-veggađe daṇḍanāyaka Masanayya sent his whole army under his brother-in-law Kaliga Nāyaka. The Śaṅtara troops were easily dispersed, for we find the Śaṅtalige Thousand in a record of 1130 still in the possession of the Kadambas.

Tailapa-dēva though he failed in his foreign policy, was nevertheless remarkably successful in the internal administration of his kingdom. He had above all the good of his subjects at heart, which is attested by the large public works he undertook during his reign. It can be deduced from a record of 1129 that he started many useful schemes for the improvement of agriculture in the country. Fresh channels and tanks were constructed by his orders and the uncultivated land was thus brought under cultivation. On the other hand liberal arts were not neglected. The records show that considerable stimulus was given to learning and to religion. The agrahāra of Beḷagāmi received his patronage in a special manner. He repaired old shrines and built new ones which he endowed with rich grants of land. An inscription of 1107 tells us that he worshipped the feet of Mahendra Sōma Pandita-dēva, the āchārya of the sanctuary of Mahā-svayambhu-Sōmanātha, and granted as an imperial gift the town of Kallavaṇa for the maintenance of the temple. Another inscription of A.D. 1120, found at

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1 E. C., XII, Tp, 31.  
2 E. C., VII, H1, 47.  
3 E. C., VIII, Sb, 141.  
4 E. C., VII, H1, 47.  
5 E. C., VIII, Sb, 359.  
6 E. C., VII, Sk, 100.  
8 B. I., XVI, p. 42.
the entrance of Haṣekōte at Hāṅgal, states that he made a grant of
three plots of fertile land to the temple of the god Hanuman, for
the purpose of supplying sandal wood and incense to the god and
clothes and loin cloth to the ascetics. Further in order to meet the
usual expenses, he bequeathed to the temple a part of the tax on
pepper and salt-bags 4.

The inscriptions of Tailapa mention the name of perṛgaḍe
Nāga-dēva, who was probably the excise commissioner of the
country. He is described as the chief minister of the mighty
Tailapa-dēva. The customs official under him was one Keśirāja 5.

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4 Appendix, No. III, 9.
5 Ibid., 10.
CHAPTER X

Mayuravarmma III

The war between the Kadambas and the Hoysalas continued in the reign of Mayuravarmma III. He was the eldest son of Tailapa and succeeded the latter on his death during the siege of Hāngal. The two inscriptions of this ruler dated 1031 describe him as the ruler of the Banavasi Twelve Thousand, the Hāngal Five Hundred, and the Sāntalige Thousand, which clearly shows that the Kadambas had not been completely vanquished, but were still fighting for their possessions.

It may be inferred from a viragal at Hāngal that Masanayya, the veteran general of the Kadambas, was conducting the operations. For it avers that at the request of "Masāna who was the patron and superior Nāyaka, Basava of great prowess, for the protection of the titles of the boy king Hemma, mounted his horse to fight with Malla at the head of 500 cavalry of Tailapa. Basava drove away the besiegers with great vehemence, struck to drive away the enemy, being angry, conquered some of them, and cut them into halves." The boy king mentioned here by the name of Hemma was probably Mayuravarmma, who, it would appear, was young at the death of his father. Mayuravarmma, it is evident, was his real name. It is possible that in the midst of this struggle Mayuravarmma died, for in the following year (1132) we see his brother Mallikārjuna ruling the same provinces of Banavasi Twelve Thousand and Hāngal Five Hundred.

1 E. C., VIII, Sh, 49; VII, HI, 47.
3 Appendix, No. III, 12; E. C., VII, HI, 47.
Mallikarjuna very probably succeeded for the time being in ousting the Hoysalas from Hängal and Banavasi. A viragal of the year 1138 remarks that Vira-Ganga Hoysala-dēva set out on an expedition of conquest, and crossing over the Tuṅgabhadrā, marched to Banavasi-nāḍ, and in Dhanur-māsa of the Śaka year 1060, the year Kālayukti, laid siege to Banavasi and the fort of Hängal. This campaign was evidently necessitated by the recovery of his lost territories by Mallikārjuna. We are told that on this occasion the latter entrusted the defence of the fort to his veteran general Masāṇa. Further in order to divert the attention of Vishnuvardhana, the Kadamba King seems to have instructed Jakki-seṭṭi to raid Hiria-Māgudi, which was probably a stronghold of the Hoysalas. However in spite of the strenuous efforts of the brave Kadamba monarch, the expedition resulted in a great success for Vishnuvardhana. A grant which he issued in the following year describes him as the "capturer of Taḷakāḍu, Koṅgu, Nangali, Gaṅgavāḍi, Noḷambavāḍi, Banavase and Hāṇingal", and states that he was at this time "in the camp of the royal city (rājadhānī) Baṅkāpura ruling the kingdom of the world". It was very likely soon after the fall of Hāṇgal that the fierce battle at Baṅkāpur, referred to in a viragal of this period, was fought between the Kadambas and the Hoysalas. The latter again came out victorious and Masāṇa of Tagare, who was the general of the Kadamba forces, lost his son, Sōvaṇa on the battle-field. Consequently Baṅkāpur passed into the

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2 E. C., VIII, Sb, 414.
3 M. A. R., 1926, p. 45.
4 E. C., V, Cn, 199.
hands of Vishṇuvardhana who made it one of his capitals (तापित)⁴. Having temporarily deprived Jayakēši II, the Goa Kadamba King, of his province of Halsi in 1140, Vishṇuvardhana was ruling that year from his capital of Baṅkāpur his vast kingdom, which comprised the Gangavāḍi Ninety-six Thousand, the Banavasi Twelve Thousand, the Palāśige Twelve Thousand and the Six Hundreds “under the shadow of his sole umbrella” ². He seems to have made Hāngal also one of his residences, for in the same year we see him with his crowned Queen Bammala-ḍēvi ruling the kingdom from Hāngal ³. We also learn from an inscription in the Sorab Taluqua that he appointed his own governor to collect the regalia from the province of Banavasi ⁴, thereby flouting the authority of the Emperor who alone possessed the right to collect the imperial dues from this province. In fact Jagadēkamalla the reigning Emperor had already had his governor in the Banavasi province in the person of the Perggaḍe-daṇḍanāyaka Bammaṇayya ⁵.

In the same year when Vishṇuvardhana was at his royal city of Baṅkāpura, Jayakēši II, the Goa Kadamba King, taking advantage of his absence, raided the city of Hāngal ⁶. This he did probably in retaliation of the predatory raid of the Hoysalas in that year on Palāśika (Halsi), which was one of the seats of Jayakēši’s government ⁷.

But the triumph of Vishṇuvardhana was soon clouded by the arrival and attack of the Sinda chief Pērmāḍi. The military activities of the Hoysalas had long attracted the notice of the Chalukya Emperor Jagadēkamalla II, who eventually deputed his loyal feudatory Pērmāḍi I to check their growing power. A Sinda record assigned to A. D. 1144, speaking about this campaign of Pērmāḍi says: “He seized upon the royal power of Poysaḷa, who was the foremost of the fierce rulers of the earth, and acquired the reputation of being himself proof against all reverses. Going to the mountain passes of the marauder Biṭṭiga, plundering him, besieging Dḥōrāsamudra, and pursuing him till he arrived at, and

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⁴ E. C., V, Cn, 199.
⁵ Ibid., Ak, 18.
⁶ E. C., XII, Gb, 13.
⁷ E. C., VIII, Sb, 348.
⁹ E. C., VI, Cn, 122.
⁰ E. C., V, Ak, 18.
took the city of Belupura, king Pērma, of great glory—driving him before him with the help of his sword, arriving at the mountain pass of Vāhaḍi, and overcoming all obstacles,—acquired celebrity in the world. Pursuing and seizing in war the friends, (mighty) as elephants (though they were), of the kings who joined king Bīṭṭīga in the work of slaughter, (Pērmāḍi) unequalled in his great impetuosity, brought them (back as captives) with derisive cheers”

Though Vishnubhadrana died in 1141 after his defeat at the hands of the Sinda chief, the struggle was continued for a period of two years more. A viragal of A. D. 1143 records that when Tribhuvanamalla Malli-dēvarasa (Mallikārjuna) “was ruling the kingdom of the Haive Five Hundred, Māhalīge, Koṇḍarade, Kabbunālige, the Four bāḍa and Mogala-nāḍ in peace and wisdom;—Hoysala having raised a great army against Māhalīge,—the great hero Hākara, overthrowing the army of elephants, horses, chariots and foot-soldiers, putting the force to flight, gained the world of the gods”

But it seems certain that this war was concluded before A. D. 1145. Mallikārjuna was probably restored to his dominions by the imperial general. A Kidambī inscription of 1145 describes him as ruling his kingdom under the Chalukya emperor Pērma-Jagadēkamalla II.
CHAPTER XII

Tailama

Mallikārjuna did not long survive Vishṇuvardhana, his adversary. He followed him to the grave in or about A.D. 1146 and was succeeded by Tailama, who probably was his brother¹. The latter, seems to have ruled for a short period of five years, and his reign was on the whole uneventful. The warlike spirit of the Hoysalas evidently suffered a check for want of capable military leaders. Narasimha, the son and successor of Vishṇuvardhana, was a mere child of eight years², at the death of his father, and throughout his life he remained a weak ruler.

It was probably in the reign of Tailama that Goravarasa, who appears to have been the son of Boppa³, freed himself of the control of the Kadambas of Hāngal and asserted his independence. Boppa was a member of the branch of the Kadamba family which was in charge of the Nāgarkhaṇḍa Seventy in the time of Taila⁴. By this time the wars of Vishṇuvardhana had considerably weakened the power of the King of Hāngal; and this weakness of the central government was possibly taken advantage of by the governor of the Nāgarkhaṇḍa Seventy Goravarasa, to establish his own independence. A record assigned to about A.D. 1145 confers on him all the titles that usually accompany the Kadamba kings. The inscription also tells us that after hearing a discourse on dharma and

¹ Fleet, Kanarese Dynasties, p. 562. The inscription does not seem to have been published.
³ E. C., VIII, Sb, 67. He calls himself Bangara-Bappa’s warrior.
⁴ Ibid., Sb, 325, 328. He was probably a brother of Taila, who is mentioned in an inscription at Lakshmesvar under the name of Bikki. E. I., XVI, p. 4.
washing the feet of the 32,000 Brahmans, he remitted certain dues or taxes, for the repose of the soul of his senior queen Śāntale-dēvi, who had died a few days before. Another record of Goravarasa refers to a war waged by him.

Goravarasa seems to have ruled for a period of over five years, when it seems likely he was defeated or more probably slain by Kṛṛti-dēva, the son of Tailama, who, as we shall presently see, was a more successful monarch than his father.

1 E. C., VIII, Sb, 67.
2 Ibid., Sb, 46.
KIRITTI-DĒVA

Kirtti-deva, the eldest son of Tailama, ascended the throne in or about A.D. 1151. He remained as the feudatory of the Chalukyas for the first five years of his reign, after which he seems to have acknowledged the Kalachurya Bijjala as his liege-lord.

This period witnessed the steady decline of the western Chalukya supremacy. Bijjala of the Kalachurya family, who discharged for a time the dual functions of general and minister of the Chalukyas, misused the enormous power he had acquired by virtue of these offices to the destruction of the sovereignty of the latter. We learn from one of the inscriptions that consequent on the overthrow of the Chalukya power, Taila III, who was then the Chalukya Emperor, was forced to beat a precipitate retreat southwards to take refuge at Banavasi. This event transpired in 1156.

The province of Banavasi was at this time in the possession of the Kadamba King Mauli-Tailapa, who was, according to the Lakshmēśvar record, the grandson of Taila II, and probably a brother of Kirtti-dēva. It may be inferred from this inscription that Vīra-Pāṇḍya of Uchchangi was a feudatory of the Kadambas and that he was in charge of the Puligere country.

What befell the Chalukya Emperor in the South is not recorded in the epigraphical records. But it is at all events evident that the Kadambas were made to acknowledge the suzerainty of the Kalachuryas only after a good deal of pressure was brought to bear upon them. In fact one of the inscriptions of Bijjala seems

1 E. C., VIII, Sb, 179.
4 E. I., XVI, p. 44.
to allude to an expedition undertaken by him with the object of conquering the Kadambas, when it records that he took possession of "the jewelled earrings, the rutting elephants and all possessions of the lord of the Vanavasi country, who bowed down in fear". That hostilities broke out at this period is also evidenced from the two viragals which are dated respectively in A.D. 1559 and 1162. The first of these viragals says: "... Hiriya-Nāyaka's brother-in-law Chikka-kēta, (obedient to) the mind's order of... Billaya, the senior general of the Banavase-nād, appointed by the Kāḍ(amba) King, the maḥā-maṇḍaalēśvara Kumāra-kīrtti-dēva — when the whole of Bijjaṇa-Dēva's officers, the Chauṭi Kings, and an army under twelve chieftains came and laid siege to the Gutti fort, and the town was ruined,...the archers were following, and the spearmen were beaten,—chopping in pieces and slaying many, Kētaṇa gained the world of gods". The second viragal records: "When the maḥā-maṇḍalēśvara Kīrtti-Dēva's great minister, Kumāra maṇḍalika Bāmmarasa was ruling the kingdom in peace and wisdom, Bijjaṇa-Dēva's minister Sāyamamārasa...was fighting, saying, 'I will besiege Gutti',—Pulleya Nāyaka...slew many and gained the world of gods".

Nevertheless it is obvious that the Kadambas acknowledged the overlordship of the Kāḷachuryas about the year 1163. For a Kadamba viragal of this year, as it refers itself to the reign of Bijjala, clearly implies that the Kāḷachuryas had by this time reduced the Kadambas to submission.

This was perhaps partly accelerated by the invasion of the Kadamba kingdom by the Śāntara King Jaga-dēva. The latter seems to have taken advantage of the weakness of the Kadambas, caused no doubt by their protracted struggle with the Hoysalas, and encroached on their territories. This is evidenced by an inscription of Jaga-dēva dated 1160 which says that he was ruling over the Banavasi Twelve Thousand, besides his hereditary province of the Śāntalige Thousand. Now it is definitely known that the former province was always in the possession of the Kadambas. Accordingly the fact that Jaga-dēva is said to be ruling

1 E. I., V, p. 179.  
2 E. C., VIII, Sb, 418.  
3 Ibid., Sb, 568.  
4 Ibid., Sb, 177. The same stone at the Kapli Bhavi, Hangal, on which is inscribed the record of Tailapa-deva, also contains an inscription of Kasapayya Nayaka and Enka Nayaka, the custom officials of Bijjala. Appendix, III, No. 10.  
5 E. C., VIII, Sa, 28.
it in 1162, shows that he had conquered at least a part of it about this period.

Kirtti-deva however soon succeeded in repulsing the Śāntaras. We are told in an inscription of 1163 that he marched with the mahāmanḍaleśvaras Ekkalarasa and Bammanna, against the mahāmanḍaleśvara Jaga-dēvarasa. They seem to have met with conspicuous success, as Jaga-dēva was forced to leave the Kadamba country and rush to the defence of his own capital. Kirtti-deva conquered almost half of the Sāntalige Thousand, and in 1165 laid siege to Andūsura, a fort of the Śāntaras very close to Hombucha, their capital. This siege is referred to both in the Kadamba and in the Śāntara records.

In his fight with the Śāntaras Kirtti-deva was probably helped by his overlord Bijjala. In fact a Śāntara record which refers to the same siege, explicitly states that Andūsura was besieged by express orders of Bijjala. It may be that Jaga-dēva, intoxicated by his early successes against the Kadambas, refused to acknowledge the Kaḷachurya supremacy; whereupon Bijjala dispatched his feudatories, mentioned in the record, and reduced him to submission. That Jaga-dēva eventually became a feudatory of the Kaḷachuryas is shown by a later Śāntara record which describes him as, ‘a dweller at the lotus feet’ of the Kaḷachurya Emperor Sōvidēva.

The expeditions of Kirtti-deva against the Hoysalas were crowned with equal success. During this memorable reign the Kadambas would appear to have recovered the whole of the territory wrested from them by the Hoysala kings. We are told in a document of a later period that Kirtti-deva chased away his enemies; from which we may conclude that during the weak rule of the Hoysaḷa King Narasimha, Kirtti-deva gradually forced the Hoysalas to withdraw from the territory they had annexed under Vishnuvardhana. This was probably effected by re-capturing the Kadamba strongholds held by the enemy. This view is confirmed by a viragāl of 1161 which represents maṇḍalika Bammanna as investing the Ginnalagundi fort.

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1 Ibid., Sb, 177.
2 Ibid., Sb, 567; Sa, 114.
3 Ibid., Sa, 66.
4 Ibid., Sb, 306.
5 Ibid., Sb, 179.
It may be ascertained from an inscription of the year 1173, that one of the generals of Kirtti-dēva, named Gorava Kittiga, rose in insurrection against his royal master, and set himself up as an independent chief. Kirtti-dēva had promoted him to the rank of a Sāmanta and invested him with the manneya or seigniory of the Banavasi Twelve Thousand and the command over five hundred soldiers. The record tells us that he abused the privileges which had been conferred upon him. He is said to have erected his camp at Andabāligatta-durgga, without acquainting his master with the scheme and getting his consent thereto, and succeeded in eliciting homage from the neighbouring gaṇdas. The latter, so runs the record, “joining hands and placing his palanquin on their shoulders, gave him the umbrella”. Then he received in audience the servants, and expressed his desire that they should be loyal to him, saying “whatever happens, I shall always have need of you”. These servants were possibly the five hundred soldiers who had been given to him by the Kadamba Kirtti-dēva. They however remained loyal to the latter, and after gaining the confidence of the rebellious governor, put him to death. The record makes it obvious that as soon as the news of the insurrection reached the King, the latter dispatched Dāsappa, the son of his faithful danḍanāyaka Bhilla-Bhamma, against the rebel 1. It is possible that Kittiga was reduced to bitter straits by this general, whereupon the army which had joined hands with Kittiga at the preliminary stages of the revolt, turned against him, and in order to save their own skin, slew him and surrendered the Anda-baligatta fort to Dāsappa.

We learn from the last two inscriptions of Kirtti-dēva that he was the feudatory of the Kalachurya King Rāya Murāri-Sōvi-dēva in 1170 A. D. 2, and of Sankama in 1178.

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1 Ibid., Sa, 71.
2 E. C., VII, Sk, 171.
3 E. C., VIII, Sb, 431.
CHAPTER XIV

Banavasi under the Kalachuryas

To obtain a clear glimpse of the political situation of the Dekkan during the period of the Kalachurya supremacy, we have to get into touch with the activities of the various Kalachurya governors that were successively appointed to rule over the Banavasi-nāḍī.

We have already noticed that in about A. D. 1156 the Chalukya King Taila III was dethroned by Bijjala, who himself assumed the imperial power. He appointed one Māyidevarasa as the governor of the Banavasi Twelve Thouands for the collection of the regalia, such as the hejjunka and the vāḍḍa-rāula. But as has already been shown, the authority of the Kalachuryas was not acknowledged by the Kadambas till A. D. 1163.

The next notable figure in the galaxy of the Kalachurya governors was Kēsimayya. He is first mentioned in the records of about 1160. In 1168 he is spoken of as touring through the Tadda-vāḍī Thousand, the Hāṅgal Five Hundred, and the Banavasi Twelve Thousand, and on that occasion he made a grant to a temple at Beḷagāmi. This was on the whole a period of repose for all the contending parties, and consequently peace flourished in the Dekkan down to 1179.

In that year however the Hoysalas under their valiant King Ballāla II commenced their inroads in the north, bent on re-conquering all the territories which once formed part of their Empire. In 1177 Uchchangi was reduced and the Pāṇḍya King Kāma-dēva brought to submission. This defeat of the Pāṇḍyas brought them

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4 E. C., VII, Sk, 190.
5 Ibid., Sk, 146.
6 Ibid., Sk, 92.
7 E. C., XII, Ck, 36.
close to the imperial Kañchurugas and stimulated them to contest with the latter the supremacy over the Dekkan. Accordingly to meet the Hoysalas in battle, Sankama-dēva, the Kañchurya Emperor, deputed his veteran general Kavañyaya to the south in about 1179. The Kañchurya inscription speaking about this general says that having made a victorious expedition to the south, he came and pitched his camp in Bettaur (?) in the Banavasi country⁴. Here he was probably met by the Hoysala King Ballāla II, and the war dragged on for some time, but no decisive victory was won by either of the parties for a period of two years. In 1181 they appear to have concluded a treaty by which they agreed to suspend operations. This treaty was perhaps brought about through the mediation of Kēsimayya, who seems to have been re-appointed this year the governor of the Banavasi Twelve Thousand. For the inscription clearly states that Āhava Malla, the Kañchurya King who succeeded Sankama, sent for Kēsimayya and appointed him to govern the south so that “the country may have quiet”⁵. That the Hoysalas and the Kañchurugas arrived at a settlement we conclude from the statement in the same record that the Hoysala officers were present when this grant was made.

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¹ E. C., XI, Dg, 44.
² Rice, Mysore Inscriptions, p. 117.
CHAPTER XV

Kama-deva

In the midst of this struggle Kīrtti-dēva died and was succeeded by his son Kāma-dēva. It is highly probable that in the war with the Hoysaḷas, the Kadambas joined their overlords the Kāla-churyas. A viragal of 1181 records: "The pratāpa-chakravartti Hoysaṇa bhujabala vīra-Ballāḷa-Rāya's great minister Tōya-Singey-a-daṇṇāyaka, when Basavaiya-Nāyaka of Hānun-gal was inside the guard-house in the Udare fort,— on the māha-maṇ-dalēśvara Banka-Nāyaka's son-in-law Gangeya-Sāhāṇi, Beya-ma-Sāhāṇi and Javaneya-Nāyaka, these three coming with all appliances and laying siege,—he fought, slew, distinguished himself and gained the world of gods" 1. Very likely the Hoysaḷas had captured this fort of Udhare some time before, and it was retaken by the Kadamba generals mentioned above 2.

The peace concluded between the Hoysaḷas and the Kāla-churyas in 1181 was only a truce, and the two contending armies soon met at Hadaḍeyakuppa. Vīra-Ballāḷa was himself at the head of the Hoysaḷa host while the Kāla-churya forces were under the command of their King Mūrāri-Kēśava-Nārasinga, and of the great general Gandapāṇḍava Channa-Kāḷama Sāhāṇi. The similarity of the name and the title suggests that he was the same Kāvaṇaṇya who had led the victorious expedition to the south in 1179 3. Vīra-Ballāḷa ordered the van of his army to attack the enemy. The fight that ensued must have been very desperate, each party making frantic efforts to win the day 4. At last the battle was decided

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1 E. C., VII, Sk, 212.
2 We conclude that these were Kadamba generals, for we have a Sahāṇi who was the commander-in-chief of the Kadamba army which fought against Vīra-Ballāḷa.
3 Cf. ante, p. 142.
in favour of the invincible Hoysalas, and the Kāḷachurya power was completely crushed.

This defeat of the Kāḷachuryas obviously helped the Chalukya Somēśvara IV in his attempts to restore his family to independence. The Kāḷachuryas had become very unpopular on account of their persecution of the newly founded Lingayat sect. Moreover Bijjala's successors had not the capacity which he himself possessed. This probably gave the opportunity to the Chalukya partisans to come forward and publicly espouse their cause. We are told in a Hoysaḷa record that the Kāḷachurya daṇḍanāyaka Bamma joined the Chalukyas and succeeded in seducing a considerable part of the Kāḷachurya forces which were under the command of his own father. The latter was the loyal general of the Kāḷachuryas, Kāvaṇa, who had commanded their troops on two previous occasions. The same Hoysaḷa record also tells us that Bamma acted in contempt of his father. This information is borne out by a Chalukya inscription which admits that Bamma secured for Somēśvara the position of Emperor.

The Kabambas of Hāṅgal, always loyal to the Western Chalukya family, were only too glad to transfer their allegiance to Somēśvara IV. An inscription of Kāma-dēva dated 1189 refers to Somēśvara as his overlord. But the latter did not long exercise his suzerainty. New enemies, the Yāḍavas in the north and the Hoysalas in the south, completely absorbed the whole of the Chalukya Empire, and the little suzerain power that was left to the Emperor was the one he retained over the hereditary territory of his powerful feudatories, the Kadambas of the Hāṅgal branch. It is unlikely that he survived for a long time the dissolution of the Empire, and with him the dynasty of the Western Chalukyas of

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5 I. A., II, p. 299.
8 A viragal found at the Kapli Bhavi, Hangal, dated in the 2nd year of Somesvara (1181), shows that the latter had deputed Soyya to elicit homage from Kama-deva. Appendix, III, No. 13.
9 E. C., VIII, Sk, 179.
Kalyani, at least as far as history is concerned, came to an end. This is shown by an inscription of Kama-deva of about 1191 A.D. where he is for the first time called the Kadamba Chakravartti. The Kadamba record of 1198 assumes the style of the imperial Chalukyas by beginning the grant with the words: “When Kadamba Kama-deva was ruling the kingdom of the world”. This would also suggest that after the death of Somesvara, Kama-deva reigned as an independent King, pending the issue of the contest for supremacy between the Yadavas and the Hoysalas. It was presumably during this period that Kama-deva strengthened the fortifications of Hangal, in order to render them proof against any possible attack of his enemies from the south. To the same period should also be ascribed the mutilation of the Hoysala crest twice perpetrated in the Tarakesvara temple at Hangal, a splendid monument in the Hoysala style undoubtedly built during the Hoysala occupation of this city.

The contest for supremacy was at last decided in favour of the Hoysalas. The decisive victory of the latter over the Yadava King Billama in the battle of Lukkundi seems to have determined, at least temporarily, that the Hoysalas should be supreme in the southern provinces of the Dekkan. Thereafter Vira-Ballala turned to subdue the Kadambas of Hangal, the hereditary enemies of his family.

A viragal of about 1195 refers to the battle of Udhare in the reign of the Kadamba Chakravarti Kama-deva, which we believe was fought between the Kadambas and the Hoysalas. Udhare was apparently a fort of great strategical importance, which the Hoysalas always attacked whenever they invaded the Kadamba territory. It probably commanded the road to Hangal; for Vira-

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1 E. C., VIII, Sb, 430.
2 Ibid., Sb, 478.
3 When we visited Hangal in January, 1929, we noticed this mutilation. The sculpture in front of the vimana of the above temple has the head of Sala purposely chopped off. Another specimen of the same crest now over the entrance of the temple compound is so skilfully destroyed that the image of Sala could not be traced at all but for the sword carved on the mane of the tiger (?). Thus what once was the Hoysala crest appears now as the dynastic symbol of the Kadambas.
4 E. C., VIII, Sb, 439. This date seems to be more correct.
Ballāla is next seen besieging the Hāṅgal fort, perhaps after reducing Udhare. The viragals of A. D. 1196 at the Taraṅgśvara temple at Hāṅgal state that the Hoysaḷa monarch Vira-Ballāla III came and pitched his camp at Keregeri and besieged the city. He was defeated and repulsed by Kāma-dēva's forces, under his general Sāhāni, who however was killed in the battle. It also appears that Kāma-dēva drove the Hoysaḷas from the Udhare fort, as in 1203 they returned again and laid siege to the citadel. But it is unlikely that they succeeded on this occasion. The inscriptions of this period (1203) in the Kōḍ taluqua, which represent Kāma-dēva as still fighting the Hoysaḷas, pointedly indicate that he was then forcing the latter to evacuate the Kadamba territory and had driven them as far as Sāṭeṇhāḷi in the Kōḍ taluqua. It is evident from the viragals of 1207, 1208 and 1211 that by this time he had completely liberated the Hāṅgal Five Hundred and a considerable part of the Banavasi Twelve Thousand from the Hoysaḷa molestations, and was himself laying waste the territory of the latter. The first two viragals might be taken to show that before 1208 he had recovered all the territory as far south as Hāya-va and Muvaḍi-biču in the Tavanandi hōbli, Sorab taluqua, in what is now known as the Mysore State. By 1211 the whole of the Banavasi Twelwe Thousand came into his possession and he penetrated still more southwards into the present Kadūr taluqua and occupied Bīrār (Bīrūr). A viragal of 1211 records: “When the Kadamba-chakṛēśvara Kāva-Dēva was ruling the Banavasi Twelve Thousand kingdom in peace and wisdom, . . . Ballāla-Dēva's raiders besieged Bīrār in Kabbunāḷige-naḍu-nāḍ, and fought, Kancha Gavudā and others . . . attacking them at the moment, slew and gained the world of gods.” How was it possible

1 Appendix, No. III, 14, 15.
2 Camp near the tank on the west side of Hangal.
3 Appendix, No. III, 16; Gazetteer of the Bombay Presidency, XXII, Dharwar, p. 724; Fleet, Kanarese Dynasties, p. 563. Dr. Fleet wrongly reads Keregeri as Anekere.
4 E. C., VII, Sk, 244.
6 In the face of this unimpeachable epigraphical evidence, Dr. Fleet's statement that the Kadambas were soon after 1196 A. D. completely subjugated by Vira-Ballala, who annexed their territory, seems to have no foundation whatsoever.
8 Ibid., Sb, 59.
for Kāma-dēva to prevail so successfully against this powerful Hoysaḷa King? The obvious reason for this seems to be that Vīra-Ballāḷa being at this time preoccupied with wars against the Yādavas in the north, Kāma-dēva took advantage of his absence and occupied the Hoysaḷa territory. It is also possible that the Hoysaḷa power had suffered considerable damage at this period, for the constant struggle with the Yādavas had obviously a deleterious effect upon them, which satisfactorily explains how Kāma-dēva could occupy an important citadel in the very heart of the Hoysaḷa Empire. Moreover Vīra-Ballāḷa was now much advanced in age and had lost the juvenile vigour that had always attended his early expeditions. It is no wonder therefore if before long Kāma-dēva completely retrieved the losses he might have sustained at the beginning of his rule.

The reign of Kāma-dēva was thus a crescendo of successes. It may be safely affirmed that in him the great Hoysaḷa King Vīra-Ballāḷa met his equal. It is true indeed that Kāma-dēva failed at the beginning to stem the tide of Hoysaḷa aggression. But unlike his predecessors, he did not allow them to occupy for a moment the royal city of Hāṅgal. He balked them in their attempt to besiege the city and drove them as far as the southern frontier of Hāṅgal. Then he forced them to evacuate the whole of the Bana-vasi Twelve Thousand, which they had probably held since their decisive victory over the Kalachuryas in 1188. Furthermore he retaliated by leading predatory expeditions into the Hoysaḷa kingdom and by conquering and annexing their territory till Bīrūr (Bīrūr). After this he sent his conquering armies in all directions to impose his suzerainty on the neighbouring kings. An inscription of 1193 tells us that he subdued the Male and the Tulu countries, the Konkan and the Western Ghauts. These were the territories ruled respectively by the Sāntaras, the Ālupas and the Goa Kadambas, and the inscriptions of these rulers clearly show that they did acknowledge the overlordship of Kāma-dēva.

Kāma-dēva's victorious reign extended over a long period of forty years. Having come to the throne in 1180, his reign may be

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2 Appendix, No. III, 5; E. C., VIII, Sb, 188.
* E. C., VIII, Sb, 448. This inscription is dated 1193, which was his 13th regnal year.
regarded as a continuous struggle of half a century for the maintenance of the Kadamba independence against the Hoysala aggressors. He died in 1217 having fully realised his plans and established on a stable footing the power of the Kadambas, which lasted for another hundred years. The impression he left on the minds of his subjects is inferred from one of the viragals above referred to, which gives the following glowing description of his attributes: "He who was a jewel in the ocean of the family of Mayūravarmma, he who was a desire yielding gem to (good) men, he who was eminent for his enterprises, he who was the very pleasing vasanta, he who offers gifts (alms) to mendicants, he who was the sun to the lotus of the family of the Kadambas, he who was terrific in battles, he who was Bhīma in respect of the power of his arms, he who was Vainātēya (the king of birds) to the serpents of the intoxicated tributaries, he who was speaking the truth only, he who was the adamantine rampart to those who seek his shelter".

The inscriptions give Kētala-dēvi or Kāḷala-dēvi as the name of his consort.


2 Appendix, No. III, 15.

3 Fleet, o. c., p. 563.

4 E. C., VIII, Sk, 179.
IWalH-deva was probably the son of Kama-deva. He ascended the throne in 1217, and maintained for the most part his position as an independent King. His reign was on the whole undisturbed by wars. His contemporaries on the Hoysala throne were Narasimha II, and after him Vira-Someshvara, both of whom were, if not weak, at least not so warlike as their illustrious predecessors Vishnuvardhana and Vira-Ballala II. It is also possible that the people had become tired of war which had been incessantly waged for well nigh a century.

One of the immediate results of this protracted warfare was that brigandage and lawlessness grew in the country almost unchecked. We need scarcely say that the hostile armies marching about the kingdom laid waste the fields and severely crippled the agricultural industry. The people who were thereby thrown out of employment naturally took to the familiar resources of rapine and plunder.

This was the state of affairs obtaining in the kingdom when Malli-devarasa succeeded to the throne of Hangal, and evidently it took some time for this monarch to restore normal order in the kingdom. Inscriptions are abounding in the country which recount the outrages committed by the brigands, their victims often including the Government officials. "When the Idugod-heggađe Mādeya's son Binavaṇa", says one of the viragals of 1219, "was in Geṇḍavaṇa, going from Kuppaṭūr, like a thunderbolt a band of robbers fell upon him in the Aleya-halla, and those who were with him fled, on which Binavaṇa being greatly enraged attacked them like Antaka. But the robbers though attacked, were enraged and did not go, but stood and rushed upon him. while he, amid celestial songs of victory, like a Garuḍa (or kite) which sees the
Nāgas (or serpents), slew them. Fighting till Java (or Yama) was filled, he was borne away in Basavali in a car to Indra's city by the celestial nymphs*. Another viragal dated 1220 records that Beḷuvage Marā-Gavuḍa's son Rāma-gauḍa being attacked by robbers, fought with them and gained the world of gods*. But after a few years of peaceful rule under Malli-dēva, the people assured of protection from external enemies, soon returned to their usual occupations and brigandage gradually stopped. This is attested by an early inscription of this monarch which emphasises that "the Kādamba-chakravartti Malli-Dēvarasa was ruling a peaceful kingdom"*

During the reign of Malli-dēva there arose a new dynasty in Tuḷuva that threatened to deprive the Kadambas of this newly conquered province. Tuḷuva, it will be remembered, was the hereditary province of the Ālupa kings, who had been brought to submission by Kāma-dēva, the King of the Kadambas, and had become their feudatories. An inscription of this period dwelling on the activities of this new dynasty observes:—

"When, with all titles, the Kādamba-chakravartti Malli-Dēvarasa was ruling a peaceful kingdom:—......when Sāreya-Bhairava-Nāyaka, was greatly slaying (?) the Āḷvas in battle, the Āḷuva Sankaya-Nāyaka slew the whole of Biraya-Dēva's force. So that both armies applauded, he fought in the plain of Birusa, and in Basavali was united to the celestial nymphs, who bore him away in a celestial car"*

It may be inferred from this record that Sāreya-Bhairava-Nāyaka who was evidently the head of the new dynasty, attempted at this time to overthrow the Āḷuva family, the constituted authority in the province, and carve for himself an independent kingdom. From the name Bhairava we may conclude that this Sāreya-Bhairava was one of the Sāntara chieftains of Kārkāla. Possibly this was the old family of the Sāntaras, who finding it impossible to retain their power in the struggle for supremacy that was being carried on for a century round their original home migrated westwards and attempted to wrest the power from the Āḷuva rulers.

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* E. C., VIII, Sb, 224.
* Ibid., Sb, 227.
* Ibid., Sb, 188.
* Ibid.
* E. C., VIII, Sb, 188.
We have said above, that the immediate successors of the Hoysala King Vira-Ballāla were not as successful as their illustrious predecessor. The Yādavas, on the other hand, flourished at this time under the rule of a capable monarch who increased their power to a very large extent. This King was Siṅghaṅa, the son of Jaitugi I. He had already made the Hoysalas taste the bitter fruits of defeat in the reign of Vira-Ballāla. The Gadag inscription of 1213⁴ and the Paithan grant⁵, which speaks of him as overthrowing Ballāla, make it abundantly clear that Siṅghaṅa succeeded in recovering from Vira-Ballāla all the territory that lay south of the Malaprabhā and the Krishna. His efforts were crowned with still greater success in the following two years. His record of 1215 at Beḷagrāma shews that he had conquered all the territories occupied by the Hoysalas in the neighbourhood of that city⁶. We are also told that this year he appointed the mahāpradhāna, sarvādhikāri and mahāparamaviśvāsi (most confidential agent) Māyi-dēvapāṇḍita, as the governor of Banavasi, and under him a certain Hemmeyanāyaka as sūnkūdhiṅkāri or tax-collector of the Banavasi province⁷. Some years later in 1226 Hemmeyanāyaka was promoted to the governorship of the Halasige Twelve Thousand⁸.

Though the Yādavas had appointed their governor for collecting the imperial dues from the Kadamba kingdom, it is not likely that the Kadambas acknowledged the supremacy of the Yādavas at this period. As a matter of fact the Kadamba inscriptions of this period do not at all refer to any king as the overlord of Malli-dēva. On the contrary all these records invariably style him ‘the Kadamba Chakravartti’, and one of them even mentions his political satellites, the Ājupas.

But it was not possible for the Kadambas to resist for a long time the attempts of the powerful Yādavas at establishing their hegemony over the Dekkan. They submitted to them some time about A. D. 1239; for a record of this year for the first time describes Malli-dēva as a mahāmaṇḍalēśvāra. Dr. Fleet who refers to this inscription does not specify whose feudatory he was⁹. Never-

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⁴ Fleet, Kanarese Dynasties, p. 524.
⁵ Fleet, Sanscrit and Old Canarese Inscriptions, I. A., XIV, p. 314.
⁷ Ibid.
⁸ Ibid.
⁹ Ibid., p. 524.
theless it is plain that he became the subordinate of the Yadava King Siṅghanā, who probably subdued him by force of arms. Indeed a viragali of 1239 seems to allude to a Yadava-Kadamba war, when it records that Siṅghanā-dēva's (Siṅghanā's) nāyakas came with 30,000 horse and captured the hill fortress of Guttī, burnt the nād, “and marched along with their booty openly displayed”. In another inscription of the preceding year 1238, inside the Kadambesvara temple at Rādhallī. Siṅghanā is being called 'Kadamba', viz. 'the enemy of the Kadambas'. Such inscription evidently supposes the conquest of Rādhallī—a fortified town in the heart of the Kadamba country—by the Yadava King. The Yadavas probably commenced their attacks on the Kadambas in 1231, for we learn from a viragali of this year that the nāyakas of Siṅghanā-dēva's house, Siṅghanā-Pāyaka and Ankhadēva-Nāyaka, raided Sidāni in ēdenād, which formed part of the Kadamba dominions, and carried away prisoners and live stock. It appears from this that the fall of the important fortress of Guttī in 1239 marked the first submission of Malli-dēva to the Yadavas, for if we are to believe an inscription of Kṛttibas-dēva dated 1176, Guttī was one of the rājadānīs of the Kadambas, as the record avers that he was ruling at Chennaraguttī as his capital.

Malli-dēva also came into hostile contact with the Hoysalas. A memorialtablet of the year 1143 observes, that having raised a great army the Hoysala King invaded Mālāli, i. e. Mālāli in the Sagar taluqua, and that the great hero Hārara, who was probably in charge of that division of the Kadamba kingdom, proceeded against the enemy, and “overthrowing the army of elephants, horses, chariots and foot-soldiers, putting the force to flight, gained the world of gods”. The Hoysala King mentioned here was Sōmeśvara. It is possible to conclude in the light of the subsequent history of the period that the Kadambas sustained a severe defeat on this occasion which resulted in the loss of some of their territories. These territories, as we shall see presently, were restored to the Kadambas by the Yadava general Tikkamma, in the reign of Malli-dēva’s son Kāva-dēva.

Malli-dēva lived for a few years more. Dr. Fleet mentions two inscriptions of this sovereign dated respectively in A. D. 1241 and 1252, the latter of which probably marks his last date.

1 E. C., VII, Sb, 319. 2 Appendix, No. III, 20. 3 E. C., VIII, Sb, 221.
4 M. A. R., 1923, p. 121, No. 125. 5 E. C., VIII, Sa, 58.
Fleet, Kanarese Dynasties, p. 564.
Rama-devarasa seems to have been the successor of Malli-dēva. It is not expressly mentioned in the records whether he was a scion of the Kadamba family. This fact however becomes manifest when we examine his titles. He bears the specific birudas of the Kadamba kings such as ‘the boon lord of Banavāsi-pura’, and the ‘Jayanti-Madhukeśvara’, which do not leave a shadow of doubt as to his identity. He was probably a brother of Malli-dēva and succeeded him, as the latter’s son was a minor. But he does not seem to have survived Malli-dēva very long. We may suppose that he died in or about A. D. 1260, whereupon his nephew Kāva-dēva ascended the throne of Hāngal. That the latter became King at a young age is obvious from the fact that he ruled for a very long period extending over half a century, as it will be seen in the next chapter.

* E. C., VIII, Sb, 517; M. A. R., 1927, p. 124, No. 137.
CHAPTER XVIII

Kava-deva

Kava-deva succeeded Rama-devarasa as the King of the Hargal and the Banavasi Province. He probably came to the throne in or about A.D. 1200. The epigraphical records do not afford any clue to determine the relationship between these rulers. But as we have suggested above Kava-deva was probably a nephew of Rama-devarasa and son of Malli-deva. It is clear from his inscriptions that Kava-deva was also related to the Chalukya family. Some of his records give him all the titles borne by the Chalukya Emperors, such as "favoured of the world the great King, the supreme King, the most worshipful one, the glory of the family of Satyāśraya and Nigalaṅka-malla". We may infer from this that his mother was a Chalukya princess whose family appears to have been restored at this time to a part of their hereditary kingdom.

Kava-deva, it is likely, joined the Yādava King in his war against the Hoysalas in 1276. We are told in the Hoysala records that with the assistance of Iruṅguna and other powerful chiefs, Sāluva Tikkama, the general of the Yādavas, invaded the Hoysala territory. This information is fully borne out by the Yādava śilā-sāsana of 1277 at Harihara, which asserts that Tikkama Dēva Rāya in an expedition to the south captured the city of Dōrasamudra. It is possible that one of these powerful chiefs who are said to have

1 E. C., VIII, Sb, 302; Sa, 32.
3 E. C., V, Bl, 164, 165.
4 Rice, Mysore Inscriptions, p. 47.
joined Tikkama in the Hoysala record, was Kāva-dēva. In fact the above-mentioned Harihara inscription confirms our view when it calls the Yādava general “the establisheer of the Kadamba king”, and “disgracer of the Hoysala king.” This may be held to imply that Kāva-dēva rendered material assistance to Tikkama in his campaign against the Hoysalas, and was rewarded by the former with the restoration of the Kadamba territories, which they had lost in the previous reign. This seems to be the only tangible result of the expedition of Tikkama against the Hoysalas. He reached Dōrasamudra and sacked the city, but it is evident that he did not occupy it for long. The Harihara grant which is dated 1277 was issued on his return journey 1. On the other hand the Hoysala inscriptions claim a decisive victory on the 25th April 1276, for Narasimha III over the Yādava general Tikkama. They maintain that the latter was completely routed at Belavādi and driven beyond Dummi with great slaughter 2. It is obvious from these conflicting statements that neither of the versions expresses the whole truth. Each tries to exaggerate the advantages gained by its party and suppresses the reverses. The Hoysala epigraphs do not speak about the sack of their capital Dōrasamudra, and likewise the Yādava records are silent on the defeat of Tikkama at Belavādi. Nevertheless there seems to be some ground for believing that Tikkama did plunder the city of Dōrasamudra. For we know that the Hoysala power had been considerably weakened by the division of their territories, since the death of Sōmēśvara III 3. The defeat of Tikkama can also be easily accounted for. The Yādavas being invaders obviously lacked the patriotic vigour of the Hoysalas who were fighting against foreign aggression. Moreover Tikkama was fighting at a great distance from the base, while the Hoysalas were fighting in their own country. These and several other causes must have contributed to the success of the Hoysalas, in driving out the invader from their kingdom. But it is plain that in spite of this success they had to surrender to the Yādavas the territories they had conquered from the Kadambas 4. These territories, as has already been noted, were restored to the Kadamba King Kāva-dēva. A viragal assigned to A. D. 1280 seems to hint at this fact, when it states that “the mahāmaṇḍalēśvara Vīra-Kāva-dēvarasa was ruling a settled kingdom”.

1 Cf. Rice, Mysore Inscriptions, p. 47.  
2 E. C., V, Bl, 164, 165.  
3 Rice, Mysore and Coorg, p. 105.  
4 Rice, Mysore Inscriptions, p. 47.  
5 E. C., VIII, Sb, 190.
The same viragal informs us that under the orders of Kallaveggañe, the great minister of Kāva-dēva, a certain "Jalla-Sāraya slew the opposing king and gained the world of gods". But it is not possible at this stage of our investigations to identify the king who opposed Kāva-dēva.

The next important event in the reign of Kāva-dēva was the renewal of the Hoysala-Kadamba conflict by Vīra-Ballāla III, the successor of Narasimha III. This happened about the year 1300 after the defeat of the Yādavas by Alla-ud-din in 1294. Vīra-Ballāla had by this time composed the differences existing between the two rival Hoysala kingdoms and had united all the territories under his rule. After this he decided to avail himself of the weakness of the Yādavas and to make a bid for the suzerainty over the Dekkan. Accordingly in 1199 he set out on an expedition of conquest and subdued Hosagunda, "capturing Kotī-Nāyaka and carrying off his elephant". The following year (1300) he tried to force his overlordship on Kāva-dēva by claiming tribute from the latter's minister Gangeya-Sāhāni. On his refusal to pay, he overran the Banavasi Twelve Thousand, and while marching on Hāṅgal he encamped at Sirsi and was plundering Kaḍabāḷalū. It may be inferred from the viragal that in order to oppose the aggressive activities of the Hoysalas the Kadamba Chakravartti Kāva-dēva concluded a defensive alliance with the Chalukya King, probably Vētugi-dēva or his son Sōma-dēva, and the united forces marched to Sirsi to give battle to Ballāla. The same viragal records that Jagadañā Gangeya Sāhāni ordered Madi-gauḍa, who probably led the van, to charge the enemy. The latter pierced through the enemy's line of horse and "destroying them, broke Ballāla-dēva's army, and running, on reaching the kulūgāra hill, stabbing the men and horses, throwing them down and cutting them up, slew, distin-
ished himself and saying, 'Let Gangeya Sāhāni live, (the god) Rāma-
anāda of Baradavalli is my refuge,' gained the world of gods".

The record however does not specify the result of this battle. But the fact that Kāva-dēva issued grants in the Banavasi Twelve Thousand after this fight till 1312 proves that Vīra-Ballāla's

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1 Ibid.
2 Ferishta-Briggs, I, p. 304-10.
3 E. C., VIII, Sa, 45.
4 Ibid. The latter record, which evidently refers to the same battle, nevertheless gives the date as 1303 A. D. This is not correct; the engraver probably mentioned by mistake the date of erecting the stone in memory of the hero for the actual date of the battle.
5 E. C., VIII, Sa, 32; Sb, 59.
attempt to subdue the Kadambas was utterly frustrated by the united efforts of the Kadamba and the Chalukya kings. The battle of Sirsi may therefore be regarded as having dealt a death-blow to Vira-Ballāla’s dreams of reviving the ancient glories of the Hoysala Empire.

Kāma-dēva, though he succeeded in maintaining his independence, nevertheless lost some of his possessions, in fact the whole of the southern portion of the Banavasi Twelve Thousand as a result of the Hoysala encroachments. This we infer from the viragal of 1300, above referred to, which confers on Vīra-Ballāla all the titles that usually accompany the Hoysala monarchs, and narrates some of his exploits, such as the defeat and the final restoration of the Pāṇḍya king. This proves that at the time when the memorial tablet was erected, the Hoysalas were already in possession of the south of the Banavasi province till Talaguppe hōbli, in what is now known as the Sagar taluqua where the inscription is found 1. The year 1300, it should be carefully noted, refers to the battle of Sirsi and not to the date, when this viragal was raised, which event probably took place a year or two later. It follow therefore that Vīra-Ballāla was given his usual designation for the simple reason that he was then the acknowledged ruler of these territories 2.

Kāva-dēva, it would seem from the Kadamba inscription of 1307, soon recovered his lost dominions. This record as it is found in the Sagar hōbli (which is much more to the south than that of Talaguppe), suggests that Vīra-Ballāla was forced by Kāva-dēva and his allies to withdraw from the Kadamba territory and confine his rule to his own kingdom 3.

It seems possible that in their struggle against the Hoysalas, the Kadambas were helped by their Yādava overlords, who had probably retrieved by this time the losses they had sus-

1 E. C., VIII, Sb. 45 (Kanarese original).
2 It may be urged on the other hand that Kava-deva accepted the overlordship of the Hoysalas; and accordingly when this viragal was set up, Vīra-Ballāla had to be mentioned with his birudas, for the reason that he was Kava-deva's liege-lord, in keeping with the general rule followed in all the inscriptions of the feudatory rulers. This objection would have indeed held water but for the two Kadamba inscriptions dated respectively in 1307 and 1312, which invest Kava-deva with full imperial titles and do not contain the least hint of the recognition of the Hoysala supremacy. Cf. E. C., VIII, Sa, 32; Sb, 59.
3 E. C., VIII, Sa, 32.
tained in 1294. As a matter of fact the Hoysala inscription of 1305 speaks of Vira Ballāla III as marching against the Yādava Chakravartti who had opened hostilities against the Hoysalas and had determined to capture their King. The Kadambas no doubt profited by these warlike activities of the Yādavas, but the latter had soon to abandon the Dekkan for good on account of a fresh invasion of their capital Dēvagiri by Mallik Kafur, the general of the Delhi Sultan Alla-ud-din. Ferishta informs us that on this occasion Rāma-dēva, the Yādava King, found himself unequal to oppose the Muhammadan troops. This was evidently because his army was absent in Kāmātaka fighting the Hoysalas. Hence leaving his son in the fort he advanced with presents to meet the general in order to settle the terms of peace. Mallik Kafur wrote an account of his expedition, and sent it to Alla-ud-din; and some time after he accompanied Rāma-dēva to Delhi, with rich presents and seventeen elephants to pay his respects to the Sultan. We may infer from this that the Yādavas lost much of their power and consequently they could no longer exercise their hold on their feudatories. This is confirmed by the Kadamba inscription of 1307, above referred to, which by giving imperial titles to Kāva-dēva, tacitly implies that he asserted his independence, besides defeating the efforts of Vira-Ballāla to deprive him of his kingdom.

But the Kadamba power was also shaken by the invasion of Mallik Kafur to the south. In A.H. 710 (A.D. 1310), Ferishta observes, Alla-ud-din. departed Mallik Kafur and Khwaja Haji with a great army to reduce Dwara Samudra (Dōrasamudra) and Maabir in the Deccan. Leaving some officers with part of the army at Peitun, on the Goḍāvari, to overcome the Yādava King, Mallik Kafur continued his march to the south. On crossing the Yādava frontier he began to lay waste the country and eventually reached the seacoast, after three month’s march from Delhi. During a great part of this time “they were opposed by the Hindoos, whose countries they traversed. Among others: they engaged Bilal Dew, Raja of the Carnatic and defeating him, took him prisoner, and ravaged his territory”. It is significant to notice that Mallik Kafur was attacked by the Hindus before his invasion of Dōrasamudra. This might lead us to conclude that on his way to the latter place

1 E. C., VIII, Sa, 156.
2 Ferishta-Briggs, I, p. 309.
3 Ibid., p. 373.
he passed through or near Hāngal, where his passage was disputed by the Kadambas. It is likely that a battle was fought in which the Muhammadans were victorious, and they marched on Dūrasamudra, which held out attractions of rich plunder. Thus it was that the selfish policy of self-aggrandizement that was so closely followed by Vira-Ballāla redounded to his own ruin along with that of the other south Indian dynasties. Divided by internal dissensions, the Hindus failed to combine their forces and to offer an united front to the Muhammadan invader. Vira-Ballāla, who was largely responsible for these intestine feuds, paid a heavy penalty for his imprudent conduct. He was completely vanquished by Mallik Kafur and was forced to capitulate to the Muhammadans.

The Kadambas seem to have slowly revived their power after their defeat by Mallik Kafur. But by this time the Hoysaḷas also forced their way up and once again started their encroachments. Before 1320 they conquered the southern part of the Banavasi Twelve Thousand till the Tārāgarpe hōbli in the Sagar taluqua. It is not improbable that by 1324 they also occupied Guttī. But we do not notice any further encroachments on the part of the Hoysaḷas; and apparently the Kadambas retained the rest of this province as well as the Hāngal Five Hundred. The possible reason for this sudden stop of operations in the west was that in 1326 an expedition sent by Muhammad II, of the house of Tughlak, completely defeated Vira-Ballāla and demolished the city of Dūrasamudra.

The Hoysała kingdom once again crippled evidently took a long time to revive and regain its former power. But that unfortunate incident was productive of one good result inasmuch as it made Vira-Ballāla see the necessity of changing his policy. Instead of wasting his energies in fighting with his neighbours, he now rightly determined to strengthen his frontier defences against the more formidable enemy from the north. Ferishta tells us that Vira-Ballāla accordingly built a strong city on the frontier of his kingdom and named it Bejjanaggar (Vijayanagara) after his son Bejja (Vijaya). He then mustered a strong force and placed it under the command of Krishn Naig (Kṛiṣhṇa Nāyaka), instructing

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1 E. C., VIII, Sa, 135 (Kanarese original).
him to proceed against Warangal. Krishna Nāyaka reduced Warangal, and compelled Imad-ul-Mulk, the governor, to retreat to Dowlatabad. Ballāja-dēva and Krishna Nāyaka, continues Ferishta, concluded a defensive alliance with the Rāja of Maabir who was formerly a tributary “to the government of the Carnatic”¹, i.e. the Hoysala King. This Rāja of Maabir—which evidently means the king of the west coast²—seems to have been no other than the Kadamba King of Goa, who had just then revived the power of their family. For at the time which we are speaking about, the Goa Kadambas were the only powerful ruling family in the west, and they bore the title of the “lord of the Western Ocean”³. Furthermore, the statement of Ferishta that the kings of Maabir were once the tributaries of the Hoysalas, perfectly agrees with the information furnished by the records that Vīra-Ballāja II levied tribute from the Goa Kadamba King Vijayāditya II. To proceed with our narrative, the confederate Hindus siezed the country occupied by the Muhammadans in the Dekkan, and expelled them so that, concludes Ferishta, “within a few months Mahomed Toghluk had no possessions in that quarter except Dowlutabad”.

¹ Ferishta-Briggs, I, p. 427.
² The Muhammadans of India in common with the Arabs called all the west coast of India Maabir, or the landing place, from their making it the first land alter they leave Arabia. In a narrower sense, this term was probably applied to the coast of Konkan, for the reason that there was at this time considerable commercial intercourse between Goa and Arabia, as will be seen in a later chapter. The same country is called Ma'bar—the real Arabic word, of which Maabir seems to be a corrupted form—by Ziau-d din Barni, I. c.
³ Fleet, Kanarese Dynasties, p. 572. The Kadambas of Hangal do not seem to have joined this confederacy and it was probably for this reason that they were attacked in 1347 by Marapa, who had been entrusted by Vira-Ballala III with the defence of the Northern frontier, and who along with his brothers succeeded to the government of Karna- taka after the downfall of the Hoysala dynasty. E. C., VIII, Sb, 375. Cf. note 5 below.
⁴ Rice, Mysore Inscriptions, p. 119. Cf. J. B. B. R. A. S., IX, p. 231. Our supposition that the king of Maabir was the Kadamba King of Goa is further confirmed by the fact that at the conclusion of the first expedition under Mallik Kafur, the latter built a mosque at Ram-eswar (Ferishta-Briggs, I, pp.373-374), which Mr. Briggs seems to identify with Cabo de Rama in Salsette, Goa. He says: “The Ram-eswar here alluded to must be the point of that name in Canara, south of Goa and not that at ‘Adam’s Bridge’, on the Gulf of Manar’.
⁵ Ferishta-Briggs, I. c. It seems that the northern frontier was at this time
After obtaining this victory over the Delhi Mussulmans and having fortified the northern boundaries of his kingdom, Ballāla III turned his arms against the Muhammadans of the south. Ibn Batuta affirms that this monarch encroached on the territory of the Sultan of Madura and laid siege to the city of Cobbam for six months. At the end of this period the Muhammadans being attacked on all sides by the Hindus made a desperate attempt to repulse the enemy. They attacked them unawares when the latter were enjoying their siesta. The coup de main succeeded; Ballāla-dēva's army was completely vanquished and the King himself was taken prisoner. The Muhammadans were determined to exterminate the enemy of their race, and not even the promise of fabulous riches could make them derogate from the object of their attack. The King was flayed alive and his skin was stuffed with straw and suspended from the walls of the city.

The death of Vira-Ballāla was an irretrievable loss to the Hoysalas, and practically marked the end of the Hoysala dynasty. Vira-Ballāla IV, the son of the murdered King, wore the crown for two or three years, and the power of the Hoysalas soon melted away.

entrusted to the care of Harihara I of Vijayanagara and his brothers.
CHAPTER XIX

Purandara-Raya

All these momentous events, recorded in the last chapter, were crowded within such a brief span of fifteen years that it does not seem improbable that the Kadambas were all the while enjoying the blessings of peace. But the end of the Kadambas was not far removed from that of the Hōysālas. Though the ruling dynasty fell, the organisation of the Empire they had left was too strong for the disrupting forces to work out their normal results. We have said above that the defence of the northern frontier was entrusted to Harihara and his brothers. These trustees now came forward as the successors of the Hōysāla Emperors and carried on the government in the same way as before. In 1347 Mārapa, one of the brothers of Harihara, started on an expedition of conquest to the west. An inscription of this year says that when Mārapa was proceeding to Gōkarna, he encountered the Kadamba King "surrounded like Śakra by an army composed of elephants, horsemen and foot-soldiers, and defeating him in battle... came to that place of leisure". The inscription does not mention the name of this King. However he seems to have been known as Purandara-Rāya, who is said in an epigraph of the Shimoga taluqua to have made a grant to Vidyāśāṅkara or Vijaya Śankara-Bhārati-guru.

1 E. C., VIII, Sb, 375.
2 E. C., VII, Sh, 79. This inscription does not seem genuine, not only because the date appears to be 1154 while speaking of Harihara I of Vijayanagara, but also because of the use of the word Vidyanagara instead of Vijayanagara. Cf. Heras, Beginnings of Vijayanagara History, pp. 19-35. Yet the fact of its fabrication proves the historicity of Purandara-Raya. The fabricators of this inscription wanted to give all possible appearance of truth to the document. Hence the persons named were to be historical personages. Otherwise they could not obtain the effects intended.
This person was the Jagat guru of the Sringeri matha from 1228 to 1333. Hence Purandara-Rāya, who was his contemporary, was also the contemporary of Mārapa. Moreover Harihara I, the first Vijayanagara King, is reported in the same record to have renewed the grant made by the Kadamba Purandara-Rāya. This would imply that Harihara was considered to be a successor of Purandara-Rāya; and indeed after the defeat of the Kadamba King by Mārapa, Harihara very likely took possession of the Kadamba territory.

Purandara-Rāya is described in the above inscription from the Shimoga taluqua as “an ornament of the Kadamba-kula”. From the same record it also appears that he bore the name of Kadambarasa. Another record from the same taluqua associates him with the government of Sāmantadurga and Banavasi, and confers on him the title of Mahārāja.

The conquest of Purandara-Rāya closes the last chapter in the glorious history of the Hāngal Kadambas. For ten long centuries interspersed with glorious and memorable events, the Kadambas had held the field victorious in the Dekkan. The defeat of the Kadamba King by Mārapa and the probable acquisition of his territory by the sons of Saṅgama terminated a victorious dynasty with the absorption of its territories by the newly founded Vijayanagara Empire.

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2 E. C., VII, Sh, 80. For the same reasons as mentioned above, this inscription is also to be considered not genuine. Besides it is for the first time that a copper-plate grant is signed by a Kadamba King, a fact which further confirms our suspicion. This seems to be the custom of the Vijayanagara Emperors. Hence the grant seems to have been fabricated in later days.
3 Nikitin, the mediaeval Russian traveller, who was in India towards the close of the first Vijayanagara dynasty, speaks of the “Hīndoo Sultan Kadam”, who resided at Bichenegher (Vijayanagara). Nikitin, India in the Fifteenth Century, p. 29 (Hakluyt Society). From this statement Mr. Sewell thought that Nikitin favoured the view that the Vijayanagara rulers “belonged to the old royal house of the Kadambas of Banavase”. Sewell, A Forgotten Empire, p. 22. Several years before, Mr. Lewis Rice also had advanced the theory that the Sangama family were connected with the Kadambas. Rice, Mysore Inscriptions, p. XXVI. But there seems to be no epigraphical evidence to support this view. Rev. Taylor, Oriental Manuscripts, p. 1, gives the tradition mentioning the Kadamba prince Sahamana in the S. S. 1258 or A. D. 1336. We have no epigraphical evidence regarding this King. He was perhaps an immediately related son, for the dates of Rev. Taylor do not seem trustworthy.
The Kadambas of Goa
Nágavarman
Guhalla-deva I

(1) or Chaturbhuja 966–980 (?)

(2) 980–1051

(3) 1006–1050

(4) 1050–1080

(5) 1082–1100

(6) 1101–1104

(7) 1104–1147–48

(8) or and Përmađi 1157–48–1181

(9) or Vijaya-hitya II 1157–48–1187–88

(10) Švachitta Vara-deva 1194–1262

(11) A daughter m. to 1244–47–12

(12) 1280–1310 11 (?)

(13) 1310–141–128 (?)

(14)
CHAPTER I

Origin of the Dynasty

Though the authority of the Kadambas was considerably undermined by the Chalukya conquerors, their power, it would appear, was not completely eclipsed. They still retained considerable influence in the period of their political obscurity and maintained the prestige of being one of the foremost families in Karnāṭaka. As in the days of their ascendancy they continued to intermarrу with other royal families still ruling in the country. Thus the Vēlūrpālayam plates affirm that the consort of the Pallava King Dantivarmma, who ruled in the 8th century, was Aggaḷanimmaṭī, who is called “a crest jewel of the Kadamba family”¹. So an inscription of the 9th century tells us that Dēvabbarasi, the crowned Queen of the Noḷamba King Mahēndra, was of Kadamba extraction². Again the insurrection of the Kadambas of Banavasi in the 10th century, shows that they were as influential then as they were in the 9th century; and though they were defeated and the rebellion collapsed, the Chalukyas regarded them as a power not to be neglected. It is no wonder, therefore, that the Chalukyas made common cause with them and with their assistance brought about the overthrow of the Rāṣṭrakūṭas.

That the progenitors of the Goa Kadambas were also at this time sufficiently powerful is confirmed by the Marcella plates of Shashthha-dēva³, which by recording the achievements of these chiefs before they established themselves as feudatories of the Chalukyas, show that they were men of consequence. The earliest of these chieftains according to this document, is Kantakāchārya, about whom it avers that “his fame like endowed kings went even beyond the seven seas”; that he had installed many distress-

¹ S. I. I, II, part 5, p. 511.
² E. C., X, Mb 50.
³ Appendix, III, No. 1.
ed kings; and that he was well known for his wealth and heroism. Nāgavarman, his son and successor, was learned in the Vedas and political science, and “deserved praise even from kings”. Guhalla-deva I, who succeeded Nāgavarman, seems to have enjoyed greater power than was ever exercised either by his father or his grand-father. The record compares him to Arjuna, and as if by way of illustrating his valour says that he killed a tiger with his bare fists. The record proceeds: “He who had surpassed even the powers of the god Indra, by his spreading fame, protected the earth by rendering it free from the fear of anybody and bringing it under his royal umbrella. He was an ally of the kings (reigning in countries) extending to the sea.” These kings were very likely the southern Śilāhāras who were ruling on the western coast with Goa as their capital.

This King begot Shashtha, whom we indentify with Chaturbhuja of the later inscriptions. It was probably during Chaturbhuja’s reign that the Kadambas of this branch finally established themselves as mahāmāndalēśvaras. This King seems to have been a contemporary of Īrīvābēḍāṅga-deva of the Häṅgal Kadamba family, who, we know for certain, took part in the rebellion against the Rāṣṭrakūṭas. Chaturbhuja also very likely joined this grand coalition of the southern powers; or else we would not be able to account for the rise of the family as one of the feudatories of the Chalukyas in the 10th century. The original kingdom of the Goa Kadambas seems to have been the country to the south of the island of Goa including a part of Salsette and perhaps a strip of land extending towards the Western Ghauts. Their capital was Chandrapura, the modern Chandor. This appears to be one of the most ancient towns in the Koṅkan, probably founded by Chandrāditya, a son of the Chalukya King Pulikēśi II. This prince apparently ruled over the Koṅkan as a viceroy on behalf of his father. The ancient importance of the town could therefore be one of the

Guhalla-deva II according to this inscription was the son of Shashtha. The former is said in other inscriptions of the family to be the son of Chaturbhuja, which shows that Chaturbhuja was the tittle of Shashtha. Archivo da Secretaria Geral do Governo, Panglim, Moncoes do Reino, No 93, fol. 1396. This Document was published by Xavier, Descripcao do Coqueiro, Arequeira e Moedas de Goa, pp. 61-65; and also in Gabinete Litterario das Fontainhas, I.

causes for its being selected as the capital of the new chiefs. Indeed in the Dvyāśharaya, a Sanskrit work which was probably written by the famous Jaina guru Hemachandra in the 12th century, King Jayaquēśi (I) is said to have been ruling at Chandrapura. Further the geographical situation of this town, on the left bank of the river straightly leading to the sea, must have enhanced its advantages as a capital. The memory of Gunalla-dēva, one of the early chiefs of the family, seems to have been perpetuated in modern Chandor, as his name is associated with one of the gates of the ancient fort. All these facts seem to point to Chandrapura as the pristine capital of the Goa Kadambas.

1. I. A., IV, p. 233. This city is located in the Dekkan by Hemachandra, but here this word evidently means the whole of India south of the Narbada river and the Vindya mountains. Fleet, Kanarise Dynasties, p. 508, says that this city of Chandrapura mentioned by Hemachandra “has not been indentifiable, unless, perchance, the name is a Sanskritised form denoting Chandgad, the chief town of the mahal of that name in the Belgaum District.” Dr. Fleet was not well acquaintance with the geography of Goa, nor could he know in those early days of historical research in Karnataka that in the time of Jayakeś I the Kadamba Dynasty of Goa had not yet conquered the Belgaum District. The first stone inscription of these kings above the Ghauts belongs to Guhalla-dēva III, and is found in the village of Kadāroli, Belgaum District. Cf. Appendix, III, No. 21.
CHAPTER II

Guhalla-deva II

Guhalla-deva was the son of King Chaturbhuj and of his Queen Akka-devi. An inscription of one of his successors describes him as “the eye of the Universe, of extensive majesty, on account of whose brilliance the masses of the darkness of his foes took to themselves an abode in the most dreadful caverns”. The Marcella plates of his son Shashtha state that he was “an ornament of the race of the Kadambas. The atoms of dust from his lotus feet were playing on the rows of the heads of the humiliated kings of the seven Malayas”. We may deduce from these remarks that he overcame the neighbouring rulers and extended the boundaries of his kingdom. These conquests, as the word “Malayas” seems to imply, probably consisted in the subjugation of a portion of the Western Ghauts. This fact however should not lead us to conclude that he always acted on the offensive. The records clearly state that the infant Kadamba kingdom had to contend with many powerful enemies during this period. “He annihilated,” says a copper-plate charter of his grandson Jayakēśi, “many wicked and cruel enemies of his crown and took possession of their riches and innumerable precious pearls”. Nevertheless it is plain that when occasions of self-aggrandisement offered themselves, Guhalla-deva did not hesitate to undertake offensive warfare. This is proved by the same charter when it records that “many kings and chiefs of powerful ports feared him, for they were afraid that he would deprive them of their power and kingdoms”. The extent of his fame

1 Appendix, III, No. 1.
3 Appendix, III, No. 1.
4 Archivo da Secretaria Geral do Governo, Pangim, Monços do Reino, No. 93, fol. 139b. 5 Ibid.
may be gathered from the remarks made about his rule in the Kadamba inscriptions. We have it in the charter of Jayakesi that he diffused the dread of his arms in all directions even as the moon spreads her bright rays. The Marcella inscription says that he spread his splendour by bringing the whole earth under one royal canopy.

Guhalla-deva appears in the Panjim plates of Jayakesi I to have helped a Pallava King. The record says: “Who was the resort of the Pallava (kings), who were frightened on account of the gaping mouths of the jackals howling cruelly in their revelry of having tasted the juice of the besieged bodies; whose victory is still proclaimed by the battlefields, fierce on account of the arrangement of a multitude of skulls of the haughty kings in the surrounding regions opposed to him.”

It is obvious from the above extract that during a war between the Pallava King and his enemies, the former suffered severe reverses at the hands of the latter, and was besieged in his own capital, whereupon Guhalla-deva marched to his assistance and after vanquishing the besiegers raised the siege. But who this Pallava King was we are not able to say with certainty at the present stage of historical research. We may probably identify him with one of the No lãmba kings who were ruling at this time the No lãmbavãdi province. These No lãmbas styled themselves Pallavas and were perhaps recognised as such by their neighbours. The No lãmba King contemporary of Guhalla was Nolambãdhirãja, who, we know, came into hostile contact with the Chãlas. It may be that in one of these engagements he was hard pressed by the enemy, and he called in the assistance of Guhalla-deva.

The inscriptions also speak of a pilgrimage made by Guhalla-deva to the temple of Śrī Sômâsvara. This was evidently the celebrated temple of Somnath in Saurashtra, which was well known as a place of pilgrimage throughout Hindustan from the earliest times. He seems to have sailed from his capital Chandrapura, situated on the left bank of the Parodá river. But hardly had he reached half way, when the mast of his ship broke and he was com-

1 Ibid.
2 Appendix, III, No. 1.
3 Ibid., No. 2.
4 The Pallava dynasty had long before become extinct.
pelled to make his way to the nearest port on friendly terms with him. This was the port of Goa, where lived a rich Muhammadan merchant named Madumod who came to the help of the stranded King. "A native of this city," says the inscription, "named Madumod, of Taji origin, the wealthiest among all the sea-faring traders, a person of great wisdom, rendered a great and public service to the above-mentioned king Guhaldev". The record concludes that he gave the King "as much wealth as nobody in any part of the world not even a king, could offer".

The record while narrating this incident throws a flood of light on the condition of Goa in the 11th century. It is evident that it was not in the possession of the Kadambas at this time. It probably formed part of the southern Śilāhāra kingdom, which comprised the Konkan Nine Hundred and the Iridige country. We learn for the first time from this record that Arab traders were already settled at Goa and were carrying on trade with the western world. For as Senhor Braganza Pereira has observed, Madumod was very likely a Muhammadan merchant whose real name was Muhammad, and the fact that he was of Taji origin clearly shows that he originally came from Taji, a place in Arabia.

Archivo da Secretaria Geral do Governo, Pangim, Monções do Reino, N., 93, fol. 139r.
Braganza Pereira, Oriente Português, XVI, pp. 69-70.
CHAPTER III

Shashtha-deva II

Shashtha-deva was the son and successor of Guhalla-deva. He is variously known in the inscriptions as Shasstha, Chatta, Chattala and Chataya. We have already explained how Guhalla-deva strengthened his position by reducing the neighbouring chieftains. Shashtha-deva closely adhered to his father's policy. The result was that before the end of his reign he became the acknowledged master of the whole of the Konkan.

In this achievement Shashtha-deva seems to have been helped by the dissensions that prevailed at this time between the northern and the southern branches of the Silahara Dynasty. The inscriptions however, though they allude to this unhappy occurrence, do not disclose the names of the respective sovereigns that brought about this fatal conflict. Nevertheless if any inferences can be drawn from the extent of the territories of a dynasty at different periods of its history, it may be presumed that the struggle took place in the reign of the Northern Silahara King Arikesari. For we are told in his Thana charter that he, unlike his predecessors, ruled over the whole of the Konkan. This shows that Arikesari captured the latter territory from the southern Silaharas to whom, as we know, it originally belonged. Our conclusion is

1 E. I., XIII, p. 309.
3 Asiatic Researches, I, p. 357.
4 The records of these families show that the hereditary kingdom of the Northern Silaharas comprised the Island of Salsette to the north of Bombay, and the adjoining territory commonly known as Kapardka-dvipa or Kavadi-dvipa; while that of the southern Silaharas consisted of the Konkan Nine Hundred namely, the major portion of the present territory of Goa and the Irdige country, which probably included the Sawantwadi State and the Ratnagiri District. Cf. Fleet, Kanarese Dynasties, p. 538.
further strengthened by the fact that the Southern Śilāhāra dynasty became extinct at about this period with Rāttarāja as its last ruler. Now this Rāttarāja was a contemporary of the above-mentioned Arikēsari, which is a conclusive proof that the conflict arose during their rule. It must however be noted that though Arikēsari prevailed against his enemies in this war, and even succeeded in putting an end to their sway, the result was not an unmixed blessing for the northern Śilāhāras. For as the warfare had to be continued for a long time before the enemy was brought to complete subjection, this protracted struggle must have naturally weakened the power of the northern Śilāhāras by exhausting their resources. The calamity was further aggravated by the death of Arikēsari soon after, as in the reign of his infant son Chittarāja, the authority of the central government was greatly relaxed.

This gave an opportunity for Shashtha-dēva to make a bid for the sovereignty of the Konkan. Advancing from his capital Chandrapura, he first annexed the Konkan Nine Hundred and then extending his conquests to the north subdues even Kavadi-advīpa, the hereditary province of the Northern Śilāhāras. Referring to this expedition the Kānēndra inscription of Jayakēśi II observes: "As he took Kavadi-advīpa and many other regions, built a bridge with lines of ships reaching as far as Rādkā, and claimed tribute among grim barbarians, extending the aid was the dominion of the Kādambī sovereign, which many called a religious estate for the establishment (of the worship) of Rama".

It is plain that the island of Laṅka referred to in this inscription was not the island of Ceylon, this designation was metaphorically applied to the island of Sīoa, which on account of its situation

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There is an inscription of Rattaraja, which gives him a date in the month Jyeshtā (May-June) of the Kālaka Samvatāra, S.S. 930, corresponding to A.D. 1008. The copper-plate charter of Arikēsari is dated in the month of Kartikā (October-November) of the S.S. 930, i.e. A.D. 1017. Asiatic Researches, I, p. 371. He seems to have died about 1024 or 1025, since we see his son Chittarāja making a grant in 1026. Bhuler, A Grant of Chittarajadeva, I.A.V., pp. 277, 280. Accordingly giving him a reign of 25 years, he must have come to the throne in A.D. 1000.

2 Ibid.

2 E.I., XIII, p. 309.
resembled the classic island of Simhala. This is probably the origin of the title of the Southern Śilāhāras namely, “the best of the Simhala Kings.” The Kadamba chroniclers accepted this designation since the King of Goa had been vanquished by their sovereign, and they could flatter his vanity by comparing him to the hero of the Rāmāyaṇa, who defeated Rāvana, the Lord of Lanka. That this was their intention is clear from the Degamve inscription when it records that “the lord of Lankā was subdued by him,” though “(he had) not (to his aid) the building of a bridge, nor the siege of a fortress, nor the efforts of the leaders of the monkey troops, nor yet the energy of the son of Vāsumittra”

It must however be said that the Lord of Lankā mentioned here does not refer to the King of the Southern Śilāhāras, who, as we have seen, had already been dispossessed of their kingdom, but to the northern Śilāhāra ruler, who possibly in conformity with the usual practice of adopting the title of the defeated monarchs had styled himself “the lord of Lankā.”

Shashtha-dēva, however, did not wish to exterminate the northern Śilāhāra power. What he wanted was to make them acknowledge his overlordship, and when this was agreed to he restored to them their original kingdom, namely the province of Kavaḍi-dāyā. This we gather from the Narendra inscription which, speaking of Shashtha-dēva, remarks; “When the exalted valour of Chatṭaya dēva in his sport upon the ocean reached him, Mammutri of the famous Thāνeya, hearing of it came into his presence, saw him, led him to his palace, and displayed intense affection; and he bestowed on him his daughter with much pomp and gave to his son-in-law five lakṣas of gold”

It follows from the above extract that the Śilāhāras ever since their defeat in the reign of Chittarāja had been feudatories of King Shashtha. Hence when he visited their court in the time of Mammuri, the third brother of Chittarāja, the former treated him with great respect befitting a suzerain lord and as a token of his esteem he gave him his own daughter in marriage. The composer of the inscription gives us an insight into the thoughts of Mammuri at that psychological moment. “As though saying,” he writes, “To what other man that will repay me again with cor-

2 E. I., XIII, p. 310.
responding kindness, rather than this Lord of the Ocean, can I do it?", King Mammuri duly bestowed a garland on King Chaṭṭaya amidst the approval of the world, bearing... as a brilliant example of liberality and a jhampal-āchārya". This conduct of Mammuri towards his overlord Shashtha-dēva has an exact parallel in the treatment given by Jayakēśi I, the son of Shahstha-dēva to his overlord the Chalukya Emperor Vikramādiya Pērmaḍi-dēva. The same Narēndra inscription affirms that when the latter visited his kingdom, Jayakēśi I, went to meet him, and bestowed on him his daughter, together with "abundant ornaments, many damsels, a treasury, and wedding-gifts without count".

Another interesting fact mentioned about Shashtha-dēva is that he made a voyage to the land of Saurāstrā. "When gardens on every side", the inscription relates, "white plastered houses, alleys, horse-stables, flower gardens, agreeably connected bazars, harlots' quarters, and tanks were charming the eye, the Lord of the Ocean (Chaṭṭaya) duly proceeded on (his ships) over the sea in sport, along with (the whole population) of Gove with great pomp as far as the land of Surastrā". This voyage to Saurāstrā reminds us of the one made by his father Guhalla-dēva. It was evidently a pilgrimage made to the temple of Somnath, for the same inscription says that on this occasion Shashtha-dēva fixed a lower price for root-camphor, so that all might partake of the worship of "the Lord Somanatha". He also seems to have visited other sacred shrines such as Gokarna and the Mahālakshmi temple at Kolhapur.

It is clear from what has been said that Shashtha-dēva was as great a ruler as his father had been. Consequently it is not strange, if we find that all the records that speak of him pay a rich tribute to his kingly qualities. "He became gloriously manifest", says the Degam-ve record of one of his successors, "as if he were a sixth among the bulls of the Pāṇḍavas in the Kaliyuga to destroy the force of Duryōdhana". The Goa charter of his son Jayakēśi I states that he was successful in war like a lion among elephants and that he was the veritable column of the world. We have already mentioned that

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1 E. I., XII, p. 310.
2 Ibid., p. 309.
3 Ibid.
4 Appendix, III, No. 1.
6 Archivo da Secretaria Geral do Governo, Pangim, Mancoes do Reino, No 93, fol. 1396.
8. Marcella Copper-plates of Shashtha-dēva II.
Indian Historical Research Institute, St Xavier's College, Bombay
9. Panjim Copper-plates of Jayakesi I.

Indian Historical Research Institute, Historic Collection, Bombay
he levied tribute from "the grim barbarian tribes" 4. The Goa charter of Jayakesi above referred to speaks of his having claimed tribute from the sea-ports such as Simbualla, Seylla and Mega 5. This may perhaps be understood to mean that he made the traders importing commodities into his kingdom from the above ports pay certain customs duties.

The inscriptions do not speak of Shashtha-dēva's abilities as an administrator. There is no doubt that he had always the good of his subjects at heart; and this is proved by the fact that he reduced the price of camphor so that all his subjects, both rich and poor, might take part in the worship of the gods without much difficulty 4. "He was kind to his people", concludes the charter of Jayakesi I, "and by his works he redressed all the wrongs in his kingdom" 4.

It is no wonder that under the fatherly care of such a prince, the city of Goa grew and flourished. Encouraged by Shashtha-dēva, traders from different countries must have flocked to this emporium. We have already quoted the glorious description of the city given in the Narendra inscription of Jayakesi II. With its parks and gardens beautifully laid out, its agreeably connected bazaars, and the white-plastered houses; with its horse-stables, and harlots' quarters, the city of Goa must have presented indeed a magnificent spectacle. We learn from another inscription of Jayakesi, found in Goa, that the roads that led to Shashtha-dēva's capital were always filled with a concourse of people who were going to or returning from his capital.

Shashtha-dēva ruled for a very long period. The earliest record that speaks of him is dated in the Pālavanga Samvatsara, 928, by mistake for 929, corresponding to A. D. 1007-08 6. He is here represented as the mahāmaṇḍalēsvāra under the Chalukya Emperor Jayasimha II, who was then perhaps a Yuvarāja 7. It is also obvious that the latter's reign was synchronous with that of Shash-

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1 E.I., XIII, p. 307. These were perhaps the people of the Ghauts, who are referred to in the reign of Jayakesi III.
2 Archivo da Secretaria Geral do Governo, l. c.
3 E. I., XIII, p. 309.
4 Archivo da Secretaria Geral do Governo, l
5 Appendix, III, No. 2.
6 Fleet, Kanarese Dynasties, p. 567.
7 Ibid., p. 436.
tha-dēva; for none of his inscriptions speak of any other ruler of this branch of the Kadambas as his feudatory. It is possible that Shashtha-dēva reigned a few years more than his overlord. A continuation of the same Gudicaṭṭi inscription which represents Jayakēśi I, the son of Shashtha-dēva as the mahāmaṇḍalēśvara of the Chalukya Emperor Sōmeśvara, the successor of Jayasimha, is dated in the Ānada Samvatsara Ś. 974 expired (by mistake 973) corresponding to A. D. 1052-53¹. This would perhaps show that Shashtha-dēva died in 1050 or thereabout after a long reign of about forty-five years.

¹ Ibid.
CHAPTER IV

Jayakesi I

Shashtha-deva was succeeded by his son Jayakesi I. It seems certain that the strong rule of the former for well-nigh half a century resulted in the firm establishment of the Kadamba sway over the Konkan. Consequently when Jayakesi I ascended the throne, he could venture to take the bold step of making Gopakapatana, the erstwhile capital of the Southern Silaharas, the principal seat of his government. "His arm", says the inscription, "being the resting place for the embraces of the goddess of bravery he, most energetically illuminating the world with the abundance of his fame, spotless as the tremulous rays of the moon, made his firm abode in the city of Gopakapatana".

Jayakesi I was a worthy son of a great father. We have it in his own copper-plate charter that many princes and lords of other ports and of sea-girt islands paid homage to him. He is reported to have always put himself at the head of his powerful fleet which, says the inscription, "was ever ready with numberless fortified vessels to sail through the seas". The importance of the fleet as an arm of warfare had been realized in the reign of Shashtha-deva, who had used it with great advantage in subjugating the Northern Silaharas. Jayakesi, it appears from the above record, improved it and rendered it more efficient. It is not strange therefore, if before long he made his power felt by the neighbouring princes.

We learn from the Degamve inscription of his grandson Sivachitta that Jayakesi I slew the King of Kapardika-dvipa. The

2 Archivo da Secretaria Geral do Governo, Panglim, Moncoes do Reino, No 93, fol. 1396.
3 Ibid.
4 Fleet, o. c., p. 272.
inscription however does not mention the name of this ruler, nor the circumstances that finally led to his destruction. But the fact that Mammuri, the northern Śilāhāra King who had been restored to his kingdom of Kāpārdika-dvīpa by Shashta-dēva, died about the year 1056 A. D. and that nothing is thereafter heard of his dynasty till the year 1095, would suggest that it was Mammuri that met his death at the hands of Jayakēśi. It may be that soon after the demise of the great King Shashta-dēva, his feudatory Mammuri, thinking that he could take advantage of the new King's inexperience rebelled against Jayakēśi I. But the latter, thanks to the efficient army and fleet left by his father, defeated and killed the rebel and annexed his province to his already extensive kingdom. From Kāpārdika-dvīpa he probably led an inroad into the Lāṭa kingdom for a grant of the time of Jayakēśi records that 'he killed the pride of the best of the Lāṭās'¹.

Jayakēśi is also said to have uprooted a certain Kāma-dēva². But who this Kāma-dēva was is not specified in the lithic records. However while studying the history of the Deśkan, we are made aware of one Tribhuvanamallā Kāma-dēva, who lived in the first quarter of the 12th century. He was a feudatory chief under the Chalukya Emperor Vikramaḍitya VI and belonged to the Pāṇḍya family³. It is not certain in what part of the country his kingdom lay, but if one could judge from his titles, he seems to have had Gōkarna as his capital and a part of the Southern Koṅkaṇ for his principality. For the inscriptions consulted by Dr. Fleet give him the designations of "the Lord of Gōkarna, the best of towns", and "the ruler of the Koṅkaṇa rāshtra"⁴. It is clear from this that Kāma-dēva ruled over a territory bordered on the northern side by the kingdom of the Kadambas. This close proximity was obviously not conducive to cordial relations. It appears that they encroached on each other's dominions; for the fact that Kāma-dēva assumed the title of "the ruler of the Koṅkaṇa rāshtra" would go to show that he contested with Jayakēśi the sovereignty over the Koṅkaṇ. That Jayakēśi had to contend with a powerful rival is apparent from the

¹ Fleet, o.c., p. 272.
² Appendix, III, No. 2.
³ Fleet, Kanarese Dynasties, p. 452. The reference to the inscription is not given.
⁴ Ibid.
viragal found at Rāya (Goa). This inscription records the death in an engagement of Haḍavaḷa Dovarigobbarasa, who was administering the southern division of the Kadamba kingdom, with Velliaipura, the present Velim, as his administrative headquarters. Jayakeśi probably directed this officer to deal with the situation but on his failure himself proceeded to the south and won a decisive victory over his enemy.

We are told in these inscriptions that Jayakeśi I destroyed the Chaṇḍas and the Chōlas. Who these Chaṇḍas were, it is not possible to say at the present stage of our knowledge of the dynasties that ruled in the Dekkan. But with regard to Jayakeśi’s relations with the Chōlas we are informed in the Naṇḍendra inscription that “he speedily checked the Chōlas who approached recklessly as the ocean streams over its bounds.” He seems to have come in conflict with them during one of their inroads into the Chalukya Empire. We saw in the course of our narrative that this was the period when the Chōlas were disputing with the Chalukyas their supremacy over the Dekkan. It is also known that though the Chalukyas suffered a few reverses at the outset, Sōmeśvara, the Chalukya Emperor, finally succeeded in ousting the enemy from his dominion. In this task he was very likely helped by his loyal feudatory Jayakeśi.

The friendship subsisting between the two royal families seems to have been strengthened at this period by the marriage of the daughter of Jayakeśi to Sōmeśvara’s son Vikramādiya, when the latter visited the kingdom of the Goa Kadambas. “When the monarch Pērmādi-dēva’, so runs the inscription, “on the borders of his land, came with joy, he went to meet him then, gave him his own beloved daughter with pouring of water, lavishly bestowed on him abundant ornaments, many vessels, a treasury, and wedding gifts without count, and became illustrious as a tree of desire unique on earth.” However it is strange that Bilhana does not mention this event in his Vikramaṇkadevavacharita. He merely says that when Vikramādiya marched through the

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1 Appendix, III, No. 3.
2 Ibid., No. 2.
3 E. I., XIII, p. 310.
5 E. I., XIII, p. 310.
Malaya country, Jayakesi came to him and brought him presents. An interesting detail is furnished by the Karihalasige inscription, which asserts that Jayakesi caused the Chalukyas and the Cholas to become friends at Kanchi. Taken by itself this information is somewhat perplexing, as Jayakesi is always described in the other records as the destroyer of the Cholas. But this difficulty is cleared by Bilhana in the Vikramānkaēvacharita. We have said that the Cholas made several attempts to encroach upon the territories of the Chalukyas during this period. Bilhana tells us that Vikramāditya decided to take some definite action against the Cholas and marched against them. He was however stopped from crushing their power by overtures of friendship on the part of the Chola King Rājakēśarivarman (Vira Rājendrasēva), who offered the hand of his daughter in marriage to Vikramāditya, on condition that the latter retired to the Tūṇabhadra. It seems certain that Jayakesi joined his son-in-law in this expedition against the Cholas and probably acted as the plenipotentiary of Vikramāditya and concluded the above treaty with the Chola sovereign. This theory admittedly gives a satisfactory explanation of the fact recorded in the Karihalasige inscription, that Jayakesi brought about the friendship between the Chalukyas and the Cholas at Kanchi.

Another achievement of Jayakesi is that he established the Chalukya in his kingdom. The details connected with this event are also to be found in the Vikramānkaēvacharita. After narrating the incidents mentioned above, Bilhana remarks that soon after leaving Kanchi the news reached Vikramāditya that his father-in-law was dead and that there was a revolution in the Chola kingdom. He at once started for the south and installed his brother-in-law on the throne of Kanchi. He then returned to the Tūṇabhadra. But he heard almost immediately that his brother-in-law had lost his life in a fresh rebellion and that Rājiga, the lord

Buhler, Vikramānkaēvacharita, Introd., p. 34.
Buhler, Vikramānkaēvacharita, p. 34-35.
of Vengi, had taken possession of the throne of Kānchi. He instantly prepared to give battle to Rājiga. The latter concluded an alliance with Sōmeśvara II, the brother of Vikramāditya who was their common enemy. When Vikramāditya at length reached Rājiga’s forces, Sōmeśvara’s army was encamped with hostile intentions not far off in the rear. And in the bloody battle that ensued Vikramāditya was victorious. Rājiga fled and Sōmeśvara was taken prisoner. Bilhaṇa says that Vikramāditya at first intended to restore his brother to liberty and to the throne. But eventually he decided otherwise and allowed himself to be proclaimed King of the Dekkan.

In fighting this strong coalition Vikramāditya seems to have received valuable help from the Yādava prince Seuṇachandra II. For in the Vratakhaṇḍa of Hēmadri, Seuṇa is represented as having saved Vikramāditya from a coalition of his enemies and to have placed him on the throne of Kalyāna. It is also possible that Vikramāditya solicited the help of his powerful feudatory Jayakēśi. The latter thereupon went to his assistance, and in the words of the record, overcoming all opposition he established the Chalukya in his kingdom.

The inscriptions also tell us that Jayakēśi I conquered the Ālupas and the Pallavas. The former were the feudatories of the Chalukyas, and had been reduced to submission by Vikramāditya VI. We have reasons to believe that the Noḷambas, who called themselves Pallavas at this time, had also been subdued along with the Ālupas. Possibly in the confusion that followed the civil war between Vikramāditya and his brother Sōmeśvara, they renounced their allegiance to the Western Chalukyas. Consequently on the conclusion of the war, Vikramāditya directed his father-in-law Jayakēśi to subjugate these refractory mahāmaṇḍaleśvaras.

The last accomplishment of Jayakēśi mentioned in the records is that he assembled the Kadambas and that he made Kīrttiga of

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1 i. e., the Eastern Chalukya King Kulottunga Chola-deva I, whose original appellation was Rajendra Chola. Cf. Fleet, Kanarese Dynasties, p. 445. Mr. K. V. T. Aiyer calls him Rajendra Chola II and says that he was the daughter's son of Rajendra Chola I. Cf. Aiyer, Sketches of Ancient Deccan, p. 263.
3 Bhandarkar, Early History of the Dekkan, p. 102.
4 Fleet, l. c.
5 Buhler, o. c., p. 34.
Banavasi obedient to his will. The bearing of these statements has already been explained in the chapters on Śāntivarman II and Kirttivarman of the Hāngal Kadamba family.

The enormous influence of Jayakēśi is also evidenced from the dynastic marriages that were concluded between the Kadamba and the other royal families of the day. Thus we learn from the Dvaiasharaya by Hemachandra and Abbhayatilaka that Karna I, of the dynasty of the Chalukyas of Anhilwad, married Mayanalladēvi, the daughter of a Kadamba prince Jayakēśi who was ruling at Chandrapura. There is hardly any doubt that this was Jayakēśi I of the Goa Kadamba family, for King Karna having ruled from A.D. 1063-64 to 1093-94 was his contemporary.

Hemachandra gives an interesting account of this marriage. Once an artist happened to visit the court of King Karna and exhibited to him a roll with portraits on it. Among others the King saw a portrait of a maiden of unparalleled beauty; and on inquiries he was told that she was the daughter of King Jayakēśi of Chandrapura. Further the artist said that many princes wished to wed her, but she refused them one and all. After some time she was shown the portraits of princes painted by the Buddha jatis and seeing the one of Karna, she agreed to marry him. The artist added that it was for conveying this message that he had been specially deputed by her, and he delivered to the King the presents King Jayakēśi had sent him. The painter concluded by saying that “Raja Jayakēśi, knowing that he (Karna) was a great Mahārāja, had sent him an elephant as a present”. Karna was pleased with this gift and went out privately to see it. After having examined it, he went into the garden where he beheld a beautiful woman, who very much resembled the lady whose portrait he had seen in the roll. On asking the maiden who was in attendance, he was assured that she was the same princess of whom the painter had spoken to him. Karna consented to marry the princess and made her his Pat Rani (crowned queen).

E. I., XI, p. 310.
Cf. ante, pp. 108-111.
Dvaiasharaya, I. A., IV, p. 233. A different version of this is given by Merutunga Acharya in his Prabhandhacintamani, where Mayanalladēvi is represented as an ugly person. Tawney, The Prabhandha-
10. Harbour of ancient Goa, the capital of the Kadamba Dynasty (River Zuarim).
11. Rāya Viragal of Javakesi I.
We said above that Jayakèsī I made the city of Goa, the capital of his kingdom. There are a few Kadamba inscriptions which give us some idea of the splendour of his capital. We are told in the Degamve grant of Śivachitta-dēva that: “The street of his (Jayakèsī’s) capital was completely filled with the palanquines of his pandits, constantly passing, the poles of which were covered with jewels, and inside which were quivering the golden earrings (of their owners)”¹. One of his own charters remarks that it was a “beautiful and pleasing city, the abundant happiness of which surpasses the paradise of Indra”. The commercial prosperity of the place is attested by the fact that the city had trade relations with no less than fourteen countries. This shows that the fame of Goa as a commercial centre on the west coast had travelled far and wide over the continent. The countries that are enumerated in the charter are Sihalla, Callah, Zungavar, Pandu, Queralla, Chandda, Gandda, Bangalla, Gheatta, Gurjara, Laita, Pusta, Sṛṭam and Chandrapur.

The above inscription records that the city owed a substantial part of its prosperity to the wise administration of Sadano, a grandson of the merchant Muhammad who, as we have seen, had rendered valuable service to Guhalla-dēva. Jayakèsī appointed him governor of the Konkan. Prudent, just and liberal, he was well versed in mathematics and “the fourteen arts, the four recourses, and the seven solicitudes”. It is said that by his wise rule and exemplary conduct, he put an end to all rivalry and heart-burning in the kingdom; and by visiting those who were suspected of ambition (?) with just retribution, he held

cintamani, p. 79. However the account of her experiences in a previous existence makes us believe that the stories contained in this work are pure legends. Moreover the fact that this work was completed only in the year 1361 of the Vikramaditya era (A. D 1303-4), ibid., p. VII, i. e., two and a half centuries after the event, is another reason why we cannot attach much importance to its evidence. The Dvyasharaya on the other hand was written in the 12th century, hardly forty or fifty years after the happening of the event, and gives a plausible account on the whole.

¹ Fleet, Inscriptions relating to the Kadamba Kings of Goa, J.B.B.R.A.S., IX, p. 273. The city of Goa mentioned in this document was situated on the river Zuarim, to the north of the island, where it is now Goa a Velha, ordinarily known in Konkanim as Orlem Goem.
² Archivo da Secretaria Geral do Governo, Panjim, Moncoes do Reino, No 93, fol. 1306.
in check all the mischief-makers in the country. "The power of this pradhano," says the inscription, "was firmly established and he was sincerely esteemed by all".

The charter would also have us believe that in ancient days there was not much trade at Goa and that the prosperity of the city dated from the time when this pradhano took up the reins of government. For the inscription continues: "Under the administration of this minister the city enjoyed great happiness and new increase of trade; and all its citizens became richer". When the other ministers became aware of the administrative abilities of Sadano, they all allowed him a free hand in their respective departments and Jayakesi vested him with extraordinary powers.

Armed with these powers, Sadano now determined to establish in the capital a charitable institution, which in the Portuguese translation of this document is called "casa misericordiosa", house of mercy. Accordingly he issued orders for its construction on Friday, the 3rd of Vaixaka, in the year Jaya, of the S. S. 975 or A. D. 1053. The object of founding this institution in the capital was to supply food to the poor and the helpless and to provide lodgings for the pilgrims. He appointed a standing committee who were charged with the duty of daily carrying out these provisions. For the upkeep of this house of mercy the ingenious Governor devised a new tax, which was to be imposed on the owners of trading vessels and merchants coming from foreign countries. The revenues thus derived, were made over to the house of mercy. "When this new customs duty was proclaimed," says the charter, "all the foreign merchants trading in Goa accepted it willingly and took a voluntary vow among themselves to pay the tax as a charitable contribution". Yet the fact that those who refused to pay this tax were penalised would indicate that this tax was not a voluntary contribution, but was actually imposed on them by royal authority. It was further enacted that if any rich person, native or alien, happened to die without issue, his property after deducting the expenses necessary for his funeral, which was to be performed with great pomp, should be transferred to the house of mercy. It is gratifying to observe that this income was devoted to performing the obsequies of the poor.

\[1\] Ibid.
dead. The expenses in such cases had to be paid by the treasurer in the presence of the King and of his minister.

The Prabhandacintamani, above referred to, would have us believe that Jayakesi met his death by ascending a funeral pyre in order to fulfil the promise he had made to a pet parrot. One day at the time of taking his meal, we are told, he called the parrot to come out of the cage. The parrot uttered the word "Puss", as if to say that it was afraid of the cat. The King looked around and not seeing the cat, solemnly assured the parrot that he would kill himself, if it sustained any injury from the cat. Thereupon the parrot approached the King and perched on the golden vessel, and was immediately slain by the cat, which was lying hidden under the vessel. When the King saw his pet killed, he rose up and not heeding the importunities of the courtiers, as aforesaid burnt himself to death. The event, though incredible nowadays, could have happened in those days of which we are writing. Yet the book is so crowded with incredible stories, that we are forced to reject this account as a mere fiction of the author or a product of popular fancy.

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1 Ibid.
2 Tawney, o. c., pp. 112-113.
CHAPTER V

Guhalla-deva III

Guhalla-dēva was the son and successor of Jayakēśi I. He probably came to the throne in 1180. There is an inscription of this King dated Ś. 1003 or A. D. 1181-82, which speaks of him as ruling the kingdom in that year. It was probably in this reign that the island of Kāvaḍīdvipa and the Iridige country were lost to the Kadambas of Goa. They were probably conquered from them by Anantapāla. For the Kharepatan copper-plate inscription describes as "casting into the ocean of the edge of his sword those fierce heaps of sin who, at a time of misfortune due to the hostility of relatives, obtained power devastated the land of the Koṇkan harassing gods and Brahmanś". The obvious meaning of this is that Anantapāla forced the Kadambas to give up the part of the Śilāhāra territory which they had annexed in the previous reigns. That Guhalla-dēva and Anantapāla were contemporaries is plain from the various grants and charters of the Kadamba and the Śilāhāra families. Thus the above record of Anantapāla is dated in Ś. 1016 corresponding to A. D. 1095, while the Kadaroli inscription of Guhalla-dēva is dated in the 23rd year of the Chalukya era or A.D. 1098-99.

There is no further mention of this ruler in the Kadamba records. It is possible that he died without an heir, for he was succeeded by his brother Vijayāditya in the early years of the 12th century.

Guhalla-dēva is described in the Kadaroli inscription above referred to as "the great lord of the best of cities by name Gopakapura". It is interesting to note that this title is for the first time conferred on a Kadamba ruler—a fact which is explained by the establishment of the Kadambas in the city of Gopakapattana only during the reign of his father Jayakēśi.

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3. Appendix, III, No. 21.
CHAPTER VI

Vijayaditya

Vijayaditya appears to have been a more successful ruler than his brother Guhalla. He is described in the records as a wise administrator "through whose might no tale of woe was heard upon the earth". We are also informed that he stamped under his feet "the proud forehead of kings" and dispelled with his fruitful lustre the darkness of his foes. A further allusion in the record to the Kadamba fleet and his successful campaigns to distant islands suggest that Vijayaditya probably made good the losses the Kadambas had sustained in the previous reign. In fact a grant of his son Jayakeshi II speaks of the latter as ruling the Palasika Twelve Thousand and Ka\va\di-dv\ipa Lakh and a Quarter, without specifying that Jayakeshi himself reconquered the latter province. It may be inferred from this that Jayakeshi II inherited this territory from his father Vijayaditya. This alone would explain the title given to the latter in the inscriptions that "he was a torch for the jewels of the land of the Ko\nika".

Vijayaditya married Cha\t\a\la-d\e\v. She was the mother of Jayakeshi II and the twin sister of Bijjala-d\e\v, who was the mother of Jaga-d\e\va of the \S\a\ntara family of Pa\\ti-Pomburchcha-pura (Humcha).

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2 Ibid., p. 283.
3 Ibid., p. 273.
4 B.J., XIII, p. 323.
5 Fleet, I. c.
6 Rice, Mysore Inscriptions, p. 96; Fleet, Kanarese Dynasties, p. 285.
CHAPTER VII

Jayakesí II

Jayakēśi II, the ‘illustrious son’ of Vijayāditya, ascended the throne some time in A. D. 1104. It is evident from the inscriptions that the power of the Goa Kadambas reached the acme of its greatness during the reign of this monarch. The records speak of him as a feudatory of the Western Chalukya King Vikramāditya VI. But the same records show that in the first years of his reign he aimed at a higher status and was eagerly waiting for an opportunity to free himself of the Western Chalukya control.

This opportunity presented itself when the Hoysala King Vishṇuvardhana invaded the Chalukya Empire and thus distracted the attention of the Emperor. The Hoysala epigraphs tell us that Vishṇuvardana carried his arms successfully so far to the north as to bathe his horse in the waters of the Krīṣṇāvērṇā, i. e. the Krīṣṇa. The Hoysalas under the immediate leadership of a Daṇḍanāyaka named Gangarāja, are also reported to have inflicted a serious disaster on the army of Vikramāditya VI, when the latter was encamped at Kannegala. This was a signal for the mahāmaṇḍalēśvaras of Vikramāditya to rise in revolt against him and to try to throw off the Western Chalukya yoke. We find that many of these subordinate chiefs took advantage of this political disturbance and proclaimed themselves independent monarchs in

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1 Appendix, III, No. 4. According to this record Kshaya samvatsara was his 43rd year. In the first half of the 11th century, this year coincided with A. D. 1146-47.
4 E. C., II, No. 73.
their own kingdoms. The Goa Kadamba King Jayakēśi II seems to have followed their example and styled himself the "Konkaṇa Chakravarti" or the Emperor of Konkaṇ.

The invasion of the Hoysala King however caused no lasting injury to the Western Chalukya power. Vikramāditya commanded his loyal feudatory Āchugi II, the Sinda chieftain, to proceed against the refractory mahāmaṇḍalaśvaras. Āchugi II "pursued and prevailed against Poysala, took Gove, put to flight Lakshma in war, valourously followed after Pāṇḍya, dispersed at all times the Malapas, and seized upon the Konkaṇ". The records also state that he gave Gōve and Uppinakaṭṭe to the flames. Thus the punitive attempts of Jayakēśi to establish his independence ended in dismal failure.

Vikramāditya proceeded leniently with his Goa Kadamba feudatory, and the differences between them were very soon and permanently made up. The reason for this seems to be that Vikramāditya bore genuine admiration for Jayakēśi on account of his noble and warlike qualities. It could also be a stroke of diplomacy on the part of the Chalukya Emperor, as the latter at this more than at any other time was in need of loyal feudatories in the South to assist him against the rising power of the Hoysalas. He further strengthened this alliance by marrying his daughter to Jayakēśi. There is an inscription of the latter which gives a detailed account of how he married this "ruby of the Chalukyas." "On hearing duly", says the record, "as far as he (Vikramāditya) could hear, of the brilliant form of Jayakēśin who was thus illustrious, of the glory of him, who was beloved of the world, of the...of him who was a bhumbhuka of the universe, of the prowess of him who was a lion to the great valorous elephants of his foes, the Emperor of Kuntalā, born of Hari’s body, out of esteem for his marvellous fame (said:) ‘to me formerly Jayakēśin with gladness of spirit... so I will duly render this world fruitful to Jayakēśin by praising him for ever.” With these words displaying his

4 Ibid.
majesty extending himself to his (full) height as if he were actually the Golden Mountain (Mēru) that had come into his presence, having washed in a jewelled pavilion the lotus feet of Jayakēsin) with true delight, while the prepared bright stream of water from the pitchers glistened, the Lord of Earth bestowed his daughter upon that crest-jewel of the princes”.

His marriage with the princess of the imperial Chalukya family, whose power was in the ascendant during this period, probably secured for Jayakesi a paramount influence among the chiefs of the Dekkan. Jayakēsi knew how to make use of this valuable influence, and was thus able shortly afterwards in 1125-26 to claim for himself such distant provinces as “the Thirty of Unkal and Sabbi, the Thirty of Kontakul, the Five Hundred of Hānungal, the Thirty of Utsugrāme (and) Kāḍaravalli, the Thirty of Paḷalgunde, the Seventy of Vēḷugrāme, the Five Hundred of Haive, and the Lakh and a Quarter of Kavadidvipa”, besides the hereditary province of Koṅkaṇa Nine Hundred and Paḷasige Twelve Thousand. The extent of his kingdom will be brought home to the reader when we give the modern names of these ancient provinces that comprised this vast Kingdom:

Unkal and Sabbi. Unkal on the high road from Dharwar to Hubli. Sabbi was perhaps a contiguous village to Unkal which has become absorbed into Unkal.

Kuntakulī. Perhaps Kuntonahashalli, a small village two miles north-east of Hāṅgal, that has a temple of Basappa with an inscription dated 1147.

1 E. I., XIII, p. 311.
2 Ibid, p. 323. This would mean that Jayakesi waged war against no less than three of the neighbourig powers, viz., the Rattas of Saundatti, the Sindas of Yelurga and the Kadambas of Hangal who respectively possessed Velugrame, Kiskad and the Hangal Five Hundred. The inscription however should not be taken literally. For we know for certain that the last of these powers never acknowledged the supremacy of the Goa Kadambas. Jayakesi’s military activities against them were probably confined to a few predatory raids into their kingdom. With regard to the Sindas however, we may agree with the inscription and believe that Jayakesi avenged the defeat inflicted on him by Achugi, acting under the orders of Emperor Vlkrāmaḍītya. In the same manner he might have also come into hostile contact with the Rattas, in his greed for dominion; for it is clear from the various plundering excursions which he undertook that he was a great aggressor.
KINGDOM OF THE GOA KADAMBAS

Under Jayakesi II

Possessions Of The Goa Kadambas

Possessions Of The Hancal Kadambas

HANEM
KARAD
Konkana
Kapardikadya
A Lakh And A Quarter
Kadarkeri
Seventy
Unukal
Thirty
Kuntakuli
Thirty
Hancal
Five Hundred
Halasige
Twelve Hundred
Haive
Five Hundred
Kadarambi
Thirty
Palagunde
Thirty
Velurame

Utsugrâme and Kâdaravallî. Kadaroli in Sampgaum Taluqua of the Belgaum District, in long. 74, 47, lat. 15, 42 twenty miles towards the north-west from Narendra. Utsugrâme seems to have been a contiguous village afterwards absorbed into Kadaroli.

Poîalgunde. Not identified.

Veḻugrami. The present Belgaum.

Hâive. North Kanara.

Kavadidvîpa. The island with the adjoining territory of Salvette, near Bombay.

Palasige. Modern Halsi, ten miles south-east of Khanapur.

Jayakesi was a wise administrator and he peacefully governed his vast kingdom till A. D. 1135. In this task he was ably assisted by his ministers and generals who were men of exceptional ability and who were greatly responsible for the peace and prosperity that flourished in the country during his reign. The records make special mention of one of these high officials named Lakshmana or Lakshmânarâja. He was a great minister and Daṇḍanaẏaka in the service of Vikramâditya, who gave him a commission in the household of his daughter Mailala-devî. Lakshmana had four sons, Bhavyarâja, Sôma, Lakshmana and Singarasa (Singana or Simha). One of these Lakshmanas, possibly the father, is described in another inscription at Narendra as "the high minister, governor of the women's quarters, master of the robes, high chamberlain of Mailala Mahâdevî," and, "great favourite with the King". The record then extols the exploits of this Daṇḍanaẏaka saying: "Too awful to be faced, even when regarded from afar, he crossed over the Sahya (Mountains), drank up the ocean whose waters are naturally not to be traversed, eradicated the wicked, and settled the country, now the glorious Koṅkan has become free from dangers".

His son Sôma appears to have been quite a literary celebrity. He was conversant with the sciences of logic, grammar, literary composition and politics.

Sôma's youngest brother, Simha, is also represented as a great minister and an eminent scholar: "Was he not indeed," says the inscription, "illustrious on the ocean-encircled earth, a Patanjali

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1 E. I., XIII, p. 312.
2 Ibid., p. 324.
3 Ibid., p. 313.
in grammatical science, a Shadanana in the six systems of logic, an omniscient one in the multitude of teachings of literary composition, praised by the whole world, a distinguished Chāṇakya in the whole series of exalted polity, a platform for the play of the dance of the brilliant goddess of speech?". From the same record we learn that Simha was a great general or Daṇḍanāyaka in the army of Jayakēśi and the records describe him as "a skilful man an ornament of generals". We may deduce from what we have said above that Jayakēśi extended his royal patronage to all the literary men in his kingdom. In fact the Degāmve grant of his son Śivachitta confirms our view when it states that he "honoured the discourse of wise men", and that "his conversation delighted in the pleasures of rhetoric". Furthermore, the same grant complacently remarks that in the doorway of his palace "the row of the umbrellas of his Pandits rivalling the moon (in their white colour or their roundness) were taken by the swans of his pleasure-lake with outstretched necks for a line of clouds".

From the second quarter of the twelfth century however the Empire of the Goa Kadambas, which had reached its widest extent and the height of its prosperity under Jayakēśi, suffered a little due to the encroachments on its territories of the Hoysala King Vishṇuvardhana. We have already noted that during the political disturbances caused by the latter's rebellion against the Chalukyas, Jayakēśi instead of remaining loyal to his overlord joined in the general attempt to put an end to the Chalukya hegemony. The Chalukya power, it seems, was not much damaged by these insurrections, and the Emperor took immediate action against the insubordinate feudatories and subdued them. The action of the Emperor however did not completely curb the ambition of the warlike Vishṇuvardhana. Foiled in his attempts to free himself of the Chalukya control, he now entered upon a career of subjugating the neighbouring mahāmaṇḍalēśvaras and extending the Hoysala dominions at their expense. It seems probable that he did not encroach on Jayakēśi's territories till the third decade of the 12th century. For the two grants of the latter at Narēndra issued in 1125 A.D. make no reference to the Hoysala invasion and vest him with all those territories

1 Ibid.
2 Ibid.
which are usually said to belong to him. An inscription found in the Belur Taluqua dated 1133 A. D. is perhaps the first Hoysala record that mentions the annexation of Jayakēśi's territories by Vishṇuvardhana. This monarch is here described as "a fire to the forest, the fighting Kadamba"; and again as "a wild fire to the forest of the Kadamba". It claims for him along with other provinces wrested from various kings, those of Hāngal and Halsi, the latter of which certainly belonged to the Kadambas of Goa. Another inscription of the year 1136 seems to mention the same fact, when it says that he took Pānungal in half a second with a simple flip of his finger...killing only with a glance...natha who was taking Kāsukal; he pursued Jayakēśi and gained possession of the Pālasige Twelve Thousand and the...Five hundred. The Five Hundred province here referred to was most likely Hāive Five Hundred.

But it will be wrong to suppose that these newly conquered territories remained long in the possession of Vishṇuvardhana. The risings in these provinces were frequent and consequently no efficient control was possible. This we infer from the viragals found in the Belur Taluqua. One of them, whilst giving an account of campaigns mentions that in Ś. 1060 (A. D. 1138) Vishṇuvardhana laid siege to Hāngal. The other viragal which is not dated records en passant the plundering of the same city by "the strong-armed Vira-Ganga Hoysala-Deva". The facts that Vishṇuvardhana was often obliged to put down rebellions in these provinces, and that, as we have already seen, his successors had to conquer them anew, clearly show that his hold over these newly acquired dominions was rather weak and he did not have them under his rule for any appreciable length of time. At all events it is plain that the provinces conquered from the Goa Kadambas were very soon recovered by them. For a viragal dated 1140 A. D. records the death of a Hoysala officer in a cowraid made by Jayakēśi in the Hāngalnāḍ. The record also states that Vishṇuvardhana was on this occasion at

E. I., XII, pp. 316, 323.
E. C., V, Bl, 124.
Ibid.
E. C., V, Bl, 17.
Ibid., 202.
E. C., VI, Cm, 71. The changes of fortune that attended Vishnuvardhana's military campaigns against the Kadambas of Hangal are fully dealt with above on pages 127-134.
Ibid., CnI, 122.
his capital Bankāpura. It is clear from this that in order to attack a place so close to the capital, as Hāṅgal is to Bankāpura, Jayakēśi must have previous to this date recovered the whole of the Palasige Twelve Thousand from Vishnūvardhana.

Jayakēśi, it is obvious from what we have said above, was as much of an aggressor as his adversary the Hoysala King Vishnūvardhana. He attacked even the Hāṅgal Five Hundred of his relatives of the Kadambas of Hāṅgal, as is evident from the above-mentioned inscription, which includes this province in his kingdom. In all probability, after the death of Vikramāditya, his father-in-law, he once more made himself practically independent of the Chalukyas. Hence when Sōmēśvara III deputed his faithful feudatory the Sinda chieftain Pērmāḍī I, the latter was also instructed to proceed against Jayakēśi and bring him back to allegiance to the Chalukya power. The Naregal inscription of Pērmāḍī I claims that he ‘vanquished Kulaśekarankara, gloriously besieged Chatta and took his head, and with a sword (to behead him), alarmed, and pursued Jayakēśi, seized upon the royal power of Poysala who was foremost of the fierce rulers of the earth, and acquired the reputation of being himself proof against all reverses’. The King Jayakēśi mentioned in this inscription is no other than Jayakēśi II, the Kadamba king of Goa, as he was the contemporary of Pērmāḍī I.

It has already been noted how the Kadamba sovereigns successively broke the power of the Śilāhāras of Northern Koṅkaṇ and how at length they succeeded in adding their territory to their kingdom. The last attempt for re-establishing their power was made in the days of the Śilāhāra King Anantapāla. But this attempt, though it succeeded for a time, finally resulted in the complete subjugation of the King of Kāpārdika-dvīpa by Vijayāditya. However after a long period of obscurity, the fallen fortunes of the Śilāhāra family of Northern Koṅkaṇ were revived by one of their later representatives named Mallikārjuna. It is possible that the latter took advantage of the Hoysala-Kadamba war and reconquered the Śilāhāra territory. It is also likely that in re-establishing the Śilāhāra sovereignty in northern Koṅkaṇ, he receiv-

1 E. l., XIII, p. 323.
ed important help from his kinsman King Vijayāditya of the Karāḍ branch. For the gap of about half a century in the otherwise unbroken genealogy of the Śilāhāra dynasty and the significant remark in one of the records of Vijayāditya that he reinstated in their territory the fallen lords of the province of Sthanaka (Thana), make us believe that the former was largely instrumental in restoring to Mallikārjuna the kingdom of his ancestors.

The record of Vijayāditya above referred to also states that he established at Goa some kings whose power had been destroyed. The meaning of this passage is rather obscure. Nevertheless it is not unreasonable to suppose that Vijayāditya probably effected an amicable settlement between his relation Mallikārjuna and the Kadamba King Jayakēśi, whereby the former was given the sovereignty over Northern Koṅkan, and the latter confirmed in his rule over the rest of the country; and thus putting an end to further troubles, he paved the way to amity and peace between the two ruling dynasties of the Koṅkan.

Jayakēśi II died about 1147-48, for in that year he was succeeded by his eldest son Pērmādi.

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1 MSS. Nos. 4 and 5, Major Graham's Report, Transactions of the Literary Society of Bombay, III, p. 415.
2 Ibid.
3 Cf. Fleet, Kunarese Dynasties, p. 172.
CHAPTER VIII

Sivachitta and Vishnuchitta

Jayakesi II had by his wife Mailala-devi two sons, Permadi-deva and Vijayaditya. The former, who was also known as Permardi-deva, Permadi and Perma, assumed, possibly on his accession to the throne, the title of Sivachitta. For according to an inscription of Jayakesi III, his nephew, Permadi-deva, “afterwards assumed the title of Sivachitta”. His predilection for this designation can perhaps be accounted for by the fact that Permadi-deva was a devotee of Siva. Vijayaditya on the other hand was a votary of Vishnu and accordingly called himself Vishnuchitta. These records inform us that Vijayaditya had also some academic titles such as Vañibhusana or Sarasvatibhusana. We are told that he won these titles after “having gained the favour of the lord of Gokarna”.

Permadi-deva succeeded to his father’s kingdom in the year A.D. 1147-48. The Kadamba inscriptions of this period show that Vijayaditya was shortly afterwards associated with him in the government of his dominions. The earliest of them is the Sidhāpur grant of Vijayaditya which is dated A.D. 1158. It mentions Vijayaditya as Yuvarāja and says that in the vicinity of a place called Sampagādi, the two were ruling the Palasige Twelve Thousand and the Koṅkan Nine Hundred. From the title of Yuvarāja, applied to Vijayaditya, we may deduce that he was ruling at Palasige as the viceroy; while Permadi resided at

2 Fleet, On Some Sanskrit copper-plates found In the Belgaum Collectorate, J.B.B.R.A.S., IX, p. 245.
3 Ibid., p. 284.
4 Ibid., p. 245.
their principal capital Goa. The second part of the Halsi inscription also mentions Vijayaditya as reigning conjointly with his brother, and the fact that Kaliyuga Samaṃvat 4272 is cited as the twenty-fifth year of Vijayaditya’s reign is in perfect agreement with the initial year of the rule of Permadi.

Permadi-deva married Kamala-devi, the daughter of Kama-deva and Chatṭala-devi. In one of the Degamve grants of Permadi-deva Kamala-devi is said to be of the Soma-vara or the lunar race; while in another Kama-deva is represented as belonging to Sūrya vara or ‘the celebrated race of the Sun’. This Kama-deva who cannot, on chronological grounds, be identified with either the Kama-deva of Uchhangi, or the one of Hāngal, or that of Gōkarṇa, seems to have belonged to a family about which, due to paucity of material, nothing can be made out at present. However the same Kadamba inscriptions give us the name of his wife Chatṭala-devi, who was a princess “born of a king of the race of the moon”; and one of them states that she belonged to the Pāṇḍya family. This Pāṇḍya branch was no doubt the one that had for its capital the historic city of Uchhangi. The Pāṇḍya monarch who became the father-in-law of Kama-deva was possibly the great Rāya-Pāṇḍya, whose rule seems to have ended about the middle of the twelfth century.

Kamala-devi, the wife of Permadi, is described as the “chief queen among his wives, the centre of his love, the object of his respect, as Rohiṇi alone is more cherished by the moon than other stars”. She was generous to a fault and “her desire to grant equalled the wishes of supplicants”. She was responsible for the diffusion of learning among her subjects. It was for this reason that she with her husband established a number of agrahāras or seats of learning in many parts of the kingdom. In these agrahā-

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3 Ibid., p. 274.
4 Ibid., p. 295.
5 Ibid.
6 Ibid., p. 274.
7 Cf. Rice, Mysore and Coorg, p. 150.
8 Fleet, Inscriptions relating to the Kadamba Kings of Goa, J.B.B.R.A.S., IX, p. 274.
9 Ibid.
ras a variety of subjects such as the Vēdas, Vedāṅgas, Nyāya, Mīmāṃsa, Sāṅkhya, Yōga, Vedānta, Smṛiti, Itihāsas, and Purāṇas were taught besides the best systems of astronomy ¹. The property of the agrahāra was divided into shares, the income from which was utilised for different purposes².

Kamalā-dēvi was also responsible for the erection of not a few temples in the kingdom. We have it on record that she built the small temple decorated with elegant carvings in honour of the god Śrī-Kamalānarāyaṇa and the goddess Śrī Mahālakṣmi at Degamve. It was constructed by Tippoja, the Sutrādāri or mason of the god Bankēśvara-dēva and the son of the Sutrādāri Holoja of Hūvinabāgē, which Dr. Fleet supposes to be the present Raybāg in the Kolhapur State, and by Tippoja’s son Bāgoja ³.

The records describe Permādi-dēva as a monarch of outstanding ability. “Mankind knew him”, says the Halsi grant, “as the abode of learning, lustre, prudence, and spontiveness, of benevolence and of profundity, of highmindedness, of valour and of kingly fortune, of bravery and of spotless fame, above all others the husband of the lovely woman Delicacy” ⁴. Another inscription calls him “a very Meru among the kings descended from Trilocha-nakādamba” ⁵, which may be taken to imply that he was by no means inferior to the other kings of the same line who preceded him. In fact one of the inscriptions of his nephew Jayakēśī III by way of sumarising his achievements remarks that “he was beautiful on account of the dancing creeper of his fame in all the ten quarters”; that he “was famous for his valour”; that he “was like the black cobra to the proud inimical kings”, and that he “was worshipped by water of rays proceeding from jewels set in the crown of kings” ⁶. That there is little exaggeration in this account is obvious from the fact that the Kadambas still counted among their territories that of Vēḷugrāme Seventy which they had seized from the Sindas in the previous reign, doubtless in spite of the efforts of the latter to recover this province. This might perhaps explain the title of Malavara-māri, “the slayer of the Malavas or people

¹ Ibid., 275.
² Ibid., pp. 276-77.
³ Ibid., p. 295.
⁴ Ibid., p. 283.
⁵ Ibid., p. 295.
⁶ Appendix, III, No. 6.
12. Orlim Panel and Inscription of Jayakesi II.
Indian Historical Research Institute, St. Xavier's College, Bombay

of the ghaut country"¹, assumed by Pērmāḍī-dēva, which probably refers to the subjugated province of the Veḷuḷgrāme Seventy. Finally the Gulhalli grant describes Pērmāḍī-dēva as 'the lord of the western ocean'², which is a clear evidence of the fact that the Kadambas of Goa had still retained their naval supremacy.

Pērmāḍī-dēva was a feudatory of the Chalukyas and remained faithful to them till their downfall in A.D. 1156. One of the inscriptions speaks of him as "the great maṇḍalēśwara who has attained the five great śabdas"³. It is possible that as he was partly a contemporary of the Chalukya King Taila III, he was the latter's vassal. His own records of this period assign to him the government of the Koṅkaṇa Nine Thousand, Palasige Twelve Thousand and Veḷuḷgrāme Seventy. On the overthrow of the Chalukya dynasty however, Pērmāḍī proclaimed his independence and styled himself Koṅkaṇa Chakravarti or the Emperor of the Koṅkaṇ. To all appearances no immediate steps were taken by the Kaḷachuryas, the successors of the Chalukyas, to impose their suzerainty on the Goa Kadambas. This was because the Kaḷachuryas were engaged in the first period of their hegemony in subjugating the Sāntaras and the Kadambas of Hāṇgāl and later in a deadly conflict for supremacy with the Hoysalas. In 1181 however peace was concluded between the two rival powers⁴, and the Kaḷachuryas thereupon turned their attention to the Kadambas of Goa. It seems likely that Pērmāḍī-dēva had died about this time, probably without issue, leaving his kingdom to his brother Vishnuchitta or Vijayāditya⁵. We are informed by a Kaḷachurya inscription of 1181 that King Āhavamalla deputed Daṇḍanāyaka Chandugi-dēva to subdue the Goa Kadambas, and that this general burnt the territories of the brave Vijayāditya⁶, who was no other than King Vishnuchitta of Goa. But it is not known for certain whether the latter acknowledged the supremacy of the Kaḷachuryas. In all

¹ Ibid., p. 300.
² Fleet, Kanarese Dynasties, p. 569.
³ Fleet, Inscriptions relating to the Kadamba Kings of Goa, J.B.B.R.A.S., IX, p. 300. Mahasabdas are the five great musical instruments sounded in honour of a king.
⁴ Ibid.
⁵ Cf. ante, p. 142.
⁶ The reason for this is that the inscriptions of this period, unlike the earlier ones, speak of Vijayāditya alone without mentioning the name of Pērmāḍī-dēva.
⁷ Rice, Mysore Inscriptions, p. 117.
likelihood he did not, as this expedition was a raid rather than a military campaign. Moreover the Hoysalas renewed their struggle this year and the Kaḷachuryas were in consequence compelled to stop operations against the Goa Kadambas.

Though Vīṣṇuḥchitta was so far successful in maintaining his independence, he completely failed when he was faced by a formidable enemy like the Hoysala Vīra Ballāla II. With the defeat of the Kaḷachuryas by the Hoysalas the Goa Kadambas became the vassals of the latter. A Hoysala epigraph of this period expressly states that Vīra Ballāla levied tribute from the Goa Kadamba King Vijāyāditya ¹.

Vijāyāditya continued to be a feudatory of the Hoysalas for some time, when during the struggle for supremacy between them and the Yādavas, the Hāngal Kadamba King Kāma-dēva marched against the Konkan and compelled Vijāyāditya to transfer his allegiance to him. That the Goa Kadambas did acknowledge the supremacy of the Hāngal branch is evident from the inscriptions of both the dynasties ².

The inscriptions disclose the names of two of his queens: Lakṣmī-dēvi, the daughter of a certain Lakṣmī-dēva ³, and Paṭṭamahā-dēvi, the mother of his son Jayakēśi ⁴.

¹ Ibid., p. 119.
³ Fleet, Kanarese Dynasties, p. 539.
CHAPTER IX

Jayakesi III

Jayakesi III, the son of Vijayaditya and of his queen Pattamahadevi, succeeded to the throne in about A. D. 1187-88.

We have already seen that Kama-deva, the Hangal Kadamba King imposed his overlordship over the Goa Kadambas towards the end of Vijayaditya's reign. This overlordship could not have been anything but nominal in character, having regard to the unsettled nature of the country at the close of the 12th century. Hence immediately on his accession to the throne Jayakesi declared himself independent of the Hangal Kadamba sovereign, as is shown by the titles assumed by him, all of which are calculated to show greater power than is ordinarily wielded by the mahamanadalasvaras. In his Kittur inscription for instance, Jayakesi bears the rare appellation of Mahamahesvara or the great King and again the Rayalalata or the first among Kings¹. One of the Mangundi records calls him the Ko'ika-Chakravarti or the Emperor of the Ko'ikan². His inscription in the Bombay Museum is perhaps the only record which represents him with the old title of the Kadambas, namely mahamanadalasvara, which, may be taken as a merely conventional form³.

The inscriptions of Jayakesi that have come down to us do not afford much historical information about this sovereign. Nevertheless we know from the Goa copper-plate charter of his grandson Shashtha-deva III that he married one Mahadevi and had by her a son called Tribhuvanamalla⁴. No materials are available to find out the lineal descent of this Queen.

Jayakesi III is described as a fairly successful ruler. The Mangundi inscription, mentioned above, speaks of his brilliant

¹ Ibid., pp. 304, 307.
² Appendix, III, No. 5.
³ Appendix, III, No. 23.
rule in the following terms: “King Jayakeśi (was) praised on the earth. He bore the earth on his right arm. It was not so protected by any king in former times. That King thus ruling the earth by the power of his right arm, protecting the enemy kings, who submit to him, conquering the enemies who opposed him by their pride of valour, was ruling peacefully in entertainments of happy conversations”\(^1\). Nevertheless it seems likely that notwithstanding the success that attended his rule perhaps during the first period of his régime, it was in his reign that the Velugrāme Seventy was for ever lost to the Goa Kadambas. The reason for this assertion is that the inscriptions of Jayakeśi, unlike those of his predecessors, do not refer to this province as forming part of the Kadamba dominions, whereas the records of the Raṭṭa King Kārtavirya IV credit him with the possession of this province\(^2\).

It may be gathered from the inscriptions that the rule of Jayakeśi extended over a long period. A copper-plate grant at Halsi cites Chaitra of the Sidharthin Samvat-sara falling in A.D. 1201 as his thirteenth year\(^3\). The Kittur inscription gives Durmati Samvatsara of the Kaliyuga 4303 corresponding to June A.D. 1202-3 as his fifteenth year\(^4\). The two inscriptions from Māṅguṇḍī bear dates in the month Pushya, falling in A.D. 1203-4, of the Dundubhi Samvatsara, Kaliyuga-Samvatsara 4304, cited as his sixteenth year\(^5\). Thus these four records show that the initial year of the reign of Jayakeśi was Plavaṅga Samvatsara, Kaliyuga-Samvatsara 4288 expired or 4289 current, corresponding to S.S. 1110 and A.D. 1187-88. It is however difficult to ascertain the year of his death. Dr. Fleet ascribes two gold coins dated respectively Pīṅgala and Pramōda Samvatsaras which correspond to S.S. 1130 or A.D. 1199-1200 and S. S. 1133 or A. D. 1210-11 to the time of Jayakeśi\(^6\). Accordingly these documents would give him a reign of 23 years, and it is not improbable that he ruled a few years more. He may therefore have reigned for twenty-five years, i.e. till A. D. 1212-13.

\(^{1}\) Appendix, III, No. 5.


\(^{3}\) Fleet, On Some Sanskrit Copper-plates found in the Belgaum Collectorate, J.B.B.R.A.S., IX, p. 246.

\(^{4}\) Ibid., p. 307.

\(^{5}\) Appendix, III, Nos. 5, 6.

\(^{6}\) Fleet, Kanarese Dynasties, p. 57; J.B.B.R.A.S., X, Appendix, p. XXIV.
We learn from the above-mentioned Māṇḍapī inscriptions, that a son of Jayakēśi named Śivachitta Vīra Varja-dēva was ruling conjointly with his father in A. D. 1202\(^1\). The inscription further states that this was the 9th year of his rule, which would mean that he became *Yuvarāja* in A. D. 1193. We do not know how long he ruled in this capacity. It may be that he died before his father or that he held the government for a few years after the death of Jayakēśi, and having died without issue, was succeeded by his brother Tribhuvanamalla.

\(^1\) The inscription records that the solar eclipse fell on Sunday the new moon day of Vaisakha. On consulting Diwan Bahadur L.D. Swamikannu Pillai, *An Indian Ephemeris* and the *Tables of Eclipses, visible in India*, by Dr. Robert Schram appended to Sewell, *The Indian Calendar*, it was found that the eclipse during this period in the month of Vaisakha, occurred only once and that was on May 23, 1202. But the day there mentioned is Thursday, not Sunday, as recorded in the inscription.
CHAPTER X

Tribhuvanamalla

The next Kadamba ruler was Tribhuvanamalla\(^1\). The name Tribhuvanamalla given to this king in the Goa charter of his son Shashtha-dēva, appears to be a title of dignity rather than a name; for a coin published by Elliot bearing the name "Sova-dēva" seems to belong to this king\(^2\). The cyclic year of this coin is Bahudhānya, corresponding to 1218-19 A.D. which probably falls within the reign of Tribhuvanamalla. That this is the probable year of the coin and not 1158-59 or 1278-79 is clear from the fact that the inscription on the reverse of the same coin mentions Shashta and Sova-dēva\(^3\). This would show that Sova-dēva and Shashta were perhaps jointly ruling the kingdom. Consequently the year Bahudhānya of the coin must be a year not far removed from the reign of Shashta himself. Hence the probable name of Tribhuvanamalla seems to be Sova-dēva.

There are no records of this monarch and the little information we have of him is obtained from the above Goa copper-plate grant of his son Shashtha-dēva III. This record tells us that his wife was called Manika-dēvi, and a daughter of his was married to Kāma-dēva, son of Lakshmi-dēva\(^4\).

If one could infer anything from the proud title of Tribhuvanamalla, it would seem that he maintained the independence of the kingdom intact for a long time and even enhanced its glory. The prevailing confusion in the Dekkan during this period, consequent on the constant wars between the Hoysalas and the Yādavas and their inability to subdue the recalcitrant tributaries, no

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2 Elliot, Coins of Southern India, Pl. II, No. 68.
3 Ibid.
doubt afforded an advantageous opportunity for the maintenance of this independence. The country grew prosperous under his rule and that the title of ‘the wrestler of the three worlds’ which he assumed was no empty boast is shown by the Yādava inscription at Hasalapalli which says that the “Kadambas were glorious in the Koṅkaṇas”.

Towards the end of his reign however, Tribhuvanamalla suffered an irretrievable defeat at the hands of the Yādavas. The contest for supremacy that had been carried on for over half a century in the Dekkan was at last decided in favour of the Yādavas, and Singhana II forthwith started on his campaign to impose his suzerainty on the neighbouring rulers. The same inscription tells us that Vīchāṇa, the viceroy of Singhana II, of the southern part of his kingdom who had already subdued the Rāṭas, the Pāṇḍyas, the Hoysalas and other kings, also conquered the Kadambas. It is probable that Tribhuvanamalla put up a stout resistance and he was perhaps slain in the battle. With his death the power of the Kadambas seems to have been entirely crippled and the dynasty dispossessed of its kingdom. For we see that the battle took place before the year 1237-38, which is the date of the inscription, and Shashtha-dēva III ascended the throne in A.D. 1246-47, helped by his brother-in-law Kāma-dēva. This would show that after the disastrous defeat of Tribhuvanamalla by Vīchāṇa, the Kadamba prince was rendered homeless, and it took not less than ten years for him and Kāma-dēva to reconquer the territories captured by the Yādavas.


2 Ibid.
Shashtha-deva III

Shashtha-dēva who was also known as Śivachitta-Chattaya-dēva, was the son of King Tribhuvanamalla. We have two records of the time of this ruler; one is a copper-plate charter from Goa which, giving a date corresponding to A. D. 1250-51 as his fifth year, fixes the Parābhiava Samvatatsara, Kaliyuga-Samvat 4348 current, corresponding to A. D. 1246-47, as his first regnal year. The other is a stone inscription at Buradasingi in Hubli Taluqua from which we gather that in spite of his feudatory title, he was ruling as an independent king.

It has already been noted that it needed an extraordinary effort on the part of Shashtha-dēva to succeed to the throne of his ancestors. In this task he was considerably helped by his brother-in-law Kāma-dēva who also figures as King Kāma and Kāvana in the body of the Goa grant. Now who was this Kāma-dēva? The record tells us merely that he was the son of Lakshmi-dēva, but does not give the name of the dynasty to which he belonged. However, the mention of his father, makes one suppose that the latter was alive when the grant was made.

While studying the history of the Dekkan we come across three persons bearing the name of Lakshmi-dēva. The first is the father of Lakshmi-dēvi, the wife of Vijayāditya, the Kadamba King of Goa. The second is the Raṭṭa chieftain Lakshmi-dēva who ruled during the early years of the thirteenth century. The third person to be called after this name was Lakshmi-dēva II the Raṭṭa mahā-
maṇḍalēśvara whose date is S. S. 1151 the Sarvadhāri Saṃvat-
sara, or A. D. 1228¹. Kāma-dēva who married the sister of the Goa
Kadamba King Shashtha-dēva was possibly the son of this chief. It
was at the time of Lakshmi-dēva II that the Raṭṭas were reduced
by the Yādava Danḍanāyaka Vichāṇa². We may presume that on
the death of Singhaṇa in 1245, Lakshmi-dēva, took advantage
of the change of rulers and reasserted his independence. Having
thus retrieved their losses, the Raṭṭas perhaps helped their re-
latives of Goa in recovering their lost territories. This is probably
what the inscription means when it describes Kāma-dēva as the
establisher of Shasṭha.

The successors of Singhaṇa however, soon reasserted their
authority and crippled the power of the rebels who had renounced
the Yādava supremacy. But it is doubtful whether these feuda-
tories were deprived of their kingdoms. One thing is certain how-
ever, that the administration of these provinces was thoroughly
overhauled, and Yādava officers were appointed who were charged
with the collection of the imperial dues and the supervision of the
activities of the feudatories. It was thus that the Kadambas were
reduced from the position of semi-independent chiefs to that of
ordinary maḥāmaṇḍalēśvaras. Among these Yādava officials ap-
pointed at this time, the records mention maḥāpradhiṇā Achyuta-
nāyaka, governing the Sasati District, i. e. Salsette in the Koṅkaṇ,
in 1272; and a certain Krishṇa-dēva, governing the whole of the
Koṅkaṇ in A. D. 1289³.

¹ Fleet, Inscriptions Relating to the Ratta Chieftains of Saundatti,
² Fleet, A Copper-Plate Grant of the Devagiri Yadava King Singhana II,
CHAPTER XII

Kama-deva

We have no authentic epigraphic information about the extent of the rule of Shashtha-dēva. The second and last inscription of his, referred to above, is dated A. D. 1257. The fact that there are no more inscriptions of this ruler would perhaps suggest that he died soon after issuing this grant, probably in A.D. 1260, or thereabout, and as he left no issue, the kingdom passed to his brother-in-law Kāma-dēva. The copper plate inscription from which this information is derived gives Kāma-dēva, who is there styled Camapoto, a date which according to Señor Miguel Vicente d'Abreu corresponds to A. D. 1243¹. But the fact that Shashtha-dēva ascended the throne in 1245-47 proves that this date is wrong, and hence the correct date of Kāma-dēva's accession should be placed in A.D. 1260.

It was in the reign of Kāma-dēva that the Yādavas would seem to have relinquished their hold over the Koṅkan. As has already been related, their power was rudely shaken when in 1310 Dēvagiri, their capital was invaded by Mallik Kafur, the general of the Delhi Sultan Alla-ud-din². And as was to be expected, with the withdrawal of the Yādava legions from the Dekkan the Goa Kadambas became practically independent.

After reducing the Yādavas, Mallik Kafur marched to the South and overran the whole of Goa. Ferishta tells us that on this occasion he penetrated as far as Rameswūr on the sea-coast, i. e. Cabo de Rama, South of Goa, where he caused a mosque to be constructed and ordered prayers to be read out according to the Muham-

¹ Cottineau-d'Abreu, Bosquejo Historico de Goa, p. 11, note (a). Camapoto seems to be a corrupted form of Kamapati or Kama-deva.
² Ferishta-Briggs, i, pp. 304-310.
madan faith'. It will be seen from this that the expedition had disastrous effects on the Goa Kadamba kingdom, as Gōpaka-paṭṭaṇa, the capital, was destroyed or at least occupied by the Muhammadan troops. We arrive at this conclusion from the fact that it was about this time that the Kadambas transferred their court to Chandrapura, the present Chandor.

If this invasion took place in the reign of Kāma-dēva, it seems certain that he could not have lived for a very long time after this event. For supposing that he was twenty-five years of age in the year 1248, when he helped his brother-in-law in recovering his dominions, he must have been an old man of eighty-seven or eighty-eight when this invasion took place.

\[\text{Ibid., 373-374. Rameswar here alluded to must be the point of that name In Canara, South of Goa, and not that at 'Adam's Bridge' on the gulf of Manar. Ferishta-Briggs, 1, p. 374.}\]
CHAPTER XIII

The End of the Dynasty

The occupation of Goa by the Delhi Muhammadans was only temporary, as their object was plunder and not the permanent occupation of the country. Consequently, on the return of the Muslims to Delhi, the defeated monarchs came back and took possession of their respective kingdoms without any opposition. We are not in possession of any details to ascertain the name and the titles to the throne of the successor of Kāma-dēva. He may have been a son of his or a near relative. It would appear that it was with this prince that Ballāja-dēva III, the Hoysala Emperor, concluded a defensive alliance against the Muhammadans. Ferishta calls this prince the Rāja of Maabir, which term we have already explained as meaning the King of the west coast, and as there were no kings on the West so powerful as the Kadambas, the Rāja of Maabir was evidently the King of the Goa Kadambas. This is supported by the fact that the latter styled themselves “the Lords of the Western Ocean”. Further we have already mentioned the opinion of Mr. Briggs that the Muhammadans of India in common with the Arabs called the west coast of Hindustan, Maabir, or the landing place, from their making it the first place of disembarkation after their departure from Arabia. From this we may conclude that in a narrower sense this term was probably applied to the coast of Koṅkaṇ, for the reason that there existed at this time considerable commercial intercourse between Goa and Arabia.

Just as Vira-Ballāja III fortified the northern boundaries of his Empire and built the city of Vijayanagara, so the last Goa Ka-

1 Cf. ante, p. 160; Ferishta-Briggs, I, p. 427.
3 Ferishta-Briggs, I, p. 373.
King Damba seems to have transferred the capital of his kingdom from Goa, to the fortified city of Chandrapura or the present Chandor. This city, as we know, had been the early capital of the Dynasty, and it was destined to witness the end of the same.

The conquest of Goa by the Muhammadans, subsequent to the Yadava victory over the Kadamba King was evidently the reason for the final transfer of the capital from Gopakapaṭṭana to Chandrapura. The selection of Chandrapura was undoubtedly due to the stronger geographical situation of the new capital separated from the main land by a broad river—the Zuarim. In fact the name of Gopakapaṭṭana does not appear any more in the history of Southern Konkan. And the first mention of Goa in later documents is found in Ferishta when the latter refers to the conquest of the country by the Bahamani Sultans. This city mentioned by the Muhammadan writer was the new capital of the Konkan, built on the Madovi, which was to become famous after a century and a half under the Portugese domination. The Comentarios do Grande Afonso de Albuquerque written by his son make a slight reference to the remains of the old Hindu capital.

Towards the close of the last century some carved stones lying in a field near the main road going to Agaś, were said to be the jambs and lintel of the old Kadamba palace. But even these stones have now disappeared. There is however a tank not far from the above field which is traditionally known as Kuzmorayachem tolem, namely the tank of the Kadamba King. The neighbouring hill on the top of which the convent called Pilar is built appears to be the site of a temple in the ancient Kadamba days. At the foot of the hill within the compound of the convent there is a small well of laterite stone which was undoubtedly part of the old shrine. Within the same compound a middle sized decapitated stone Nandi was found. This piece of sculpture is an evident sign of the fact that this was a Śaiva temple.

Not long after, Goa was again invaded by the Delhi Muhammadans. In 1327, immediately after his accession to the throne, Muhammad bin Tuglak sent a great army for the conquest of the Dekkan. We are informed by Ferishta that the Sultan completely

1 Cf. ante pp. 168-169.
3 This Nandi is now in the Museum of the Indian Historical Research Institute, St. Xavier’s College, Bombay.
subjugated the distant provinces of Dwar-Sumoodra, Maabir, Kampila, Wurangol, Luknowty, Chatgaun (Chitagong), and Soo-nargaun, and the whole of the Carnatic, both in length and breadth, even to the shore of the sea of Ooman, i.e. the Arabian Sea. It follows from this that Muhammad bin Tuglak again conquered the kingdom of Maabir as far as the Arabian Sea. It is probable that at the first invasion of Goa by Mallik Kafur, the city of Chandrapura, not being then the capital of the kingdom, had been spared by the conquerors. But on this occasion it seems to have perished at the hands of the new Muhammadan invaders. As a matter of fact in the course of some excavations conducted in Chandor by the Rev. H. Heras and a batch of postgraduate research students of the Indian Historical Research Institute, St. Xavier's College, Bombay, a copper coin of Muhammad bin Tuglak was found within the garbhagriha of an ancient Saiva temple, while removing the débris and mud which occupied the space. The party also came upon a badly mutilated granite Nandi, nearly six feet long, at a place not far off from its original position, in front of the temple. In the garbhagriha itself a stone image of Vaishnava, one of the Saptamātrakas, was discovered, which appeared to have been purposely destroyed, the iconoclasts however leaving intact Vaishnava and the left leg of Kumari. The copper coin, mentioned above, was probably dropped by one of these soldiers of Muhammad bin Tuglak while engaged in the work of destroying the temple.

The Kadamba King would appear to have resisted the attack and was probably reckoned among the slain. Even supposing that he survived the invasion, it is extremely unlikely that he lived many years more. For when Kama-deva died at the ripe age of 88, in 1310-11, his son must have been already pretty old and so could not have lived till 1345, in which year we hear for the last time of the King of Chandrapura.

Ferishta relates that soon after the departure of Muhammad, "all these conquests... were wrested from him, and continued separate". Gulbarga which was among the Dekkanese states the closest to Delhi is known to have successfully revolted in 1347. But the Hoysala Emperor and the Kadambas of Goa whose king-

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1 Ferishta-Briggs, I, p. 413.
2 Ibid., p. 414.
doms lay further south and south-west, probably did not hesitate so long, but proclaimed their independence as soon as the Sultan had crossed the Narbada. The chief who came forward to restore the faded glory of the Kadambas was probably the grandson of Kāma-dēva.

Though Goa was never more invaded by the Delhi Sultans the Kadambas were not left undisturbed for long. An enmity soon broke out between the reigning sovereign and one of his sons; and the latter, as Ibn Batuta tells us, wrote to the Nawab Djemal-uddin (Jamal-ud-din) of Honavar inviting him to seize Sindabur, i.e. Chandrapura, promising that he would embrace Islam and marry the Nawab's sister. Jamal-ud-din accordingly equipped a fleet of fifty-two vessels. On Ibn Batuta expressing his wish to join the expedition, he was made the commander of the fleet, under the personal supervision of Jamal-ud-din. Ibn Batuta gives us a graphic description of the storming of the citadel. On Monday late in the evening, he writes, they arrived at Sindabur and entered the gulf [of the river Zuarim]. They found the citizens prepared for the encounter and had already set up their mangonels. Having spent the night off the city, the Muhammadans advanced early at dawn against the citadel. The Hindus discharged stones against the vessels with the mangonels, one of which struck a man next to the Sultan. At this the Muhammadan soldiers plunged into the water, with shields and swords. To facilitate the riding of horses, two tartans had been opened in the rear, where the horses were kept in readiness so that each horseman could mount his horse, don his armour, and sally out without having to waste a single minute. Before long victory was decided in favour of the Muhammadans. The Hindus took shelter in the palace of the King, but the building being set fire to by the Muhammadans, the Hindus had to rush out, and were easily overpowered and made prisoners. The Sultan granted them quarters and restored to them their wives and children. The Hindu population which numbered about 10,000 souls were

That Sindabur is the same as Chandrapura the name itself declares. Moreover the description of the gulf before reaching Sindabur as well as the time spent from Honavar to Sindabur, in the account of Ibn Batuta point to Chandrapura. Besides the Hindu King mentioned by the Arab traveller cannot be other than the Kadamba King, as there was no other Hindu King north of Honavar on the western coast. Fonseca, *Sketch of the City of Goa*, p. 124, identifies Sindabur or Sindapur with the city of Goa itself, without giving any reason to support his assertion.
assigned one of the suburbs of the city for their dwelling, while the Sultan took possession of the palace and allotted the neighbouring houses to his nobles.

Ibn Batuta would have us believe that some time after, the Hindu King made an attempt to recapture the city; and on his advancing on the capital, the Muhammadan troops that had been quartered in the outlying villages, made good their escape, leaving the Sultan to the tender mercies of the besiegers. The Hindus invested the place for several days and reduced the Muhammadans to bitter straits. Ibn Batuta confesses that when the situation grew critical, he left the town during the siege and returned to Calicut. Hence we have no written evidence as regards the result of this war. It may be that the city was eventually surrendered by the Muslims, or that the latter made a final attempt and inflicted severe losses on the Hindus. Whatever that may be, the account of the end of the Kadamba power handed down by tradition is as follows:

The people of the city were happy and prosperous, when suddenly one night the city was invaded by the enemy who murdered the king and many of the inhabitants. The princesses and the ladies of the court destroyed their jewels and committed suicide by throwing themselves into the river, which, it is popularly believed, still leaves gold powder on the shore. The tradition associated with the fort is that the Queen, who was absent in some other part of the kingdom, visited the city one day, but found it in desolation and was given the sad news of her husband's demise. As a sign of her grief she removed her jewels, crushed them and threw them all over the place and cursed the women of Chandor, wishing them all to be like herself. She came out of the fortress, and stamping her feet four times, said that she would not take anything not even the dust of her feet from that city.

Thus ended the glorious dynasty of the Kadambas of Goa, which had held its sway undisputed over the Konkan for a period of well-nigh three centuries. The Kadambas of Goa were a family of the most successful sovereigns among the various offshoots of the famous Kadamba Kula.

PART VI

Minor Kadamba Dynasties
CHAPTER I

The Kadambas of Bayalnad

Among the various offshoots of the Kadamba family that emerged as rulers in the 11th century was the branch which established its sway over the Bayalnad. The Chōlas had just then subdued the Gangas of Talakāḍ and brought their dynasty to an end. In the wake of the general commotion that followed the change of rulers, the Kadambas under their chief Raviyammarasa seem to have formed for themselves an independent kingdom in Bayalnad. We are told in an inscription of one of these kings that they made the city of Kirttipura in the Punnāḍ Ten Thousand their capital. This province which lays claim to a well-known antiquity thus became the principality of the Kadambas.

2 E. C., IV, Hg, 56.  
3 Punnata is mentioned by Ptolemy in the 2nd century, where, he specially notes, beryl was found. It is also to be identified with the Pandīnad or Hadīnad, the Ten Nad Country of later times, which included Yelandur, and whose name survives in Hadinaru in Nanjangad Taluqua. Moreover we are told in the *Brihatkathakosa* of Harisena that when Bhadrabahu, feeling his end was drawing near, sent on the Jaina emigrants under another leader, they went to the Punnata Visha-ya. This event took place in the third century. The inscriptions tell us that the Ganga King Avñita in the fifth century, married the daughter of the Punnata Raja named Skandavarmma, and that the former's son Durvinita annexed Punnad to the Ganga dominions. There is an undated inscription of one of the ancient rajas of Punnad or Pannata which gives the following genealogy of the kings:

Rashtravarmma

| Nagadatta
| Bhujaga m. daughter of Singavarmma.
| Punnata Raja Ravidatta

1
2
3
The Kadambas of Bayalnad bore all the titles that usually accompany Kadamba rulers. Their peculiar title as distinguished from the various other epithets they bore, appears to be *mahāmanḍalēśvara rājādhirāja* ⁴. This indicates that they were princes of the royal family, and the fact that no overlord is mentioned in their inscriptions implies that they were independent kings. This is easily explained, if we bear in mind that they held sovereignty only at the time when the ruling dynasties were overthrown by new kings, and while the latter were not in a position to put a stop to the confusion occasioned by the change of rulers. Other inscriptions attribute to them the lion seal (श्रीरत्नेश्वर) ², the monkey flag (श्रीरत्नेश्वर) and the bull signet (श्रीरत्नेश्वर) ³, the last of which was the dynastic symbol of the Pallavas.

It is interesting to note that one of their kings styles himself “the boon lord of Dvārāvatipura” ⁴. There is little doubt that this city was the last capital of the Hoysala Monarchs, known in history as Dvārasamudra or Dōrasamudra. This name was then a recent appellation that had, in our opinion, substituted the ancient name of that town, which was Triparvata. We shall see in the next chapter, that the so-called Manjarabad Kadambas were styled “lords of Tripura”, which has been identified with Triparvata ⁵. It is probable that the rulers of Bayalnad by calling themselves the lords of Dvārāvatipura, meant to suggest the ancient city of Triparvata showing thereby their connection with the early Kadamba Dynasty, one of whose branches had ruled at Triparvata.

Among the Kadambas of Bayalnad whose names are known to us, Raviyammarasa figures as the first ruler. He ruled towards the end of the tenth century and the beginning of the eleventh.

The records represent Punnata Raja as making the grant from his victorious camp at Kittipura. This was apparently the capital of the Punnata Rajas, and we may identify it with Kittipura or Kittur in the Heggadadevankote Taluqua which eventually became the capital of the Kadambas of Bayalnad. The Punnata Ten Thousand province seems to have comprised all the country draining to the Kabbani or Kapini river. Cf. Rice, *E. C.*, IV, Introd., p. 4.

*E. C.*, IV, Introd., pp. 3-5, and Hg. 56.

*Ibid.*, Hg, 75.

*Ibib.*, Ch, 18.

*E. C.*, I, No. 56.

For the identification of Tripura or Triparvata with Halebid, cf. ante, p. 37.
The inscriptions do not explicitly state that he belonged to the Kadamba family. However the fact that he bears all the titles of the latter may lead us to conclude that he was probably a member of that dynasty. Some of the titles borne by this king are “rājā-dhirāja, entitled to the five drums, and having the monkey flag and the bull signet”.

We do not hear of any of the successors of Raviyammarasa for a period of seventy years. This long gap in their history is perhaps due to the fact that they were defeated and dispossessed of their kingdom by the Chōlas, who had just then begun their aggressive campaigns. It is possible that Rājarāja Chōla, when he reduced the Pāṇḍyas and Gangavādi, also subjugated the Kadambas.

With the fall of the Chōlas however the Kadambas of Bayalnāḍ again appear as rulers of their old province. In 1079 we have an inscription that says:

“An adulteress with black waving curls, an adulteress with full-moon face, an adulteress with endless side-glances, an adulteress with compressed lips, an adulteress with compressed slim body, (? was) this (storeyed) mansion,—the double Bayalnāḍ.

“While entitled to the five drums, the mahāmanḍaleśvara, a great lord of heroes, a Trinētra in war, sun among the hill chiefs, a lion of the Kadambas, a fire of destruction to ? Valli, in virtue a Rādhēya, mighty in energy, a fearless Rāma practising the science of politics, lover of gifts, united to justice, severe to the evil, favourite of his friends, his head at the feet of Vishṇu, lord of Banavasi vishaya, devoted to Mahēśvara, the mahāmanḍaleśvara rājā-dhirāja, the ? nādiga of Bīra-Bayal-nāḍ, ... Kandavamma, was ruling the Five Three Hundred of Bayal-nāḍ as one kingdom:—Buddapādi ? Pāṇḍya-nāyakā, ... of Terumaṅgala, the Punnāḍ officer who was the Kikki-nāḍ officer, while carrying on their government,—(after the date) for the god Ravi-Yamēśvara of Kittūr, which was the royal residence, the immense great city Kirttipura, made a grant in Kannevola for the ceremonies and illuminations, and giving the fixed revenue of Malchere, the rice heap of Kittūr ... the rice heap of Maṭṭige, the rice heap of Kaḍale, the rice heap of Jayapura, the rice heap of Posavolalu, and the rice heap of Kaḍavala, with pouring of water at the feet of the god, gave the ? over-

1 E. C., IV, Hg, 73; Ch, 18.
2 Cf. Rice, Mysore and Coorg, pp. 48, 150.
sight to Ravinalla-Dēva and to Kilidākki-Gāṇḍa together with the local rights, and set up this stone". This inscription of 1079 is important for the following reasons:—

1. It hints at the name of the Kadamba king that ruled over Bayalanāḍ in this year, viz. Kandavamma.
2. It mentions all the titles usually borne by the Kadambas, besides the special ones applied to the Kadambas of Bayalanāḍ.
3. It affords us a glimpse into the extent of his kingdom by stating that he was ruling the Five Three Hundred of Bayalanāḍ.
4. It tells us that the ancient city of Kīrttipura was the capital of the Kadambas of Bayalanāḍ.
5. It gives us the name of the officers in charge of the Five Three Hundred of Bayalanāḍ, with the names of each one of these divisions, which helps us considerably in gauging the extent of his dominions in Bayalanāḍ.
6. It mentions Ravi-Yamēśvara of Kittūr as the favourite deity of Kandavamma.

From the names of the different administrative units which were placed in charge of the various officers mentioned in the inscription, it is clear that Kandavamma ruled over a fairly extensive kingdom. It extended in the east as far as Budapādi which is probably to be indentified with Budikote in the Betmaṅgaḷa Taluqua, Kolar District. In the north it included Kikki-nāḍ, with probably Kikere in the Mysore District for its capital; in the west it seems to have embraced part of Kēraḷa and in the south it stretched into the Tamil country, of which division Terumaṅgaḷa was the administrative headquarters.

The sudden emergence of the Kadambas as rulers of this vast kingdom in the south is not at all strange; for we know that this was the time when the rule of the Chōḷas suffered an eclipse in the south; and during the period of chaos that subsequently followed, the Kadamba chief Kandavamma gathered some of the scattered remnants of the old and fallen Chōḷa Empire, and brought them under his royal sceptre. It was probably in thanksgiving for the success he had attained and in order to bring upon himself further blessings of the god at Kittūr, that he granted to this god a share in the government revenues from Malchere, Kittūr, Maṭṭige, Kaḍale, Jayapura, Posavoialu, and Kannevola.
The second inscription of Kandavamma, if it may at all be ascribed to this ruler, gives him a date falling in A.D. 1083.

He was probably succeeded by Kanṭhīrava who is placed by the epigraphists in A.D. 1090. The inscriptions describe him as ruling Chāgli-Bayalnāḍ, which according to Mr. Rice, formed part of the Bayalnāḍ province. The vast kingdom of Kandavamma was probably reduced in size at this period by the incessant encroachments of the Hoysala chiefs.

Iravi-Challamma seems to be the next Kadamba ruler of Bayalnāḍ. He is associated with the government of Biṇa-Bayalnāḍ, which was another part of the Bayalnāḍ province. We are told that in 1108 a certain Harima, an officer of Baṅkiyarasa, who cannot be identified, besieged and attacked Posavoḷalu, in the dominions of Iravi-Challamma.

The mahāmaṇḍalēśvara Mukkaṇṇa Kadamba was the last ruler of this line with whom history is acquainted. The inscription that speaks of him is dated 1138 A.D.

Centuries after we hear of one Mahārājādhi-rāja Immaḍi-Kadamba-Rāya Voḍeya-ayya, who was probably a chieftain under the kings of the Saṅgama Dynasty of Vijayanagara. The inscription which mentions his name is dated in 1393 A.D., and avers that he gave to Dinapuri Chinnappa-raḍḍi a Kāpu-māṇya (specified) under the Tirumāṇi tank.

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1 E. C., IV, Hg, 80. The inscription does not disclose the full name of this ruler.
2 Ibid., Hg, 77, 75.
3 Cf. E. C., IV, Introd., p. 3.
4 Ibid.
5 Ibid., Hg, 79.
6 Ibid., Hg, 50.
7 E. C., X, Bg, 11.
This was another branch of the Kadamba dynasty that profited by the decline of the power of the Gangas in the beginning of the 11th century. Kadambarasa, who was the first King of this line, seems to have availed himself of the weakness of the central government to establish an independent kingdom to the east of the Ganga dominions. He was very likely a descendant of the old Kadamba line of the Dakshināpatha, reference to which has already been made in the political history of the early Kings of the Kadamba dynasty. Indeed the fact that the Belur Kadambas called themselves the boon-lords of Tripura, confirms our opinion that they were closely related to this branch. It has already been noted that the capital of the Dakshiṇa branch of the early Kadambas was the city of Triparvata, which seems to be identical with Tripura, mentioned above. We have also remarked that Triparvata was the modern Halebid.

The Kadambas of Belur were in their turn the ancestors of the Rājas of Coorg. The purānic account of the foundation of the State and Monarchy of Coorg, given in the Kāveri-Māhātmya connects it with a prince named Chandravarnima, the son of a King

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1 This dynasty is generally known as the Dynasty of the Manjarabad Kadambas. Yet this name is a misnomer, for Manjarabad is a fort not far from Saklashpur founded by Tipu Sultan. Cf. Hayavadana Rao, Mysore Gazetteer, V, p. 1022. The old Kadamba rulers of this province had their capital a little westwards at a place now called Hale-Belur, which still has some remains of the old grandeur. Accordingly the family must be styled the Kadambas of Belur.
2 E.C., V, Mj, 28.
3 Cf. ante, pp. 37 et seq.
4 E.C., I, No. 56.
5 Cf. ante, p. 38.
of the Matsya country, who was succeeded by his son Dēva-kānta. Now Matsya has been identified with Hāngal⁴, and it is not unreasonable to suppose that Chandravarmma was a Kadamba prince. He was probably a son of Krīṣhṇavarmma II, who after transferring his government to Banavasi, appointed Chandravarmma viceroy of the Dakṣiṇāpatha, of which Triparvata was the capital. During the weak rule of Ajavarmma, this Chandravarmma probably freed himself of the control of the Banavasi ruler, and established hereditary succession at Tripura. That he is mentioned in the Kāvēri-Māhātmya as the son of the King of Hāngal may easily be explained by the fact that in the course of centuries that followed this event, the origin of the Kadambas from Banavāspura was lost sight of, on account of the great political changes that deprived them for some time of their principality of Banavasi, and associated their rule with that of Hāngal. Hence the writer of the work, just referred to, connected Chandravarmma with the Kadambas of Hāngal, though they came to possess that province not before the middle of the 11th century ².

The Kadambas of Belur had the usual titles of the Kadambas. They were called mahāmaṇḍalēśvaras, the boon-lords of Banavasipura, and were entitled to the five drums ³. One of their records gives them among other epithets that of 'lord of Tripura'⁴. They were worshippers of Śiva⁵, unlike the Kadambas of Hāngal, whose family god was Vishnū⁶; and their dynastic symbol seems to have been the peacock⁷.

We have said above that Kadambarasa was the first King of this line. We have no historical details about the reign of this King, except that he ruled about A.D. 1000⁸.

One of the successors of Kadambarasa, perhaps his immediate successor, was Niti-mahārāja. The inscriptions that speak about this ruler do not tell us in what year he came to the throne. We know however the year of his death from an inscription of A.D. 1035, which says that 'Niti-mahārāja,.....performed sannyāsanan

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¹ Rice, E.C., I, p. 2; Mysore Inscriptions, p. XXXVIII.
² Cf. ante, p. 105.
³ E. C., V, Mj, 18.
⁴ E. C., I, No. 56.
⁵ Ibid; E. C., V, Mj, 18.
⁶ Fleet, Sanscrit and Old Canarese Inscriptions.
⁷ At the entrance of the village of Hale-Belur carved on a boundary stone. ⁸ E. C., 1
and expired”¹. Accordingly if we give him a rule of twenty-five years, we arrive at A. D. 1015, which might possibly be the first year of his reign.

It is not possible to gather much historical information from the other inscriptions of Niti-mahârâja. A record of 1026 says that when Bîcha-Gauḍa died, Niti-mahârâja granted one pâna to be enjoyed by the women of the deceased in the Kadamba kingdom². Another record of 1030 observes that Châma, the son of Vâmasîvadēva, was the foundation pillar of the Kadamba kingdom³. This epithet would suggest that Châma was probably the generalissimo of Niti-mahârâja’s forces, or at least one of the high officers of his kingdom.

It would appear from a viragalu of 1034 that Niti-mahârâja was in that year engaged in a war with his enemies. The hero who died in this fight was one Chikka-Kâṭayya, who is said to have conquered the army on all sides, and perished in the hour of victory⁴. But the record is silent as to the name of the king against whom this hero fought and lost his life.

Châgi-mahârâja or Chag infraredâla was probably the successor of Niti-mahârâja. This we conclude from the Hale Belur inscription of Dayâsinha-nîripa, the grandson of the former, which is dated 1095 A.D.⁵. There is another epigraph of the same year belonging to Dûdharasa⁶, the father of Dayâsinha, which records Dûdharasa’s death. This leads us to the conviction that Dûdharasa died about A. D. 1095, whereupon in the same year his son ascended the throne and made the grant recorded in the Hale-Belur inscription. Having thus determined the date of Dûdharasa’s death, we may next infer from this that he must have ascended the throne probably in A. D. 1070. Chaginripâla would then have a reign of thirty-five years, from A.D. 1035-1070, which would connect him with Niti-mahârâja. No information, however, is available in the records about this Châgınripâla. The inscription of his son gives him the name of Hitteyarasa, which was probably his proper name, and Chagi-mahârâja was his title. His wife was Junjala-dēvi⁷. It is not possible to determine the relationship

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¹ E. C., V, Mj, 55.  
² Ibid., Mj, 45.  
³ Ibid., V, Mj, 18.  
⁴ E. C., I, No. 57.  
⁵ Ibid., Mj, 53, 54.  
⁶ Ibid., Mj, 50.  
⁷ Ibid.
between this ruler and Niti-mahārāja at the present stage of our investigations.

Dūḍharasa was accordingly the next King of Belur. The inscription above referred to, gives him the style of "śrīman mahāmanḍāleśvara, chief lord of Tripura, sun to the lotus the Balindrakula, champion of the Four-faced (Brahmā), a cage of adamant to refugees, a lion to the elephant his enemies, a Bhīma of the powerful, a Rāma in war, a pleasure guardian of the Malepas (or hill chiefs), praised by the eulogists, plunderer of foreign territory, his father's warrior, his head at the feet of Śiva, an ocean of truth, a saw to the heart of his enemies, and a Rakṣasa in war with kings". The record of his son calls him a mahārāja, which together with the fact that no overlord is mentioned in his own inscription, would lead us to conclude that he ruled as an independent King. This is confirmed by a record of Chāmuṇḍa rāja, the Chālukya Governor of Banavasi in 1047, in which the latter is called 'a grindstone to Dūḍha'.

The date of this record certainly does not agree with the chronology we have adopted for Dūḍharasa, but it might convey some of the efforts made by the Chālukyas in former days to subdue this house of the Belūras.

The inscriptions also hint at the extent of his territories and of his wealth. Thus we are told that he was ruling "Samhatanād, Pakuvadi and other places, having fifteen horses, fifty male servants, two hundred and fifty strong man, forty-five retainers of good family, and a retinue of many subjects, guards, relatives and landed proprietors".

The names of two of his wives are mentioned in the record: one was Chilśala-devi, called in the epigraph his 'lawful wife', at whose request he built a chatram for the Brāhmaṇas and brought some uncultivated land under cultivation. The second was the mother of his three sons, Satthiga-nṛjīpa, Chāgi-mahārāja, and Dayasimha. She was the daughter of Banki-Balariia and Karavati Chelukeyarasi.

On the death of Dūḍharasa, his youngest son Dayasimha ascended the throne of Belur. It is evident that he acknowledged the suzerainty of the Chālukyas; for the fact that he bore the title of Tribhuvanamalla, which was the biruda of the Chal-
kyā king Vikramāditya VI, indicates that he was a feudatory of the latter. It was customary in those days for the subordinate chiefs to assume the titles of their suzerein, perhaps as a mark of service rendered to him, as is evidenced from the appellation of the early Hoysala chiefs, who were the tributaries of the Gangas.

The record of 1095 gives him various epithets such as, “the mahāmaṇḍalēśvara, chief lord of Banavāsi-putra, in slaying his enemy Śrīpāla who had an immense army, a fierce and powerful archer like Pārśva... a sun to the Kadamba-kula, a bee at the lotus feet of the even-eyed god Mahādeva, a critical examiner of poems and dramas, a four-faced in proficiency in logic, grammar, painting, music, and many of the sixty-four arts”.

It would appear from one of his titles that he opened hostilities against the Pāṇḍyas of the south and succeeded in slaying Śrīpāla, their king. For this king was apparently no other than the Pāṇḍya Śrīpālāva, whose son Siravan is said to have been trampled to death about this period by Virarājendra-Chōla.

There is no further notice of the kings of Belur. Their territories were probably absorbed by the ever-increasing kingdom of the Hoysalas under Vinayāditya.

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1 Rice, Mysore and Coorg, p. 98.
2 E. C., V, Mj, 18.
3 Ibid.
4 Cf. Rice, Mysore and Coorg, p. 91.
CHAPTER III

The Kadambas of Bankapur

The Kadambas of Bankapur were also a branch of the Kadamba Kula. They bore all the titles that are usually accorded to the kings of this family. To cite an instance, one of these kings is described as a “mahāmaṅgalaśevara who possessed the five mahāśabdās, lord of Banavasi best of cities, ornament of the lineage of the great monarch Mayūravarman, the Kadamba Emperor which is sprung from the three-eyed (Śiva) and Earth, presides over eighty-four cities, is consecrated in eighteen world-renowned horse-sacrifices of Śiva and Viṣṇu, binds its fiery elephants to crystal pillars established by its might on the massive summits of ‘the royal mountains of Himalaya, and is charming in its great majesty’¹. They also seem to have had the simha-lāmchchana, the crest (of) the lion exalted in pride², and carried the Śākhā-charēmch-a-dvajā, or the banner of Hanumant, the lord of apes³. Finally they were heralded in public by the sounds of the musical instrument called the permatti⁴.

The hereditary titles of these rulers, as may be seen from the above passage, are in perfect agreement with those of the Kadambas of Hāṅgal, from which we infer that they belonged to the latter family. At the same time a careful study of their records reveals that they were not in possession of any hereditary territory, but were merely acting as governors of the Banavasi and the Hāṅungal provinces. Thus Harikēsari, one of the kings of this dynasty, is spoken of as ruling the Banavasi Twelve Thousand under Chalukya Ganga Pērmmanādi-Vikramāditya-dēva, who was then the viceroy of the Gaṅgavāḍi Ninety-six Thousand,

¹ E. I., XIII, p. 172.
² Ibid.
³ Ibid.
⁴ Ibid.
and the Banavasi Twelve Thousand, and not immediately under the Chalukya Emperor; which is a clear indication of the fact that he was their governor.

Two representatives of this family are known to us through the epigraphical records of the middle of the 11th century. Satyāśrāya, who is mentioned in the Baṅkāpur inscription of Harikēsari above referred to, was probably the elder brother of the latter. For the record besides mentioning the name of Satyāśrāya, calls Harikēsari "the lion for his elder brother". Satyāśrāya was probably in charge of a province which had Kāṇañūr for its capital. This province very likely included the district of Hāṅgal. For the inscription mentions the visit of Ballavarasa to Hāṅgal when Kadamba Satyāśrāya-dēva was ruling Kāṇañūr. That he was also an administrative official of the Chalukyas is evidenced from the fact that he is said to have been governing the province under the same prince Chalukya Ganga Permmanādi-Vikramāditya-dēva.

Harikēsari, as has already been noted, was administering the Banavasi Twelve Thousand. There are two records of this Kadamba governor. One of these, an inscription from Miragal, records a grant made by him to the god Kali of that place. It says: "Having sent a summoner to the Three Hundred mahājanas of the Agrahāra of Nīrili, convened them and laved their feet, made over with pouring of water the house-tax to the Great Tank, and a garden of six-hundred trees and a field of one matted to the god Kali". The second inscription records a donation which he and his wife Lachchala-dēvi made in conjunction with representatives of the five mathas of Baṅkāpur and sixteen burgesses of that town, on the petition of the cloth-merchant Kēṭi-etti, to the god Kadambeśvara, the tutelary deity of the Kadamba race. The grant consisted of the Pallavāra village on tala-vritti tenure together with the remittance of the usual taxes. The epigraph further mentions that king Satyāśrāya granted all the taxes under his own control.

1 Ibid., p. 173.
2 E. I., XIII, p. 175.
3 E. C., VII, Sk, 152.
4 Ibid.
5 E. C., VII, Sk, 152.
6 E. I., XVI, p. 68.
7 E. I., XIII, p. 175.
It appears from the above records that Satyāśrāya and Harikēsari governed the Banavasi and the Hānugal provinces conjointly. The reason for this conjecture is that Harikēsari, who is described as the governor of the Banavasi Twelve Thousand in his Baṅkāpur record, is reported to have granted in the same inscription, the village of Paḷlavūra, which formed part of the Nidugūndage Twelve, a kampana of the Pānugal Five-hundred. In the same manner Satyāśrāya, who according to his own inscription, was governing a province which included the Hāŋgal Five Hundred, is represented in that inscription as making a donation to a temple in the Banavasi Twelve Thousand.

There is an epigraph of A.D. 1067 belonging to the Hāṅgal Kadamba King Tōyima-dēva, where he is accorded among other epithets, the title of 'Lion of Hariga'. This seems to indicate the services rendered by him to his kinsman the Kadamba Hariga or Harikēsari of Baṅkāpura, who was, as we have seen, the Chalukya governor at this time of the Banavasi Twelve Thousand.

1 E.I., XIII, p. 175.
2 E.C., VII, Sk, 152.
3 E.I., XVI, p. 86.
CHAPTER IV

The Kadambas of Uchchangi

The kings of this branch were also related to the main line of the Kadambas. Their genealogical connection may be deduced from the records of these rulers, which assert that they were born in the family of Mayūravarman, the Kadamba Chakri. They styled themselves the lords of Banavasi, the best of towns. But it is evident that this was a mere title. For the fact that this city was under the Kadambas of Hangal is a tangible proof that the Kadambas of Uchchangi possessed no hereditary right over this province. They had the lion crest of the Kadambas, and carried the monkey flag.

Ajavarmmarasa is the first King of this branch of the Kadamba dynasty known to us. None of his records state that he was a Kadamba, but Mr. Rice who has edited the inscriptions of these rulers, is of opinion that he probably belonged to this family. His records do not furnish us with any historical information and consequently it is not possible to determine his place in the Kadamba genealogy. He is given dates corresponding with A.D. 987 and 1032, and one of the records implies that he was a feudatory of the Chalukya King Jagadekamalla (Taila II).

There is an inscription of A.D. 1019 which gives the name of Manneya Ghattiarasa of the Kadamba family. This inscription is found in the Hadagalli Taluqua in the Bellary District, a fact that might suggest that he belonged to the family of Uchchangi.

1 B. C., XI, Dg, 32; Rice, Mysore Inscriptions, p. 53.
2 Ibid., Mk, 41; Rice, l. c.
3 E. C., XI, Introd., p. 5.
4 Ibid., Mk, 40, 42.
5 Ibid., Mk, 26.
6 Ibid., Dg, 32.
7 456 of 1914.
In 1110 we come across another Kadamba King of this place named Bañcharasa-dēva, who is mentioned with all the Kadamba titles. The inscription begins: “Be it well. When, entitled to the five big drums, the mahā-maṇḍalaēṣvara, boon lord of Banavāsi-pura..., (performer of) eighteen horse-sacrifices, worshipper of the holy feet of the god Lunkēṣvara,—with these and all other titles, the mahā-maṇḍalaēṣvara, holding Mahēṣvara supreme, Bañcharasa-dēva,—in the 20th year of Tribhuvanamalla Pērmādi-Rāya-Dēva’s reign, the year Vikrama, etc., at the time of the eclipse of the sun, being in the fort of Luṅke, ruling the kingdom in peace and wisdom”.

It may be inferred from the above extract that the Kadambas of Uchchangi were worshippers of Śiva, like those of Goa and of Belur. The record also avers that they were at this time feudatories of the Chalukya King Tribhuvanamalla-Pērmādi, i.e. Vikramaditya VI. It is obvious that their capital was the city of Luṅke near Moḷakalmūru, what is now known as the Chitaldroog District, in the Mysore State.

After Bañcharasa there is a blank of 35 years in the history of the Kadambas of Uchchangi from 1110 to 1145. The family evidently fell on evil days with the conquest and annexation of their kingdom by the Pāṇḍyas. This happened probably in the reign of Tribhuvanamalla Pāṇḍya of Uchchangi, who lived at about the same period. This King claims to have brought the whole earth encompassed by the four oceans into subjection to King Vikrama. Moreover we know that the great feudatory families in those days recognizing only a dubious and at times disputed suzerainty, often tried to subjugate the neighbouring rulers to themselves. It is therefore possible that before he started on his campaigns in the service of King Vikramaditya, Tribhuvanamalla Pāṇḍya seized Uchchangi and annexed it to his dominions. But the Pāṇḍya power was also shaken when the Hoysalas under Viṣṇuvardhana gathered strength and invaded their territories. Consequently the Kadambas, who after their defeat by the Pāṇḍyas, would have at least figured as the dependents of the latter, completely lost their influence with the decline of the Pāṇḍya power.

1 E. C., XI, Mk, 41.
2 Rice, Mysore and Coorg, p. 150.
3 Ibid.
4 E. C., VI, Cm, 99. The Pandyas were defeated by the Hoysalas in the battle of Dumme.
On the death of Vishnuvardhana however the Pândyas seem to
have reconquered their dominions. It is possible that with the re-
surgence of these rulers, the Kadambas of Uchchangi, who by this
time must have also recovered their power, came to be recognised
their feudatories. Thus we have the Kadamba chief Kētarasa, who is
described in an inscription of 1171 as a dweller at the lotus feet of
Vijaya Pândya Dēva, who, as it appears from the same inscription,
had practically become independent of the Chalukyas.

About Kētarasa the inscription records as follows:—"May it
be well. Kētarasa entitled to the five great drums, mahā-manda-
lēśvara, lord of the city of Banavāsi, having a monkey flag and a
lion signet, lover of the sound of Pērmāḍī's drums, ..... born in
the line of Mayūra Varmma, the Kādamba chakri, lord of Uch-
changi, and obtainer of a boon from Śankara Nāyana".

We have no more information regarding this King except
that he married Kanakabbe-arasi, who bore him his son Nagati-
nripāla. We are not made aware whether Hari-arasa, who is said
to be the brother of the latter, was the son of the same lady. Neither
is it possible to determine the exact year of his accession to
the throne. Anyhow if we assume that 1171 was the first regnal
year of Nagati-nripāla, and give a reign of 25 years to Kētarasa, we
may say that the latter ascended the throne in A. D. 1146.
This would mean that Kētarasa was appointed mahā-mandaleśvara
under the Pândyas, as soon as they established their power, after
the defeat and death of the Hoysala Vishnuvardhana.

Kētarasa was succeeded by his son Nagati-nripāla. Two
inscriptions of this ruler have come down to us, which assert that
his younger brother, Hari-arasa was "a dazzling light to the
swarms of grasshoppers the hostile kings".

We have no more information about this family. It is not
improbable that the dynasty completely disappeared when the
Pândyas were again overthrown by the Hoysalas under their
valiant King Vīra-Ballāla II. The inscriptions of Nagati-nripāla
mentioned above, record the name of two of his sons, Kētarasa
and Mācharasa, but there is no indication in the records of their
having assumed the reins of government at any time.

1 Rice, Mysore and Coorg, p. 102. An early conquest of Ballala III, the
grandson of Vishnuvardhana, was that of Uchchangi.
2 Rice, Mysore Inscriptions, p. 53. Ibid.
3 Ibid.
4 Rice, Mysore and Coorg, p. 102.
5 Ibid.; E.C., XI, Dg, 32.
CHAPTER V

The Kadambas of Nagarkhanda

The Kadambas of Nāgarkhaṇḍa were another scion of the Kadamba dynasty. They claimed to be the descendants of Mayūraravarmma, the progenitor of the Kadamba family; and in order to show their genealogical connection with the early Kadambas they styled themselves 'the boon lords of Banavasi-pura'. This was obviously a mere title, as they were never in continual possession of this city. Their capital was perhaps the city of Bāndhavapura, since they claimed to be its boon lords. Their personal title seems to be that of mahāmanḍaleśvara, and their family god was Śiva.

Bammarasa was the first King of this branch. That he was related to the main line of the Kadambas is indicated by a lithic record of his grandson Sōyi-dēva, which asserts that he was born "in that fortunate race of Mayūraravarmma". It appears from the same record that he was enjoying independent sovereignty; for he is described in the record as "the sole ruler of the world". His principality, we are informed, was the country round Bandanike, which was probably the Nāgarkhaṇḍa Seventy. This district is to the north-east of the Banavasi Twelve Thousand. One of the inscriptions speaks of it as a country surrounded with leafy woods like the ring round the eyes of a girl. In another record it is said to be "noted for its betel vines, and the fruit of its areca palms and orange trees".

4 Rice, Mysore Inscriptions, p. 59; E.C., VIII, Sb, 345.
5 E.C., VII, Sk, 197.
6 Ibid., Sk, 277; E. I., V, p. 236.
7 E.C., VIII, Sb, 346.
8 Ibid., Sb, 286.
9 Ibid., Sb, 389.
Bammarasa's wife was Kalala-devi whom the inscriptions describe as "an abode of learning" and "to her dependents a cow of plenty". The information that he was so possessed of the Kshatriya qualities, that he overcame all the Kshatriyas, is evidently of no historical value.

Boppa-dēva was the son and successor of Bammarasa. He was famed, says one of the above-mentioned inscriptions, "as in great bravery like Arjuna, in liberality like Karna, in purity like Bhisma". It was evidently in the reign of this King that the Nāgarkhaṇḍa Kadambas lost their independence. A record of Bopparasa refers to Tailapa II of the Hāṅgal Kadamba family as his overlord.

As regards the chronology of this King, it is evident from the inscription that he was at least partly a contemporary of Tailapa, and the fact that the first mention of Bopparasa's son is in A.D. 1139 would show that Bopparasa survived his overlord. Accordingly, if we give him a reign of twenty-five years, he would have ruled from A.D. 1112 down to 1138.

Sōma-dēva or Sōyi-dēva was the son of Boppa-dēva by his wife Śrī-dēvi. In 1139 he was the officer in charge of the Nāgarkhaṇḍa Seventy under Madhukarasa of the Hāṅgal Kadamba. But he seems to have soon freed himself of the control of his liege lords. This probably happened in the beginning of the reign of Kīrṭti-dēva, for all the records that imply his independence are dated later than 1159. This was the period when the power of the Hāṅgal Kadambas had been considerably enfeebled by their wars first with the Hoysalas and later on with the Kalachuriyas. This is clearly evidenced by an inscription of Sōyi-dēva which reads: "Since the Kadamba Taila, there has been no one worthy to protect the whole world; thus thinking, and distressed on this account, the husband of Śrī-dēvi, Bopparasa, with great devotion, worshipped the lotus feet of Sōmanātha to obtain the joy of a

1 Rice, I. c. She is also known as Chattala-devi. *E.C.*, VII, Sk, 197.
2 Ibid.
3 Ibid.
4 Ibid.
5 *E.C.*, VIII, Sb, 325.
6 Ibid., Sb, 414.
7 Ibid.
8 *E.C.*, VII, Sk, 236.
Moreover, as has already been noted, during the first few years the Kadambas of Hangal did not acknowledge the suzerainty of the Kalachuryas, which consequently led them into a war with the Kadambas. It is not unlikely that the Kalachuryas coaxed Sōma-dēva and possibly helped him in declaring himself independent of his overlord. Accordingly we find Sōma-dēva in an inscription of 1159 as the immediate subordinate of the Kalachuryas. The inscription records: "...In his time was the king Bijjala. A dweller at his lotus feet, Kasapayya Nāyaka, gained renown. When he was ruling the Banavase Twelve Thousand, in that country...was the Nāgarkhanda kampana. The master of the manneya of the beautiful Nāgarkhanda Seventy, a moon to the waterlily the Kadamba-kula... was Sōyi (or Sōma) Dēva, whose father was the king Boppa-Dēva, and Siriya-dēvi his mother".

It also appears that in the course of the war between the Kadambas and the Kalachuryas the latter conquered the Banavasi province and probably handed it over to Sōyi-dēva. An inscription of 1160 tells us that Sōyi-dēva was ruling the Banavasi Twelve Thousand. This record also mentions the name of Kasapayya, the local governor of the Kalachuryas.

In 1163 however, peace was concluded between the Kalachuryas and the Hangal Kadambas, and the Banavasi Twelve Thousand was probably restored to the former. This we infer from an inscription of 1165 which associates Sōyi-dēva with the government only of the Nāgarkhanda Seventy.

Sōyi-dēva ever remained intimate with his overlords the Kalachuryas. An inscription of this period connects him with the Kalachurya family by telling us that the whole Kadamba family sprang from a Kalachurya King named Sōma. He was at

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1 Cf. ante, p. 138.
2 E.C., VIII, Sb, 328.
3 Ibid., Sb, 346.
4 E.C., VII, Sk, 277.
5 Ibid., Sk, 236. This inscription would therefore have us believe that Soma-dēva was born after the death of Taila. But we are more inclined to trust the authority of Sb, 325, which refers to the birth of Sōma in the lifetime of Taila. The former inscription, as will be seen below, contains many falsehoods and was evidently intended to flatter these chiefs who had suddenly risen to power. However we quite agree that the authority of the Kadambas of Hangal had been much damaged at this time for the reason given above.
times deputed by them for subduing the neighbouring kings. It was probably for this reason that he styled himself 'the subduer of hostile kings, in an inscription of 1168. As may be seen from a Kalachchurya epigraph of 1166 he proceeded against the Santara chief Jaga-dēva under the orders of his over-lord Bijjala. Again we learn from a record of 1171 that he challenged the Changālva King and put him into chains. This brave achievement acquired for him the titles of Kadamba Rudra, Gandaradavani, mandalika Bhairava, Nīgaḷanka-malla, and Satya-pataka. Who this Changālva King, defeated by Sōyi-dēva was, we are not in a position to say.

The record of 1177 informs us that Malla-dēva's Queen Padumala-dēvi having become hostile to Sōyi-dēva, plundered Kuppattur and raiding the tohls carried away the cows. This Malla-dēva was the Gutta king called Malla or Malla-dēva, who appears to have died in 1176. His Queen was very likely acting as regent to his son (?Sampakarasa, whose record dated in 1179 says that this was the third year of his rule.

The inscriptions give us the name of two of his wives: one was Lichchala-dēvi, who bore him a son named Boppa. The other wife was Malala-dēvi, by whom he had a daughter called Lichchala-dēvi.

Sōyi-dēva was succeeded by his son Boppa. It is clear from the latter's record of about 1182 that during his reign the Kadambas of Nāgarkhanda transferred their allegiance to the Hoysalas. The reason was that the latter had by this time completely overthrown the Kalachchurya supremacy. For soon after the truce signed at Belaiṣami between the Kalachchuryas and the Hoysalas, reference to which has been made elsewhere, the latter under their King Vira Ballāla II resumed hostilities and completely shattered the Kalachchurya power. The above mentioned inscription of Boppa refers to Ballāla as the overlord of the former, when it

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1 E.C., VIII, Sa, 114.
2 Ibid., Sb, 266.
3 Ibid., Sb, 345.
4 Ibid., Sb, 412.
5 Fleet, Kanarese Dynasties, p. 581.
6 Ibid.
7 E.C., VII, Sk, 197, 236.
8 Rice, Mysore Inscriptions, p. 59.
9 E.C., VII, Sk, 197.
says that Sankama-dēva, the general of Boppa’s forces, “marched away and joined the King Ballāla, and by service at his lotus feet was causing the ocean of his valour to roar aloud”.

Brahma-bhūpāla was the son and successor of Boppa-dēva. He is mentioned as the feudatory of the Hoysala King Vīra-Ballāla II in an inscription of 1204. The record, after giving a brief history of the various dynasties that held sway over the Kuntala country, concludes: “After that, subduing the powerful, a hero with the sword in his own hand, the king Ballāla ruled the earth with grace, while all lands applauded”.

We have no more inscriptions of these rulers, till we come to A. D. 1235. It would appear from an inscription of 1207 that they were deprived of their territories at about this period. The Hoysalas appointed a certain Malli-dēva of the Kaśyapa gotra as the governor of Nāgarkhaṇḍa Seventy, and he made the city of Bāndhavapura his capital (rājadhāni). The way in which the royal line of Nāgarkhaṇḍa is referred to would indicate that the family had long ceased to possess this province.

A grant of about 1235 mentions a King named Kadambarāya. He probably belonged to this dynasty, but this cannot be said with certainty.

In 1442 we are apprised of one Madhukarana-Nāyaka, in the reign of Kājādhirāja rāja-rāmēśvara Virapratāpa Immadi-dēvārāya-Mahārāja, the Vijayanagara Emperor. Madhukarana is said to be the son of the Kadamba Śōyi-dēvarasa of Bandalike. The inscription records: “When Madhukarana-Nāyaka, son of the Kadamba Śōyi-Dēvarasa of Bandalike, the famous royal city of the Nāgarkhaṇḍa Seventy, his son Baicharasa and his son-in-law Surappa-Nāyaka had blocked up Kappegere, a hamlet of Banavase,—and the people of the tīrtha coming laid siege to it,—like brave men, killing many, and being cut to pieces, gained the world of gods”. This Madhukarana seems to be the last representative of the ancient Kadambas of Nāgarkhaṇḍa.

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1 Ibid., Sk, 225.
2 Ibid., Sk, 235.
3 Ibid., Sh, 80.
4 Ibid., Sk, 240.
CHAPTER VI

The Kadambas of Kalinga

In the time of the Ganga Kings of Kalinga, there was in this province a line of feudatory chiefs belonging to the Kadamba family that ruled a small territory under them. This territory was known as Pañcha-vishaya or Pañchapātra-vishaya. These chiefs bore the cognomen Khēdi, as is clear from the fact that all the representatives of this dynasty are given this appellation in the inscriptions. They earned the matsya lānchicchana or the fish signet, and their official designations were Rāṇaka, Maṇḍalēśvara and Mahāmaṇḍalēśvara.

The information yielded by the inscriptions so far discovered, is not sufficient to work out a complete genealogical list of these sovereigns. The earliest of these inscription, which has been assigned on palaeographical grounds to the 11th century, mentions the name of Ugrakheṭīrāja who is said to be "the ornament of the spotless family of the Kadambas" and born in the clan of Nidusanti. His overlord on the Kalinga throne was King Vajrāhasta, and if the latter was the third king of that name, we may say roughly that Ugrakheṭi ruled somewhere in the first half of the eleventh century. This inscription records the grant of a village to Rājputra Śrī Kāmadi of the Nāgaṇ-Saluki family on the occasion of his marriage to the daughter of Dārapaṭāja, who was the regent of five districts (Pañcha-vishaya.) After specifying the boundaries the inscription proceeds to state that the above-mentioned Ugrakheṭi was the official in charge of this village, which may lead us to conclude that the Kadambas of Kalinga were in the beginning small village officials, and their faithful services commended them to be appointed later on as Pañchavishayādhipatis or rulers of Pañchavishayas.

1 E. I., III, p. 222.
2 Ibid., pp. 221-222.
The first Kadamba ruler, described as Pañchavishayâdhipati, that has come to our knowledge, is the mahâmaṇḍalēśvara Râŋaka Śrī Bhâma Khêdi. He is mentioned in the Mandasa plates of his son Dharma Khêdi, which are dated in Ś. S. 976 or A.D. 1054. The proximity of the dates may show that Bhâma Khêdi was an immediate successor of Ugrakhêdi, if not a son of his.

Bhâma Khêdi was succeeded by his son Dharma Khêdi. We have two records that speak of this ruler. One is the above-mentioned Mandasa inscription which registers the gift of Madhipattharakhaṇḍa village in the Mahêndra-Bhôga to a certain Ujâṇaka. The others are the Vizagapatam plates of Devêndravarmma. The King is said to have made the grant at the instance of Dharma Khêdi, his maternal uncle. This document is dated in the 254th year of the Ganga era. It must however be noted that though Dharma Khêdi is not mentioned as belonging to the Kadamba family in this inscription, the appellation Khêdi is a sufficient indication of his Kadamba descent.

Udayâditya-dêva was the son and successor of Dharma Khêdi. He is referred to in the Kambakaya grant of Devêndravarmma of Ś. S. 1103 or A.D. 1181.

The last Kadamba ruler of Kâlinga to whom the records allude is Mahâsaṃanta Nâgakhêdi. He is described as a feudatory of Mahârâja Śrî Indravarmma-dêva, the lord of Kâlinga. However the inscription being undated, and as we do not know, when exactly Indravarmma-dêva ruled, it is not possible to fix the place of Nâgakhêdi in the Eastern Kadamba genealogy.

It will be seen from the above account that the Kadambas of Kâlinga were an influential line of subordinate chiefs that gradually rose to prominence in the service of the Ganga kings. As has already been noted, they began as small revenue officers of the Gangas and by gradual promotion in their service, succeeded as officers of larger administrative divisions. The powerful influence they wielded at the Ganga court is evidenced from the fact that they were related to the ruling family by marriage. The later inscriptions describe them as the lords of Pañchavishaya, an adminis-
trative unit which is completely lost sight of at the present day. Even so, as the names of the villages mentioned in their records, such as Madhipattharakhanda in Mahendra Bhoga, may now be identified with villages of similar names in the Mandasa Zamindari, it will not be unreasonable to suppose that Pañchavishaya or Pañchapātravishaya, as it is also called, corresponded with a part of the present Mandasa Zamindari in the Ganjam District 1.

1 Ramdas, Historical Geography of the Kalinga under the Eastern Gangas, Q.J. M.S., XIV, p. 269. A Telugu MS. in the Oriental Library, Madras, gives the genealogy of Jaga-deva, the Zamindar of Tikkali, who is said to belong to the Kadamba family. According to this MS. two princes Vīra Bhadra and Chandra Sekara belonging to Simhala of the Northern region, having quarrelled with their elder brother came to Gajapati Sivalinga Narayana-deva, the reigning King, and were given a warm reception by him. They were directed to proceed against two of the neighbouring rulers on hostile terms with Narayana-deva, and in the event of their returning successful, they were promised to be installed as rulers of the respective territories conquered by them. Accordingly Vīra Bhadra conquered Bommali from Genathl, and became its ruler. His successors held this territory for some time, when the family became extinct. Chandra Sekara on the other hand, defeated and dispossessed Gerra bozalu and made himself the undisputed master of Tikkali. Soon after he also brought Borugaon under his sway. There were in all ten rulers in this line, all of whom distinguished themselves by many works of public utility, such as building of temples and shrines, of towns and villages, clearing and afforestation of land and constructing tanks. They were very soon recognised as one of the most influential ruling families in the country, and the neighbouring kings sought relationship with them by marriage. In the reign of Raghunatha Jaga-deva, the last in the list, the kingdom was invaded by Sī Gajapati Jagannatha Narayana-deva of Parlakmed, who took possession of the kingdom and made the former prisoner. But Balarama-deva, a relative of Raghunatha with the help of Pusapathi Vizayaramaraju of Vijayanagaram, very soon recovered the kingdom; whereupon Jagannatha Narayana-deva seeing that the imprisonment of Raghunatha was to no purpose, released him, and on the latter taking the oath of fealty, gave him his daughter in marriage. On reaching the capital, he took over charge of Tikkali from Balarama. Some years later when Colonel Fletcher proceeded against Jagannatha Narayana-deva of Parlakmed, under instructions of the East India Company, Raghunatha who was fighting under the banner of his overlord, realizing the strength of the Company's forces and that it was useless to resist, seceded to the side of the enemy. Colonel Fletcher confirmed him in the possession of his hereditary dominions, on condition that
he would pay a yearly tribute of Rs. 3000 to the Company. The following is the list of chiefs that belonged to this dynasty:

Bommathi Bhadra

Tikkali Chandra Sekara

Lakshminarayana

Gopinatha Visvambharu Padmanabha

Madhusudhana

Meenaketu

by his elder wife

by his younger wife

Narayana Mangaraju

Ananga Mangaraju

Devaraju Manguraj

Chandrasekhara Mangaraju

Raghunatha Jaga-deva I

Ramakrishna

Rajagopala-deva

Raghunatha Jaga-deva II.

This MS. is referred to by Wilson. The Mackenzie Collection, p. 334, No. 17. For the History of this dynasty of Eastern Kadambas cf. Somasekhara Sarma, Kadambas of Kalinga, J. A. H. R.S., IV, pp. 113-118.
CHAPTER I

Religion

The earliest religious worship in Kārṇāṭaka rose from the feeling of fear that actuated the ancients. Thus it was that the cult of fear found its expression in the worship of spirits and goblins, that has survived in the villages up to this day. Another worship of a similar nature that became equally wide-spread in Kārṇāṭaka was that of the nāga or the serpent. Even at present it forms a part of popular religion among the Hindus, and there is scarcely a village in the Kanarese country which has not the effigies of the hooded cobra sculptured on a stone, and placed under a pipal tree or near a temple for public veneration.

It appears from the frequent mention of the Nāgas in ancient Hindu history that they were a race of serpent worshippers, who inhabited many parts of India. It is certain that they also occupied the Kanarese country, as many of the royal families that ruled over Kārṇāṭaka claimed descent from them. Thus it is to be inferred from the Dēvagiri plates of Kṛishṇāvarma I, that the Kādambas were descended from this ancient and wide-spread people. The Sēndrakas also claimed to be of the Bhujagendra-anvaya or of the lineage of the snake king. The Sindas, we are told, were of the Fhanirājavarna, which has the same connotation, while the Sēnavāras carried the phani-dhvaja or serpent flag. The Ālupas too seem to have belonged to the same Nāga stock, for as aluka is an epithet of Śesha, the chief of the serpent race, there is reason to suppose that they were connected with the Nāgas.

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1 Rice, Mysore, I, pp. 363-365.
2 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VII, p. 34.
3 Ibid., p. 110.
4 B. C., VII, HI, 20, 53; IX, p. 15.
5 E. C., VI, Cm, 95.
It is not known when exactly the Nāga worship was superseded by Śaivism. The latter soon became identified with the phallic worship. This cult had begun in the neolithic times, as is obvious from the neolithic remains in the Dekkan that have been brought to light by Bruce Foote, which include some phalli. In course of time it came to be influenced by the animistic and Nāga cults. This is evidenced by the form the phallus took in later times. It was erected on the Śakti which formed the pedestal, while the snake protected and ornamented the linga (phallus) round which it formed a coil.

It was a great step from the cult of the phallus to that of Rudra Śiva. It has been suggested that Śiva was a trans-Himalayan god and the Yakshas had much to do with his origin. They were a Himālayan race "who in remote antiquity spread as far as Ceylon and by sheer might imposed themselves on sub-Himālayan people as gods". The relation of the former with Śiva is seen from the fact that two Yakshas with clubs are represented as guarding every Śiva sanctum to-day. The trans-Himālayan influence on sub-Himālayan religion also becomes apparent when we see that many of the foreigners who came to India from that region were worshippers of Śiva. The Kushan coins, for instance, contain Śiva and the Nandi, but not the phallus. Similarly, the Hūnas, the Śakas and the Pallavas were worshippers of Śiva. The conclusion to be derived from all this is that "in the evolution of the phallus into Rudra Śiva with certain attributes, the yaksha, or trans-Himālayan influence is traceable".

The un-Aryan and un-Vedic origin of Śiva is also apparent from the legend of the destruction of Daksha’s sacrifice. The probable explanation of this story is that Śiva was the deity of the trans-Himālayan tribes, which preceded the Aryan races on the Indian soil. As Mr. Rice has observed he “wished to have a part in the worship of the conquerors and in their sacrifices, from which he was excluded; and by disturbing their rites and by a dis-
play of violence, he succeeded in being admitted to participate in them”¹. The first stage of the introduction of Śiva into Hinduism was his identification with Rudra of the Vēdas. Subsequently he was associated with the phallic worship, which the Aryans borrowed from the barbarian tribes with whom they came in contact². We have said above that the phallic worship was essentially a non-Aryan cult. This is confirmed by the prayer to Indra in the Rig-Vēda not to allow those whose god is Śīna (the phallus) to disturb the rite of the singers³. Lastly he was raised to the supreme position of one of the persons of the Trimurti.

It is obvious from the Talagunda inscription that this religion had been preached in Southern India long before the foundation of the Kadamba family. For the inscription avers that at the Śiva temple at Sthanakundur (Talagunda), which was rebuilt by Kākusthavarmma of the Kadamba family, Sātakarṇṇī and other kings had formerly worshipped⁴.

This was the position Śaivism had acquired when Mayūravarmma founded the Kadamba dynasty. The same record tells us that Mayūravarmma came of a Brahman family. Now the fact that he repaired to Kānchipuram, the Pallava capital, desirous of studying the Vēdas and the whole of the sacred lore suggests that he was a Śaiva Brahman. For it is well known that the Pallavas were staunch Śaivites and consequently their capital was a stronghold of Śaivism. This form of worship seems to have been the religion of the Kadamba kings of the first dynasty.

These kings nevertheless were of a very tolerant disposition, and allowed other religions to flourish in their kingdom side by side with Śaivism. This toleration is evidenced by the numerous grants they made to the Jainas⁵, which led Dr. J. F. Fleet, Mr. K. B. Pathak and others to suppose that the Kadambas were of the Jaina persuasion⁶. The error was however corrected by Dr. Fleet in the second edition of his Dynasties of the Kanarese Districts⁷, which he published after the discovery of the inscription

¹ Cf. Rice, Mysore Gazeteer, 1, pp. 375-376.
² Bhandarkar, Vaisnavism, Saivism, p. 115.
³ Ibid.
⁴ E.C., VII, Sk. 176.
⁵ Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, pp. 25, 27, 29, 30, 31, 32.
⁶ Ibid., VII, pp. 35, 36, 38.
⁷ Fleet, Kanarese Dynasties, p. 286.
of Śāntivarmma at Talagunda. That the religion of the Kadambas was Brahmanism and not Jainism is also established beyond doubt by another inscription of the same dynasty found in the Kadur Taluqua. Here Vishṇuvarmma, the donor of the grant, is described as the “protector of the excellent Brahman faith”. Furthermore we know from the epigraphical records that some of the kings performed the ṛṣṭimēdaḥ sacrifice. The later inscriptions say that the kings of this dynasty celebrated in all eighteen horse sacrifices. As this is a purely Brahman rite, it affords further proof that these kings were not Jainas.

Śaivism flourished in the Kadamba dominions for a long time, but it did not have an undisputed sway over the people, for it had to contend with other religious rivals, such as Buddhism and Jainism. Nevertheless the wide propagation of Śaivism is evident from the various mathas, the temples and the flourishing communities of Śaiva ascetics that existed all over the country in the Kadamba period. We shall speak later about the mathas in connection with their educational activities. These mathas were mostly the establishments of the Śaiva ascetics called the Kālāmukhas. The Goravas were another sect of Śaiva ascetics, so were the Kāpāṭikas, who were distinguished by their wearing human skulls round their necks and eating and drinking from them.

The temples were important as centres of religious worship. It was at the temples that the people listened to the reading of the Purāṇas and the Dharmasastras, and made their votive offerings to the deity. They were also important as educational agencies. For in them arrangements were made to impart education to the young. Sometimes advanced education also found place within their precincts. For instance, in the Pranāmēśvara temple at Talagunda, there were taught the Rig-vēda, Yajur-vēda, Pūda-khandika, Śāma-vēda, Kalpa, Sabdaśāstra, including Rupavatara and Nyāya and Pravara and Vēdana. Finally the temples sheltered many ascetics who were given food and raiment free of charge.

1 E. C., VI, Kd, 162.
2 E. C., Sk, 178; Fleet, Sanskrit and Old Canarese Inscriptions, I. A., VII, p. 35.
3 E. C., XI, Mk, 41; Dg, 32. 4 E. I., XII, p. 237.
5 E. I., XII, p. 290. 6 E. I., XVII, p. 15. III, p. 201.
6 Fleet, Inscriptions Relating to the Kadamba Kings of Goa, J.B.B.R.A.S., IX, p. 74, etc.
7 E. C., XI, Dg, 39. 8 E. C., VII, Sk, 185.
9 E. C., VIII, Sb, 345.
The temple staff generally consisted of the āchārya, (priest), the rāṃśiga, (the flute player), the ravāḷaḷa, (goldsmith) the pergaḍe (manager), the courtesans, the drummer and the stone mason.

The temples were supported by the endowments of kings and nobles. Similarly the rich and benevolent citizens purchased lands and gave them to the god to provide for the ordinary expenses. The temples were also maintained by charging the worshipers with visiting fees, and from the toll levied on merchants and farmers. In some temples the various expenses were met by the different castes. Thus the washermen and the kottaḷis of the village of Gama in the Shikarpur Taluqua agreed among themselves that they should contribute one pana per family to provide lamp oil and sandal for the god Vināyaka. In other villages it was the oilman who had to tend to the perpetual lamp of the temple. For this purpose oil-mills were made over to the temple authorities.

From a social point of view the temples served a very useful purpose. As Prof. Venkatesvara observes, they were seats of festive gatherings and rejoicings, which, while they were admittedly of a religious character, did much in relieving the dull monotony of existence. Some of the festivals mentioned in the inscriptions are the Chaitra or the festival of Spring, and the Dīpāvali whose celebration extended from Asvina (krishna) to Kārttika (śukla).

The temples, though they were of great use to the people, being the religious and educational centres in the country, seem to have possessed one great defect in their organisation. This was that immoral women were not only permitted to take part in the service, but formed an essential part of the ritual. However the early inscriptions do not speak of the harlots being admitted to minister to the wants of the god. This seems to be

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1 E.I., IV, p. 355; XV, pp. 83, 331; XVII, pp. 10, 123.
2 E.C., VIII, Sb, 377; Fleet, o. c., pp. 277, 275, 286.
3 Ibid., p. 300.
4 E.I., XII, p. 15.
6 Fleet, o. c., p. 309; E.I., XIII, p. 15.
7 E.C., VII, Sk, 11.
8 Fleet, o. c., p. 302.
9 Vekantesvara, Indian Culture through the Ages, I, p. 275.
10 E.I., V, p. 259.
11 E.I., XII, p. 338.
12 E. C., XV, pp. 82-83; XVII, p. 10 and others.
a later degeneration of the praiseworthy custom of virgins devoting themselves to the service of the god. The existence of such vestal virgins is obvious from an inscription at Belagāmi of A.D. 1047, which mentions a grant by Kunda-Rāja to his younger sister Bichabarasi, who was attached to the temple of Jagadēka-mallēśvara in that city.

Jainism had always been a stumbling-block in the path of progress of the Śaiva religion. The policy of toleration adhered to by the Kadamba monarchs contributed not a little to its growth. This is evident from the inscriptions of the Kadamba kings. We are told in a copper-plate record at Halsi that the Bhoja priest Śrutakirtti acquired the favour of Kākusthavarmma who granted him the village of Khēṭa. The large number of Jaina inscriptions that record grants made by Mrigēśa and other kings show that from the time of this monarch, Jainism became a serious rival of Śaiva worship. The flourishing state of Jainism is also indicated by the inscriptions that point to the existence of many communities of Jaina ascetics, such as Śvetapalas, a sect who were distinguished by their white clothes, the Yāpanias, who were a sect of religious mendicants, the Kūrchakas, a community of naked religious monks, and the Nirgathas, who wore no clothes at all. The influence that teachers of this religion wielded was indeed great as may be seen from the fact that Kumāradatta, who is called the chief among learned men, is said to have been consulted by Ravivarmma in matters of government and religion.

This creed which grew unchecked during the supremacy of the Kadambas, received a fresh stimulus in the time of the Rāṣṭhrakūṭas. The proselitising activities of two Jaina gurus, Vīvasēna and Jinasēna, and the four scholarly works Jayadhavala, Vījayadhavala, Atidhavala, and Mahadhavala that came to be written at this period brought fresh converts into the Jaina fold.

Jaina mathas were established in all parts of Karnāṭaka. The inscriptions speak at length about the Jaina monastery at Kuppa-

1 E.C., VII, Sk, 151.
2 Fleet, Sanscrit and Old Canarese Inscriptions, I.A., VI, p. 27.
3 Ibid., VII, p. 38.
4 Ibid., p. 34.
5 Ibid., VI, p. 27.
6 Ibid., VII, p. 38.
7 Ibid., VI, p. 27.
tur, and give a short genealogy of the gurus. We learn from the records that Queen Mālala-dēvi patronised this institution. At Bhandavapura there was another famous maṭha. The flourishing city of Bejagāmi also contained a representative Jaina population and there existed a Jaina monastery.

The growth of Jainism brought about the decay of the Śiva worship. Yet the crisis in the history of the latter creed arrived in the middle of the 12th century, when it was specially exposed to danger from attacks of the Jinas, and apparently, of some still existing Buddhist influences. The inscription that gives us this information shows that Ekanta Rāma came most prominently to the rescue of the waning faith. It was probably he who originated the movement of revival of Śiva worship which was subsequently taken up by Basava. The story is told of Ekanta Rāma's exploits that one day the Jinas, led by a village headman, began to sing the praises of Jina in the vicinity of the image of Śiva. Ekānta, who worshipped this image, remonstrated, maintaining that no other god deserved to be praised in the neighbourhood of Śiva. When he found that he had protested in vain, he started to sing the eulogy of Śiva, as the creator, preserver, and destroyer, and as the god whose essence pervades the whole universe. The Jinas then challenged him to decapitate himself and offer his head to Śiva, promising that, if his head would be restored to him, they would acknowledge the supremacy of Śiva over Jina. Further, they executed a deed on a palmyra leaf that in the event of his success they would raze to the ground the Jaina temple and set up an image of Śiva in its place. Then Ekānta cut off his own head and laid it at the feet of Śiva. On the seventh day Ekānta was again alive. The Jinas however failed to keep their word. Consequently Ekānta in spite of the precaution taken by the Jinas to place a guard round the basti, broke off the head of Jina, and presented it as an offering to his own god, and set up an image of Śiva, under the name of Vira Sōmanatha, at Ablur, and built a temple for it. The Jinas went and complained to Bijjala, who became very indignant and questioned Ekānta Rāmayya as to why he had committed that outrage. Thereupon Ekānta produced the deed signed by the Jinas and offered that if the Jinas would

1 E.C., VIII, Sb, 263.
2 Ibid., Sb, 345, 384; E.C., VII, Sk, 197.
3 Ibid., Sk, 100.
4 E. I., V, pp. 245, 255.
wager their 700 temples he would repeat the feat. Desirous of seeing the spectacle Bijjala called all the learned men of the Jaina temples together, and bade them wager their temples, repeating the conditions on a palmyra leaf. The Jainas however would not face the test again. So Bijjala laughed at them and dismissing them with the advice that they should live in peace with their neighbours, gave Ekānta a jayapatra or certificate of success. The Śiva temple was granted the Gogave village in Sattaligc Seventy. Subsequently when Sōmeśvara IV succeeded to the government, he called Ekānta to his presence and granted to the same temple a village in the Nāgarkhanda Seventy. Finally the mahāmaṇḍalēsvara Kāma-dēva went and saw the temple and having the feet of Ekānta granted it a village named Māllavalli near Mṇḍagōḍ. It is apparent that eliminating the supernatural agency and the miracle there is nothing in this account that will render it incredible or unreasonable. The dispute must have taken place before 1162, since Bijjala is described in the record as mahāmaṇḍalēsvara, when he made this grant to the temple. The Śaiva movement started by Ekānta had, probably for its basic principle the idea of returning to the pure Śiva worship, i.e., the worship of the phallus without the later development of image, karma, etc.

Soon Basava put himself at the head of the movement. According to tradition he was a son of an Ardhya Brahman and having refused to wear the sacred thread, as its investiture required the adoration of the sun, he went to the capital of Bijjala. Here he became the prime minister, and gave his whole-hearted support to the new movement. The impetus that was given to the Śiva faith resulted in the establishment of a new sect of Śaivism called the Vīra-Śaivas, i.e., the brave, fierce or strict Śaivas.

In the early Kadamba inscriptions there is no evidence of the prevalence in Karnātaka of the ancient Vaishnava worship. But it is possible that along with Śaivites and Jaina there also existed a few Vaishnavites. For we know that Vaishnavism was propagated early during the Scythian and Gupta periods.

The importance of Vaishnavism in the history of the Kadambas is that one of the branches of this dynasty, the Kadambas of

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1 E. I., V, pp. 255-259.
Hāngal, were Vaishṇavas. It is not possible to say when and how they were converted to this faith. Probably some religious teacher convinced them of the superiority of Vaishṇavism over Śaivism, and consequently they adopted the former faith.

Vaishṇavism was preached with unusual vigour in the 11th century. The propagator of this religion in this period was Rāmānuja. He was born at Śrī Permatūr near Madras, in 1016-17, and studied at Kāñchipuram. From there he went to Śrīrāgam where he perfected his system and wrote his philosophical treatises. During his stay at the latter place he seems to have gathered round him many disciples. But he was not allowed to remain there very long. The Chōla ruler Karikala could not tolerate the spread of the new sect. Persecution broke out, and Rāmānuja was compelled to fly for safety from the Chōla kingdom to Chandragiri. Thence he proceeded to the Kānṭāka country, where, as we have seen, the prevailing religious belief was Jainism. Here he made many converts by his exhortations and disputes. One of these converts was the Hoysala King Bṛtī-dēva called after this event Vīṣṇuvardhana.

Besides the above religious we also find traces of Buddhism in ancient Kānṭāka. This religion was preached in this country during the supremacy of the Mauryas over Kūttala. We are told in the Mahāvamsa that after the third convocation of the Buddhists, the therā, son of Magali, thought of establishing the religion of Buddha in other regions, and accordingly despatched missionaries to different countries. One of these preachers was Rakkhita, who was deputed to Banavasi. He preached the anamaitaga doctrine of Buddha with such singular success that sixty thousand persons were converted to the Buddhist faith, and of these thirty seven thousand were ordained priests by him. This is the account of the preaching of Rakkhita given in the 9th century, when the Mahāvamsa was written. It is possible that the story was exaggerated after a lapse of over a thousand years, and the tradition then current was recorded by the author of the Mahāvamsa in his work. The fact seems to be that the efforts of the Buddhist

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3 E. I., XIV, p. 85.
4 Bhandarkar, o. c., p. 52.
missionaries were attended with some success, as is evident from
the account given by Hiuen Tsiang of the Buddhist community at
Banavasi (Konkanapura)¹, and its surroundings. This pilgrim
visited Banavasi after its conquest by the Chalukyas early in the
7th century. He mentions that at this time there were about 100
sanghatrams with 10,000 priests, who were followers of both the
Mahāyāna and the Hinayāna sects. In the city itself there were two
sanghatrams and three stūpas, with priests who were all men of
distinction².

From Banavasi and Kuntala Buddhism naturally spread
to Southern Koṅkaṇa, the country ruled centuries after by the
branch of the Goa Kadambas. A statue of Buddha in dhyāna mu-
drā, of the first or second century A. D., recently found at Colvale
at the province of Baras in Goa, bears witness to the existence of
Buddhism in Southern Koṅkaṇa in the beginning of the Christian
era³.

But in course of time the number of the Buddhists seems to
have dwindled away. The inscriptions of 11th century and after
show that Buddhism had fallen on evil days. The records showing
traces of Buddhism are very rare. A record of 1065 says that the
dandanayaka Rūpabhattacharya made a grant of land to the gods of
the city of Belagami, 'Kēṣava, Lokēśvara, and Buddha'. Another
of 1067 mentions that there was a Buddhist teacher at Belagāmi
of the name of 'prabha Baudha-Bhalara'⁴. An epigraph of
1129 informs us that there existed five mathas in the agrahāra city
of Belagāmi 'like the five arrows in the world', dedicated respec-
tively to Hari, Hara, Kamalasasana, Vītaraya and Buddha⁵. At
the same time we find two Buddhist jatis at the court of Jayakēśi
I of Goa, Chandrapura, mentioned by the famous Jaina writer Hē-
machandra⁶. This is practically the last mention of the Buddhists
in Karnātaka, for the religion they practised soon became extinct,
confused with, and absorbed by Hinduism.

Closely related to religious worship are the ceremonies which

¹ For the identification of Konkanapura with Banavasi cf. ante, p. 62.
173-186. This statue at present is in the Museum of the Indian
Historical Research Institute, St. Xavier's College, Bombay.
⁴ E. C., VII, Sk, 170.
⁵ Ibid., Sk, 100.
⁶ Ibid., Sk, 169.
each religion prescribes. The inscriptions speak about the eight rites of the Jaina temples¹. One of the most important ceremonies which the Jainas often performed was that of self-destruction by starvation. We learn from an inscription at Banakapur that the Ganga King Marasimha II took the vow to fast for three days and attained rest (died) ². Similarly Jakkiabbe, who was holding the office of nal-gaundha of the Nāgarkhaṇḍa Seventy, when she was afflicted by some bodily ailment, resigned everything to her daughter and expired in performance of the Jaina vow of fasting ³.

Another instance of self-destruction is the ceremony of drowning oneself when one finds that the end is approaching ⁴. This mode of death is described by Dr. Bhandarkar as Jalasamudhi ⁵. People often took the vow of sannyāsa. This consisted in living a life of penance and solitude⁶. The ṛṣvamēdha is a sacrifice of special interest to the political history of the Kadamba dynasty. It was a royal rite symbolic of supreme power ⁷. The Kadamba kings claimed to have performed many horse sacrifices.

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¹ E. C., VII, Sk, 225; E. C., VIII, Sb, 345.
³ E. C., VII, Sk, 219.
⁴ Bilhana, Vikramankadeva Charita, pp. 44-68, vv. 44-68.
⁵ Bhandarkar, Early History of the Dekkan, p. 84.
⁶ E. C., VI, Bg, 161; V, Hn, 58.
Chapter II

Administration

The various copper-plates and lithic records that have been discovered, give us excellent glimpses into the different aspects of the Kadamba system of administration. These records reveal to us that both in early and mediaeval times the king was the supreme head of the state. Along with the unlimited power he enjoyed, he was probably surrounded by the fabulous pomp with which the oriental sovereignty is generally associated. He occupied, as his name denotes, the first place in the kingdom and he exercised supreme authority not only in the political sphere but also in matters religious. True as it is that the royal preceptor played an important part as the spiritual adviser of the king, it may safely be affirmed that the monarchy was unfettered by any priestly organization. This becomes evident from the fact that important as were the religious changes which the period witnessed, the kings never allowed themselves to be swayed by any sect, and kept the religious movements well under control. It will be remembered that the period over which the Kadamba history extends saw the rise and decay of Śaivism, its gradual substitution by Vaishnavism, the growth of Jainism, and the effort of the religious teachers to revive Śaivism which culminated in the creation of the Lingayat sect. These changes were indeed momentous, but as there were able and tolerant kings at the helm of affairs, who did not make it their policy to champion the cause of one sect or another, the innovations were allowed to work themselves out without causing the least flutter in the country. It is true that the preaching of Vīra-Śaivism was attended with some disturbances in the Dekkan; but there is no evidence to conclude that they affected the country under the Kadambas. The explanation of their success as rulers

is therefore to be found in the policy of toleration which they consistently followed. This would amply prove that they refused to be dictated in their religious policy by any religious preceptor. In fact the inscriptions containing the grants, the Kadambas made to institutions belonging to the sects that were not their own, gratefully acknowledge that these kings gave equal protection to all religions in their dominions.

Though royalty was invested with unlimited authority in theory, in point of fact the free and indiscriminate exercise of the king's powers was checked to a certain extent by the force of convention, which brought other forces into play. The inscriptions while enumerating the attributes of a ruler, indirectly imply that an unrestrained king who sought only his selfish ends was censured by the tribunal of public opinion. Accordingly the king had to submit to the same moral law as any ordinary citizen, and so the qualities the king was expected to possess were nothing else but principles of general morality, besides the attributes special to his office. Thus a good king was the abode of learning, lustre, prudence, sportiveness, profundity, highmindedness, valour, fame and delicacy; a friend of things living, spurning the riches of others, making gifts to priests, chiefs, and the learned, honouring them and keeping their company. Further he was a man of unimpeachable moral character. He could not covet the wives of others. Accordingly the inscriptions often speak of him as a uterine brother to the wives of other men. But in times of war he was allowed, along with his officers and soldiers who followed his example, to add to his seraglio the wives of his enemies, as the title applied to Bijjala "the friend of those who swing the sword seizing the wives of inimical kings," would indicate. Finally a good king always gave shelter to those who fled to him for protection, even though the individual sometime happened to be his enemy. It is plain from what we have said that these were the qualities that were deemed necessary to make an ideal ruler. But

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3. E.I., VI, p. 257.
4. E.I., V, pp. 257, 259; Fleet, I. c. Other inscriptions which carry the same idea more or less are in E. I., XIV, p. 167; XVI, p. 355.
there was no regular means to make him act up to this standard, and it seems doubtful whether many kings conformed to this ideal.

The tendency of the kings to rule despotically was also checked by the custom which made it laudable in a king to receive counsel from his ministers and elders. We read in the Halsi inscription of Harivarma that he made the grant of a village to the Kurchakas on the advice of his father's brother Sivaratha. The record of Sivachitta tells us that he made the grant mentioned therein to Narasimha temple "at the direction of his mother and with the consent of his prime minister and councillors". From another inscription we learn of the same King, that when his Queen Kamalā-dēvi approached him with the request to found an agrahāra at Degamve, he took "counsel with his mother Mailalamahādēvi ... as to the propriety of the request of her (Kamalā-dēvi) ... and having given his consent ... all the ministers headed by Purohita Śri Vindyavāsibhāṭṭopādhya, having pondered over the matter notified their consent also".

These restraints, it will be noticed, were only indirect and could not therefore be powerful. Though it was the prevailing custom to consult the ministers and the experienced relatives, it was not absolutely binding on the sovereign to abide by their decision. The restraints brought to bear upon him by convention were not powerful enough to prevent him from making use of the extraordinary powers which were conceded to him in theory. The king's council composed as it was of his ministers and the members of the royal family was a purely consultative body and it possessed no powers over the king either in theory or in practice.

Great as was the authority with which monarchy was always associated, the obligations that were demanded by the kingly office were not less onerous. The main concern of the kings was to assure to the people protection from external enemies and internal disturbances. Hence the phrase is always used in praise of kings that they were administering the kingdom in the enjoyment of pleasant conversations, so as to suppress the evil and protect the excellent. This indeed was always recognised as one of the

1 E.J., VI, p. 257.
3 Ibid., p. 275.
4 Ibid.
5 E. I., XV, p. 79; Fleet, o. c., p. 275.
special functions of sovereignty. The Kadambas are accordingly represented as studying the requital of good and evil.

The kings married many wives, and the favourite among them was probably the chief queen. Given the practice of polygamy, it is psychologically impossible that a particular queen could be the constant focus of the king's affection. It is reasonable to suppose that no sooner did it waste itself on one woman than it turned to another. Consequently life to many of the inmates of the zenana was a veritable misery. Moreover, polygamy bred an atmosphere of suspicion and jealousy within the harem, which is obvious from the epithets given to the chief queen, such as "a whip to the backs of rival wives of high repute", "the favourite wife crushing the pride of others", and so forth. The duty of the queen was to treat her subjects, both rich and poor, without distinction.

She took part in the public functions with the king. If she was public-spirited she interested herself in many public works such as the establishment of schools and agrahāra and the building of temples and shrines.

The king's court, consisting of the maṇḍalikas, the ministers, the nobles, the court officials, and the royal preceptor, presented indeed an imposing spectacle. The sculptures on the panels in the Keśava temple at Belur representing the Hoysala darbar give us a glimpse of the splendour of the courts of the Kārnāṭaka kings in those days. The emperor sat in the centre with his queen on the left side very probably under a pavilion. Instead of the sceptre, one of the insignia of sovereignty in the west, he carried the sword in one hand and a flower in the other. There were the chowri-bearers standing on either side and we may presume that the umbrella which is another symbol of royalty also waved over the scene. In front of the king were the royal gurus with their

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2 *E. C.*, XV, p. 75; Fleet, o. c., p. 275; *E. I.*, p. 333.
4 *E. I.*, XV, p. 333.
5 *E. C.*, VIII, Sb, 346.
7 Ibid., p. 215.
8 Fleet, l. c.; *E. C.*, V, p. 258-259; VIII, Sb, 442.
9 The description of the Kadamba court gathered from their inscriptions fully agrees with the representation of the Hoysala court sculptured on the panels of this temple.
principal disciples, the uncles and other old members of the royal family, the ministers, maṇḍalikas and other court dignitaries¹. The discussions probably centered round the state matters demanding immediate solution.

The philosophical discourses that were often held among the ministers, formed another feature of the Kadamba court. The kings were learned men and took part in the discussions². This may also suggest that there flourished many scholars at their court. Their patronage of literary men is gathered from the fact that they made gifts of lands to, and remitted taxes from, the learned Brahmans³.

The difficult and complicated duties attached to the kingly office demanded constant deliberation with the ministers. The latter were five in number, and they formed a cabinet⁴. According to the nature of the work they fell under five categories, namely the steward of the household (maṇevergaḍe), the councillors (tāntrapālas), minister of state (pradhāna), the steward of betel-bag and the secretary of the council⁵. The king as a general rule greatly valued their opinions. Consequently the influence these ministers exerted on the monarch must have been really great. Hence it is obvious that the latter had to exercise the utmost caution in selecting his ministers. On them depended to a large extent the weal or woe of the country.

The qualifications that were deemed necessary for this post can be gathered from the descriptions of the ministers given in the Kadamba inscriptions. They were expected to combine administrative talents with a highly moral course of life⁶. They were persons who had received liberal education, for it was expected of them that they should be 'intent on the affairs of the whole world'⁷. Birth was perhaps another qualification, since the official had to be a man of majesty, who would not stoop to mean things⁸.

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¹ Cf. Narasimhacharya, _The Kesava Temple at Belur_, pp. 4-5, pl. XIII and XV.
² _E. I.,_ V, p. 258; _E. C.,_ VIII, Sb, 442.
³ _E. C.,_ VIII, Sb, 33; _V, _Bl, 245.
⁴ _E. I.,_ XV, p. 75.
⁵ Ibid.
⁶ _E. II.,_ XIII, p. 314.
⁸ Ibid.
The minister was generally well-versed in the sciences of logic, rhetoric, and politics. And he made use of his theoretical knowledge in the solution of the burning problems of the day. He was the adviser of the king both in times of peace and war. Consequently he had to be versed in the art of warfare no less than in statesmanship. He followed the king to the battlefield and commanded several detachments of the army.

We also obtain a few glimpses of the Secretariat. Already in the fifth century there is a mention made of the private secretary (rahasyādhikrita) under the Kadamba king Mandhātrivarmma. But for a detailed account of the promulgation of the royal decrees and orders we have to go to the Chōla records. The royal secretary is here mentioned as "communicating the king's order to the chief secretary and he, on approval, transmitted them to the revenue officers to be carried out. These then assembled the revenue accountants, who made entries in their revenue registers". The latter very probably corresponded to the kadīta used in the Hoyasaḷa times. For a record belonging to these rulers avers that among his conquests Vishnuvardhana wrote down the Banavasi Twelve Thousand in his kadīta.

In times of peace one of the chief functions of the monarch was the administration of justice. It is perfectly reasonable to hold that the king did not generally dispense justice at the first instance, but that the final decision rested with him. We come across in the records the officer called dharma-adhayaksha or the chief justice, which naturally implies that there were minor judicial officers under him. It is possible that the kind of cases that came under the jurisdiction of each of these judges was clearly defined. Cases of great consequence only were dealt with personally by the king. For instance when Padmanabha, an influential Vaishnava Brahman happened to steal the ornaments of the god Nrisinha that were kept in his house, he was brought to book by King Jayakesi II, and the equivalent of the stolen ornna-

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1 E. I., XIII, p. 313.
2 E. C., VII, Sk, 136; VIII, Sa, 45.
3 Ibid.
4 E. C., VII, Sk, 29.
7 E. I., XV, p. 81.
ments was recovered by selling his property. It will be seen from this incident that the punishment that was inflicted was in proportion to the gravity of the offence, and that the penalty was quite reasonable. The law strictly forbade the assault of one person by another, even though the man assaulted happened to be a thief, robber, burglar, enemy, or evil-minded person. The penalty imposed for such an offence was a fine of three gold gadyanas.

Other records show that murder could be commuted by money payment and was visited by fines. The murderer gave a sum of 100 gadyanas to the relatives of the person assassinated, and in addition paid half as much to the state. Ordeal by fire was esteemed a reliable means for ascertaining the truth.

For purposes of efficient administration, the kingdom was divided into various administrative units. This was so even in the days of the early Kadambas. There were the provinces and the latter were again subdivided into districts. But they were not as many as one could expect in an extensive kingdom. The Empire at the height of its power seems to have consisted of only four provinces, the North, East, West and South, and the extent of its territories shows that these provinces were rather unwieldy. At the head of each of these there was a viceroy selected from among the members of the royal family. Thus in the reign of King Rāghu his brother Kākūsthavarmma was the Viceroy of the northern part of the Kadamba dominions, of which the city of Palasika was the administrative headquarters, while the King ruled from Vaijayanti (Banavasi) which was always the principal capital of the Kadamba Empire. In the reign of Sāntivarmma we find two of his brothers, Krishnavarmma and Kumāravarmma, ruling one in the South (Dakshināpatha), of which Tripārvata was the capital, and the other in the east, of which Uchchangi was the seat of government. The division of the Empire into these four large provinces was a political blunder on the part of the Kadamba emperors, for as we have seen, it directly led to the speedy
25 Old Goa. Fleet represented on a thirteenth century Viragal

26 Halsi. The Jaina Basti
dismemberment of the empire. So long as a strong king was on the throne, the viceroys remained obedient to the central government, but soon after his death they set up as independent sovereigns in their respective provinces. The smaller administrative divisions that existed at this time were the districts, like the Suddikundura, which evidently formed part of the provinces, and the towns and villages which composed the districts.

We do not hear of the clearly defined divisions like the Banavasi Twelve Thousand, Palasika (Halsi) Twelve Thousand, Sāntalige Thousand, and Pānugal Five Hundred in this period. In fact these divisions came into vogue only with the Rāshṭrakūṭa hegemony. These kings completely changed the system of administration then prevailing in the country. One of their wholesome reforms was to do away with the large provinces and to divide the country into smaller ones, to each of which they attached its revenue value. Thus while Banavasi and Halsi were 12,000 provinces, and Sāntalige was 1,000, the revenue value of Hānagal was 500.

The Rāshṭrakūṭas, we have already observed, ruled their kingdom by means of governors. These governors generally bore the name of mahāsāmantas, which according to Mr. Rice connotes control over feudatory chiefs. But in the case of the Rāshṭrakūṭa governors it was a mere title and bore no such significance. For the inscriptions of these kings, of the period of which we are speaking, do not allude to the feudatory chiefs under them. The governor was assisted by officers like the nād-perggade or the commissioner of the country and the nād-gavunda in charge of smaller divisions.

The administrative system of the Chalukyas of Kalyāni slightly differed from that of the Rāshṭrakūṭas. Though the administrative units retained their old characteristics, their government seems to have become more elaborate. The Chalukyas unlike the Rāshṭrakūṭas, had under them many feudatories. These were the hereditary rulers of parts of the Chalukya Empire and they actual-

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1 Ibid.
3 This is one of the explanations that has been offered. According to the other interpretation this number refers to the number of villages constituting the province.
4 E. C., VII, Sk, 219.
ly owned the territories they ruled. Further they exercised supreme authority in their respective kingdoms, and even possessed the right of waging war with each other. The latter privilege rendered them almost equal in status to the independent sovereigns. One of such feudatories was the Kadamba family now divided into various branches. The Emperor asserted his supremacy over the subordinate chiefs by appointing governors from time to time to collect the customs duties in their kingdoms. The governor thus appointed ruled in a dual capacity, that of a customs officer and of a political agent. The importance of this office can be made out from the fact that even ministers were appointed as governors. The subordinate rulers did not pay to the Emperor any tribute in money, but permitted his governor to collect the regalia, which amounted to acknowledging of overlordship. These officers were styled *dpañjunayàdhas*, a title which denotes both civil and military rank. They also bore the designation of *sūmantādhipatt* on account of the control they exercised over the feudatories. The governor, it is natural, had subordinate officials to help them in their work. One of them, very often mentioned in the records, is the *perggaḷa*. The asse s em to have had the *nūd-gāṇḍas* or *nap-prabha* under them. But it is not clear whether these were the imperial officials or the officers of the king who also undertook the work of collecting the customs for the governor. For they often appear in the inscriptions as the dependants of the king. The imperial taxes may be classified under the heads of *perjunka* of *nejunka* vaddārāṇa, kirukula, bilkode and *pannya*. *nejunka* which literally meant the large sunka was the custom duty on chief articles of trade. What vaddārāṇa and *pannya* were, is not clear from the records, though the meaning of the words suggests a tax on water-supply and on the income of betel leaves. Kirukula

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1. E. C., VII, Sk, 126, 197.
2. Ibid., Sk, 13, 38, 95, 98, 104, 111, 131, 137, 170, 246, 275, 311 and other. E. C., VIII, Sk, 172.
3. E. C., VII, Sk, 131, 137, 246, 297, 13, 139; VIII, Sh, 336, 388.
6. Ibid.
8. I owe this information to Prof. Kundangan. *Vadda* is the corruption of *Vardha* which means growing water. Hence tax on lands grown in the water by the side of the river.
was the tax on the miscellaneous duties on articles in which the transactions were small. The bilkode was a tribute paid by the townspeople.

The emperor occasionally sent one or two of his nobles on a tour through the Empire, probably to supervise the work of the governors and to know the real state of affairs in the country. The inscription of Śāntarāma, which gives this information records that “Bhuvanaikamalla-Pallava-Pīramani Vijñuvardhana (?) Vijayāditya... made a tour of state for King Bhuvanai-kamalla”, in concert with mahāmaṇḍalēśvaram Vikramāditya-dēva, very likely the brother of the latter.

The Kadamba mahāmaṇḍalēśvaras ruled their kingdom with the help of their governors and other administrative officials. The governor seems to have been almost always a member of the royal family, either a brother or an uncle of the reigning king. Often they reigned conjointly. But when the close relations of the king could not be found, an ordinary minister was appointed for the office. The governor thus appointed exercised both the executive and the military functions. He was the head of the government and commander of the army. These governors were in charge of districts such as Badavasi and Halsi.

The district was divided into smaller units called the kampaṇa. The official in charge of this latter was known as the maṇṇēya.

Very little information can be gleaned from the inscriptions regarding the sources of revenue of the mahāmaṇḍalēśvaras. One of the Kadamba records suggests that the sixth share was the king’s share. We may infer from this that the assessment of land was 1/6 of the total produce. Other sources of revenue seem to be the taxes on oilmen, oil-mills, beasts of burden, and betel-leaves. The exchequer was also replenished by an impost called biravaṇa, and a tax on salt. Important information is furnished

1 Cf. ibid., p. 466.
2 E. J., XVI, p. 72.
3 Ibid., p. 43.
4 Cf. ante, pp. 189, 206.
5 E. C., VIII, Sa, 45.
6 Ibid., Sa, 71; Sh, 416.
7 E. J., V, p. 257.
8 E. C., VIII, Sa, 71; Sh, 567, 325, 326, 328; XI, Dg, 32.
9 E. C., IV, Hs, 18.
10 E. C., VIII, Sh, 510.
11 E. J., XV, p. 80. The nature of this tax is unknown, says Dr. L. D. Barnett.
12 Ibid., p. 328.
by the Goa charter of Jayakēśi I, which enumerates the customs duties levied on ships calling at that port from various countries. The accompanying table gives the names of the countries from which the ships came and the duties which each had to pay. The second table shows how transactions in the city were regulated, and how the coffers of the king were enriched by taxing these transactions. It appears that the village artisans such as the carpenter, goldsmith, barber, blacksmith, potter, etc., were also taxed.

\[1 \text{ E. I., V, p. 199.}\]
<table>
<thead>
<tr>
<th>Part of India from which the vessel comes</th>
<th>The name of the country to which it belongs</th>
<th>Kind of vessel</th>
<th>Place of anchor</th>
<th>Duty</th>
</tr>
</thead>
<tbody>
<tr>
<td>South-east</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1) Malay</td>
<td>Ordinary ships</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2) Duluca</td>
<td>Parangues or Pallas Parangues</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pallas Parangue</td>
<td>As far as Gokarna, the bathing place</td>
<td>One gaddafiannaca coin each 5 drachmas each</td>
</tr>
<tr>
<td>North</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1) Sourashtra</td>
<td></td>
<td></td>
<td>1 drachma each</td>
</tr>
<tr>
<td></td>
<td>2) Gurjara</td>
<td></td>
<td></td>
<td>1 gaddafiannaca</td>
</tr>
<tr>
<td></td>
<td>3) Ladda</td>
<td></td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>4) Lands of Konkan</td>
<td></td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>5) &quot; &quot; Veimullie</td>
<td></td>
<td></td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>6) Chipalona</td>
<td></td>
<td></td>
<td>5 drachmas &amp; 2 drachmas</td>
</tr>
<tr>
<td></td>
<td>7) Sangameswar</td>
<td></td>
<td></td>
<td>2 drachmas</td>
</tr>
<tr>
<td></td>
<td>8) Vellapatam</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chandrapur</td>
<td>1) Pindiana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2) Shivapur</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vessels sailing on the rivers branching off from the main stream</td>
<td>Kind of vessel.</td>
<td>Kind of cargo.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Parangue</td>
<td>Victuals</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Manchu 1/2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Small vessels</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Measure. One gune</td>
<td>Kind of cargo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Victuals</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Spices</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>All kinds of metals</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gold &amp; silver</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1/4 mao given by the purchaser, the seller, &amp;</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Duty:**
- One curo of greatermark (?) of the House of Mercy
- 1/8 of the above curo
- 1 drachma
- 1 bhar (34 1/2 hands (mao) & some surs)
The transactions in the city were regulated, and the seller as well as the buyer of a ship was made to pay one coin called gaddiannaca.

<table>
<thead>
<tr>
<th>Kd. of goods sold</th>
<th>Tax paid by the seller</th>
<th>Tax paid by the purchaser</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ship</td>
<td>One gaddiannaca</td>
<td>One gaddiannaca</td>
</tr>
<tr>
<td>Parangue</td>
<td>5 drachmas</td>
<td>5 drachmas</td>
</tr>
<tr>
<td>Mane (boat)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>House</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Palmgrove</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

A part of the revenue which the king thus obtained was utilised for the upkeep of the Department of Charities. The Goa charter of Jayakēśī I, above referred to, informs us that the customs duties levied on ships were made over to the council of management of the House of Mercy, which, as we know, was founded by the King’s minister Sadano. It was also settled that the property of the native or foreign merchants who died without issue, should, after deducting the expense of the funeral, go to the House of Mercy and not to the king. Out of the money thus bequeathed, the managers of the House were to perform the obsequies of poor and helpless persons. The other work that was undertaken by the House of Mercy was probably to supply the poor and the needy with food and even with medical attendance, if they happened to be suffering from bodily ailment.

Closely connected with the burden of taxation and the revenue of the king are the units of measure, that were employed in the country, and the kinds of land tenure in use. The Śātakarni inscription of the second century, to which reference has already been made, alludes to an officer called the raujjkam, a word which, as it means the holder of the rope, suggests that he was a survey officer. The instrument used for this purpose was generally a pole of which different kinds are mentioned in the records. Thus there was the dānachintāmani pole which measured 13 span, the bherundo pole perhaps of the size of the Bhērundēśvara pillar, the rood of Kundi, the daṇḍa or the staff of the royal standard, the kachchavi pole, the

_E.I., XV, p. 80._
_E.C., VII, Sb, 359._
_E.I., XIII, p. 35._
_Ibid., p. 175._
_E.C., VIII, Sb, 317._

Archivo, l. c.
staffs of Dānadvīpāda and Oranta-Malla, and the king's own measuring rod. The units of measure for the area were the nivarthana, matta, and kamma. The relation between these is not clear from the records, but we may say none the less, that the Kamma was the smallest unit. Other measures that were used were the sorige and mana for oil; sollage for measuring paddy, adda for husked rice, Koḷaṇga for rice, and māna for black pepper.

1 E.I., XII, p. 290. 340.
2 E.I., IV, p. 208.
4 E.I., XIII, p. 58; E.C., VII, Sk, 120; Sb, 44.
6 Ibid., p. 277.
7 E.C., VII, Sk, 236.
8 Fleet, o.c., p. 302.
10 E.C., V, Mj, 18.
CHAPTER III

Social Life

The social life in medieval Karnāṭaka centred around the village. As the principal occupation of the people was the cultivation of land, their settlements were naturally in the country. It appears that like all agricultural settlements in ancient times, these villages too were divided into three parts: the village proper, the arable land and the pasture.

The first consideration of the colonizers was evidently the selection of suitable locality for their dwelling. As their chief industrial pursuit was agriculture, they selected a site which had easy access to water. Hence the choice, as far as possible, always fell in favour of places along the river banks. This is evident from the fact that all the ancient well-known settlements in Karnāṭaka were on the banks of streams, like Banavasi on the Varadha, Kudarōli on the Malaprabha, and so forth.

Next came the allotment of the site among the different classes of people constituting the community. It is not unreasonable to hold that members of each caste and profession established their habitation in one place. There is express mention in the records of Brahman quarters in the village. It is possible that as in the present day villages in the Kanarese country, there were separate localities for carpenters, potters, goldsmiths, braziers, and black-smiths. The untouchables were naturally assigned a locality far away from the common habitation.

Every village in Karnāṭaka was a self-governing unit, and independent of every other community. It had its own priests, temples, carpenters, smiths and barbers. For administrating

1 E.I., XII, p. 290; E.I., XVII, p. 123.
2 E.I., XV, p. 76.
the affairs of the village there were the *gauda* and the village *pañchāyat* which seem to have been invested with executive and judicial powers. They discharged their executive duties by undertaking improvements in the village. This probably included the repair and construction of tanks and canals, and conducting the defence of the village. By virtue of their judicial powers, they were very likely authorised to decide small disputes that arose from time to time among the villagers. Serious crimes were of course tried by the official tribunals of the king. Finally the *gauda* and the *pañchāyat* also saw that the grants of land or money made by kings, governors or any other person to the institutions in the village were properly administered.

For settling extraordinary matters it was necessary to call a meeting of all the villagers. Thus we learn from an inscription in the Sorab Taluqua that the Thousand of Kumbise village came to an understanding among themselves and, fixed "the paddy of two channels" as assessment "on a *mattar* of low land on the old channel". Further, the Mantravâdi inscription of the time of Amoghavarsha I, informs us that a meeting of the villagers was convened, of which Nāga-dēva was elected president, to decide some matter connected with the grant made by the forty *mahājanas* of Fāpuṇa, the *Gorava* moni and the managers of the Elāṁvallī temple to the honourable Gōkarnâpandita-dēva. The inscriptions also tell us that whenever a member of the community did a public work calculated to confer benefits on the whole village, his services were rewarded by the general assembly, which granted him a plot of land. Similarly the general assembly made grants of gifts to the families of heroes who died, while recovering the cattle from robber gangs or troops that sometimes raided the village. It is pleasing to note in this connection that even the services rendered by servants were commemorated.

We have already remarked that these village settlements were mainly agricultural. The cultivators distinguished the land accord-

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2. Mention is made of a chief justice. Cf. ante, p. 263.
3. Ibid.
4. Ibid., Sb, 83.
6. *Passim* in Inscriptions of *E. C.*
7. *E. C.*, VIII, Sb, 6, 12, 47, 221, 229, 412, 414, VII, Hl, 47, and others.
ing to the quality of the soil as makki land, red black land, black loam land, rice land and so on. The epigraphical records make mention of three kinds of tenures under which the farmers held the land: the sarvanamasya, the tribhoga and the tala-vritti. The meaning of sarvanamasya seems to be that the holders of land probably paid land tax at the time of making obeisance to the god. Tribhoga was a joint tenure enjoyed by three distinct parties, e.g. a private person, a god or gods and the Brahmans; while the meaning of tala-vritti tenure is not clear from the records.

Though the Kadamba kingdom was essentially an agricultural country, there were none the less a few flourishing towns. The most important of these were Gōpakapuri, Belagāmi, Banavasi, Halsi, Velugrama (Belgaum) and others. We shall speak in a later chapter about the commercial activities of some of these cities. It now remains for us to say a few words about their municipal organization.

It may be inferred from the inscriptions that all important towns had a corporation and a town mayor called the pattanāsāvi. But these records do not specify the duties of the mayor and the corporation. It is probable that they looked after the public health, maintained houses of charity, repaired roads and bridges and undertook such work as is done by the municipalities of the present day.

The kings often granted special constitutions to the towns. Thus the town of Lakshmēśvar received a charter from the prince Vikramāditya. According to this statute, every occupied house had to pay a tax to the governors in the month of Vaiśākha. For meeting the expenses of a feast it was settled that the highest households should pay ten paṇas, the intermediate households seven paṇas, lower five paṇas and the lowest three. It was also specified in the charter that fines for theft and the minor delinquencies, fines for the ten offences, and the so-called property of childless persons should be paid into the guild there in the month of Kārttika. Likewise the statutory constitution granted to the town of

\footnotesize{\cite{Ibid., Sb, 35-39; E. I., IV, p. 355; XII, p. 290; XV, p. 334.}
\cite[E. C, VI, Sk, 100; E. I., XIII, p. 216; XV, p. 345.]
\cite[E. I., XV, pp. 334, 345; XVII, p. 123.]
\cite[E. I., XII, p. 290; Fleet, Inscriptions Relating to the Kadamba Kings of Goa, J.B.B.R.A.S., IX, p. 275.]
\cite[Fleet, Honwad Inscription of Somesvara, I. A., XIX, p. 271.]
\cite[E. I., XIII, p. 336; E. C., VII, Sk, 123.]
\cite[E. I., XIV, p. 190.]}
Sūdi by Akkā-dēvi laid down that the shops and houses were to have their four sides of access situated in the lands of Kargambāḍu. Such houses were immune from all imposts including land-rent for two srahes (two years). After this they were to be charged with sarv-āya annually. Finally they were to pay affixed land-rent of eighteen gold gadyanas to the department of charities. The constitution of the eight Seṭṭis was not to apply to the country and vice versa. Within the Kisukād Seventy the land-plots were to be immune from all tolls with the birā-vanā. The father was not to be held responsible for the guilt of the son, nor the guilt of the father be attached to a son. Within the town lost property had to be made good by the ara-taḷaṭa. If one strike with a weapon, a thief, robber, burglar, enemy, (or) evil-minded person under a shop, screen, (or) veranda, there would be imposed a fine, but no guilt. The fine upon the striker would be three gold gadyanas. The inscription tells us that this was the renewal of their corporate constitution which had partly broken down in the stress of the war with the Chōḷas.

The chapter on social life is not complete without a brief mention of the manners and customs of the people who lived in these towns and villages. It may be maintained that the life of the people in Kaṇāṭaka under the Kadambas did not radically differ from the one that is led by the people there at the present day. The numerous viragals and mastikals that are strewn about the country show us that men wore a dhoti as they do in our days, and left the upper part of their body uncovered. They tied a turban round their head which was very much like the present-day pagri. It could also be seen from the viragals that men wore their hair tied in a knot behind. A viragal which we unearthed near the Kappe Bhami, Hāṅgal, shows that the warriors wore large earrings. (Pl. 15) This is confirmed by an inscription at Śravaṇa-Belgola, which alludes to Bījjala’s capturing the jewelled ear-rings and the rutting elephants and all other possessions of the lord of the

Probably a town crier.

E. I., XV, p. 80.

There is a mastical at Goliḥalli which contains a beautiful representation of a man with his wives who committed sati when he died. Here the man is wearing a turban which is exactly like the pagries we see the people using nowadays in the country. The mastical could not be photographed, as we arrived at this village rather late in the evening.
Vanavasi country. The masticals suggest that the dress of the women was the time-honoured saree and they covered the breast with the bodice. This is quite evident from the sculptures on the memorial tablet commemorating the demise of queen Lichchavi-dēvi. (Pl. 17) She is represented here as wearing a crown on her head. Her wrists are decked with bangles her arms with armlets and her legs with anklets. The fine male figures standing before her are represented as receiving some reward. These were probably the persons who laid down their lives on the death of the Queen. The apsaras are seen in breeches in all the viragals. They also seem to have left their breast bare, as may be seen from the viragal at Mavali and the memorial tablet of Lichchavi-dēvi. These details suggest that this was probably the dress of the courtesans. The inscriptions tell us that the latter also wore waistbands and belts round their hips, and the various parts of their body were bedecked with ornaments, among which ear-rings, neck-laces, and arm-lets are some most commonly mentioned. The sculptures on the walls of the Degamve temple that represent dancing girls with round looking glasses in their hands denote that the women of those days used hand mirrors. (Pl. 37)

About the entertainments of the people the epigraphical records give us glimpses of plays and dramas that were staged in the mathas and the agrahāras, of dancing and music of courtesans, and the troops of bands. The musical instruments in vogue were the guitar, the flute, the katumukhavaditra, the samudraghōṣa, tiuli, permatti, turya, and the drum. It may be inferred from the viragal at Mavali of about A.D. 800 that dancing was not restricted to the class of courtesans, but was regarded as one of the fine arts and accomplishments in which all-classes of people participated. This viragal represents the hero dancing with the apsaras in heaven.

There is one important difference noticeable about the customs

1 E. I., VI, p. 179.
2 Ibid., p. 106.
3 E. I., XIII, p. 57.
4 Ibid., p. 33.
5 E. C., IV, Mj, 18.
6 E. I., IX, p. 206.
7 E. I., VI, p. 106.
8 E. C., VIII, Sb, 176.
9 E. C., V, Mj, 18.
of the people in the time of the Kadambas and those prevailing in Kaṇnāṭaka at the present time. There is no evidence at all in the records of child marriages. The girls were married after the attainment of puberty, and it appears that the young people were left free to select their own match. There are also instances of the custom of svayamvara, which consisted in the bride choosing for herself a suitable husband. Thus we are told in the Vikramāṇkaḍeṇḍa-vacharitā that having heard that a svayamvara had been proclaimed for, Chandralekha or Chandola-devi, the beautiful daughter of the Silāhāra prince Karahāṭa, Vikramādiṭya hastened to the festival, and the princess who had fallen in love with him because of his valiant deeds, chose him for her husband. The same work informs us that many princes attended the svayamvara, chief among whom were those of Ayodhyā, Chedi, Kanyakubja, Kālinjara, Mālava and Gurjara. Another incident that has greater interest for the history of the Kadambas is the fact narrated by Hēmaṇḍra in his Dvālasaḥraṇa that Mayanallā-devī, the daughter of Jayākēśi I, the King of Chandrapura (Goa), fell in love with the handsome king Kāṛa Rāja and went to the latter's capital to marry him. The point to be noted here is that maidens in those days enjoyed good deal of freedom in selecting their husbands, and consequently married the man of their choice. The instances quoted above also show that love marriages were not uncommon.

The enormous number of mastikals in the country ruled by the Kadambas, points out that sati, or the burning of a widow with the dead body of her husband, was largely practised in Kaṇnāṭaka. These mastikas are sometimes sculptured with the effigy of a female figure, pointing its hand bent at the elbow towards heaven. Sometimes they show only the hand bent upwards and holding a lime fruit between the thumb and the fore-finger. (Pl. 16) The inscriptional evidence of the practice of sati is furnished by a record in the Sorab Tālūqua, which avers that when Ravivarīmma died one of his queens 'obtained mukti' i.e., became safi.

Another instance of self-sacrifice met with in the inscriptions, is the committing of suicide by certain people on the death of the king or of the queen. Thus we gather from an inscription that when King Taila died, his political secretary (Tantrapāla) Boppāna killed

1 Bilihana, Vikramankadeva-vacharitā, p. 38.
2 Dvālasaḥraṇa, I. A., IV, p. 233.
3 E. C., V. II, Sb, 523.
himself in fulfilment of the vow he had taken probably to live and
die with the king. Likewise, another record informs us that "when
the dweller on the broad chest of the mahā-manḍalēśvara Sōvi-
dēvarasa, the senior queen Lachchala-dēvi went to svarga,—fulfill-
ing the vow he had previously uttered, saying, 'I will die with the
Dēvi'—he (Boka) died." Mr. Rice infers from these records that
beheading was the common method of dispatch in all such cases.
For the epigraph mentions that "on his master calling him, saying
'You are the brave man with great resolution have spoken of
taking off your head', with no light courage Boka gave his head
while the world applauded saying: 'He did so at the very instant'.
The word spoken with full reserve is not to be broken." In both
the cases a grant of land was made to the family of the man
who made the self-sacrifice.

Vows of self-destruction were also entered into for the
purpose of securing the accomplishment of a cherished object.
We learn from an inscription in the Sorab Taluqua that a man
vowed to give his head to a goddess at Hayve, if the King Śānti-
varma should obtain a son. A son having been born to the King
the man surrendered himself to the soldiers who beheaded him.
The King granted on this occasion a sum of 24 heradramas to the
Brahmans presumably to perform his obsequies. In 1123 a cow-
hed, when Bopparasa and his wife paid a visit to a temple in
the rice fields, vowed to give his head to swing on the pole be-
fore the god at Koṇḍasabhāvi on the event of the king obtaining a
son. A curious instance of suicide is afforded by an inscription
at Bejagāmi. We are told "in 1050 there was a man who vow-
ed to continually pull out the nails of his finger in order to pre-
vent the giving of a fort to a particular person. But his vow was
of no avail, and the grant was made. Whereupon he cut off the
finger, and climbing to the top of the Bhērūṇḍa pillar, threw him-
selves down on a row of spear-shaped stakes and was killed". (Pl.18)

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1 E. C., VII, H1, 47.
2 Cf. Rice, Mysore and Coorg, p. 186.
3 Ibid., Sk, 249.
4 Cf. Rice, L. C.
5 E. C., VIII, Sb, 479.
6 E. C., VII, Sk, 246.
7 Ibid. Sk, 152. Rice, Mysore and Coorg etc. p. 187.
CHAPTER IV

The Art of Warfare

The king added to his office of supreme administrator and judge that of the commander-in-chief. It was expected of him that he should set an example of valour and courage to his followers. Hence the king as a general marched the armies personally to battle. The officers under the king were the jagadāla or the generalissimo of the forces, the daṇḍanāyakas who were probably in charge of different detachments, and the nāyakas or captains who commanded smaller divisions.

The army consisted of foot, horse, elephant and chariot. The fifth arm, the camel, is mentioned in a Hoysaḷa inscription of 1262. It is possible that the Yādavas, who were fighting against the Hoysaḷas in this period, imported this animal from the north, and its use as one of the chief arms of the corps was copied from the former by the Karnāṭaka rulers.

From the earliest times the elephants were deemed the most valuable section of the Indian host, for as Kautilya observes, "it is on the elephants that the destruction of an enemy's army depends." Accordingly the many manly sports in which the kings exercised themselves included the riding of elephants. But though they were a source of strength to their employers, the elephants were not infrequently a nuisance to their own party. For when they were scared or put to flight, they did untold damage to their employers as much as to the enemy.

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1 Cf. ante, pp. 51, 179-184, and passim.
2 E. C., VIII, Sa, 45.
3 Ibid. Sb, 568.
4 Ibid., Sa, 58.
5 Rice, Mysore Inscriptions, p. 272.
6 Ibid., E. I., VI, p. 79; XIV, p. 308; etc.
7 Shamaśastry, Kautilya's Arthasastra, Bk, VII, Ch. 11, p. 351.
8 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, p. 38.
The cavalry was another important section of the army. No doubt India supplied the horses required but the latter were ranked inferior to the horses imported from Persia, Arabia and Afghanistan. Hence the mention in the inscription of horse dealers under the common name of Turushkas\(^4\). The viragals which throw important light on the arms of warfare used during this period, show that the steeds were provided with saddle and reins and their vulnerable parts like the neck and the loins, were covered by protective straps. They also show that the rider was clad *cap-a-pie* in a coat of mail. It is evident that such a cavalry was used in open battles where agility and swiftness were greatly desired. A viragal at Bidi shows that, some of the horses were protected by a steel armour. The coat of mail descended right up to the knees of the horse, and the rider put his legs under this covering. His breast was armoured with the breast-plate and his head with a flat helmet. The head of the horse was also well-sheathed against javelin thrusts by plates of steel. Each horseman carried a lance, a dagger, a sword and a buckler. (Pls. 15, 19-22).

That chariots were used as one of the arms of warfare by the Kadambas is obvious from their inscriptions\(^2\). But the viragals that have come to our notice do not contain representations of this vehicle. Hence in order to have a correct notion of them we have to examine a few of the Hoysala sculptures, for the weapons used by the latter kings were necessarily the same as those employed by at least the later Kadambas, the kingdoms of both dynasties being contiguous to each other. The friezes of the temples at Helebid contain sculptures of war scenes from the great epics, the *Rāmāyana* and the *Mahābhārata*, carved with exquisite workmanship. Now these scenes, shown as they are with considerable energy and vividness of action are of great importance to the military history of medieval Kārnāṭaka, for the sculptors of these scenes naturally represented the wars of the epics in the manner the battles were being fought in their own days. Here the chariots are to be seen with one or two pairs of wheels and are drawn by horses. They were generally occupied by kings and generals. They have no railing along their sides. This seems to have been purposely designed so that the occupant might easily escape in the time of need. The two-wheeled chariots were usually light

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\(^4\) *E.C.*, VII, Sk, 197.

\(^2\) *E.C.*, VIII, Sa, 58.
27. Kadaroli. Sankara-deva Temple

and were probably employed either when fleeing from the battle field or while pursuing the enemy. The chariots have a perpendicular staff on the back, on which is the emblem of the king. The chariots formed the vanguard of the army. The occupants discharged arrows when the enemy was at a distance, but when the occasion for a close hand-to-hand fight offered itself, they had recourse to the sword. The elevated position evidently gave them an advantage over the foot soldiers of the enemy.

The infantry was probably composed of regular and irregular troops, and king's messengers and servants. The regular troops probably constituted the standing army, while the irregular troops formed the militia. It could be seen from the viragals, above referred to, that the foot soldiers wore a flat helmet hanging down the ears on both sides. Their body was protected by steel armour, covering the arms and descending well below the knee. All the infantry carried the broadsword as their principal weapon. These were rather long, sometimes straight and sometimes slightly curved. Their shields were round, and had rings in the inside to be fixed on the forearm. In addition they were armed with either javelin, or bow and arrows. The latter was either a cross-bow or a long one. If it was a long bow the arrow was probably discharged, as Dr. Smith observes, "with the aid of pressure from the left foot on the extremity of the bow resting upon the ground, and with such force that neither shield nor breastplate could withstand it". (IIs. 11, 12, 15, 19-24). Catapults also seem to have been used.

Another important arm that was used by the Kadambas of Goa was the fleet. It was employed with great advantage for the conquest of islands and lands that could be reached by sea. (Pl. 25)

An idea of the size of the armies might be obtained from an inscription in the Sorab Taluqua which records that in A.D. 1239 "Singhaña-Simhaña-Dēva's nāyakas....with 30,000 horses came and captured the hill-fort of Gutti".

The military band was made up of the kettle-drum, the battle-

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1 Cf. Hera, Halted, Bengal Past and Present, XXXVIII, p. 167.
2 E. I., Ill, p. 52.
3 Smith, Early History of India, pp. 131-132.
5 E. C., VII., Sb, 319.
horns, and the conches. The kettle-drum was sounded when the army was marching.

The army constituted an efficient fighting force. The viragals abounding in the country amply prove that bravery and skill were amply rewarded by the kings and the hero was given his meed of public recognition. "In battle", says Mr. Rice, "when victory hung in the balance, it was customary for the commander to call out some noted champion to lead a forlorn hope, and devote his life to gain the day." To be singled out for such an enterprise was deemed a great honour, and the charge was confirmed with the presentation of betel leaf to the champion from the hand of the chief. A grant was made to the family of the fallen mar, he survived he was promoted to a higher rank and was rewarded with rich gifts of land.

For the proper defence of the kingdom fortresses were built at all the strategic points in the country. One of such strongholds was the fort of Udhare, which as has been suggested above, probably commanded the road to Haṅgal. Another was that of Gutti which formed one of the outposts of Banavasi, the capital. Then there were several minor citadels, like Arḍaboliṅgaṭṭadurgā. The fortresses were generally built on an elevated position. The walls were constructed of cyclopean stones, which were put into shape so as to fit each other. A unique feature of their construction was that no mortar was used to keep them in position. The walls as seen at Banavasi were very thick with a base of about fifteen feet, and sloped towards the top at a height of 35 or 40 feet from the basement. (P.3, 4) They were defended at intervals by ramparts and bars which rendered the scaling of the walls a very difficult affair. It could be seen from one of the viragals at the Hāṅgal Tarakeśvara temple that the soldiers stood on the parapet behind the battlement which was crowned with merlons. (Ibid. 23, 24) Through embrasures they hurled stones and other missiles at the besiegers. The wall was pierced by gates which were of course closed in the time of action. The whole citadel was surrounded by a deep ditch, that is still to be seen round the walls of Banavasi. The water supply of the fort was amply provided for by wells, tanks and pools.

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1. E. C., VIII, Sa, 45.
3. Ibid., Sb, 498 Sa, 58; E. C., V, Mj, 53.
4. E. C., VII, Sk, 212.
5. E. C., VIII, Sa, 71.
6. Ibid., Sb, 10; Sa, 45, etc.
7. E. C., VIII, Sa, 84, 86.
8. E. C., VIII, Sa, 71.
10. E. I., VI, p. 35.
CHAPTER V

Trade and Industry

Though the kingdom of the Kadambas was pre-eminently an agricultural country, it nevertheless, possessed a wealthy trading and industrial class among its inhabitants. Mention is often made in the inscriptions of a flourishing mercantile community that dealt in gold, silver, cotton cloth, victuals, paddy, pepper, fruits, oil spices, camphor, perfumes, betel leaves, and other such articles.

It may be inferred from the Goa charter of Jayakēśi I that Gōpakapattana, his capital was one of the most important emporiums on the west coast. We learn from this document that the capital was the resort of traders hailing from distant countries such as Pandia, Kerala, Chanda, Gandā, Bhagala, Qheat, Gurger, Latta, Pusta, Sṛyata, Chandrapur, Sourshtra, Ladda, Konkan, Veimulie, Sangamesvar, Chippalona, Shivapur, Pindianna, Vallapatam Sin-uhalla, Callah and Zangavar.

It may also be inferred from this record that at this time the Arab traders had already settled in Goa. They most likely traded in horses which they imported from Arabia, Persia and Afghanistan. That they carried on a roaring business is evident from the frequent mention in the inscriptions of the Turushkas by which designation they were usually known. The existence of this heterogenous trading community is a tangible proof that the volume of trade that was carried on at this place was indeed very large.

About the industries that flourished in the Kadamba dominions, it is implied in the records that the most important were spinning, weaving, masonry, brass works, carpentry, jewelry, iron works, basket making and the extraction of oil.

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1 E. I., XIII, pp. 26, 174, 309; Gabinette Literario das Fontainhas, 1, p. 19.
2 Ibid., pp. 18-19.
3 E. I., XV, pp. 86, 91, 99, 104.
The trade of the country was mainly in the hands of three classes of dealers, namely indigenous, itinerent and foreign. The inscriptions also speak about a fourth class called the protected merchants, but these seem to be no other than the foreigners, mentioned above, who probably traded under the king's protection.

An interesting account of Brahman merchants is afforded by an inscription in the Arskere Taluqua of the Hassan District. We are informed that one of these merchants imported horses, elephants and pearls in ships by sea and sold them to the kings. It is not possible to determine from this inscription whether they had direct dealings with merchants in Arabia or they bought the horses which the Arab traders imported to Goa.

We also learn from the records that the mercantile classes were included in the term Vīra-Bananjudharmma, at the head of which were the svamis of Āryyāvale.

In many cities trade and industries were regulated by guilds. Little information is however yielded by the inscriptions about the origin of the guild system. Hence we are not in a position to say whether it was an indigenous organization or was imported from elsewhere. However the mention of corporate activity among traders and craftsmen in ancient literature of Northern India and their organization into guilds with the Sreshthi at the head, may suggest that the system in its organized form was probably introduced into Kaṃṭakā from the North. Nevertheless it stands to reason to suppose that some form of commercial organization did exist in Kaṃṭakā before the establishment of the guild system. However this may be the organization steadily developed in the country and served here the purpose of protecting the interests of the indigenous traders and craftsmen against foreign competitors. We know from the inscriptions that there were in every town many foreign traders. The Goa charter of Jayakēśi I tells us that the mercantile community in that city consisted of traders from all quarters. We know from the Belgaum inscription of the Raṭṭa chieftain Kartavirya-dēva that the traders there included foreign settlers from Lāḷa, i.e. Lata, Gujerat and Maleyalam country.

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1 Ibid.
2 E.C., V, Ak, 22.
3 Ibid., Ak, 77; E.C., VII, Sk, 118; IV, Hg, 17; V, Bl, 117; IX, DB, 31; Hk.
4 Jarudapanajataka, Cowell, Jatakas, p. 294.
5 Gabinette Literarlo das Fontainhas, I, pp. 18-19.
The guilds that flourished in mediaeval Karnāṭaka may be classed under two broad divisions, the merchant guilds and the craft guilds. However it must not be supposed, that all the merchants in the city, no matter in what articles they dealt, organized themselves into one guild, and all craftsmen irrespective of their trades into another. On the contrary merchants organized themselves after the commodities they sold. Thus for instance there was a guild of the fruit merchants, another of clothiers, and so on. Similarly there were separate craft guilds of stonecutters, braziers, carpenters, blacksmiths, goldsmiths, berattumbar weavers, potters and oil-mongers. The various merchant guilds were affiliated to a central board, which administered the affairs common to all the merchant guilds in the city. In the same way the craft guilds also were federated for discharging common functions.

The epigraphical records do not explain the constitution and working of these guilds. Nevertheless we presume that the most important of their functions was the regulation of the economic life of the town. In directing the trade and industries, it is natural that the special interests of the members were always kept in view. It is evident from the records that the guilds also served as local banks and treasury. Thus we are told in the Lakshmēśvar inscription of Vikramāditya, of the Western Chalukya family of Badami, that the guild of braziers was authorised to receive the taxes from all classes of people and the time was fixed by the king for their payment. We learn from the same record that the guilds were the centre of activity in the city. They celebrated the feasts, and other religious functions, and probably made provision for plays and pageants for the entertainment of the citizens. Finally the guilds formed the most important organ of municipal self-government, for with them were invested the money that was granted to temples by kings and other wealthy citizens from the interest on which they had to fulfil the terms of the grants.
may be inferred from the Südi inscription of Akkā-dēvi that the guilds were given a separate constitution⁴.

The highly developed character of the guilds and the wide area over which they extended is made evident by the Mulgund inscription of Krishṇa II, of the Rāṣṭrakūta family, which records a grant made by four headmen of guilds of 360 cities². Similar evidence is furnished by the Belgaum inscription of the time of the Raṭṭa chieftain Kartavīrya IV, which refers to a number of mercantile corporations and guilds², and by the Nidugunḍi inscription of the Kadamba Taila H, which mentions an organization of 505 merchants, making various grants in kind for religious purposes⁴.

Thus the guilds having spread all over the country rendered valuable service to the people by ministering to all their wants, economic, social, and religious.

¹ E. L., XV, p. 80.
² E. L., XIII, p. 194.
⁴ Ibid., p. 15.
CHAPTER VI

Education

Little information is obtainable from the epigraphical records about the institutions that imparted primary education in the country. No doubt provision was made in the monasteries and the agrahāras for the instruction of children, but it stands to reason to suppose that as these institutions were specialised in higher branches of study, not much attention could be bestowed on this part of their work. Hence it seems very likely that primary education was mainly in the hands of the village school masters or the aigals, who taught in the pathaśūlas, institutions which flourish even at the present day in places in Karnāṭaka that have not yet come under the influence of western culture. The course of instruction given in these primary schools consisted of reading, writing and arithmetic.

For receiving higher education the students betook themselves to the agrahāra, the brahmāpurī and the maṭha. There were also the congregations or colleges of learned men, called the ghatikas, where the youths received instruction.

The most important of these establishments was the agrahāra consisting of a community of learned Brahmans, whose profound scholarship attracted students from distant places. Here education of an advanced type was disseminated to all and sundry, in all branches of human knowledge. It was here that people of diverse races and religions assembled. The agrahāras may therefore be said to have constituted the real universities of mediaeval India the studium generale or the schools of universal learning.

1 E. C., VII, Sk. 185; Dj, 39.
3 E. C., VII, Sk. 100.
4 Ibid., Sk, 176.
The agrahāra was as a general rule situated in the country at some distance from the cities, and formed a unit by itself. The principle which was closely adhered to, while founding these educational institutes, was the selection of a site which was suitable for learned leisure. The choice always fell in favour of the villages. For here alone could be had the pure and cheerful atmosphere, the open and delightful spaces, the smiling meadows, the shady groves and the green fields waving with spontaneous verdure. However in course of time the agrahāra on account of its own importance and intercourse with the outside world, grew into a flourishing city. Thus the great agrahāra of Belagāmi was a town which, in all likelihood, grew after the establishment of the university. Yet the necessity of having a pleasant spot for the site of a university was always recognised. This is evident from the description given in the records of the Belagāmi agrahāra. "Among the myriads of countries", so runs the inscription, "the famous Kuntalā country is the best. In it the Banavase-nād is the best; in which, if well considered, Belligāve, the treasury of good people, the mother of cities (pattanangalā tavarmaṇam) is the best, its fame being spread throughout the whole world bounded by the ocean. Being the sole abode of the learned (otherwise, the gods), it is like Amarāvati; being filled with happiness (otherwise, serpents), it is like the splendid Bhogavati-pura; and in wealth may be compared with Alakāpura—thus celebrated through the sea-engirdled earth, what city can compare with Bel- ligāve?" 1. Similar terms are used in describing the agrahāra of Kuppataitur: "An ornament to the ocean-girdled earth was the Kuntala country, like a... to whose face was Banavasi-nād, in which, beautiful was Kuppataitur, ever filled with Brahmans versed in the Vēdas and the Śāstras" 2.

It may be ascertained from the epigraphical records that many of these agrahāras were state foundations. The main object underlying these institutions was the advancement of learning in the country. An early and important instance of this is the agrahāra of Sthanakundur (Talagunda), whose origin is lost in the mist of time. Tradition associated it with the mythical Mukkaṇa who is said to have brought thirty-two Brahman families from Ahichchatra and settled them at Sthanakundur, where they taught the people. While discrediting the story of the

1 E. C., VII, Sk, 100.
2 E.C., VIII, Sb, 249.

emigration of the Brahmans from the north at the express wish and invitation of Mukkança Kadamba, it may safely be maintained that the Brahmans did start the agrahāra after their emigration from the north, which took place much anterior to the rise of the Kadamba family. If this is acknowledged to be the real case, we may next conclude that the local tradition attributing the foundation to Mukkança was created for the reason that other kings might imitate the example of this king. Another agrahāra that was founded for the same purpose was that of Degamve, which was built by Kamalā-dēvi, the Queen of Śivachitta, the Kadamba King of Goa.2

While advancement of learning in their kingdom was no doubt the ruling motive, the kings were no less swayed by the prevalent belief that the establishment of an agrahāra promoted the well-being of the founder in the life hereafter. Thus we are told in an inscription of Sōyi-dēva that being inclined to dharmma or the acquisition of merit, and "saying: 'Anandur must be an agrahāra' he gave directions" to his minister to do all that was needed to convert the village into a Brahman settlement. The record of Śoma-bhūpa avers that by establishing an agrahāra he desired "to make his own birth bear fruit".4

The land thus endowed was partly divided among the principal Brahman families, while the rest was set apart as endowment for the teaching of the different branches of study and a portion of this land was also made over to the temple of the agrahāra for meeting the expenses of religious service. The following tables are intended to give some idea of these endowments.

The grant of Soma-Bhupa.

<table>
<thead>
<tr>
<th>Object</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siddhēśvara temple........</td>
<td>1 share.</td>
</tr>
<tr>
<td>Vēdas</td>
<td>1 share.</td>
</tr>
<tr>
<td>Śāstras</td>
<td></td>
</tr>
<tr>
<td>Manager of the village.</td>
<td>Certain lands.</td>
</tr>
<tr>
<td>67 Brahman family......</td>
<td>1 share each.</td>
</tr>
<tr>
<td>TOTAL....................</td>
<td>69 shares.</td>
</tr>
</tbody>
</table>

1 Ibid., Sk, 186.
3 E.C., VIII, Sb, 346.
4 Ibid., Sk, 117.
The grant of Kamala-devi.

10 Bhaṭṭopādhyāyas........... 1 share each.
9 Bhaṭṭopādhyāyas........... share each.
13 Bhaṭṭopādhyāyas........... 3/4 share each.
God Śrī Katēśvara........... 5 shares.
God Śrī Kamalānārāyaṇa.... 5 shares.
Goddess Śrī Mahālakṣmī... 3 shares.
Dining hall (for the expenses). 33/4 shares.
For the right of(?) ......... 3 shares.
For explaining Śāstras...... 1 share.
Rig-Vēda ........................ 3/4 share.
Yajur-Vēda ........................ 3/4 share.
Teaching children.......... A place for fire 1/2 share.
Drinking place and a place for fire .......... 10 nivartanas and 388 kammas in rice field, 10 nivartanas and 500 kammas in a field yielding small grains, and 2 nivartanas and 720 kammas, in a field fit for betel plants.

For the tank. 9 nivartanas and 422 kammas in rice field, and 8 nivartanas and 424 kammas in a field yielding grain.

For each sharer............... A field measured by cow’s hide 1/4 share.
Narasimhabhāṭṭopādhyāya 1/4 share.
Iśvarabhāṭṭopādhyāya .... 1/4 share.

TOTAL. 50 shares.

The same motives as actuated these kings to found the agraḥāras also prompted the subsequent rulers to endow them with money or lands or to remit the taxes. We read in an inscription in the Sorab Taluqua that the Kadamba King Goravarasa remitted the dues from the Brahmans of “the immemorial agrahāra of Elase, in order that his senior queen, who had gone to swarga might have happiness”

E. C., VIII, Sb, 67.
To help the professors to carry on their noble work, the Kadamba King Tailapa induced his overlord the Chalukya Emperor Śomēśvara on the latter's visit to Belagāmi, to make a grant to the famous agrahāra of that city. The agrahāra of Kuppāṭūr received substantial assistance from the Kadamba Kirttīvarmma and his Queen Māḷala-dēvi.

We said above that many of these agrahāras were founded by the state. While this is undoubted, it seems not less true to say that some at least of these did not owe their origin to any outside agency, but grew up of themselves. Wherever there were settlements of learned Brahmins, students from all quarters flocked to them to acquire knowledge at the feet of the savants. It is not improbable that in course of time these establishments developed into educational centres of the first rank, and they were granted all the privileges of the agrahāras which were royal foundations. Such seem to be the beginnings of the two famous agrahāras of Kuppāṭūr and Belagāmi in the Kadamba dominions. The inscriptions are silent about the origin of these agrahāras, though many of them speak of their patrons in the period of their prosperity.

Having spoken about the foundation and the nature of the agrahāra, it remains for us to examine its constitutions and the kind of life that was led by its citizens. It has already been pointed out that the agrahāra consisted of a corporate Brahman community, which administered the affairs connected with its management. The actual work of administration however, devolved on the assembly of the mahājanas or the leaders of the community, whose number varied from two hundred to four hundred or more, according to the size of the agrahāra. This assembly was presided over by the sheriff. They exercised authority over the agrahāra and controlled properties that were attached to it. We have to mention here that the whole of the village occupied by the Brahmans was the property of the agrahāra. This becomes manifest from the inscription of Kīrttīvarmma, which says that Māḷala-dēvi before making the grant of land to the Jaina maṭha at the agrahāra of Kuppāṭūr, bought the land at......
this village from the Brahmans of the agrahāra for a price of 500 honnu, and then granted it to the maṭha. In the same way the endowment of properties that was made from time to time by the sovereigns came directly under the control of the agrahāra authorities; and soldiers and tax-collectors were expressly forbidden to encroach on them or to exercise any jurisdiction.

The assembly, being an executive body, had to perform other civic functions as well. These probably included the maintenance of charitable institutions, celebration of the religious festivals, entertainment of strangers who visited the agrahāras, staging of plays, reading of the Purāṇas and the Vēdas in the assemblies, arranging of disputations and lectures and other work of this description. They also carried out the municipal duties, such as housing, sanitation, and the repair and construction of roads. Following the general trend of all Indian institutions, one may surmise that the organization and distribution of charities was the most important of the duties of these city fathers. Consequently we are not surprised to find in an inscription at Tumbarahosur that the sheriff of the agrahāra of Bhaṭṭara-Pōsavār purchased land in Hosavūr and granted it for a rest-house for strangers. It is very likely that he gave this land in private charity; at any rate it gives us a clue to the understanding of the duties of these mahājanas. It may be gathered from other inscriptions that the money granted by the charity of kings and nobles to the agrahāra was invested with these leaders of the community and from the accruing interest they were to finance the various schemes scheduled in the endowment. Thus the Iṭṭagi inscription of the time of the Chalukya Vikramāditya records that the General Mahādēvāyya delivered "the property into the hands of the sheriff of the great agrahāra Iṭṭagi and the rest of the four hundred mahājanas," specifying the various purposes for which the grant was made.

An idea of the life in the agrahāras can be gathered from the various records that describe them as they were in the period of their glory. According to one of these inscriptions, the mahājanas of the Kuppāṭur agrahāra were perfect in yama, niyama, dhyāna, dhāraṇa, japa, mauna, svādhyāya. and samādhi. They were pro-

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1. E.C., VIII, Sb, 262.
2. E.I., XIII, pp. 57, 337; XV, p. 76.
4. E.C., VII, Sk, 293.
5. E. I., XIII, p. 56.
cient in the *Rig-Veda*, *Yajur-Veda*, *Sama-Veda*, and *Atharva-Veda*, the *Vedangas*, the eighteen *Purāṇas* and *Smritis*, in music, in dialectics, in Vātsyāyana's *sūtras*, and in the knowledge of languages; they were versed in *nātakas* and rhetoric and took pleasure in offering food, medicines, asylum and knowledge of sciences; they were diligent in discharging the sixfold duties of the Brahmins; they were like an adamant fortress in giving shelter to those that sought their protection". Other epigraphs aver that the Brahmins in the agrahāras observed the major and minor disciplines and meditation, practised spiritual concentration, studied the scriptures and performed ablutions. Another inscription tells us that the Brahmins were expected to be men of principles immovable as a rock, hospitable, kind to their dependants and far from coveting other men's wives. The same record gives us an interesting piece of information, when it observes that the *mahā-jana* of Lakkundi were leaders in battle. This would imply that they were men who had trained themselves in warlike exercises, which is after all not very surprising in view of the fact that there are many instances in the records shewing that the Brahmins of those days made no scruple to handle the sword. A viragal of 1141 A.D. informs us that in a fight that took place between the agrahāra of Kuppāṭur and the neighbouring village of Nerilige on a dispute regarding the boundary of these villages, several men lost their lives. In the following year another fight occurred between the same two villages with similar results. A third viragal tells us that a battle was fought in 1218 between the armies of the mahāmāṇḍalāśvara Bappa-deva and the one of Bammaraṇa on the Kuppaṭur plain, and that Kēśiga, the retainer of the Kuppaṭur agrahāra, who somehow got himself involved, lost his life. Another viragal in the same locality records that Dosaṇa rescued the Brahmins of Kuppaṭur who had been made prisoners by Bījara-deva Nāyaḥaka on account of the wrong done by Jaga-dēva-sahāni, and succumbed to the injuries he received.

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3 *E. I.*, XV, p. 363; *E. C.*, VIII, Sk, 100.
4 *E. I.*, XV, I. c.
5 *E. C.*, VIII, Sb, 253.
6 Ibid., Sb, 252.
7 Ibid. Sb, 255.
8 Ibid., Sb, 256.
The last but not the least important feature that has still to be described is the student community and the teachers. It is clear from the Beḷagāmi records that these scholars came from far off places, and consequently were of different races and creeds. It must also be noted that the agrahāras sometimes contained maṭhas of Jainas and Budhists. It is pleasant to relate that in spite of the religious differences that divided the inhabitants of the agrahāras there existed perfect amity and goodwill among them. This is made obvious by the above-mentioned Kuppaṭūr inscription of Kṛittivarma. Queen Māḷalā-ḍēvi, we are informed in this record, built the Jaina Parsva-ḍēva chaityalaya and had it consecrated by Padmanāṇḍi-siddhānta-ḍēva. At this function, she worshipped all the Brahmans of the agrahāra of Kuppaṭūr in the prescribed manner, and invited the Brahman priests of the Koṭiśvara mūlas-thāṇa and the high priest of the Banavasi Madhukēśvara to assist at the ceremony. These gave the temple the name of Brahma-jinālaya, doubtless to show the good understanding that prevailed between the two communities.

The students, it may be inferred from the records, largely depended on the charity of the rich and benevolent people who generously endowed these seats of learning. However we are not able to decide whether this applied to the whole student community or only to a section of them. Perhaps it is more reasonable to say that the scholarships were intended for supporting the poor and deserving students. These scholarships not only enabled them to acquire knowledge but also to maintain themselves, since they were generally supplied with food and clothing free of charge.

As regards the professors, they maintained themselves from the income that accrued to the departments in which they lectured. We have seen above that on many occasions the grant specified that the mahājana had to pay from the interest on the sum that was invested with them. This virtually amounted to saying that the chairs in different branches were endowed. The consequence was that the professors devoted themselves wholeheartedly to the pursuit of knowledge and the training of their wards.

1 Ibid., VIII, Sb, 100.
2 Ibid., Sb, 262; E. I., XV, p. 362.
3 E. C., VIII, Sb, 262.
4 E. I., XIII, pp. 57, 737; XV, p 76; E. C., VII, Sk, 117; VIII, Sb, 262, 63, and others.
It will not be incorrect to say that the existence of these three different communities promoted a healthy spirit of academic discussions in which religious disputations were given a prominent place. We have epigraphical evidence as regards the discourses that were held there on dharma and other subjects. This must have acted as a pleasant diversion from the monotony of the ordinary teaching routine.

Another educational agency that played an important part in the cultural life of Kamātaka was the matha. It was a typical Indian monastery with monks, ascetics and students living within its precincts. It is interesting to note that as in the mediaeval universities, the residents of monasteries were expected to observe strict celibacy, any lapse of which was punished with expulsion. The fact that they were teaching establishments, has prompted some writers to liken them to residential colleges. These monasteries were invariably attached to some local temple or had some temples attached to them. That is to say in some of these mathas education was given a prominent place and religion was relegated to a secondary position, which in some others it was the other way about. For instance, the monastery at Yēwūr, of which Chikkaka-dēva was the āchārya in 1179, belonged to the first kind of monastic establishments, being attached to the local temple of Svayambhu Sōmanātha; while the mathas at Baṅkāpur fell in the second category, for temples like the Kadambēśvara at Baṅkāpur were affiliated to them.

The mathas were also free boarding houses. Not only the students and the ascetics who received instruction at the matha, were provided with food and clothes free of charge, but also the poor and the infirm found there free board and lodge. In order to enable them to carry on their work, these mathas were richly endowed by kings and chieftains and the philanthropic and wealthy citizens. Thus we are told in an inscription at Lakshmēśvar that the guru of the Śaiva monastery, Mahēndra Sōma Paṇḍita-dēva, paid a visit to the Kadamba King of Hāṅgal, Taila II, and gave him his blessing and some gifts of saffron, sandal and rice

1 E. C., VIII, Sb, 67.
2 E. I., XII, p. 290.
3 Subbiah, A Twelve Century University in Mysore, Q. J. M. S., VII, p. 170.
4 E. I., XIII, pp. 174-175.
5 E.I., XII, p. 290.
from the “blessed feet of the most noble god Sōmanātha” in return for which he received from Taila the grant of the town of Kallavaṇa for the maintenance of his establishment. This grant was repeated by Taila III.

An inscription of 1179 informs us that Tripurāntantakadevarasa granted two plots of lands to the monastery at Yēwūr for the same purpose. Another inscription at Śūḍi records a grant made by the Chalukya Emperor Trailōkyamallä to the local maṭha for the disbursement of the ordinary expenses. An epigraph at Chikkamagaḍi in the Shikarpur Taluqua tells us that the Kadamba King Boppa-dēva made a gift of land to the Jaina maṭha for its maintenance, and we see from the same records that this gift was later confirmed by the local governor. We said in the last section that the Jaina maṭha at the agrahāra of Kuppaṭūr was endowed by the Kadamba Queen Māḷala-dēvi. There are scores of inscriptions of the non-Kadamba kings endowing the maṭhas, but as they do not pertain to our subject, we refrain from referring to them.

The monasteries are some of those institutions that were not established by any outside agency, but came into being on account of the natural desire of pious people to devote themselves to a life of prayer and study, which brought them together. In addition to such monasteries, there were others that were evidently founded by kings or chieftains. We are told for instance in an inscription at Yēwūr of A.D. 1077 that the general Raviyaṇabhaṭṭa caused a maṭha to be built at this place and endowed it with rich and extensive properties for the purpose of maintaining the temple of the god, for feeding and clothing students, ascetics and scholars, for the salaries of the professors lecturing to them, for the celebration of the Chaitra and Pavitra festivals, for the entertainment of visitors, the poor, the infirm and the Brahmans, and *or the other sundry expenses of the establishment. The monastery, it may be gathered from the same record, was placed in charge of Ḵiṅarāsī Paṇṭīta, a disciple’s disciple of Chikka-dēva of Mirīñe, a disciple of Malayāḷa Paṇṭīta-dēva.*

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1 E.I., XVI, pp. 42-43.
2 Ibid.
3 E.I., XII, p. 337.
4 E.I., XV, pp. 92-93.
5 E.C., VII, Sk, 197.
6 E.I., XII, p. 290.

34. Degamve. Śri Kamalā-Nārāyaṇa Temple.
Another instance of the foundation of the mathas by the nobility is met with in the Chikkamagadi inscription which records that the Jain temple at Magadi was built by Śankara-Sāmanta, the general of the Kadamba King Boppa-dēva. This temple was endowed in the same way as the above.

It would appear from the inscriptions that the common people also founded such institutions of learning. An inscription has it that a Brahman lady from Mercara, founded a monastery at Tiruvāriyur in the Chigleput District. Sometimes a new matha was founded as a branch of an old one. A good instance of this was the matha at Yēwūr, described above, whose guru was a disciple from the Miraj monastery. Sometimes the founder of the new matha was one of the alumni of an older institution. The matha at Yēwūr was of this type and it was built in honour of Isāna-dēva by a lady disciple of his, agreeably to her dying husband's instructions.

The most important of the mathas in the Kadamba dominions were those of Beḷagāmi, Kuppaṭīr and Bāndhavapura. The inscriptions throw welcome light on their work as educational institutions. The descriptions given of the scholastic acquirements of the gurus show that the professors in these establishments were distinguished savants, selected from among the best intellects in the country. The guru of the Pancha-linga matha, which was presumably the earliest institution of its kind in Kaṁṭaka, being popularly believed to have been founded by the Pāṇḍavas, is spoken of in these records as “the uprooter of Buddhás, Mimāṁsakas, Lokāyatas, Sāṁkhya, Digambaras and Advaitins; the sole support of Naiyāyikas, fluent and fond of explaining things”⁴. The third guru of the Kōṭiya matha is said to have acquired proficiency in Siddhānta, tarka, vyākaraṇa, kāvyā, nāṭaka, Bhārata sāstra and other sciences connected with sāhitya, and in Jaina, Lokāyata, Buddhism and Laktuḷa Siddhānta. Another guru knew to perfection Vēdanta, Siddhānta and Āgama. He possessed a wonderful facility in devising new metres, and tracing the origin of words.⁵

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E. C., VII, Sk, 197.
127 and 132 of 1912.
E. C., VII, Sk, 126. Cf. Venkateswara, 1. c., Sk, 100, where one of the uchāryas is given the same distinctions.
E. C., VII. Sk. 98, 99, 102, 114. Cf. Venkatesvara, o. c., p. 263.
Such were the qualifications of the professors in the Śaiva monasteries. These were the establishments of the Kālāmukhas, a sect which had probably its origin in Gujarat, and made considerable progress at this time in the south. Other monasteries of this sect were those at Yēwūr, Śūdi, Kurūgod and probably also the ones at Baṅkāpur and Lakshmēśvar. The monasteries at Yēwūr were branch establishments of the old and prosperous maṭha at Miraj.

Besides these establishments which were purely Śaivite, there were others which belonged to the Jainas and Buddhists. The professors in these maṭhas were as learned as those in the Śaivite monasteries. For we are informed in the Chikka-magadī inscription mentioned above, that the second āchārya of the temple at Bāndhavapura was a great scholar, who "published commentaries, made the science of grammar his own, adopted the rules of logic, explained poems and dramas, and despised the attacks of the fish-banne-red (the god of love)". The āchāryas of the Jaina monastery at Kuppāṭūr were also distinguished for their learning and piety.

It may be gathered from the epigraphs that the subjects that were taught in the monasteries were common also to the agrahārās. The curriculum of studies that is mentioned in these records shows that the education that was imparted was many-sided and the view of culture that was taken remarkably broad. At these seats of learning instruction was given in the grammar schools of Kaumārya, Pāṇiniya, Śākāṭayana, Saṭādūnasāsana, and other works, the six darśanas of Nyāya, Vaiśeṣika, Mīmāṃsā, Sāṅkya, Baudha, and others, the Lakula siddhānta, Pantanājali, and other Yōga Śāstras, the eighteen Purāṇas, Dharmasāstras, poems, dramas and comedies. The list of the subjects will be fairly completed if we add to it, the Vēdas, the Āgamas, logic, Śmṛitis, polity, and

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1 Cf. E. I., XII, p. 337.
2 Ibid., 337.
3 E. I., XV, p. 93.
4 E. I., XIV, p. 277.
5 E. I., XIII, pp. 174-175.
6 E. I., XVI, p. 42.
7 E. I., XII, p. 337.
8 E. C., VII, Sk, 197.
9 E. C., VIII, Sb, 262.
10 E. C., VII, Sk, 126; E. I., XIV, 277; E. I., XV, p. 93; E. I., XII, pp. 290-291.
literary composition 1. There are also references to Ashtha or the science of performing eight things at once 2 and sixty-four arts of which painting and music were most common 3.

There is an incidental mention in these records of the textbooks that were read by the students in different subjects. Thus we may gather that Vālmiki was followed in poetry, Vyāsamuni in the Purāṇas, Manu in religious laws, Śankara in logic, Pānini and Guha with numerous others in grammar, and Chanakya and Brīghu in polity 4.

Finally we learn from these records that the monasteries, and probably also the agrahāras, ministered to the wants of all sorts of people from all countries, and that they gave shelter to the oppressed, and food and medicine to the poor and the sick 5. A feature common to all the monasteries and the agrahāras was the reading of the Vēdas and the Purāṇas in the assembly with proper accentuations, and the verbal texts proceeding with even and uneven cadence 6.

The third agency that disseminated learning in Kaṭāka was the brahmāpuri. The brahmāpuri was a settlement of learned Brahmans in parts of towns or cities. It differed from the agrahāra, for while the latter was a corporate body and formed a unit by itself, the brahmāpuri does not seem to have possessed these characteristics. The brahmāpurīs were not so numerous as the agrahāras. This was presumably because of the scarcity of large cities in those days 7. Hence the information given of these institutions in the epigraphical records is very scrappy.

An account of the founding of brahmāpurīs is given in an inscription from Belagāmi. Kēśava-dēva, we are told, acquired a tract of fertile land from Sarvēśvara Paṇḍita of the Pancha Linga temple and after clearing it of trees and other things, constructed

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1 E. I., XIII, p. 337; E. C., VIII, Sb, 225.
3 E. C., V, Mj, 18.
4 E. I., XV, pp. 326, 359, etc.
6 E.I., XV, p. 359; E.C., VII, Sk, 225. All the inscriptions we have cited allude to this custom.
a temple to the god Keśava. In front of this temple he built a
town and named it Vīrakeśavapura. This town with the spacious
and comfortable houses, the chambers of which he filled with
raised cushions and all kinds of vessels, he gave to a band of
learned Brahmans. After this he provided for their livelihood
by giving them each a ‘vṛitti’, i.e. some lands. “The Brahmans
of this brahmapuri”, so runs the inscription, “were gifted
with all the virtues and practised yama, niyama, dhyāna, dhāraṇa,
maunānūsthāna, Jugu, and samādhi.” They also tended on the
 aupāsana and the agnihōtra fires, and discharged their six Brahmānical
duties. They were well-versed in the six systems of
logic, in mimāmsā, and in other sciences. They were proficient
in the Purāṇas, Smṛitis, Kāvyas, Nāṭakas, in the Bhāshya and in
 Mañjarī. Finally they were the support of many poets, disputants, orators and learned people 1.

These were the educational institutions that flourished in
Karṇāṭaka in the middle ages. We have called the agrahāras, which
undoubtedly were the most important of these establishments,
universities, for the reason that all the sciences that were known
in those days were taught at these seats of learning. Nevertheless
it must be said that they were lacking in the internal organization
of the universities of modern times or even of mediaeval Europe.
The contemporary documents at our disposal do not speak a word
about this factor, esteemed of such high import in modern teaching.
Education seems to have been individual, as regards both the
guru and the śiśya, and the teaching of one guru did not depend
at all on the teaching of the others.

CHAPTER VII

Literature

It is one of the glories of the Kadamba monarchs that they all patronised learning, with the result that many learned men flourished at their court. An important instance of this is furnished by the Halsi inscription of Harivarma, which while describing the attributes of his father Ravi avers that the latter supported holy and learned people "with the wealth he had amassed by just means". Another instance is found in the Halsi inscription of Sivachitta, which while speaking of his ancestor Jayakësi II asserts that the streets of his capital were filled with the palanquins of his pandits. We learn from the Banavasi records of Kirttivarma that he was a sarvajna, which evidently means that he had received an advanced education. The inscriptions of other rulers of this dynasty make us aware of the academic titles borne by these kings. Thus one of Vijayaditya's birudas was that of Sarasvatibhushana. In the few inscriptions of the dynasty that have come down to us, there is no mention of the poets that lived under the Kadamba patronage. But we are apprised of the poets who flourished in the kingdom of the Kadambas by the records of the Banavasi governors. We are told in the epigraph of Lakshma of 1068 that his finance minister was one Sātinātha, who had compiled the Sukumāracharita. It is obvious that he was of Jaina persuasion. The inscription tells us that his preceptor was Varđhamānayati, his father was Gōvindarāja, his elder brother was Kāmaparya, his younger brother was Rēvana, the ornament of

1 Fleet, Sanscrit and Old Canarese Inscriptions., I. A., VI, p. 32.
3 E. I., XVI, p. 355.
speech, and his King was Lakshmana-nripa. Śāntinātha bears the
titles of Danianatha Pravara, Paramajina Matāmbhōjini Rājakam-
sa, Saraswatimukha-mukura, Sahājakavi, Chaturakavi, and Nissa-
hāyakavi ¹.

The next name among the poets of this period is that of Nāgavarmāchārya. We have a date for him in 1070. He is the
author of the Chandrachūḍāmaṇi in Kannāḍa. It appears from the
book that he was the minister of peace and war to Udayāditya,
the governor of the Banavasi Twelve Thousand, and he related
the story to his brother who was an envoy at the court of the
same governor ². It seems almost certain that he was the same
Nāgavarmāchārya, who is mentioned in an inscription in the
Shīkarpur Taluqua as a dependant of Udyāditya ³. He also
seems to have been the poet who composed the Hāsi inscription
of Śivachitta ⁴.

Harivarmma was another poet that lived about the same
period. It is evident from the Kāppajūr sāsana of the Kadamba
Kṛttī-dēva that he lived in the reign of this monarch and possibly
at his court ⁵.

The inscriptions also give us the name of a poet, Chandra-
raja, who appears to be the author of the Madana-ilūka. He was
patronised by Māchi-rāja, the governor of Sāntalīge, under the
Chalukya Jayasimha ⁶. It is obvious from his titles that Chandra-
raja was a Brahman, for he calls himself Viprakulalalāmam,
Dvijabodheīrājam and Mamunindracharam ⁷.

In an inscription at Hāveri, we find the name of one Nārāya-
ṇa-dēva of the Viśvamitra gōta. He asserts that he was praised
by other poets, from which we gather that he was a poet of some
renown ⁸.

¹ E. C., VII, Sk, 136. Cf. Narasimhacharya, Karnalaka-Kavl-Charite, I,
² Narasimhacharya, o. c., p. 87.
³ E. C., VII, Sk, 129.
⁴ Fleet, Inscriptions Relating to the Kadamba Kings of Goa, J.B.B.R.A.S.,
IX, p. 286.
⁵ E.C., VII, Sh, 262.
⁶ Ibid., Sa, 109.
⁷ Narasimhacharya, o. c., p. 90.
⁸ From an ink impression.
CHAPTER VIII

Architecture

South Indian architecture affords the student of history a division and classification of buildings as complete perhaps as the architecture of the west. It is a matter of considerable ease to differentiate between the Greek and the Gothic styles; it is easier still to distinguish between one kind of Indian buildings from another in order to classify them under a particular denominational name, such as the Kadamba style, the Chalukya style, the Hoysala style or for a matter of that any other style. Works of art are not entirely the result of inspiration. Art seeks and follows set principles and rules and the artist assiduously attempts to link the canonical rules of the past with the progressive ideas of the present. This gives rise to different schools and styles of architecture. Dr. Jouveau-Dubreuil in his *Dravidian Architecture*, remarks: "Works of art indeed are not made entirely at random from inspiration; there are almost always discoverable some methods, principles and irrevocable canonical rules. Whatever may be the originality of a work, it is connected with contemporary works; it is explained by anterior works. The author belongs to a school, the work belongs to a style".

It is our object in this chapter to define the different styles of buildings prevailing in the Dekkan and classify them according to principles governing a particular school or style.

Indian architecture has been presented to the student of history in a manner that appears even to a casual reader to be erroneous. Both the earlier writers and the more recent ones have alike classified the monuments of the most divergent types under one and the same denomination. Mr. Fergusson, writing in the last quarter of the 19th century, included the temples of widely different construction under the general but wrong nomenclature of

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Chalukya architecture. Even a present day scholar like Mr. Cousens, has not broken loose from the traditional terminology, for in his work on *Chalukyan Architecture* he includes several temples which are far from being Chalukya.

To the late Rev. Fr. A. M. Tabard, President of the Mythic Society, Bangalore, belongs the credit of creating a new denomination to name the style of the structures which had come within the range of his observation, viz. the Hoysala temples. These were monuments quite different from the Chalukya shrines not only on account of their historical origin, but also from the point of view of their method of construction.

Now on examining the temples spread over Karnata, one comes across several buildings which bear similarity neither to the ones now classified under Hoysala, nor to those styled as Chalukya and perhaps built by the monarchs of this dynasty. The different styles one notices in these edifices are distinguished by some peculiar characteristics of plan and execution.

The earliest style of which specimens are known in Karnata was what we propose to call here the Kadamba style. This distinction is not arbitrary, for, as we shall show later on, the buildings classified under this style have few things in common either with the Chalukya or with the Pallava styles. This will be quite obvious if we examine the temples built by the Chalukyas and now existing in the country that came immediately under their rule. We may then contrast the principal elements that constitute the Chalukya style with the main characteristics of the Kadamba. This investigation will also lead us to examine the Pallava style and to contrast it with the Kadamba in order to have a clear notion of the latter.

The Chalukyas emerged into prominence in the latter half of the sixth century and held the field in the Dekkan for about six hundred years. Their principality consisted of north Dekkan. It is natural that they found here many temples built by the Kadambas. But when they themselves started to construct monuments they introduced into the existing style new features brought from the north, which eventually became a distinct style by itself called here the Chalukya style of architecture.

The earliest monument that was built in this style seems to be the temple of Durga at Aihole. "It is unique," writes Mr. Cousens, "in that it is built upon the lines of the apsidal..."

37. Degamve. Detail of the above Parapet.
Degamve. Sri Kamalā-Nārayana Temple. Entrance to the Garbhagriha
cave chettya of the Buddhists, the position of the shrine being that of the dāgaba; and, like its prototype, two rows of columns separate the body of the hall into a central nave and two side aisles" 1. These two side aisles were joined at the back of the shrine in a curve, following the absidal shape of the monument, and formed the pradakshinā, or the circumambulatory passage around the shrine. Another important feature of this temple is the northern type of tower with a curvilinear outline, but marked with horizontal stages, showing the influence of the Kadamba style. These stages are no doubt also to be seen in the northern śikhara but they are extremely narrow, and not so clearly defined as those of the Kadamba tower. Again a careful examination of these stages reveals their tooth-like projections which are the motifs of ornamentation of the later Kadamba vimānas.

Hence it becomes apparent from the above description of the Durga temple, that during the early period of the Western Chalukya régime, the temples were built in a style that embodied three distinct elements belonging to three different styles of architecture. The apsidal form and the pradakshinā were evidently borrowed from the chaitya of the Buddhists. The curvilinear tower was likewise imitated from the northern śikhara and this again was modified by the horizontal stages of the Kadamba vimāna. These three features, therefore, constituted the main characteristics of the early style of the Chalukyas. In course of time this style was further evolved and revolutionized to a certain extent; for as the Chalukyas came in contact with the Pallavas, they were influenced by the architectural style of the latter. Accordingly they often adopted the Pallava gopuram for their buildings instead of the northern śikhara. By a natural process of evolution the apsidal form about this time gave place to the rectangular shape and the pradakshinā, which once formed the passage round the whole building, was now shortened and restricted to the shrine only.

Among the monuments that may be classified under the later Chalukya style are the Sangamēśvara and the Virūpāksha temples at Paṭṭadakal. The Virūpāksha temple is by far the largest and the most important of these edifices. It stands in an enclosure, 224 ft. long and about 105 ft. broad. This court was surrounded by small shrines or cells, some of which are still visible. The temple consists of the sanctum containing the linga, "the spacious pillared hall.

1 Cousens, Chalukyan Architecture, p. 38.
with its porches, the Nandi pavilion before it, sheltering the bull of Śiva, and the eastern and western courtyard gateways, linked up by the engirdling walls". The cella is surrounded by a pradakṣhīnā with three niches in the passage. To this is attached the mandapa or hall which is thus distinct from the shrine. The former is 50 ft. 8 in. by 45 ft. 10 in. in measurement, and its roof is supported by eighteen massive cubic pillars, in the North Hindu style. They are arranged in four rows from east to west, the two central rows having five pillars in each. The pillars are all of one pattern, differing only in sculpture. They are each of one block, without bases, but crowned by a roll bracket-capital. The mandapa is lighted by twelve pierced windows. The tower of this temple is pyramidal and ornamented with the simulated cills, exactly like the one of the Kailāsaṇātha or Rājasimhēśvara temple at Kānchī.

The Saṅgamēśvara temple is now much dilapidated, but quite similar in plan and detail to the Virūpāksha temple. It is smaller and not so carefully finished. It is older than the Virūpāksha temple by forty years, having been erected in the reign of Vijayēditya. It cannot be said definitely when the Pallava features came to be introduced into the Chalukya architecture. The relations of the Chalukyas with the Pallavas date from the time of Pulikēśi II in the beginning of the 7th century A.D. From the records of Pulikēśi II it is ascertained that he attacked the Pallavas, whose leader Mahēndravarmma I was compelled to take refuge behind the ramparts of Kānchī. In 642 A.D. Pulikēśi II was defeated and presumably slain by the Pallavas under Nārasimhavarmma I. Vikramāditya I (655-680), son of Pulikēśi, retrieved the losses sustained in the reign of his father, and captured the Pallava capital Kānchipuram. His son Vinayāditya also had dealings with the Pallavas. Vikramāditya II repeated the exploit of his great-grandfather Vikramāditya I and occupied the city of Kānchī. It is possible that in the course of their relations with the Pallavas,
the Chalukyas developed a taste for the Dravidian style. The Vakkaleri grant tells us that Vikramaditya refrained from destroying the Pallava capital and acquired great merit by granting gifts to the Rājasimhēśvara temple. He was so struck with admiration at the sculptures he saw there that he overlaid them with gold. It is also clear from other sources that he induced some prominent architects to return with him to his kingdom. Thus one of two inscriptions on the eastern gate-way of the above-described Virūpāksha temple at Paṭṭadakal records that the builder of this temple was "the most eminent sūtradhāri of the southern country". It is not unlikely that in welcoming these architects Vikramaditya followed the example set by his predecessors. This perhaps accounts for the construction of the Saṅgamēśvara temple in this style during the reign of his father Vijayāditya.

These facts lead us to study the Pallava style though briefly in order to differentiate the Kadamba monuments from all the other styles of South India.

The representative monuments of the Pallava style are the rathas and caves of Mamallapuram, the temples of Kailāsaṇātha and Vaikuntha Perumāl at Kānchipuram and the Tiruttanēśvara temple at Tiruttanai. The rathas are monolithic temples cut from a series of boulder-like granulitic outcrops on the sea shore. They belong to the first half of the 7th century, and though they differ from one another in shape, their style is the same. It may rightly be supposed that they represent contemporary types of structural buildings. We propose to give here a brief description of each of these monuments.

The Draupadi ratha is a small panaṣālā 11 feet square with a curvilinear roof like the modern Bengali thatched cottages and brick temples. "The form", says Mr. Coomarswamy, "is without doubt derived from bamboo construction, and occurs already in the small shrine represented at the left end (obverse) of the Kaṭrā Mound toraṇa architrave, M 1, of the Mathura Museum". "The square rathas" remarks Dr. Ferguson, "are the originals from which all the vimānas in southern India were copied, and continued to be copied nearly unchanged to a very late period".

The Arjuna...
ratha illustrates the simplest form of the Pallava temple, like the small rock-cut shrines at Undavallī. The Bhīma, the Dharmarāja and the Sahadēva rathas are perfect types of Pallava architecture. They were curvilinear shaped roofs of three upper stories ornamented with little simulated cells or pavilions called pancarams which became the distinguished feature of the Pallava style. The front of each of these cells, with their connecting links, is adorned with the chaitya-window niches. The first is an oblong building having for its roof an elongated barrel vault; the second is surmounted by an hexagonal dome; and the third, which has its back in the apsidal form, resembles the older structural apsidal chaitya halls. The Ganesha ratha is the most nearly finished of all, and gives a fair idea of the form taken by these oblong temples. It is in three stories adorned with fine designs, and the form of its gopurams became afterwards characteristic of the Pallava architecture. The roof has a straight ridge decorated at the ends by Saiva triśulam, and similar emblems crowned the dormer windows. The ridge is ornamented by nine small pinnacles. In matter of details, may be noted capitals without palagai or abacus, but with bases representing Vyālis or conventional lines, brackets plain or horizontally fluted, roll cornices with chaitya window niches enclosing heads or figures without a crowning kurttimukha, and makara-torana lintels.

The structural temples of the type of Kailāsanātha or Rajēśvara at Kānchi, date from the beginning of the 8th century. This shrine with its pyramidal tower, ornamented with pancarams has a flat roof with pillared manḍapa and is surrounded by a peristyle consisting of a series of small cells that look like the rathas. But here the Pallava style is still more developed and elaborate, a fact which shows the influence of the Chalukyas. The vimāna containing the usual linga is surrounded as in the Chalukya temples by a pradakshinā; but around it are even small attached shrines with large Nandis between them — a feature not common in the Chalukya architecture. We have traced the origin of this pradakshinā whilst speaking about the architectural style of the Chalukyas. It is not difficult to account for the presence of this

3 Cf. Ibid., I, p 332; Coomaraswamy, History of Indian and Indonesian Art, p. 104.
unique Chalukya feature in the Pallava monuments. As the Chalukyas borrowed the pyramidal gopurams from the Pallavas, the latter profited by their contact with the Chalukyas and adopted the circumambulatory passage. Characteristic details in Pallava temples include the vertical median band on horizontally fluted brackets, the abacus as the uppermost element of the capital and the rampant lions supporting the pillars sometimes provided with riders.

Having determined the distinguishing marks of the Chalukya and the Pallava architecture, we may now proceed with the examination of the style of the buildings to which the name of Kadamba has been affixed.

The early Kadamba temple was naturally derived from the primitive structures of the Andhrabhrityas, the dynasty that preceded the Kadambas as rulers of Karnātaka. But with the march of time this style was so modified in its development by the later Kadamba temple-builders that it eventually attained a separate style at their hands. The evolution from the primitive style to the Kadamba style seems to have been a natural process and was never influenced by the Pallava or the northern models. This is clearly evidenced by the later Kadamba monuments, which while employing miniature towers of the north Hindu and the Pallava types as a decorative detail to adorn the columns and the niches around the temple-walls, yet always have their vimānas built in the Kadamba style. (Pls. 32, 39) This strange phenomenon is to be accounted for by the traditional conservatism of the Hindus, which made the maste-masons construct always according to the methods of their time with the motifs which had been transmitted to them by their ancestors. They could make use of the Pallava and the northern towers for the purpose of decorating the building, but to substitute this exotic tower for their own vimāna consecrated by a long line of master architects believed to be divinely inspired, was too revolting a sentiment for the builders.

From the remains that have escaped destruction at the hands of time and the Vandal, it may be supposed that the earliest of the Kadamba temples did not radically differ from the Andhrabhritiya structures. The oldest monuments seem to be at Halsi, the old city of Palasika, which is often alluded to in the inscriptions. (Pl. 26) There is a Jain bastī at this place, which is probably the

Cf. Coomarswamy, History of Indian and Indonesian Art, pp. 104-105.
one said to have been built by the Kadamba King Mrigesavarmma, who lived in the fifth century of our era. The temple is simple, verging almost on the primitive. It consists of the garbhagriha or shrine, and an open sukhanäsi (vestibule hall), but without the mandapa in front. It is noteworthy that the sukhanäsi is wider than the garbhagriha. The walls are made of big boulders of granite roughly hewn and piled up in a vertical position.

It would seem from the above description that the Kadamba temples were an improvement on the Andhrabhritya structures. The latter, we may presume, were like all ancient monuments, mere halls, as yet not separated into partitions. With the rise of the Kadambas, however, the temples came to consist of two distinct parts, namely the garbhagriha and the sukhanäsi.

In the Saiva temple at Talagunda the Kadamba style is further evolved. The temple itself looks more refined than the Jaina basti at Halsi. (Pl. 2) The size of the masonry is diminished, and we no longer find the heavy cyclopean blocks as used in the latter. The stones of the walls are smoothly cut, but they resemble those of the Jaina basti in the naivness of design. The pillars, which are either square or cylindrical monoliths, are here slightly ornamented with geometrical designs, and have the dvärapälokas sculptured on them at the bottom. The pillars have no base, nor the corbel nor the abacus. Hence the architrave is supported on the bare top. The garbhagriha had no window, but only one doorway. The lintel of this door is carved with some floral design, peculiar to later Kadamba buildings. In the middle of the lintel is the dedicatory block on which is carved the image of Gompat, thus indicating that the divinity in the temple was originally, as it is now, some representation of Śiva. In the present case it is the linga which is placed in the middle of the garbhagriha.

The next edifice that might perhaps give us some idea of the Kadamba style at the early period, is the group of temples at Kadaroli, built on the bed of the Mataprabha. (Pl. 27) They are similar in construction to the Talagunda temple described above. Their plan is simple. They are small square buildings, each surmounted by a tower with the kalasha on top. This tower is a perfect pyramid marked with horizontal stages that have the appearance of steps. These steps are quite plain.

The Hattikeśvara temple at Halsi shows a further develop-
ment in the Kadamba style. On either side of the doorway there appear for the first time those perforated screens or pierced stone windows that later on became a permanent feature of all Kadamba temples. Some modifications are also noticed at the top end of the pillars. Unlike the columns in the temples described above, the architrave in this temple is not supported on the bare staff but by the capital consisting of the abacus and the corbel. The Nandi and the bases of pillars that are to be seen in front of the temple make it manifest that there was a mandapa attached to the shrine.

We see a further development in the pillars at the Kallēśvarā temple at Halsi. (Pl. 29) They are here divided into cubical and octagonal parts, and were most likely crowned by the capital. The temple consists of the gațbhagrtha and the sukhanāsi, to which the mukhamandapa is added.

In the Suvaṇṇēśvarā temple at Halsi the pillars are of two different patterns. Along with the type described above, we also find the round and square shafted columns.

The monuments at Yalavatī, namely the Hindu temple and the Jaina haṭṭi, are important as they mark a further stage in the evolution of the Kadamba tower. The horizontal stages, one notices, are unlike those of the early gopurams. They are for the first time divided into rectangular parallelopipeds; but as yet they are uncovered by ornamental details. The Hindu temple had a mandapa in front, but as it is in a dilapidated state, no more details can be gathered as regards the Kadamba architecture at this period. (Pl. 30) The Jaina temple on the other hand is well preserved and consists of a cella, a vestibule and a porch. (Pl. 31) The porch is supported by cylindrical pillars, which have the abacus and a plain capital. It also has the overhanging eaves, a feature noticed for the first time in the Kadamba buildings. Another new feature is that the walls of this temple have a horizontal band running in the middle, on which are carved a few geometrical designs. These structures probably belong to the later Kadamba period, for they differ very little from the monuments built in the time of Jayakēśi II, the Goa Kadamba King.

The Ramesvara temple at Halsi shows another motif that was developed at this period. (Pl. 28) The tower, which does not in any way differ from the earlier gopurams described above, has now a projection added on to it, having in front an arch with a simulated cell. The horizontal stages of the gopuram are also continued along this projection. As may easily be observed, this feature was not borrowed from the Pallava gopuram, for there is
not the slightest resemblance between the simulated cells of the Pallavas and this new feature seen in the Kadamba architecture.

The Varāha-Narasimha temple at Halsi shows further evolution in the Kadamba architecture. (Pl. 32) The paralleloipeds in the stages of the tower are here more numerous than in any of the above-described temples. But as these stages are not so minutely divided or marked with a profusion of ornamentation as in the later temples, the vigorous and purposeful lines of the tower are still maintained, and do not cease to attract the eye of an observer from a distance. The tower projection has now three windows instead of one, one on either side and one in front. The tower is arranged in eleven tiers. On the tenth tier there are four panels: each crowned by a kirttimukha, or the grotesque face of a monster, apparently a lion. The sukhanāsī which is surrounded by walls is lighted by pierced stone windows inserted above the overhanging eaves. (Pl. 33) The roof appears like a terrace, and the eaves are supported by pillars. Each of the latter is now raised on a base and consists of two cubical parts and one bulbous section. The circular portion is marked with three rows of rings.

The perfection of the Kadamba style was evidently reached in the Śrī Kamalā-Nārāyaṇa temple at Degamve. It is a typical example of a temple built in the Kadamba style, which had come under the Hoysāla influence. From the inscriptions in the temple we learn that it was built by Tippōja, the architect of the god Bankēśvara, at the command of Kamalā-dēvi, the Queen of the Goa Kadamba King Śivachitta. It is thus one of the latest Kadamba temples built in the middle of the 12th century.

The temple is situated in the centre of the village. The building is rectangular in shape and consists of three cells with a pillars hall running from north to south, in front of the shrines on the west side. The central cell extends into the hall in advance of the other two. Each of these shrines is divided into two parts, namely, the garbhagriha and the sukhanāsī. The frames of the doorways of the sukhanāsīs are carved with creepers. The pierced stone windows surround the doorway and are more ornamented than any in other Kadamba temples. (Pl. 38) The door-frames of the garbhagrihas, as in all the Kadamba temples, have the dedicatory block with the image of Gaja-Lakshmi, and the two pendant nails


By kind permission of the Director of Archaeological Researches, Mysore.
on either side of this block. A new feature which is noticed in these doorways are the five nails on the torana, between each of which there is a rampant lion, thus having in all four lions.

The first cell contains the image of Nārāyaṇa with the ten incarnations carved on the halo. The second has the icon of Lakshmi-Nārāyaṇa. Lakshmi is here represented as being seated on the lap of Vishṇu, with the ten incarnations carved on the prabha. Garuda and Māruti are standing on either side of this image. The third shrine bears the image of Kamala with two attendants on both sides.

The walls of the temple are adorned with niches having pilasters surmounted by gopurams in the Kadamba style, with the kalasha. (Pl. 36) On the parapet surrounding the mukhamandapa the following friezes are sculptured from bottom to top:—(1) pillars with rearing lions between them; (2) gopuras surmounting these pillars, and having dancing girls in various poses between them; (3) beautiful scroll work on top. (Pl.37)

The pillars are of three different kinds. (Pl.35) They are very artistically executed and of complicated design. They are raised on the bases and crowned by ornamented roll brackets. The eaves of the temple are supported on pillars adorned with madanakais or bracket figures, of which all but one have disappeared. The ceiling has three pendant lotuses. These are grand pieces of artistic workmanship remarkable for richness of ornamentation and elaboration of details. The last two features with the multiplication of shrines noted above show that the Kadamba style was at this time influenced by the Hoysala architecture. Hence we may regard this temple as belonging to a stage of transition.

Another temple that may be classified under this style is the Lakshmi-dēvi temple at Dodda Goddavalli. (Pl. 39) This is a Hoysala temple which was influenced by the Kadamba style. However the fact that it was built in the reign of the Hoysala King Vishṇuvardhana, and that it bears the Hoysala crest in front of the gopuram have led Rao Bahadur R. Narasimhachar to believe that it is an example of Hoysala architecture. But it possesses so many distinguishing elements of the Kadamba style, and so singularly lacks those of the Hoysala that it can by no means be classified under the latter style. The most striking thing one

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1 Part of another of these brackets is still to be seen in one of the niches inside the mandapa.
notices about this temple is that unlike the Hoysala towers its vimānas are not marked with ornamental details. Further they are shaped like perfect pyramids as those in the Kadamba temples, and are marked with the horizontal stages, the bold outlines of which greatly attract the eye. Finally it is not built on a raised platform as the Hoysala temples. Among the details in this temple that are also common to the Hoysala shrines are the elaborately carved doorways, flanked by Vaishnava door-keepers, the ceiling with the lotus panel and the multiplication of shrines.

It would appear from the above that when the Hoysalas rose to power, they adopted the Kadamba style for their buildings. But in course of time this style was so modified by the Hoysala temple builders that it eventually lost many of its old features, and acquired new ones in their place. The evolution was fairly rapid. Probably the Kadamba vimāna was the first to be modified. Its parallelopipeds were decorated, new ornaments were then added between slabs. Some of the parallelopipeds in the meantime were enlarged and frequently crowned with kirttimukhas. At the same time the tower, accommodating itself to the gradual change of the plan of the garbhagriha from the square to the star shape, assumed a fluted appearance, though often hidden below a gorgeously profuse ornamentation. The result was that the original pyramid of the Kadamba tower became in a few years a pointless cone. The kalasha that once crowned the Kadamba vimāna was now substituted by the Hoysala pinnacle. The doorways were flanked by dvārapālakas and the frame itself was so elegantly carved that it came to assume a different form from its Kadamba original. In some of these temples the perforated screens, that are always found on either side of the door-way in the Kadamba temple were shifted to occupy different positions in the walls, and finally were placed round the mukhamandapa. These are in brief some of the Kadamba motifs that were developed and perfected by the Hoysala architects.
CHAPTER IX

Sculpture

It is not possible to write an exhaustive treatise on Kadamba iconography. As most of the Kadamba shrines contain only the linga, the material at hand is not sufficient.

One of the oldest Kadamba icons seems to be the one of Durga at Jambehalli in the Sorab Taluqua. (Pl. 40) The inscription in front of the temple of this goddess records that the original shrine was built by one Kannamma, in the reign of the Kadamba King Sāntivarman. This temple is now entirely destroyed, and the image is sheltered under a square shed. But there seems to be no doubt that this image was the original, for it exactly resembles the sculpture of Durga carved on one of the walls of Cave No. 1 of the Bādami caves, which were finished at about this period by the early Chalukyas. (Pl. 41) The only important difference between the two images is that in the Bādami figure the hand holding the chakra rises next to the triśūla on the top of the spear, while the Jambehalli image is very handsome and much more artistically executed than the one of Bādami. The charming face of the goddess, the graceful inclination of her head, the ease with which she holds the emblems and the tail of the buffalo, the shape of this animal’s legs, and even the action of thrusting the spear into the neck of the buffalo alike manifest a high degree of artistic skill in the sculptor.

Among the other images of the Kadambas are those at Halsi, Degamve and Hāngal. These statues always have a pointed carved tablet or an arch at the back, crowned with a kūrttimukha. The image of Lakshmi-Nārāyaṇa at Halsi is remarkable for the majesty of its pose and the elegance of its carving. On both the sides are carved two pilasters which are surmounted by the pra-bha which bears on it the representations of the ten incarnations of

1 E.C., VIII, Sb, 44.
Vishṇu. Lakshmi is seated on the lap of Nārāyaṇa and there is an attendant standing on either side. The image of Vishṇu in the Mādhava temple at Hāṅgal within the Haḷe-Kōte has an inscription on the pedestal which gives the date when the image was finished. The inscription runs: "May victory attend. May great auspiciousness attend on the flower pedestal of the image of...caused to be made on the 10th day of the bright fortnight of Vaiśakha of the Vibhava, the 71st (probably) year". This date probably refers to the Chalukya Vikrama era; for the Vibhava Saṃvatsara being the 73rd year of that era, the date would seem to nearly agree. The image had four hands formerly, but one of them is now broken. As usual it is flanked by two dvārapālakas on either side.

The Kadamba images of the gods are both in the static and the dynamic poses. The one of Durgā, described above, is in the usual crystallised dynamic pose, the goddess being always represented as killing the buffalo. The other two images are in the static pose. On the other hand the figures on the madanakais and the dancing girls sculptured on the Degamve temple are always in the dynamic pose.

The viragals and the satikals that are found in Karnāṭaka, falling in the Kadamba period, may also be included in this note on the Kadamba sculpture. The former are remarkable for the great energy and vividness of action with which they depict the war scenes, those of Hāṅgal being the most notable. (Pis. 23, 24) The satikals are memorial tablets erected to commemorate those women that committed sāti on the death of their husbands. These stones are a great auxiliary to the historian, as they give a correct idea of the art of warfare and the social customs prevailing in those days. They are fully described in the chapter on social customs.

A word is to be added at the end of this chapter about the school of sculpture developed in Southern Koṅkaṇ under the Goa Kadambas. The few specimens that have been preserved are so remarkable, that they deserve a special mention. This school is characterised by the beauty of the grouping of the different figures as well as by the vividness of expression. Both things may easily be seen in the panel of the time of Jayakēsi II found at Orlim.

1 Appendix, III, No. 18.
2 Cf. ante, pp. 275, 277, 278, 280.
The image of the King boldly projects in the centre of the panel brandishing the sword with the right hand in a menacing attitude. The soldiers engaged in the fight are seen here and there in a harmonious mêlée, while at the feet of the King the two defeated chiefs acknowledge the might of the descendant of Guhalla-deva. This battle scene, so vividly represented, offers a good contrast to the home scene, represented on the top frieze where the King and the Queen are depicted as being peacefully engaged in conversation surrounded by some attendants.

The same characteristics may be noticed in the group of elephants round the image of Gauri, which was found at Chandor and which is at present in the Museum of the Indian Historical Research Institute. It is usual to find a couple of elephants in attendance next to the images of Gauri or Lakshmi carved on the lintels of the temple doors. In this piece of sculpture, however, the sculptor has carved four elephants, two on each side of Gauri, and all of them in such natural poses that the sculpture looks like the representation of the animal life in a forest of Karnataka rather than a sculpture of Gaja-Gauri in the ordinary conventionalism.

The sculptors of Goa were moreover prodigal in decoration and details. In confirmation of our statement we may cite the instance of the colossal statue of Bhairava (generally called Betal) which is lying on a well near the village church at Betalbatim, Salsette. This statue in spite of appearing nude, has its loins covered with a filigree band with hanging bells; and on its stomach a huge scorpion is so skilfully carved as to convey the impression of being inside. The huge Nandi found by Fr. Heras at Chandor during the excavations of May, 1930, and the smaller Nandi of Pillai, now in the Museum of the Indian Historical Research Institute are again striking examples of this richness of decoration. This school of sculpture, which made such remarkable progress under the Goa Kadambas, would appear to have influenced the Hysala sculptors, who produced the most beautiful specimens of imagery known in Southern India.
PART VIII
Kadamba Geography
43 Chandor. Lintel of a Temple Door-way Representing Caju-Cantu
CHAPTER I

General Description

The inscriptions in Karnataka that have been discovered give us a geographical description of the country. The ancients seem to have thought of India in terms of an island and accordingly named it the ocean girdled Jambudvipa¹. In the centre of this island there was Meru, south of which was the pleasant Bhārata-varsha, of which Kuntala-dēśa formed a province². Mount Meru, says another record, was like a stalk for the lotus³, in the most beautiful Jambudvipa⁴.

Karnāṭaka was described by these geographers as a country, south of Sameru (i. e., Meru), through which flowed the Kāvēri river clothed with woods on both the banks⁵. We learn from one of the inscriptions that to the east of the Karnāṭaka country was the mountain called Nandi, very lofty and impenetrable, with only one path, filled with champaka, aśvattha, nāraniga, and tamāla trees⁶. The country was filled with prosperous people and decked with bright flowers and the honey-sucking bees⁷.

Kuntala-dēśa in Karnāṭaka was an ornament to Bhārata-varsha, being the best and the most beautiful of all the lands, Veṅgi, Kaḷinga, Vaṅga, Magadha, Āndhra, Kasmēra, Langala, Nēpāla, Varala, Mālava, Mahārāṣṭra, Āryya, Saurāṣṭra, Kērala, Kambhōja, Turushka, Pāṇḍya, Maleyāla and Dravila⁸. It was resplendent "with myriads of people, practices of virtue, agreeable

¹ E. C., V, Cn, 197; VII, Sk, 197; VIII, Sb, 28, 152, 179, 276.
² E. C., V, Cn, 197.
³ E. C., VII, Sb, 28.
⁴ Ibid., Sb, 179.
⁵ E. C., IV, Yd, 54.
⁶ E. C., X, Cb, 32.
⁷ E. C., VII, Sk, 197.
⁸ E. C., VIII, Sd, 138; VII, Sk, 100, 179, 197, 24f.
⁹ E. C., VII, Sb, 138.
occupation, streams of the (nine) sentiments, pleasure gardens, separated lovers, splendid tanks, full lotus beds, gilded boats for spring festivals, ghatika sthanas, the springs of damma and mines of enjoyment, meads which were as if those being overcome had returned here, in account of the beauteous groups of the lotus face: of beautiful women taking them on grūnas, nagaras, khēlas, karṇājas, durāṇṭhas, tāṁśakhas, paṇas, pataṇas and rājadhānis." Other inscriptions compare it to the curls of the lady earth, and relate that it has the Saiya mountains on her breast, adorned with the simha verla, the Tuṅga, on which are the Spārika and other features.

The inscriptions also describe the Banaavastāni. "It was reckoned", says one of these records, "the name of Jambu-deva". "It was like the face to the lady earth" says another. "It was an ornament to Vanavasa", adds a third: Finally an epitaph at Udërvers that Banaavastāni was a kingdom of enjoyment".

The inscriptions also enable us to form an idea of the extent of the kingdom of the Kālām as well as the different epochs of their rule, after studying the geographical situation of the places mentioned in these inscriptions, records we are told that of the many inscriptions that Mayūravarman I. invested with the seve eighty of a province, namely by th. Arawa or Western Ocean and the Preiharahā Thai a lacustris. A fragment of a stone record of Mayūravarman that in brought to light by I. M. H. Krissanlyengar are the names of Abasara and Bhatara, which were the name of two temporary states which probably formed the northern and southern boundaries respectively.

During the long reign of Ravivarmā and the short reigns of the Kālāmā Empire were further extended by the acquisition of

1 A. C., VII, sk. 197. 2 A. C., VIII, 50, 102.
3 A. C., VIII, 50, 11. 4 A. C., VII, 38, 23.
5 A. C., VII, Sk, 225.
6 A. C., VIII, 50, 11.
7 E. h., VIII, p. 3; L. C., VII, 68, 176. 8 The inscription contains a very incomplete character, and as it undoubtedly refer to a time or place even earlier as to later with the Kālāmā Māurasarma. We may deduce that it either belongs to the time of Mayūravarman or to the K. M. H. Krishna lyengar, Excavations at Chamuradali, p. 2.
The reference in the grant of Ravivarma to two hamlets, Malkawa and Muktag, close to Talakad, the new capital of the Ganges, shows that the Kadamba's had at this time made considerable encroachments on the Ganga territories. This may be considered to be the greatest extent of the kingdom at the height of its glory.

In the 10th century when the Kadambas emerged as rulers they had various territories under their rule. The map showing the dominions of each of the four dynasties of the Kadambas makes it clear that Kadambas of Gotabha: a part of Krishna; those of Hangal: the Hangal Twelve Thousand, the Hangal Five Hundred, and the Hangal Hundred, the region of Belur, probably the territory now included in Mania allad; the Kadambas of Badami, the Badami District. The Kadamba of Hangal always had the Hangal Five Hundred and the Bavas Five Thousand under their rule. Bavas Five Hundred was at first included in their kingdom but was often a part of their territory. The Kadamba of Gov at the apex of their greatness had a territory consisting of the Hangal Twelve Thousand, the Koṅkaṇa Nine Hundred, the Koṅkaṇa Nine Hundred, and a Quarter the Hangal Five Hundred, the Velukonda Thirty, the Kadaroli Thirty, a Thirty, the Pandavangale Thirty and the Koṅkaṇa Thirty.
CHAPTER II

Geographical Lexicon

Besides the name of the country and districts, the epigraphical records also contain many names of towns and villages included in the Kadamba kingdom. These names will be seen in the following table:

For convenience sake other place names mentioned in the Kadamba inscriptions, though not belonging to the Kadamba dominions, have been included in this table.
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbalur</td>
<td>Ab-lur, chief town of the Kod Taluqua in the Dharwar District (E. L. V. p. 213). In the time of the Kad-oobes it was included in the Nāg khaṇḍa seventy (E. L. V. 36); E. S. 255; F. L. V. 259).</td>
</tr>
<tr>
<td>Ahadji</td>
<td>Ahadji attached to Dharwar District.</td>
</tr>
<tr>
<td>Ajanu</td>
<td>A village about 3 miles in a bush from Hangal.</td>
</tr>
<tr>
<td>Ajanur</td>
<td>Ancient chief town of the district of the same name, from which it is grouped. The Māna and the Indian Atlas, second edition.</td>
</tr>
<tr>
<td>Anjanere</td>
<td>A village about 8 miles to the east of Bankōur Dharwar District.</td>
</tr>
<tr>
<td>Andasara</td>
<td>The script is found at Bairekopa in the same aguti hobī Sarah Taluqua.</td>
</tr>
<tr>
<td>Anniger</td>
<td>Anniger, in Kavalgund Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Aniga</td>
<td>Aniga, the chief village of the Arab-ūd of Smāra District. The inscription is at Kāli same hōbli.</td>
</tr>
<tr>
<td>Remarks</td>
<td>Reference</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>There were a Śiva and a Śiva temple. Śakua Hama's controversy with the Śivas.</td>
<td>I., V., pp. 25, 250; 31, 34.</td>
</tr>
<tr>
<td>*</td>
<td>Appendix, III, No. 7.</td>
</tr>
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<td>*</td>
<td>I., V., p. 244.</td>
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<td>*</td>
<td>The dia. No. 17.</td>
</tr>
<tr>
<td>*</td>
<td>Appendix, III, No. 47.</td>
</tr>
<tr>
<td>*</td>
<td>C., VIII., B 346.</td>
</tr>
<tr>
<td>*</td>
<td>Appendix, IV., No. 17.</td>
</tr>
<tr>
<td>It was the chief town of the Belvādi Three Hundred.</td>
<td>F. C., VIII., SB 567</td>
</tr>
<tr>
<td>Araga was a kampana of the Banavasi Twelve Thousand.</td>
<td>F. I., XIII., p. 49.</td>
</tr>
<tr>
<td></td>
<td>C. C., VII., Sh. 79.</td>
</tr>
<tr>
<td>Names of Places</td>
<td>Identification</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Arakere</td>
<td>Arakere is near Narendra, a village in the Dharwar Taluqua.</td>
</tr>
<tr>
<td>Arsibidi</td>
<td>The ancient Vikamapura, a decayed village in the Hangal Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>AvarētiKA vishaya</td>
<td>?</td>
</tr>
<tr>
<td>Bāda</td>
<td>Bād, 3 miles north-west of Bankāpur.</td>
</tr>
<tr>
<td>Banavasi</td>
<td>10 miles to the south-east of Sirsi, Sirsi Taluqua, North Kanara District.</td>
</tr>
<tr>
<td>Balipura</td>
<td>Belagāmi, in the Shikarpur Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Belagāmi (or Ballīgāvc)</td>
<td>Ditto</td>
</tr>
<tr>
<td>Bālūra</td>
<td>Balūr, 5 miles south of Hāngal, on the high road.</td>
</tr>
<tr>
<td>Bāndhavapura</td>
<td>Not yet indentified. Dr. Fleet suggested that it was perhaps Bandhole in the Krishnārājpēt Taluqua, Mysore (E. I., V, p. 235, n. 2).</td>
</tr>
<tr>
<td>Bandānikē</td>
<td>Bandālike, in the Shikarpur Taluqua, Shimoga District.</td>
</tr>
</tbody>
</table>
It was the capital of the early Kadambas, one of the capitals of the Kadambas of Hāngal, and the chief town of the Banavasi Twelve Thousand.

The capital of Chaṭṭa, the first King of the Hāngal branch of the Kadambas.

Agrahāra city. Also renowned for the five mathas and several brahmāpuris.

Kadamba Śomēśvara of the Nāgarkhaṇḍa branch was called "the supreme lord of Bāndhavadura."

This seems to be the capital of Bommarasa, who was the founder of the dynasty of the Nāgarkhaṇḍa Kadambas. At this time it was the capital of the Nāgarkhaṇḍa Seventy.
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangalla</td>
<td>Bengal</td>
</tr>
<tr>
<td>Baṅkāpura</td>
<td>Baṅkāpur, the town which gives its name to the Baṅkāpur Taluqua, Dharwar District. The ancient town, Haṅe-Baṅkāpur, lies nearly 2 miles south-by-south-west from the modern town.</td>
</tr>
<tr>
<td>Basaur</td>
<td>Basaruru, in the Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Basavūra One Hundred and Forty</td>
<td>An administrative division with Basvapur as its headquarters, about 14 miles to the east of Dharwar.</td>
</tr>
<tr>
<td>Bayalnāḍ</td>
<td>Perhaps Yayānāḍ, commonly called Wynāḍ or Waināḍ. (E.C., IV. Introd., p. 3).</td>
</tr>
<tr>
<td>Belgali or (Bēḷugalī)</td>
<td>Belgulee or Belgali, a village in the Baṅkāpur Taluqua, four miles north-west of Shiggaon. Or a village 7½ miles north of Hubli.</td>
</tr>
<tr>
<td>Beḷuvanti</td>
<td>Probably the present Be'va-tti, a small village eight miles north-east of Hāngal.</td>
</tr>
<tr>
<td>Belurapalli</td>
<td>A hamlet probably attached to Posavoḷalu, in the Heggade-Dēvankote Taluqua, Mysore District.</td>
</tr>
<tr>
<td>Remarks</td>
<td>Reference</td>
</tr>
<tr>
<td>---------</td>
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</tr>
<tr>
<td>Trade relations with Goa.</td>
<td>Archivo, l. c.</td>
</tr>
<tr>
<td>This town was the capital of the Bankapur Kadambas. In Appendix III, No. 17 it is called the oldest city. It was built by Bankēyarasa. Cf. ante, p. 83.</td>
<td>* E. I., XII, pp. 174, 168; Appendix, III, Nos. 8, 17.</td>
</tr>
<tr>
<td>It formed a part of the Banavasi Twelve Thousand.</td>
<td>E. C., VIII, Sb, 213, 359.</td>
</tr>
<tr>
<td>It included the towns of Dē-vagērī, Kōlūr and Kaḷēnur. It also seems to have been sometime a division of the Edēnāḍ Seventy (E. C., VIII, Sb, 359).</td>
<td>E. I., XV. p. 333.</td>
</tr>
<tr>
<td>Also Bira - Bayal - nāḍ and Chāgi-Bayal-nāḍ.</td>
<td>E. C., IV, Hg, 56, 77, etc.</td>
</tr>
<tr>
<td>* * *</td>
<td>E. I., VII, pp. 212, 214.</td>
</tr>
</tbody>
</table>

We suppose that Belurapalli was a village attached to Posavoḷalu, because the viragal says that Harima attacked and besieged Posavoḷalu and its hamlet Sogapalli (Sogallī), when Sovayya released the cows of Belurapalli, which must have | E. C., IV, Hg, 79. |
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belvaḍi</td>
<td>Perhaps a village near Kūḍaḷūr, perhaps in the Devanagere Taluqua.</td>
</tr>
<tr>
<td>Belvola</td>
<td>Most probably in Ron Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Bennekallu</td>
<td>Bennikul, five miles south-east from Kukkanūr in the Hyderabad State.</td>
</tr>
<tr>
<td>Beppatti</td>
<td>Behaṭṭi in the Dharwār District, probably close to Lakshmēśvar.</td>
</tr>
<tr>
<td>Bharangi</td>
<td>Bharangi, Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Biraur</td>
<td>Birūr near Kadur, Kadur District.</td>
</tr>
<tr>
<td>Chandraguptapura</td>
<td>Chandragutti, Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Chandrapura</td>
<td>Chandor, Salsette, Goa.</td>
</tr>
<tr>
<td>Chadrapur</td>
<td>ChandavarHonavar Taluqua, 5 miles south-east of Kumta.</td>
</tr>
<tr>
<td>Chipalona</td>
<td>Chipuln, Southern Koṅkaṇi, Rathnagiri District.</td>
</tr>
<tr>
<td>Dāravāda</td>
<td>Dharwar, the capital of Dharwar District.</td>
</tr>
</tbody>
</table>
### Remarks

been another hamlet.

* * *

Three Hundred District with Naregal as capital. Hence in Ron Taluqua.

* * *

In the Kabbunalige-nāḍ in the Banavasi Twelve Thousand.

* * *

The early capital of the Kadambas of Goa. The inscription says that it excelled the city of the gods.

Trade relations with Goa.

Trade relations with Goa.

* * *

<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>been another hamlet.</td>
<td>E. C., XI, Dg, 32.</td>
</tr>
<tr>
<td>Three Hundred District with Naregal as capital. Hence in Ron Taluqua.</td>
<td>E. I., XIII, pp. 53, 40; XIV, pp. 365, 366.</td>
</tr>
<tr>
<td>In the Kabbunalige-nāḍ in the Banavasi Twelve Thousand.</td>
<td>E. I., XIII, p. 40.</td>
</tr>
<tr>
<td>The early capital of the Kadambas of Goa.</td>
<td>E. C., VIII, Sb, 325.</td>
</tr>
<tr>
<td>Trade relations with Goa.</td>
<td>E. C., VIII, Sb, 59.</td>
</tr>
<tr>
<td>Trade relations with Goa.</td>
<td>E. C., VII, Sb, 79.</td>
</tr>
</tbody>
</table>

Appendix, III. No. 1. | Archivo, i. c. | Archivo, i. c. | E. I., XIII, p. 316. |
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhulēśvar</td>
<td>Dollēśvar, on the Canal, about 3 miles south-east of Hāngal.</td>
</tr>
<tr>
<td>Donavūra</td>
<td>Donūr, in the Bāgewāḍī Taluqua, Bijapur District.</td>
</tr>
<tr>
<td>Doravale</td>
<td>Probably a hamlet near Mangalūr, in the Chandragutti hobli, Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Dulucas</td>
<td>Not identified.</td>
</tr>
<tr>
<td>Edenāḍ Seventy</td>
<td>North-east of Banavasi (E.C., VIII, Sb. 571).</td>
</tr>
<tr>
<td>Edevolal</td>
<td>North-east of Banavasi.</td>
</tr>
<tr>
<td>Elamballi</td>
<td>Elavala, since the inscription occurs at this place.</td>
</tr>
<tr>
<td>Ekkaddhāhāram</td>
<td>Probably a village in the vicinity of Talagunda, as the village was granted to the temple at Talagunda.</td>
</tr>
<tr>
<td>Gaūdda (Gauḍa)</td>
<td>Bengal.</td>
</tr>
<tr>
<td>Gedeyya</td>
<td>A group of 12 villages.</td>
</tr>
<tr>
<td>Ginnalaguṇḍi</td>
<td>The inscription is at Haya in the Sorab Taluqua, Shimoga District. But the place cannot be identified.</td>
</tr>
<tr>
<td>Gōgāve</td>
<td>Gogaw (Indian Atlas, sheet 334).</td>
</tr>
</tbody>
</table>
A grant was made by Kadamba Chatta to a temple at Mangalur.

Trade relations with Goa.

Edevolal-vishaya belonged to the Alupas (I.A., VII, p. 303). This was a Seventy District including Kyasanur, and was usually reckoned as forming part of the Banavasi province.

Ekanta-Ramayya was gran-
Names of Places

Gökāge

Gōkārṇa

Gōpakadvipa

Gove, Gōpakapatattana, Gōpakapuri, Gōpakpur

Gurgēra (Gurjarra)

Hallohalla

Hannihalli

Hanungal (See Pānungal)

Heggavādi

Hirimātāy

Hosanāḍ Seventy

Identification


Gokak, in the Belgaum District.

Gōkārṇa, about 10 miles north of Kumta. North Kanara District

The island of Goa

Goa Velha, called in Konkani Orlem Goem.

Gujarat.

Hallohalla, in the Dharwar District.

Honnali, in the Shimoga District (Rice, Mysore II, p. 345).

Hāngal. the capital of the Hāngal Taluqua, in Dharwar District.

Probably a village near Narasipur, in the Heggade-Dēvan-kote Taluqua, Mysore District.

It cannot be identified. It must have been a small village in the Hāngal Taluqua.

A kampāna of Hāngal Five Hundred. The town cannot be traced.
<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ted the village by Bijjala, in the Sattalige Seventy, of the Banavasi Twelve Thousand.</td>
<td></td>
</tr>
<tr>
<td>Akkā-dēvi laid seige to this fort.</td>
<td>E.I., XVII, p. 121.</td>
</tr>
<tr>
<td>A famous place of pilgrimage.</td>
<td>Appendix, III, No. 1.</td>
</tr>
<tr>
<td>Trade relations with Goa.</td>
<td>Archivo, l.c.</td>
</tr>
<tr>
<td>The Hännihalli Twelve was a kampana of the Banavasi Twelve Thousand.</td>
<td>E.C., VII, Sk, 117.</td>
</tr>
<tr>
<td>It was the principal capital of the Hāngal Kadamba kings.</td>
<td></td>
</tr>
<tr>
<td>The inscription is at this place. Bichgāunda is said to have rescued the cows.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>E.I., XIII, 309; J.B.B.R.A.S., IX p. 283; Archivo, l.c.</td>
<td></td>
</tr>
<tr>
<td>Appendix, III, No. 7.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>E.I., V, p. 259.</td>
<td></td>
</tr>
<tr>
<td>Names of Places</td>
<td>Identification</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Hayve</td>
<td>North Kanara.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Hire-Māguḍi</td>
<td>Hire-Māguḍi, in the Sorab Taluqua.</td>
</tr>
<tr>
<td>Hulambī Seventy</td>
<td>Hullambī about 4 miles north of Kalghatgi.</td>
</tr>
<tr>
<td>Hūli</td>
<td>About five miles east of Saundatti, Belgaum District.</td>
</tr>
<tr>
<td>Hulīgere</td>
<td>Lakshmesvar. (Cf. Fleet, Kanarese Dynasties, p. 304, n. 6).</td>
</tr>
<tr>
<td>Huppavadayavara</td>
<td>Very probably a village close to Mangurdi in the Dharwar Taluqua.</td>
</tr>
<tr>
<td>Indēśvaragiri</td>
<td>(?) Bankāpur.</td>
</tr>
<tr>
<td>Īṅguṇa</td>
<td>Could it be the village of Īṅguṇag in the Nizam's Dominions, where an inscription of Jakkala-dēvi is found? Fleet, Kanarese Dynasties, p. 448, n. 6.</td>
</tr>
<tr>
<td>Īśapura</td>
<td>(?)</td>
</tr>
<tr>
<td>Itipalī</td>
<td>(?) In the Hannihalī kampaṇa. (See Hannihalī)</td>
</tr>
<tr>
<td>Jaragur</td>
<td></td>
</tr>
<tr>
<td>Remarks</td>
<td>Reference</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
</tr>
<tr>
<td>* * *</td>
<td>* * *</td>
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<tr>
<td>* * *</td>
<td>* * *</td>
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<td>* * *</td>
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<tr>
<td>* * *</td>
<td>* * *</td>
</tr>
<tr>
<td>* *</td>
<td>* *</td>
</tr>
</tbody>
</table>

Since there is a sanctuary of Indēśvara.

E. C., VII, Sb, 414.

Appendix, III, No. 7.

Appendix, III, No. 6.


Appendix, III, No. 5.

E.I., XVI, p. 74.

E. C., VI, BI, 245.

Fight between the Kadamba troops and the Šāntara army. The besieged town seems to have been in the Šāntalige One Thousand.

E. C., VIII, Sb, 141.

E. C., VII, Sk, 117.

Itipalli in the Honnihalli kampana. The inscription exists at Beḷagami. Hence the village must be in the neighbourhood of this town.

Perhaps an agrahāra village.

E. C., VIII, Sb, 465.
<table>
<thead>
<tr>
<th>Name of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jayapura</td>
<td>Banavasi, in North Kanara. (See Banavasi)</td>
</tr>
<tr>
<td>Jayantipura</td>
<td>Probably Jedugui identified with Jedda, in the Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Jiḍḍulige</td>
<td>(? ) In the Hannihalli kampala.</td>
</tr>
<tr>
<td>Kachchavi</td>
<td>(? ) In the Hannihalli kampala.</td>
</tr>
<tr>
<td>Kadale</td>
<td></td>
</tr>
<tr>
<td>Kadalakalim</td>
<td>Kadara  (or: Kadi)</td>
</tr>
<tr>
<td>Kadavala</td>
<td>Kadrodli, Sumpgaon Taluqua of the Belgaum District.</td>
</tr>
<tr>
<td>Kālavāṅgā</td>
<td>(? ) May perhaps be identified with Kadrodli village in the Belgaum District.</td>
</tr>
</tbody>
</table>
Remarks

<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>in the neighbourhood of Mangaluru in the Sorab Taluqua of the Shimoga District.</td>
<td>E. C., IV, Hg, 58.</td>
</tr>
<tr>
<td>A village perhaps in the vicinity of Kirttipura.</td>
<td>E. I., XIII, p. 300.</td>
</tr>
<tr>
<td>Banavasi the capital of the early Kadamba kings.</td>
<td>E. C., VII, Sk, 236.</td>
</tr>
<tr>
<td>* * *</td>
<td></td>
</tr>
<tr>
<td>As the inscription is found at Belagami, the village is most probably in the vicinity of this town.</td>
<td>E. C., VII, Sk, 117.</td>
</tr>
<tr>
<td>A place in the Heggade-Devankote Taluqua, Mysore District, since the inscription is found there.</td>
<td>E. C., IV, Hg, 56.</td>
</tr>
<tr>
<td>Copper-plate found at Hiresakuna.</td>
<td>E. C., VIII, Sb, 33.</td>
</tr>
<tr>
<td></td>
<td>E. I., XIII, p. 319.</td>
</tr>
<tr>
<td>The record is at Kittūr, Heggade-Devankote Taluqua.</td>
<td>Appendix, III, No. 21.</td>
</tr>
<tr>
<td>The Kalachuryas styled themselves &quot;lords of Kālañjara, best of towns&quot;.</td>
<td>E. C., IV, Hg, 56.</td>
</tr>
<tr>
<td>This village was divided into three parts, which were gi-</td>
<td>Appendix, III, No. 10.</td>
</tr>
</tbody>
</table>
### Names of Places

<table>
<thead>
<tr>
<th>Place</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kannevola</td>
<td>?</td>
</tr>
<tr>
<td>Kāpardikadvīpa (or Kavaḍi-dvipa)</td>
<td>Northern division of the Koṅkan.</td>
</tr>
<tr>
<td>Kaṟagudure</td>
<td>Kargudari, Hāngal Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Kauvalagēri</td>
<td>Kowlgeri (Bombay Survey Map) or Kowlgeeree (Indian Atlas), Dharwār Taluqua.</td>
</tr>
<tr>
<td>Kennele</td>
<td>Perhaps in the Dharwar Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Kētapāda</td>
<td>(?) A village in the neighbourhood of Tadagani, where the inscription exists.</td>
</tr>
<tr>
<td>Kēlēta (or Khētagrāma)</td>
<td>(?) Probably a village near Halsi.</td>
</tr>
<tr>
<td>Kīrttipura</td>
<td>Kīrttipur in the Heggade-Devankote Taluqua, Mysore District.</td>
</tr>
<tr>
<td>Kirusampagādi</td>
<td>?</td>
</tr>
<tr>
<td>Remarks</td>
<td>Reference</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
</tr>
<tr>
<td>ven, one to the god, one to the community of ascetics of the Śvētapaṭa sect, and one to the Nirgatha sect. The record is in the Heggaḍe-Devankote Taluqua.</td>
<td><strong>E. C.</strong>, IV, Hg, 56.</td>
</tr>
<tr>
<td>Name was derived from Ka-pardin I, the ancestor of the Śīlāharas of Thana and those parts.</td>
<td><strong>E. I.</strong>, XIII, p. 309; Fleet, <em>Kanarese Dynasties</em>, pp. 543, 347 n. 2.</td>
</tr>
<tr>
<td>The reason is that all the places mentioned in this record are in the Dharwar District.</td>
<td><strong>I. A.</strong>, X, p. 254.</td>
</tr>
<tr>
<td>A District composed of four</td>
<td><strong>E. C.</strong>, VII, Sk, 66.</td>
</tr>
<tr>
<td></td>
<td><strong>I. A.</strong>, VI, pp. 24, 27.</td>
</tr>
<tr>
<td></td>
<td><strong>E. C.</strong>, IV, Hg, 56.</td>
</tr>
<tr>
<td></td>
<td><strong>E. C.</strong>, IV, Hg, 56.</td>
</tr>
</tbody>
</table>
Names of Places Identification

Kishkindhā Hills
Kishkindhā “is a small hamlet in Dharwad, on the south bank of the river Tūṅgabhadra, near Anagandi three miles from Vijayanagara.” (Dey, Geographical Dictionary of Ancient and Mediaeval India, pp. 100-101).

Kisumaṅgaḷam
Kusugaḷa, the Dharwar District.

Kisukāḍ
Kisukāḍ Seventy, says Dr. Fleet, was a small district of which the chief town was Paṭṭadakal, the ancient Kisuvolal and Paṭṭada-kisuvolal in the Bādāmi Taluqua, Bijāpūr District.

Kisuvolal (See Kisukāḍ)

Kittadiyur

Kittūr (or Kīrttipura)
Kittūr, Heggaḍe-Devankote Taluqua, Mysore District.

Kodmāḷa
(?) Kodagere, Belandur hōbli Shikarpur Taluqua, Shimoga District.

Kōḍanallūr
Kōḍanallaḷi attached to Bennahalli, Belūr Taluqua, Hassan District.
<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kishkindhā comprises the hills on the opposite side of the valley separating it from Hampi.</td>
<td>In the Belyola District</td>
</tr>
<tr>
<td>* * *</td>
<td>* * *</td>
</tr>
<tr>
<td>* * *</td>
<td>* * *</td>
</tr>
<tr>
<td>* * *</td>
<td>* * *</td>
</tr>
<tr>
<td>Inscription mentions revenue for the temple of this village.</td>
<td>E. C., IV, Hg. 56.</td>
</tr>
<tr>
<td>The inscription is in Hegade-Devankote Taluqua.</td>
<td>The capital of the Bayañād Kadambas, a very ancient city.</td>
</tr>
<tr>
<td>* * *</td>
<td>* * *</td>
</tr>
<tr>
<td>* * *</td>
<td>* * *</td>
</tr>
</tbody>
</table>
Kodavalli

Kōgali-nāḍ

Kukkanūṇu: Kukkanūṇu lies in the south-west corner of the Nizam's Dominions, about 20 miles to the east of Gadag, Dharwar District.

Koḷa-nallūr. (See Kāḍanallūr)


Koḷūr: Koḷūr, one mile to the east from Karagi, Dharwar District.

Koṇātapukam: (?) A village close to Malavalli.

Konginagaram

Koṇkaṇ: The present Goa territory.

Kontakuḷi Thirty: (?) Kunṭonahashali, a small village 2 miles north-east of Hāngal.

Kote

Kūdalūr: A village in Channapatna Taluqa, Bangalore District.
<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village perhaps close to Kuppagedde, where this inscription exists. Kudavalli was included in the Banavasi Twelve Thousand.</td>
<td>E.C., VIII, Sb, 179.</td>
</tr>
<tr>
<td>Perhaps corresponds with Huvina-hadagalli Taluqua, still known as Kogali.</td>
<td>E.C., XI, Dg, 121.</td>
</tr>
<tr>
<td></td>
<td>E.I., XIII, p. 40.</td>
</tr>
<tr>
<td>In the visaya of Vallavi.</td>
<td>F.C., VI, p. 19.</td>
</tr>
<tr>
<td>Famous as a place of pilgrimage in the Kadamba period.</td>
<td>Appendix, III, No. 1.</td>
</tr>
<tr>
<td></td>
<td>Appendix, III, No. 8.</td>
</tr>
<tr>
<td>The record exists at Malavalli, a village in the Shakarpur Taluqua.</td>
<td>E.C., VII, Sk. 264.</td>
</tr>
<tr>
<td>Inscription is at Malavalli.</td>
<td>E.C., VII, Sk. 264.</td>
</tr>
<tr>
<td>Principality of the Kadambas, Appendix, II, No. 1; Archivo, I. c., etc.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>E.C., IV, Hg, 56.</td>
</tr>
<tr>
<td>Agrahāra city.</td>
<td>E.C., XI, Dg, 32.</td>
</tr>
<tr>
<td>Names of Places</td>
<td>Identification</td>
</tr>
<tr>
<td>-----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Kundarage</td>
<td>Kundarage, Yellapur Taluqua, North Kanara.</td>
</tr>
<tr>
<td>Kūndi</td>
<td></td>
</tr>
<tr>
<td>Kundatapukam</td>
<td></td>
</tr>
<tr>
<td>Kundū (o. Kumbour)</td>
<td>Narėndra, a village in Dharwar Taluqua, Dharwar District, situated near the high road from Dharwar to Belgaum, about 42 miles north-west by north from Dharwar. (E. L. XIII, p. 298.).</td>
</tr>
<tr>
<td>Kurole</td>
<td></td>
</tr>
<tr>
<td>Kūlēnūr</td>
<td>Kūlēnūr, Karajgi Taluqua, Dharwar District, 6 miles north-west of Hāveri.</td>
</tr>
<tr>
<td>Kuppageddie</td>
<td>Kappagedde, Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Kuppatpūna</td>
<td>Kuppatpūra, Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>eghunorambika</td>
<td>Southern Gujerat</td>
</tr>
<tr>
<td>Lanka</td>
<td></td>
</tr>
<tr>
<td>Lakkunddi</td>
<td>Lakkundi, 6 miles south-east of Sačag in the Dharwar District.</td>
</tr>
<tr>
<td>Remarks</td>
<td>Reference</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
</tr>
<tr>
<td><strong>Kundarage Seventy.</strong></td>
<td><em>E.I., VII, p. 212.</em></td>
</tr>
<tr>
<td><strong>Kūndi Three Thousand District.</strong> Hereditary territory of the Raṭtas consisting mostly of a great part of the Belgaum District with Saundatti for its capital.</td>
<td><em>E.I., XIII, p. 18.</em></td>
</tr>
<tr>
<td>The inscription is at Malavalli.</td>
<td><em>E.C., VII, Sk, 264.</em></td>
</tr>
<tr>
<td><strong>Kundūr Five Hundred lorm-</strong></td>
<td><em>E.I., VII, p. 212; E.I., XIII, pp. 298, 316; E.I., XVII, p. 9.</em></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td><strong>part of Palasige Twelve Thousand.</strong> Royal residence of the Kadambas of Goa.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Agrahāra.</strong></td>
<td><em>E.C., VII, Sb, 377.</em></td>
</tr>
<tr>
<td><strong>Trade relations with Goa</strong></td>
<td>Archivo, 1. c. Appendix, III, No. 2.</td>
</tr>
<tr>
<td>*** * ***</td>
<td><strong>Appendix, III, No. 2; E.I.,X, p. 309; J.B.B.R.A.S., IX, p. 272.</strong></td>
</tr>
<tr>
<td>*** * ***</td>
<td><em>E. I., XV, p. 350.</em></td>
</tr>
</tbody>
</table>
### Names of Places

<table>
<thead>
<tr>
<th>Place</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lunke</td>
<td>A place near Molakalpur, Molakalpur Taluqua, Chitradroog District.</td>
</tr>
<tr>
<td>Madava</td>
<td>(?) A village near Mangalur.</td>
</tr>
<tr>
<td>Magari</td>
<td>(?) Malgi about a mile from Ratihalli, where the inscription is found.</td>
</tr>
<tr>
<td>Malavalli</td>
<td>Malavalli, Shikarpu Taluqua, Srinaga District.</td>
</tr>
<tr>
<td>Malaya Country</td>
<td>The Western Ghats.</td>
</tr>
<tr>
<td>Malchere</td>
<td></td>
</tr>
<tr>
<td>Manali (or Mannali)</td>
<td></td>
</tr>
<tr>
<td>Mangaluru</td>
<td>Mangalur, in the Srib Taluqua, Srinaga District.</td>
</tr>
<tr>
<td>Mangundage</td>
<td>Mangunidi, a village on the Dharwar-Kalghatgi road, 6 miles south of Dharwar.</td>
</tr>
<tr>
<td>Mānkyaapura</td>
<td>Probably Mangundi.</td>
</tr>
<tr>
<td>Manyara</td>
<td>(?) Perhaps near Malavalli.</td>
</tr>
<tr>
<td>Mavade</td>
<td>Marevād, about 5 miles east-by-north from Narēndra (Cf. E. L., XIII, p. 320).</td>
</tr>
<tr>
<td>Mareyavāda</td>
<td>?</td>
</tr>
<tr>
<td>Māsavādī</td>
<td>Māsavādi One Hundred and Forty kampaga may be located.</td>
</tr>
<tr>
<td>Remarks</td>
<td>Reference</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>------------------------------------</td>
</tr>
<tr>
<td>It was the chief town of Lunke Seventy.</td>
<td>*</td>
</tr>
<tr>
<td>Kirtti-dēva makes a grant to the local temple. The inscription is in the village of Mangalū.</td>
<td>*</td>
</tr>
<tr>
<td>In the Hosanāḍ Seventy.</td>
<td>*</td>
</tr>
<tr>
<td>the Chālī Bayal-nāḍ.</td>
<td>*</td>
</tr>
<tr>
<td>The inscription is at Majavalli. It records a grant to Śrī-Nāgadatta.</td>
<td>*</td>
</tr>
<tr>
<td>As there is the mention of the</td>
<td>*</td>
</tr>
</tbody>
</table>

E. C., XI, Mk, 41.

E. C., VI, Sb, 465.

Appendix, III, No. 20.


Appendix, III, No. 7.

E. C., IV, Hg, 56.

E. C., IV, llg, 59, 71.

E. C., VII, Sb, 465.

Appendix, III, Nos. 5 and 6.

Appendix, III, No. 6.

E. C., VII, Sk, 264.

I. A., VI, p. 32.

E. I., XIII, pp. 320, 324.

E. I., XV, p. 78.
Names of Places Identification

in the Dharwar District.

Matrisarit
Mattige
A river that cannot be identified.
?

Māvinahalli
Miriñeje

Mogalūr
Mugūr or Mullūr, near Talakād, capital of the Talakād Taluqua, Mysore District.

Morambika
Muvagū

Mudagod.
(?) A village probably in the Shikarpur Taluqua, Shimoga District.

Mugada.
A village very probably close to Munuguḍi in the Dharwar Taluqua. But it is not mentioned in the modern maps.

Malkāvii.
A hamlet at a short distance from Talakād, in the Mysore State.
Remarks

ancient Dharmapura or Dambal, the kampana of Māsavāḍi One Hundred and Forty may be located in the Dharwar District. Dambal is about 13 miles south-east of Gadag, Dharwar District.

The inscription is at Kittūr in Heggaḍe-Devankote Taluqua Mysore District.

The inscription is at Belagāmi

Present Miraj, Southern Maratha country.

The kingdom of the Kadambas under Ravivarma extended as far as, or further than, Talakād, as it is evident from this grant.

The name appears in the inscriptions of a village contiguous to Malavaḷḷi, in the Shikarpur Taluqua.

This shows the extent of Ravivarma's kingdom.
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multagi</td>
<td>A hamlet near Talakad, in the Mysore State.</td>
</tr>
<tr>
<td>Mugunda</td>
<td>Didgur, in the Karajgi Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Nāgarkhanda</td>
<td>A collection of villages to the east of Banavasi with Bandanike as capital.</td>
</tr>
<tr>
<td>Nagavalli</td>
<td>* * *</td>
</tr>
<tr>
<td>Naregal</td>
<td>A village fourteen miles north-east of Hangal, Dharwar District.</td>
</tr>
<tr>
<td>Narēndra</td>
<td>A village in the Dharwar District.</td>
</tr>
<tr>
<td>Nareyagal</td>
<td>Naregal, 10 miles south-east of Ron, Dharwar District, the chief town of the Nareyangal Twelve.</td>
</tr>
<tr>
<td>Navilūr (or Navalūr)</td>
<td>Navlur or Nowloor, two miles east of Dharwar.</td>
</tr>
<tr>
<td>Niḍugunḍige</td>
<td>Niḍagunḍi, a village 4 miles south-south-west of Shiggaon, head-quarters of the Bankapur Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Nirali (or Nirili)</td>
<td>A village in the Hangal Taluqua, Dharwar District, 11 1/2 miles to the north-east of Hangal town.</td>
</tr>
</tbody>
</table>
### Remarks

<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>* * *</td>
<td>* * *</td>
</tr>
</tbody>
</table>

Mugunda Twelve was a Kampana of the Banavasi Twelve Thousand.

The inscription is at Elevala in the Sorab Talaqua, Shimoga District.

Chief town of the Nareyangal Twelve.

Nidagundige Twelve, a kampana of the Hangal Five Hundred.

### Reference

<table>
<thead>
<tr>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>E. I., VIII, p. 147.</em></td>
</tr>
<tr>
<td><em>E. I., VI, pp. 251, 252, 253.</em></td>
</tr>
<tr>
<td><em>E. I., V, p. 259; E. C., XI, Dg, 35; E. C., VII, 236, 225; E, C., VIII, 384.</em></td>
</tr>
<tr>
<td><em>E. C., VIII, Sb, 384.</em></td>
</tr>
<tr>
<td><em>E. I., XIII, p. 298. Appendix, III, No. 4.</em></td>
</tr>
<tr>
<td><em>Appendix, III, No. 17; E. I., XIII, p. 40.</em></td>
</tr>
<tr>
<td><em>E. I., XIII, p. 316; Appendix, III, No. 6.</em></td>
</tr>
<tr>
<td><em>E. I., VII, pp. 208, 212; E. I., XIII, pp. 15, 175; Appendix, III, No. 17.</em></td>
</tr>
<tr>
<td><em>Appendix, III, No. 17; E. I., XVI, p. 66.</em></td>
</tr>
<tr>
<td>Name of Places</td>
</tr>
<tr>
<td>--------------------------------</td>
</tr>
<tr>
<td>Niralgi (or Nirili)</td>
</tr>
<tr>
<td>Nīlguṇḍa</td>
</tr>
<tr>
<td>Nirusagara</td>
</tr>
<tr>
<td>Nuggiahaḷḷi</td>
</tr>
<tr>
<td>Pakuvadi</td>
</tr>
<tr>
<td>Palambi (or Belgaḷambi)</td>
</tr>
<tr>
<td>Palasige (or Halsi or Halasige)</td>
</tr>
<tr>
<td>Palasika</td>
</tr>
<tr>
<td>Pallavura</td>
</tr>
<tr>
<td>Palmadi</td>
</tr>
<tr>
<td>Paṇṇāḷeya-kote</td>
</tr>
</tbody>
</table>
| Pānungal. (See Hānungal)       | Hāngal, head-quarters of the
Remarks

* * *

This was included in the Vikkiga Seventy.

* * *

The inscription is at Yadur in Coorg.

The Palambi Seventy was a kampana.

* * *

Another capital of the Kadambas of Goa.

Some village forming part of Nidadundige Twelve. But now it cannot be traced. It must be in the Dharwar District.

The inscription says it was in the Sendraka vishaya.

* * *

Pannungal was a Five Hundred

Reference

E. I., XVI, p. 66.

E. I., XII, p. 143.

Appendix, III, No. 5.

Appendix, III, No. 5.

E. C., IX, Cg, 57.


Appendix, III, Nos. 5, 6, 4.


E. I., XIII, p. 169.

E. C., V, Bl, 245.

E. I., XV, p. 78.

E. I., XIII, p. 31.
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hangal Taluqua, Dharwar District.</td>
<td>Probably the old kingdom of Puanit in Arabia.</td>
</tr>
<tr>
<td>Pandiat</td>
<td>(?) Somewhere in the Dharwar Taluqua.</td>
</tr>
<tr>
<td>Paralūra</td>
<td>Häveri, headquarters of the Karajgi Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Pāvēri</td>
<td>Hubsur, in the Dharwar District.</td>
</tr>
<tr>
<td>Peṅbasaaru</td>
<td>Hebballi, in the Dharwar District.</td>
</tr>
<tr>
<td>Perballi</td>
<td>Herur, Hungund Taluqua, in Bijapur District.</td>
</tr>
<tr>
<td>Perūr</td>
<td>Not identified</td>
</tr>
<tr>
<td>Pindiana</td>
<td>(?) Holal in the Bellary District.</td>
</tr>
<tr>
<td>Poḷalguṇḍe</td>
<td>Dēvagēri or Dēvagore, 6 miles west-by-south of Karajgi, in the Karajgi Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Poḷalūr (or Poralūr or Brihat-Poralu)</td>
<td>Palambi same as Halambi.</td>
</tr>
<tr>
<td>Poḷambi</td>
<td>It was an administrative unit now in the Heggađe-Devankote Taluqua.</td>
</tr>
</tbody>
</table>
| Posavolalu | }
<table>
<thead>
<tr>
<th>Remarks</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>province. It was the hereditary kingdom of the Kadambas of Hāṅgal.</td>
<td>Archivo, l. c.</td>
</tr>
<tr>
<td>Mentioned by the great papyrus Harris, pl. 77, vv 10 ff.</td>
<td>* I. A., VII, p. 36.</td>
</tr>
<tr>
<td>* * *</td>
<td>Appendix, III, No. 19.</td>
</tr>
<tr>
<td>* * *</td>
<td>* E. I., IX, p. 201.</td>
</tr>
<tr>
<td>* * *</td>
<td>* E. I., IX, p. 201.</td>
</tr>
<tr>
<td>* * *</td>
<td>* I. A., XVII, p. 271.</td>
</tr>
<tr>
<td>It was a kampaṇa consisting of thirty villages.</td>
<td>Archivo, l. c.</td>
</tr>
<tr>
<td>The inscription at Devagere (E. I., XI, p. 6) speaks of this village as Pōḷalūr. Hence this must have been its ancient name.</td>
<td>E. I., XIII, p. 323.</td>
</tr>
<tr>
<td>The inscription is at Sagalli in the Heggadē-Devankote Taluqua. Another inscription at the same place says that it is in Bira-Bayalnāḍ.</td>
<td>* I. A., XI, p. 70; I. A., VII, p. 35; E. I., XI, p. 6.</td>
</tr>
<tr>
<td></td>
<td>* I. A., X, p. 256.</td>
</tr>
<tr>
<td></td>
<td>E. C., IV, Hg, 56, 79, 80.</td>
</tr>
<tr>
<td>Names of Places</td>
<td>Identification</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Potṭiyūr</td>
<td>Hottur, a village in the Banḍakāpur Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Pramāra</td>
<td>Malwa.</td>
</tr>
<tr>
<td>Premāra</td>
<td>(?) Tuṅgabhadrā.</td>
</tr>
<tr>
<td>Pustta</td>
<td>Pishtapura, now Pithapuram, on the east coast, Godavari District, Madras Presidency.</td>
</tr>
<tr>
<td>Qheat</td>
<td>Probably the country of Quiti in Arabia.</td>
</tr>
<tr>
<td>Querāḷḷa (Kēraḷa)</td>
<td>Malabar.</td>
</tr>
<tr>
<td>Raktapura</td>
<td>Lakṣmeśvar, Taluqua town in the State of Miraj (Jr.), included in the Dharwar District.</td>
</tr>
<tr>
<td>Ramēśvar</td>
<td>Cabo de Rama, South of Goa.</td>
</tr>
<tr>
<td>Sabbi</td>
<td>Now associated with Unkal, Hubli Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Sāgāra</td>
<td>Sagare, Heggaḍe-Devankote Taluqua, Mysore District.</td>
</tr>
</tbody>
</table>
Pramāra is the reading of Mr. Rice. He supposes that it was Malwa, ruled by the Paramāras (Cf. Luard-Lele, The Paramāras of Dhār, pp. 4-6).

Premāra is the reading of Dr. Kielhorn. He supposes that the eastern boundary of Mayūravarman’s kingdom was the Tuṅgabhadrā.

Trade relations with Goa. This city is also mentioned in the Allahabad inscription of Samudra-Gupta. (Fleet, Gupta Inscriptions, p. 13, v. 19.)

The sea of Quiti as mentioned in the great papyrus Harris, pl. 77. vv. 10 ff.

Trade relations with Goa.

Mallik Kafur built a mosque after reaching this point.

A contiguous village which has become absorbed in Unkal (E. I., XIII, p. 319).

Farmers of Sagar were witnesses to the grant.
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahalu</td>
<td>(? In the Shikarpur Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Saharu-nāḍ</td>
<td>?</td>
</tr>
<tr>
<td>Sambata-nāḍ</td>
<td>?</td>
</tr>
<tr>
<td>Sangamēśvar</td>
<td>A town about 20 miles north-east of Ratnagiri.</td>
</tr>
<tr>
<td>Sangāūr</td>
<td>Sungūr, in the Karajgi Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Samkalūṅ</td>
<td>Samkumur, 2 miles south-south-east of Sūdi.</td>
</tr>
<tr>
<td>Sāttalāge One Thousand</td>
<td>This was a province made up of One Thousand villages in the south of the present Shimoga District. The chief town cannot be traced.</td>
</tr>
<tr>
<td>Šatōmahila</td>
<td>?</td>
</tr>
</tbody>
</table>

Sattalāge Seventy

| Satti           | A village mentioned in one of the Māngunḍi inscriptions, Dharwar Taluqua, which cannot be identified. |
| Sēnavalli       | ? |
Remarks

One of the group of villages granted to Haridatta.

One of the districts under the Belur Kadambas.

Trade relations with Goa.

It was probably one of those villages forming the Muggnda Twelve Thousand kampana.

* * *

* * *

The inscription is at Tadagaoni, Udagaoni hobli, Shikarpur Taluqua, Shimoga District. Santomahila was probably a village close by, or a kampana of one hundred villages as the name implies.

This was a kampana of the Banavasi Twelve Thousand.

* * *

In the Hanihalli kampana. The inscription is at Belagami.

Reference

E. C., VII, Sk, 264.

E.C., IX, Cg. 57; I, No. 57.

Archivo, l. c.

E. I., VI, pp. 253, 252.

E. I., XV, pp. 76-77.

E. I., XI, p. 5; E. C., VIII, Sb, 477; VII, Sk, 191; Appendix, III, No. 19.

E. C., VII, Sk, 66.

E. I., V, p. 257.

Appendix, III, No. 5.

E. C., VII, Sk, 117.
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sëndraka-vishaya</td>
<td>A province to the south-east of Banavasi.</td>
</tr>
<tr>
<td>Sëtu</td>
<td>Ramësvaram.</td>
</tr>
<tr>
<td>Shivapur</td>
<td>Not identified.</td>
</tr>
<tr>
<td>Sidani</td>
<td>(?) Kutury, in the Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Sidhakëdara</td>
<td>(?) Probably in the Karajji Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Sidhagiri</td>
<td>Siddapur (?), Köd Taluqua, about 2 miles from Ratihalli, where the inscription is found.</td>
</tr>
<tr>
<td>Sigunûr</td>
<td>Jigalûr or Jigalûr, in the Ron Taluqua.</td>
</tr>
<tr>
<td>Sivunûr</td>
<td></td>
</tr>
<tr>
<td>Simbualla (or Simhaå)</td>
<td>Ceylon.</td>
</tr>
<tr>
<td>Sindabur</td>
<td>Chandrapur, i.e. Chandor,</td>
</tr>
</tbody>
</table>
Remarks

The part of Karnāṭaka ruled over by the Sēndrakas.

The viragal is at Katuru. Perhaps Sidini was the old name of the Kuturu village, or it may be an obscure hamlet near Kuturu that formed part of the Edenāḍ kampanā.

The plates were found at Dēvagiri, in the Karajgi Taluqua.

Identical with Sivunur. The only objection to the view that Sigunur or Sivunur was Jigalur is that Sivunur had on its southwest and west a "great river," per-ballu, which seems to point out to Hirahalla a tributary of the Malaprabha; whereas Jigalur lies on the western side of a branch of the Malaprabha some little distance to the east of the Hirahalla (E. I., XV, p. 87). Sivunur was a kampana of thirty villages.

Goa had trade relations with Ceylon.

Mentioned by Ibn Batuta as

Reference

E. C., V, Bl, 245.

Appendix, III, No. 2.

Archivo, l. c.

E. C., VIII, Sb, 221.

E. C., VIII, Sb, 221.

I. A., VII, p. 34.

Appendix, III, No. 20.

E. I., XV, p. 334.

Archivo, l. c.

Defremery-Sanguinetti, Voya-
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siriguppe</td>
<td>Sirigūpa of the Indian Atlas sheet 58, about $2\frac{1}{4}$ miles E.S.E. from Südi (E.I., XV, p. 76.)</td>
</tr>
<tr>
<td>Siviur</td>
<td></td>
</tr>
<tr>
<td>Sivapura Bharang</td>
<td>Bharangi, Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Sogepalli</td>
<td>Sogalli, Heggađe-Devankote Taluqua, Mysore District.</td>
</tr>
<tr>
<td>Somapatti</td>
<td>?</td>
</tr>
<tr>
<td>Sonnali ev pura</td>
<td>Cannot be traced in the modern maps.</td>
</tr>
<tr>
<td>Surasrastra</td>
<td>Very probably a township near Mangunḍi, Kathiawar.</td>
</tr>
<tr>
<td>Sriparvat</td>
<td>Śrisailam, modern Śriśaila, in the Karnaṇ District. It is situated west of the Eastern Ghauts between them and the river Kṛṣṇa. (E.I., VIII, p. 28.)</td>
</tr>
<tr>
<td>Sthānaka</td>
<td>Thana, headquarters of the Thana District.</td>
</tr>
<tr>
<td>Sthanakunla</td>
<td>Talagunda, in the Shikarpur Taluqua, Shimoga District.</td>
</tr>
</tbody>
</table>
Remarks

the capital of the Goa kings.

The viragal is at Sāntapura, Sorab Taluqua, Shimoga District.

Sirivuru is described as a camp.

It was called Śivapura Bharangi probably because of the temple of Śiva (Mallikārjuna).

A hamlet in Posavoḷalu in Bīra-Bayalnāḍ.

One of those villages that were granted to Nāgadatta by the Kadamba king. Inscription is at Malavalli, Shikarpur Taluqua, Shimoga District.

* * *

Mayūravarman retired to Śriparvata, where he grew powerful.

Capital of the Silāhāras of the northern branch, visited by Shashtha-dēva II.

Famous for its agrahāra. The important inscription giving...
### Names of Places

<table>
<thead>
<tr>
<th>Name* of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sūḍi (See Suṇḍi)</strong></td>
<td>* * *</td>
</tr>
<tr>
<td>Suṇḍi</td>
<td>Sūḍi in the Ron Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Suḷḷam</td>
<td>Suḷḷa, Dharwar District.</td>
</tr>
<tr>
<td>Surāśhṭra</td>
<td>Saurāśhṭra, Kathiawar.</td>
</tr>
<tr>
<td>Taḍakōḍu</td>
<td>Tadkod, in the Dharwar Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Tadavaṇaṇale</td>
<td>(?) Tadaganī, in the Shikarpur Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Taji</td>
<td>A place in Arabia.</td>
</tr>
<tr>
<td>Talvaṇanagara</td>
<td>Talakāḍ, on the Kāvēri.</td>
</tr>
<tr>
<td>Talaguppe</td>
<td>Talaguppe, Sorab Taluqua, Shimoga District.</td>
</tr>
<tr>
<td>Thānem</td>
<td>Thana, the administrative head-quarters of the Thana District. (See Sṭhānaka.)</td>
</tr>
<tr>
<td>Tilivāḷḷy</td>
<td>Tileewulee or Teelowly, Bankāpur Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Triparvata</td>
<td>Haḷebid, Belūr Taluqua, Hassan District.</td>
</tr>
<tr>
<td>Tuṛugāre</td>
<td>?</td>
</tr>
<tr>
<td>Uchchangi</td>
<td>Uchchangi, near Moḷakalmū-</td>
</tr>
</tbody>
</table>
Remarks

the account of the origin of the dynasty was found here.

* * *

It appears as the rajadhāni of the Kisukād Seventy.

It was one of the villages in the kampaṇa of Belvola.

* * *

Reference

E.I., XV, p. 73.

E.I., IX, p. 201.

E.I., XIII, p. 300.

E.I., XIII, p. 320.

E.C., VII, Sk, 100.

Appendix, III, No. 2; Archivo I. c. Cf. ante, p. 172.

E.I., VIII, 147.

E.C., VIII, 319.

E.I., XIII, 300.


I.A., VII, p. 34.

E.I., XV, p. 79.

E.C., XII, Dg, 32.

For the identification cf. ante, pp. 37-38.

Akkā-dēvi was ruling the Kisukād, Māsavādi and Turugere Districts.

This was the capital of the
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udhāre</td>
<td>ru, Molakalmūru Taluqua, Chitaldroog District.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Ugura</td>
<td>Not to be found in the modern maps.</td>
</tr>
<tr>
<td>Ugukal</td>
<td>Unkal, on the high road from Dharwar to Hubli, Hubli Taluqua, Dharwar District.</td>
</tr>
<tr>
<td>Ustugrāme</td>
<td>Now associated with Kadaroli, Sampgaon Taluqua, Belgaum District.</td>
</tr>
<tr>
<td>Valjayanti</td>
<td>Banavasi, Sirsi Taluqua, North Kanara District.</td>
</tr>
<tr>
<td>Vallāvi-vishaya</td>
<td>Ballavi (?) name of a town in Tumkur District, Mysore State.</td>
</tr>
<tr>
<td>Remarks</td>
<td>Reference</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>Kadambas of Uchchangi. Mr. Rice says that it was not the well-known city south of Bellary. (Rice, <em>Mysore and Coorg</em>, p. 26).</td>
<td><em>I.A.</em>, VI, p. 31.</td>
</tr>
<tr>
<td>On the bank of the Tuṅgabhadrā. (<em>E.C.</em>, VIII, Introd., p. 9.) It was probably an outpost of Hāngal. According to one of the viragals it was in Edenāḍ, a province to the north-east of Banavasi. We might say that it was either in the Kod Taluqua, Dharwar District, or Devanagere Taluqua, Chitaldroog District.</td>
<td><em>E.C.</em>, VIII, Sb, 58, 176, 439, 468 Appendix, III, No. 5. <em>E.I.</em>, XIII, p. 317. <em>E.I.</em>, XIII, p. 323.</td>
</tr>
<tr>
<td>Which is associated with Utṣugrāme. Kadaroli was probably a contiguous village into which Utṣogrāme was afterwards absorbed. (<em>E.I.</em>, XIII p. 319.)</td>
<td></td>
</tr>
<tr>
<td>Names of Places</td>
<td>Identification</td>
</tr>
<tr>
<td>-----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Velliapura</td>
<td>Velim, Salsette, Goa.</td>
</tr>
<tr>
<td>Vasantavātaka</td>
<td></td>
</tr>
<tr>
<td>Veimullie</td>
<td>Probably a port of Arabia, not identified.</td>
</tr>
<tr>
<td>Vellapatum</td>
<td>Probably a port on the Tamil coast.</td>
</tr>
<tr>
<td>Velvola (See Belvola)</td>
<td>Belvola, Ro Taluqua, Dharwar District. Boa the place cannot be traced.</td>
</tr>
<tr>
<td>Vejugarāme</td>
<td>Belgaum, headquarters of the Belgaum District.</td>
</tr>
<tr>
<td>Vejugarāma</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Verok</td>
<td>Varka, Salsette, Goa.</td>
</tr>
<tr>
<td>Vijayapura</td>
<td>Probably a town near Mangund, Dharwar Taluqua. It cannot be traced in the maps.</td>
</tr>
<tr>
<td>Vikkige</td>
<td>(2) Bikki, 6 miles south of Niigunda, Harpanchal Taluqua, Bellary District.</td>
</tr>
<tr>
<td>Zangav</td>
<td>Zanzibar (probably in the sense of the whole of the East coast of Africa).</td>
</tr>
</tbody>
</table>
Remarks

Administrative head-quarters of the southern division of the Goa Kadamba kingdom.

Suddhikundara District. One of the District of the Kadamba kingdom of the first dynasty.

* * *

Three Hundred District with Naregal as capital. Hence in Ron Taluqua.

* * *

* * *

* * *

* * *

Vikkige Seventy formed a part of Kokkali Five Hundred. The chief town cannot be traced.

Trade relations with Goa.

Reference

Appendix, III, No. 3.

I.A., VI, p. 31.

Archivo, l.c.

Archivo, l. c.

E.I., XIV, p. 365.

E.I., XIII, p. 319.

E.I., XII, p. 18.

Appendix, III, No. 1.

Appendix, III, No. 5.

E.I., XII, pp. 143, 147.

Archivo, l. c.
44. Seal of the Chikkulin Copper-plates of Vikramēndravarmma II.

By kind permission of the Curator, Madras Government Museum

45 Seal of the Bennahalli Copper-plates of Krishnavarmma II.

Indira Historical Research Institute, St. Xavier's College, Bombay.
46. Seal of the Marcella Copper-plates of Shashta-dēva II

(Original size.)

Indian Historical Research Institute, St. Xavier's College, Bombay.

47. Seal of the Panjim Copper-plates of Jayakēśi I.

(Original size.)

Indian Historical Research Institute, St. Xavier's College, Bombay.
The Kadamba Lion

The dynastic symbol of the Kadambas was the lion. It is possible that they borrowed this from the Pallavas, who also had this sign for their national emblem. The reason for this assumption is that the Pallavas, as has already been noted, were at least for some time the overlords of the Kadambas. It may incidentally be observed that the dynasty of the Vishnukundins also had the lion for their symbol, and it is not improbable that the Pallavas borrowed it from them.

The lion found on the seals of the Kadambas is exactly similar to those on the seals of the Vishnukundins and the Pallavas. The Chikkulin plates of Vikramendravarma II of the Vishnukundin dynasty are very interesting from this point of view. The seal represents an advancing lion with its right fore-paw raised, its neck erect, mouth wide open and the tail twirled round. (Pl. 44) This seal is analogous to that of the Rāmatīrtha plates but with the difference that the tail of the lion is swung over the back so as to end in a loop. The lion on the Pallava coins, the fascimile of one of which is given by Dr. Smith, is also similar to the lion of the latter plates. Now the figure on the seal of the earliest copper plate, in fact, the earliest inscription, of the Kadambas, namely that of Kākustha is according to Dr. Fleet "apparently a dog". But the word 'apparently' seems to imply a doubt. Indeed we cannot explain the appearance of the dog on a Kadamba seal. However the pose and posture of this animal are so similar

1 Cf. Cousens, Chalukyan Architecture, p. 63.
2 Cf. ante, p. 15.
3 Cf. E. I., IV, p. 194.
4 Ibid., pl. facing p. 244.
5 South India Epigraphy, 1909, No. 538.
6 Smith, Early History of India, pl. facing p. XII.
7 Fleet, Sanscrit and Old Canarese Inscriptions, I. A., VI, p. 23.
to those of the posterior Kadamba kings, that there seems to be no doubt that this figure was intended to represent a lion.

The seals of the kings of the early dynasty do not always bear the lion. Some monarchs have their names inscribed on their seals; but the seal of Mrigēśavarma bears his own effigy. The records of the later Kadambas on the other hand always refer to their dynastic emblem. It is interesting to note that the lions on the seals of the copper plates of Shastha-dēva II and Jayakēsi I of the Kadambas of Goa, (Pls. 46 and 47) and the one on the lithic record of Kirttivarma I, the Kadamba king of Hāngal, exactly resemble the Vishnukundin, the Pallava, and the early Kadamba lions. (Pl. 45)

The lion was later on employed as a decorative motif in the buildings of both the Kadambas and the Hoysalas. Round the mukhamandapa of the Degamve temple for instance there are many rearing lions; similar lions are to be seen on the gopuram of the Siddhēśvara temple at Hāveri built in Hoysala style. The Hoysala temple at Belūr and the one at Hālebid are other striking instances of the same. The former has two lions facing each other over the main entrance in the same pose as the two lions of the old entrance to the compound of the temple of Madhukēśvara at Banavasi. Similar lions are seen in endless procession round the zocle of the Hoysalēśvara and Kētarēśvara temples at Hālebid and round the temple at Belūr. (Pl. 48) Among the lions of these carvings, one occasionally traces the image of Sāla with the dagger, represented as killing one of them. In connection with this it is interesting to notice that the animal killed by Sāla in the different sculptures of the Hoysala crest is not properly a tiger as related in the inscriptions, but a lion, as the mane evidently declares. Now the story of Sāla killing this beast and the representation of the same in the Hoysala temples cannot be traced before Vishnuvardhana’s reign. Hence the representation of Sāla killing the tiger, which is properly a lion, may be a symbol of the victory of the Hoysalas over the Kadamba race.

The Kadamba lion probably also accounts for the existence of the kirttimukha in these structures. According to Dr. Jouveau-Dubreuil the kirttimukha made its appearance in the Ganga-Pallava architecture of the 9th century on account of the natural evolution

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1 Ibid., pl. facing p. 25; VII, pl facing p. 32.
2 Ibid., pl. facing p. 36.
3 Appendix, III, Nos. 1 and 2.
4 See the sitasasana at Banavasi published in E. I., XVI, p. 353.
Belur. Lions round the zocle of the Chennakesava Temple.
49. Gold Coin of Baghiratha.

(Magnified three diameters)

Indian Historical Research Institute, St. Xavier's College, Bombay
of the design in the *kudu* of the caves of the Aśokan period. But he does not explain how this design appeared in these buildings. Nor does the great Dutch archaeologist Mr. J. Ph. Vogel explain the origin of the *kala-makara*, as the kirttimukha is called in Java, though he seems inclined to regard it “as an effigy of the terrible god Kala”.

The simplest and the most direct explanation seems to be that the Kadamba builders adopted this as a motif from the Kadamba lion. This motif perhaps was parallelly developed in the edifices of the Ganga-Pallava style, for it will be remembered that this was not a new design for the south-Indian *sūtradhāris* of the Eastern Coast, since the Pallavas and the Vishnukundins before them had already used this animal for their dynastic symbol.

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2 Vogel, *The Relation between the Art of India and Java*, p. 60.
Kadamba Coinage

Several inscriptions refer to the coins current in the Kadamba dominions. Unfortunately no information is obtainable from these records as regards the coins issued by the early Kadambas of Banavasi, and what is most striking is that no attempt has hitherto been made to identify any ancient coin found in Kamātaka as a coin issued by Mayūraśarmma or his successors. This would lead one to the wrong conclusion that the early Kadambas had no currency system. In fact the coin of the Chalukyas, who were the contemporaries of the early Kadamba kings, are known to numismatists and therefore there is no reason for denying this royal privilege to the early Kadambas. As a matter of fact among the coins, we have been able to identify, there are a few which can be attributed to some of these kings. These coins will be found in the list at the end of this appendix.

As regards the later dynasties the coins mentioned by the inscriptions are the following:

The earliest Kadamba coin referred to in the epigraphical records is that of Niti-mahārāja, one of the Kings of the Bela Kadamba branch, who lived somewhere about the first quarter of the 11th century. We learn from the record that at the time of the demise of Bichāraundā, Niti-mahārāja granted one paṇa to each of the Brahmas.1 This coin was in use even a century later, as can be made out from a Chalukya grant of 1112 A.D.2

*Hera-drammas* seem to be another species which were common in the time of the early Kadambas. The record that brings this to our notice is assigned to A.D. 991. We are informed that

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1 *E.C., V, Mj, 53.*
2 *E.I., XIII, p. 58.* The coin was used down to Vijayanagara times.
when Katya performed the self sacrifice, the king granted 24 hera-drammas, while washing the feet of the Brahmans there.

Gadyanas were the type of coinage that gained currency in the 11th century. They are frequently mentioned in the Goa charter of Jayakesi I, and the above-mentioned Chalukya record. The latter record further informs us that they were gold coins. An inscription of the Belur Kadambas shows that they were also common in their dominions.

The charter of Jayakesi also mentions a coin of smaller value named in the Portuguese translation drachma. "Whatever merchants", so runs the record, "should come (here) from any part or cities will pay every time two coins called gadiannacas; the ships coming from the Malay countries will pay each of them every time one gadiannaca coin. The paranguese or palias coming from the same country will pay each five drachmas, which are also coins". These drachmas are doubtless the drammas spoken of above.

The Kuppatu grant of Kirttivarma refers to a coin called honna, which was the current coin in the Hangal Kadamba kingdom in the 11th century. We are told in the record that Mala-la-devi, the Queen, bought the land specified in the grant from the Brahman for a sum of 500 honnas.

In the twelfth century we hear of a coin called nishka in the inscription of the Goa Kadamba King Vishnuchitta. We learn from the record that the ornaments of the god Narasimha valued at 500 nishkas were stolen by Padmanabh. Haga, which is also mentioned in the Goa records, was another coin that was used in this period.

Finally a coin named kojavana is referred to by the Kargudari inscription of Talapa of Hangal. It was apparently stamped with the device of an umbrella.
The following list will give the Kadamba coins we have been able to trace not only in the catalogues of several collections but also by personal observation.

*Early Kadambas*

Elliot gives two gold coins which may be assigned to the early dynasty of Banavasi. The first with the word *bhujam* on the obverse strikingly resembles the Pallava and Chōla coins of the period. Besides the word *Śrī* and the rough figure of a lion in the centre there is the representation of an *aṅkuś*, which is to be found in the Kadamba coins of a much later period. The reverse however is plain.

The second coin shows on the obverse a *padma* in the centre with four punch-struck retrospectant lions round it. The reverse has a scroll ornament within a circle of dots. Both these coins were found at Sunda.

The Bombay Branch of the Royal Asiatic Society possesses four gold coins of almost the same type. They all bear four or more lions punch-marked on the obverse. The reverse has sometimes a scroll ornamentation and sometimes a star or a *padma*. Three of these coins were found in the Bijāpur District.

Lately a treasure trove of Kadamba coins was found in the Sātārā collectorate. We have been able to examine these coins by kind permission of Mr. G. V. Acharya, Curator, Archaeological Section, Prince of Wales Museum of Western India, Bombay. The coins were read by Prof. K. G. Kundangar. Five of them bear the Kannada inscription Ṛ (Vira). This may easily be a mistake for Ṛ (Ravi), committed by the die maker. Such faulty inscriptions are also found among the Vijayanagara coins. Four of these coins of the Sātārā treasure trove bear the inscription *Skandha*. No Kadamba king of this name is hitherto known. At the present stage of our research, we may do no more than suggest that the inscription is a mistake for *Kaṅga*.

In the coin Cabinet of the Indian Historical Research Institute, St. Xavier's College, Bombay, there is a similar gold coin with several lions bearing three *Śrī*’s and the name *Baghi* in Hale-Kannada. This is an abbreviation for Bhagiratha, one of the early Kadambas of Banavasi. The reverse of the coin is plain. (Pl. 49)

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1 Elliot, *Coins of Southern India*, pl. II, Nos. 66, 67.
50. Gold Coin of Jayakesi II.

(Magnified three diameters)

(From a plaster cast.)

By kind permission of the Managing Committee, Bombay Branch of the Royal Asiatic Society.
51. Gold Coin of Jayakesi II.

Manduha three characters.

Indian Historical Research Institute, St. Xavier College, Bombay
One of the coins of Elliot, not classified by the author, seems to be that of Bhagiratha's successor, Raghu. The coin bears a punch-marked lion. On one side the Devanagari inscription reads *Kadamba*. On the opposite side, another short inscription has been read as *Ra*, the first syllable of Raghu’s name. On one side of this short inscription, there is a discus and on the opposite side there is a conch.

*Goa Kadambas*

The Bombay Branch of the Royal Asiatic Society possesses several coins of this dynasty. One of them has a rampant lion, looking to the front, and before his mouth, the word *Pramōda*, namely the cyclic year of coinage, in old Nāgari. The inscription on the reverse reads as follows:—“Śrī-Saptākōṭīśa-labdha-varavīra-Jayakeśidēva-Malavaramāri” (The brave Jayakeśidēva, the destroyer of the Malavas, who obtained boon from the holy Saptākōṭīśa). This king evidently is Jayakeśi II, who defeated the Malavas*. (Pl. 50)

The coin cabinet of the Indian Historical Research Institute possesses another coin of this King bearing the same inscription but struck in the year *Vijaya*. (Pl. 51)

The Indian Museum, Calcutta, has a similar coin, the inscription of which is not clear in the last two lines. Yet the syllable *ke* is quite doubtless. Hence the coin is attributed to Jayakeśi III. No reason is given why this King is preferred to the second of the same name. The inscription in front of the mouth of the lion reads, according to Dr. Smith, *jana*; Dr. Fleet read *fāna*; but the true reading seems to be *lāna*. Could this be the cyclic year *Anala*, which is often given as *nala*?

By the kindness of Senhor Ferráo of Mapuça, Goa, we were able to examine another coin similar to the previous one, bearing on the reverse this inscription, “Śivachitta vīra-devēśvara Malavaramāri”. On the obverse there is a lion to the left with a ball in his mouth, within a circle of dots. In front of this there is the word *Kilaka*, viz. the cyclic year.

Another similar coin of this King is found in the coin cabinet of the Research Institute. The obverse has the word *Plava*, which

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Ibid., pl. ii, No. 60.
Cl. Elliot, o. c., pl. ii, No. 71.
corresponds to the 35th year of the cycle, surmounted by a swastika.
The reverse has the name of Sivachitta repeated thrice both in Nāgari and in Haḷe-Kannāḍa. The lines of the two scripts are
alternately in Nāgari and in Kannāḍa characters. This is a unique
feature in all the Kadamba coins known hitherto, which may throw
some light on the origin of the Kadamba family. For it shows that
the vernacular of the Goa family of the Kadambas, was the Kannāḍa
language. The coin was bought at Goa Velha, the site of the
ancient capital of Sivachitta himself. (Pl. 52)

The Indian Museum, Calcutta, possesses a silver coin totally
different from the specimens described above, which is attributed
to Vishṇuchittā. Yet the name of this King is not clear in the inscrip-
tion on the reverse, which apparently reads as follows:—"Śa-
śaka gu...chittā dēvah." It might also belong to Śivachittā. On
the obverse there is a rampant lion with the sun and the moon
above and some undecipherable characters below.

Two specimens of Elliot's coins bear the name "Sōyi-dēva or
Sōva-dēva", apparently a new king who has been identified by us
with Tribhuvanamalla. Both have a lion to the left having a ball
in his mouth. One of them has the name of the cyclic year Ba-
ḥudhānya which corresponds to 1218-19 A.D. The inscription of
this coin reads:—"Śrī-Saptakotiśvara-charana-labdha-vara-vīra-
Sōyidēva". viz. the brave Sōyi-dēva who has obtained boons
from the feet of the holy Saptakotiśvara. The other coin could
not be read by Elliot. The inscription nevertheless seems to be
as follows:—"Charṇa-dēvasahshitha-Sōvadēva". This would imply
that Sōva-dēva and Shastha ruled conjointly for some time.

The Bombay Branch of the Royal Asiatic Society has seventy-
five small coins with a lion on the obverse that seemed to belong
to the same Goa Kadamba dynasty. The reverse is plain. They
belong to a treasure trove found in Travancore and they are similar,
though smaller, to the gold fanams published by Elliot. They
are perhaps the coins named lare in the Goa charter of Jayakēśī 1.

There are besides two small coins of the size of the Vijayan-
gara varahas, with the inscription Śrimalavaramārī on the reverse.
This seems to have become a hereditary little of the Kadambas of

1 Ibid., No. 6. (In this plate this coin is marked as being of gold, whereas
   in the catalogue it is classified as a silver coin).
2 Cf. ante, p. 206.
4 Ibid., Nos. 72, 73.
52. Gold Coin of Sivachitta.

(Marked three diameters.)

Indian Historical Research Institute, St. Xavier's College, Bombay.
Gold Varaha of one of the Later Kadambas of Goa.

[Image of coin]
Goa, after they subjugated the country of the Ghauts. Consequently these two coins are to be assigned to the later Kadamba kings of Goa. In one of them, now in the possession of Senhor Ferrão, the lion shown on the obverse is tied up to an anikus. The lion of the other has an umbrella in front. This second coin belongs to the Viscount of Pernem, Goa. (Pl. 53)

Two new coins of the Kadamba Kings of Goa were lately added to the cabinet of the Indian Historical Research Institute. They are two very small gold coins, probably half-panas, bearing the usual lion to the left on the obverse, and Siva's triśula on the reverse. In front of the lion there is also another small triśula. These two specimens were found at Chandor, the old Chandrapura, in January, 1930. (Pl. 54)

**Hāngal Kadambas**

Two coins belonging to the Bombay Branch Royal Asiatic Society are to be attributed to this dynasty, as they are totally different from the Goa coins. The obverse has a recumbent lion to the left, looking backwards with a Kannada legend below, which has been read as Sarvadhāri. This is the 22nd year of the cycle corresponding to 1168-69, 1228-29, 1288-89, etc. The reverse has a scroll design with swastika. These coins are very thin.

Of the same size and thickness is a coin published by Elliot. The reverse is the same as the preceding coin, but the obverse has a figure of a crowned Hanuman squatting to the right, with the Kannada word Nakara below. The word probably refers to the god Nakarēśvara at Bānkapur.

The coin cabinet of the Indian Historical Research Institute has a similar coin, obtained at Belgaum, the only difference being that the figure of Hanuman is bigger and the characters of the word Nakara are smaller. The representation of Hanuman on the Hāngal Kadamba coins is easily explained by the fact that their flag symbol was the monkey god, as their inscriptions testify. (Pl. 55)

**Belur Kadambas**

Elliot published three pieces of copper strikingly similar but totally different from the coins mentioned above. As one

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1 Ibid. No. 70.
2 Ibid., No. 78.
of them was found at Mysore, we have attributed them to the Kadambas of Belur. One has the lion looking backwards, but on the other two there is a lion passant and regardant. On the reverse there is a padma or a geometrical pattern.

*Importance of Kadamba Numismatics*

The examination of these coins is of the utmost importance for South Indian Numismatics. The Kadamba coinage marks a definite step from the ancient punch-marked pieces of gold current all over South India, to the modern coins differently struck on the obverse and the reverse. This departure in Indian coinage began in the time of the early Kadambas of Banavasi, for some of their coins have different designs on the reverse. But this change became more pronounced under the Kadambas of Goa. To these Kadambas also is to be ascribed the pattern of South Indian *varāhas*, which became so common in Southern India under the Vijayanagara Empire and even adopted in part by the East India Company of Madras. Indeed they were the first in reducing the coin from the big thin size of the early Kadamba times to the small thick type of the successors of Jayakesi II. Moreover they adopted the custom of writing the inscription in parallel lines on the reverse, a custom followed by the Vijayanagara Emperors by the Mysore Rājas and by the Nāyaks of Ikeri in the popularly known Ikeri Pagodas.

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1 Ibid., Nos. 75-77.
54. Gold Coins found at Chandor.

(Magnified three diameters.)

Indian Historical Research Institute, St. Xavier's College, Bombay.
55. Gold Coin of the Hāngal Kadambas.

Minted 589-600 A.D.

Indian Historical Research Institute at Nanao College, Bombay
III

Unpublished Inscriptions

No. 1

Marcella Copper-plates of Shashta-deva II

Found at Tivra, Pondá, Goa, by Shastri Bhavanishankar Sukhtankar, and translated by him; now in the Museum of the Indian Historical Research Institute, St. Xavier's College, Bombay.

Text

1 जागृतमंत्रिवर्गः | सकंदकाचार्य इति प्रसिद्धो यथाप्रयोगं फलितमंत्रिवर्गः: ||
2 भूपा इव कौतियोम्य समाबुधीनामिर्मि पारमीतुः: | प्रतिष्ठितात्मात्रापरमभूम: स
3 पदचा-|| तत्समादभूपुजवरो नायव्यदेव्याममर्दकल्यः: | प्रताप-माहाभ्यवः-||
4 ब्रव्यमिः: श्रीनागाब्रम्मी भुविपुण्यकम्मा || अशोपशास्त्रागमनसिद्धियानिः साहित्यानिसिधीनिः-
5 यो गुणाकः: | त्रित्रिंसंताधनसंपदायः: क्षोणिमुखां शेखरतामवापः | गुहरिः-
6 व बहुदश्व विश्वकरमेव शिल्पी मुनिरिव्युचितर: पुण्यथवेव कान्तः: | सु-
7 वज्यिविदितकोरिः: कौतियोम्य टूपाणामभववसस्माम्ब्रम्मा क्षमापतिनीग्राम्मा ||
8 अनन्यसाधारणलक्षणायां नात्त्मेवमाता्रमतुप्पत्तायः | गृहलुट्योजनानि तेन
9 पुजः: पार्थ-||
10 द्वितीयः: प्रथितः पुष्यव्यामः | वेनापानि कृतात्मथोरवदनो व्याघः: स्वयं
11 सुमिधिभेयनाम्-
12 द्विवेजुमूर्त्तिः विद्धिरे विद्धिजीव्यजो निधः: || यस्याधापि सुरेंद्रसुंदर-
13 कृतसाधारणव्यवस्थः गृह-||
14 तेन सोभूद्वस्मो गृहलुट्युपतिनीर्वच्यदेवीपति: | य: तस्मातिप्रतिस्थितिपि
15 प्रत्यावधयः||
16 संक्षेपकृताभ्यां सुरसमामांकालपत्रीरुक्ताम || व १५५—१
१ पूर्वज: सन्तैमे बहुमानतां स नृपतिःश्रीतिःचूडामणि: || जगद्वयन 
गुणानिततायां गौरव्यदेव्याृत्यपतितततायां
२ धर्मचतरारोजनि तेन सनु: श्रीपुरजाण जगदेकबधु (ः) || आसिद्वय- 
नराथ्यकिरीटकोटिरनवः
३ टाप्रकाशमतिपादपिठ: | पश्चावहय: सहजवर्तितवृत्तिभर्नाः भुव: स 
चतुरंतुधिः ने (मे) खळपय: || विचा-
४ नां कुट्टमदिं गुणचतामनिविन विश्रामभूदेव: सत्यविवेचकः श्रुतिगिरां सम्य- 
कपरीक्षागुहः। नाना-
५ तक्षिणिशातिनिविविष्यतः प्रोङ: कचीरां कविः स्मार्गो नीतिविदां वरोभवदसी 
पौराणिकारणी
६ : || विद्यश्रेढाम: सन्तन: प्रतितिं यः स्मार्गो गंगाजलेघित्र (ः) यथा 
चानियकांचनश्वर्त्वः नेनादिर्यक्तः।।
७ गत्रा तार्थमन्त्रवृदेशकविविविष्या हेमकनि द्वारपिः यो धिः (ः) द्रम्याः शतस्तो द्राना- 
८ निः (ः ल) पाइळः || गाकर्णः कनकेंद्रुधमंगवती चार्या च येनाधिता 
श्रीकोद्विपरिमित्व येन च
९ महालक्ष्मी: सदारविन्याः || येनगौर्णिकिरिपः भगवान्मित्वः: पुजनीति 
येन स्थानकः
१० मेघानायनस्तो ब्रह्द: कुंता कोविस: | स श्रीमान्दशिदिरवधूप्रियःशो- 
हंसावल्लसाहसर्वरः (ः)।।
११ कार्तिकीद्वितीयांकोणः || हंवार्किनिकृष्णवर्धनुभुनेत्रभारारा- 
सरितीर्थस्तानकुपारण्यारतिः
१२ मकरेंद्रामूलपा: || ब्रह्म (उल्लो) सन्तनीकाणाः: समधिकरसासो 
(गो)नानामांचकोटिजुवतिमिमीकप्पः: सहजनगरः
१३ योजिन्याः: पांडवः || नारायणियाराणी गुणचतामसमं यथस्थ स्वदे- 
गाकर्णाकार्यं भूताः यहनि वाणिः
१४ रां मेंदिं मन्दरपणः कूमिः त्रापितुः दिश: स्वाधितुः पेंडः धार्मिक्ष्मृत: 
सिंहुं नृसिंहार्जनार्कस्मितुः नेत्रेत रोङुः नमः | यस्याभू-
१५ दित्यप्रयाणसमयं निवासातुःततः || सन्तित्कोपरिभक्षारः।।
1. तप्याभववत्सर्वगुणौपेता। तप्याभायाजन्यत तेन सूतुरादित्यनामा ऋषिकाश्रि- 
होत्री॥ आरोववत्या
2. च तत्पत्नी दीक्षिता प्रियवादिसी। सर्वशुद्देष्टवृत्तवाद्वारतीव राज या॥ 
तेन तप्याभायाजन्यतम् तनयौ
3. पुण्यकर्मणा। ज्यायामोक्षदीनो धीमान्यशाकारायणाह्य॥ जन्मप्रतिष्ठा- 
ध्यानप्रसिद्धो गो-
4. बदर्नो वसिन्तुपुण्यरासिः। राजाःमिचिसिंधिकृतः पुरोधः। पुराणशाखागम- 
पारथा। तेनात्तिरत्र-
5. सा ने (नी?) त बयसासं निजं वर्ते। भारे प्रदामयांच्छे तद्वासार्वबजितो 
नृपः। गीतजनपदं विभाजनं गो-
6. पार्वस्यप्रायः। अत एव कर्ण नाम नारायण इति स्मृतः। यः पर्वतद्वर्गे 
इति प्रथित। पु-
7. रोधा नारायणः सकलशाखाविदिषे (?) महः। तस्मं द्रोह प्रसूदितः स 
गुह्वदृढः। श्री सा
8. हवे सकलपाठमं शासनं तत्। छटमे देवणी नामा मृत्यो व्यवकरणे 
मनों। पार्वत-
9. जश्वयक्षों गोविनंदप्रतिहतातः। प्रथाया श्रीमण्यानामा दामपे मात्रपे तथा। 
महुः
10. खल्पौनामा सर्वमें नवशालिनः। सांभितिसिंहि कोर्धीमान्यहुः प्रातम विशुद्धः। 
गीतजनपदः।
11. पुरोधास्तु तत्रासामिन्त्रिमण्डलं। गोकर्णमण्डलं प्रणिपत्य स्मृतः
12. प्रथाये। सचिवार्णवुद्धमनो गृहुल्लभुपतित्वदिह शासनं 
तत्। वेरकस्याकिं
13. कोण साहवं पापकाह्वं। सर्ववाढाधिनमुः कारणानुपरोधसे। शासनं 
तस्य चायान्ति

1. जनेवराश्रीमुकेश्मो दिशिस्यासंसाधिय रद्धनघाँ भाकुंभि-
2. ठापिन्यमे। प्राचार्कुपाणि दलयति वि 
पृथेन लारितपरी-
३ चल्यक्षपाठीपुरे | तांत्रिक सुकामणीयां जलदजलधिया धारितं चालकेन | अनुबंध कारण सकु
४ दसिसहारं निजमुंज अक्त्वा भ्रुमंग सरलितमनाकृष्य च धनुः | अं करतदग्य ये 
५ न बिहितं स एवेकः उरो जगतिः विजयां पञ्चपति | अक्तस्मिन्न्त्रा प्रतितमा
गिरिजेव शंभोऽदीन- 
६ वी बभूत् न्यातरविगणुकता | श्रीसूर्यशाक्तिर्व शक्तिधरः प्रतार्थी तस्यं
च तेन ज- 
७ नितः स पुल्हुद्रेवः | नम्रसाध्यायमितीमालीकालाविलोक्लुटठदः- 
८ धिरसिरोरजःः | रंगाणनानिकरचामरविज्ञायमः कादम्बवंशातिंठकः स बभू- 
९ ६ भूपः | एकात्पत्रीकृतभूमिचकः स चक्तरीव ततान तेजः | राजे राज अः 
१० ह्युमानपात्र राज यां मांडलिकानित्रेलः | का स विधवे
महितो द्विजानाः प्राप- 
११ मे बभूत परसिमयसंगतायमः 
१२ कः प्राण्य चन्द्रपुरिदुर्गातिरंकं श्रीधा (र ?) के निजविवाससमंचकार।
आलम्बवेंदरकु- 
१३ मुदकरशीतातिरद्विम: स्मार्तार्गुणः सकलकोकणपात्तनाय | नर्म्मिकोनिया-
मिधार्गः (श?)

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8 छटे | भूमी (मि) यः प्रतिगुणाति यथ भूमि प्रवचितम् | उभः तो तत्व्यकर्मणो नियतं स्वर्गः—
9 गामिनी | वहूःत्रिष्ठुधा युक्ता राजभि: सगरादिभि: | यस्य यस्य यदा भूमिस्तस्य
10 तस्य तदा फलं | स्वद्वां परद्वां वा यो हेति वसुङ्गारं | स विन्यायं कृमिन्दृत्वा प्रयाति पि—
12 तृती: सह | सामान्यों धर्मसेतुनौपाणां काठे काठे पालनीयो भवद्वि: | स्वर्धेन्तान्भाः—
13 विन: पार्थिवेन्द्रान्यूयो भूयो याच्चे रामभद्र: |

Translation

1st plate.—He who had attained the three objects (viz. Religion, worldly objects and desire) was well-known as Kantākāchārya.

His fame like endowed kings went ever beyond the seven seas. He had installed many distressed kings. He was truly named on account of his affluence and prowess.

From him was born by (his queen) (named) Nayavyadevi, the best of sons, (named) Śrī Nāgavarmanā of holy deeds, who was the best of kings, who was like the King of the gods and who was the receptacle of prowess, magnanimity and considerations. He had studied all scriptures, the Vedas and political science, he was the abode of (all) the literature and science and was endowed with all the qualities. He became the foremost of the kings on account of his accomplishment of the three objects (viz. Religion, worldly objects and desire).

In knowledge he was like the preceptor of Gods, in architecture he was like Vishvakarmā (i.e. the architect of gods); his conscience was pure like Vyāsa and he was beautiful like cupid. Nāgavarmanā, the lord of the earth, whose fame was known throughout the world, and who had no equal, deserved praise even from the kings. He begot by his queen Mālavadevi of incomparable merits and who was exceedingly beautiful, the son named Guhalladēva, who could be compared to Arjuna and who was famous throughout the world.

He by his mere fists killed a tiger whose jaws were like those of the God of death. On account of his desire to conquer the world, the only survivors that remained in all the quarters were the guardian gods of the (eight) directions. His fame is even now sung by multitudes of beautiful wives of the gods. The king Guhalladēva, the husband of the queen Jiravyadevi, was like the god Rudra.
He, who had surpassed even the prowess of the god Indra, by his spreading fame, protected the earth by rendering it free from fear of anybody and by bringing it under one royal umbrella. He was an ally of the Kings (reigning in countries) extending to the sea . . . .

2nd plate.—His fame, in the form of the travelling swans in the sky, creates an impression in the mind of the people that there is a rainbow.

He with his drawn sword on the battlefield severs the hard and massive heads of the innumerable elephants of the kings to the consternation (of those) in the battle.

The chātak bird in its open beak at once caught the pearls . . . of the enemies thinking them to be rain-drops.

The brave king Shashta is alone victorious in this world. He brought the kingdom under his control without so much as lifting his arm with a flourishing sword, without contracting his eyebrows and without drawing his straight bow.

The king’s consort who was adored at the coronation was named Akkadevi who was as the goddess Giriṣṭa of Shambhu. In her he begot Guhallaṭ-deva, who was possessed of prowess like that of Sun god.

He was the ornament of the race of the Kadumbas. The atoms of dust from his lotus-like feet were playing on the rows of the heads of the humiliated kings of the seven Malayas; the chowries were wafted over him by a multitude of beautiful women.

Like a sovereign he spread his splendour by bringing the whole earth under one royal canopy. He who was like the King of Kings and like the god Śiva among his vassals was the recipient of great honour.

In the large village called Ambaramangala in that country, resided Shadhurajachandra who was honoured by the Brahmins, who was the ornament of the Maraiyabhattas and who adorned the family called Shātyāyanotsava.

He having reached Chandrapura which excelled even the metropolis of the gods, fixed his abode in Śri Dharak.

He was like the moon to his lotus-like race and he protected the whole of Konkan by his qualities which were in accordance with the smritis.

3rd plate.—That King who was the foremost of the politicians received great honour.

He begot by his queen, who was endowed with all the qualities, and who was famous in the three worlds as being devoted to her husband, a son called Śri Shashtharaj, who was the one friend of the whole world.
He who was called Shashtha was the lord of the earth which has for its girdle the four seas. His foot-stool was kissed by the rays emanating from the crowns of all the kings and his quality of bravery was increased naturally. He was the temple of all the lores, he was the only resort of the qualified persons, he could discriminate truth, he was a good examiner of the Vedic words, he was well-versed in Logic, he was the great poet among the poets, he was the foremost among the politicians, and he was the leader of those well-versed in the Puranas.

He takes a bath in the waters of the Ganges every day, being praised by Brahmins who are like the god Brahman; He freed the whole world from poverty by giving people gold as gift at the time of the morning rites.

He went to holy places and gave gold as gift in various Vedic rites; he gave great gifts to hundreds of learned persons.

He worshipped the god Gokarna with gold, and he worshipped the venerable Bhagavati many times. He always worshipped Mahālaxmi by going to Kolhapur. He worshipped the god Somēśvar by going beyond the seas, and he showered crores of gold (coin) by going to Sthānak.

Nārāyāna


Aditya-wife-Arevā

Govardhana Gopal

Narayan Pattawardhan was given the copper-plate by the king Guhalla-deva.

Chhadham, Devana.
Shashtharaja, Govinda.
Shriyapai, Damapai, Mavpai.
Mahalla, Khallapai.
Sallapai.
Verak (name of the place).
Sahavai (name of the place).
Betagi (name of the place).
Chaitra Shudha 15th, Shake year 960.
Thursday.
Panjim Copper-plates of Jakäsi I

Found at Panjim, Nova Goa, by Rev. Fr. H. Heras, S.J., and translated by Shastri Bhavanishankar Sukhtankar; now in the Museum of the Indian Historical Research Institute, St. Xavier's College, Bombay.

Text

1. ॐ नमो महावराहय | भरोऽचनमस्त्रासप्रविष्टिः सुजागेढः | पायाद्रौ नासिका-कांच्रूल चीडाकोड़ -

2. स्य चक्रितम् | श्रमोऽ पुरानमस्त्रासस्य जागमांबुध्वद्वीयकप्रतिनिधिः कर्मवृत्ते | जात्युमा -

3. तस्माभिन्द्रि तवितीम् | रायालिक्षिपत्त्रस्य कालस्य इति प्रवृत्ते | तस्मादयं रायिनानां शुक्लस्यप्रसः -

4. तथादेशार्जनितवित्त्वकालस्यक्रियां वंशोऽ विशुद्धगुणवांभगराजपाणारामासाम्: प्रामुदिय -

5. नायककांद्रबंसां | तस्मिन्नरांद्रणिः पुष्यवहामूलं: कृत्रिमसंवधपरिष्पद्रि-विशुद्धगात : | आ -

6. साइंस्साबर पुराणसर्वा जांचन श्रेण्य श्रुत्विनय विद्विनां नारेः | वल्गोइट-निरञ्जरकाक्षर -

7. सस्वादप्रमादर्धनकु रश्वानशीवाब्राह्मविरूद्धनश्यययामासायः | यस्मादापि निम्ने -

8. दृष्टिः विजय श्रावनप्रतिलक्षणाणां पालकपल्लुक्कट वटनाभामाः: समिद्रः मयं -

9. व्यालांकनारनारीनिरीक्षक्षतंतरार | यस्मादवामनवाहनाशाांकाः | आकु-भक्ष्यानिमकामु -

10. तस्मानसेवा मन्यं विसुंचनतिः हिमाद्रिन्द्रो न दुर्गा | अयापि यस्तं यशसा भ-कर्तीकांति स्थाकांकटम -

11. विज्ञप्त्वार्थांचाच्यामाः | मन्यंत्यपुष्पणिकी ग्रिजाया ग्रिशां नारिग- | व्यापारावलवणासकाध -

12. दिमाः | तर्माद्वृहु ��� चुदुरुभिक्षुम्बृह्मेश्वरी सिताचित्तियाः: प्रसर-स्तनूजः | आद्यापि दा -


13 तुर्किकस्त्य कुदैविचित्ति: प्रत्यापितो य इह पछ सति प्रतीति। येन नूतनात्स नीतों वाक्या- 

14 नूतनकारण। पुराणानिवृत्रा प्राम: पुराणार्थकथाभिविधिः। मुनिनवतं चीर्ममनेन तीत्रं नि:। 

1 शत्यमामसूत्रयता धराय। पूतोलतादक्तत्वार्थमालानित्म भल्लरीद्रूपम। 

2 तांतराश्वस्तुहिन्दिगिरितादा च पाश्चात्यसिद्धार्थस्य गान्धकिरुपम। 

3 पाल्टारीकर्णोऽन्न। आग्राध्युद्विक्ष्नर्थ प्रति प्रयमरेः पर्णकामैत्रजित्त। 

4 धान युन सततमिपि क्रता येन नायावकाशा। समांरेः सुहुणोः स्थातो गान्धारामोः। 

5 संस्कृत्तः। तन्त्रार्थिज्ञातिभोविधिमयं भगनात्मागतः। अस्त्यत्रस्वयमनसः मुक्तः प्रजाः। 

6 जात: सुत: क्षितिश्राद्वरणकुर्थ:। संग्रामसारिपुराणपुरंधरतिदृश्यता। 

7 रिसिकोऽपि जयकशिद्वः। पाटोधारसारमहर्षाण लाटोहुऽटाटोयपः। 

8 चौटोटाचाटाटनस्वयमस्थिरस्य नाममुनासेनिके। अस्युंद्युआत्मिताज्जिविः। 

9 चत्वराय (म्याधसे) शृंखलुकंपिता। किंकिचार्बिकामुक्तुपुजितजना। शृंखलांतिविद्वेषिण। 

10 द्वारावन्तमुलुकद्विरासाकर्तुहिन्दौशिलटाटरिः। यायं ते प्रतितिविना मुनिनन्य सैन्यः। 

11 संस्कृत्तकािमित्तमुनासेनागाः। नीच्चायाकांतिसिद्धािमुखालितस्वयमः। 

12 पक्ष्यवान्ताने: योधिज्य। निशितशाश्वाश्वाश्वाळ्टिद्विजिष्योऽस्मात्। 

13 किमन्तः। प्रतिज्ज्विचित्रमहालोलापरमाये। संके तक्षानिवासी स्तपिति 

14 तुषारप्राप्ताः। पन्चम्णोऽपि भयं विज्जातिमथात्रित्वतिक्षाति। अस्त्यत्र 

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१ भिरभिसागरं। भृतं ग्रहणया रूढः स्वेत वदनं गिरा। तदर्शितं दौड़िया-सत्य श्लेषण-  
२ जयश्रिया। संत्यक्षरणी गार्यंति दुरीच्छृत्तरता यतः। अत: कार्त्तिकयो जाता: सत्य-  
३ मेवास्य चिड़िया। दीनानुकत्तं स्वीयं सर्वस्वं यस्तं भूयते। तद्या-गादं सन्त: कुषणो-  
४ स्त्रथ दानमानु। श्रीवैमृत्यपुरपस्यति: शान्तस्ताजियवंशवाज्। आसी- 
रौतितकः  
५ मानाब्यमाल्यया। अजायत तत: पुत्रो नाशा मथुरमें मुदे। यां भवितःकरने-  
६ ब्राह्मण गुज्योक्षंद्रोनिन्मः। तन्त्रायेष समुपत्र: सून्त: सदनसंज्ञकः। 
केशराजार्थकाणाः  
७ योभृत्यानिक्रिया कहीं। दुर्गीतानिहरं द्रान द्विपदमतं करं। सनमान 
प्राहं श्री-  
८ दम्बमृत्तस्य मनम् निन्निन:। गायककीपकाव्यस्मिन्निनिन्यं योंसित विषुः। 
वटुमो-  
९ गन्धर्मकांमो प्राम: मिमांसानोहः। आमांद्रमासो गृह्यो ध्रुवम्गवंधकानवः। 
प्राम: स-  
१० कंघराजन भुगाया दातानंगिना। प्रधानानुमननेन कृष्णा मौलकाकुर्वः। 
पांथप्रा-  
११ मसामध्यें छडः मिनामनिण। एस्तं केशराजनें छडमायं न्यस्वय। 
प्रामा सांगमिन-  
१२ काश्यामो निरूँत। दविविन्धिया। चंद्रमुच्या निरीतिजे शालं वर्ण विकारिणि। 
प्राम। आपार-  
१३ कृष्णक्षेत्रं वागं धाराव्यक्तमण्मत्थायम। विकाराक्तस्मार्गिनी वर्ण्यों नसन दश। निष्कार्तिवाच्यो म-  
१४ द्राक्षर:। प्रयवभं तेजरावह्यः। संप्रायं कसुरं सीम्यं पंचतंश्रं तेजसं।  
पांगं गायत्रयका प्रा-
A bow to the Great Varāha (hog).

Let the nostril of Vishnu who in sport became a hog protect you—(the nostril) which was entered by the lord of serpents who was weary on account of the poising of the earth.

The man renowned as Trilochanakadamba who had no enemy equal to him, whose prowess was incapable of description and who was exceedingly
brave, was born on account of the falling at the root of a Kadamba (tree) of the discharge of Shambhu's sweat produced on account of the battle of destruction with (the demon) Pura.

Therefore this line of the kings, whose merit and knowledge were pure, and whose prowess had thrown into the background (all) that had been acquired by the Solar and Lunar line of kings came to be known as the Rising Kadamba. In it (was born) the famous king Guhanna, the long-lived, who was the meritorious Varāha incarnate for supporting the earth, whose fame had reached the heaven, whose Gotra (family) was pure and who was like the moon to the lotuses in the form of all the enemy kings.

Who was the resort of the Pallava (Kings) who were frightened on account of the gaping mouths of the jackals howling cruelly in their revelry of having tasted the juice of the besieged bodies; whose victory is still proclaimed by the battlefields, fierce on account of the arrangement of a multitude of skulls of the haughty kings in the surrounding regions opposed to him.

I imagine that (the goddess) Durga does not leave the skirts of the Himalaya mountains, though she has the following of an army of Bhutas and though she has her sword drawn, on account of the groundless fear that the beast which she rides will be killed (which fear) is produced on account of his fame that (he is) the destroyer of tigers.

I imagine that on account of all the three worlds being rendered white by his fame which surpasses in lustre (even) full noon (the goddess) Girijā does not still embrace (the god) Girish with the suspicion of his being a stranger on account of the deep dark spot (on his neck) being eliminated.

From him was born a son, the lord of the earth encircled by the four seas, whose fame was pure and honoured; and who, though he was the first among a multitude of the donors, was made famous by the name Shashthha (lit. the sixth) by ignorant astrologers.

He whose deeds followed his words, gave a new meaning to the injunctions and the interpretation of the Purāṇas which had become old.

He practised the severe vow of an ascetic and controlled now the earth without any trouble. It was indeed a miracle that he controlled together a pair of infatuated elephants.

The travellers who came for wealth to him by every road from (near) the eastern ocean, from the skirts of the Himalayas, from (near) the western ocean and from the Setu which is the banner of the valour of the
King of the Solar race, and the other travellers who went away with their desires satisfied by him, filled all the roads and left no space for others.

I imagine that the sea, though it is filled by the white waters of the Ganges, was conquered by his (i.e. the King’s) deepness and assumed paleness on account of him who was famous for his battles and good qualities.

From him, who was of a contented disposition, was born a son (named) Jayakēśideva, who was the one leader in exterminating the kings and who was an enemy of the saffron marks (showing that the women’s husbands were alive) of the multitudes of the queens of the enemy kings who were at war (with him).

His enemies collected in the bowers on the Kishkindha hills, frightened on the account of the victories obtained by him in battles with his mighty arms, hear of his fame which took away the pride of the Śodha and the haughty Rasāras, which killed the pride of the best among the Lātas and exterminated the Chaulas and the infatuated Pallavas.

The armies of him who is victorious, daily drink the water of the Ganges, which is muddy on account of the trampling (the armies) which bear an incessant war-cry and which march from the skirts of the Himalayas up to the sea why describe at length the routings made by him of the kings of the great island on the opposite shore? I think even the Lord of Lanka (Ceylon), the chief of the demons, does not sleep at ease (for fear of him) who has overspread the sea with his fleet, who with the reverberations of the splashes of his oars has made the sky noisy, and who has routed his enemies by hundreds of sharp arrows discharged from his strung bow.

While he who is the first among those who know politics is supporting the earth up to the seas alone, the subjects gave up (their) fear from the five (elements).

Knowing that his eyebrows were occupied by Padmā (the goddess of wealth) and his mouth by (the goddess of) speech, the Goddess of Victory embraced his two arms as if in jealousy of them.

The Kātantrins who were his enemies really became the followers of Kātantra (a grammarian) when having taken to a life on the hill forts they began to sing songs (composed) of good words. His whole wealth was the compassion that he showed towards the poor. As he has not given in charity that (compassion) he is a miser as well as a generous person.

Then there was (the king) named Āliyam, the peaceful, born in the city of Śri-Vaimulya, belonging to the line of the Tajiyas, whose navy was his wealth.
To him was born a son named Madhumada, who was the delight of the eyes of the people like the full moon.

To him was born a son named Sadhan, the mighty, who in the matter of protecting the realm of Keshiraja became his equal.

The charity of him who was wise, was the remover of the troubles of the afflicted, his strength was the destroyer of the enemies, and his character was the attractor of the minds of the good.

The village Laghumorambika with its beautiful surroundings is famous in the country named Gopakadwipaka.

It was barren and connected with the dilapidated Ganvadak. That village named Morambika was given by Keshiraja who was the enjer of the revenue of the king by an arrangement with Chhadhama, the silent, with the consent of the ministers, without any price.

In the Shake year nine hundred eighty-one and (the Samvatsar year named) Vikārin, in the dark half of (the month of) Ashadha, Monday, on the eight day.

For ten consecutive years beginning from the year Vikārin thirty Nishkas (otherwise) called Tairavas should be taken, from the year Saumya thirty-five Tairavas should be taken. In this village the King should take Gadyanak.

On the eastern side there is a famous grove of tall cocoanut trees, on the south there is a range of mountains which is encircled by water as well as rocks, on the boundary further on is a range of rocks.

On the western side and the southern side there is a trench dug out near the skirts (of the village). Further on there is a range of rocks which puts a stop to the disputes about boundaries.

The field named Kundanavan which is very famous is its western boundary. The eastern boundary is also well-known . . . near it is the river bank.

This village also has a ditch around it . . . there is a marshy land which yields two crops.

In this village which will have its wealth of crops, if any old owner of this village, owing to his folly, raises any dispute relating to the area of the village, the saline soil, the hillocks or the ponds . . .

Thus this village which has its boundaries known, and which is full of good trees and creepers, should be enjoyed by his sons and (other) lineal descendants up to the end of the world.

If any King, owing to excessive greed, gives trouble to this village by raising the accepted (fixed) revenue, he, the false one, will become fit for hell.
No. 3

**Raya Viragal of Jayakesi I**

Found at Raya, Salsette, Goa, by Rev. H. Heras, S.J., and deciphered and translated by Professor K. G. Kundangar; now in the Museum of the Indian Historical Research Institute, St. Xavier's College, Bombay.

**Text**

1. नन्दा जयगुप्त जयाकेशि दिना निमित्त
2. जय जयाक्षेत्र जयगुप्त जयकेशि दिना निमित्त
3. श्रृंग दशहस्तीं श्रृंगेश्वर श्रृंगेश्वर श्रृंगेश्वर
4. जय जयगुप्त जयाकेशि दिना निमित्त
5. जय जयगुप्त जयाकेशि दिना निमित्त
6. जय जयगुप्त जयाकेशि दिना निमित्त
7. जय जयगुप्त जयाकेशि दिना निमित्त
8. जय जयगुप्त जयाकेशि दिना निमित्त
9. जय जयगुप्त जयाकेशि दिना निमित्त

**Translation**

On Monday the Samkramaṇa day the 14th of the dark half of Jyeṣṭha Vinḍikiṣa Sanvatsara 993rd year of the Saka year in the reign of Kādamba Jayakēśi who had attained the titles Panchmahāsāba and maha-maṇḍalēśa, Gobbarasīṇī, the champion of lord Bhūpa of Valliyapura, fought and died . . . .

The victor attains land, the dead one also is united with heavenly damsels. . . . .

No. 4

**Dharwar Inscription of Jayakesi II**

Inscription lying in the Museum of the Karnataka College, Dharwar. Place of origin unknown. Deciphered and translated by Professor K. G. Kundangar.

**Text**

1. जय जयागुप्त जयाकेशि दिना निमित्त
2. जय जयागुप्त जयाकेशि दिना निमित्त
3. जय जयागुप्त जयाकेशि दिना निमित्त
4. जय जयागुप्त जयाकेशि दिना निमित्त
5. जय जयागुप्त जयाकेशि दिना निमित्त
6. जय जयागुप्त जयाकेशि दिना निमित्त


3. ಸಂಭಾವ್ಯವೇ ಸಂಭಾವ್ಯವಿರುವ ಶೋಭೆಯೇ. ಮೃದು ತಿಂಡಿಯದ ಮತ್ತು ಸಂಶಯೇ ಹೂಡುವೇ.

4. ನಮು ಅಧ್ಯಯಣ ಸಂಸ್ಥೆಯ ಸಂಬಂಧದಲ್ಲಿ ಹಾ. ಸಂಸ್ಥೆಯ ಹಾಗಿದ್ದ ಸಂಬಂಧದ ಸಂಗತಿ.

5. ನೂರಾರು ಸಹ ಸಂಬಂಧಿಸಿದ್ದು ಅಷ್ಟೇ ಸಾಮಾನ್ಯ ವಿಪರೀತ ಸಂವತ್ಸರದಲ್ಲಿ.

6. ಹಾಗು ಸೇವೆಯಾದರೂ ಎದುರು ಸೇರಿ ಹಾ.....ಹಾ.....ಹಾಹಾ

7. ಹಾಗು......ನೈಸರ್ಗ (ಡ)......................ಖಾ....ಖಾ....ನೈಸರ್ಗ ನೈಸರ್ಗ?........

8. ಕೋಟೆ ಕೋಟೆ ೨೦೦ ಕೋಟೆ..................ಎ ಬಜೆತ್..................ನಿಯತ ಕೊಟ್ಟು ಬಡಿಯಾಗುವು................

9. ........ೇ ಸಿಗ್ಗಿಸಿ ವಿಷಯದ ಮುಂದೆ ಯಾ................ತಹದ ಮಾಹಿಟ್ಟು ಹಿಟ್ಟು................

10. ಸಾಗು....ಯೋಗದ ಆಯುಧ....ಸಂಭಾಗದ ಯ..................ಕಾಣ ಹಾ................

11. ದಿವ್ಯ ದಿವ್ಯ ದಿವ್ಯದ...ದಿವ್ಯ....................ದಿವ್ಯ................

12. ಪುನರ್ವಿನ ದಿವ್ಯದ.....ದಿವ್ಯ..................ಸುತ್ತ ದಿವ್ಯದ ಸಂಭಾಗ.............

13. ತಾವ ಯಾವ ಸಂಬಂಧಿಸಿದಲ್ಲಿ ಅತಿ ಮಾತ್ರ..............................

14. ಹಾಗೂ...ಇಂದಿದ್ದ..................ಜಿಂದ..................ನಂ ಅಜಿತ್ನಾಳಿ....ಇಂದಿದ್ದ................

15. ......ಆಧಾರಿತ ಜಗತ್...ಜಗತ್..................ಕಾಂಕ್ರೆದುಲೋ ನಂಬಾಡ................

16. ನೆವ್ ನೆವ್ ಶುಷ್ಕ..................ಶುಷ್ಕ..................ಯಂತ್ರದ ಶುಷ್ಕದು................

17. ಇಂದು ನೀ ಭರದದ..............ಜಿಂದ ಅಜಿತ್ನಾಳಿ................

18. ......ಶುಷ್ಕದು ಸಂಭಾಗದ ಯ..................ಜಿಂದ ಅಜಿತ್ನಾಳಿ................
May the Goddess Mahālakṣmi be propitious! A bow to Śambhu whose lofty head was beautiful on account of the Chāmara in the form of the moon and who was the prime-pillar at the beginning of the town of the three worlds.

Hail! On Friday the 8th day of Jyesṭha Kshaya Samvatsara the 43rd year of Kadamba Jayākēṣi-dēva the dignitaries and the loaders of the Agrahāra of Ḥuppavalli having assembled and having consecrated the image of Mahā-Lakṣmi granted with all salutations the paddy lands and . . . for the offering of food for the Goddess. The boundaries are . . . . The grant will be maintained by . . . .

Hail! While the glorious king . . . . was ruling over Halasige, Dhārwar, Narēndra, etc. Paṭṭaṇadaṣṭṭi . . . , the physician Koti-setṭi, Sāsaniseṭṭi granted one satteya of paddy from the income of the town and for the everlastingly lamp nine pavan. The gentlemen of the town granted in the presence of the leaders of the town . . . . for the Chaitra worship of the goddess.
Mangundi Inscription of Jayakesi III

Inscription originally from Mangundi, Dharwar Taluqua, now lying in the Museum of the Karnataka College, Dharwar. Deciphered and translated by Prof. K. G. Kundangar.

Text

1. No. 5

Mangundi Inscription of Jayakesi III

Inscription originally from Mangundi, Dharwar Taluqua, now lying in the Museum of the Karnataka College, Dharwar. Deciphered and translated by Prof. K. G. Kundangar.

Text

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Mangundi Inscription of Jayakesi III

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Text

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Mangundi Inscription of Jayakesi III

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Text

1. No. 5

Mangundi Inscription of Jayakesi III

Inscription originally from Mangundi, Dharwar Taluqua, now lying in the Museum of the Karnataka College, Dharwar. Deciphered and translated by Prof. K. G. Kundangar.
5b. Māṅgundi Inscription of Jayakēśi III.
No. 5

Mangundi Inscription of Jayakesi III

Inscription originally from Mangundi, Dharwar Taluqua, now lying in the Museum of the Karnatak College, Dharwar. Deciphered and translated by Prof. K. G. Kundangar.

Text

1. नो नामंबरंम || नन्दनःकौमनकौमनकौमान्नन्दनमस्य ||
2. कायकौमानंप्रतिकौमानंप्रतिकौमानंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंकायंk

2. नो मून मारमतम || नन्दनःकौमनकौमनकौमान्नन्दनमस्य ||
3. कायकौमानंप्रतिकौमानंप्रतिकौमानंकायंकायंकायंकायंकायंकायंk

3. नो मून मारमतम || नन्दनःकौमनकौमनकौमान्नन्दनमस्य ||
4. कायकौमानंप्रतिकौमानंप्रतिकौमानंकायंk

4. नो मून मारमतम || नन्दनःk

5. नो मून मारमतम || नन्दनःk

6. नो मून मारमतम || नन्दनःk
ga. ಇಲ್ಲಿ ಹೊಂದಿದ್ದಾರೆಯೇ ಕೆಲಸ ಮಾರ್ಗದಲ್ಲಿ ಮಹಾಮಾರ್ಗದಲ್ಲಿ ಸದಾ ಇತರದ ಸುತ್ತಲೂ ಮತ್ತು ಮಹಾಕಡಿಯಾದ ಅಂಶಗಳ ಜೊತೆಗೆ ಅನೇಕ ಸಹಾಯ ಗಳಿಸಬೇಕು.

gb. ಸ್ಥಾನಾದಿಯಾದರೂ "ಸುಮಾರು ಹೊಂದಿದ್ದಾರೆಯೇ ಕೆಲಸ ಮಾರ್ಗದಲ್ಲಿ ಮಹಾಮಾರ್ಗದಲ್ಲಿ ಸದಾ ಇತರದ ಸುತ್ತಲೂ ಮತ್ತು ಮಹಾಕಡಿಯಾದ ಅಂಶಗಳ ಜೊತೆಗೆ ಅನೇಕ ಸಹಾಯ ಗಳಿಸಬೇಕು"

gc. ಸತ್ಯಸ್ಥಾನಗಳು ಸರ್ವ ಸಂರಕ್ಷಣಾತ್ಮಕ ವಿಭಾಗಗಳ ಬ್ರಿಟಿಷ್ ಆಧಾರದಲ್ಲಿ ಸ್ಥಾನಾದಿಯಾದರೂ "ಸುಮಾರು ಹೊಂದಿದ್ದಾರೆಯೇ ಕೆಲಸ ಮಾರ್ಗದಲ್ಲಿ ಮಹಾಮಾರ್ಗದಲ್ಲಿ ಸದಾ ಇತರದ ಸುತ್ತಲೂ ಮತ್ತು ಮಹಾಕಡಿಯಾದ ಅಂಶಗಳ ಜೊತೆಗೆ ಅನೇಕ ಸಹಾಯ ಗಳಿಸಬೇಕು"

gd. ಸುಮಾರು ಹೊಂದಿದ್ದಾರೆಯೇ ಕೆಲಸ ಮಾರ್ಗದಲ್ಲಿ ಮಹಾಮಾರ್ಗದಲ್ಲಿ ಸದಾ ಇತರದ ಸುತ್ತಲೂ ಮತ್ತು ಮಹಾಕಡಿಯಾದ ಅಂಶಗಳ ಜೊತೆಗೆ ಅನೇಕ ಸಹಾಯ ಗಳಿಸಬೇಕು ಎಂದು ನಿಂತಿದ್ದಾರೆಯೇ ಕೆಲಸ ಮಾರ್ಗದಲ್ಲಿ ಮಹಾಮಾರ್ಗದಲ್ಲಿ ಸದಾ ಇತರದ ಸುತ್ತಲೂ ಮತ್ತು ಮಹಾಕಡಿಯಾದ ಅಂಶಗಳ ಜೊತೆಗೆ ಅನೇಕ ಸಹಾಯ ಗಳಿಸಬೇಕು.

ge. ಸುಮಾರು ಹೊಂದಿದ್ದಾರೆಯೇ ಕೆಲಸ ಮಾರ್ಗದಲ್ಲಿ ಮಹಾಮಾರ್ಗದಲ್ಲಿ ಸದಾ ಇತರದ ಸುತ್ತಲೂ ಮತ್ತು ಮಹಾಕಡಿಯಾದ ಅಂಶಗಳ ಜೊತೆಗೆ ಅನೇಕ ಸಹಾಯ ಗಳಿಸಬೇಕು ಎಂದು ನಿಂತಿದ್ದಾರೆಯೇ ಕೆಲಸ ಮಾರ್ಗದಲ್ಲಿ ಮಹಾಮಾರ್ಗದಲ್ಲಿ ಸದಾ ಇತರದ ಸುತ್ತಲೂ ಮತ್ತು ಮಹಾಕಡಿಯಾದ ಅಂಶಗಳ ಜೊತೆಗೆ ಅನೇಕ ಸಹಾಯ ಗಳಿಸಬೇಕು.
11. ಸೋಧಿಸಂದರ್ಶಿಸಿ, ಸುಧಾರಿಸಿ... ಉಂಟುದ ಕಂಡುಹಿಡಿದಾರೆ... ಕೃಷಿಯಲ್ಲಿ ಕೇಂದ್ರಗತಿ... ಕೇಳೆಂದರೆ ಸುಧಾರಿಸಿಕೆಯಾಗುತ್ತದೆ... ಸಸ್ಯಗಳ ಉತ್ಪತ್ತಿ ಹೆಚ್ಚು ಸಾಗುತ್ತದೆ... 

12. ... ನೋಟ (ನ)ಹಿಂದೆಗೋಳಿಸಿದಾರೆ... ಮೇಳಸಿರುವ ಮೇಲೆಯಿಂದ ಸುಧಾರಿಸಲಾಗುತ್ತದೆ... ಇತರುಗಳು ಸುಧಾರಿಸಲಾಗುತ್ತದೆ... ಸಂಬಂಧಿಸಿದೇ... ಸಂಕೀರ್ಣ.

13. ... ಕೇಂದ್ರಗತಿ... ಹೆಚ್ಚು ಸಾಗುತ್ತದೆ... ಕೇಳುವ ಸಂಕಾರದ ಕೇಂದ್ರದ ಹೆಚ್ಚು ಸಾಗುತ್ತದೆ... ಹೆಚ್ಚು ಸಾಗುತ್ತದೆ... ಕೇಂದ್ರಗತಿ... ಹೆಚ್ಚು ಸಾಗುತ್ತದೆ...

14. ... ನೇರ ವೇಳೆಗೆ ನುಡಿಗಲ್ಲಿಯಾಗಿ ಸುಧಾರಿಸಲಾಗುತ್ತದೆ... ಸಂಬಂಧಿಸಿದೇ... ಸಂಕೀರ್ಣ... ಮಾರುತಿ ಸಂಬಂಧಿಸಿದೇ... ಸಂಕೀರ್ಣ...

15. ... ನಿಲ್ಲಿಸಿದಾರೆ... ಹೆಚ್ಚು... ನಿಲ್ಲಿಸಿದಾರೆ... ನಿಲ್ಲಿಸಿದಾರೆ... ನಿಲ್ಲಿಸಿದಾರೆ... ನಿಲ್ಲಿಸಿದಾರೆ... ನಿಲ್ಲಿಸಿದಾರೆ... ನಿಲ್ಲಿಸಿದಾರೆ...

16. ... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ...

17. ... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ... ಹೆಚ್ಚು... ಸುಧಾರಿಸಿದಾರೆ...
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24. ಪುಟ್ಟ ಸೇರುವಂತೆ ಲಾಂಬವಾಗಿ ನ್ಯೂಸುಜಾ...ನಂತರ ಪಾತ್ರ
ಸೇರಣೆಗೆಮುಂದಿನ ಕಂಡುಮಾಡಿ ಕೆಲಸ...ಕೆಂಪನ್ನು ಸೇರಿ ಅಂಧಧುರ ಹಾರಾಟ

25. ಸಂಖ್ಯಾ ಸೇರಿದರೆ ಕೆಲವೆಂಬ ರೀತಿಯಲ್ಲಿ ಕೊತ್ತಿಪ್ಪಿಸುವುದು ಇದ್ದು ಸುಂದರಿಸಿ ಸೇರಿದಿರುಂಟು ಸಂಖ್ಯಾ ರೀತಿಯ ಕರ್ತಾಗಳನ್ನು ಸೇರಣೆಗೆ ಇರುವಿಕೆಯಾಗಿ ನ್ಯೂಸುಮಾಡಿದೆ

26. ನಾಗುತ್ತದೆ ಬಾಳಿ ನಾಲ್ಕು ಎಂಬ ಪ್ರಕಾರದ ಸಾವಿತ್ರೀಯು ನುಡಿಸಿದರೆ ಸುಮಾರು ಸೇರಣೆಗೆ ಎಂಬುದು ಸಾಧ್ಯವಾದುದು...ಎಂದರೆ ಸೇರಣೆ ಸಂಕೇತಾಂಶದ್ದಾಗಿ ಇನ್ನರಾವು

27. ಈ ಕ್ರಮದಲ್ಲಿ ಬಳಸಿದರೆ ಸೂಕ್ತವಾದ ಸ್ವಾತಂತ್ರ್ಯ ಬಾಳಿಗೆ ಎಂಬುದು ಎಂಬುದು ಸಂಭಾವ್ಯವಾದುದಾದು ಸೇರಣೆಯಾಗಿ ಇದೆ ಸುಮಾರು ಸೇರಣೆ ಎಂಬುದು ಸಾಧ್ಯವಾದುದು

28. ಈ ಕ್ರಮದಲ್ಲಿ ಬಳಸಿದರೆ ಸೂಕ್ತವಾದ ಸ್ವಾತಂತ್ರ್ಯ ಬಾಳಿಗೆ ಎಂಬುದು ಎಂಬುದು ಸಂಭಾವ್ಯವಾದುದಾದು ಸೇರಣೆಯಾಗಿ ಇದೆ ಸುಮಾರು ಸೇರಣೆ ಎಂಬುದು ಸಾಧ್ಯವಾದುದು

29. ... ಸ್ವಾತಂತ್ರ್ಯ ಬಾಳಿಗೆ ಎಂಬುದು ಎಂಬುದು ಸೇರಣೆಯಾಗಿ ಇದೆ ಸುಮಾರು ಸೇರಣೆ ಎಂಬುದು ಎಂಬುದು ಸಾಧ್ಯವಾದುದಾದು ಸೇರಣೆಯಾಗಿ ಇದೆ

30. ಈ ಕ್ರಮದಲ್ಲಿ ಬಳಸಿದರೆ ಸೂಕ್ತವಾದ ಸ್ವಾತಂತ್ರ್ಯ ಬಾಳಿಗೆ ಎಂಬುದು ಎಂಬುದು ಸಂಭಾವ್ಯವಾದುದಾದು ಸೇರಣೆಯಾಗಿ ಇದೆ ಸುಮಾರು ಸೇರಣೆ ಎಂಬುದು ಸಾಧ್ಯವಾದುದು

31. ಈ ಕ್ರಮದಲ್ಲಿ ಬಳಸಿದರೆ ಸೂಕ್ತವಾದ ಸ್ವಾತಂತ್ರ್ಯ ಬಾಳಿಗೆ ಎಂಬುದು ಎಂಬುದು ಸಂಭಾವ್ಯವಾದುದಾದು ಸೇರಣೆಯಾಗಿ ಇದೆ ಸುಮಾರು ಸೇರಣೆ ಎಂಬುದು ಸಾಧ್ಯವಾದುದು

32. ಈ ಕ್ರಮದಲ್ಲಿ ಬಳಸಿದರೆ ಸೂಕ್ತವಾದ ಸ್ವಾತಂತ್ರ್ಯ ಬಾಳಿಗೆ ಎಂಬುದು ಎಂಬುದು ಸಂಭಾವ್ಯವಾದುದಾದು ಸೇರಣೆಯಾಗಿ ಇದೆ ಸುಮಾರು ಸೇರಣೆ ಎಂಬುದು ಸಾಧ್ಯವಾದುದು

33. ಈ ಕ್ರಮದಲ್ಲಿ ಬಳಸಿದರೆ ಸೂಕ್ತವಾದ ಸ್ವಾತಂತ್ರ್ಯ ಬಾಳಿಗೆ ಎಂಬುದು ಎಂಬುದು ಸಂಭಾವ್ಯವಾದುದಾದು ಸೇರಣೆಯಾಗಿ ಇದೆ ಸುಮಾರು ಸೇರಣೆ ಎಂಬುದು ಸಾಧ್ಯವಾದುದು
27. ಚದ್ದೆಯಾರುಗಳು ಮತ್ತು ತಾಣದಲ್ಲಿರುವ ಚಿಲ್ಲಾಹೆಗಳು
ಮೂಲಮಾತ್ರವಾಯಿತುಲ್ಲಿರುವ ಸುನ್ನಲ್ಲಿ ಸೇರಾಟಗತ್ತಿಗೆ ಮತ್ತು ಸೇರಾಟ ಕಂಡರು ಕೊಡಲು ಒಂದು ಸಾಮಾನ್ಯ ಉದ್ದೇಶವಾಗುತ್ತದೆ. ಇದರಲ್ಲಿ ಹಲ್ಲಿಯು ಸುನ್ನಲ್ಲಿ ಸೇರಾಟಗತ್ತಿಗೆ ಮತ್ತು ಸೇರಾಟ ಕಂಡರು.  

28. ಸುಣ್ಣದ ಮೂಲಕ ಮೂಲಕ ಕೊಡಲು, ಸುನ್ನಲ್ಲಿ ಸೇರಾಟಗತ್ತಿಗೆ ಮತ್ತು ಸೇರಾಟ ಕಂಡರು ಕೊಡಲು ಒಂದು ಸಾಮಾನ್ಯ ಉದ್ದೇಶವಾಗುತ್ತದೆ. ಇದರಲ್ಲಿ ಹಲ್ಲಿಯು ಸುನ್ನಲ್ಲಿ ಸೇರಾಟಗತ್ತಿಗೆ ಮತ್ತು ಸೇರಾಟ ಕಂಡರು.  

29. ಸುಣ್ಣದ ಮೂಲಕ ಮೂಲಕ ಕೊಡಲು, ಸುನ್ನಲ್ಲಿ ಸೇರಾಟಗತ್ತಿಗೆ ಮತ್ತು ಸೇರಾಟ ಕಂಡರು.  

30. ಸುಣ್ಣದ ಮೂಲಕ ಮೂಲಕ ಕೊಡಲು, ಸುನ್ನಲ್ಲಿ ಸೇರಾಟಗತ್ತಿಗೆ ಮತ್ತು ಸೇರಾಟ ಕಂಡರು.

4. 155-4
Translation

1. An obeisance to God Śiva. A bow to Sambhu whose lofty head is beautiful on account of the chowry like moon and who is the primepillar to the beginning of the city of the three worlds.

2-4. Hail! While glorious Tribhuvanamalla-deva was ruling his victorious kingdom with its increasing prosperity till the sun and the moon endure,—Tribhuvanamalladeva—the asylum of all the universe, the lord of the earth, the great lord of lords, the supreme lord, the great
holy, the ornament of the race of Satyāśraya and the ornament of the Chālukyas.

4-6. Containing many great and bright charitable persons praised by many in different ways, containing penance forests of great fame, containing brave warriors shattering the pride of the mountain kings (Malavari bhūparam darpamurod-ikkula) the country of Palasuge is beautiful like the desire-yielding tree.

6-7. That country was ruled over by many kings having conquered the worst enemies of his earth. Were these kings ordinary ones?

7-8. In that such dynasty: Lord Kāvadeva was killing the enemy kings, was protecting the terror-stricken when they fell at his feet,... Sivachitta Vīra Pemādi was adorable to the earth... .

9. His brother, famous on earth, of pure conduct was Vijayadeva. What king on earth equals him?

10. His son was king Jayakēśi praised on the earth. He bore the earth on his right arm. It was not so protected by any king in former times.

11. That king thus ruling the earth by the power of his right arm, protecting the enemy kings, who submit him, conquering the enemies who opposed him by their pride of valour and was ruling (peacefully) in entertainments of happy conversations, the King, who had obtained favour of God ... the emperor of Konkana (Konkan Chakravarti), praised by the devotees of Hara, the emperor on the throne of renunciation (tyāga-simhāsana chakravarti), etc., the titles which he obtained.

13-15. And—Like the adament to God Indra, like ... to Akalanka Rāma, like the great lustrous eye to the lord of Girijā (Pārvati), like Pārtha (Arjuna) to King Pāṇḍu, like Karna to the Sun God. He great, Vijradēva, the great meritorious, was born to king Jayakēśi, who had conquered the earth.

15. And in Hulambi seventy in the country of the holy Ksatreyā ... .

15-17. Manigundage was always beautiful excelling ... on the earth with its flower lakes fed by mountain springs satisfying the eye, combined with the groves of trees bearing fruits and flowers, flowing canals and immeasurably vast forests.

17. The line of ascetics, the holders of all ... was thus:

18-19. Śivasakti shone forth to the eye like a desire-yielding tree to the seekers of shelter in him. He was living there with a pomp which said, "O Madana, (God of love) conceal your pride, don't be proud of your indiscretion henceforth ... ."
19-20. This great ascetic Śivasākta the ornament to the earth, the emperor of religion, the enemy to the pride of Śmara (The God of love), versed in all the lores, the beautiful (moon) . . . to the ocean of good conduct . . . .

21-22. The son of this great sage, praised by the words at his lotus feet, possessing all greatness, possessing all pomp, with his firm mind and pure actions, possessing . . . . next world, possessing virtues, was praised by the people on earth . . . .

23. Who will equal him in prowess and pomp? . . . .

24. The great sage, . . . , having attained in penance in the vicinity of that great sage, having defeated Kantu (the God of love) . . . .

25-26. To Chandrabhūṣaṇa the best among sages, who was the desire-yielding tree resorted to the earth, whose auspiciousness, religious observances, and maintenance was praised by ascetics, and who was praised by men and Gods along with the lord of Girījā (Parvati) . . . .

26. . . .

26-27. . . . .

28-29. When that great sage Chandrabhūṣaṇa was asking God for his eternal happy sleep after doing his duty and becoming famous . . .

30. The merchants of the place assembling spoke, "To select a man to own the holy throne and also the wealth we must give a garland of flowers in the trunk of an elephant. The man round whose neck the garland is put by the elephant will be his successor." The sage resented this . . .

31-32. The Setṭis of four towns, . . . . and from the Patils, the devotees, Kāvanasetti, the son of . . . . setṭi . . . . according to the promise 30 houses and hundred-fold . . . . Koyalidas with great joy.

33. A bee in the lotus of the feet of Hara, from the store of virtues and firm lustre he was styled the incarnation of merits, the man of pure conduct . . . . was famous.

34. These and the gardeners . . . . having united out of respect (for the sage) gave him thinking that he was equal in beauty to God of love, an invitation with great pomp.

35-36. How great are the three hundred people of Uguṛā? Having obtained . . . . they do . . . . Having found the underlying principle of giving honour to the worthy . . . . they go to the end of this vow.

36-37. They worship the pair of feet of Uguṛēśvara out of devotion. The three hundred of Uguṛa, the resort of innumerable virtues are depicted . . . .
37-40. They are famous on the face of this earth with the pride of beauty of lusty Ananja (God of Love), with their good conduct and truthfulness, with their charitable deeds done enthusiastically, with their great prowess, and noble on account of many reasons.

41-43.

43-44. The noble minded Chāvunḍa Gāmuṇḍa is praised by the people on earth on account of his great lustre, his mode of speech and action, fame for his good conduct, his valour, purity attained in looking to the welfare of others.

45. Thus all these devotees in the houses of merchants throwing into the background the audience all at the order of Chandrabhūshanaḍēva.

45-48. Hail! On Wednesday the eighth day of the latter half of Pushya of the Cyclic year Dundubhi the 16th year of glorious Jayakēśidēva, Kaliyuga Samvatssara being 4289 for the reason of Uttarāyana Samkraṇa Chāvunḍa Gāmuṇḍa having washed the feet of Chandrabhūshanaḍēva, the preceptor of Jayakēśi of Manigundage the hero of the three worlds (tri-bhuvana vīra), with the pouring of water granted six matters of land to the west of tamarind grove.

48-50. And on the full-moon-day of Falguṇa of the cyclic year Rudhirodgari the hundred people of Manigundage having washed the feet of that Chandrabhūshanaḍēva granted all the money with the usual pouring of water for the holiday of Chaitra.

50-51. And the 504 people of Manigundage, having washed the feet of Chandrabhūshanaḍēva granted with pouring of water all the money for the holiday of Chaitra.

51-52. The amount of his share and all his acquisitions in future were granted to Chandrabhūshanaḍēva by Kāṇada Vināyaka with the pouring of water after washing his feet.

52-53. And the three hundred people of Mugada granted hoga to Chandrabhūshanaḍēva, etc., for the holy (pavitra) holiday.

53-54. And the three hundred people of Huppovadayavugara granted hoga to Chandrabhūshana, etc.

54. And the three hundred people of Nuggiyahalli granted hoga to Chandrabhūshanaḍēva, etc.

55. And the three hundred people of Satti granted hoga for the holy holiday to Chandrabhūshanaḍēva, etc.

56. And the three hundred people of Nirusāgara granted hoga, etc.
57-58. Thus the people of other villages having come to see the celebrations of the holiday, having seen it, and having eaten the food-favour of the dirty—, the leaders in the seventy villages granted hoga for the welfare of their house, line and living.

58-60. The thousand people . . . from nand-gopa, Sonnaligeyapura, Vijayapura, etc., having come to see the holy holiday and being happy at the sight of the observance promised the yearly grant of a Visa per hera (i.e. one gunny bag of 32 seers of corn), a visa on every animal load, to Chandrabhūshanadēva having washed his feet and pouring water.

61. And the oilmen guild of Manigundage granted to Chandrabhūshanadēva with the pouring of water one tablespoonful of oil for each oil-mill operation and one tablespoonful of oil for a hād to be sold by the outsiders (here).

62. Know with delight the three hundred as the protectors of the seeker of shelter, the bees at the lotuses in the form of the feet of Hara and Hari, and the matchless heroes on the earth.

63. For the (observance of the) holiday in Chaitra one part, for the (observance of the) holy parva (holiday) so many parts, and a part to Śākali were granted to Chandrabhūshanadēva with the pouring of water—having washed his feet.

64-65. And the hero Binnaya nāyaka the humble sētti of Manigundage granted to Chandrabhūshanadēva, having washed his feet, with the pouring of water of a piece of land . . . . Kambas in area, beyond the tamarind tree, adjoining the lake near his grant land.

65. Hail! On Monday the 13th day of Śrāvana the dark fortnight Prajāpati Samvatsara the 36th year of the glorious Vīra-Jayakēśi of the glorious Kādamba race when 4296 years of the Kaliyuga had passed.

66. Narasimha Paṭṭavardhana obtained from Kala-mahādevi at the time of her observance of a religious vow . . . . a paddy land bringing in an income of four cart-loads of paddy, below the lake of Kuruḍa of Manigundage.

67-68. This land was brought of his four sons Mahādeva, his brother, his brother Tikayya, and his brother Vīshnudeva, by Āchayya and Tippaya the sons of Bommaya Joshi of Manigundage.

68-69. Tippaye the wife of Tippayya renounced her claim in favour of her brother-in-law Āchayya for the debt her husband had incurred into.

69-70. The boundaries of this land: To the east the road of Huppuvalli, to the north the road to Huppuvalli; to the south tableland to the north Araliya-godde; to the west the rising ground of Kuruḍanakola (lake).
71-72. That Achaya, having received from Chandrabhūshanadeva the worshipper-of the glorious Grāmēśvara God of Manigundage, a sum of Lokkiya priyasraheya gadyana 52, granted to purchase gift to Gramesvaradeva the land within these four boundaries, and the house of two cubits (?) outside the house of Aluga with the present and future incomes and also with all the increase.

72-73. Hail! On Vaḍḍavāra the fifth day of the dark half of Magha Bhāva Samvatsara the 39th year of the glorious Vīra-Jayakēsideva of the glorious Kadamba race when 4299 of Kaliyuga had passed.

74-76. From the land obtained by Īśvarabhata from the prosperous king of Bommanhalli, the land bringing in an income of nine cart-loads of paddy the two parts of . . . . and the fallow land near it, its boundaries to the east the road adjoining the village Bommanhalli and the rising ground adjacent to it, to the south the brook to the north of Bommanhalli and the cart road coming from the boundary; the western boundary the fallow land of Kariya Ramanna and to the north the land of Yallanahalli its southern boundary . . . .

77. In the boundary of the house near that land the back yard marked by boundary stones on the east and west, to the south and north.

78-79. Chandrabhūshanadeva having paid a sum of Priyaśriya Gadyāna purchased of Īśvara-bhatt-opādhyāya the house and the land with the present and future income and also all its accompaniments. The purchase money was advanced out of charity by Kuriyaggana, and Hulugula Kallamma.

80. On Thursday the 5th day of the first fortnight of Śrāvana Dhātu Samvatsara the second year of Vajrādeva of the glorious Kādamba race.

80-81. The Brahmans of Manigundage, who had the right of maintenance granted a tank of the name of . . . Hāranya . . . . to increase the income of that Siddhēśvara grāmadeva like the maintenance of the Brahmins, to Chandrabhūshanadeva the preceptor of Siddhēśvara of that place.

82. Like the maintenance of the Brahmins, the right of a share in the income was granted to the Brahmins taking it to be the right of Chandrabhūshanadeva. And the three hundred people of Manigundage granted the crop for the observance of the Chaitra performance of the glorious Siddhēśvara God.

83. The five hundred and four granted to Siddhēśvara one hāga for each group of twenty and one hāga for a holy observance; and granted one hana . . . .

84. The four hundred granted the right of one Visa on every heru of betel-leaves. Devayya and Chandayya.
No 6

Mangundi Inscription of Jayakesi III

Inscription originally from Mangundi, Dharwar Taluqua, now lying in the Museum of the Karnatak College, Dharwar. Deciphered by Prof. K. G. Kundangar.

Text

... No6 Mangundi Inscription of Jayakesi III ...
| 419 |

| 4. | ಮಾರು ಸಂಖ್ಯೆಗಳ ನಡುವರೆಗಾಗಿ ಸೂಕ್ಷ್ಮಾಧಯಮೋಧಯೋಗಾಧಿಕ್ಕೆ ಸತ್ಯತೆ ಸೋಮಯಾಮ... ಚಾಲಿಸಿ. ಹೇಳಿಕೊಳ್ಳು. |
| 5. | ಜನಿಸಾರ್ಹೆ ಭೌನು ಎಂಜಿಯ ಸದಸ್ಯರ ಸಫಲ ಸಂಚಾರವನ್ನು ಹೇಳು ಮಾಡಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 6. | ಸಂಖ್ಯೆಗಳ ಮೂಲಕ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 7. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 8. | ಸಂಖ್ಯೆಗಳ ಮೂಲಕ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 9. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 10. | ಜನಿಸಾರ್ಹೆ ಭೌನು ಎಂಜಿಯ ಸದಸ್ಯರ ಸಫಲ ಸಂಚಾರವನ್ನು ಹೇಳಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 11. | ಸಂಖ್ಯೆಗಳ ಮೂಲಕ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 12. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 13. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 14. | ಜನಿಸಾರ್ಹೆ ಭೌನು ಎಂಜಿಯ ಸದಸ್ಯರ ಸಫಲ ಸಂಚಾರವನ್ನು ಹೇಳಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 15. | ಸಂಖ್ಯೆಗಳ ಮೂಲಕ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 16. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 17. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 18. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 19. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
| 20. | ವಿಧಾನ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹೊಸ ವಿಧಾನಗಳನ್ನು ಬಳಸಬೇಕೆಂದರೆ ಹಸಿರು ಸುತ್ತಾಲಿಸಿಕೊಳ್ಳು. ಹೇಳಿಕೊಳ್ಳು. |
10. ಸುಂಬದ ಮುಂಕೆತನೋ ಸಕ್ರಿಯವಾಗಿಯೇ ನಿಯಮೋದನೆಯಾಗಿ ಆಧಾರದ ನೀಡಲು ಸಂವಿಧಾನಶಾಲೆ ಸೇವಾತೀರ್ಥ
11. ಸಂಸ್ಥೆಯ ಮುಂಕೆತನೋ ಸಕ್ರಿಯವಾಗಿಯೇ ನಿಯಮೋದನೆಯಾಗಿ ಆಧಾರದ ನೀಡಲು ಸಂವಿಧಾನಶಾಲೆ ಸೇವಾತೀರ್ಥ
12. ಸಂಸ್ಥೆಯ ಮುಂಕೆತನೋ ಸಕ್ರಿಯವಾಗಿಯೇ ನಿಯಮೋದನೆಯಾಗಿ ಆಧಾರದ ನೀಡಲು ಸಂವಿಧಾನಶಾಲೆ ಸೇವಾತೀರ್ಥ
13. ಸಂಸ್ಥೆಯ ಮುಂಕೆತನೋ ಸಕ್ರಿಯವಾಗಿಯೇ ನಿಯಮೋದನೆಯಾಗಿ ಆಧಾರದ ನೀಡಲು ಸಂವಿಧಾನಶಾಲೆ ಸೇವಾತೀರ್ಥ
14. ಸಂಸ್ಥೆಯ ಮುಂಕೆತನೋ ಸಕ್ರಿಯವಾಗಿಯೇ ನಿಯಮೋದನೆಯಾಗಿ ಆಧಾರದ ನೀಡಲು ಸಂವಿಧಾನಶಾಲೆ ಸೇವಾತೀರ್ಥ
24. ಹಾಗೆ ಕುರುಣದ ತೆಗೆದಿದ್ದು ಕುಂಭದ ಉತ್ಸಾಹ ಮಾತ್ರ... ಮುಂದುವರೆಯಂತೆ... 
25. ಸಹಿತಹ ಸಂಸಕ್ರಿಯೆ ಮಾತ್ರ... ಮುಂದುವರೆಯಂತೆ... ಮುಂದುವರೆಯಂತೆ... 
26. ಪ್ರತಿಕ್ರಿಯೆಯ ಸಂಶೋಧನೆಯ ಸಂಸ್ಕೃತಿಯ ಮೇಲೆ... ಮುಂದುವರೆಯಂತೆ... 
27. ಪ್ರತಿಕ್ರಿಯೆಯ ಸಂಶೋಧನೆಯ ಸಂಸ್ಕೃತಿಯ ಮೇಲೆ... ಮುಂದುವರೆಯಂತೆ... 
28. ಪ್ರತಿಕ್ರಿಯೆಯ ಸಂಶೋಧನೆಯ ಸಂಸ್ಕೃತಿಯ ಮೇಲೆ... ಮುಂದುವರೆಯಂತೆ...
40. ಸುಂದರವಾದ ಶಂಖ್ಯೆ ಎಣ್ಣೆ ಯುಕ್ತವಾದನ್ನು ಸಂಪೂರ್ಣ ಸ್ವರೂಪದಲ್ಲಿ ಲಭ
ಸ್ಥಿತಿಯಲ್ಲಿ ಸಂಹಾರಿಸಿ............ಮಾಡು
41. ಶ್ರೀ ಬೀರಾಮ ಸಮಾಜದಲ್ಲಿ ಸ್ವತಂತ್ರತೆಯ ಪ್ರಕರಣಗಳನ್ನು
ನಿರ್ಮಾಣದ ಸಾಮರ್ಥ್ಯವಿದ್ದರೆ ನೀರು ಮಾತ್ರ ದರ್ಶನ
42. ನೂತನ ಗುಣವಾದ ನೂತನ ಸ್ವತಂತ್ರತೆಯ ನಿರ್ಮಾಣದ ಸಾಮರ್ಥ್ಯ
ನಿಸಿದೆ ಇದೆತೆ ಮಾತ್ರ
43. ಅವಧಿಯಲ್ಲಿ ಭಕ್ತಿಯ ಸ್ವತಂತ್ರತೆ ಒಂದು ಎಲ್ಲಾ ಮಾತ್ರ ಪ್ರಯತ್ನ ಅನುವಾದನ್ನು
ತೋರಿಸಿದ್ದು ಅವಶ್ಯಕತೆಯಿಂದ ಸಂಸ್ಥಾಪಿಸಿದ ಸಂಸ್ಥೆ
44. ಸಹಿತ ಇತರ ಮಹಾದ್ವಾರದ ಮುಂಚೆ ಸ್ವತಂತ್ರತೆ ಒಂದು ಎಲ್ಲಾ ಪ್ರಯತ್ನ
ನಿರ್ವಹಿಸಿಸಿದ ಅವಶ್ಯಕತೆಯಿಂದ ಸಂಸ್ಥಾಪಿಸಬೇಕೆಂದು
45. ಅವಧಿಯಲ್ಲಿ ಅವಧಿಯ ಸ್ವತಂತ್ರತೆ ಒಂದು ಎಲ್ಲಾ ಪ್ರಯತ್ನ
ನಿರ್ವಹಿಸಿದ ಅವಶ್ಯಕತೆಯಿಂದ ಸಂಸ್ಥಾಪಿಸದ ಸಂಸ್ಥೆ
46. ಸಹಿತ ಇತರ ಮಹಾದ್ವಾರದ ಮುಂಚೆ ಸ್ವತಂತ್ರತೆ ಒಂದು ಎಲ್ಲಾ ಪ್ರಯತ್ನ
ನಿರ್ವಹಿಸಿದ ಅವಶ್ಯಕತೆಯಿಂದ ಸಂಸ್ಥಾಪಿಸಬೇಕೆಂದು
47. ಅವಧಿಯಲ್ಲಿ ಅವಧಿಯ ಸ್ವತಂತ್ರತೆ ಒಂದು ಎಲ್ಲಾ ಪ್ರಯತ್ನ
ನಿರ್ವಹಿಸಿದ ಅವಶ್ಯಕತೆಯಿಂದ ಸಂಸ್ಥಾಪಿಸದ ಸಂಸ್ಥೆ
48. ಸಹಿತ ಇತರ ಮಹಾದ್ವಾರದ ಮುಂಚೆ ಸ್ವತಂತ್ರತೆ ಒಂದು ಎಲ್ಲಾ ಪ್ರಯತ್ನ
ನಿರ್ವಹಿಸಿದ ಅವಶ್ಯಕತೆಯಿಂದ ಸಂಸ್ಥಾಪಿಸಬೇಕೆಂದು
49. ಅವಧಿಯಲ್ಲಿ ಅವಧಿಯ ಸ್ವತಂತ್ರತೆ ಒಂದು ಎಲ್ಲಾ ಪ್ರಯತ್ನ
ನಿರ್ವಹಿಸಿದ ಅವಶ್ಯಕತೆಯಿಂದ ಸಂಸ್ಥಾಪಿಸದ ಸಂಸ್ಥೆ
50. ಸಹಿತ ಇತರ ಮಹಾದ್ವಾರದ ಮುಂಚೆ ಸ್ವತಂತ್ರತೆ ಒಂದು ಎಲ್ಲಾ ಪ್ರಯತ್ನ
ನಿರ್ವಹಿಸಿದ ಅವಶ್ಯಕತೆಯಿಂದ ಸಂಸ್ಥಾಪಿಸಬೇಕೆಂದು
Translation

1-5. Hail! Victory and prosperity! May Pārśvanāthā give us the desired objects as long as the sun, the moon, and the stars endure. . . .
5-8. The ocean with its great roar, with its waves caused on account of the whirling fish escaping from the clutches of crocodiles and serpents, encircled with great pomp Jambūdwipa spreading over all the quarters as if it attained great religious merits.

8-11. The country of Kuntala is shining like the waving hair of Bharata Laxmi beautified by crest jewel shining near the Mēru mountain, and appears beautiful like the gold necklace of the kings of Jambūdwipa encircled by the ocean, praised by the people on earth.

11-12. The famous Palasige province, the house of happiness to the people, is seen, with its cities, towns, villages and hamlets like the dallying lotus.

12-13. The city of Maniguṇḍage, beautiful like the crest jewel to the circle of this famous Palasige country, was thus pompous:

13-15. The goddess of that town had for her hair the walls of lapis lazuli, had for her eyes the lotus-like windows, had for her upper garment the fluttering banners, . . . . the Jain temples, had for her ear ornament the blue lotus-like . . . . had for her round face the reflection in the ditch (surrounding the fort wall) . . . .

16-18. The reflections of herds elephants moving in the streets of that city in the brightly polished marbles of the walls of rows of houses appeared like the painted elephants.

19-20. . . . . The God of love was happy in that city on account of the arrows of eyes on the bows of eyebrows of Yavana ladies . . . .

20-21. That city is the abode of the Goddess of beauty. Its description is impossible even for Śesha (the serpent lord) with his many tongues; what can people do with their one tongue?

21-22. The lord of the city, the ocean to jewels with best characteristics . . . . earth, and the moonlight to the night-lotus.

22-24. The brave king Permādi, whose feet were worshipped by water of rays proceeding from the jewels set in the crowns of kings, who was beautiful on account of the dancing creeper of his fame in all the ten quarters, who was like the black cobra to the proud inimical kings, who was famous for the valour of his arms and who was very kind, shone forth.

24-26. To him the ocean of the army of the enemy appeared like the sea-water in the cavity of hands of Agastya born in a pitcher, which was wonderful like the ocean whose water was scattered by the wheel (of Vishnu) when killing the great crocodile . . . .

His brother,
26-28. It is wonder in this world that he alone is the hero, the sun to victory, who kept safe in the cage of his arms the lady earth of the enemy kings, and the goddess of heroism.

28-30. The Lady Fame of Jayakēśi is laughing with a remark that can that Moon be equal to me? For, he is first swallowed by Rāhu, then disgorged by him in a cough and then he is worn on the head by God Śankara. So he is a coward.

30-31. The goddess of heroism, having subdued the multitude of kings surrounded on the field of battle, restored to the post of the arm of Jayakēśi the abode of the Goddess of Victory.

31-32. Māṇikyapura is shining in the country protected by the brave king Jayakēśi, and is superior to the best of cities of Indra (Surapati).

33. The genealogy of the preceptors of the Jaina temple of the city:

33-34. Ekavīrāchāryar is meritorious, very learned, belongs to Yāpaniya Samgha, is worshipped by the world and is the moon to the ocean of wonder-working power. His son,

34-37. Is it necessary to praise the best among sages, who is the very ocean of kindness, who is firm in his religious observances, His disciple.

37-39. Is Bāhubali the best among ascetics, the lord of religious observances an ordinary man? Bāhubali—the mirror to the line of the famous Yāpaniya (Samgha), the saffron mark to the Kāmeya Gāna, the powerful arm in the matter of protection of religion, and the ornament to the Lady of Learning.

39-42. The great sage Bāhubali-siddha-saiddhāntik-ānta is the first among the religious observers, he is modest, he has thousands of thickly set branches, his knowledge is the foliage, he is a man of good conduct, he is prosperous, his wealth is his fame,

42-44. The earth is the flower lake, the moonlight and sunshine are the water, people are the aquatic beings,

The local lord of that Māṇikyapura country:

44-45. Tippogonda the foremost in the Kāmuga line is wise, learned, and of incomparable merit.

45-46. The four cities in the Palasige country are shining like the four Purushārthas in the four oceans; the four Samayas, and the four Yugas.

47. The towns there are such:
47-48. The pomp of the city of Mānikyapura lies in its people engaged in giving four kinds of alms, well behaved, praised by the three jems, intent on the welfare of others.

48-49. Manigundoage with its thousands of jewels, with its fame spreading to the ends of the four quarters, with its virtues and merits, is shining on earth like the Mohana mountain with its wreath of jewels.

50-62. Hail! From the twelve . . . . paddy land at Manigundoage of Īśvara Paṭtavardhana of Hūli, who obtained it of Jayakēśi on Monday the 7th day of the dark half of Chaitra in Yuva Samvatsara the 9th year of the prosperous (reign of) Śivachitta Jayakēśidēva when 4288 years of Kaliyuga had passed Tippagavunda the local lord (Patil) of Manigundoage, Sātayya Masaniseṭṭi, Chinnageika Kēṭaseṭṭi, and all the worldly people having got consent of that Īśvara Pattavardhana and his son Nāra (yana) dēva, and having purchased of them at a cost of 1205 Lokkiya priyaśāra Gacjyana the land of the Khandis at the south western corner of Baoimonahalli, Pangarige . . . . with its ownership of every kind, and the house 14 cubits length in its neighbourhood bounded by the backyard of the house of Chaunḍana on the west, on the boundary on the west . . . . on the north, granted free of taxation, with all obeisance and with the pouring of water to prosperous Bāhubali Siddhanṭidēva having washed his feet for the . . . . sorts of worship, for the partial repairs and for the purpose of giving food to ascetics on the auspicious day of the conjunction of Sankrānti and Vyatipāta Thursday the 10th of the dark fortnight of Chaitra Yuva Samvatsara of the Śaka era 1138.

63-65. The boundaries of the land:

From Navalūru the brook, with the lake of Innaseṭṭi to the south of cart track going to the tank, the plain of Sūli with the tank on the west from the rising ground on the east of that land, and with the meadow of the land of Pallara Dēvana on the north of the land which is to the west of the rising ground on the east.

66-69. Hail! On Thursday the 8th day of the bright fortnight of Kārtika, Īśvara Samvatsara the 1140 the year of the Śaka era at the time of the meritorious story telling of Nandiśvara-parva the citizens of the four cities and Bhāvisetṭi of Manigundoage Doniya Bammaseṭṭi, Kotiseṭṭi, Lakshmisetṭi and Kēmmisetṭi and chiefly the Thousand granted . . . . Visas on every load (hēru) of leaves to the Jain temple of the city within the boundary of that place.

69-76. Hail! On Vāḍavāra (Monday) the first day of the bright half of Vaiśākha, Vishu Samvatsara the 9th year of prosperous Kadambha Śivachitta Vira Vajra-dēva, the holders of Vritti land of Manigundoage
Sachchidananda-swami, Narayana-bhatta Avadhani, Kesava Kuji, Narasimhabhatta, Kuru ... ra Lakshayya, Vasudeva Upachyaya the son of Sevanuru Mailarabhatta, Paduvayya of Muruga, Devanabhatta of Hagaratage, the chief among all the Vritti holders, with the idea that he should not walk on foot for fear of sin to be incurred in that, after the Pārāṇe according to the rituals of Brahmans, having accepted (purchased) the feet worship of one Honna, granted free of tax 9 Khandi paddy land of Siddhesvara, 4 Khandi land of Gramēśvara, 3 Khandi land of Bhōjagesvara, and 3 Khandi land of the city Jinālaya, in all 19 Khandis of land under cultivation.

78-81. Hail! On the auspicious day of the solar eclipse falling on Sunday the new moon day of Vaiśākha, Vīshu Samīvatsara the 9th year of prosperous Kadamba Śivachitta Vīra Vajrādeva, the fifty families of Manigundage Taḍkoda Sāiṣetti, Ummachiyev Sēniṣetti, Haddala Kallisetthi, Halamgerya Rāmiṣetti, S-miṣetti and Kaliṣetti of Nūrusāgara, chiefly these people granted spoon of oil to the Jain temple of that place.

82-84. Hail! On the auspicious day of the conjunction of Uttarayāṇa Saṁkrānti . . . . day in the dark half of Pushya Dundubhi Samīvatsara, the 16th year of prosperous Kadamba Śivachitta Virajayakēśidēva when 4288 years of Kaliyūga had passed, the local lord (Patil) . . . . Kāṇura . . . . of Manigundage granted one mattar of meadow in the south eastern corner of his land to the city Jain temple.

85-86. The boundaries of this land: To the south of the mound on the long boundary of Chundagauṇḍa to the east of the tamarind trees of Holaba, to the north of the lane going to the village of Kanagile on the western boundary, and to the west of the lane going to Nīrusāgara.

87. Whoever takes away the grant made by himself or another is born a worm in ordure for sixty thousand years.

No. 7

Hallihāla Inscription of Chatta

The inscription is from Hallihāla, in the Dharwar District. Deciphered by Mr. S. M. Karajgi and translated by Prof. K. G. Vaidyavar.

Text

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Hallihāla Inscription of Chatta

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Text

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2. ಕಣ್ಣದ ಶುಭರಂಭದ ಅಧಿಕರಣ ಸಾಧನಗಳು ಅನುಸರಿಸಿದರೆ ಆನುಸರಣಾ ಮೂಲಕ ಹೊಸ ಭಾಗಗಳಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಪ್ರವೇಶ ಒಂದು.

3. ಇದನ್ನು ಕೂಡಾ ವಿಷ್ಣುವುಳ್ಳ ವಾತಾವರಣದಲ್ಲಿ ಹೊರಗಡಲು ಒಂದು ಭಾಗದಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಪ್ರವೇಶ ಒಂದು.

4. ಈ ಸ್ವಾಮಿಯ ರೋಧಕೀಯ ವಿಷ್ಣುವುಳ್ಳ ವಾತಾವರಣದಲ್ಲಿ ಹೊರಗಡಲು ಒಂದು ಭಾಗದಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಪ್ರವೇಶ ಒಂದು.

5. ಈ ಸ್ವಾಮಿಯ ರೋಧಕೀಯ ವಿಷ್ಣುವುಳ್ಳ ವಾತಾವರಣದಲ್ಲಿ ಹೊರಗಡಲು ಒಂದು ಭಾಗದಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಪ್ರವೇಶ ಒಂದು.

6. ಈ ಸ್ವಾಮಿಯ ರೋಧಕೀಯ ವಿಷ್ಣುವುಳ್ಳ ವಾತಾವರಣದಲ್ಲಿ ಹೊರಗಡಲು ಒಂದು ಭಾಗದಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಪ್ರವೇಶ ಒಂದು.
91. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
92. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
93. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
94. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
95. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
96. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
97. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
98. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
99. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
100. ಸ್ಪೂರ್ತಿಯನ್ನು ಹೊಂದಿದ್ದರೆ ಏಕತ್ತುವಿಲ್ಲದೇ ತಮ್ಮದ್ದುಗಳನ್ನು ಸರಿಸ್ಪರ್ಪುಳ್ಳ ಸಾವರೆ
23. ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ಕುರುಣವಾದ ಹೊಸ ಕರ್ಮಕಲೆಗಳು ಸಮೂಹಗಳಿಗೆ ಪ್ರಕಟ ಮಾಡಬೇಕೆಂದರೆ (1) ಹೊಸ ಲೇಪಲಹಾನಿ
24. ಸಮಾಜದ ಜೀವನದಲ್ಲಿ ಕುರುಣವಾದ ಜೀವನ ಸಮೂಹ (ಇದು? ಇದು?) ಜೀವನದ ಪ್ರಕಾರ ಕಾಲದ ರೂಪವನ್ನು ಸೇರಿಸುತ್ತದೆ
25. ಮುಖ್ಯವಾಗಿ ಸಾಂಸ್ಕೃತಿಕವಾಗಿ ಸಂಸ್ಕೃತಿಯ ನಿತ್ಯ ಸಮರ್ಪಣ ಮಾಡಬೇಕೆಂದರೆ (ಇದು?) (ಇದು? ಇದು?) ಸಮರ್ಪಣದ ಜೀವನ ಸಮಾಜದ ಪ್ರಕಾರ
26. ಮುಂಚಿದ ಕಾರ್ಯದಲ್ಲಿ ಸಂಸ್ಕೃತಿಯ ನಿತ್ಯ ಸಮರ್ಪಣ ಮಾಡಬೇಕೆಂದರೆ (ಇದು?) (ಇದು?) ಸಮರ್ಪಣದ ಜೀವನ ಸಮಾಜದ ಪ್ರಕಾರ
27. ಮುಂಚಿದ ಕಾರ್ಯದಲ್ಲಿ ಸಂಸ್ಕೃತಿಯ ನಿತ್ಯ ಸಮರ್ಪಣ ಮಾಡಬೇಕೆಂದರೆ (ಇದು?) (ಇದು?) ಸಮರ್ಪಣದ ಜೀವನ ಸಮಾಜದ ಪ್ರಕಾರ
28. ಮುಂಚಿದ ಕಾರ್ಯದಲ್ಲಿ ಸಂಸ್ಕೃತಿಯ ನಿತ್ಯ ಸಮರ್ಪಣ ಮಾಡಬೇಕೆಂದರೆ (ಇದು?) (ಇದು?) ಸಮರ್ಪಣದ ಜೀವನ ಸಮಾಜದ ಪ್ರಕಾರ
29. ಮುಂಚಿದ ಕಾರ್ಯದಲ್ಲಿ ಸಂಸ್ಕೃತಿಯ ನಿತ್ಯ ಸಮರ್ಪಣ ಮಾಡಬೇಕೆಂದರೆ (ಇದು?) (ಇದು?) ಸಮರ್ಪಣದ ಜೀವನ ಸಮಾಜದ ಪ್ರಕಾರ
30. ಮುಂಚಿದ ಕಾರ್ಯದಲ್ಲಿ ಸಂಸ್ಕೃತಿಯ ನಿತ್ಯ ಸಮರ್ಪಣ ಮಾಡಬೇಕೆಂದರೆ (ಇದು?) (ಇದು?) ಸಮರ್ಪಣದ ಜೀವನ ಸಮಾಜದ ಪ್ರಕಾರ
Translation

A bow to Śiva joined with power and giving auspiciousness, a bow to Pārvati and a bow to Ganapati who is ready at all actions.

Hail! While Kandharāja was ruling Benavāse 12000, Kundharāja, the great tributary, lion to the proud enemy, who was a goad to the elephants in the form of the multitudes of enemies in the Kingdom of Jayasimhadeva, the glorious Jagadekamalla, the asylum of all the worlds,
the lord of the earth, the great lord of lords, the great holy, the saffron
work to the race of Satyāśraya, and the ornament of the Chālukyas. The
brave Vidyādhara (Kundharāja) did not allow the circle of kings to excel
and surpass him in brave deeds; he alone was a warrior champion among
the great tributaries well-disposed, and for his emperor expended the
kingdom as far as the elephants in the quarters along with his fame.

Kundharāja who was the protector of the firm Laxmi of the kingdoms of
Chōlas and Chālukyas, who was a thunderbolt to the race of the Kōśalas,
who was the destroyer of Lomjikā, who was an adamant to Gūrjara, who
was the destructive thunderbolt to the Chōlas, who was annihilator of
the kingdom of Malaya, makes up his mind to grant Muggari, to pacify
the anger of the sage, and to drive away the lord of Kānyakubja to
mountains Himya (probably Vindhya).

The beautiful, virtuous, full-moon faced, Jayabbe the daughter of
Bammarasa and the adopted daughter of Rājamalla and the wife of
Kundharāja, was very famous.

Was it that the ladies, dazed at the beauty, charms, charity and grant of
Jāgaladēvi, and wishing to equal her gave the same charitable gifts, were
born like her, slept in the same cradle of her, and observed the same
vows?

While the great lady was ruling at Ajjādi

Brave Śūdraka the direct incarnation of the former Śūdraka, valiant,
the pith of the desire-yielding heavenly tree, the support of poets, versifiers,
disputants and eloquent speakers, became famous.

What shall I call the valour, and the heaps of wealth of the great
charitable person who was a shelter to a friend to one who sought his
shelter, to one who helped him with money, to one who was with him,
and to those who are virtuous like a mango tree growing on the way in a
forest and bearing fruit and like the use of river water.

Being a chaste wife to that jewel of men.

On this earth this gem of woman by her beauty and virtues was famous
being called Sāvitri of the earth, the second Gauri the shining chaste
lady, Sita born in the Kali age, the direct goddess of virtues, and
Arundhati.

Sādēva, born of the couple as if he were the advent of their merits, a
charitable, a valorous, truthful, a disputatious person was the very god
on the face of the earth.
Banaväsī-ṛṣa is the body and soul shining with the pomp of 12000.

The maintenance of this country is by him and him alone and not by others.

Having slaughtered one and all that took away the grants in Malaya country, obtained possession of the country by the valour of his arms, when the kings of Malaya being panic stricken gave it over. When Śrī Kāmāḍēva in whom all the virtues take resort, and who was a gem to the dignitaries, read in Hēmalambi Samvatsara 921 of the Śaka era that Sahadēva was the chief of Ajjaḍī, he began the constructions of the temple of Rudra.

Not minding to praise liers and avaricious men, the cows and foxes in the form of human beings and those have not had the kindness to raise up the maimed, praise Sahadēva the truthful, the giver and protector of the learned and who is shining with pomp.

His brother is Rāchamalla famous for his virtues, the lover of victory and fame, an enemy to the surpassing enemy, and an enemy to those going by the wrong path.

People on the earth say that Rāchamalla is like God Śaṅkara, to the enemies and relatives he is like Indra, to those who seek his shelter he is like the desire-yielding tree come down to the earth from heaven and to the ruling king he is like the philosopher’s stone attained.

Shut up! Don’t praise the milky ocean that has given out salt, poison, wine, etc. Is not the temple built by Rāchamalla superior to ocean?

Having given over to his brother Rāchamalla whose unbearable prowess was brought on by luck, the rule of Ajjaḍī, Sahadēva honoured by the king accepted the life of a setṭi at Banavāsi.

Hail! On the auspicious day of the summer solstice of Siddhārthi 941 of the Śaka era, the glorious Jōgabbarasī the wife of Kuṇḍharāja gave at the request of Rāchamalla, the headman, to Sahadēvēśvara with salutations a black soil 6 mattars of royal measure, red soil 300 mattars, one paddy land 50 matters, one garden for voluntary service. This setṭi of the province Sahadēvayya fixed red stones round his temple, for the repairs of creaks, etc. granted 74 mattars of red soil.

The maintainers of this grant will attain increasing prosperity, strength, long life and health.

The usual curses and blessings.

*Kandarpa is the poet* who composed the poems in the inscription.
No. 8

Kolūr inscription of the time of Mayūravarmma II

The inscription is in front of the Martandēsvara temple at Kolūr, a mile from the Railway Station, Karajgi, Dharwar District. Deciphered by Messrs. G. Bengeri and S. M. Karajgi, and translated by Prof. K. G. Kundangar.

Text

ο. ॥ ॥ नामकर्ण्यानसोमहस्तिक्षः स्मिः नामवादात् ॥ ॥

1. नागाधिते नरदेवे युधिष्ठिरेऽवेष्ट्योत्तरस्वर हस्तुः

2. नामाक नामविषे नित्यस्वर स्मिः नामवादात् ॥ ॥

3. नामाद्वितीयं स्मि ॥ (?) ता (धाक) सन्तुः स्मिः स्मिः नामवादात्

4. नामाद्वितीयं स्मि ॥ (?) ता (धाक) सन्तुः स्मिः स्मिः नामवादात्

5. स्मिः नामवादात् ॥ ॥

6. स्मिः नामवादात् ॥ ॥

7. स्मिः नामवादात् ॥ ॥

8. स्मिः नामवादात् ॥ ॥

9. स्मिः नामवादात् ॥ ॥

10. स्मिः नामवादात् ॥ ॥

11. स्मिः नामवादात् ॥ ॥
�. ಸುಮಾರು ಸೇವಕರಂಗಾದ ಸಮೋಯದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

8. ಗುಜರಾತಿ ಸೆಳೆಯಿಸಿರು? ರಾಜ್ಯದಾಡಿ ಸಹಾಯಕರು ಸಂಸ್ಥೆಗಳು

9. ಸುಮಾರು ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

10. ಸೃಷ್ಟಿತಾರು ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

11. ಸುಮಾರು ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

12. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

13. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

14. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

15. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

16. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

17. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

18. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

19. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

20. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

21. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

22. ಸುದೀರ್ಘ ಸೇವಕರಂಗಾದ ಸ್ಸಾಮಂ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ತಂತ್ರಗಳೆಂದು

v155-7
Translation

Hail! While the glorious Trailōkyamalladēva, the asylum of all the universe, the great lord of lords, the supreme lord, the great noly, the best in the race of Satyāśraya, the ornament of the Chālukyas was ruling with an entertainment of happy conversation.

Hail! While the glorious Rājagurudēva, who had mastered self-control, vows, his own study, meditation, retention, curbing the mind, penance and concentration, who was a bee in the lotus in the form of the feet of God Īśvara, who was famous for his enterprises, who was a desire-yielding tree to those who sought his shelter, who was protecting the seekers of his shelter, who was true to his word, who was steady like the mountain Mēru, who was brave though single-handed, powerful in overtures, who was
an incarnation of Vīra (Virabhadra), who was a crest jewel to the heroes, who was a desire-yielding gem to his own race, who was a Kumāra to . . . . , who was a rampart to the servants, who was well-versed in singing, who had no anxiety of his enemies, who was a preceptor to teach fixing the arrow on the bowstring, and archery in general, who was a Drṇachārya of the Kali age, who was well-versed in the science of all the weapons, who was a Parāṣūrāma in archery, who was an Anjanēya in destroying the hill-forts, who was pleasing to the three worlds, . . . ., who was a restorer of the race of the Kadambas, who had all the praises, was ruling over the 12 towns belonging to Indriśvara of Bankāpura.

Hail! The Manneya (a Darbaree) Kaliyammarasa of Bosavūra 140, who was famous on the face of the earth, who was born of the race of Jimutavāhana (Silāhāra) who was the sun to the lotus in the form of his family members, who was an entertainment to the learned, who had obtained favour of Padmāvati (Mahā-Lakṣmi of Kolhāpūr) . . . . who was a crest jewel to those who had attained the three (Jain) Ratnas (Sāmyajñāna, Sāmyag-darśana and Sāmyak-Charitra), who was a desire-yielding gem to the servants, who was the sun by his valour, who was an enemy to the haters, who was giving charity and honour to the poor and helpless, who had a banner bearing the mark of a serpent, who was a shining god, who was a pleasing personage to the young maidens, who was a persistent hero like Rāma, whose limbs were rendered yellow by lotuses in the form of the feet of the people, who was a son to the other women, who was lofty on account of all the virtues, who was a champion of his maternal uncle, who had conquered his enemy and who had the right of all the praises.

Hail! The glorious Rajagurudēva gave to Mallikārjunabhaṭṭa who had mastered self-control, vows, his own study, meditation, retentivity, penance, concentration, etc. and whose mind was always engrossed in religion, and to God Kālidēvēśvara of Kolūr near the twelve towns, on Sunday the fifth day of the bright half of Pauṣya in the cyclic year Pārthīvā, the 961st year of the Śaka era, when the sun was crossing the northern limit, with the pouring of water and all obeisance . . . . ten mattars of land.

Manneya Kaliyammarasa, who gave for the maintenance of a constant lamp thirty houses, will maintain this grant. He who maintains this grant will attain victory, pomp with an increase of life, health and prosperity.

After this are the usual verses of curse.
No. 9

Fort Hangal Inscription of Taila II

The inscription is before the temple of Maruti, popularly known as Hávali Hanuman, on the right side of the road leading to the Halekote, Hangal, Dharwar District. Deciphered and translated by Prof. K. G. Kundangar.

Text

1. ಸಾನಂತರನಹನಂತರ  ನುಸ್ತುಳಿಸುವ ಪ್ರಸಿದ್ಧವಾಗಿ
2.  ವಾಸನೆ ಸಾಮರ್ಥ್ಯ ವೈತರಣೆಯರು ನಾಮರ್ಥ್ಯ ಸಂತಾನದುರು | ಅವನ್ನು
3.  ಕಶ್ಮೀರ ನಾಮದೇಶ
4.  ಅಗ್ನಿ ತುಂಬಡಿ ವೈತರಣೆಯರು ನಾಮರ್ಥ್ಯ ಸಂತಾನದುರು | ಅವನ್ನು
5.  ತನ್ನಾಣ ಅನ್ನವಿಲೆ ಸಮೂಹದ ಭಾಗದಾಗಿ | ಅವನ್ನು
6.  ಈ ನಾಮಗೊಳಿದರು ಸಾಮರ್ಥ್ಯವಾಗಿ | ಅವನ್ನು
7.  ಪಿತಾಯ ಸಾಮರ್ಥ್ಯವಾಗಿ | ಅವನ್ನು
8.  ಅವನ್ನು ವೈತರಣೆಯರು ನಾಮರ್ಥ್ಯ ಸಂತಾನದುರು | ಅವನ್ನು
9.  ಅವನ್ನು ವೈತರಣೆಯರು ನಾಮರ್ಥ್ಯ ಸಂತಾನದುರು | ಅವನ್ನು
10.  ಅವನ್ನು ವೈತರಣೆಯರು ನಾಮರ್ಥ್ಯ ಸಂತಾನದುರು | ಅವನ್ನು
.. 439 ..


c.  ಸಾಲಗಿuckles...ದುರ್ಬಲತೆಯಾಗ ಸಂಖ್ಯಾ ಸಂಖ್ಯಾ ಸಂಖ್ಯಾ ಅಡ್ಡೆ  

೬. ರುಬ್ಬುರುಬುವನ್ನೊಂದು ಬೆಳವಣಿಗೆ ಸುತ್ತಲೂ ಹೇಗೆ ಹೇಗೆ  

೧. ವೈವಿಧ್ಯದ ಚಿತ್ರಾಂಕಣೆಗಳು ವಿಶೇಷ ಸುತ್ತಲೂ...ವೈವಿಧ್ಯವಾಗಣ ಹೇಗೆ  

೨. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ...ವೈವಿಧ್ಯವಾಗಣ ಹೇಗೆ  

koń. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ...ವೈವಿಧ್ಯವಾಗಣ ಹೇಗೆ  

೪. ನಾವುಕೊಡ ಅವಳ ಸುತ್ತಲೂ ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೫. ಅವಳಿ ಹೇಗೆಯು...ಸುತ್ತಲೂ ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೬. ಅವಳಿ ಹೇಗೆ...ಸುತ್ತಲೂ ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೭. ನಾವುಕೊಡ ಅವಳ ಸುತ್ತಲೂ ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೮. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೯. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೦. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೧. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೩. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೪. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೫. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೬. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೭. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೮. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೧೯. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೨. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೨೧. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೨. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ... 

೨೩. ಹೇಗೆಯು ವೈವಿಧ್ಯದ ವಿಶೇಷ ಸುತ್ತಲೂ...
Translation

1-4. Hail! While the victorious reign of the glorious Tribhuvan-malladeva—the asylum of all the universe, the favourite of the world, the great lord of lords, the supreme lord, the most worshipful one, the glory of the family of Satyāśraya, the ornament of the Chalukyas—was flourishing with perpetual increase so as to endure as long as the moon, the sun and the stars might last, the dependent on his lotus-feet.

5-8. Hail! While the glorious mahāmandalēśvara TailapadaSva who had attained pancha maha-sabda and the title Mahāmandalesvara the supreme lord of Banavāsi the best of cities, he who had acquired the excellent favour of the god Jayanti MadhukeŚvara, he who had the perfume of musk, he who was endowed with all the excellences such as . . . . name, etc. was governing Banavāsi 12,000 and Hānumgal 500 with the ownership external and internal income and obeisance.

9-12. Gave to . . . . pandits with the pouring of water for the giving of food to ascetics and for the offering of eatables to deities . . . near Hānumgal—Aynūru on the sixth day of the bright fortnight of Chaitra in Plava Samvatsara, the 45th year of the glorious Chalukya Vikrama varsha.


14-17 . . . . Garden of 15 kambas lower down the Bammisetti tank on the east, on the north and west . . . . the village boundary . . . . of Malla . . . . five hundred and sixty-eight . . . . This grant was made to supply sandal wood and burning incense, and to supply clothes and loin cloth to ascetics, and it will be maintained by . . . .

18. . . . . grant will be maintained by . . . .

19-22. From the tax on pepper at . . . . on every one hundred bags, . . . . on every one hundred bags and at 55 on every one hundred bags of salt granted to god . . . . of Hānumgal 500, one part to god . . . . one part to god . . . . and one part to god . . . .

23-25. Those who maintain this grant without any breach will attain the merit of giving away one thousand cows along with gold hoofs and horns to Brahmins and ascetics at Kurukshetra, Vāranasi, Prayāga, etc.

25-26. Those who take away this gift (will incur the sin of the murder of) so many cows and Brahmins at Kurukshetra, Vāranasi . . . .

27. He who takes away the gift land granted by himself or by another will be born a worm in . . . . for sixty thousand years.
No. 10

Kappale-bhavi Inscription

The inscription is used as a stepping-stone at the Kappale-bhavi, Halekote, Hangal, Dharwar District. Deciphered and translated by Prof. K. G. Kundangar.

Text

1. [Text in Kannada]

2. [Text in Kannada]

3. [Text in Kannada]

4. [Text in Kannada]

5. [Text in Kannada]

6. [Text in Kannada]

7. [Text in Kannada]

8. [Text in Kannada]

9. [Text in Kannada]

10. [Text in Kannada]
24. ಸ್ವಾತಂತ್ರ್ಯ ಪಡೆಯುವ ಸಮಯದಲ್ಲಿ ಹಾಗೂ ಮಟ್ಟದ ಮೂಲೆಯಲ್ಲಿ ವೃತ್ತಿಸಿಕೆಯ ಸಮಯವಾಗಿ..............
25. ............ಕೆಲವು ಸಮಯದಲ್ಲಿ ಹಾಗೂ ಮಟ್ಟದಲ್ಲಿ ೧೦ II ಮರಾಠನ ಸ್ವಾತಂತ್ರ್ಯ ಪಡೆಯಲಾಗಿ..............ಸ್ವಾತಂತ್ರ್ಯ ಪಡೆಯಿರುವ
26. ........ಎಲ್ಲಾ ಕಾಲದಲ್ಲಿ ಮಾರ್ಚು ಸಂಖ್ಯೆ ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
27. ............ನಿರ್ವಹಣೆ ಮತ್ತು ೧೦ II ಹಾಗೂ ಮಟ್ಟದಲ್ಲಿ ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
28. ............ನಿರ್ವಹಣೆ ೧೦ II ನಿರ್ವಹಣೆ ೧೦ II ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
29. .............ನಿರ್ವಹಣೆ ೧೦ II ನಿರ್ವಹಣೆ ೧೦ II ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
30. .............ನಿರ್ವಹಣೆ ೧೦ II ನಿರ್ವಹಣೆ ೧೦ II ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
31. .............ನಿರ್ವಹಣೆ ೧೦ II ನಿರ್ವಹಣೆ ೧೦ II ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
32. .............ನಿರ್ವಹಣೆ ೧೦ II ನಿರ್ವಹಣೆ ೧೦ II ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
33. .............ನಿರ್ವಹಣೆ ೧೦ II ನಿರ್ವಹಣೆ ೧೦ II ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
34. .............ನಿರ್ವಹಣೆ ೧೦ II ನಿರ್ವಹಣೆ ೧೦ II ಮಾರ್ಚು ಸಂಖ್ಯೆಗಳಿಗೆ..............ಕೆಲೆಸಿರುವ ಸಮಯವಾಗಿ ಸಂಖ್ಯೆಯಾಗಿ
On Tuesday the . . . day of the dark half of Jyēṣṭha (June) Virodhi Samvatsara, the 44th year of Chalukya Tribhuvanamalla-dēva.

While king Tailapadeva was ruling at his capital in happy and pleasant conversation, Tailapadeva the mahāmandalēśvara, who had attained, panchamahāśabda, the supreme lord of the best of cities Banavāśi, who had obtained favour of Jayanti-madhukēśvara, who had the fragrance of musk, who was born of the three-eyed, who was at the head of eighty-four towns, who had an eye on the forehead, who had four arms, who had undertaken the horse-sacrifice famous in the world, who was charming on account of the prowess of tying an elephant in rut to the marble pillar fixed on the top of the Himalaya mountains, who was an ornament to the race of the great Kādamba king and emperor Mayūravarmma, who was producing the sound of the great kettle-drum, who had the powerful and shining lion on the banner marked with a monkey, who has given in charity gold to beggars, who was the cause of victory on battle-fields, who was an ornament to the Kādambas, who was an enemy to the opponents, who was the sun with his valour, and who had conquered the inimical heroes of the tributaries.

The dependent on his lotus feet Mādisēṭṭi having requested Tailahadēva and having obtained permission for the grant, granted a piece of land free from all sorts of taxation to Vamaśakti Paṇḍitadēva washing his feet and pouring water. Here are given the boundaries and the area of the grant lands.

Mādisēṭṭi and Bhāmīsetṭi with the permission of Tailahadēva granted these pieces of land free from all taxes to Vamēśvaradēva, the preceptor of the holy place of God Tambuliśvaradeva with the usual pouring of water after washing his feet.

(The second portion of the Inscription from line 23 . . . . )

While Tribhuvanamalla Bijjanadēva with all his praiseworthy titles was ruling with an entertainment of happy conversation, Bijjanadēva, who had attained panchamahāśabda, who was the Mahāmandalēśvara, who was the great lord of the best of the cities Kalanjārapura, who had
The dependent on his lotus-like feet, Kasapayya Nayaka and Enka Nayaka of the family of Dākarasa joining hands with the prominent people and the village accountants or clerks granted lands free from all taxation to Vāmaśakti-paṇḍitadēva, the Ācharya of the holy place of Tambuligēśvara, after washing his feet and pouring water, for the Naivēdyā to Bagśvaradeva, and to give food to ascetics. This was done in the proximity of Rājaguru-devarasa.

(The boundaries of the grant lands follow hereafter.)

No. 11
Dyāmava Temple Viragal of Taila II

The viragal is in front of Dyāmava temple, Hālekīte, Hāngal, Dharwar District. Deciphered by Messrs. G. Bengeri and S. M. Karajgi and translated by Prof. K. G. Kundangar.

Text

Translation

Hail! Taila Nāga, the brother-in-law and commander-in-chief of Tailapa-dēva with all the greatness and praises of bards, died having succeeded in turning back the cows captured and . . . . fighting a great battle-ship.

No. 12
Tarakēśvara Temple Viragal of the Time of Mayuravarmma III

The viragal is at the Tarakēśvara temple, Fort, Hangal, Dharwar District. Deciphered and translated by Prof. K. G. Kundangar.
Translation

Hail! Saurinayya-mūrti Nāyaka, who had placed his lotus-like foot on the heads of the multitudes of all kings.

At the request of the tributary Masana, who was the patron and superior Nāyaka, Basava of great prowess, for the protection of the titles of the boy king Hemma mounted his horse to fight with Malla at the head of 500 cavalry of Tailapa. Basava drove away the besiegers with great vehemence, struck to drive away the enemy, being angry conquered some of them, and cut them into halves.

Brightening up the heavens with his presence and not desiring to stay here, he went away to heaven accompanied by the heavenly damsels.
No. 13

Kappale-bhāvi Viragal of Kama-deva

The viragal is to the west of the Kappale-bhāvi, Halekōte, Hāngal, Dharwar District. Deciphered by Messrs. G. Bengeri and S. M. Karajgi and translated by Prof. K. G. Kundangar.

Text

6. "Iṣṭeṣuḥbhāṣyam " adhikāraḥ śūnāḥśāmyaḥ nātakamakṣḥ niśāḥṣuḥ maṇḍaḥ 3 3 kīrtīsīhīṃ dosanaḥ

7. "Bṛgāṇāṇaḥ " viśvaḥmahātaḥ śūnāḥśāmyaḥ jagatānātāmānāṃ men bhūmijnātāḥ maṇḍasādānāḥ hṛdayoḥ...

8. "Varaṇaśādānāṃ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīrāgasyah...

9. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

10. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

11. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

12. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

13. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

14. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

15. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

16. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

17. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

18. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

19. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ

20. "Bṛgāṇāṇaḥ " śūnāḥśāmyaḥ bhūmijnātāḥ maṇḍasādānāḥ nātakamakṣḥ niśāḥṣuḥ vīraṃ...vīraṃ
On Monday the fifth day of the dark fortnight of Vaisākha Sōbha (na) kritu Samvatsara the second year of Somēśvaradēva, Tribhuvanamalla Nārāyaṇa, the glorious Chālukya emperor.

While Soyya the son of the commander-in-chief, the prosperous nārya, having obtained possession of Hānungal, and having encamped near Nandana, was fighting (with the enemy), the (elephant) goad to heroes. Hail! While Kāmadēvarasa was ruling happily at his capital Hānungal, Kāmadēvarasa, the Mahā-mandalēśvara who had attained pancha-mahā-sābda, the supreme lord of Banavasi the best of cities, who had obtained favour of Madhukēśvara of Jayanti, who was great on account of his enterprises, who has the fragrance of musk, who had taken possession of eighty-four cities, born of earth (under the favour) of Hara, who had an eye on the forehead, who had four arms, who was shining with his banner on which was displayed a monkey, who had an emblem of a powerful lion, who was the sun to the lotus of the race of the Kadambas, who was terrific at the battle-field, who was like God Vishnu to the demons in the form of the proud tributaries, who was like God Mahēśvara to Madana in the form of the tributary in the (western) ghauts, who was like the lord of Ceylon (Rāvana) in valour, who was like Vainatēya (Garuḍa) to the serpents in the form of the inimical tributaries, and who was by the power of his arms like Bhima.

The dependent on his lotus feet, . . . who was a spear to pierce the heads of the malicious Nāyakas, who was a lord praised by the people, who had a monkey on his head, showed his valour thus:—

Moving on all sides on the battle-field, making pools of blood, died bravely. Then he sported with the heavenly damsels.
All the heavenly damsels gathered together, caught hold of him lovingly and carried him to heaven saying, "This is the son of Vāyu, is beautiful, brave and a champion."

With victory is obtained wealth, and with death are obtained heavenly damsels . . . . Why worry about death on the battle-field?

No. 14

Tarakēśvara Temple Viragal of the Time of Kāma-dēva

The viragal is at the Tarakēśvara temple, Fort, Hangal, Dharwar District. Deciphered and translated by Prof. K. G. Kundangar.

Text

०. नरसंहारं तरकेशवराः महेन्द्र सुरकंण्ठो रसरसं भैरव(म)पण चांग

१. तृणसंहारं अवस्यकं तल्लांगृं गुरुपीत्वामे वधिकं मुरारिनां

…………०रो…………………रो

२. ……………० मिंतृष्णं त्रिगीतं ……………० महेन्द्रसंहारं भारवं दोषं

३. वायुप्रजापि अवज्ञानो महेन्द्रसंहारं गुरुपीत्वां गुरु फुरोच्छो

४. शरिबु भयं भ्रमो भ्रमो भ्रमो भयं भ्रमो भयं भ्रमो भयं भ्रमो भयं

…………० परव रो

५. तन्मेकं तन्मेकं तन्मेकं तन्मेकं तन्मेकं तन्मेकं तन्मेकं तन्मेकं

…………० रो…………………रो
Translation

... ma Sāhani of great valour was famous on account of his father Kambaya Sāhani, on account of his mother Holliyarhgane, on account of his brother-in-law Kambaya Madhava Sāhani, on account of his brother, the lord Laxmana and on account of ... the (elephant) goad to the warriors.

Being born thus and being the abode of fame.

When king Kali Kāla invaded the countries of the proud inimical tributaries one after another for the conquest of all the quarters, he immediately followed (the Kali Kāla king) to take possession of the goddess of victory who had followed another ...
1. A bow to Śambhu, who is adorned with a chāmara in the form of the moon that kisses his lofty head, and who is the prime pillar at the building of the city of the three worlds.

2.7. While the hero Kāmdevarasa—who had attained pāńcha-mahā-sabda, and the title Mahā-mandāleśvara, the supreme lord of Banavāsi

Translation

1. A bow to Śambhu, who is adorned with a chāmara in the form of the moon that kisses his lofty head, and who is the prime pillar at the building of the city of the three worlds.

2.7. While the hero Kāmdevarasa—who had attained pāńcha-mahā-sabda, and the title Mahā-mandāleśvara, the supreme lord of Banavāsi
the best of cities, he who had acquired the excellent favour of the god Jayanti-Madhukēśvara, he who had the perfume of musk, he who presided over eighty-four cities born of the earth, he who had an eye in his forehead, he who had four arms, he who possessed the noble signet of a lion which was made resplendent by the banner of the chief of monkeys, he who was a jewel in the ocean of the family of Mayūravarma, he who was the desire-yielding gem to (good) men, he who was eminent for his enterprises, he who was the very pleasing Vasanta, he who offers gifts (alms) to mendicants, he who was the sun to the lotus of the family of the Kādambas, he who was terrific in battles, he who was Bhīma in respect of the power of his arms, he who was Vainatēya (the king of birds) to the serpents of the intoxicated tributaries, he who was speaking the truth and truth only, he who was the adamantine rampart to those who seek his shelter, was governing at his capital of Hānumgal with the recreation of pleasing conversation, the dependent on his lotus feet Sāhanāditya.

8-11. The great horseman, the sun . . . . . . terrific at the battleground, the head piercing spear to the malicious (tributaries), the neck strangler of . . . . . . the desire-yielding gem to his family, . . . . .

12. Kāmadēva. On (Tuesday) the . . . . day of the second fortnight of Paushya in Nalō Samvatsara of Vikrama varsha, . . . . the glorious . . . .

13. . . . . champion of constancy . . . .
14. Dacoits having scaled the house with rope ladders . . . .
15. . . . . . . . . . .
16. Having fought overcame the danger . . . .
17. Attained prosperity and the heavenly damsels . . . .

No. 16

Hāngal Viragal of Kāma-dēva

This viragal is on the left side of the road leading to the Tarakeśvara temple at Hāngal, Dharwar District. Deciphered and translated by Prof. K. G. Kundangar.

Text

हंगाळः विरागः कंभादेवः नालो सम्वत्सरः विक्रमो वर्षः पौष्यम् दक्षिणेऽवर्त्तमानः...
A bow to Sambhu, etc. Hail! While (the elephant) goad to warriors Kāmadēvarasa was reigning with an entertainment of happy and pleasant conversation at his capital Hānuṅgal, Kādevarasa who had attained Panchamahāśabda, who was a maha-mandalēśvara, who was the supreme lord of the best of cities Banavāsi, who had obtained the favour of Jayanti Madhukesvara, who had the fragrance of musk, who was at the head of eighty-four towns born of earth (with the favour of) Hara, who had an eye on the forehead, who had four arms, who was shining with a banner on which was displayed the mark of a monkey, who had an emblem of a lion, who was the sun to the sky in the form of the line of Mayūrarvarma, the desire-yielding jewel to the mendicants, who was powerful in enterprises, who was entertaining himself in sweet talk and singing, who was the sur to the race of the Kādambas, who was terrific in battles, who was
a Bhima in the power of arms, who was a Garuḍa to the serpents in the form of his enemies, who was Rādheya (Karna) in truthfulness, who was powerful in enterprises and who was an adamantine rampart to those who sought his shelter.

The dependent on his lotus-like feet;

On Tuesday the ... day of the dark half of Āśvija of Nala Samvatsara Sāhanaḍitya ... the sun to the lotus-like race of ... who was terrific at the battle, who a head piercing sharp spear to the malicious Sāhanis, and who was a Garuḍa to the serpents in the form of Sāhanis, the enemy of the Sāhanis, who was a sun to the soldiers besieging a fort, who was a shelter to the good, who was a desire-yielding tree in his race, who was a Śūdraka in his battle with the tributaries, and who was born of the race of Paṭṭa-Sāhanī ... .

While the glorious Hoysala Ballāla-dēva, having come to Hānumgal, and having encamped at Muttala-Keregēri, was fighting having marched his forces of elephants.

The valour of ... Sāhanī is described thus:—

Having fought on all sides of the battle-field, having spilt blood profusely on all sides, and having exhibited the pomp of his valour and the position of Sāhanīs, he died becoming the sweetheart of the heavenly damsels.

Wealth and splendour are obtained with success in war and heavenly damsels with death; ... why, therefore, worry about the death on the battle-field?

No. 17

Tarakeśvara Temple Inscription of Toyima-dēva or Taila I

The inscription is on the pedestal of the pillar (right side) on the way to the Navaranga of the Tarakeśvara temple, Hāṅgal, Dharwar District. Deciphered by Messrs. G. Bengeri and S. M. Karajgi and translated by Prof. K. G. Kundangar.

Text
On Thursday the 5th day of the bright half of Falguna of Vikāri Sanivatsara, the 5th year of the brave and glorious emperor of the Kādamba race Sovideva, the elephant goad to the warriors.

When the royal preceptor Amarēśvara-deva the worshipper of the glorious (god) Nalēśvara granted permanent maintenance to Bommagaunda, the prosperous lord of the country and the sun to the lords, to the god, the store of brightness, and the famous one in the village of Gautfakeri, and to Piriya Bommagaunda.

Bommagaunda built a city there only having given the auspicious rice of worship to Amarēśvara-deva and joining hands with Vagiśvaradēva the worshipper of Chikkesvaradeva of the ancient city of Hāngal, Chandrabhushanadeva the worshipper of Billesvaradeva, Bommagaunda obtained the maintenance of the village-headmanship of Anebala along with its eight sorts of rights of enjoyment and ownership in the presence of Virmaśaktideva, the royal preceptor and the preceptor of the glorious Nagarēśvara of Bankāpura the oldest city, the worthies of Nareyangal, the worthies of Nirali, the worthies of Beluvanti, the worthies of Belugali, the worthies of Alūr, Yamagaunda of Hirimātayi, Bharata-gaunda of Bālūra, Viragaunda of Dholēśvara, Chennagaunda of
Harirāna, Yakkamagaṇḍa of Bāda, Kalla-gaṇḍa of Andanige, all the people and piṭṭukars of Niḍugunḍi and of Anebāla.

No. 18

Mādhava Image Inscription

The inscription is on the pedestal of the image at the Mādhava temple, Hāngal, Dharwar District. Deciphered and translated by Prof. K. G. Kundangar.

Text

1.  ನಿ೦ವರ ಸ್ತ್ರೀ ... ಪ್ರೇಮದಂಡ ಹೆಸರು
2.  ಯುದ್ಧ ಸಾರ್ವತ್ರದ ನಾಗದೇವ
3.  ತು ಕವಿ ದೈವಿಕ ಮಂಗಲ ತುಂಬದ್ಯಂಕ
4.  ದಹಲ ಕಾನ್ಜಿಕಿಯಾಂ ಹೊರತು
5.  (ವಿಧವ) ವ್ಯಕ್ತಿಯ ಮಂಗಲ ಭುವ ಭುವ

Translation

May victory attend! May great auspiciousness attend on the flower pedestal of the image of the god Mādhava, caused to be made on the 10th day of the bright fortnight of Vaiśākha of the Vibhava the 71st (probably) year!

No. 19

Hāveri Inscription of Taila II

The inscription is at the Siddhēṣvara temple at Hāveri, Dharwar District. Deciphered by Mr. S. M. Karajgi and translated by the Mysore Archaeological Department.

Text

1.  ಸ್ವರೂಪವಾದ್ಯ ವಾನಾದ್ಯ ಕಾಂತಾವಾದ್ಯ ಸರ್ವ ಸರ್ವ ಸಾರ್ವತ್ರದ ಸರ್ವ : ಪ್ರೇಮದಂಡ ಹೆಸರು ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ
2.  ಕಾಂತಾವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ಕಾಂತಾವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ
3.  ಪ್ರೇಮದಂಡ ಹೆಸರು ಹೆಸರು ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ ವಾದ್ಯ

v. ಮನೋಜ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.

w. ನಿರ್ಣಯದವರ್ತಿ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.

x. ನಿರ್ಣಯದವರ್ತಿ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.

y. ನಿರ್ಣಯದವರ್ತಿ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.

z. ನಿರ್ಣಯದವರ್ತಿ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.

a. ನಿರ್ಣಯದವರ್ತಿ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.

b. ನಿರ್ಣಯದವರ್ತಿ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.

c. ನಿರ್ಣಯದವರ್ತಿ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.

d. ನಿರ್ಣಯದವರ್ತಿ ಸಾಮಾನ್ಯ ಜನಕೀಯತೆಯ ಮುತ್ತು. ಸುಂದರತಾಣಾಗಿ ನಿಸರ್ಗದ ಮತ್ತು ಮಾತ್ರದಲ್ಲಿ.
Translation

Line 1: Invocation to god Sambhu.—Salutation to Sambhu, who is beautiful with the fly-flap that is the moon kissing his lofty head and who is the foundation-pillar of the city of the triple world.

Lines 1-3: Invocation to god Siddhesvara of the village Pāvara (Haveri).—May god Siddhēśvara, beloved of Parvati and whose lotus feet are adorned with the heads of the chiefs of gods bowing before them, beneficently grant, at all times, the desires of the four hundred good Brahmans who are the lords of the village Pāvare.
Lines 3-4: Invocation to god Indresvara. — May god Indrēśvera whose nectar-like feet are worshipped by gods, demons, men, Vidyādharas, and Kinnaras confer all happiness on the Four Hundred.

Lines 5-6: Praise and Titles of Chalukya king Somesvara. — King Somēśvara, an ornament to the illustrious Chalukya race bore the earth with valour as an ornament to his victorious arms: Be it well: While a refuge to all the worlds, favourite of fortune and earth, mahārājādhirāja, paramēśvara, parama-bhattaraka (chief lord), ornament to the family of Satyāśraya, jewel of the Chalukyas, the illustrious Sarvajna-chakravarti (the all-knowing emperor) Bhūka-mallādeva's victorious kingdom was prospering to endure as long as moon, sun and stars last:

Lines 9-20: Praise and titles of Kadamba king Tailapadeva, ruler of the kingdoms Banavase, Santalige and Panungal. — A dependent on his lotus feet, an ornament to the family sprung from god Śiva and earth (see E. C. VIII Shikarpur 117), a lion to brave and haughty enemies, a crest-jewel to the assemblage of kings, beautiful with the crest of the monkey, and brilliant on account of various flags, an ornament to Kadamba family, lover of the damsel victory, king Tailapadēva prospered praised by the whole earth. Be it well: While the obtainer of the band of five instruments, mahāmāndālēśvara, lord of the excellent city of Banavāsi, obtainer of boons from the god Madhūkēśvara of Jayanti (another name of the town Banavāsi), having a natural fragrance of musk, born from Śiva and earth, ruler over 84 cities and having an eye on forehead and four arms (or consecrator of gods Śiva and Vishu in 84 cities), engaged in the performance of 18 world-famous horse-sacrifices, glorious on account of rutting elephants tied to posts of crystal set up on the top of the Himālaya mountains, an ornament to the race of Kadamba emperor Mayūrarvarma, having a musical instrument permatti sounded before him, having the monkey flag and lofty lion crest, bestower of gold to suppliants, ever victorious in battle, ornament to Kadambas, champion over opponents, a sun in brilliance, worshipper of the feet of the illustrious Tribhuvanamalladēva, destroyer of hostile forces, possessed of all these and other titles, the illustrious Tailapadēva ruled over Vanavase Twelve-thousand, Sāntaligenād Thousand and Pānungal Five-hundred (provinces) in hereditary succession from his grandfather and father:

Lines 20-26: Praise and titles of Pergade Nagadeva and Kesiraja, an officer of customs and Ketanayaka, sunkaveggade (a minor officer of customs), dependent of king Tailapa. — The chief minister of the mighty Tailapadēva is the virtuous Pergade Nāgadēva. The chief of customs under him is the pure-minded lord Kesirāja. Well-versed in righteousness, and
surrounded by the ever-spreading creeper of their fame they distin-
guished themselves in the world . . . . The learned Kesiraja
prospered along with the virtuous sunka-veggade (an officer of
customs) Kētanāyaka, feared by the earth. Be it well. While possessed
of these attributes, the illustrious pergga Nāgadēvayyanāyaka was
enjoying by the order of king Tailapadevarasa, supreme authority
over perjuika (major tolls), vaḍdarāvula (chief tolls?) and birkode
(a kind of tax called also billkode in some inscriptions cp. Shikarpur 104
E. C. VIII) in Banavase-nāḍ in hereditary succession:

Lines 26-30: Praise of Tenkanādu.—In this earth surrounded by
numberless islands and seas, Kuntala (province) deserves honour by
the whole world. An ornament to Kuntala land is Tenkanād, dear to
the supplicants, free from harm, full of beautiful temples, and surrounded
by groves beautiful with lotuses in ponds. To the east and south of that
village—The writer . . . . Four Hundred. (Here the text of
the inscription as sent to this office stops abruptly, the stone being
mutilated.)

No. 20

Rattihalli Inscription of Simghana

The inscription is on a pillar in the Kadambēsvara temple at Rattihalli,
Dharwar District. Deciphered and translated by Prof. K. G. Kundangar.

Text

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3. ನಿಮ್ಮದಾಯಕ ಭಾರತ ಮಾರು ಇಂಥು ನಿರ್ಧಾರಿಸಿದ್ದಾರೆ

4. ಪ್ರವೃತ್ತಿಯಿಂದ ಆತ್ಮಾನ್ಯ ನಾಮ ಮತ್ತು ಆತ್ಮಕರ್ತೆಯನ್ನು ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ.

5. ನಿಮ್ಮ ನಾಮಕಾರ್ತೆ ಬಾರಿಗೆ ಭಾರತ ಮಾರು ಇಂಥು ನಿರ್ಧಾರಿಸಿದ್ದಾರೆ.

6. ಪ್ರವೃತ್ತಿಯಿಂದ ಆತ್ಮಾನ್ಯ ನಾಮ ಮತ್ತು ಆತ್ಮಕರ್ತೆಯನ್ನು ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ.

7. ಪ್ರವೃತ್ತಿಯಿಂದ ಆತ್ಮಾನ್ಯ ನಾಮ ಮತ್ತು ಆತ್ಮಕರ್ತೆಯನ್ನು ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ.
(On the lower part of the same pillar.)

1. नसोः दायं च दीर्घं च तियं च जन्युमय्येतानं शो यो श्रेणि विशेषं
2. दूध सुराञ्जनं मनोजयुगं च ज्ञानं ज्ञातयां एवंन हन्तर ज्ञायते वाचं
3. तस्मिन कुर्मिनं तस्विनंत्वमय्येतानं दुन्नाता नन्तस्मयम् वर्णात् अपि
4. तस्मिन कुर्मिनं तस्विनंत्वमय्येतानं दुन्नाता नन्तस्मयम् वर्णात् अपि
5. भुजा बुधं वर्धेन नंदेन मण्डलं महाकीर्त्तिः संभवं श्रीमणोदमयम्
6. यथा भगवं अधिनं मण्डलं मण्डलं विनाशं वर्णात् अपि
7. नसोः दायं च दीर्घं च तियं च जन्युमय्येतानं शो यो श्रेणि विशेषं
8. दूध सुराञ्जनं मनोजयुगं च ज्ञानं ज्ञातयां एवंन हन्तर ज्ञायते वाचं
9. तस्मिन कुर्मिनं तस्विनंत्वमय्येतानं दुन्नाता नन्तस्मयम् वर्णात् अपि
10. भुजा बुधं वर्धेन नंदेन मण्डलं महाकीर्त्तिः संभवं श्रीमणोदमयम्
11. यथा भगवं अधिनं मण्डलं मण्डलं विनाशं वर्णात् अपि
12. नसोः दायं च दीर्घं च तियं च जन्युमय्येतानं शो यो श्रेणि विशेषं
1. A bow to Sambhu who is adorned with a Chāmara in the form of the moon that kisses his lofty head, and who is the prime-pillar at the building of the City of the three worlds.

2-4. Ariyamalla became the prime minister of the reigning emperor Simghanarāya who was a moon to the ocean of the family of the Yadavas, and who was the enemy to the family of Kadambas.

4-6. That pre-eminent Malla, the store of purity and the meritorious person, was born of Ariya Bamma just as Kṛishṇa was born in the Yadu family.

6-8. Worshipful Honna-Bamma, the master of morals, Bhūdam, Khyātividam and Achalayya were sons born to him and his wife Rājave.

8-9. Of them Honna-Bamma, professing himself to be the best among the devotees of God Śiva was, with the favour of . . . . Mallinātha, giving munificent donations to poets, disputants, eloquent speakers and versifiers.
10-13. Who on the face of this earth will equal in splendour Honna-Bamma, who possesses in him something more than the worth of the title of the emperor of Konkana, who is the great prince merchant, the champion elephant, who takes delight in giving alms, who is the very bee at the lotus of the feet of Śāṅkara, who bears fraternal relations with other and who is always free from every sort of doubts.

13-16. His minister the famous Alavayya spares the enemy that seeks his protection with a fear on the battle-field; torments the others who do not yield; pursuing enslaves them and thus defeats the army of his enemies on the face of the earth.

17. The prowess of his . . . . Gubbiya Kala may thus be depicted:

17-19. This famous Gubbiya Kala diligent in attending to religious observances was born of Mālave, awe-inspiring on account of her virtues and morality, delicate in her body and looking to the welfare of beings.

19-20. He being such, while doing his duty as a tax-collector requested Mūrujāvidēva in connection with his gifts. The prowess of this sage may be painted thus:

20-22. People are eulogising Mūrijāvi-dēva as a man free from sin, as a devotee of Śambhu, as a conqueror of anger, as a man well-versed in all the lores and as a man endowed with the powers of curse and favour.

22-25. Hail! Let great auspiciousness attend on the gift of eleven (in figures) 11 . . . . Su granted by Gubbiya Kallaya with the usual libation of water having washed the feet of . . . . Mūrujāvidēva to maintain everlasting lamp and sandal (with) incantations to Kadambēsvara on Śaṃkramaṇa day falling on the day of the lunar eclipse on the 15th day of the bright fortnight of Ashāḍha in Vilambi Samvachhara the 1161st year of the Śaka era.

26. The southern piece of land granted with the libation of water to God Kadambēsvara . . . .

(The lower portion of the inscription on the same pillar)

1. 40 Ka (Kambain=area) of land from his own enjoyment gift below the Barbers' tank (to) Kadambēsvara . . . .

2-4. Hail! On Sunday the day of the solar eclipse the new moon day of the month of Fālguna Hēmalambi Samvatsara, the famous finance minister washed the feet of Mūrujāvidēva, granted with the libation of water to God Mallinātha of Agniyamaṭha (Matha=School).
5-11. Two mattars to God Mallinātha; four mattars to the west of the trunk-road to Siddhagiri and to the north of the three tamarind trees; one mattar at the north-west angle of Hosagere and to the east of Mogganahalla; one mattara to the north of basadi (Jain temple) land, to the south of the trunk road leading to the temple and the pond of Kadambēśvara and to the north of land reserved for day feasts; and two matters and forty Kambas to the south of the land of Magari, to the east of Brahmapuri-land, and to the west of the trunk road leading to Magari.

12-13. The School-house of God Mallikārjuna twenty-one cubits in that very place oilman’s house one, and loading bullocks thirty.

13-16. When Saṇṇa-Mahādeva-nāyaka was ruling Banavāsi 12,000, he with the libation of water and with all obeisance granted to God Siva free (from all taxation) an everlasting lamp, sandal for the auspicious worship and food of the said God.

17-19 . . . . . .

20-21. Of the two, gift and protection, the latter is superior to the former. Heaven is attained from gift, but from protection is attained the eternal position.

No. 21

Kadaroli Inscription of Guhalla-dēva III

The inscription is embedded in a wall at Kadaroli, Belgaum District. Deciphered and translated by Prof. K. G. Kundangar.

Text

०. सुभा सम्वत्सरमा सारस्त्री सुभा (सुभा)

१. मेघाछू लांब्यमानहरूलाई स्वर्गश्रेष्ठ

२. सो नामेस नामप्यशो मदार्थश्रेष्ठ (ष)

३. सो सर्वावधिश्रेष्ठ सिद्धांशुभानि न

४. नृमल्ला लघुस्मवेश सूक्ष्मद्विशेष

५. चूँमा मात्र एकधर्मसाध्यात्मक न

६. सुभा सम्बत्सरमा सारस्त्री सुभा देवी

७. सुभा सम्बत्सरमा सारस्त्री सुभा देवी
7-13. Hail! While the victorious reign of glorious Tribhuvanamalla—the asylum of all the worlds, the lord of the earth, the great king of kings, the supreme lord, the most worshipful one, the glory of the line of Satyāśraya, the ornament of the Chalukyas—was flourishing with perpetual increase so as to endure as long as the moon, the sun and the stars might last.

7-13. Hail! While the glorious Mahā-mañḍalēśvara, the dependent on his lotus feet Govaladēva,—who had attained pancha mahāmābhda, who was a Mahāmaṇḍalēśvara, who was the great lord of the best of cities Banavāśi, who was glorious on the surface of all the kingdoms, was ruling in his capital Palāśike 12,000 with the recreation of pleasing conversation.
14-21. Hail! While the victorious reign of the glorious Mahāmaṇḍalēśvara, the dependent on his lotus feet...deva—who had attained pāncha-mahā-sabda, who was Māhāmaṇḍalēśvara, the great lord of the best of cities by name Gopaka, the head of the circle of tributaries of the emperor Guha (la-dēva),...who had obtained the favour of a boon from Pādmavati...was flourishing at Kādaravalī with perpetual increase so as to endure as long as the moon, the sun and the stars might last.

21-25. (Hail!) On...of the dark half of Fāl(guna) of Bahudhānya Sārivatsara, the 23rd year of the glorious Chālukya Vikrama era was granted at the hands of...of Kādaravalī a piece of paddy land...26. The grant will be maintained by...

No. 22

Orlim Inscription of the time of Jayakesī II

The inscription is on a panel of the time of Jayakesī II found at Orlim, Salsette, Goa, by Rev. H. Heras, S. J.; now in the Museum of the Indian Historical Research Institute, St. Xavier's College, Bombay. Deciphered and translated by Prof. K. G. Kundangar.

Text

1. चंद्र नसल्लेवं नसल्लेवं चंद्रेशः
2. ।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।.
3. चंद्रेशः ।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।.

Translation

In (VikSri) Sarhvatsara, the 36th year of the reign of Jayakesī, Haṭihala fought and died attaining success for toll.

No. 23

Prince of Wales' Museum Inscription of Jayakesī III

The inscription is in the Gallery of Inscriptions of the Prince of Wales' Museum of Western India, Bombay. The place of origin is not known. Deciphered and translated by Mr. B. C. S. Sharma.
Text

1. ನೂತನ ಸಂಸ್ಧಾನ ಮಾತ್ರವೇ (ಕ) ಮಾತ್ರ ಇತರ ವರ್ಣಾಂಶಗಳ ವಿದ್ಯಾರ್ಥಿಗಳ ( ಒಂದು ) ಪ್ರತ್ಯೇಕವಾಗಿ ಅಂಗಸಪ್ತವಾಗಿ ಇದ್ದಾಗ ಇತ್ತೀಚ್ಚೇತ್ತು.  

2. ಕನಸುಂಭವದ್ದು ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ( ಒಂದು ) ಆತ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಯುವಸಂದರ್ಭದಲ್ಲಿ ಇದ್ದಾಗ ಇತ್ತೀಚ್ಚೇತ್ತು.  

3. ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

4. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

5. ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

6. ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

7. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

8. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

9. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

10. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

11. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

12. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

13. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

14. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

15. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.  

16. ಹೆಚ್ಚೊಮ್ಮೆ ವೇದಾಕಾಂಡ ( ಒಂದು ) ವಿದ್ಯಾರ್ಥಿ ಹೊಂದಿದ್ದಾರೆ ಎಲ್ಲಾ ವರ್ಣಾಂಶದ ಇತರ ವರ್ಣಾಂಶದ ವರ್ಗದ ನಿರ್ದೇಶಕನ್ನು ಇತ್ತೀಚ್ಚೇತ್ತು.
29. ಅಮನೆಮಗಡೆಯ ಮನೆ ಪ್ರಸ್ತುತ ಸ್ಥಳ ಇಲ್ಲಿಗೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
28. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
27. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್�ತ್ಯೇಕ
26. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
25. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
24. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
23. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
22. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
21. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
20. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
19. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
18. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
17. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
16. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
15. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
14. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
13. ಪ್ರಾರ್ಥನೆ ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕ
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Translation

Lines 1-3. Well, salutation to that Śambhu who is beautiful on account of the fan-like moon kissing the head aloft; to the pillar of commencement of the city of the Trilokas. I salute God Sadāśiva who is ever free, who is the very essence of those hymns and letters which are the ocean of learning. A bow to Śiva.

Lines 4-7. While Tribhuvanamalla Chālukya (with the usual titles) was ruling the kingdom of the world, his dependent,

Lines 8-11. Vira Jayakēsi-dēva, the strong arm lord of the city of Banavāsi, the obtainer of the ments, the great māndalēśvara, was ruling in ha Goa, the konkana district 900 and Halasīg wicked and protecting the virtuous.
Lines 11-13. May God Kesava who is immensely happy on account of having Lakshmi by his side and ... grant all the wishes of king Jayakēśi.

Lines 13-15. The world calls this king Jēkēśi, a moon to the ocean the Kadamba family, the great grandson of the pure Chālukyas, and his fame known all over the world, one who has acquired the kingdom of enemy rings, with a host of needy people seeking the shelter of his generosity, and one who has in life accomplished the ideal of the sacred sciences like hat of Manu.

Lines 16-18. He extends protection to him who approaches he King with the cry, "O King, protect me!" Ardently devoted to the worship of Śiva is this King of the Kadambas.

Lines 18-20. The world says of him that he constantly worships Śrī Saptakotiśvara who is the First Cause, Beginningless, who has the Daughter of the Mountain by his side, and Ganga and the moon on his head, and he obtains from Him boons both high and low.

Line 20. To describe Halasige-nāḍ which is glorious and ruled by ēkēśi.

Lines 21-23. The whole land of Halasige sparkles, is an ornament of the entire world, and can, with its leaves and creepers, areca palms, mango trees, citron trees, ponds adorned with vast clusters of lotuses, streams and torrents, sandy banks and parks outside towns, be compared to the Vandana gardens of heaven.

Lines 23-24. That part of the earth is wealthy and beautiful for having been replete with cities and villages, hamlets and market-towns; with people in the towns always laughing and sight-seeing, singing and playing; and with beautiful and well ornamented courtesans.

Lines 25-26. A stream lost itself in the limpid waters of a pool and flowed on; feeding on its water grew, heavy with fruits and leaves hiding the sky, creepers, banana plants, betel plants, cocoanut palm, citron, sugarcane, and so on; with all these, that part of the earth had produced, for its inhabitants, perennial spring.

Line 27. To describe Eleya Purbbali in this Halasige-nāḍ which was the home of so much plenitude and prosperity.

Lines 27-29. In a garden an areca palm inclined to a side from the weight of its fruits; here others looked level (with the ground) on account of the fruits crammed on them; there, a tree had shot its tendrils out in all directions; elsewhere tender bunches of pods decked other trees.
Lines 30-32. The leafy creeper had spread from tree to tree and spread darkness underneath. Wandering in that darkness one lost his way and reached the enclosure. Hearing his cry for help, carried afar by the wind, the gardener came, cut down the leaves and in a derisive attitude led him out.

Lines 32-33. With arable land, plots of castor plants, canals on one side, and rice fields, the whole place, the great Eleya Purvadavalli looks like a crown of gold.

Lines 33-35. May the scholars the world over always praise the celebrated two hundred Brahmins of Eleya Purvallii who are well-versed in the sacred sciences, masters of the several Vedas, experts in the arguments of logic, comparable in their generosity to the celestial tree.

Lines 35-41. Well, the two hundred Mahājanas of the ancient Eleya Purvadavalli who adhere to the pious practice of self-control, discipline, etc., devoted to learning and its practical application, always occupied with the six Karmas, whose body is purified by the bath taken at the conclusion of the (?) seven Sōma sacrifices, who are the devout followers of the 32,000 conventions, men carrying out their promises, punishers of evil and protectors of the good, and who have secured the grace of Śrī Mūrti Narāyana, met in conclave in Savīṭhāra, sent for the Kurima Senigas of Navilūr in Chaugaum, and with their consent made a grant to God Senigēśvara for various services (āgabhōga, rāngabhōga, chaitrapavitra). Its details are:

Lines 41-45. On the occasion of the summer solstice on Sunday, the eleventh day of the dark fortnight of Pushya of Kālāyukti, the twelfth year of the Kādamba Vijayakēśi’s reign commencing in Kaliyuga 4288, all the mahājanas granted free from imposts, a piece of land to the west of the road to Unukel and south of (?) Brahmārgapuri, and eight mattars, and a construction for school measuring twenty-six hands long and twenty-one hands broad, within the precincts of the temple.

To describe the tribe of these Kuriba Senigas:

Line 46. Born, in a mother who was a Kuribiti by caste, of basket makers, these Kuriba Senigas came to be known in the world by the name of Neremāmā (hē ?) śvaras.

Lines 47-48. All over the world these Kuriba Senigas of that noble race have restored Śiva temples in all their details; they have contemplated charity and the sacred creed of Śiva always; they have shone by the adoption of the celebrated conventions.

Lines 49-50. Why describe all this with the flourish of language and the sciences? How famous in the world are these Kuriba Senigas of the
pure Navilūr family who kill enemies with bravery and skill and who surpass Bhrigu?

Line 51. All these Kuriba Senigas of Navilūr chiefly, and other people of Chaugaum came of their own accord and gave away to the God whatever they could give with a generous hand.

Line 52. These Kuriba Senigas of Navilūr are the refuge of the needy, and they rob enemies of all their pride.

Lines 53-55. To those who protect this grant will easily accrue wealth and happiness, but those who destroy it descend to hell.

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