CHAPTER II

HISTORICAL BACKGROUND

Before proceeding to unfold the political history of the Kadambas of Goa, let us pause for a while and look back on the outlines of history of the territory ruled by them before they came into prominence. The countries generally ruled by them were the Konkana Nine-hundred and the Pala-side Twelve-thousand. Prior to the time when the Kadambas of Goa came to prominence, the northern part of the Konkana Nine-hundred including Goa proper was ruled by a branch of the Silahāras, hitherto known as the Southern Silahāras, and the southern part, including the Pala-side country was ruled by a family, styled as mahārājas, of which we know very little. The central part with the capital at Chandrapura appears to be under some unnamed rulers, before the early kings of the Kadambas of Goa became conspicuous. This was the position during the days of the Rāshtrakūtas.

But if we go to the earlier period, we find the whole area was ruled by the Bhōjas from about the fourth century to the seventh century with the Mauryas in the north in the Northern Konkana and the Early Kadambas in the south at Banavasi. It is possible that different branches of the Bhōjas held sway over the area or its parts at different times. The presence of the Bhōjas along with the Pāṇenikas on the western coast or in that direction is known from the thirteenth rock edict of Asoka. Six copper plate grants of the Bhōja family are known so far. The earliest of them is the Śrīrāja plates of Śravarāja. The plates were found at Śrīrāja, a village
about five miles south-south-east of Phonda, in the Phonda

*tal.* in the Goa territory. The charter was issued by king

Devaraja from the city of Chandra-ura. Evidently Chandrura

was their capital. The plates are assigned to the fourth
century on palaeographic grounds. Chandrura, the Kannada
form of Chandramura or Chandranura, is identified with Chandr,
situated on the left bank of the river Paroda in the
central part of the Goa territory in the Salsette *tal.* It is
also a railway station on the London-Margao Railway line, about
eight miles east of Madgoan. It was the principal town of
Chandra-mandale. The village, of which the tolls, etc., were
granted by king of Devaraja was Thoniyarka Kottinkarv. This
village has been identified with Tanes-kuttal in the division
of Salsette by Sri P. Pissurdaker.

The next record of the Bhões, in order of time, is
the Hirasutt plates of king Asuktaraja. The plates are
assigned to the end of the fifth century or the beginning of
the sixth century by Dr. P. P. Desai, who has edited the plates
in the *Hindu* in Vol. XXVIII. It is a Buddhist record. The object of
the grant is to record the gift of the village Sundarika in
Dipaka vishaya for the enjoyment of the Buddhist vihara and
entrusted to the Arya-sangha. Dipaka vishaya is identified by
the editor with Anjala island, five miles south-west of Karwar,
or with the island of Divar to the north of the island of Goa,
which is mentioned as Dīpavali in the *skanda purāṇa.* Hirasutt,
where the plates were found, is in the Kumta *tal.* of the
North Canara dist.

Two more records have been brought to light by
One of them was found in Arge, a village four miles to the south of Karwar. The plates are assigned to the sixth century by the author on palaeographic grounds. One of the records states that at the request of Svēmikarāja, dharmamahārāja Kāpālīvarman of the Bhōjas, made a gift of land in the village Śiva-pūraka to Svēmikarāja, who in turn granted it to the brahmin Bhavārva. The king was residing at Pāsakākhētaka at the time of the grant. The second record is from Khānpur tal. of the Belgaum dist. The characters of the plates disclose a period of the sixth or seventh century.

Another set of two Bhōja records have been published by Dr. C.S. Gai. These plates were found in the Goa territory. They are assigned to the latter half of the sixth century or the first half of the seventh century by the author. The object of the records is to register a grant of a field in the village Bhāgalspalikā, situated in the Kupalakatāhāra-dēśa by the king Prithivīvallavavamaṇ from Vṛṣabhini-khaṭa for the merit of the king's mother Chitaśādēvi at the request of his brother Sātryavaraṇa. The second record, also of the same period, registers a grant of a khajjana land in the village Vālēra, situated in the Kunalakatān-dēśa, by the same king.

Thus, with the finds of the family well distributed over the area under their rule, viz., Śrōḍē in the centre of the Goa territory, Hirāgutti and Arge in the Kuntā and the Karwar tal. of the North Canara dist., Khānōli in the Khānāmūr tal. of the Belgaum dist., and the two copper plate grants of the Prithivīvallavavāman, again from the Goa territory, we can safely consider that they ruled over an identical area.
as that of the Kadambas of Goa before and during the early period of the Chalukyas of Badami. We may perhaps connect a set of gold coins found in the village of Ganjigatti in the Kalghatgi tal., which bear the mark of an elephant on one side. The coins were in the collectorate of Dharwar in A.D. 1965. From the brief references to the officers in the grants of Devaraja, earliest period and Prithvallavaman, latest period, we notice that the administrative set up under the Bhojas was a systematic one. We mention of the bhogikas, ayuktakas and athayaras (district, taluk and local officers), and names of the bhogika-matya (revenue minister), rehasy-adhirat (private secretary), and sarvatana-adhirat (chief secretary) or chief of staff coming in various grants (Dharwar).

No exact relation amongst these kings can be made out, nor any connection between them and the contemporary imperial dynasties of the early Kadambas or the Badami Chalukyas is known to have existed. In the course of further research and finds of the family, we may come to know such relations or connections. One point is clear that from the way these kings are mentioned in their records, they were independent kings without owing allegiance to any imperial overlords.

Coming to the next period, as noted above, we meet with a family of kings styled as maharajas in the palace-twelve-thousand country. Five inscriptions of the maharaja family have so far been unearthed by me. Two of them are not dated, while the last three bear dates. The two undated inscriptions are from Navolli, a village about five miles from Kalghatgi in the Dharwar dist. The first of them mentions
that the Ganda maharaja was ruling the Palasige Twelve-thousand country at the time of the epigraph. On palaeographic grounds, the epigraph can be assigned to the latter half of the ninth century. The second inscription, also belonging to the same period, mentions the karanja of the maharaja, presumably of the family of Ganda maharaja mentioned in the first. The next inscription is a fragmentary hero-stone found at Tambur.

It mentions the Rashtrakuta king Govinda, associated with the Nandana erwatsara. In conformity with palaeographic standards, Govinda would be Govinda IV and the year A.D.933-3. The epigraph mentions a feudatory who is named Kanniza maharaja. This Kanniza maharaja may be of the same family as found in the two Wavali inscriptions mentioned above. Another fragmentary record of the Rashtrakutas is found again at Tambur, the date of which appears to be from Saka 870 to 880 or about A.D.933. It mentions the Palasige Twelve-thousand and its ruler, but the name and the designation of the ruler is lost. We now come to a hero-stone found at Viravalli. It is dated on Sunday, 30th March, A.D.984. It mentions that a maharaja (name lost) was ruling the Palasige Twelve-thousand, when the hero died in a cattle raid. This ruler of Palasige country is certainly not one of the Chalukya monarchs as they never called themselves as maharajas. The last epigraph of the maharaja family is a hero-stone found at Wavali. After mentioning the reign of Chalukya monarch Satvesvara, it refers to one Varjaya mah.

The letters after mah are broken off. From the remains of the date portion, the year of the hero-stone is arrived as 1006-7 A.D. (Parabhava erwatsara). The raider was one Korkenada Cu by which it is presumed that he was Korkenada Gvaladova.
While he was carrying on a cattle raid at Mavalli, one Aychai... opposed him and while doing so met with his death. The hero-
stone thus clearly indicates that Gvvaladeva I was carrying on predatory raids in the Mavalli tract of the Paladige country.

We do not get any later reference to the family. Perhaps Tamdiyaya was the last of the maharaja family.

Turning to the history of the Southern Silaharas, who ruled round about Goa, the southern part of the Ratnagiri dist. and the neighbouring area of the erstwhile Savantvedi state, we notice that two copper plate grants of the family are known so far. But they give a continuous line unto ten generations from Sanaphulla (c. A.D. 765 to c. A.D. 795) on to Dhemmyara, Aiyaparaja, Avasara I, Adityavarman, Avasara II, Indraraja, Bhima, Avasara III (known date A.D. 988) and Rattaraja (known date A.D. 1008). One of the copper plates is from Kharotstan, in the southern part of the Ratnagiri dist. and the other is from Chikkodi in the Belgaum dist. The most noteworthy point about these Silaharas is that they call themselves as the foremost amongst the rulers of Simhala. Evidently the dynasty considered Goa as their home country and took pride in calling themselves as its best rulers. It would, therefore, be more appropriate to call the family as the Simhala Silaharas rather than the Southern Silaharas as called so far. Dr. A.S. Altekar has already observed in the Indian Culture 'it would appear natural if we assume that the family hailed from Goa'. These Silaharas were not feudatory kings. They contended in calling themselves as mandalikas. Rattaraja, the last king calls himself a mandalika of Satyasrayadeva. They owed their rise to the Rashtrakutas. Their first king Sanaphulla is described as a
favourite of Rāṣṭrakūta monarch Krishna I (from about A.D. 758 to A.D. 772). It was through his favour that Sanapabulla acquired the territory between the sea and the Sahya mountain. His son Dhammiyara (c. 795 to 820 A.D.) constructed the great fort of Valipattana and made it a charming city on the sea shore. His son Dipambarāja (c. 820 to 845 A.D.) had an expedition to Chandrasura and bathed himself with coconut water near that place. Avasara I, son of Dipambarāja (c. 845 to 870 A.D.) was an expert in the sciences of economics and politics. His son Idityavarman (c. 870 to 895 A.D.) was a popular ruler. Avasara II, son of Idityavarman, (c. 895 to 920 A.D.) was an ambitious ruler. He extended his assistance to the rulers of Chandrasura in the south and Chenāula in the north. His son Indrarāja was a quiet ruler (c. 920 to 945 A.D.). His son Bhīma (c. 945 to 970 A.D.), however, was aggressive and conquered the Chandra-mandala at least temporarily. Bhīma's son was Avasara III (c. 970 to 995 A.D.). The Chikkōdi plates were issued under his orders on or about Monday, 15th Oct., A.D. 988. The last known king of the dynasty is Rattarāja. The Khārēpatan plates were issued by him on Saturday 22nd May A.D. 1008, Kēlāka samvatsara. This year is only one year later than the Audikatti inscription of Chattaya, which is dated in the Plavamga samvatsara. The comparison of dates points out that in the year A.D. 1008 Chattaya had not yet conquered Goa which was under the dominion of the Simhala Silāharas, Rattarāja calling himself as the best amongst the kings of Simhala in his Khārēpatan plates.

Coming to the history of the Chandra-mandala, we do not get any definite information as to who ruled the Chandra-mandala, with Chandrapura as the capital after the Bhūjas and before
the Kadambas came into prominence. The last of the Bhūja records has been assigned the sixth or seventh century at the latest. The first king of the Kadambas, viz., Shashtha I, cannot be assigned a period prior to the beginning of the tenth century. There is no information about the intermediate period except for stray references in the records of the Simhala Śilāhāras.

Thus, Ayyasvaraja (c. 825 A.D.) is stated to have held an expedition to Chandrapura and bathed himself with coconut waters in that place. Adityavarma (c. 876 A.D.) offered help to the king of Chandrapura. Further, Avasara II (c. 900 A.D.) supported the ruler of Chandrapura. Lastly, Bhima (c. 950 A.D.) is stated to have seized the Chandra-mandala. But this seizure appears to be temporary as the allusion is to the seizure of Chandra by Saímhikeya (Rāj). Now, who were the rulers of Chandra-mandala during the above periods of c. 825 A.D., c. 875 A.D., c. 900 A.D. and c. 950 A.D. is not known. The records do not disclose any names. Another mention of Chandrapura is in the Baroda State Museum copper plate grant of the Northern Silhara king Aparajita-deva, dated in A.D.993. Herein it is stated that the dominion of Aparajitadeva extended up to Chandrapura in the south. This would mean that Aparajita had conquered the Simhala Silhāras in A.D.993. At this time Avasara III was ruling the northern tract of Gā and southern Ratnagiri dist., as seen from his Chikkodi copper plate grant dated in the year A.D.988, which states that his kingdom flourished unusually from Siddhatsabara. Again we find that in the year A.D.1008, Ratnaraja, son of Avasara was ruling his dominion and issuing the grant. This would suggest that the Simhala Silhāras were not extirpated by Aparajita, but only temporarily subjugated.
The earliest of the records of the Goa Kadambas, viz., the Marcella plates and the Ganapati inscription, mention Shashtha I as the earliest king in the dynasty, and Nagavarmā, his son, as the second one. The periods of these two kings can be considered as from c. AD 926 to 950 and c. AD 950 to 975. No particular heroic deed or political activity is mentioned for these kings. When Avasara II, of the Simhala Silaharas supported the ruler of Chandrapura in about AD 900, Shashtha I had not yet appeared on the political horizon. Either he or his son Nagavarmā was the contemporary of Bhima, when the latter is stated to have seized the Chandra-mandala in about AD 950.

From the above discussions about the history of Chandrapura and the early kings of the Goa Kadambas, we consider that the Kadambas took advantage of the troubled conditions at Chandrapura and secured its governance, some time after AD 950. It was Īvaladeva I, son of Nagavarmā and Chhattaya, son of Īvaladeva I, who extended the kingdom in all three directions by conquering the Paledeja country and the Gopaka-dvīpa and other areas of the Simhala Silaharas in the north.
REFERENCES:

1. E.I., Vol., XXIV, pp. 143-45
2. Ibid., Vol., XXXII, pp. 70-75
3. Ibid., Vol., XXIII, pp. 232 ff.
4. Ibid., Vol., XXIII, pp. 61 ff.
5. All references in this para are from ink-impressions taken by me. The hawali hero-stone is edited in "part II", at S No 1.
8. Tath Silara-yanad = bhat = Simhala = kshabht-mam

varaha I. E.I., III, p. 399.

Simhala is the island of Goa.
10. Important Inscriptions from the Baroda State, Vol I, by Dr. A.S. Cadre; p. 44.