CHAPTER IV

HESS OF THE DYNASTY

GUVALADÉVA I

Guvaladëva alias Guhallaôva, son of Vêgavarmâ and Yêlavadevi was an ambitious king. It was he who first carved out a sizable principality for the Kadamba of Goa. (1)

Only one record in which Guvaladëva figures has come to light so far. But we get references to him in the Marcella plates (A.D. 1033), the Gajapati inscription (A.D. 1042), a copper-plate grant of Jayakâd I, (A.D. 1053) and in later records of the family.

The Marcella plates describe him as Prathapativâ and SatakramÔvikrama (valiant like Arjuna or Indra). The plates further state that he was an ambitious person, set out to conquer the country in all directions and that he brought the country under his royal umbrella and made it free from danger, extending protection to those who needed it. (2)

The Degave inscription describes Guhallaôva as Pratipat-pratãnapah (with expanding heroism), Gâṣa-chakshu (omniscient of the world) and as one who drove the hordes of his enemies into mountain caves by his brilliance. The Rodwad plates call him as Paschamsa-puraskrama. (3)

In a copper-plate grant of Jayakâd I, dated in A.D. 1053 (which is not traced now) it is stated that Guhallaôva annihilated many wicked and cruel enemies of his crown and took possession of their riches and innumerable precious (5)

pearls. It also recorded that many kings and chiefs of powerful ports dreaded him. From the same record it is understood that Guvaladëva undertook a pilgrimage to the
temple of Somaṇātha in Saṃśraṭṭa. But hardly had he sailed some distance on the sea, setting sail from Chandramaṇa, his capital, when the mast of his ship broke and he was compelled to seek his way to the nearest port on friendly terms with him, viz., Gōa. In this port of Gōa there lived a rich merchant named Madhavendra (Mohammad) of Taji origin who came to the help of the stranded king.

A record in which Gūvaladeva figures is recently unearthed by me. It is a hero-stone found in the gaṭhan area of Māvalli, an uninhabited village in the Kalghatgi taluk, about one mile south-east of Māvilik, which is itself five miles from Kalghatgi. Māvalli appears as Mahāvalli in the earlier inscription of the place of Gangadhara. It was also the principal town of the division called Māvāḷa Five-hundred, later appearing in the Kalkunī and other inscriptions. The hero-stone records a cattle raid carried out by Gūvaladeva in the village of Māvalli. He has been referred to as Konkaṇada Gūvaladeva. The Māvalli tract was being ruled by one Tarīpaya mahārāja under the Chālukya monarch Satyāraja. A hero called Aṣya died while obstructing the removal of cattle. From the remaining portion of the date, we find the mention of the Parabhava samvatsara, which would correspond to A.D. 1006-7 for the rule of Satyāraja.

From the above references, we can make out that Gūvaladeva had established himself at Chandramaṇa by the close of the tenth century. It may be recalled that in about A.D. 980 Bhima of the Śīhala Śilāharas claimed that he seized
Chandre-mandela and in A.D. 993, Anan'dits of the Northern Silaharas claimed that his kingdom extended up to Chandrapura. It appears that taking advantage of these troubled conditions at Chandrapura, Gõvaladēva set out and overtook Chandrapura and established himself there either prior to A.D. 993 or soon after. The above references in the Marcella and Jayakādi's plates support these observations. After establishing himself at Chandrapura he must have built up a strong naval force so as to keep the coastal countries under constant pressure. This assisted his son Chattayya to conquer the Simhāla-dvīpa and defeat the kings of Pārśi and Kanka-dvīpa as discussed later on. Further it would have been possible for Gõvaladēva to undertake a pilgrimage to Saurāshtra by sea only after he was recognized as a naval power. The references also show that Goa was still under the Simhāla Silaharas, but that they were on friendly terms with him.

From the Mâvallī hero-stone and the Gûrikâti inscription of Chattayya of A.D. 1007-8 it can be understood that Gõvaladēva had over-run most of the Palnadje country and the southern parts of the Karkaṇa Nine-hundred. It is very likely that he must have attained the position of a maha-mandalesvara by the close of his reign. This is so, because the Gûrikâti inscription of A.D. 1007-8, only one year after that of the Mâvallī inscription, describes Chattayya as a maha-mandalesvara. We have not yet been able to find out a regular inscription of Gõvaladēva, which would perhaps have given the Kadamba prasasti along with the title maha-mandalesvara for him.
Guvvaladeva possessed great physical strength. He has been commonly referred to by the epithet vyāghra-marīṅ, i.e., slayer of tigers. The Marcella plates mention that he killed a terrible and fierce-looking tiger with his fists. The Degeśē inscription of Parmadiśiva describes him as follows:

"Slaying many tigers at the time of hunting in his desire to test the strength of the lion of his bravery, nourished in the cage of his arms, he became famous under the name of vyāghra-mārīṅ. The Parmali plates of Jayakēśi I and the Dodwad plates of Jayakēśi III, too, refer to his fondness for hunting and killing of tigers. It would be in the fitness of things that Ğvaladeva was fond of hunting tigers, which must have existed in numbers in the Kadamha country (as they are even now), and which would be a source of danger to human and cattle life. And hunting of tigers would require considerable physical strength, nimbleness and skill in the use of weapons as muktrāravī gun-powder and gunā were unknown in those days.

One of the gates of the ancient fort at Chandravara bears the name of Ğvaladeva. This reference is very likely to Ğvaladeva I, who must have constructed the gate in order to make the fort of his capital stronger, as soon as he took possession of it.

The queen of Ğvaladeva was Gaurāvastēvī as learnt from the Marcella plates and the Gandēvī inscription. She was a devoted lady and a marvel of the three worlds. The
The name Gauravdevi is the sanskritised form of the Kannada proper name Gauravadevi.

The rule of Gūvaladēva commenced from about A.D. 975 and continued up to A.D. 1006-7 as we have a definite date for Gūvaladēva in that year and in the next year the Gadikatta inscription mentions Chitraya as the ruling king.
The history of the family from Śaśṭha II onwards enters the stage of being elaborated contemporary records of the respective kings. Śaśṭha II, son of Gūvalaśeṣa I, and Gauravardhana, is variously called in Kannada as Chatta, Chatthya, Chattaya or Chattayya. We have five records of this king come to light so far.

The Gadikatti inscription of A.D. 1007-8, the Gandevi inscription of A.D. 1042-43, the Mugal inscription of A.D. 1046, the Nūlvi inscription of A.D. 1077 and an undated inscription found at Kandi. Besides, we have the Marcella plates of Gūvalaśeṣa II, his son, dated in A.D. 1038.

The extent of his dominion is mentioned in the Kandi and the Mugal inscriptions as vonkaṇa Nine-hundred and Palasige Twelve-thousand. The capital, though not directly mentioned as such, would appear to be Chandrāura (see also Chandrāura). In the Marcella plates, it is stated that Paramaśvarāngala, the grandfather of the grantee in the plates, came to Chandrāura, which surpassed the Indrāura (śrīvālī) and made his abode in Śrīvēraṇa.

The Gadikatti inscription (A.D. 1007-8) refers to Chatta as a feudatory of the Western Chalukya monarch Jayasīhā II, the Mugal inscription (A.D. 1046) refers to him as a feudatory of Trilokakramalla-Bhavavalla (Śrīvēraṇa I) and the Nūlvi inscription (A.D. 1077) refers to him as a feudatory of Bhuvanakramalla (Śrīvēraṇa II).
The first mention of the king is found in the Gudikatti inscription in the Neilongal tal. of the Belgaum dist., in A.D. 1007-1008 as a feudatory of the Western Chalukya king Jayasimha II. Dr. Pest is, however, reluctant to accept the record as a synchronous and reliable one. There is, however, no reason to consider it so as discussed later on. At any rate by A.D. 1038 (Marcella plates) he had his son Givaladeva as a full-fledged prince having conquests far and wide. We could expect Givaladeva to be about 30 years of age by the time. As such Shashthha would be at least 26 years old when Givaladeva was born. His year of birth would therefore be round about A.D. 980. This is also confirmed by the Gudikatti inscription. In A.D. 1007-8, as a mahamanasaivara of Jayasimha he would be 27 years of age. The last mention of the king is in the composite Hulvi grant, wherein he has been mentioned as ruling the Konkapa Nine-hundred in A.D. 1072, though his second son Jayakesi I Ksha is also mentioned as ruling the same territory along with the province of Palasige Two-thousand. With the proposition that he was born in about A.D. 980 he would be about 92 years old by A.D. 1072. There is nothing improbable in this long life as we know that Vikramaditya VI lived for a similar span of life. Most of the kings in the Kadamba family of Goa lived for a very ripe age as has been noticed in the first chapter.

Name of one of the ministers of Shashtha has been preserved in the Marcella of Givaladeva III. He is Kalapa, a resident of Vahlakhali (modern Wanaji, capital of
Kalina is the Sanskritised form of the Kannada proper name Kalma. He must have been selected as a minister after Shashthra conquered Goa and established his reign there by about 1420.

As to the military exploits of Chattavva we learn from the Gandâvi inscription (A.D. 1042) that he defeated the kings of Saurashtra, Lîmâga, Kâlinga, Mâlava, Mâhârâshtra, Hâmbra, and Vindhva, and the kings of Kônâchi and Kerala with the help of the army (pâdâthikêśa) and the kings of Sîmâhâla, Pârâsaka, and Kâmpāvâ with the help of the navy (sajjibhutabhatvrâyâh traimivaṁhah). Thus the composer puts it as:

Saurashtra, Lîmâga, Kâlinga, Mâlava, Mâhârâshtra,
Hâmbra, Vindhva, Sêdhipâ,
Kônâchî, Kérâ, Desavî, Shâtibhata, Vidyâvara,
Pâdâthikêśa.

Sêdhipâ, Vidyâvara, Kônâchî, Kérâ, Desavî,
Sajjibhutabhatvrâyâh traimivaṁhah pârâm.

Prabhâsam, apapha II
Saralavikritâ.

The Nârânda inscription also refers to the conquest of some coastal countries including Kavaâ-vîpa and Lëmka. It states that he raised a bridge of vessels up to Lëmka.
The island of Goa is metaphorically called Simhala and Goa, its principal city as Lamaka. Of the various exploits of Chettaya, the subjugation and annexation of Goa was the most noteworthy and of permanent benefit to the family. Goa remained as part of their dominion right up to the close of the dynasty and the family came to be known as the Kadambas of Goa owing to the frequency of mention of Goa as their capital. These events have been well remembered and noted by several of the subsequent inscriptions of the family also. The mention in the Narendra I inscription of Jayakesar II (A.D. 1175) is quoted above. The Golihalli inscription states that:

Lamake kELCOME munite badh vehitram=ari numkida
Kumeten=chatrapati vihro Chettaya [devanes] nalka
vikaram=

Lamake mere lamake Pihhi shemantti dana evila
kempam

samke=ram=adiy=am=vennumativ po galaka
ballarar II

— Uthalama.
(29)

The Degwad plates of Jayakrd III, refer to the conquest of Goa by Chhatrayva as follows:

Tatah sva-sauraha niruddha-Lanka-nirah sarah

Saray sarasva shashtah I

Shashtho nritah koah-abhavat-residdhah slabah
dhvan charanabhitam tharanah II

— A kind of mixture of Unandra-vajra and Indravajra.

The Kirthalege plates put the rest along with other qualities of Shasthe as:

Tasyasaptadasi-vadimshah-kritibhih khyat

bhave bhuniya

bhuvam vah bekvya vasm cha mahdyog sar

agresarah I

hala-sarita-sinhal-sadi-sakal-dvilprithi-

chintmani

straileky-otsava-vatsalha samajani si-

Shashthadesv vapi napat II

(See Text corrected with the help of the original plates)

Sarala-uktadita

(30)

The Devgve inscription states as follows:

Na seth-banah na cha anvah-rotho na vah-

adita-pati-pravah II

no va Sumitra-majagambhram-bhul-Lanka-pati-tasya
tathapi vasah II

— A kind of mixture of Unandra-vajra and Indravajra.
The above quotations would show that Chattayya undertook more than one expedition to conquer the Simhala Śilāhāras. It may be recalled that Rattarāja was ruling the kingdom in the Kīlaka sāvasāra in A.D. 1008 accepting the overlordship of Satyasrava. The Guḍikatti inscription of Chattayya is dated in the previous sāvasāra Plavāņa (A.D. 1007) and the Māvallī hero-stone of Gūvaladeva I is dated in the Parābhava sāvasāra (A.D. 1006), the year previous to that of the Guḍikatti inscription. These facts would indicate that the Kadambas had mostly subjugated the Pālaṣe country before they conquered the Simhala Śilāhāras. The Northern Simhala king Apartājita (23) claims in his Jenaia plates that he ruled the areas from the Leta country in the north, the country of Bhillama in the east, the city of Chandrapura in the south and the western sea in the west in A.D. 993. This would mean that he had subjugated the Simhala Śilāhāras prior to that year. But the Kharestan plates of Rattarāja (A.D. 1008) do not owe allegiance to Apartājita, but to the Chālukya monarch Satyasrava, rather reluctantly. Turning to the imperial history of the Chālukyas, we know that Satyasrava inflicted a crushing defeat over Apartājita by about A.D. 1005. The poet Ranna gives a graphic description to what condition Apartājita was reduced. As a loyal feudatory of the Chālukyas, Chattayya appears to have accompanied Satyasrava in his campaign against Apartājita. His first attack against the Simhala-dvīpa, must have been sometimes before A.D. 1008, when he proceeded against
Laṅka in ships end after conquering the king (Rattarāja),
returned back taking a considerable quantity of tribute as
stated in the Narānāra and the Gōlihali inscriptions.

We do not hear of Rattarāja after his Kharanātan plate.
Aparājīta also ceased to exist. By 1. D. 1017, we find
Arikēsari, son of Aparājīta issuing his Thēnē plates and
claiming sway over the uncle Komkana. But this may not have
included the country of the Simhala Śilāhāras. In 1. D. 1024
Jayasimha is stated to have taken into possession the wealth
of the lords of the seven Komkanas as learnt from his Viraj
grant. This would indicate that he reconquered the
Northern Śilāhāra king Arikēsari, who had in the meanwhile
accepted the over-lordship of the Parasāra Bhūja in preference
to the Chālukyas. It also indicates that by that time the
Simhala Śilāhāras were also no more. It appears that by 1. D.
1024, Chhattaya had another expedition against the Simhala
Śilāhāras and completely over took them and annexed their
territory, as indicated in the Bodhag and the Kiri-Kalādige
plates quoted above.

Pārasīka may be some island near Thēnē or on the
west coast off the Ratnāgiri and the Kolābā district. Kanskā-dvīna
may be Kavādi-dvīna, the traditional country of the Northern
Śilāhāras. The defeat of these areas is more likely while
Chhattaya was with R Satyārāja or Jayasimha, the Chālukya
monarch, as referred to above. He does not claim sway over
the Kavādi-dvīna as done by his successors Gōllaladeva III
Jayakesi II or Parmādīdeva. At any rate he had an independent.
expedition against Kavadi-dvlpR, when Vamurdi of Thane gave his daughter to him.

To understand the references to the countries of Saurashtra, Anasa, etc., we may turn to the imperial history of the Chalukyas of the period. We have already referred to the defeat of the Northern Silahara king Srenjitadeva by Satyasraya by about 1005 CE. From the Lakkundi inscription, it is gathered that Satyasraya had an expedition against the Gurjara king Chumandira of the Gujrat Chalukya family in about 1005. From the Vali-sir grant we learn that Satyasraya was coming at Sripurva in Jan. A.D. 1005. From the Chevrolu inscription (A.D. 1005-7) we learn that Baylamambhi, a general of Chavsmalladeva (Satyasraya) established himself in that place in the present Guntur dist., after burning the forts of Dannada and Yenamania. At any rate it is clear that Satyasraya or his generals had expeditions in the Andhra area in about A.D. 1006. The Sotkur inscription, in the Dharwar dist., states that Raja I (son of the ruling Chola king Rajaraja) had an expedition in the Chalukyan country and that Satyasraya put the Chola to flight and acquired great stores of wealth and vehicles and towns. Having thus conquered the southern country, he was there in A.D. 1007-8 at Varavonahatta. Vikramaditya V succeeded Satyasraya in A.D. 1008 and Rajendra Chola I succeeded his father Rajaraja I in A.D. 1012. Rajendra Chola seems to have had an expedition against Vikramaditya V in about A.D. 1014. Vikramaditya was succeeded by his younger brother Jayasimba in the same year.
The Kalachuri king Gēñgēya and the Mālava king Paramāra Bhōja I, formed a confederacy with Rājendrā Chōla (33) to crush the Kamāta king Jayasimha. Jayasimha however, collected his generals and met the Kalachuri and the Paramāra kings on the banks of the Gautama Gāṅgā (river Gōdāvarī) as learnt from a fragmentary inscription of Vikramaditya VI found at Banavasi. The Balagāve inscription of A.D. 1019, states that Jayasimha searched, beset, pursued, ground down and put to flight the confederacy of Mālava. In about A.D. 1022, Rājendrā Chōla once again took the offensive against Jayasimha. This time the cause was the Vāngi throne, Jayasimha taking the side of Vikramaditya and Rājendrā taking the side of Rājarāja, ster-brother of Vikramaditya, evidently both moving in the matter in order not to loosen their hold on the affairs of the Western Chālukyas. The battle was fought near Māski in the Lingāḷūr tal. of the Raichūr dist. As usual, Rājendrā claims to have utterly routed the Chālukya king. But the battle does not seem to have caused any substantial damage to the Chālukyan territory and in a short time we find Vikramaditya ruling the same tract from Vōdegāṅr as learnt from the Brāhmi inscription. In this connection it appears that during this period Vikramaditya sought for shelter in the Kalinga court. It may be that, on his doing so, Jayasimha sent some of his generals to teach a lesson to the Kalinga king and bring back Vikramaditya into his fold. From the Miraq grant we learn that by A.D. 1024 Jayasimha had overpowered the puissant Chōla.
It appears that Jayasimha had to deal with Bhillama III of Savanadasa sometime by A.D. 1024, in his northern conquest. The Basselin grant of Yādava Sāvunachandra states that Bhillama's wife was Auvanadevi, daughter of Jayasimha. It appears that before this marriage took place, Bhillama tried to assume independence and Jayasimha had to subdue him.

From the above details of the history of the Western Chālukyas during the period in question, we notice that Satyasraya and Jayasimha had to deal with the kings of Kōmāṇḍalī, Gīrjera, Kaliṅga, Mālava, Mābārasthra, Mādhra and Vīndhya. They may have also come in conflict with the kings of Kērāla and Ganga either incidently or through confederacies. Chattēva would have accompanied his liege-lords Satyasraya and Jayasimha in their expeditions and thus claim to have defeated the kings of the various countries. As the mention of the exploits is in the Gandēvi inscription of A.D. 1049, the exploits would be coterminal with the reign of Jayasimha, which came to a close in the same year.

Shashtha had a naturally developed heroic disposition (sahaja-vivardhita-vīra-vṛtti). No enemies could stand before him and so he was known as vīr-ibha-katāra. If his father Guhallsēva had the distinction of killing tigers by fists, he had to his credit the feats of bringing elephants in rut under control and tying them to posts. He was adventurous having killed many kings in battle with his sword. He was, therefore, called mūrti-
Nārāyaṇa. These two epithets, viz., vairāṭa-kauṭimhira and mūrti-Nārāyaṇa, appear with most of the future kings in the dynasty. Their origin and first application are found with Chattāya.

Shashtha was an abode of the lores. He was the sole resort of the virtuous. He had studied the ṛg-sūtras and was well-versed in the purāṇas. He had his intelligence sharpened with the study of the various systems of logic. He was a poet among poets.

Shashtha was a very pious and charitable person. The Gandāvī inscription states that he used to take bath with river water daily, that he made the world devoid of poverty by giving gifts of gold daily and that he visited several holy places and gave away presents of gold to the learned. The Marcella plates mention that he visited Gokarna, worshipped Mahālkshēmī going to Kolāpurā (present Kolāpur), worshipped Somāśvara at Prabhāṣa by crossing the sea and showered a rain of gold coins at Shāhaka (Thāne or modern Thāna). It would mean that Shashtha visited the temple of Śrīmanḍha more than once.

The Nārandra inscription describes the sea voyage through Goa in a graphic manner.

Supplicants came to the capital of Shashtha in large numbers from all the four quarters for gifts. He surpassed the ancient kings like Bālī, Karna, Yudhishthira and others in liberality. In short he was as though an incarnation of dharma (dharma-वत)āra. The Goa charter of Shashtha III describes him as dharma-वत dhumān. He was taking
keen interest in his subjects and has been called.

\[\text{jagad-\text{-\text{\text{-}}}ka-bendhu},\ \text{a matchless friend of the world.}\]

\[\text{Owing to the violent temperament of the king, (he has been called \text{-\text{-}m\text{-\text{-}}\text{-}avat\text{-\text{-}}} and is said to have taken to \text{-\text{-}\text{-}vra-ta) he seems to have abstained from active rulership in the latter half of his reign. This is why we find that in the Marcello plates it is Guvaladeva II, who makes the grant and it is not mentioned specifically whether Sheshtha was ruling or not or whether Guhalladeva was a \text{-\text{-}\text{-}\text{-}raja (heir-apparent) or the ruler himself. This is further strengthened from the mention of Sheshtha as the President of the cabinet (\text{-\text{-}\text{-}\text{-}-\text{-}\text{-}dhyaksha) but not as the king himself. In the enumeration of the members of the cabinet (\text{-\text{-}\text{-}\text{-}-\text{-}\text{-}dral) he is mentioned next to the \text{-\text{-}\text{-}\text{-}\text{-}\text{-}kara\text{-\text{-}}}.

If Sheshtha was the actual king, it would not have been necessary to mention him as a President of the cabinet, which would be a body different from the king himself. It would, therefore, appear that Guhalladeva was entrusted with the functions of the king. We cannot also say that Guhalladeva was the king himself, because the same inscription describes Guhalladeva as fit for being honoured as a king by the king. So it would mean that by A.D. 1056, Shashtha had retired from active rulership and entrusted the government of his kingdom to his eldest son Guhalladeva II. By A.D. 1062 we learn from the Guhilakatti inscription that his second son Jayakesa I, was the actual ruler. As already referred to above, the Nulvi inscription mentions that in A.D. 1072
he was still living and ruling a part of the kingdom along
with his son Jayakesi I.

The above position would take us to another aspect
of the matter. When a king lives for a long period it would
be most appropriate for him, in the interest of the dynasty,
that he entrusts the government to the next heir well in
time. From what we have observed above as regards the
probable year of birth of Shashtha, he would be about 58
years of age by A.D. 1038 and it was in the fitness of
things that his eldest son was entrusted with the governance
by the time. When ruling kings advance in years, their
sons grow older and older and even grandsons come of age
and if they do not get a chance of becoming a king in their
prime they start intrigues and groups amongst nobles and
feudatories in their support, both against the father and
brothers or against other possible claimants to the crown.
This would eventually lead to the weakening of the power
of the dynasty. It may be observed that when a king lives for
more than 75 years and continues to rule, the dynasty would
come to a close in a couple of generations after his death.
This has been so in the case of the great Mughuls - aurangzeb
lived to a grand old age and the empire crumbled after him.
Vikramaditya VI, lived for 90 years or more and the empire
crumbled within thirty years of his death. More instances
can be given to elucidate this observation. To come to the
point at issue, it was a move of great wisdom and sagacity
that Shashtha entrusted the governance of his kingdom to
his sons during his life time. In the case of future kings
in this dynasty we come across epithets like tyaga-simhasana,
The name of the queen of Shashtha is given as Akka in the Marcella plates. The Narendra inscription of Jayaśekhara II refers to the marriage of Chattavva with the daughter of Vummuri of Thāga. It mentions that when the exalted valour of Chattavada, in his sights upon the ocean, reached his country, Vummuri of the famous Thēga, hearing of it came into his presence, saw him, led him to his palace and displaying intense affection bestowed on him his daughter with much pomp and gave to his son-in-law five lakhs of gold. It is not understood whether this daughter of Vummuri was the same as Akka. But in all likelihood she may not have been Akka. Akka was the mother of Guvaladēva who was born in about 1008 A.D. At this time Arikesari, the uncle of Vummuri was the ruler of Thāga and by about A.D. 1025 we get records of Chittaraja, the elder brother of Vummuri. It is, therefore, likely that the daughter of Vummuri married to Shashtha was a different lady. At any rate the marriage might have taken place prior to A.D. 1030 and not later, as Shashtha would be advanced in age therefore to think of a marriage.

Shashtha had two sons as discussed above. The first was Guvaladēva and the second Jayasekha.
Shashta ruled from about A.D. 1007 to the date of his Qudikatti inscription, to about A.D. 1035 and again from about A.D. 1045 to A.D. 1050. His eldest son Gualadeva II, was entrusted with the governance from about A.D. 1035 to 1046 and his second son Jayakesi from about A.D. 1050. Shashta lived beyond A.D. 1072.

Let us now examine the information found in the records of Chattayadeva.

The Qudikatti inscription dated in the Plavesaga samvatara (A.D. 1007-8) mentions that Nigambara Dasa, a bee on the lotus-feet of Chattaladeva, a patron of the learned, obtained fame by constructing a big tank under the name brihat-tataka. The tank is still existing in the village Qudikatti under the same name, of course in Kannada, as dodda-kere. After nine-hundred and fifty years, it must have been silted considerably. But still it is a tolerably big tank serving a number of fields as an irrigation tank. The poet's query that it is not an achievement of Dasa' has been certainly answered in the affirmative by the way in which the tank has been serving the agriculturists of the locality for more than nine centuries. The tank has been described as having been of service to the world (jaga-savagmege) and as a big one containing a mass of deep and abundant water (pindi-sagagada-balamega). Chattayaddea made a grant of two matters of land for the tank in the year cited, thinking that there was no rival for the tank as a tirtha in the whole creation. Qudikatti is a small village in the Ballongal tal. of the Belgaum dist. situated towards the
border in the south-eastern corner, adjoining the northern boundary of the Bharwatha.

The record has been referred to by Dr. Fleet in his History of the Kamaratae Dynasty. Owing to the irregularity in mentioning the years, the mention of the date in chronograms and the mention of the rule of Jayasimha as early as 1007-8, Dr. Fleet is reluctant to accept the record as a synchronous and reliable one. These reasons are, however, fallacious and we need not doubt the reliability of the record. As to the mention of the rule of Jayasimha, we find that the Wei (A.D.1010) and the Navelli (A.D.1014) inscriptions refer to Jayasimha while Vikramaditya V, was on the throne (A.D.1008-14). It is quite likely that Jayasimha was assisting his uncle Satyasraya in the rulership in A.D.1007-8, which is almost the last year of Satyasraya. Further it is likely that Chattayya was associated with Jayasimha in his campaigns against the Koskana countries in particular and other countries in general. The composer of the record in A.D.1053 could only remember the close association of Chattayya with Jayasimha and therefore there is no reason to disbelieve the contents or the dates of the record. A similar instance of a future monarch being mentioned as a ruling king, is found in the ceiling inscription at Amminhalli, which mentions that in the year 1071-72 (Vrădhikrit samvatsara), Vikramaditya VI was ruling. Actually Vikramaditya VI started ruling in the year A.D.1076. As to chronograms being used while mentioning the years, it is seen that use of chronograms has been made both early and late as in A.D.1059 in the Panjali plates of Jayakṣi I, and
in A.D. 1134 in the Agoge plates of Jayadeva II. These records were not available to Dr. Fleet. The irregularity in mentioning the year earlier by one year can be ascribed to the variations in the methods of calculation in different parts of the country at different times. This so-called irregularity is found in some other authentic records also, e.g., the Nigad inscription of Chattaya himself dated in A.D. 1046.

On the other hand, the record is in a clear handwriting and well executed and kept in a public place, viz., the temple. The composition is in elegant Kannada language and the composer is a poet of no mean calibre. The contents are well depicted with a proper flow and sequence. There is nothing to doubt the veracity of the record from any point of view and much less as regards the factual contents it unfolds.

The Gondavi inscription dated in the Chitrabhasu samvatsara (A.D. 1042-43), after giving a graphic description of the tandava dance of Siva, traces the origin of the dynasty from Trilochana Kadamba to Shashtha I, and further through Nagavarma, son of Shashtha I and Analladeva I to Shashtha II, the present king. After describing the various virtues and exploits of Shashtha, the epigraph states that Shashtha visited Prabhasta. After worshipping Somasvara there he distributed gold in charity weighing himself against gold twice. He returned to his native place probably by the land-route or at any rate he passed through Gondavi in the Lata country. On his way back he got constructed a
pleasant pavilion at the market place near Gandevi for the
common people for taking rest (mañjāmañjā karita Shashta-
bhūbhū mañjā arthāṁ jīvālākṣaṣa), in the year cited.
Gandevi is twelve miles to the south of Nāvsālī, the head-
quarters of the district of the same name. The inscription
was
found at Gandevi. This act of charity of king Shashta
is noteworthy in as much as it was not in his own kingdom
but in that of Lātā. Incidentally it also shows that the
ruler of Lātā was on friendly terms with Shashta, at the
time, or else Shashta would not have the opportunity to
get the pavilion constructed in the kingdom of Lātā, so
near to their capital Nāvsālī.

The Mūgad inscription of Chattavya is dated on or
about Sunday, 24th March, 1, 5, 1045.

The inscription is a Jain one. It introduces an
eminent family of nārggāvundas having their jurisdiction
over the Mūgunda Thirty starting from nārggāvunda Chāvunda.
The family was a devout Jain one. Nārggāvunda Chāvunda
constructed a Jain temple called saumyakṛṣṭarāthākara
Chātyālāya and granted paddy and garden lands and house-
sites for the temple on the date cited. This nārggāvunda
Chāvunda had, among others, the epithets of tate-vitata-ghāna-
sūhira-vādy-a-vāchāsati, kāryan-bhāsaṇati, viṣava-
vikhyāta, niti-Maṁḍāta, kadam-πaschaṅga, padma-mutta-ganda,
etc., showing thereby that he was a master in different kinds
of instrumental music, an efficient administrator, a cultured
and virtuous person, besides being a great general having taken
part in many battles. His son was Nāgadeva. Like his father,
Nāgadeva was a brave warrior, a patron of the learned and a
highly educated person (Vāg-ndī-mukha-mukurā). His son Martanda was celebrated in the art of warfare. He was a munificent donor. He had numerous epithets such as saurya-Shādānava, sakala-kāla-kālita-Vāg-la-la-la-la-la-lama, ripu-hridaya-sella, caṣṭa-sa-sa-malla, ari-turaga-tatte-samghatta, aśtadasi-pattana-sāhi sāhitana-pācha-pattig-adi-bhava- vira, para-nāri-pura, ganesa-rāma dava, om-ārā-nāra, saṃyakta-rathakāra, Padmavati-labha-vara-prasada, etc. These epithets bring home his heroism, acquisition in fine arts, horsemanship, generosity, virtuous character, religious fervour and devotion to the sāstā-devata Padmavati. Martanda effected repairs to the temple built by his grand-father Chāunda and constructed a theatre (nātaka-sāla) as an adjunct to the temple.

The village Muzinda (same as Mued) was situated in the vaharṣjavānī-naḍa in the Palasiga country.

The epigraph, though dated in A.D. 1045, seems to have been engraved much later, i.e., after the repairs to the temple and construction of nātaka-sāla i.e. in about A.D. 1100. The characters are much later than those obtained in A.D. 1045, e.g., those found in the Guḍikatti inscription of A.D. 1052-53, Kandī inscription (c. A.D. 1060) etc., and belong to the period of about A.D. 1100 from palaeographic standards.

The Saka year quoted is pārthiva samvat-sara coupled with 966 instead of 967 (expired). This is similar to the mention of the Saka years and the samvat-saras in the
Qudikatti inscription early by one year, as discussed in the Qudikatti inscription above.

The Nūlvi inscription introduces the reign of Bhuvanakamalla and states that Chattayadeva was ruling the Komkana 900. Thereafter it states that Jayeskēd was ruling the Komkana 900, the Palasige 1000, the Kumdrā 500 and the Sabbi Thirty. The date quoted is Saka year 994, Paridhāvi samvātsara, Puṣya siddha Sāmavēra, uttarāvāma samkramana, corresponding to Monday, 24th Dec., A.D. 1072. It would, therefore, mean that in the year A.D. 1072, both Chattayya and Jayeskēd were ruling, the father over the limited area of Komkana Nine-hundred, while the son over the whole area of the dominion of the Kadambas.

We now come to an undated tablet found at Kandli, a petty village in the Kalgatgi tal., situated about six miles west of Devikop, far in the interior of forests. The epigraph is a small one containing only eight lines. Parts of it are broken off on the top and the proper right hand side. The epigraph records the construction of a bhādāba by one Marayya, son of Slayva of Bhahalli at Kannali, while Chattayyadeva was ruling the Komkana Nine-hundred and the Palasige Twelve-thousand. The epigraph is not dated. But on palaeographic grounds it can be ascribed to c. A.D. 1050.

The full epithets of Chattayva as they appear in the Nūgad (A.D. 1045) grant are as follows
(1) Sāmānīgata-paṃcha-maha-sabda-mahā-sandāla-śvarāni
(2) Banavād-puravā-sahā-svarāni;
(3) (The Alnāer, Cudikattī and Kandli inscriptions have
Banavād-puravā-svarāni).
(4) Trilōchanā-Kadamba-kula-kamalinī-vikāsa-bhāskararī;
(5) anaka-senara-viśva-sabda-mahādeva-ānārjita-virāsra-
    ni va sa-dakshinā-dūdanāni;
(6) prachanda-vair-madālīka-māmā-vindu-sandha-sthala-
    khandana-mati shtamāni shtura-bujā-dādanāni;
(7) mūnā-dena-svarat-satamāndita-sakalā-viṭkha-kajina-sasvam;
(8) lōka-kalpa-drumāni;
(9) mūrti-Nārāyanānā;
(10) prachi-dhāryānā;
(11) maṇḍalika-lalita-mottam;
    The Nārā (1, #, 107?) grants repeats (1), (2) and adds
(12) gopāḥ-bhuvaḥ-saṃstṛyāṇa-Hara-thāra-ṣvātī-
    Trilōchanā-Kadamba-vamśa-mahādeva-mahī-thāraḍra-dākṣar-
    abhyudayaḥ-anmahā-rachana-mārttandāni;
(13) mārtanda-karati-śrībrahiṇija-preṣṭha-vaśkrīta-
    sakalā-mahī-sandalenā;
(14) ut bunga-gimha-laṭāchhānaṁ;
(15) vanara-mahā-dhvajaṁ;
(16) pammattī-turva-nirghoḥ-senāṇāṁ;
(17) tyaga-jagad-jaṁpan-achāryaṁ;
(18) sārāṇā-gata-vajra-prakāraṁ;
(19) sakranti-dhavalam;
and repeats (9); (10) and (11)
The Alnävar inscription (A.D. 1081) repeats (1) to (11) with slight variations and with an addition of (19) in between (8) and (9).

The Gadikatti inscription (A.D. 1007-8) has (1) to (5) and adds:

(20) Om śrīvata;
(21) āyad-āchāryam;
(22) aparītāsauryam;
(23) paradhīparaśurām;
(24) nisamkāRṣasam;
(25) barhām-aṇḍalika-tāṃdha-kāḷam;
(26) aṇḍalika-trinēram;
(27) ēśa-vallabha.
GUHALADEVA II

son of Shashtha II, and Akka, Šūhaladeva II, also called Šūhaladeva is known only from one record, viz., the Narcella plates. From these plates we learn that he was carrying on the government of the kingdom in A.D. 1038, even during the lifetime of his father. From the same source we understand that he had conquered the kings of the seven Melayas, that he brought the country under one royal canopy and that he was as resplendent as a chakravarti (monarch). While writing about Shashtha, it has been mentioned above that he had conquered the kings of Saūrashtra, Aṅga, Kalinga, Malava, Maharashtra, Andhra and Vedavya. Perhaps these same kings might be the kings said to have been conquered by Šūhaladeva. It may have also been likely that Šūhaladeva accompanied his father in some of the above expeditions.

We have referred to a maṭrī-mādala in connection with Shashtha above. This maṭrī-mādala was more a cabinet of Šūhaladeva than Shashtha, as the position of Shashtha had been that of the President in the cabinet, the king being represented by Šūhaladeva. We have also noted above that Šūhaladeva was honoured by all like the king himself.

The members of the cabinet are given in the plates as follows:

<table>
<thead>
<tr>
<th>Member</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chohhatthama</td>
<td>Mukhya svikaraṇas</td>
</tr>
<tr>
<td>Devṣāi</td>
<td>(Finance Minister)</td>
</tr>
<tr>
<td>Shashtha Reja</td>
<td>Adhyaksha (President)</td>
</tr>
<tr>
<td>Govinda</td>
<td>Pratihastaka (Vice-President)</td>
</tr>
</tbody>
</table>
Chchhatthama may be Chchhadama or Sadanō referred to earlier. He was of Tajiya race and pradhān-mentri with Jayakēsi I, as would be noticed later on. In the cabinet of Quhalladeva, he seems to have shared the subject of Finance with Devanāla. The names of other ministers are not known from any other records.

The mention of a 'full-fledged ministry' would show that the administration of the government was carried on systematically by the Kadambas of Goa. The injunction laid down in the script that the king should have seven or eight ministers has been scrupulously followed by Quhalladeva. The preservation of the names of the ministers is a valuable thing.

Some of the names of the ministers are given as Devanāla, Sīyamala, Damala, Khentapāla and Bhallapāla. These names appear to be local pronunciations of Dēvanāya, Śīyamaya, Dēmaniya, Khentapaya and Bhallapaya. The intervening forms are found in other records in the Korka area. For example, in the corner plate grant of Silahara Chittaraja (A.D. 1021), we get names such as...
The Kannada term 'ayya' meaning 'a venerable person' is used as a suffix to proper names even in the present days, e.g., Gangayya, Ramayya, etc. This 'ayya' is itself connected to the Sanskrit 'ārya' through 'ajja'. It is interesting to note that the present day surnames of Pai among the residents of the North and the South Canara districts has an origin in the above names Damapai, Khantapai, Bhallapai, etc., wherein the elements are Damattappayya, Khantaappayya, Bhallaappayya. The double suffix 'appayya' is liquefied in 'paiya', which itself is further diluted in 'pai' and has assumed an independent position being retained as a surname in Pai at present. It is needless to mention that these ministers were Kannadigas as their names would indicate.

The subject matter of the plates is a grant made by Guhalladeva of the village Säuval, situated near Veraka to Narayana Pattavardhana, brother of Govardhana, with gold weighed against his (Guhalladeva's) weight (tulā-puruṣa-kaṅkha-samchayya). It is noteworthy that the grant was made in consultation with all the ministers on the shore of the sea near Gokama. This would incidentally show that Gokama was in the dominion of Guhalladeva at the time. The practice of making grants in consultation with ministers was quite common with the kings of the dynasty and would be noted further in proper places.

The family of purūchas Govardhana is given as follows:
Paramesvaran-mangala migrated from his native place Kari in Thara-vishaya to Sri-varsaka after coming to Chandraura. This might have taken place in about A.D. 990. The ruling king at the time was Gavaladeva I. (c. A.D. 975 to 1006). He belonged to the Satyayana-prabhava gotra. His wife as noted above was Sirlva, a virtuous lady endowed with various good qualities (dhamma-dvitya and sarva-samyuktam). His son was Aditya, who continued to keep the hereditary gaumukha. His wife was Areva, coming from a religious family, a sweet-talker and a woman who shone like Bharati, owing to her purity of character (dikati, prava-vadini, sarva-suddha-svamapatanabandhava). Two sons were born to this couple, the elder Govardhana and the younger Nareya. A person, who had mastered the varnas, the shastras and the agamas, was Govardhana was the purusha of the king. He made over his post of purusha to his younger brother Nareya, owing to oldage. Nareya thus obtained the position of a purusha and became famous as Nara-wardhana. He was the recipient of the grant as noted above at the hands of Gavaladeva. The mother's name of purusha Govardhana, viz., Areva, calls for our attention. The name would be a Kannada proper name derived from Aryavva or Aravva with the
Likewise, the name of the grandmother of Govardhana is Sriya, which would be a short form of Sriyavva with the components Siri (Sri) + avva. Avva is a very common suffix corresponding to ayya even in the present days, e.g., Giriyavva, Lakavva, etc. The surname of the family is given as Patavardhana. It would appear that these Patavardhana brahmans had their mother-tongue Kannada in those days as is clear from the suffixes of the names of females in their family, which is a surer indication of the mother-tongue of the family. It is also significant that they were residents of the Goa territory.

From the conquests enumerated above and from the fact that Guhalladeva was entrusted with the governance of the country, he may be about 30 years of age in A.D. 1038. He may, therefore, have been born in about A.D. 1008, when his father would be about 26 years of age. In the absence of any other records, it would appear that Guhalladeva was associated with the governance of the kingdom from about A.D. 1035 to 1045. The year A.D. 1045 is suggested as the last year, from the approximate year of birth of Guvaladeva III, taken as A.D. 1050. Generally, the name of an important person in a family is given to the baby born for the first time after the death of that person. The year A.D. 1045 is also supported by the Nusad inscription of his father Chattayya, wherein there is no mention of him (Guhalladeva), and Chattayya is described as the ruling king.
Notes and references:

Gāvalīya I

(1) See Part III, No. 1.
(2) J.B.B.R.A.S., IX, p. 266.
(3) See Part III, No. 6.
(5) K.K., pp. 170-72.
(6) See Note (1) above.
(7) Quoting from ink-impressions.
(8) See Part III, No. 40.
(9) See Part III, No. 61.
(10) K.K., p. 169.

Shāntaka II

(11) See Part III, No. 2.
(14) See Part III, No. 7.
(15) Ibid., No. 3.
(16) S.C., p. 537.
(18) J.I., XIII, no. 296 ff.
(19) See Part III, No. 53.
(20) Ibid., No. 6.
(22) Ibid., p. 266.
(23) J.B.B.R.A.S., p. 51 verse 22, repeated in the next plates, p. 60 verse 77.

(Giveladaya II)

(45) *S.I.M.*, pp. 44-45.