Jayakesh I was a worthy son of a great father, born in about A.D. 1010 (we have assigned the date of birth as A.D. 1008 to his elder brother Anhallasiva). He seems to have taken up the reins of administration by about A.D. 1050. A continuation of the Gudikattl inscription represents Jayakesh I, whom it styles 'Lord of the Komkana', as a feudatory of the Western Chalukya emperor Somesvara I, in the year A.D. 1052-53. Eight records of the king are known so far: (1) The Gudikattl inscription of A.D. 1052-53, mentioned above; (2) The Panaji plates dated Monday, 5th July 1953 (3) The Sadashiv inscription dated in December A.D. 1062; (4 & 5) Two beam inscriptions in the Basavanna temple at Sangaeswar, one dated on Tuesday, 5th August, A.D. 1068 and the other on Wednesday, 24th Dec., 1068; (6) A hero-stone in the Prince of Wales Museum, Bombay, dated Monday, 30th May 1071; (7) The minbhavi ceiling inscription in the Jain shrine dated in the year A.D. 1071-72; (8) The Nulvi composite inscription dated Monday, 24th Dec., A.D. 1072.

In addition, we get references to the king in some of the inscriptions of his successors.

In the Sangaeswar inscription the extent of his dominion is given as comprising of the Komkana Nine-hundred and the Halasige Twelve-thousand. This is the same area as ruled by his father. In the minbhavi inscription the division of Kundura Five-hundred is added. And in the Nulvi...
inscription the tract of Sabbi Thirty is added to the three mentioned in the Amminbhāvi inscription.

The capital of Jayakāśi is mentioned as Chandrapura in the Puyērsya-kōsa of Pūršehandra and Abhayatilaka, as Anilapura in the Sūsambhi inscription and as Gōvage in the Amminbhāvi and Mūlī inscriptions. Anilapura and Chandrapura were the earlier capitals. As to Gōvage, it was Jayakāśi I, who made it a permanent capital. The Nāsi inscription of his great-grandson Pemāśīvēva specifically mentions that Jayakāśi I, made Gōsaka-pattana his permanent capital. We have been above that it was during the days of his father Shashthas that the Śinhala Silāhāras were completely subdued and their territory was annexed by him. Goa as a better port than Chandrapura, affording greater facilities for sea-borne army, would naturally attract any ruler of a coastal country to make it his capital. A king of the calibre of Jayakāśi, with his experience seasoned under the care of his father would not have lost sight of the advantage of such a natural harbour as Goa being made his capital, and he did it.

As to the military exploits of Jayakāśi I, the Paṇāji plates mention that he defeated the Pāṇḍya, the Parmāra, the Lāha, the Chōla, the Pallava and the people living in the hills of Kīshkindhā. It also mentions that his armies were active on the high seas, that he had an array of battle-ships and that the lord of Lāmka was not getting sound sleep owing to the sea-borne army of the king.
This last reference may be to the early days before the Simhala Śilāhāras were completely conquered. A reference to the Kātantra grammar and the vṛtti of Durgasimha on it is also found in verse 19 of the plates. It is mentioned in this verse that the enemies of Javākēśa following evil ways (kātantrinō vīdvyāsah), taking resort of forts (durgā-vṛtti-ratāh) talk of peace with him (Javākēśa).

The Gaṅkāṭṭi inscription states that Javākēśa took part in cutting off the head of the Chōla monarch for the augmentation of the empire of his liege-lord Trailōkyaśeṣa in the Saka year 973, Nandana śrayatsara, corresponding to A.D. 1052-53. The reference is to the famous battle of Koppam, wherein the two armies of the Western Chālukyas and the Čhālīs met each other and in which the Chōla monarch Rājadhirāja Chōla was killed. The date has been given as 28th May, A.D. 1052 by R. Sewell calculated from the Chōla records. The Gaṅkāṭṭi inscription supports the same year from the Chālukya (Kadambo) records. Some other generals (e.g., Nalasakṣi and Rājasēkara) of the Chālukyas have so far been known to have claimed to have killed the Chōla monarch. The Gaṅkāṭṭi inscription ascribes the feat to Javākēśa I. There is nothing unusual in many generals claiming to have accomplished the feat, especially of the importance of the present case wherein a monarch was killed in a bloody battle. In a battle, more than one person would have joined together in attacking an emperor, seated on an elephant, as was the case in the present instance and all will claim to have performed the feat.

Turning to the information supplied by the records
of the successors of Jayasēla, we find that the Dēgēve inscription of his great grandson Peramēdeva mentions that Jayasēla killed the king of Kaṁsatka-dvīpa, that he defeated the Chōla and easily uprooted Kōmadēva.

(10) The Bālī inscription mentions that Jayasēla established the Chālukya in his own kingdom and he conquered the Ilunas and assembled the Kādambyas and became a most successful king. The Narāndra inscription mentions that he made Kīrtiraja of Banaś carried to restrict himself to his territory and so he brought fame to his master Peramēdi and that he speedily checked the onrush of the Chōla and halted him and taught him a lesson. The Kīrīhalēśvara grant mentions that he brought about friendship between the Chālukya and the Chōla kings at Kēnci and therefore, became rāva-pitāmaha noting the paramāti instrument.

(11) The Āṇga copper plates of Jayasēla II, state that Jayasēla I obtained great fame as a rāva-pitāmaha by making free from worries the two kings, the Chālukya and the Chōla, who were fighting against each other. The Śadedivagad plates also make a similar reference.

The affairs with the south are concerned with the Pāṇḍya, the Chōla, the Pālava, the Alūpas, the Banaśi, Kādambyas, and the people living in the Kīshkindha hills. The Chōla affairs bear three allusions - one to the defeat of the Chōla (the Pāṇaji plates and the Dēgēve inscription), the second to the bringing about friendship between the Chōla and the Chālukya (the Kīrīhalēśvara and the Āṇga plates) and the third to the choking of the onrush of the Chōla.
halting his further progress and teaching him a lesson (the Narāṇdrā inscription). In order to understand the implications of the above references, we will have to turn to the imperial history of the Kalyāṇa Chālukyas of the time. The Chōlas had been the traditional enemies of the Chālukyas in the south like the Paraśūrāmas in the north. This is but natural as the imperial seats of power were so distributed in those days—the Chālukyas and the Rashtarakūtas in Kāmarūpa ruling at Badāmi, Mālakha, or Kalyāṇa in the centre, the Chōlas ruling at Kānchipuram in the south and the Paraśūrāmas ruling at Ujjainī in Central India.

We have already referred to the battle of Kōnum (A.D. 1052), wherein Jayskēd I, took part in killing Rājadhrāja Chōla for his master Trilōkyaśaṁbara Śāmasēvara I. After Rājadhrāja, his brother Rājendrādeva who was crowned on the battlefield itself, assumed the reins of the Chōla kingdom. Rājendrādeva was succeeded by his brother Vīra (15) Rājendrā by about A.D. 1063. The enmity between the Chōlas and the Western Chālukyas continued and by about A.D. 1064, Vikramāditya VI, and his brother Jayadēva had another battle with Vīra Rājendrā (Rājēśvarī) near Kūdrala-sāmga, wherein each side claimed success.Jayskēd might have taken part in this Kūdrala-sāmga battle and his claim of having destroyed the Chōla made in the Paraśūrāma plates (A.D. 1065) and the Vēgarī inscription may have reference to these battles of Kōnum and Kūdrala-sāmga respectively.
After the death of Somesvara I, his eldest son Somesvara II, assumed the reins of government in A.D. 1068. Vikramaditya VI, as an ambitious young man, who had fought several battles on behalf of his father Somesvara I did not reconcile himself with the accession of his elder brother Somesvara II, to the Chalukyan throne. Soon after the accession, troubles arose between the brothers, including the other brothers Jayasimha and Vishnuvardhana Vijayaditya. As a feudatory, Jayaskan had not much to do with the affairs of the imperial house. But when matters went to seriousness and family feuds assumed the stage of warfare, even the feudatories, too, had to take sides with one or the other by force of circumstances.

It appears from the Vikramaditya Charita that Vikramaditya had an expedition through the Silhara and the Kadamba countries. This is supported by the Harshara inscription. It states that when Parmadewa came towards his country, Jayaskan received him with great pleasure and taking him to his capital offered his daughter in marriage to him along with countless wedding gifts and other presents. With the wedding of his daughter with Vikramaditya VI, Jayaskan naturally made common cause with Vikramaditya. After the visit to the Kadamba country Vikramaditya turned southwards to Alupa and Kerala. Jayaskan appears to have accompanied Vikramaditya in his southern mission, and overcome opposition from the said kings. We thus get an explanation how Jayaskan could be stated to have defeated the Alupas in the Helepi epigraph. Thereafter
Vikramaditya turned his attention to the family enmity Chōla at Kanchi, viz., Rejkēsvarvarma Vīra Rājendra Chōla, and marched against him. Jayakesi as noted above was with Vikramaditya. As an elderly statesman and having the best interests in Vikramaditya VI against his brother Somesvara II, Jayakesi seems to have given the advice of concluding peace with Vīra Rājendra, instead of giving a fight to him. Vīra Rājendra was also waiting for an opportunity for making friendship with Vikramaditya, as Somesvara II was already on the throne of the Chalukyas and he could use Vikramaditya VI against Somesvara II. The advice of Jayakesi was followed by both the sides and Jayakesi was successful in bringing about reconciliation between Vikramaditya VI and Vīra Rājendra Chōla. Vikramaditya and Vīra Rājendra then seem to have proceeded to Kanchi where further talks were held and as a result there was perfect understanding between the two so much so that Vīra Rājendra gave his daughter to Vikramaditya VI. It was an important performance for Jayakesi to bring about an understanding between the two royal fighting families. As such it is but natural that the feat be described as a great achievement on behalf of Jayakesi as to be referred to in the charters of his successors. As we have observed above that Jayakesi was born in about A.D. 1010, he may be about sixty years old when these events took place. He has, therefore, been properly called a pāva-pītāmaha. In this way the references mentioned above, viz.,
Soon after Vikramaditya, with his feudatories retired to his area, he received information that Vīra Rajendra was dead, perhaps being killed in a conspiracy in his capital (c. A.D. 1069). He then proceeded to Kānchī, put down the rebellion and established his brother-in-law Adhirājendra Chola (Parakesari-varman), son of Vīra Rajendra on the throne. He then returned to Tungabhadra. No sooner did he reach the place, he again received news that Adhirājendra Parakesari, his brother-in-law, was killed in a fresh rebellion and that Rajendra, the lord of Vėngi took hold of Kānchī and declared himself as the lord of Kānchī under the name Kulottumga I (c. A.D. 1070).
The efforts of Vikramāditya, in enlisting the support of the kings of Kanchi, were thus frustrated and he seems to have waited for some years to avenge the activities of Rajendra Kulottunga Chola. In the meantime Kulottunga and Somesvara II, entered into a secret alliance against Vikramāditya VI, now their common enemy.

After mustering strength and with his trusted feudatories like Jayakesi I, Sūnachandra II, etc., Vikramāditya again turned his attention to Kanchi with a determination to avenge the murder of his brother-in-law Adhirajendra. Learning these movements of Vikramāditya, Kulottunga came with a big army to give fight to him. Vikramāditya sent some of his generals like Jayakesi to halt the onward movement of Kulottunga at a strategic point, which they did. Thus the Narindra inscription states that when the Chola king came rushing forth as it were like the mighty ocean overflowing its shores, Jayakesi speedily halted the onward rush of the hostile armies. A bloody battle then ensued between the forces of Vikramāditya VI and Kulottunga Chola somewhere on the southern side of Tungabhadra. At this juncture it was noticed by Vikramāditya that his brother Somesvara, too, was camping not far off in his rear with hostile intentions. Undaunted at the duel force on either side, Vikramāditya gave fight to both. In the bloody battle that ensued Vikramāditya came out with a decisive victory for him and Rajendra fled and Somesvara II was taken prisoner. This Tungabhadra south-bank war took place in Jan., A.D., 1076, whereupon victorious Vikramāditya proceeded to Kalyana and declared himself as the emperor once for all. Jayakesi must
have taken a leading part in it and in establishing Vikramaditya in his kingdom along with some other trusted feudatories, like the Yadava king Sūmāchandra II. That is how the Halād epigraph states that Jayakesī established the Chālukya in his own kingdom:

Yag-Chālukyaṁ niśe rajya sthapaye vijita-dupah I
Kadénbītas-kadēmboḷam prabhūthi kritāvēn-prabhūh II

The Narendra inscription also states that Jayakesī proceeded to Kalyana with Permadi-nripa and got his coronation celebrated:

Ele Permadī = nripa ṽ = nolavimāṃ pōđ̣ Kalvanadāḷ= palanu mandāla-nāthamārvam-vaṁdi bbekkāmañ-nattiṛal I chalādīm pattamānḷolau kattiṛan= an= avage dīmañ= atti dori-vvali = ṽ = ṽ = ṽ = ṽ = ṽ = ṽ = Konkan- añthi samah II

The reference to having brought Kirtiraja of Banavar to his senses also in all certainty, refers to the movements of Vikramaditya before he assumed the royal robes during the period of civil strife between him and Somesvara II. As an ambitious ruler, Kirtivarman seems to have made some inroads into the territory of Jayakesi as hinted in his claim of having subdued the sakti-Konkanas. It also seems likely that he aimed at an independent position throwing aside the imperial Chalukya yoke, taking advantage of the warfare tending to fratricide between the two brothers. At such provocations Jayakesī, who was himself a great ruler, and already united with Vikramaditya as his father-in-law, could
not have kept quiet. He did, therefore, immediately attend to the recalcitrant behaviour of Kirtivarman and brought him to the obedience of Vikramaditya. The record correctly refers to Kirtivarman as of Banavasi and not of Hangal, though he was from the stock of Hangal Kadambas. In this connection the reference in the Hala inscription referred to above that Jayakesi assembled the Kadambas may be recalled. The allusion here appears to some understanding brought between the sons of Javadeva and their sons, viz., Talla I, Santivarman II, Kirtivarman, etc. It would appear that on the death of Toyimadeva in A.D. 1075, his brother Santivarman ascended the throne of Hangal. At this time Kirtivarman, son of Toyimadeva was ruling Banavasi province. There seems to have been a conflict between Kirtivarman and Santivarman for the rulership of the entire dominion consisting of the Hangal province and the Banavasi province. At this juncture Jayakesi seems to have intervened between them and brought about an amicable settlement to the effect that Santivarman should continue to rule the Hangal province, while Kirtivarman should stick to the Banavasi province which they did accordingly and the feud was set at rest.

The affairs of the north include warfare with the kings of Kapardika-dvina, Lata and the Parmara king. The king of the Kapardika-dvina said to have been slain by Jayakesi would be Nagarjuna or his brother Chittaraja referred to above as having been vanquished by Shashtta. Mummini may not have been intended as his daughter was the wife of Jayakesi's father and his father was living unto
A.D. 1072. If the reference was to Wummuni himself, it may be that Wummuni had some aggressive activities against Jayakesi after his (Jayakesi's) father died, i.e., after A.D. 1072 and Jayakesi had to have an expedition against him. As to the reference to Kamadeva in the Degave inscription, it is difficult to point out as to who this Kamadeva was. He has been identified in the Kadamba-Kula with one Pandyamahamandalesvara Tribhuvanamalla Kamadeva, lord of Gokarna and ruler of Konkana-rashtra, referred to by Dr. Fleet while writing about the feuds-stories of Vikramaditya VI. The date of this Kamadeva is A.D. 1112. The identification is, therefore, hesitantly made as the date A.D. 1112 would be rather distant from the activities of Jayakesi I. We have no source to add further. After having subdued the king of Kadavidupa (same as Karpardika Dvipal) Jayakesi seems to have had further aggression towards the north and defeated the king of Lata. The conflict with Paramara (22) Bhoja may be due to some conflict of Bhoja with the imperial power, Somaevame I or Vikramaditya VI and Jayakesi might have accompanied them on this northern expedition.

Like his father, Jayakesi was a man of religious and charitable disposition. He performed several sacrifices, got himself weighed against gold (tulā-puruṣādivaśra) more than once, granted agrahāras & thereby spread fame. The Asoge plates state that he made the term tyaga-sīhārasana fruitful by distributing precious stones & jewels brought from the
deep ocean. He was a great patron of learned men. The
Deega inscription describes the movements of the pandits as
follows: "The streets of his capital were completely filled
with the palanquins of the learned men, constantly passing,
the nodes of which were covered with jewels and inside which
were quivering golden earings of the pandits." The Panaji
plates describe him as the foremost amongst the masters of
political science and statesmanship (nay-s-vidya-adya). He
had maintained a powerful fleet which was ever ready with
numberless fortified vessels to sail through the seas.
The Baha inscription describes him as a great warrior
possessing a large army of elephants and engaged in
gigantic activities (pradh-odyash). These qualities of
statesmanship and bravery are well brought out in his
activities with his liege-lords Bheeswara I or Vikramaditya VI
narrated in detail while writing about his military
exploits.

The name of his queen was Boppadevi as mentioned as
ruling along with him in the Nulvi inscription from Govage
in the year A.D. 1072. A reference to Boppadevi is also
found in the Jamar inscription of A.D. 1112, which is
discussed later on.

The name of one of the ministers of Javakash is
preserved in the Gor plates of Guhaladhva III. The name is
Nagaswana son of Kalapa, resident of Panaji. Chhahada was
the chief-minister of Javakash for some years as discussed
later on.
Jayakāsi had four issues - two sons and two daughters. The sons were Gūvaladeva and Vijayaditya. Name of only one daughter, Mayānalladēvi is known. Gūvaladeva succeeded his father in the reins of government by about A.D. 1078. Vijayaditya did not rule and predeceased his son Jayakāsi II.

As regards Mayānalladēvi we have an interesting account of her marriage with king Kama I of the Chāluks of Anhilwad, given by Hemaśeṣu and Abhayatilaka in the Dvāyāshrayasākhe in the ninth sarga. Kama I is known to have ruled from A.D. 1063-64 to A.D. 1093-94. Mayānalladēvi had attained youth and was in her full bloom. She was loth to accept the hand of many princes. It was a headache for her father to get a proper match for her. It so happened that a painter came to Chandravura, the capital of Jayakāsi with several portraits of young princes. When he approached the king, the latter ordered him to show the portraits to his daughter Mayānalladēvi. Accordingly the painter showed all the portraits, including the one of king Kama to her. When she saw the portrait of king Kama she fell in love with him. A skilful device was thought of. An expert and resourceful artist was sent for. He was asked to paint a charming portrait of Mayānalladēvi. When he did it to the satisfaction of the palace, he was directed to go to Anhilwad to king Kama and exhibit the portrait along with others. When Kama saw the portrait of the beautiful damsel in the rolls, he too fell in love with the object of the portrait.

The artist arranged a further device by which the two lovers of painted personalities could see and meet the objects of
their love in flesh and blood in the palace gardens. The actual sight sealed the love of each other and bore fruit in their marriage.

The other daughter of Jayakesi was married to the emperor Vikramaditya VI as referred to above. The Narendra inscription puts the occasion as follows:

"When king Pemāḍēva (Vikramaditya VI) came towards the country of Jayakesi, the latter went forward to receive him with great pleasure. He then gave his daughter to the monarch along with abundant ornaments, maid-servants, treasury and innumerable wedding gifts. This blood relation with the emperor was a matter of honour to Jayakesi and his position was enhanced amongst the feudatories. We have found above that Jayakesi took leading part in the affairs of Vikramaditya thereafter."

The reign of Jayakesi appears to have come to an end abruptly. It was during the seventies of the eleventh century that he was most active - the period of a few years before and inclusive of the accession of Vikramaditya VI. But soon after, i.e., from A.D. 1079 we get inscriptions of his son Gavaledēva. His reign thus seems to have come to a close in about A.D. 1078. The story about the end of Jayakesi, as given in the Prabandha-Chintaman, is supported by these observations. The story runs as follows:
Jayakesi had a pet parrot. It was kept in a golden cage in his apartment, while Jayakesi was taking his meals, he called his pet parrot to come out of the cage. The parrot made a sound indicating that there was a cat nearby. Jayakesi saw all around, but finding no cat nearby asked the parrot to come out of the cage. The parrot still insisted that the cat was there. Thereupon he promised the parrot that he would end his life if any cat killed it (parrot). The parrot thereupon came flying and sat near Jayakesi. Unfortunately there was a cat, hiding itself below the stand of the dining plate. The cat pounced upon the parrot and killed it before it could be rescued. The sight of the pet parrot lying dead with blood all over moved Jayakesi so much so that he decided to die to keep up the promise he made to it. The entreaties of the courtiers and all others around Jayakesi did not bear fruit and he ended his life by burning himself with the parrot. Such was the tragic death of a powerful personality who moved from the Narmada to the Kaveri with his liege-lord, settling matters by the strength of his sword as well as the wisdom of his brain.

This story appearing in the Prabandha-Chintamani, abounding in imaginary stories, cannot be lightly brushed off as fictitious. We have instances of people dying for their pets even in the twentieth century. It had appeared some time back in a paper that a retired brigadier in England shot himself dead when the doctor, to whom he had taken his pet dog for being treated for an ailment, told him that his dog
would not survive. In the same way, it has been reported in the Prajavani daily paper of Bangalore dated 30th September 1961, that a young man of Urskere near Tavarekere in Walad taluk of the Bangalore district committed suicide by hanging himself when a young calf in his house died on being beaten by him slightly.

In the period in question we have numerous instances of voluntary immolation by wives and near relatives on the death of the husband and of servants on the death of their masters.

We leave it for the readers to tax their own sense of credulity quoting the famous lines of Bhavabhuti for believing the story or otherwise:

Vaijrad=api kathorani mlhuni kusmad=ani I
kok-ottaran=ani chetani k=nu vijnutum=arhati II

Uttara-rama-charitam, II, 7.
Heithets in the prasastis of Jav-kedi I culled from his records are as follows:

Nos. (1) to (17) as:

Nos. (1) to (4), (9) to (19), (21) and (22) of Shashtha II and the following:

18) Malage märttandam;
19) ubhava-balà-ganda-mukha-darmam;
20) Kädasba-küma-küm-avataram;
21) sarman-āgata-vajra-pañjaram;
22) valī-gharatam;
23) subhata-rajā-sikhemam;
24) paísvaran-arbhatta-gandam;
25) ujjadi-labhā-vara-prasadam;
26) Kàdasba-kula-tilikam;
27) chatur-asiti-nagar-ādhishtita-śakti-dāta-
    avamādha-diksha-diksha-kula-prasutam;
28) Himavad-grinda-rundre-dikhara-sthamita-
    mahā-sakti-prabhavam;
29) subhata-kumak-nikash-balam;
30) loka-kalpa-drumam;
Let us now examine the information supplied by the records of Jayakesi I.

A continuation of the Gudikatti inscription introduces Jayakesi I, and refers to his exploit against the Chola. It states that Jayakesi was able to augment the empire of his master Trailokyamalla (Somesvara I) by cutting off the head of the Chola king Rajadhiraja Chola in the battle of Kompon in the Nandasamvatara, corresponding to the year A.D. 1052-53. The epigraph then records a grant made by Jayakesi for the upkeep of the tank constructed by Dasa.

The Panaji plates dated on 5th July A.D. 1053 introduce a family of Mahamatyas, originally coming from Taif in Arabia, and residing at Chemulya (Chaula in the Kolaba dist.) and since migrated from Chaula to Govan. The first person named is Aliya and is described as an owner of fleets. His son was Madhumada. From Madhumada was born Chchhadama. This Chchhadama seems to have helped a good deal in the protection of Jayakesi. He had acquired considerable strength on his own activities. The village Laghu-Morambika was granted to this Chchhadama. The above names Aliya and Madhumada are Sanskritized forms of Ali and Mohamada. Chchhadama means in Arabic 'one who remembers God' or 'a door-keeper' (Sanskrit 'pratiharin'). A further reference is made to this point, while writing about Guvaladeva III.
The village Laghu-Worombika was in the division of Gopaka-dvina. Laghu-Worombika has been identified by Dr. M.C. Dixit with Worombi, situated about four miles from Panaji.

There was another copper plate grant of Jayakar I, which is not found now. But its extracts were available in the official records of Goa, earlier. This grant is stated to be dated in A.D. 1053. A reference has been made to this grant while writing about Guhalladeva I. The grant also mentioned that Jayakar had permitted one Sadanō i.e., Chohhadama to collect customs on ships coming to Goa from big ports in India for the expenses of a big masjid built by Chohhadama at Goa, and that he had appointed Chohhadama as his Chief Minister, in preference to his local ministers. We have found that in the cabinet of Guhalladeva II, Chohhadama was one of the mukhya-svīkaras and his name stood first in the list of the ministers. This would mean that Chohhadama was a minister from the days of Guhalladeva II, i.e., from A.D. 1038 to at least A.D. 1053. Mukhya-svīkaras as already referred to above would suggest the portfolio of finance. It is in the fitness of things that a merchant having experience in trade with foreign countries should be entrusted with the finances of the state. Generally ministers of kings in the medieval days were generals in the army. But as finance would be a province of accounts and the collection of taxes and expenditure, it was proper that a civilian was selected for the purpose.
The said plates of A.D. 1053 also mentioned that it was due to the efforts of Chahadama that the city of Goa prospered in its trade and its citizens became richer. The selection of Chahadama as Chief Minister proved to be very advantageous to the administration. He was prudent, just and liberal, well-versed in mathematics. By his wise and exemplary conduct, he put an end to all rivalry and heart-sorrowing in the kingdom and by treating those who were suspected of wicked ambition with just retribution, he held in check all the mischief-makers in the country.

The Segibhi inscription dated on or about Thursday, 12th Dec. A.D. 1062 introduces the subordinate chieftain of Tambir in Jayadevayya with a number of titles such as chaturvoyadhi-kalivarninata, sarasvati-kamna-savatana, sukavi-janaka-vriksha, sujena-janakaryagaksha, Kaliyuga-vikramaditya, tandava-gandha-varana, etc. These titles would show that Jayadeva was well-educated, possessing great valour and administrative acumen, and a patron of poets, besides being well-versed in literature. His father also appears to have been an equally noted personality as suggested by the title tandava-gandha-varana. In later inscriptions of Tambir we get additional information of this family. Jayadeva granted two wutas of land to a temple constructed by one Indeya Hollimayya, perhaps an agriculturist. Segibhi is an inhabited village in the Kalghatgi taluka, situated about eleven miles south-west of Kalghatgi, deep in the forest.
Two inscriptions at Sangamesvar cite dates in the Kilaka samvatsara, Saka 991. One of them mentions the month of Bhādrapada chitti and Mangalavera and the other the samkrānti. The dates would therefore correspond to the months of August and December in A.D. 1068).

One of them introduces a local āravinda in Chattagāvunda, son of Halla-gavunda and grandson of Achāgāvunda, who is also said to be a trusted servant (lanka) of Jayakeshadeva, and mentions that this Čhatta-gavunda granted two mātāras of land below the Balli-gañdi tank for the daily bath and offering to the god in the Saka year 991 at the time of samkrānti. This family of Čhatta-gavunda came from the village Kudala in the Maval country. In the second inscription, Ānta-gavunda, an younger brother of Halla-gavunda is stated to have constructed a Sivalaya and that Čhatta-gavunda and his father Halla-gavunda granted two mātāras of wet land.

A reference to the same family is again made below while writing about Āntaladeva III. Kudala is the village Kudalgi near Sangamesvar.

It is significant that both the inscriptions at Sangamesvar do not mention any imperial power.

The Rāya hero-stone of A.D. 1071 mentions that one Bhupadeva (perhaps Boppadeva) of Valliyapura died while Jayakesh was ruling. Valliyapura is identified with the present Velim in the southern Goa territory by Sri. C. V. Moraeas.
The Amrashahi ceiling inscription mentions that Jayakarša was a feudatory of Vikramaditya VI. It describes Kundara as a hundred country as a face to the lady Earth and Aumayashahs as a saffron mark on the forehead of that lady. It introduces the mahajas of Ammayashahi who are described as vama-dhyëva-svadhyëa-dhyëa-dhyëa-
mon-augtha-parava-jana-samahi-sampanna and
urodaya-pramukhas. & Siva family commanding from Nagavarna of Dehara is mentioned next. His son was Ārtavarna. One Bibhanna, an Iśvara-bhakta and an ocean of knowledge
(vidya-sambuddha) is mentioned next. Śivadasaya and
Kalimaya are next mentioned. This Kalimaya is described
as Śiva-dharma-nimma and Śiva-pād-mātā-bhringa.
The epigraph proceeds on stating that a Śiva-grhā was
constructed towards the south of the village and that
various grants were made to this temple in the Saka year
993. The epigraph is highly damaged. In the year A.D. 1071-72
the ruling monarch was not Vikramaditya VI but Bhuvanaiśhalla
Somesvara II. The mention of the reign of Vikramaditya
in this record is explained in the introduction to the
South Indian Inscriptions, Vol XI, p. II by stating
that Vikramaditya VI virtually assumed independence as
early as A.D. 1071 although he did not succeed in finally
overthrowing his elder brother Somesvara till A.D. 1076.
The Amrashahi epigraph mentions Çovage for the first time
as the capital of the Kadambas of Goa.

The Hulvi inscription, however, mentions that
Bhuvanaikśhalla (Somesvara II) was ruling in Dec. A.D. 1072.
As already referred to above while writing about Shashthi II, the Nulvi inscription introduces the reign of Chhatrayadéva, with full titles of a Kadamba vahamandalesvara, which are enumerated there. It then introduces the reign of Jayadesi and his wife Boppadevi who are stated to be ruling the provinces of Komakesa Nine-hundred, Palasige Twelve-thousand, Kunjaura. Five-hundred and Sabbi Thirty from their capital Gove. Kunlala country and the Palasige-nádu which was like the saffron mark on the fore-head of Lady Kunlala (Kunlala-nítalska tilaka) are next described. Nule was a charming town in that Palasige-nádu with surrounding parks (Palasida upavanadída), on the border of the Belavala country. Nule is the present village Nulvi, about six miles south-south-east of Hubli. The twelve gaúndas who are also called prabhugas of Nule, are then introduced along with the sixty families (aruvatt-okkala). These bodies made certain grants of garden land, etc., in the Saka year 994.
Notes and references:

(1) See Part III, No. 2.


(3) See Part III, No. 4.

(4) Ibid., Nos. 5 and 6.

(5) K.K., p. 401.


(7) See Part III, No. 7.

(8) H.K.S.I., p. 72.


(10) Ibid., p. 278.

(11) E.I., XIII, pp. 301 ff.


(14) E.I., XXII, p. 31.

(15) H.K.S.I., p. 77.

(16) B.G., p. 444.

(17) Ibid., p. 445.

(18) E.G., VII, p. 262.


(20) B.G., p. 452.


(22) B.G., p. 441-42.

(23) K.K., p. 179.

(24) See Part III, No. 17.


(26) Reference No. (9) above; Paragi plates, p. 33.

(27) K.K., p. 181.