Son of Jayakég I, Civaladéva is known as Civaladéva, Tribhuvanamalla, Tribhuvanamalla Civaladéva, Ghala, Gôvala and Côpàla. The form Gôpälath is found in an inscription from the Prince of Wales Museum, Bombay and the form Gôvala is found in the undated hero-stone and the dated inscription (A.D. 1081), found at Alnavar. It is likely that the names Cîvala and Ghala are both derived from the Sanskrit name Gôpala or merely sanskritised into Côpàla, through the name Gôvala.

Doubt was expressed as to whether Civaladéva was from the direct line or not in the family of the Kadambas of Goa. But the clear mention in the Alnavar and the Narendra inscription, that he was born to Jayakég I, sets at rest this doubt. The Narendra inscription expresses this relation clearly in the poetic way by stating that Civaladéva of exalted valour was born to Jayakég as a lion he born to him. Likewise, it was considered that Tribhuvanamalla and Civaladéva were perhaps different persons. But the joint mention of the name as Tribhuvanamalla Civaladéva in the Magad inscription clears off this doubt. Further, the same Narendra inscription refers to Vijayaditya I as tâd-anuja, i.e., younger brother of Civaladéva. There is no doubt in this relation also.
Gaivaladeva came to throne in about A.D. 1078.

The earliest of the inscriptions of Gaivaladeva is from Mukkal tal. Kalghatgi, dated on 24th December, A.D. 1079. (5)

The last one is from Vugad, tal. Dhurwar, dated in Dec. A.D. 1126. In between these two dates, there are about twenty inscriptions of the king known so far. It is interesting to note that when Dr. Fleet wrote "The Dynasties towards the close of the last century, Gaivaladeva was practically unknown except for a reference to him by that author while writing about Vijayaditya I. Even in 1931 when Sri. G. W. Moroes wrote "The Kadamba Kula," very little was known about Gaivaladeva.

Coming to the dominion of Gaivaladeva we find that the Mukkal inscription (A.D. 1079) gives the dominion as Konkana Nine-hundred and Palaage Twelve-thousand. The Alnavar inscription (A.D. 1081) mentions the following tracts as being ruled by Gaivaladeva:

1) Konkana Nine-hundred,
2) Palaage Twelve-thousand,
3) Kunsura Five-hundred,
4) Another Five-hundred (perhaps Navya or Navale)
5) Kaderavalli (Thirty)
6) Another Thirty (perhaps Unukal or Sabh), and
7) Kavadi-dvipa Lakh-and-a-quarter country.
The same extent to have been ruled by him in A.D. 1080 (June), as mentioned in the Tersikop broken inscription, wherein we find the following tracts:

1) Komkana Nine-hundred,
2) Paladige Twelve-thousand,
3) Kuzhura Five-hundred,
4) (Unukal Thirty,
5) Sabbi Thirty.

In the broken part, we may perhaps find the remaining tracts of the Alnivar inscription. The Kalgbatgi broken piece also (c. 1080) mentions Unukal Thirty and Sabbi Thirty—other parts of the stone being cut off. Next, the Tegir inscription (A.D. 1089) mentions only the Komkana Nine-hundred and the Paladige Twelve-thousand.

This extent of dominion is repeated in the Sangesvara inscription of the same date. There is a gap of sixteen years from A.D. 1082 to A.D. 1098, for which period we have no records of Gavaladeva except for a broken piece at Halvay. Next, in the year A.D. 1098, the Kadrolli inscription mentions only the Paladige Twelve-thousand, as the dominion of Gavaladeva, with Gove as the capital. It seems that Gavaladeva had some reverses in the period between A.D. 1094 to A.D. 1103. In the next inscription at Mukkal dated the 24th Dec., A.D. 1103, we get the dominion again as the Komkana Nine-hundred and the Paladige Twelve-thousand. The Tambir
undated inscription mentions the dominion as Konkaṇa Nine-hundred, Palasige Twelve-thousand and the Kavadi-
vipa Lakh-and-a-quarter country. The probable date of this
inscription may be A.D. 1120. The last inscription of the
king at Mūgaḍ (A.D. 1125), however, mentions only the
two traditional tracts. But another inscription of his
(17) nephew Jayakēśi, viz., the one at Tāmūr fort, of
practically the same date, mentions that Jayakēśi was
ruling the two tracts and in addition the Kavadi-
vipa country. It would thus appear that towards the beginning
as well as the end of his rule, Gūvaladeva had under his
control, besides the traditional areas of Konkaṇa Nine-
hundred and Palasige Twelve-thousand, the Kavadi-
vipa Lakh-and-a-quarter country. Kundura, Kāḍaravalli,
Unukal and Sābbi were generally considered as parts of
the Palasige Twelve-thousand province. As being situated
on the border of the Palasige country, their specific
mention may indicate that at some time they were not
under the Kadamba of Cos. In this connection it may be
noted that Jayakēśi II, nephew of Gūvaladeva, claims
besides the above countries, the Saive Five-hundred,
The Kontkūli Thirty, the Pāṇagāl Five-hundred, the
Vēḷugrama Seventy, Polālagunde Thirty, and Utsagrama
Thirty during the period A.D. 1122-25. This period falls
during the reign of Gūvaladeva himself and further points
out to the aggressive policy of Gūvaladeva and his nephew
Jayakēśi II.
The dominion claimed by Gavaladeva including that claimed by his nephew during his life-time is thus the largest ever claimed by the Kadambas of Goa.

Three places figured as the capital of the king, viz., Chandrāvara, Analēvara, and Gove. The damaged inscription at Terākpol (A.D. 1080) and the undated incomplete inscription at Kadrolli give Chandrāvara or Chandāvara as the capital. The Alnāvar and the Sengamēśvar inscriptions give Analēvara or Analēvara as the capital. And the Goa copper-plate grant (A.D. 1107) the Kadrolli (A.D. 1098), the Nigadi (A.D. 1112), the and the Kalghātgi undated inscriptions give Gōnsa, Gove, or Gove as the capital.

Let us now consider some contemporary records which indicate reverses by Givaladeva at some time or the other. Āchugl II, of the Sindes of Valbarga, is stated to have taken Gove, dispersed the Malapas, i.e., the people of the Western Ghats and seized upon the Konkana. He is also stated to have given Gove and Undinakatte to flames. In another record, viz., the Naragol inscription, Ācherasa is stated to have conquered the Konkan at the bidding of Vikrama Chakravartī. These statements corroborate the absence of mention of Konkana province from the dominion of Givaladeva in the Kadrolli inscription of A.D. 1098. Further, the Trīkutesvara temple inscription
at Gadag dated in March, A.D. 1102, mentions that mahāpradhāna Bhūvanāyaka-Nāysaka was administering the Palasīge Twelve-thousand province. Likewise, the Laksāṇavara inscription mentions that the same officer was governing the Palasīge province in June, A.D. 1103. Another inscription at Kālkī, the Rākal mentions that mahāpradhāna danda-nāysaka Kautapaśayya was governing the Palasīge Twelve-thousand province along with some other tracts under Vīkramaditya VI. Unfortunately the date of the epigraph is lost. These records show that in the beginning of the twelfth century, the Palasīge province was not under Ārulekādeva. As discussed later on, the marriage of Nairādēvī with Jayaśeṅg took place in about A.D. 1103. The Tumbir inscription mentions that Vīkramaditya VI gave the Palasīge country to Jayaśeṅg as a marriage gift. This statement is naturally explained by the assumption that just before the marriage, the Palasīge country was not held by the Kadambas of Gō. And the records referred to above lead to the same conclusion.

To sum up, the Kadambas of Gō seem to have been recalcitrant to the sovereign power of Vīkramaditya during the last years of the 11th Century, the imperial generals had to carry military operations against Tribhuvanānalla; Tribhuvanānalla suffered some losses during the period, but he and his family were reckoned as powerful feudatories whose goodwill could not be lost by the Chālyuka monarch. Vīkramaditya, therefore, considered it more statesmanly to again cement the relation between his House and that of the
Kadambas of Goa by marriage ties and therefore decided to offer his daughter to Jayakesh II in marriage. He had pursued this policy in his earlier days when he married princes of royal families, including the daughter of Jayakesh I, for the sake of the solidarity of the State. This step taken by Vikramaditya proved more fructuous than perhaps envisaged. In the dwindling days towards the downfall of the dynasty, it was the House of the Kadambas of Goa, with Mallaladevi, daughter of Vikramaditya VI, with her benign influence, which afforded protection to Somesvara IV for getting a foothold. This matter has been discussed later on while writing about Mallaladevi and Parmadeva.

Gavaladeva had a long reign of about 47 years commencing from about A.D. 1078 to the end of A.D. 1125, almost synchronous to that of Vikramaditya VI. Throughout his reign he maintained his ancestral dominion except for short intervals and at times augmented it. On the whole his reign appears to have been strong and powerful and the country flourished well during his period. This is reflected in the number of epithets borne by him. Of all the kings of the family, he has the highest number of epithets and also the most high-sounding ones, as could be seen from the list of epithets appended.

Not many personal traits of Gavaladeva are disclosed from his epigraphs and corner plates. It can, however, be gathered from the epithets in his Prağatis, that he was a man of erudition, well-versed in literature. Thus the
Nigadel inscription mentions that he had the epithets *vidyasit-sarojini-raja-bhasam* and *Sarasvatijft-ksrav-avatam.*

The fact that he generally maintained his kingdom and at times increased it shows that he was a brave warrior with ample martial qualities and an active and ambitious person. His clash with his overlord Vikramaditya VI or some of the contemporary feudatories also point out his ambitious nature and the indomitable spirit.

The special epithets *vage-mutta-gandam, mury-lokada-gandam, vira-simhasan-chaikora* point out to his bravery. His religious fervour is brought forth by the epithets *Ajadevi-labha-vara-prasadam* and *santa-katasvaradeva-labha-vara-prasadam.* His selflessness is disclosed in the terms *tyaga-chaturbhujak* and *tyaga-simhasanam.*

His personal excellence is borne out by the epithet *kasturik-smudam.*

Assuming that he was about twenty-eight years of age when he came to the throne in A.D. 1078, he may have been born in about A.D. 1050. He was, therefore, about 75 years old in A.D. 1125 when the kingdom passed on to Jayakasi. This would show that like many other kings in the family, he had a long life. He is one of the few kings of the family whose wife’s name is not known. However, the Chnvar inscription of A.D. 1081 mentions one Bhagabbarak. It is probable that she was the queen of Guvaladeva.
It is not known whether Givaladeva had any issues. The kingdom passed on to Jaykesi, his nephew, after him.

Epithets in the prasasti of Givaladeva III appearing in his records are as follows:

Nos. (1) to (24) are:

Nos. (1), (2), (5), (9) to (19), (23) and (24) of Sashthra II.

Nos. (17), (23), (25) and (26) to (30) of Jaykesi II;

And the following:

25. Kadamba-chudamani;
26. Chaga-chaturbhujam;
27. Savama-samudra-chvajam;
28. Samsa-Kotesvaradayu-labhah-varavrasadham;
29. Kasturik-mudam;
30. Tyaga-dimbhasam;
31. Dharani-Andra-Dvata-narat-anvayan;
32. Samud-dharam-Kadamb-anvayan;
33. Varra-sandalikamada-vadanda-ganda-thala-
    khandam-nati-shttham-bhuj-dandam;
34. Annan-adha-prit-satava-saka-vibhau-
    ja-sasvam;
35. Vara-bha-kanthi-ravam;
36. Malega-Bhad-ravam;
37. Vidvat (jan)-sandhin-andh-hamam;
38. Saravati-kam-avathamam;
Let us now look into the various details supplied by the inscriptions of Čiđvaladeva.

The earliest of the inscriptions of Čiđvaladeva is from Wukkal, tal. Kalghatgi, dated the 24th Dec. A.D., 1079. It mentions that Čiđvaladeva was ruling as a feudatory of the Western Chalukya emperor Vikramāditya VI.

A peculiarity of this inscription is that it mentions the reign of the Hangal Kadamba king Sāntivarmanadeva (dominion: Rānumgalla Five-hundred and Kontakul Thirty) along with that of Čiđvaladeva. The reasons for this joint mention appear to be that the temple was constructed at Wukkal in the dominion of Čiđvaladeva by one Barmmaga Mināla of Pannasoge, a citizen in the dominion of Sāntivarmanadeva. It also mentions that Čirayadēva, an unknown worthy so far, son of Sāntivarmanadeva was ruling over Pannasoge in the 7th year of the Chalukya Vikram era by maneva samya. The inscription introduces Barmmaga Mināla of Pannasoge with his wife Jatikabba and sons Chavunda, Chava and Maliga. Barmmaga Mināla
is stated to have granted one mittera of paddy land to the temple of Barmesvara built by him after washing the feet of Nirvanasakti-jiva of Pannasoge. In the second grant Brrayadeva is stated to have granted one gadysa from the siddhyya of the village Pannasoge for the above mentioned temple on Saturday, 24th Dec., 4.a.1082. Pannasoge or Harnasoge, as it is otherwise called, appears to be the village Bulsogi in/Sagaon tal. of the Bharwar dist.

In the uninhabited village of Tadikar, tal. Kalghatgi, there is an inscription, parts of which are broken and are missing. It mentions the reign of Chalukya Vikrama Tribhavamalla and then gives the titles of the Goa Kadamba king. The name of the king is missing. But the titles are similar to those found in the Turlur undated inscription of Guvaladeva. The date cited is on Thursday, 13th June, 4.a.1080. From these details it can be made out that the Kadamba king was Guvaladeva. The grantor's family is mentioned as Mukagawnda, his wife Nannikabbe, his son Malagawnda, his daughter-in-law Arasikabbe and perhaps his mother Panchikabbe. The family was noted for gifts to thelearned, (kavi-gama-kavi-kami-jana). It is interesting to note that the ladies Nannikabbe and Arasikabbe are stated to have obtained favours from 'Bhavee-Bhavee' goddess. Thus, Bhavee who associates with Siva, the great, later in the 17th century, makes her appearance as a family goddess long back in the 11th century in the family of Mukagawnda in the Kalghatgi tal.
The village name was Wonanahalli and it is called
Kalukhandiya ballya badina. Tersikon is about four miles
to the north-west of Kalghatgi.

A damaged herstone at Sangamesvara supplies
the date Tuesday, 11th May, A.D. 1081 for Givaladeva and
mentions that an younger brother of one Padavala
Bammacha died in some warfare. He is called Givaladeva
basta, (a hero of Givaladeva).

The Alnava inscription is dated on Wednesday,
dakshinajyana sakramanı, 3aka 1003, corresponding to
Wednesday, 23rd June, A.D. 1081. It is a Jain inscription.
No imperial power is mentioned. It starts with Chattaya,
with prasasti, then refers to his son Jayakari I with
his prasasti and then to Jayakari's son, viz., Givaladeva,
the ruling king, with his prasasti. Thus, the epigraph
makes clear the relation amongst Chattaya, Jayakari and
Givaladeva. The variant form Givaladeva, for the more
usual Givaladeva, is interesting. One Naradinhasatiti, also
called Naradina, is mentioned. Perhaps he constructed
the Jinalaya. He granted certain lands purchasing them
from others. The capital is mentioned as Jinalaya.
Pradhan Machana is stated to have constructed a temple.
One Bhagabharad is mentioned. She appears to have been
the queen of Givaladeva.

Another inscription from Sangamesvar quotes the
date Sunday, 25th Dec., A.D. 1087. It records a grant of
Five gadyinas, in the interest of which at the rate of one paga for one honna per month, the oil for the perpetual lamp of the Siva temple was to be purchased, by one Naganna on the date mentioned while Gavaladeva was ruling. From the three inscriptions in the village we find the family of the local gavundas as follows:

Achtagavunda with three sons named Hallagavunda, Nakasimagavunda and Santagavunda. Hallagavunda had a son named Chattagavunda and Nakasimagavunda had a son named Naganna. The present grant is given by this Naganna and the temple was built by Santagavunda.

The inscription mentions that Gavaladeva had obtained choicest favours from Ajjadevi (Ajjadevi-labda-vara-prasada). Ajjadevi would be the goddess Durga or Parvati, Ajj being derived from Arva. This is a deviation from the usual mention as Sant-kotisvara-deva-labda-vara-prasada, found with other kings of the dynasty, and also with Gavaladeva himself.

The Tagir inscription dated on the same day represents Gavaladeva as a feudatory of Vikramaditya VII.Tagir is about 20 miles from Dharwar on Dharwar-Belgaum road. It supplies the family tree of the village officer of Kolamara in the Moriava-nada-kampya, to three generations as follows:

Nakagavunda, son Singa, son Jayadeva-gavunda.

This Jayadeva-gavunda gave four mottars of land for the
worship of Kalidevastami temple constructed by his grand father (muttayya) Muka-gawanda with the 'hamava-gola' measure. 'Hamava' is derived from 'parvara' meaning brahmins. It would indicate that the measuring unit for grants to brahmins was a special one. Kolana may perhaps be nagir itself.

A broken piece of an inscription found in the forest area at Halval, behind the Mallikarjuna temple supplies the next date for Gualdeva, viz., Sunday, the 24th Dec., A.D. 1088.

The next inscription of the king is that of Kadrolli referred to by Dr. Fleet. The inscription is edited in 'The Kadambo Kula' in appendix III. But the readings given are not satisfactory. It has been re-edited by me. It represents Gualdeva as a feudatory of Vikramaditya VI and cites the 23rd year of the Vikrama era, Babudhinya samvatsara, asha ashtami of the dark fortnight, Brihavara. The date corresponds to Thursday, 24th June A.D. 1098. The inscription introduces a subordinate chieftain in Anikasari as a mahamanvalsvara and the mandel-adi-nayaka of Chohannavati-sahasra. He is called Ganga-martanda and Parmavati-labdhavar-prasada. He is stated to be ruling the Kadaravalli. Thirty-six by the manneya samya. Chohannavati-sahasra would be the province of Gangavadi Ninetysix-thousand. The rule claimed over this
GaJKgaVadi Ninety-six-thousand would be only symbolical.

The inscription further mentions that, on the date cited, a grant of three Ganga gadya was made for the oil of the perpetual lamp and offering of the temple of god Ramaśvara, built by Ttiddevādī Indāv. The grant was to be protected by Arikāsāri and all the subjects, including the nakhara and the panchamaṇḍa-sthāṇa.

We now come to the Malakankon tank-gate inscription of the king. This is a village in the Kalghatī tal, about six miles, east-east by south of Kalghatī. It is a Jain inscription. It represents Givaladeva as a feudatory of Vikramaditya VI.

It introduces one Sagala Bommisetli of Puligoda whose preceptor was Sātivīra. His father was Vana, mother Nanniyakka, wife Sāvīya, sons Śīngahāryya and Bikka. He constructed a basadi (Jain temple) and granted a paddy land, a flower garden, houses and an oil mill for the temple, on the occasion of winter solstice of the Subhāṣu śānvatsara i.e., on Thursday, 24th Dec., A.D. 1103.

In the same year and month on Sunday, 20th Dec., A.D. 1103, another inscription at Mukkal refers to the king as the feudatory of Vikramaditya VI. Like the earlier inscription at Mukkal, quoted above, this inscription also refers to two reigns: one of Givaladeva and the other of Tālāpadēva of the Kadambas of Hangal with the dominion of Pāmmgalla Five-hundred and Kontakuli Thirty, same as
in the earlier inscription, the local family mentioned is also the same, i.e., that of Baimna-gavunda. It mentions that wife of Mala-gavunda, the son of Baimna-gavunda, was one Banikabba. This Malagawunda made a grant of sixty units of hakkala land to the Mulastha goddess.

(37) The Kanakur inscription supplies the date A.D. 1104, January 11, Monday. It mentions that Tribhuvanamalla (i.e., Givaladeva) had granted the village Kanakapura in the Kundura Five-hundred division for the expenses of burning incense in the temple of Somanatha in Saurashtra at the time of marriage festival of his nephew Jayakasi II. It also mentions that the younger brother of Tribhuvanamalla, i.e., Vijayaditya I, made a grant of 80 gadyanas to some temple (name lost). It further mentions that Jayakasi II was requested to regrant the village Kanakapura for the same purpose for his (Jayakasi's) religious merit, which he did. The date refers to the grant of Vijayaditya, and not to the grant of Jayakasi II. The inscription displays the devotion of the dynasty to Somanath of Saurashtra, to whom the earlier kings of the family made pilgrimages more than once. It also shows that Givaladeva, Vijayaditya and Jayakasi were living together at the time of marriage of Jayakasi, in perfect concord.

(38) A copper-plate published by Dr. M. G. Dixit in 'The Sources of the Medieval History of the Deccan',
Vol. IV, supplies us the next date, viz., Thursday, 7th February, A.D. 1107 for Gāvaladeva. He is referred to as Tribhuvanamalla in the plates. He is stated to be the son of Jayakēdi I. A family of royal servants is mentioned in the plates corresponding to each king as follows—

- Shashtha II - his minister - Kalma
- Jayakēdi I - his minister - Nagana
- Tribhuvanamalla - his minister - Gandagopala
- Kelima alias Kelivaran

From the names Kalapa and Nagan and Gandagopala Kelima (sanctified as Kalapa and Nagan) it can be understood that the mother-tongue of this family was Kannada. Kelima constructed a tank with a big dam and by its side got created a brahmāṇḍur with beautiful buildings and a surrounding wall, in Goa. He purchased various lands from neighbouring localities and granted them to twelve brahmins as a common holding and free from the ponga tax, imposing certain conditions as to how the common holdings be enjoyed. These brahmins were various office-bearers in the royal household such as Aṣṭharva, Purṇika, Jvottish (astrologer), Dharmāchārī, Rajaguru (royal preceptor), Aśvavādya (physician of the horses), Purūrīta, Vidyaguru (preceptor in education), Patañjaleśas in Veda and Rajaka and head in the Yajnika. The enumeration of these posts discloses the systematic way in which the
religious and other activities of the royal household were being conducted. The Kanakur inscription referred to above mentions the royal cook. The names of these brahmins and their fathers and grandfathers, such as Annayyabhatta, Pommarnarya, Mayyala, Mhalayya Ukihita, Ajjamarya, Tikkayya Ghaisasa, Vatayya, Ajjala Ghaisasa, Pattayya, etc., show that their mother tongue was Kannada. They were residents of localities round about Gove. Three geographical divisions are mentioned, viz., Gove-dvipa, Antaraja and Sheshashti, in which Naia, Madaka, Kudatta and Ralgrama were situated. Names of persons from whom lands are purchased are Walspayva, Narsna Pattayva's son Tikkayya, Namanpayva and Nayya. Other village names mentioned are Kisa, Pirival, Sirura, Kulatthali, Kasilaka, etc. The grant was publicly made in the presence of the purhita, the Chief-minister, the King, citizens, villagers and residents of Gove in large numbers, having assembled the brahmins from various divisions who were to stay in the brahma-puri. The conditions of enjoyment of the grant are interesting. The houses and lands were to be commonly owned; the income from these was to be shared by all equally; the alienator as well as the purchaser of these properties were to be fined five hundred; if the occupant of a house, to whose share it had come, quitted the house, the house should revert to the remaining grantees; if a house lost its occupant, a new occupant may be allowed to stay with the consent of the neighbours and if one occupied it in
any other manner, he should be fined one hundred.

Gahdagopnala Kalima, also called as Kellivarna, made arrangements for vyakhanas (discourses) to be held in the Bharati temple and purchased a land for two hundred from Mathagrama (Madagao) and granted it for the purpose. He also got three houses constructed for the three officials of the temple, viz., loksha (writer), acharya and pujaka (worshipper) of the Vagdevi (i.e., goddess Bharati or Sarasvati).

(38)
The Migadi inscription mentions that in the year A.D. 1112, on the 18th of Visakha (the 16th of January) in the reign of Vikramaditya VI, Gavaladeva was ruling the Komkana-mandala from Gova. The inscription mentions only Komkana-mandala as the dominion. But the use of the word mandala, in place of the usual Nine-hundred, would indicate that by the term Komkana-mandala all the Konkan area, i.e., malava area was meant, which will include most of the parts of the traditional area of Paladige Twelve-thousand. In fact the mention of the Maraajasvari-naga and Mugunda kancha with the village Migadi in it would show that these areas of Paladige Twelve-thousand were in the dominion of Gavaladeva. The Migadi inscription referred to below specifically mentions that the Maraajasvari-naga was in the Paladige Twelve-thousand province. Mugunda is Migadi, about eight miles west of Dhurwar and Migunde is Migadi about eight miles south-west of Dhurwar. The subject of the epigraph is a grant of two pieces of land and a masha to
the Nālasthēna God of Nīgunda, after having washed the feet of Tejōradāndita, the disciple of Kṛyāsakti-pandita, at the time when the idol was mutilated (dēvaru bhinnavada kāla), by Chāvunda-gavunda, son-in-law of Nanna-gavunda who was son-in-law of Pāyima-setti.

The last known dated inscription of the king is (40)

It mentions the reign of Vīkrāmaditya VI. It refers to Gūvaladeva as Tribhuvaṇamalla Gūvaladeva so that there can be no doubt regarding Gūvaladeva being called Tribhuvaṇamalla and vice versa.

The epigraph specifically mentions that Māhārājavādi (vārajāvādi) was a nāma (division) in the entire (saṅka) Palāsgi country and that Mūga was a sub-division of thirty villages in Māhārājavādi-nāma. It then introduces a family of NārggavUndas (cf. modern surname Nādagouda) who were the NārggavUndas of Mūgada Thirty. The first Nārggavunda mentioned is Chāvunda. He is stated to have executed several charitable deeds in the Mūgada Thirty, such as tanks, wells, Jain temples, other temples, drinking water stations and feeding centres. His wife was Chātthiyakka. Nāgadēva was born to this pair. The wife of Nāgadēva was Polliyakka, who excelled Gauri, Sītā and Rakmini in virtues. Sānata Mārtanda was born to this couple. Younger brother of Mārtanda was Chāvunda. The wife of Mārtanda was Gōjjiyakka, also called Gōjji-gavunda. She has been compared to Sītā, Grijate, Sarasvatī,
Kunti, Wadil, Gsa-ga, Sulocanā, Bhūmidēvi, Vushādevī and Ghatāntaki. She equalled Raivava in beauty, Rati in amorous sport, Gourī in fortune, Ganga in dignity and Sita in purity of character and devotion to husband. She has specially been called nutravati, mīh-samavati and Maleya Ganga. Her love for her subjects is disclosed in such description as 'nara-varakakṣa prajāya nirgha nāma dayyamāgī' and 'lokajana vahī nāma sangāgī'. She has also been stated to be an ornament to Bharati in the undated Mugas inscription.

Thus this couple was born Nakarasa, as Arjuna was born to Kunti and Devānara. Nakarasa is called maha-samanta, having obtained the honour of panchamahā-sabda. He was an adept in horsemanship. He had studied the science of medicines. He was a great warrior devoted to his parents and had a number of titles. He is called Musumāda Aditya, a sun to the Muga city country.

His cousin brother was Bommara, he is also called a maha-samanta and had also the distinction of panchamahā-sabda. If Nakarasa was called Māttarasana gandharva-raśa, Bommara is called Gajjamakana gandharva-raśa. The popularity of Bommara is revealed in his title praja-meṣha-kirttiya. He has also been called a Harimanta to Jayakēśa. Jayakēśa would be the nephew of Gūvaladeva and in the Narendra inscription he and his wife are stated to be ruling from Narendra even from A.D. 1122, i.e., while Gūvaladeva was still ruling from Gove.
The distance between Narāṇḍra (Kundūra) and Mugad (Mugānda) is hardly six miles, both being in the Dharwar talu. Both Nakarasa and Bāmarasa were devout Jainas. This Bāmarasa granted a piece of wet land for the upkeep of the tank constructed by his uncle Wārṭtanda. Appropriation of this land for any other purpose was prohibited. It is interesting to note that the tank is still existing and is serving the public for the last nine hundred years. The intentions of Wārṭtanda and his nephew Bāmarasa are thus amply rewarded.

The genealogy of the Nārgāwundas is thus as follows:

Chāvunda I
Wife: Chattiyakka  
Nāgadēva  
Wife: Polliyakka

Marttanda  
(constructed the tank)  
Wife: Gajjāyakka  
Nakarasa  
Bāmarasa  
(granted land)  
for the upkeep of the tank)

Chāvunda II

The family history of this Nārgāwunda family thus goes back to four generations; Chāvunda I would be a contemporary of Gīvaladēva I, Nāgadēva of Chattiyya II, Wārṭtanda and Chāvunda II of Jayekṣī I, and Nakarasa and Bāmarasa of Gīvaladēva III. Actually Chāvunda I was a contemporary of Chattiyya II, as he is stated to have
constructed the temple of Ganyaka-ratnakara in A.D. 1045, in the inscription of Chattavya II of the same place, discussed while writing about Chattavya II.

There is another undated inscription on the same tank bund and referring to the same personalities. In this inscription Givaladeva is called Gavamna- Gamuda-dhavaja, which is unusual as the dhvaja of the Kadamba's of Goa has been traditionally given as vennara-mahadhvaja. It also refers to him as sepat-koteshvara- deva-labha-vara-prasadam and tyaga-smbhasanam. The epithet tyaga-smbhasanam would suggest that Givaladeva had abdicated from active rulership and entrusted it to Jayakesi II, as was done by his grandfather Chattavya.

Chattiyakka, wife of Chavunda I, is stated to be sakala-dhamma-priye. As mentioned above, Karkasa and Bamsa were devout Jains. The epithet sakala-dhamma-priye is, therefore, significant, indicating tolerance to all religious faiths.

There are five more undated or mutilated inscriptions of the king. One of them is a broken slab on the tank at Kalgatagi. What remains is only one-sixth or one-eighth of the original stone. From the existing part we find the mention of Vikramaditya VI and Givaladeva and that Unukal Thirty and Sabbi Thirty were in the dominion of Givaladeva. Two interesting names of subordinates appear further on. They are Davala and perhaps his mother Banlyabbe. These would be apparently
mahomedan proper names, while writing about Shashtha, Givaladeva I and II and Jayeskdi I, we have come across the family of Madumada, Aliya and Chohhadama. Likewise Davala and his mother may be some Tajiya personalities either of the same family or of some other family. Davala appears to be also connected with Shashtha as we come across mention of Jamnati Chattayva and a pratihari in line 11 of the inscription. In this connection it is significant to note that the name Chohhadama means a pratihari in Arabic and we get the mention in this inscription of the very word pratihari. It is, therefore, very likely that Chohhadama himself is intended as the pratihari of Chattayva and that Baniyabba was his wife and Davala his son. Further there seems to be an allusion to a canal being dug in beautiful Gova (bhurata Govepol) at the command of Givaladeva. We have already seen above that Chohhadama had greatly enhanced the civic amenities of Goa. The present reference may be to some canal construction by Davala or his brothers. It is unfortunate that the major portion of the epigraph is cut off, and missing.

From these details and from the mention of Dukal and Sabbi, the epigraph appears to belong to the early years of the reign of Givaladeva, i.e., about A.D. 1080, as we know that in the inscriptions of Tarakon and Alnavar, these tracts appear as part of Givaladeva’s dominion.
The next undated and partially broken inscription (C 44) is that found in Tambar. It introduces one Jayadeva as the chief of Tammiyura (Tambar). Tammiyura is stated to be an agrahara in the Medale-na. 

The parents of Jayadeva were Chiraja and Yachchambika. His elder brother was Madiraja and his younger brother was Madiraja. We have come across one Jayadeva in the Sedamb inscription of Jayadeva I. It is not understood whether the Jayadeva of the present inscription, who is also called Jayadeva, is the same person as the Jayadeva of Sedamb inscription. It is more likely that Jayadeva of the Sedamb inscription (A.D. 1062) is the grandfather of the present Jayadeva (Jayadeva), if at all he belonged to the same family. Madiraja is further stated to be ruling the group of twelve villages headed by Tambar by eka-pradhd-samyas. He had the title of mahâ-prachanda-danda-nâyaka. He has been called mahâ-samant-âdhinâti. He had the distinction of pench-mahâ-sabda. Some of his other titles are chaturang-hala-sutradhâra, kalyugâ-Vikramaditya, annâ (Jayadeva's) sandhavara, bimbala-bavanâ-vîra and chakravarti-Tribhuvangmalla-deva-rajya-lekshmi-vilasa. These titles would show that he was a great warrior and a distinguished personality, having fought many battles even along with the monarch Vikramaditya. The family of Madiraja was a brahmin family. His elder brother Jayakashi seems to have been assigned the rulership of Tambar proper, while Madiraja, the youngere and more
vigorouus person, assigned the rulership of the prin- 

cipality of Tamîr.

The seniga (i.e., business community) family of 
Chawunda of Tamîr is next mentioned. His father was 
Bantaya and mother Baglyabella. The native place of 
Bantaya was Gudigere. Chawunda was a great devotee of 
the trinity of gods, viz., Hara, Hari and Brahma. He 
obtained a dutiful, beautiful and virtuous woman, 
Chandlyabella as his wife, through the merit of his former 
lives. Three sons were born to this couple. The eldest 
was Dugga. The second was Hira and the youngest was 
Dadisage.

Tamîyura was a charming city in the Mâval-e-nâdu. 
It had temples of Hari, Hara, Arhat, and other 
gods. It had a sabhâ-ghîrha (assembly hall), a satra-ghîrha 
(free-meals house), big tanks, wells, gardens, flower-
gardens, lane of closely situated shops, beautiful 
lane of courtesans, lane of brahmins where the sound 
of Vêdas never faded and an attractive lane of 
agriculturists, writers, elders, professional soldiers, 
warriors, etc., thronged its music-halls and bed-chambers. 
Tamîr is a small village in the Kalgâm tal., at present 
with absolutely no modern amenities. The description 
of Tamîr, which is further amplified later on, in the 
days of the Kadambas of Goa, would mock at many of our 
modern towns.
Chawinda built a beautiful temple in Tambur. The epigraph is broken off at this stage and the date and grant portions are lost.

(45) Another inscription at Alnavar, tal. Dhārwar gives the name of Āvala as Gōvala. It is a herostone highly damaged. It appears that a hero died in a battle. No further details can be made out. The hero is described as a Maruti to king Gōvala.

One more undated and unfinished inscription at Kadrolli introduces Āvaladeva as a feudatory of Tribhuvanamalla (Vikramaditya VI). It mentions Chandavara as his capital. Among his titles tyaga-gimbhāsana and viram-gimbhāsana-chakūra are noteworthy. From these titles, it appears that the inscription belongs to the later part, when his nephew Jayakesi was actually ruling.

(46) To this may be added the Tambur Viṣṇu-grīha damaged inscription. It is highly mutilated, only about a third of the whole remaining. The existing portions introduce the reign of Chalukya Tribhuvanamalla (Vikramaditya VI) and then his feudatory Āvaladeva ruling from his capital Gaujga, Komkana Nine-hundred and other tracts (details lost). The village master at the time appears to be one Hittmava. The family of Javadeva alias Jayakesi is introduced next. This Javadeva appears to have constructed a temple of Viṣṇu in Tambur. There are remains of a temple, where the epigraph is lying and this
temple may be the same Vishnu temple.

Two herostones, one from Godholi, tal. Khedanur and the other from Bailandur, tal. Yellapur fall within the period of Gāvaladeva. The Godholi herostone records the death of one Demig, son of Chattra of the agrahāra village Godhuvallī, who fought like a hero when the ladies of the village were being molested. On palaeographic grounds, the herostone would be of the date c. A.D. 1200. The stone was got erected by Bacha. The Bailandur herostone is dated on Thursday, 4th Nov., 4th, 1115. It records that one Naga-gawunda, son of Honnaji of Yāmānirī, and some others died while fighting with robbers, who raided the village for lifting the village cattle. Yāmānirī, which appears as Hāmāni, in other records of the place, is Bailandur.

Five records falling during the period of Gāvaladeva III and found in the Kadamba dominion, do not mention the Kadamba rule.

The first of the record is from Devarasghhelli, a big village in the southern part of the Bailhongal tal. of the Belgaum dist. The village is called Māgoda in the epigraph. It is stated to have been in the Kalgirī kāmpa in the Palasā country. The epigraph is dated Thursday, 12th Jan., 4th, 1094. It mentions that, at the request of the councillors of the agrahāra village Māgoda, Jōylyā bhupa made some gifts to the temples of gods Vishnu and Vahasa. He is described as Chōla-Kulanta. The
councillors are called by the collective name "Ayvadimbar".

The second record is from Kurdlkeri, a small village in the southern part of the Hubli tal. The inscription after referring itself to the reign of Vikramaditya VI, introduces one of his senior ministers and the master of his house-hold, dandaAvayaka AmaApalaya. It then goes on describing a divisional officer (vi-sahay-ahhipati), whose name appears as Nāyana. He is stated to be an officer of pannāya tax for the districts of Palasāde twelve-thousand, Kalamāvati thirty-thousand and Ananda thousand. This latter officer Nāyana made grant to the god Bhūjameshvara. The village name appears as Rambevalal. It is described as Nāyaghatrāgara (a veritable sea of betel-leaves). There is another inscription in the village dated in A.D. 1126, which will be noted while writing about Jayakēśa II and Mallaladevi.

The third record is from Aminbhāvī, in the Dharwar tal. It is dated on Sunday, 22nd Sept., A.D. 1112. Aminabhāvī is described as an agrahāra in the Palasāde twelve-thousand. It had four hundred mahajās for its administration and twelve mahajās for its control. The emigrant introduces one Uttavarasi-pandita and his wife Chandikābba. The father's name of Chandikābba was Indrasēkijyer. She made a grant of land for the satra of the god, Uttavarasi-pandita is called Śākuk-acamādāhanta.
The fourth record is from Dharwar proper, kept in the Durgadevi temple near the Itrtrcr fort area. It introduces the reign of Tribhuvanmalla (Vikramaditya VI) and then his queen Malagavatidevi as his mahamayamavallabha. She has been described as hamsayāngabhinava Sarasvatī, nirīyārṇī, patta-mahādevi, etc. As we know, she is the mother of Wallaladevi. Dharwar appears as Daravada, as in other inscriptions of the locality. The date cited is Monday, 25th Dec., A.D. 1117. One Bāskarali Bānudēva was the local master of Daravada. Grants were made on the date cited to god Dharmesvara. A broken passage describing Bānudēva is interesting. It runs as Kārāla-Pāṇḍya-Pallava-lāīlā-gaṅikā-jīwaca. It seems that courtesans from Kārāla, Pāṇḍya and Pallava countries were residing at Dharwar.

The fifth record is from Margol four miles from Hubli on the Hubli-Dharwar road. It is dated in A.D. 1118. It has been discussed in detail while writing about Jayakesari II, further on.

It records that one Jakkarasa, a minister of Vikramaditya VI, constructed temples of Kesavadeva and Bhairavadeva and after having established the idols with mahamāhāvibhūti, made grants to them.

These records are mostly in the border areas. Thus Kudikere may be in the Sabbl or Kampele Thirty. Margol is stated to be in the Unukal Kampele and Dharwar and
Amminbhāvī also in some border tracts of Kundūra five- 
hundred. At times their absence from the Kadamba 
dominion is explained by the very mention of the 
areas of Sabbi, Urukal, Kādarvallī, etc., in their 
dominion. These out-lying parts might have changed 
hands on occasions. If it was not so, there was no 
meaning in mentioning them expressly as lying within 
the dominion of Gāvaladeva or Jayasēkāra II.
Vijayaditya I, also called Vijayanka, was the younger brother of Guvaladeva III. He did not rule as an independent ruler. But he seems to have ruled jointly with his elder brother Guvaladeva for some years at least. This is evident from the epithet tyaga-dimbasa-nati-bhu-vallabha given to him in the Ballur inscription of his grandson Permadeva. Similarly, he is described as a king (charitri-vallabha), diligent in protecting all the religions (abhil-marman- rakshaga-daksha) in the Byahatt inscription of Permadeva. The Narendra inscription A calls him a kshitisā shining in the galaxy of kings of the Kadamba race. It is thus evident that Vijayaditya I did actually wield the political power of a king.

No independent inscriptions of Vijayaditya I have come to light so far. But there is a solitary reference to a grant made by him to the royal cook, Pamshottama-bhattopadhyya in the Kanakur inscription of A.D. 1104. From scattered references to him in the grants of his son, grandson, etc., we get some idea of his character and personality.

The Daēe inscription of Permadeva refers to naval expeditions of Vijayaditya to several đupas with a number of vessels and states that he was a great warrior and was like a jewelled torch to the Kanke country. The Kirhalasage grant describes him as a hero,
who had taken part in many battles. The Hulsi epigraph refers to him as a son born to Jayakesi, spreading delight to the whole world with his rays, ever placing his feet upon the proud foreheads of haughty kings, disspelling the darkness of his foes with his lustra.

The Dodwad plates describe him as a great swordsman. The inscriptions of Jayakesi II, refer to him as the foremost amongst the truthful and possessed of ample qualities. The Dodwad plates describe him as one to whom pastime with others wives was unknown, thus bringing out his moral character.

It seems that Vijayaditya predeceased his son Jayakesi in about A.D. 1110 and his name given to the second son of Jayakesi, who was born a little time thereafter.

Vijayaditya married Chattaladevi of the Sahara family of Pattinombuchonamura. He had four issues. The eldest was a daughter by name Padmaladevi. The second was Jayakesi II. The third was a son named Udayaramadeva and the fourth also was a son named Tribhavanmalla.
PADMALADEVI

The reference to Padmaladevi is found in two inscriptions, one at Tsmbur and the other at Wavalli, near Tsmbur. A third reference seems to have been made to her in the Venkatamur inscription of A.D. 1136. The Tsmbur inscription bears three dates; the first in Dec., A.D. 1125; the second in A.D. 1169-60 and the third on 25th Dec., A.D. 1168. It mentions that Padmaladevi was older to Jayakeshi and that she was married to one Hakiballadewa. This Hakiballadewa is stated to be ruling the Bhanavada Twelve-thousand province. The father of Hakiballa is mentioned as Navelidewa.

Hakiballa got a Jain temple constructed at Tsmbur through his ministers Bammachaya and Rachmalla, purchasing the land from the local ruler at Tsmbur and gave grants of land to it. The temple eventually came to be known as Padmaladeviya Jinageha. This is in the fitness of things as the temple was constructed under orders of Hakiballadewa, the husband of Padmaladevi. As Padmaladevi was the paternal aunt of Pernadideva, it is but natural that the temple be called after her name in the year A.D. 1169, about thirty-five years after its construction, as Bammachaya and his master Hakiballa would not be local persons and the local people would be remembering Padmaladevi of the Goa Kadamba royal family rather than her husband and his people of a distant place. There are remains of a Jain temple, near the ancient fort...
at Tarabar, on the outskirts of the present village. 141

The construction of a Jain temple by Padmaladevi and her husband may suggest that they had a strong faith in Jainism, if not converted to Jainism itself. We may recall here that Chaitanyakka, wife of Chëmnda of the Mugas inscription was called s°arkābhāsa-prīva, although she was a Jain by faith.

In the Tāmar inscription, Hākilalla's father's name is clearly given as Māvulideva. As Padmaladevi has been described as an elder sister of Jayakēśi, her marriage with Hākilalla could have taken place some time between A.D. 1095 and 1100 i.e., about ten years prior to the marriage of Jayakēśi with Mallaladevi.

Our present knowledge about the kings of Bālavadi is rather diffused. As matters stand, two possibilities offer themselves for consideration. The first is that Māvulideva may be Naruravarna II, eldest son of Jayasimha and the Chalukya princess Akkadevi. He had the appellation of Māvulideva. But he is known to have ruled from A.D. 1037 to 1048, whereafter the rule of his next brother Taila I is mentioned from A.D. 1048 to 1076. For Hākilalla to marry Padmaladevi between A.D. 1095 to 1100, he could not have been born prior to A.D. 1060. This would make us presume that Naruravarna II lived up to about A.D. 1065, though not as a ruler. There is, however, nothing unusual in this hypothesis, as he was just a young boy in A.D. 1037 when he came to throne.
his mother having acted as a regent to him.

The second possibility is that Māvulideva may be Taila I and Hākiballa a younger brother of Kirttivarmā, son of Taila I. The dates, would fit in for Taila I also. If this is true, Hākiballa would have ruled the Banavāsi province after his brother Kirttivarmā.

The reference to Hākiballa as a ruler of Banavāsi, and to his father Māvulideva are clearly set in the Tarbur inscription. Likewise the reference to Jayakṣaḍi as a brother-in-law of Hākiballa is also unmistakable. In line 22 of the inscription, Jayakṣaḍi is specifically called Māya of Hākiballa. Incidentally, this would indicate that marriages could take place between the two royal families of the Kadambas of Goa and Banavāsi.

The other inscription at Māvalli is a highly worn out one. It has two dates; the first is dated in November, A.D. 1125 and the second in Nov., A.D. 1137. It is also a Jain inscription. Several verses of the Tarbur inscription are repeated in it. The additional information it supplies is that a daughter by name Chāṭṭaladevi was born to Hākiballa and Pādmaladevi.
A feudatory of three monarchs, Jayakāśi II had a joint reign of more than five years with his uncle Gāvaladeva III and about twenty-two years of independent reign. From the Narendra and the Maṇigatti inscriptions we know him as a feudatory of Viṅkavatīrtra VI, from the Kanadhaṇu, Kunsikatī and the Maṇigatti inscriptions we know him as a feudatory of Bhūlōkāśalla and from the Temūr inscription as a feudatory of Jagadēkāśalla II.

The earliest inscription mentioning Jayakāśi as a ruler is from Betūr (A.D. 1129) and the latest is from Halvāl (A.D. 1144). In between these two epigraphs there are about twenty inscriptions known so far.

The last known date of Gāvaladeva III, as supplied by the Mugad inscription, is 26th Dec., A.D. 1125. But we come across inscriptions in the name of Jayakāśi and his queen Maṇiladēvi as rulers from A.D. 1129. The Betūr inscription is dated on 10th March, A.D. 1129. The Narendra inscription B of A.D. 1133 mentions that Maṇiladēvi, in particular, was ruling from Kūṭāra (i.e. Narendra). Likewise, the Maṇigatti inscription, citing the date 22nd Juhe, A.D. 1124, mentions that Jayakāśi and Maṇiladēvi were ruling together. The Narendra inscription A dated in August, A.D. 1125 mentions that both Maṇiladēvi and Jayakāśi were ruling from Kūṭāra. The first mention of Jayakāśi ruling from Gōve is found in the Kurdisal inscription dated in Dec., A.D. 1126, wherein Maṇiladēvi is also stated to be ruling, at the same time, from Kūṭāra.
It would thus seem that in the year 1196, Jayakāśi shifted his capital from Kundūra to Goa, and Īvaladēva ceased to rule in that year. No more inscriptions of Īvaladēva are found after Dec. 1125. It seems that the aged king Īvaladēva was ruling at Goa unto Dec. 1125, while his young nephew Jayakāśi, with his son, was ruling at Kundūra unto that period, as though to protect the extensive dominion by being near the eastern border of the dominion. There is nothing unusual in this joint rule, as it had been a practice followed in the family.

The extent of the dominion as ruled by Jayakāśi and his wife Mallaladevi from Kundūra is mentioned as follows in the Narām inscription B (A.D. 1123):

1. Konkaṅga Nine-thousand;
2. Haladēva Twelve-thousand;
4. Kontskuli Thirty;
5. Pāmungal Five-hundred;
6. Unukal Thirty;
7. Sabbi Thirty;
8. Utsugrāme Thirty;
9. Kadarmali Thirty;
10. Poḷalagundė Thirty;
11. Hayve Five-hundred and Seventy.

This is the maximum area that has been claimed by the Kadambas of Goa at any time in their long history. An analysis of the above tracts would show that Jayakāśi claimed the hereditary provinces of the Kadambas of Hangal (Kontskuli Thirty and Pāmungal Five-hundred), the hereditary province of the Northern Īlāhares (Kavade-adīva Lakh-and-a-quarter country), and a part of the territory of the Rattas of Sandatti (Utsugrāme Seventy). The Unukal Thirty, the Sabbi Thirty, and the Kadarmali Thirty would be more or less parts of the Palasige Twelve-thousand. Their specific mention may
suggest that these areas were outlying units changing hands at some time. We have no definite information about the rulers of Polalagunde and Uttagram Thirties. All these tracts put together would be the malnad areas of the Dharwar and Belgaum districts, the whole of the Kesar, Ratnagiri, Kolaba and Thaga districts together with a small portion of the South Canara district, the Goa territory and the erstwhile Savantvadi State. A small portion of ballade towards the north and east of Dharwar and Hubli was also under the Kadamba rule.

This vast territory finds a reduction in the Karsadra inscription A (August 1125) which mentions only the Konkana Nine-hundred, the Palasiga Twelve-thousand, the Hayve Five-hundred and the Kavaradi Lakh-and-a-quarter, omitting conspicuously the Pahungal Five-hundred, the Kontakuli Thirty (of the Kadambas of Hubgal) and the Uttagram Seven (of the Rattas of Mandatti), not to speak of the minor tracts of Umukal, Sabili, Uttagram, Kadaravalli and Polalagunde. By December 1125 we find further reduction as the Hayve Five-hundred is omitted in the Tevuir inscription. The Bhavir inscription (Dec. 1126) mentions only Palasiga Twelve-thousand and Konkana Nine-hundred. This is in consonance with the areas claimed by Jayakshi's uncle Uveladeva in the Mugal inscription (Dec. A.D. 1126). Likewise, the Kaythenu inscription (A.D. 1123) mentions only the Konkana Nine-hundred and the Palasiga Twelve-thousand. This is the same position in the Mandakati inscription of A.D. 1130-31.
and the implied countries in the Asōga plates of A.D. 1134. The Madanabhāvi inscription (A.D. 1134), however, mentions the Helve five-hundred as one of the countries ruled by Jayakēśa. In one of the last inscriptions of the king, viz., Trubur (A.D. 1144), we find the dominion again extended to include the Kavade-dvipa lakh-and-a-quarter country, omitting, however, Helve five-hundred. This continued to be the position till the close of his reign.

As to the capitals of Jayakēśa, we have observed above that unto A.D. 1125 he was ruling at Kunārā with his wife. In the Kurikkēri inscription (December 1126) we find that he was ruling from Gōve. The Trubur inscription of A.D. 1144 also mentions that he was ruling his dominion from Gōve. Next, the Āṭāmūr inscription (A.D. 1135) mentions that Jayakēśa and his queen Mallalādevā were ruling from the capital at Bhōgāru. The Venkatāmūr inscription (A.D. 1136) makes a similar statement. The Madanabhāvi inscription (A.D. 1134) mentions that Jayakēśa was ruling from Bhōgāru. These three references would make it clear that Bhōgāru was another capital of Jayakēśa at least during the thirties of the twelfth century. Bhōgāru may be Bōgār, a village about two miles north of the Dhārwār-Belgaum road (Poona-Bengaluru National Highway No. 4), between Gālādakon and Venkatāmūr, about fifteen miles from Dhārwār.

Likewise the 13th verse in the Asōga plates states that at the time (A.D. 1134), Jayakēśa was residing in Bhōgāuru. While editing the plates in the Vijayanāga.
Indica by G. H. Khare has observed that Bhogarura cannot be identified. But from the mention of Bhogura in three inscriptions of the period (1135-38), Bhogamura can easily be identified with Bhoeura in its slightly Sanskritised form, ura (Kannada) being replaced by pura (Sanskrit). Thus, three places appear as the capitals of Jayakesi, viz., Goa, the permanent capital of the dynasty; and Kundura and Bhogura as the alternative capitals established by Jayakesi.

Let us now examine the probable date of Jayakesi's birth and his marriage with Mallaladevi. One of the important events in the life of Jayakesi is that the Western Chalukya monarch Vikramaditya VI gave his daughter Mallaladevi to him. The Narasimha inscription refers to him as kumara (a young prince) at the time of the marriage. It is also mentioned therein that Jayakesi had acquired fame for his heroism and other qualities and that Vikramaditya heard about it with great pleasure. The Kirthaladige grant refers to Mallaladevi at the time of marriage as som-anuj' i kanavaka. A kannavaka normally means an unmarried girl but technically means a girl of ten years of age. Reading between the lines, we are inclined to assess the age of Jayakesi at early twenties and that of Mallaladevi, as the middle of teens at the time of the marriage. Looking the other way round, in A.D. 1142, in the Kundakati inscription of Pemadideva we find that Pemadideva has been stated to have fought successful wars with distant kings. Even letting margin for poetical fancy, we may expect Pemadideva to be
sufficiently distinguished in wars and therefore be of about 30 years of age by the time. The temmār inscription of A.D. 1144 describes Pemmādēva and Viḷjavāditya as Kadamba-vamsa-tīlakarā, Kadamba-kula-samja-rājita-mitraka and Kadamba-vamsa-varddhanaka. This description would require them to be quite full-grown and famous in A.D. 1144. Now Pemmādēva was the second issue of Jayakēśa and Mallaḷadēvī, as we know from the same Tāmbūr inscription that Pemmādēva had an elder sister by name Savīṭrī. We may assign A.D. 1108 as the probable year of birth of Pemmādēva and A.D. 1105 as that of Savīṭrī, and A.D. 1115 as that of Viḷjavāditya. It is, therefore, considered that the marriage of Jayakēśa with Mallaḷadēvī took place in the beginning of the century i.e., by A.D. 1103. The Kusavāya inscription of A.D. 1104 hints at this date. For these reasons it can be presumed that Jayakēśa was born in about A.D. 1080, and Mallaḷadēvī in about A.D. 1088. Viḷjavāditya VI would be about fifty years old at the time of Mallaḷadēvī's birth and about 65 years old at the time of her marriage. Mallaḷadēvī was living unto A.D. 1176 as would be noticed further on.

In this connection it may be noted that the reign of Gīvalādēva, uncle of Jayakēśa II, started in about A.D. 1078 and Jayakēśa I, the father of Gīvalādēva ceased to exist by that date. As observed in the case of birth-date of Gīvalādēva, the child born next to the death of Jayakēśa I, would have been named after him. The probable birth of Jayakēśa II assigned by us, viz., A.D. 1080 would be in
Two inscriptions in which the name of Jayakāsi appears, and which are dated prior to A.D. 1122 require careful examination as to the reference to Jayakāsi II.

The first inscription is the one at Kanskur. The date of the inscription is Monday, 11th January, A.D. 1104. A careful reading of the inscription would show that this date is associated with the first grant mentioned in it, made by the brother of Tribhuvanamalla, i.e., Vijayaditya I, father of Jayakāsi. The grant of Jayakāsi, however, is not dated. It is mentioned in this connection that Jayakāsi was requested to grant the village Kanskur for burning incense in the temple of Somnath of the Saṅgharṣikā Vaiṣṇava although the village was already granted as such by his uncle Tribhuvanamalla at the time of his (Jayakāsi's) marriage. The date, therefore, in my opinion, does not refer to the grant of Jayakāsi. Nor does the inscription mention that Jayakāsi was ruling in A.D. 1104.

The second inscription is the one at Amargāl near Hubli. Dr. Fleet refers to the inscription at Amargāl as belonging to Jayakāsi II. This inscription, however, does not mention any feudatory family, as a ruling family over the area, much less that of the Kadamba of Goa. What it commemorates is the construction of a temple and grant to it by one Jakkaraṇa. This Jakkaraṇa is extolled in the grant. Incidentally it mentions that Jakkaraṇa brought Boopādevi to Jayakāsi along with the kingdom of Kundi-deva.
at the command of Vikramāditya VI. It is not known from other records whether Jayakesa II, had a wife by name Somādevi. Further, when Vikramāditya had given his own daughter in admiration of Jayakesa II, he would not order Jakkarasa to get Boppādevi as a bride for his son-in-law. Politically we do not find in any record of Jayakesa II a claim to the Kūndi-desa. In the Narasā inscription of A.D. 1129 we find that Velugrāme is included in the dominion of Jayakesa II. This Velugrāme was in the Kūndi-desa. But it is specifically mentioned in the inscription that Māilaśādevi was ruling that Velugrāme along with other areas. If Boppādevi had brought Kūndī-nāga, Velugrāme which was in Vundī-nāga would be annexately ruled by herself (Boppādevi) and not by her (would have been) co-wife Māilaśādevi. For all these reasons, I am inclined to take the reference of Jayakesa in the stamgol epigraph to Jayakesa I. We know from the Nūlvi grant that Boppādevi was the wife of Jayakesa I, wherein it is mentioned that Jayakesa and Boppādevi were ruling the Pālaśa Twelve-thousand and the Konkāsa Nine-hundred in A.D. 1072. It is not improbable that the reference to the exploit of Jakkarasa having obtained Kūndi-desa and Boppādevi, for Jayakesa I at the behest of Vikramāditya VI is a reference to past accomplishments. It is also not improbable that Jakkarasa be living in A.D. 1119 when he could be described as having done some exploits for Jayakesa I prior to A.D. 1072. Vikramāditya VI was active prior to A.D. 1072 and in A.D. 1059 he is known
to have taken part in the famous battle of Konnem. In A.D. 1056, he was ruling the Gangavadi 36000 and the Bannevada 13000 under his father Trailokyamalladeva. We learn from the Vikramāditya-Charita that Vikramāditya VI left Kāliya with his younger brother Jayasimha III and was camping on the bank of Tungabhadra with the idea of fighting the Chōla. But he changed the mind and travelled through the Malava country. Jayakali I came to meet him and offered him presents. We know from the Narānāda inscription that Jayakali I gave his daughter to Vikramāditya VI. We also know from other records that Jayakali I brought about friendship between Vikramāditya VI and Chōla. Looking to these intimate relations between Jayakali I and Vikramāditya VI, it is likely that Vikramāditya VI might have ordered Jakkarasa to invade the territory of the Rattas and obtain the country of Kūndi-desa for Jayakali I perhaps some time between A.D. 1055 and 1070. The Kūndi-desa adjoined the country of the Kedambas of Eca on the east and they might have come in conflict with the Rattas or they might have been recalcitrant to side with Vikramāditya as against his elder brother Somesvara. To come to the point, when Vikramāditya VI could be active and be engaged in war or peace in about A.D. 1055 to 1076 and still rule up to A.D. 1116, Jakkarasa can also be active during the same period and he living in A.D. 1119. In his old age, he might have constructed the temple for religious merit. It remains to be seen whether Boppadevi is of Ratta descent and Kūndi-desa was in the dominion of Jayakali I for some time, for the time being we have no information.
on these points.

Let us now examine some references to Jayakàd, the Kadambas of Goa or Halsìge country, found in contemporary records of other dynasties.

An inscription on a stone outside the outer wall of (87) the Parvénatha harem at Bastihalli, a hamlet of Halehí, dated in A.D. 1133 describes Vishnu-bhûnâla, i.e., Hoysala king Vishnuvardhana, as Kadamba-bhâsa-Kadamba-van-aâmi, Kadamba-vana-dâvâ and Jayakàd-megha-sâhîla. In the countries mentioned as ruled by Vishnuvardhana, in the same inscription, Halsigé is included among other countries such as Banavase, Hanumgallu, Huligere, Masavâdâ, etc. Likewise, Halsigé country is mentioned among other countries conquered by this king in many other inscriptions of this king. Coming to the reference in the Bastihalli inscription, it can be presumed that one of the first two references may be in connection with the Kadambas of Goa, the other standing for the Kadambas of Honsâl. The specific mention of the name of Jayakàd would tend to show that the reference is to Jayakàd II. This reference, coupled with the mention of the Halsigé country in the epigraph, would show that Vishnuvardhana defeated Jayakàd some times prior to A.D. 1133 and that in that year he claimed sway over the Halsigé country.

In another inscription on a stone in the roof of the Sãmsya-nàyaki temple in the enclosure of the Chenkesâvî
temple at Belur, we are told that Vishnuvardhana pursued
Jayakesi and perhaps annexed Palasige country and another
tract of Five-hundred (name lost, may be Kumāra, Māvaḷi
or Hayye Five-hundred). The inscription is dated in
A.D. 1135. This reference may perhaps be to the same
incidents mentioned in the Bastihali epigraph quoted
above. But in the Belur inscription (i.e. in A.D. 1135)
Vishnuvardhana does not claim Palasige country in the
countries mentioned as ruled by him, thoughBanavase is
included.

The Five-hundred country, if it is Māvaḷi or
Kumāra, would be part of Palasige Twelve-thousand
country and if it were Hayye Five-hundred, it was not,
part of the hereditary country of the Kadambas of Goa.
Besides the Palasige country, the Kadambas held the
Konkana Nine-hundred, in which area Goa proper was
situated. This country is at no times claimed by the
Hoysales. From the Kadamba records we find that in the
Kāmadhenu (A.D. 1112) and the Hunsikatti (A.D. 1130-31)
inscriptions, both the countries, Palasige and Konkana,
are given as the countries ruled by Jayakesi. The Asōge
plates of A.D. 1134 do not mention the dominion. But
Asōge itself was in the Palasige country and the Palasige
country could not be under foreign rule. For these
reasons, the claim of Vishnuvardhana can only be con-
sidered as a temporary one and that too probably nominal
without causing substantial damage to the Kadamba power.
In this connection it may be noted that a hero-stone
dated in A.D. 1140 records the death of a Hunsala officer in a cow raid made by Jayakesi in the Hunsala, while Vashnuvardhana was camping at Bankarur.

A record of Pemadi I, of the Sindas of Velmura, at Naregal mentions that Pemadi I pursued a certain Jayakesi, among his other achievements. This reference also appears to point out to Jayakesi II. The two families were neighbours and there is nothing unusual in their coming to conflict at one time or the other.

In the present case, however, it appears that Pemadi was acting under the imperial orders of Bhumakamalla. The date of the epigraph is improbable and so no exact date can be assigned for these events of Pemadi.

The same Naregal inscription mentions that Pemadi I, the Sinda chieftain, beseeched and decapitated a certain Chatta, just before making the statement that he pursued Jayakesi. The juxtaposition of the two statements may suggest that Chatta had something connected with Jayakesi. The Vadavalli plates of Aparanka I (A.D. 1127-33) describe the terrible calamity that had befallen the house of Northern Silaharas soon after the succession of Aparanka I. We learn further that a demon named Chittuka had invaded the kingdom of Aparanka causing considerable devastation and that Aparanka single-handed fought with Chittuka and so harassed him as to make him take refuge with the Mlechchhhas. Reading these two passages together, it appears that the Chatta, referred
to in the Narégal inscription, is the same person as Chhittuka mentioned in the Vadavalli plates. This Chhittuka or Chhittuka may be from the Kadamba stock and perhaps one of the brothers of Jayakrád. Incidentally, the defeat of Chhittuka claimed by Anarkák, would show that by A.D. 1177-78 he regained his country Kavä-dvïpa Lakh-and-a-quarter from Jayakrád. We do not find any claim over the Kavä-dvïna by Jayakrád during the period A.D. 1127-28 to A.D. 1144 as mentioned earlier. By A.D. 1144, Anarkák had ceased to exist.

We have so far come to know that Jayakrád had two younger brothers, Udayamadeva and Tribhuvanamalla. There is nothing unlikely that he had another brother by name Chattaya or Shashtha. The above suggestions would obviate the difficulties felt by Dr. Altekar in identifying Chhittuka with Jayakrád II. The reverses by Chhittuka is estimated to have taken place in about A.D. 1128 by Dr. Altekar. This is in consonance with the Kadamba records, as we have noticed above that in the Kamalāhu inscription of A.D. 1129, no sway over Kavä-dvïna, the traditional country of the Northern silahras, is claimed by Jayakrád.

Another reference to the Kadambas of Goa in contemporary records needs examination. In the copper-plate charter A.D. 1191 of Bhōja II of the silahras of Kolhapur, we find a mention that Viṣvāditva, father of Bhōja II, firmly established at Góva some kings whose power had been destroyed. No specific names are mentioned. The incident may, therefore, refer to some assistance
rendered by Vijayaditya, to Jayakard II, while he was in troubles either with the Hoysalas or the Sindas, during the period A.D. 1130-34. The earliest known date of Vijayaditya is from a hero-stone at Kambug in the Chikkodi tal. of the Belgaum dist. (A.D. 1139). The date of Vijayaditya's assistance may also be nearer towards the close of Jayakard's reign. The last known date of Gajdaraditya, father of Vijayaditya is A.D. 1136. The reference may not be to Permadideva, son of Jayakard II, as Permadideva did not generally require any external assistance for his home affairs.

An inscription in the Nagarshvara temple at Mulgund, quoting the reign of Jagadekamalla II (A.D. 1138-1151) states that राजभाऊ सबक्षित, देवदेवनायक कसिमाय प्रथम ब्रह्मदेव मल्लेगानचारी युगी प्रथम तत्नेत्रदेवो शरारत्मुक्ति रूपसे शासन करते हैं. इस उपप्रभुसमर्पण के बोधकार्य में, यह आदर्श सम्राट बोपराजा सिंदा जातियों के प्रति गण्यमानहोत. इस इतिहास में इस कालीन युग में जगदेकमल ने मुलगुंड के द्वारा देवसूर की प्रमुखता का व्यवस्थापन किया।

Jayakard had a handsome personality (svarupa-समप-जित-पन्चाबंशाह), He had acquired great fame even in his young age for his successes and for the quality of mercy (वा बलवदियाः अवस्य-प्रदिष्टाः). He was full of vigour and adventure (उसके-सक्षम्या-
He was a fine speaker, being as though the temple of the goddess of Speech (Vara-devata-mandiram). He had a spirit up-lifted with truth (Satyā-ālassevasah). His expression was graceful, seasoned as it was with his pastime pursuits in literature (Samitya-nilō-nil-bhīshah). He was of a romantic temperament. The Āṣāge plates describe him as an abode of amorous activities (vilepasvatih). In consonance with his family traditions he was known for his munificence (sa muṣunam-artha-sarthasya vividh-arthe-vivirothan). He was a great patron of the learned. The composer not in his poetical way as in the door-way of his palace, the row of umbrellas of pandits, rivalling the moon (in their white colour and roundness), were mistaken by the swans of his pleasure-lakes, gaudāgī gazing at them with out-stretched necks, for a line of clouds. He resembled Bhishma in his conduct, having a distinguished character (Suṣūnā-vyāputraṃ niṣa-vidhāntācharaḍi-poltu). Likewise the Āṣāge plates describe him as chitra-chārita (one having a distinguished conduct). In spite of his acquisitions and pre-occupation with wars, Jayakēśa was a very religious man. He was a devout worshipper of god Śiva (Indumalēh śri-nāśa-maṇukaraṇā-śanmahāvīsah). The Āṣāge plates describe him as a maha-mahā-vara. During his life time he made or caused to be made several grants to temples. The Madabhāvi inscription mentions that he was observing the vow of
mondays and was visiting the god at Mandura every monday
and made grants at the time of the consummation of his
vow to the god.

(109)

An extraneous record at Belgaum describes Jayakēd
as follows:-

"By the might of his arms, forcing to fall at his
feet, all the hostile kings who refused to do him
obedience, lord of the Lakshmi of the great wealth of
the seven Konkaṇas, this Jayakēd, by the exercise of
the policy of great kings, obtained the fame that
there was no king more mighty than him, there was no
beggar who did not receive his charity, there were no
ambitious ones who attempted to govern as kings and
lived; when he went forth to war, there was no country
into which his arrows did not fall; such was Jayakēd,
his (i.e. of Jayadeva, lord of Pāṭṭi-Poṁbūchchānaur)
eldest brother, whose fame filled all points of compass".
It may be recalled that Jayadeva's mother was
Bijaladevi, twin sister of Chaitaladevi, mother of
Jayakēd.

(110)
The Sadaśavagad states of his son Vijayaditya
describe him as ināga-ināvi (conqueror of the world),
indicating thereby his aggressive policy, have seen that
the dominion of the Kadambas of Goa was the maximum
during his early years. We have also seen reverses
suffered by him at the hands of the Sindas or the
Hoysalas. On the whole, the reign of Javakesi appears to have been full of events. Many of these events have certainly disappeared in the wilderness of time, without being recorded or the records being lost. Signs of downfall of the imperial power of the Chalukyas were visible towards the latter half of his reign, hastened, inter alia, by the unduly long reign of Vikramaditya VI to a very ripe old age. Perhaps Javakesi himself took advantage of the conditions and thereby attracted the attention of Bhūlokamalla or Jagadekamalla, at times. The Hoysalas of Halebid and the Kalachuris of Mangalavade were showing signs of growing insurrection. Javakesi, like many other feudatories, might have had to fight with the expanding ambitions of Vishnuvardhana from the south and Bijjala from the north. Although he made claims over the countries of the Kadamba of Kengal in the beginning of his reign, he seems to have made common cause with Mallikārjunadeva against the Kalchuris or the Hoysalas, who were the common enemies of both the houses, as indicated by the presence of hero-stones referring to Bijjala and Mallikārjunadeva at Tambūr. In this task of opposing Bijjala or Vishnuvardhana, he has been tolerably successful and left over to his sons, besides the hereditary provinces, the Kavadi-dvīpa Lakṣaṇa-āna-quarter country. He had kept up his position as a maritime power.

The Tambūr inscription of A.D. 1144 describes him as semasta-yaśa-vaṁśa-vattan-ādhīśu, lord of all the woodlands and the sea-shore cities.
Jayakasi had two sons and a daughter known so far.

After him, Pramadeva assumed the reins of government in A.D. 1147.

Epithets in the presstis of Jayakasi II found in his records are as follows:

Nos. (1) to (24) as:

Nos. (1), (2), (3) to (19), (23) and (24) of Shashtha II.

Nos. (20), (25), (26) and (27) to (30) of
Jayakasi I.

Nos. (24) and (27) of Guveladeva III.

And the following:

(25) Manda-likai-chudamani;
(26) Kirti-ast-kanda;
(27) Abhinava-partham;
(28) Subhata-tirtham;
(29) Nimai-vatam;
(30) Abhaya-dekidilabhah;
(31) Tribhuva-an-nil-manda-likai-sikharam;
(32) Mahamanavarni.
Let us now examine the various inscriptions of Jayakāśī for the details they furnish.

The earliest inscription mentioning Jayakāśī as a ruler is the one found at Betūr, tal. Kunigkol, dated on or about A.D. 1122 Friday, March 10. The village had the name Kisuvara. It was a ṣārya-nāmaśa brahmānaṇī agrahāra, with sixty-two mahājanas. They were looking after the administration of the agrahāra. Various personalities are mentioned either as grantors or recipients. They are Narāvane-bhāṭṭa of Agastya-gotra, Vināyaka Dwēti, Chawnda son of Chikkaḥha, Mahādēva Shailā, Brahmānī Khenchkhha, Atharvane Gūnivande-bhāṭta, Isvarā-bhāṭṭa, Dēvadāra Ghalesā, Bēvāla Kallisettī, Sēnāvēla Bāladeva, Mallava Nalamāva. Towards the close a reference to the rate of interest is found. It was two penas for a honnu a year, which works out to 40% per annum, if honnu is half a gadvāna. Kisuvara would be Betūr itself.

Narāvane inscription B is the next inscription mentioning Jayakāśī as a ruler. It records a grant by Jayakāśī himself on Tuesday, 13th June, A.D. 1123. A second grant also by Jayakāśī was made on Monday, 28th September, A.D. 1125 of 10 matters of black oil, a house and two yards in Halsūndi in the Kumāra division, for the religious merit of his younger brother Udayammadēva. Marevāṇā is the present village Marevāṇā, about six miles east, east by north of Kumāra.
(Nandhra), on the Dharmarajamahâvâd road, Halundi, which appears as Palamâdiga and Halândiga in the Bhâvihâl inscription is Bhâvihâl.

A third grant was made by Jayakâdi to Manâla
Pravâgabhatta of the Kâyâme-gôtra and son of Sâgarabhatta and Sivânâdi on the occasion of an eclipse of the moon (which did occur on the date cited) on Sunday, 10th of January 146, Mâsha jannâme of the Vâsava sangvâtsara. Likewise Manâlalâdi also made a grant of a field of ten mâtâras measured by the Kusâhâra measuring stick, which was bounded by fields in the limits of Daravâdha and Navilû. Daravâdha is Dharmâr as noted earlier and Navilû is the village of the same name, three miles from Dharmâr on the Dharmarâdhâl road.

A broken slab at Singâchâl, about Thirteen miles north-west of Dharmâr, in the Dharmar tal., supplies the next date for Jayakâdi II, in the Saka year 1045, Sâbhâkrit svâvatâra, corresponding to A.D. 1123-24. Other details of the date are lost. It mentions the name of Jayakâdi as found in the Monigatti and Bhâvihâl inscriptions, and refers to him as Mahâmândâ-
Nesa and a Brahma-sabhâ. No other information is available.
The Mōmīgātī inscription dated in the Krūdhin samvatsera on Sunday, 22nd June, 1194, mentions that Jayakēśī and Mallaladēvi were ruling at the time. Presumably they were ruling jointly with Suvaledeva and from Kumēdīra as mentioned in the Narānā inscription.

Kumēdīra is referred to as a mahāpatrota having sixteen gavundas. One Udayama-gavunda son of Mallaladēvi of Erudīgarevahalli granted some wet and dry land and two house-sites to the Kalīdegavasvāmi temple on the date mentioned above in the presence of the sixteen gavundas and the establishment of the pancha-maṭha of Kumēdīra.

Udayama is compared to Pāṇa for his devotion to god Pīrā, his father Mallaladēvi is called Hara-bhakta. He was the aśākika of the village Erudivahalli. The inscription calls Mallaladēvi as pīrā-arād of Jayakēśī, as does the Narānā inscription also, which indicates that Jayakēśī had more wives than one. Erudivahalli may be the village Mōmīgatī where the inscription is found. Mōmīgatī is about nine miles from Kumēdīra.

The Narānā inscription represents Jayakēśī as a feudatory of Vikramaditya VI. After narrating some of the exploits of the predecessors of Jayakēśī, it describes the marriage of Jayakēśī with Mallaladēvi, the Chāluṣkya princess. When Vikramaditya VI heard of the unbounded valour of Jayakēśī, he thought 'Jayakēśī (I) pleased me, before, by offering his daughter. I will return that love to this Jayakēśī (II) by offering my
daughter to him. So thinking he gave his daughter to him. He also ordered his general Lakshmaṇa to be with Mallaladevi in her new home, as this general had fondled Mallaladevi in his arms in her childhood. Lakshmaṇa was entrusted with the duties of the household of Mallaladevi, as a mahā-pradhan-antahpurāṇādyaksha, pasnita and manā-vragade.

Lakshmaṇa danda-nāvaka's son was Bhavyarāja. The latter's wife was Gomādevi. This Gomādevi was an accomplished lady. The epigraph mentions that her outlook was broadened due to the stream of pure knowledge, the effect of education on a discriminative mind (vimala-jñāna-pravaha-vigrīte), that she was as though a colleague of Sarasvatī (Sarasvatī-sahachārī), that she had obtained maturity of learning (vidyā-parīnti), that she had the purity of character (śudhate) and that she was a match to Savitri, guiding the fallen and the wicked. The eldest son of this couple of Bhavyarāja and Gomādevi was Soma.

Soma had studied the various sciences of politics, grammar and logic. He was well-versed in literature and was a great speaker. His younger brother was Simgha or Simgarasa, a general praised in the military camps of Kumāna-dhātra-sūtra, i.e., Viṃsa-Maṭha VI.

Like Piṅkī in the Kṛta, Rāma in the TrāTa and Bhāgūna in the Dvāpara, Simgarasa was a master-archer in this Kali age.
Wallaladevi was the wife of Simgarasa and Balladeva was their son. At the time of the grant, i.e., in A.D., 1125, Simgarasa was the minister in charge of the household affairs of queen Wallaladevi (mahā-pradāhan-antahpur-adhyakṣaḥya-nasāyita maṇa-vargṣa dandā-nikṣaṇa).

Simgarasa was a great devotee of god śiva, well-versed in the various principles of philosophy, a follower of the path laid down by Manu, a performer of righteous acts, a patanjali in grammar, a shastra in the six tattvas, a Savajña in literature, a Chāṇakya in politics, a skilful seer and a lover of music. He was likewise a master in riding the most unruly horses. Among others, he had the titles of smāhīgata-poṣcha-mahāsādā, mahā-sāman-īdhanī, mahā-pradāhan-danda-nikṣaka, sāhitya-viśyadhar, nikhilakalādhar, smātika-prasanga-sāmanvya-Bharata, satya-Satya-vrata, Vikramaditya-adhvay-avaraṇa.

On the southern side of Kumāra, Simgarasa constructed a big Śiva-griha called Lakshmanēśvara temple, evidently in the name of his grand-father Lakshmarasa. The present inscription stands on the southern side of the village about four furlongs from it, in open fields. The Lakshmanēśvara temple, however, is not there and must have disappeared in course of time. Simgarasa made a grant of a lane in the capital town of Kumāra, by the talavṛtti tenure, one mehar of garden land and 70 mātras of dry land in the limits of Naravaja, and the
village Kauvalagar (under the same name now) on the occasion of the great day, viz., Vugad on Friday, 13th day of the dark fortnight of Bhadrapada. The date corresponds to Friday, 28th August, A.D. 1125.

The genealogy of Lakshmarasa and Singarasa is as follows:

Lakshmarasa (Lakkarasa)
of the Kautsa gatra

Bhavyaraja
wife Gangadevi

Singhaja
wife Malladevi (Mallavakka)

Doppadeva

The Bhavibali inscription supplies a date in the month of Dec., A.D. 1125 for Jayakdi and Malladevi. It may be recalled that the last inscription of Guvaladeva (Vugad tank-bund inscription) is dated on the same day, viz., 28th Dec., A.D. 1125, the occasion uttaravaya samkranti, having been mentioned in both the inscriptions. The present inscription states that under the orders of Jayakdi, the nadadhikara of Kundra, viz., Sivaraja, Nagavarma, Gangadeva and Sankaraya granted two matters of land and a house of 15 cubits for the temple of Mallikarjunadeva of the Nandava tirtha of Halgudi. The engravings describe Palumudi as full of learned people of assiduous religious fervour. The six village headmen of Palumudi are described as brave men, bereft
liege-lord of Raehalla. Hakiballa desired to construct a temple for the merit of his father Avulideva. He, therefore, along with his ministers Bammachayya and Raehalla ordered his officers to construct such a Jain temple in Tamivura, in the Navahe Five-hundred division. The description of Tamur in the epigraph is noteworthy. Tamivura humbled down the city of Indra with clean Jain temples and groves of mango trees laden with fruit. Tamivura is situated in forests. Its flora has been described well by the poet in the inscription.

The parents of Bammachayya were Belliraja and Mallaya. His guin was Gobanandi. His wife was Bhagavva and son Sattivarwa. His master was king Hakiballa.

Jayakesi was the lord of Tamur. His parents were Chamagadeva and Ichaladevi. His younger brother was Madiraja. The verse describing Madiraja reminds us of Kalidasa. His son was Narasinha. While these three i.e., Jayakesi, Madiraja and Narasinha were living in Tamivura, Bammachayya and Raehalla obtained a piece of land in the town and constructed a magnificent Jain temple in the place. Further, they obtained two matters of wet land and two matters of dry land in the place and granted them to the Jain temple on the date cited above.

The epigraph is of considerable poetical merit in the chandi style. Unfortunately the composer's name is not disclosed. The epigraph appears to have been left
It is interesting to note that the epigraph contains two figures of the size of a palm in the top portion, having the usual sculptures of a cow, sun, moon, etc., on each side representing Barmachayya and Rachamalla. Below the figures, the names Barmachayya and Rachamalla are inscribed.

The Mavalli composite inscription, which is highly worn out, is dated in the same magha samvat in the reign of Bhulokamalla and the occasion of winter solstice for the first grant. Padmala Devi, referred to in the above epigraph, is stated to have a daughter by the name Chattaladevi. Madrāja, Nārasimha and Barmachayya also give figures in this epigraph. The local rulers of Mavalli appear to be Mahādeva-nāraka, Bidhana and Padmanā. Mahādeva-nāraka is referred to as maha-prabhu. Barmachayya constructed a Jain temple called Śāthinātha temple at Mavalli and granted one mātara of wet land, two mātaras of dry land and a garden on the date cited.

Barmachayya had two daughters by name Rajivakka and Jaktivakka, besides one son Śāthinātha alias Santivara mentioned in the fort inscription.

A vadda-vratha of Panumgalla, by name Bandhumma, made the second grant of land purchasing it from Madrāja and Nārasimhadāva of Tambar to the bāgala built by Barmachayya at Mavalli in the magha samvat of the reign of Bhulokamalla in the month of
November 4, A.D. 1137 on the occasion of winter solstice. The revenue officer (vâsakâ-vernâgade) Narasimha-Nâyaka and Timmâlayya-Nâyaka granted a pâgra for a pond, a "omna of paddy for a hare of paddy. Mâvelli was a charming village (nâvan-abhirâmakâ) with several temples, Jain basads and lofty mansions (unnât-saucha-saluva). It had spacious parks and gardens containing pândita trees, laevina-creepers, mango-trees, various kinds of jasmine plants, bakula trees, etc. Unfortunately it is an uninhabited village at present.

(118) The Kurâkeâi inscription, dated in the Parâbhorâsvatsara, 61st year of Châlukya Vikrama era, on Sunday, 28th December, A.D. 1126, is the first inscription from the reign of Jâyakesâi proper. Jâyakesâi was ruling from his capital Gove while his queen Mailâdâvi was ruling from Kundâre. The epigraph mentions certain grants by Mailâdâvi, including half the share in the hârdâmâyâs to god Kudîvesâva and by dealers in betel-nut leaves, of leaf and betel-nuts.

(119) An epigraph at Lâkshâmasâvar, dated in July, A.D. 1128, Kâlsâ svâtsara, registers a grant of land made by mahâmandalesâva Jâvâkâdâva for the benefit of an educational institution (shâlîga) attached to the temple of Svayambu Devâs-ânâthâdevâ at the rajdham-pattars-fulgars.

(120) The Kamâchau inscription supplies the date Monday, 28th March, A.D. 1129 for Jâvâkâdâ. The rulers of the
village during the period were Somesvarabhatta, son of Narayanasvabhata, Mahesvarabhatta and Gaurinabhatta, sons of Kurnabhatta. They were well-versed in dharma-sastra and in the performance of various sacrifices, such as agnihotra, etc. There was a virtuous merchant by name Mallisetiti in the village. His parents were Binnisetiti and Kalyanika. His wife was Bichivakka. This pair of Mallisetiti and Bichivakka were very religious and charitable. Mallisetiti desired to grant some lands to the temple of Kalidasa. Accordingly he purchased one murti of wet land and two murtis of dry land paying 50 gadyandas of Lakkundi gold to Somesvarabhatta, mentioned above, and granted the same together with a house to the temple of Kalidasa. The amount received from the lease of these lands and rent of the house came to 10 gadyandas. This amount was assigned variously for the sandalwood, incense and food and rice for the god and for the food of the religious divines and the house where free-meals were supplied and for the flower garden of the temple.

Agriculture was pursued with a sense of security and regular rents could be obtained. Even in a small place like Sasala, house-rent was a source of income. It is interesting to note that preparations of the beans such as uddha and hesaru were considered as a superior food (pakvanna).

(121)

The Humakoti incomplete inscription is dated in the
Sadharana samvatsara, in the fifty-fifth year of the Chalukya Vikrama era corresponding to A.D. 1130-31. The writing stops abruptly after mentioning the samvatsara. Bhulokamalla was reigning from Kalyan. One Santigana was living at the time in the village.

The inscribed plates of Jayakesi, dated in the Pramadin samvatsara, on Sunday, the 18th of Jan., A.D. 1134, state that Jayakesi made a grant of the village Kupatogarika in the Kalaari karna on tribhoga tenure to the temple of god Ganesha on the banks of the river Malaprabha, studied with Guru-lingas, for various purposes, in the presence of learned brahmins headed by the pundita, in consultation with all his ministers, on the occasion of solar eclipse, which did occur on the previous day (Saturday, Magha amavasya). Kupatogarika is Kupatgiri, about two miles east of Khanapur, on the banks of the Malaprabha river. There is a big Nandi near the bank in the village, which may be the remnant of the Ganesha temple. Kalaari of the Kalaari karna would be the village of the same name about three miles south of Jamboli in the Khanapur tal, and about ten miles west of Khanapur itself.

The next date is supplied by the Siddapur inscription dated Sunday, 13th Jan., A.D. 1135. The inscription states that Jayakesi and his wife Meeladevi were ruling from their capital (nabalu) Bhogur. Siddapur appears to have the name Bosvalal in those days as the place is
referred to as Hosavolal in the epigraph. Siddapur is a village in the Dharwar tal., about four miles to the south-south-east of Tegur on the Dharwar-Belgaum road. It is interesting to note in this connection that there is a village by name Hosaval about two miles east of Siddapur. It may be that there was no village of the name Siddapur in those days and the temple was then within the limits of this village Hosaval. The capital Bhogura has been referred to earlier, Mūlīga Halasarūnda, son of Ḍasavina Bacherāwunda and Ḍravikābbha made the grant to the and Mulasthānadeva. His son Mūlīyama constructed Naḍaṃañtana and established Naḍa in it. This Naḍamañtana appears to be the same construction which is now called Aya-ṃantana, in front of which the present epigraph is living. Four prebhūs of Hosavolal are referred to including one Dhanāsvarah, Bhāttopadhāvā. (95)

The Miśrikōti inscription supplies the date Monday, 20th July A.D. 1136 for Javakēśi, citing the 11th year of Bhulokarāla in the Aṅga gajavatāra. The village lord was one Bādrāja at the time. His wife was Javakkābbha. He had three sons by name Mallidēva, Lakṣma and Sōvarasā. Polalaraśa was born to Lakkarasa (Lakṣma) and Sāntikābbha. Lakkarasa had three more sons by name Sōma, Mallā and Mādhava from his (another) wife Maddikābbha. It so happened that men from one Gōvindarasa beat and tied the hands of Mallaśa and Sōvarasa and asked them to quit the village. At this time one Bāchīyama of the bārālis came in between and fell,
being pierced by a weapon. In consideration of this act of valour, Bachiyanna was given a piece of wet land and a house-site. Bachiyanna in turn, granted this land to god Māchēśvara on the date cited above.

The Venkataour inscription is dated Friday, 25th Dec., A.D. 1126. The earlier portion is not readable being damaged. Jayakēsi and his queen Kailaladēvi are stated to be ruling from the capital Bhogurā. In line 4, the epigraph states as 'Pāraladēvi bīta dhārma' who this Pāraladēvi was, is not understood as the portion is damaged. It is likely that she was the elder sister of Jayakēsi referred to in the Tambūr and the Mavallī inscriptions. The temple was got constructed by one Birākūva and Āchārya Dēvarēsi established the linga, using mud-mortar and stone. Venkataour is a village in the Dharwar taluk, about one mile east of Tāgūr on the Dharwar Belgaum National Highway.

The Jinnur inscription is dated on or about 10th April, A.D. 1138 in the Kaḷukta saṃvatgāra. After mentioning the rule of Jayakēsi II, it states that Neggāra Āchāra and Lavaḷarā Bīg-gāvundā granted lands to the temple of Grāmēśvara after paying the prices thereof to Sānti-gāvunda. Mālāgāra Bāsamērkabbe made grant of wet land for the nivēdra of the god, a house of one Sugge-gāvundā is mentioned in connection with the boundary of a house-site or shop. It is interesting to note that two tanks mentioned in the epigraph are still
The next Ante in the same samvatgara is supplied by the Madanbhavi inscription, dated 17th Monday, Oct. 4, D. 1138 (Kartika suddha Kadasa Somavara). Madanbhavi is four miles east of Kittur, near the Kittur-Tadkod road. The earlier part of the charter is worn out and the specific reference to Bhulokasallas, if any, cannot be read out. Jayakesi is styled as Konkan-Chakravarti. He was ruling his dominions along with his crowned-queen (pattamahadevi) Mallalakshadevi, his apparent (yuvaraja) Paramadadeva, and prince (kumara) Vjayaditya, from his capital at Bhurupura. The charter proceeds to state that Jayakesi personally came to the temple of Kalidehasvami in the village of Mandura (i.e. Madanbhavi) and there granted six bhatars of land as a mark for the consumption of his vow of observing the mondays by visiting the place every monday (Somavaraa Vamyaadiva ust-Eyapan-saayadlu). The monday in question is the fifteenth monday from the first monday in the month of Sravana which occurred on 11th July, A.D. 1138.

The reference brings out prominently that Jayakesi was a man of religious bent of mind and was visiting the Kalidehasvami temple at Mandura every monday in the chaturmasa period. The land granted was bounded by the boundary of the fields of Mugli (modern Mugli, an adjoining village) and the boundary of the fields of Mandura.
In the earlier damaged portion we get references to grants made by the perggade (village executive officer), sehatova (village accountant), talari (village police), kammara (blacksmith), madhula (washerman), telliga (oil-man) and the (five) hundred and four (a village corpo rate body). The munmuli-danda also appear to have made some great.

Of the same samvatsara, dated in Nov. A.D. 1144, is the Laksmesvar ekranth. It records a gift of thumuka taxes and the gold income due from the dēvabōga village Mittūra, made in favour of god Svaayabha-nakshinā Sūmāthadāva at Purikara, by Jayakēsi of the Kadambe family, in conjunction with the one thousand retinue headed by tantramala Chottimāvyu-nāraka, etc., to atmāecharyā Jūna-sūmā-nanditaśa in the presence of danda-nāsaka Chidārāsa, danda-nāsaka Mahāvārāsa, the mahājanas of the capital town (rajādhāni-pattana) Purīgaya, among other things.

The Tambir inscription of Jayakēsi is dated on Monday, 26th Dec., A.D. 1144, in the Raktakshi samvatsara. It mentions an younger brother of Jayakēsi by name Tribhuvanamalla. The epigraph then describes the marriage of Jayakēsi with Mallaladevi.

As Sri was married to Hari, Vikramāditya VI gave his daughter to Jayakēsi with great affection and bestowed on him presents of herds of elephants and horses, choicest articles, and golden ornaments along with the country of Palasīga on tribhōga tenure. The import of the last gift
i.e., the gift of Palasige country with tribhoga rights is explained while writing about Āvāladeva. Alternatively it may perhaps indicate that more rights were given in the Palasige country to the feudatory and son-in-law Jayakēd. In the same inscription we find the mention of Śāvitrī as an elder sister of Āvāladeva and Viśvāmitra. As mentioned in the inscription she was married to Āvāladeva, son of Tālānga. The inscription also introduces one Boppana, a businessman of Tāmūr. He constructed a Śivālaya in Tāmūr. His preceptor was Viśvāmṛtadeva referred to further on.

Mādīrāja was ruling at Tāmūr with śanprabhavāya at the time. He has been given various titles which are similar to those found in the Āvāladeva’s inscription of Tāmūr. Tāmūr was a flourishing town with gardens all around, with lakes, bedecked with lotuses, with temples shining with golden spires and with banners possessing insignia of bulls, lions and eagles. In this connection we may recall the description of Tāmūr given in the Fort inscription of A.D. 1125.

The parents of Mādīrāja alias Mādhava were Chāgīca-chāvūpati and Ṛchaladevi. His elder brother was Jayakēd who appears to have figured as Jayādeva in the days of Jayakēd I. His son was Narādīga. The extent of the principality of Mādīrāja is mentioned as Tāmīvūra Twelve, Māvalli Twelve, Huligodu Twelve, Kote-Kiruvatti and Nalkunda. All these areas put together would form a compact tract of
about forty villages round about Tambor, comprising of the south-western part of the Kalghatgi talu, the north western part of the Mundgod talu, together with the eastern strip of the Valamur talu, including Kirvatti.

The preceptor of Mediraja appears to be Shri Vagisvara-deva of the Swaminarayana of Kundagul (Kundagul, about ten miles south-east of Mudd). Mediraja granted some lands to the Chaudasvare temple for the religious merit of his son Narasinga-deva. Nakara-smuha and hansa-vanige-smuha, talaga and samige also made some grants. A Jain temple by name Nakara-Jinaleva is mentioned. The family of the artisan who built the temple is mentioned as Jatoja, the head, his wife Jakavva, and his sons Kata and Mudda. The kalasamohana was made by them.

The next date for Jnyasadi is supplied by the Palleyala inscription of the very next day, viz., Tuesday, 26th Dec., A.D. 1144. The tithi given in both the cases is the amavasya, as per Indian Bhamas, the amavasya took place on Tuesday only. The Tambur inscription mentioning the tithi on the previous day may be due to local variations in the panchangas or due to the fact that the amavasya was only unto noon on Tuesday. The solar eclipse, however, occurred on Tuesday. Palleyala is Nalyal, head-quarters of the talu, of the same name in the North Canara dist.
The inscription starts with the mention of the rule of the Kadamba mahārāja śrī Jayakara (II, 1-4). The epigraph then describes the mahājanas of Halyāl in great details (II, 4-17). Among other acquisitions, these mahājanas were true to their vows, had sanctified their bodies with the bath taken after the performance of agnishtoma and other sacrifices, were masters in dharmāśāstra, arthaśāstra, and grammar, were bereft of evil qualities such as hypocrisy, anger, avarice, jealousy, etc., were adorning the company of poets, reciters, debaters and speakers, were enjoying recitals of literary pieces, composed in easy and difficult styles in Sanskrit, Apabhṛṣṭa and Paśčāti languages, lucid with sweet and gentle constructions in the various styles such as Gaudī, Vaidarbhi, Pañchali, etc., had for their tutelary deity. These mahājanas of Halyāl made a grant of five matters of land in the pahāla area to the north of the temple of the goddess for the permanent arrangement of the tank known as the Davāngar on the date cited.

It is interesting to note that we get epigraphical reference to Gaudī, Vaidarbhi and the Pañchali styles of composition in different languages such as Sanskrit Apabhṛṣṭa and Paśčāti. The mention of these styles and languages shows the interest taken by the elite of the locality in those days in literary compositions of various styles and in different languages.
Two broken slabs falling within the period of Jayakesh II are noticed below:

A fragment of an epigraph is found on the outskirts of the village Tambir. It contains the last seven lines of an epigraph. The date which is partially preserved would be Sunday, 31st Dec, 1124. It records grants of wet and dry lands for the food of six ascetics by one Bhandasaleya Bammara after paying royalty to Jayakesh and Madiraja, Mahasandhi Vigraha, Dandi-Nayaka Jayakesh, and Dandi-Nayaka Madirajaya. It may represent a forsaken camping ground of nomadic samagbras (shoe-makers).

Another broken slab is found at Tambir near the outskirts of the village. It contains the last twenty-six lines or parts thereof. The inscription seems to belong to a Jain temple called Nakara-Jinapura. We have come across the Nakara-Jinapura in another inscription of the place dated in 1144 A.D. From the existing portion of the epigraph, we find the following information. The oilmen of the place granted oil for the temple lamp, having folded their hands before the god in devotion (kai-mugi bhaktiyam). This practice of folding hands before gods, which is very common now, was thus also in vogue in those days. The nakara (merchant-guild) granted a haga for Chaitra and a haga for the jogina punnima. Jogina punnima would be the full-moon day in the month of Bhadrapada.

We then get a description of an eminent courtesan named...
named Padmāvatī. She is described in glowing terms such as
vara-vadhu-tīlsake, Jina-nāma-nīrāja-vinnama-bhīma, short-āśta-jain-āḍhara, manojāta-rāga-satmāja. She was
devout Jain lady. Her guru was Nagachandra-munipa. She
was an abode of grandeur, character and piety. Her mind
was always fixed on the lotus feet of lord Jina. Her
wealth was dedicated to the distinguished. Whatever money
she earned, she distributed it in dānamāma. In short
she was the one amongst satis who accomplished their
objectives. She made grants of wet and dry lands to the
Nakara-Jinalaya for the food of the ascetics starving there,
after having paid the royalty to Madirājya dāna-nāyaka
and Narasimha-danda-nāyaka. The epigraph then mentions
grants by one Basavanna described as a āśīr-vi-bhuvana
and āśīr-vi-grahi.

From the references to Madirājya and Narasimha, who
figure in other records of Tātur, the date of the epigraph
would be c. A.D. 1140.

The following hero-stones found in the Kadmābha
dominion fall within the period of Jayakādi II:-

The Kiruvatti hero-stone, dated on Sunday, 3rd
Jan., A.D. 1186 mentions that a certain hero died while
fighting with raiders, who had lifted cattle and
ladies of Kiruvatti on the date cited. His son got the
stone erected, through the architect Vālikādāsā, son of
Verdhamānājya. It is interesting to note that the hero-
stone states that heavenly alakṣāg carried the hero to the
world of the gods in a vimāna (aeroplane). Parts of the
hero-stone are cut off end the name of the hero end some
other details are lost.

(133)
The Kēvalavēd hero-stone dated on Thursday,
6th May, A.D. 1157, states that one maha-samanta Lasamayya
attacked the danda-nāyaka Chattiyanna of Hambewolal and
was fighting besieging the village, Kalivanna, a hero
on the side of Lasamayya plunged into the fight for the
rampart (kōte-galage), and vehemently attacked the
foot-soldiers and horsemen of Chattiyanna. In this act,
he died and went to āvā-loka. His elder brother Malena-
nāyaka got the stone erected. The māmak sculptor was
the young artist Bharatōja.

Maha-samanta Lasamayya and danda-nāyaka
Chattiyanna are not known from other records. We have two
records of Hambewolal, one for the year A. D. 1198 and the
other for Dec. A. D. 1159. In the first record, the rule
of the Kādambas of Goa is not mentioned, but maha-pradhēna
Anantmaḷavva was the officer exercising political authority
over the place. In the second record, the village is
stated to be an agrahāra under Mailalādevī. It appears
that a few months later, i.e. in May A. D. 1157, the danda-
nāyaka of Hambewolal revolted and as such maha-samanta
Lasamayya had to take action against him on behalf of the
Kādambas. Maha-samanta Lasamayya appears to be from the
principality of Bharani, under which authority existed the
division of Kāhevada Twelve. In the years A. D. 1129, 1147 and
1160, Sūrga was the ruler of this principality of Bharani.
In what way Lasasnayya was related to Suriga is not understood. In the year A.D. 1129, Suriga himself does not owe allegiance to Jayakird II, as noted elsewhere.

(134)
The Ballanardur hero-stone dated on Sunday, 28th April A.D. 1129, states that one Malayya died and went to heaven while fighting when the village Haminira was attacked by Nagavarm of Langundani. Langundani may be Langundi in the Yallapur tal, about five miles south-west of Yallapur, which itself about fifteen miles south-west of Haminira (Ballanardur).

(135)
The Ballanardur hero-stone No. 3, dated on Monday, 30th March A.D. 1131, mentions that one Tailaya-savanta of Ajjagave, son of Kesmayya, attacked Haminira, a village under Tambur Twelve. At that time Kagra, son of Olajikatte and son-in-law of Roche-gawuma of Haminira went to heaven while attacking the horsemen of the enemies on the date cited.

Tailaya-savanta of Ajjagave appears again in the Kandli hero-stone of A.D. 1132, the next year. There, he is stated to have made a cattle raid on the village Kotewiuvatti. Haminira and Kotewiuvatti were both in the principality of Tambur. It is thus clear that during the period the savanta of Ajjagave and the mahr-savanta of Tamiyur were not on good terms. Ajjagave or Ajjagave as it is said in the Kandli hero-stone, appears to be the village Ajjagen in the Harval tal, of the North Cemara dist., situated about five miles to the south of Harval and about twenty-five miles to the north-west of Kiruvatti.
A hero-stone at Kandi mentions a cattle raid by one Tailayan-savanta of Ajjagura at Kote-Kunjvatti on Sunday, 27th March, A.D. 1139, at which time Ákave-havamalla-Nāvaka, son of Rama-gāvunda of Kannade, hearing the roar went to the place and confronted the enemy in the open country near Suntara-baya and had a hand-to-hand fight with archers, lancers and spearman and rescued the cattle. While doing so, he lost his life and went to heaven exhibiting his bravery. One Jayakāśi, who is called a mahā-prathāna, sandhi-vigrāha, and gandha-nāvaka was ruling at Tarnāvā. Jayakāśi may be the same person mentioned in the Tarnāvā inscriptions as the elder brother of Madrā. Kandi has appeared earlier in the inscription of Chattaya II.

Kote-Kunjvatti is called Jayakāśi-deva Tarnāvā-gadiva bada.

The father of the hero, viz., Rama-gāvunda and perhaps his brother Rākha-gāvunda, got the bir-kalla (herō-stone) erected.

The Tarnāvā hero-stone of the reign of Bhumokakalla is dated on Sunday, 15th Sept., A.D. 1135. It mentions that mahamandalesvara Mallikārjuna of the Kadambas of Kannal was camping at Swasdi. He summoned gandha-nāvaka Tikka-purva and mandalika Pandyā to his presence. But they turned hostile. Pandyā was caught and taken prisoner while Tikka-purva escaped. Mallikārjuna then issued orders to pursue and bring him back. A scuffle seems to have ensued near Annicara. Names of three dignitaries appear, viz., mahasaṃsata Mayūra Mularasa, mandalika Hattagīra Hesward.
and Bēchirāja. During the scuffle, Māchayya-nāyaka, son of Bākayara Kāmādi-gāvunda died after exhibiting unique
heroism. The present hero-stone was erected in his memory.
The inscription was composed by the Mēval-nāda kulaśakaraṇa,
viz., Saṁvāva Ṣvaradeva and the stone was carved by the
architect, whose name is lost, but who was a son of priest
of the temple of Bīcqāravara at Hāngal, and who is described
as a māheśvara.

Mahāmādeva Māllikārjuna was ruling the Hāngal-
Bhānavasi areas from A.D. 1132 to A.D. 1146.

Mayāna Māllarasa appears again in the next hero-stone
of A.D. 1136 mentioning Bījala. He is stated to have rushed
out of the fort of Hāngal to oppose Bījala. He must have,
therefore, been either a relation of Māllikārjuna-deva,
(if mayāna indicates the relation) or at least a
trusted general of his. Sāvai is the present Sāmsi in
the Kundgol tāl., about 6 miles south-east of Kundgol. It
was then included in the Belval Three-hundred. The hero
Māchayya-nāyaka seems to be a resident of Tāmbūr. Other-
wise there is no reason why the hero-stone be found at
Tāmbūr. We have found in the Tāmbūr inscription of
Guvaladeva that there was a class of people called described as
śastra-dāivyagā living in the place. Such professional
soldiers found employment with neighbouring kings or
danda-nāyakas.

We now come to one of the important epigraphs
unearthed by me, viz., the hero-stone at Tāmbūr mentioning
(138) Bījala. It was lying on the slopes of the shallow most
surrounding the fort area and was traced by me in the year A.D. 1936 in one of my visits to Tīrūbur. The hero-stone has since been got removed to the Karnāṭaka University museum at Dārsār at my request, as it was an unique find.

The hero-stone is dated in the eleventh regnal year of Būlākamalla, on Tuesday, 12th May, A.D. 1136. It states that mahēndesāvara Mallaikarjunādeva of the Kālembas of Hāṅgal was ruling from his capital at Hānumgallā on the date cited. At the time, Tārekadeśa Pījiladeva came to attack Hānumgallā and encamped towards the east of the capital. He then attacked the fort of Hānumgallā with some infantry along with horsemen, himself riding his elephant. At this time mahā-sāyamata Mayānā Mallarasa came out of the fort and opposing Bījala was fighting with him. At this juncture, the commander under Mallarasa, viz., Ketaya-nāyaka, son of J-lagari Māchi setti rushed forth and created havoc in the armies of Bījala, having converted the battlefield into a bed of dead bodies. He attacked the cavalry in particular. Bījala then thought "Ketaya-nāyaka cannot be conquered except by myself". So saying, Bījala personally rushed forth his troop of elephants. Ketaya-nāyaka, however, reversed this elephant force and while doing so went to heaven, having exhibited his unique heroism.

As noted in the previous hero-stone, mahēndesāvara Mallaikarjunādeva was ruling the Hāṅgal-Banavasi areas during this period. The reason why Bījala had to attack...
him is not understood, Mallikārjunadeva was already at war with Vishnuvardhana of the Hoyasalas of Dorasamudra. Wayduna Mallarasa has appeared in the previous hero-stone at Tāmbrā (A.D. 1135). Kētavanāvaka is not known from other records.

The present hero-stone is the earliest record mentioning Bijaḷa. The earliest record so far known was the Vakasēga inscription of A.D. 1142. The present record is dated six years earlier. The hero-stone, however, does not mention that Bijaḷa was ruling any area. It refers to him only as Tarekāja Bijaḷa. The name of his father Kēmar is given as from A.D. 1136 to A.D. 1140. So in the year A.D. 1136, Bijaḷa might have been only a vavarāja and might have attacked Kēmar perhaps under imperial orders of Būlāke-malla, whose regnal year has been quoted in the hero-stone.

The presence of the hero-stone at Tāmbrā could be explained, as in other cases, that the hero Kētavanāvaka was from Tāmbrā. The fact that Kētavanāvaka fought against Bijaḷa is indicative of the future alignment of the house of the Kadambas of Goa against that of the Kalachuris of Mānasakad Māngalvede, after Bijaḷa assumed imperial powers in about A.D. 1136, when the rule of Bijaḷa was not admitted by the Kadambas of Goa.

The hero-stone is important in two ways. Historically, it is the earliest of the epigraphs mentioning Bijaḷa.
Artistically it is a fine specimen of a hero-stone. Rarely we come across a representation of a king or a royal dignitary of the position of Bijjala, carved out on the stone. From the photograph we can see in the lower panel Bijjala seated on an elephant on a beautiful howah tied round the belly of the elephant with a spear in his hand and the royal umbrella over his head, with the mahout goading the elephant towards Ketava-nayaka who is vanquishing the horsemen. We can also see Ketaya-nayaka fighting with horsemen with his sword and shield. A dead body is lying on the ground, the hero treading his left foot on the head, indicating thereby that the battlefield was strewn with corpses. In the middle panel nymphs are carrying Ketava-nayaka, seated in a vimana, holding the vimana with one hand and the chowrie in the other, to heaven, while musicians play upon their instruments such as flute, drums, cymbals, etc., and maidens carry water-pitchers on their heads. In the top panel Ketava-nayaka is found seated in front of god Siva, while the worshipper is performing abhisheka on the Sivalinga. The Nandi and the suckling cow with the calf, with uplifted tail, the sun and the moon can also be seen on the two sides.

The Nandikotta hero-stone dated on Sunday, 13th March, 1844 introduces the hero Namiya Bonna with a few epithets as a trusted servant of Malla-savanta of Bharani. When the fort at Guttu was besieged, Namiya Bonna rushed out, fought with the enemy, killed some, succeeded and while doing so went to the world of gods, having conquered
the heaven (sura-lokamā suramoni deve-lokakake pūra).

His younger sister, Makayya, who is also called Mayakka, got the stone sculptured paying two sold coins to Halōja, described as a gifted son of goddess Sarasvatī.

It may be noted that the hero-stone is elaborately carved.

Mallayya-savanta of Bharani is not known from other records. But Bharani figures in the inscriptions at Bharani, Kulkundi and Ästakatti. One savanta surīc appears as the ruler of the principality of Bharani in the inscriptions of Astakatti (A.D. 1126) Bammigattī (A.D. 1147-48) and Kulkudi (A.D. 1160). In what way this Mallayya-savanta (A.D. 1139) was related to surīc is not understood. Guttī may be the Guttī in Malavlī tal., about 15 miles south of Kalyāl and about 26 miles north-east of Vandikattī, rather than the famous Chandra-matti in the Shīvā tal. Vandikattī is in the Mundod tal., on the border towards Kelahatī tal., and is about four miles to the north of Bharani or Bammigattī. It appears to be one of the villages in the Bharani Twelve. The next village towards south, viz., Indūr, was in the Kontakuli Thirty.

It is interesting to note that the cost of an elaborately carved hero-stone was two honnas, equal to about half a tola of gold. The stone would have taken about two months for the artist to carve it.

Another Tambūr hero-stone of the realm of Shilokamalla is dated on Sunday, 5th Feb., A.D. 1139. It states that when savanta Malarasa attacked Medaniga, a hero, son of
Sidila Keta and a servant of Mallaresa died in the battle after having discharged his duty towards his master. The name of the hero cannot be read. His parents, viz., Sidila Keta and Nālīyaṅka and his elder brother Ajsna set the hero-stone erected having two gold coins.

Madanīga may perhaps be Madangal in the Yalānūr taluq, about fifteen miles south-east of Yalānūr and about twenty miles south of Tamūr. No details of Mahānta Malarasa are found. As in the case of the previous hero-stones of Tamūr this hero also may be one of the professional soldiers of Tamūr in the service of Mallaresa.

The importance of the hero-stone is in the fact that it supplies a date for Bhūlakṣma, later than the so far latest known date. An inscription in the Śānaśvara temple at Lakṣmaṇaṇa cites the thirteenth regnal year of Bhūlakṣma and is dated in the month of Mārgaśīra. The present hero-stone, however, supplies a date in the month of Phālguna. The tithi quoted is śukṣma purnima, so it takes the period of Phālakṣma very nearly to the close of the Kalavukta samvatsara, leaving a fortnight or so for the accession of Jagaḍekamalla, as the Kalavukta samvatsara is generally quoted as the first year of Jagaḍekamalla.

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(a) See B. 9, p. 455, note (b).
(b) Ibid., p. 457.
Of all the princesses of the Kadamba family of Goa, Mallaladevi is undoubtedly the most celebrated one. Apart from her position as a daughter of a mighty monarch, Vikramaditya VI, who was a śaka-karta, she was the wife of a powerful feudatory, Jayakēśa II, and a woman of outstanding qualities.

She was the daughter of the Chalukya emperor Vikramaditya VI and his queen Malayavati. The name of Malayavati with the variant Malayavati is disclosed in two of the records of the family, viz., the Golihalli inscription B (A.D. 1176), and the Ballar inscription (A.D. 1186) and also in the Dharwar inscription. Malayavati figures as the queen of Vikramaditya VI in several other inscriptions. This union of the two families of the Chalukyas and the Kadambas, repeated from the earlier instance of Vikramaditya VI marrying the daughter of Jayakēśa I, has been hailed in several epigraphs of the Kadamba family, e.g., the Kāṇḍapura plates (A.D. 1189) refer to it as:

\[
\begin{align*}
\text{Srimata Vikramaditya evamh sarva-bhubhitam I} \\
\text{ut-yeva Giri-rajasa sitam-janmai tapoh II} \\
\text{Sa cha II} \\
\text{Chalukya-van śana-brhiva Kadamba-kulagata I} \\
\text{Kadamba-mah-ekha eva sragata-Paraśvaram II}
\end{align*}
\]

The lingering music of the flowing verses may be noted, incidently.
As discussed above while writing about the birth-date and marriage of Jayakeshi, Malaladevi was born in about A.D. 1088. Her marriage with Jayakeshi, as already referred to, took place by A.D. 1103. She gave birth to three children, so far known to us, viz., Savitri, Permadideva and Vijayaditya. Her sons kept up the prestige of the family throughout their long life and not only maintained the hereditary dominion in the disturbed days of the downfall of the Chalukyas, but raised it to the status of an independent kingdom, with the rise of the Kalachuri power and its extinction and the struggle for supremacy between the Boysalas of Dresamudra and the Vadevas of Devagiri. More about this while writing about them further on.

The details about her marriage are described earlier. It may be added here that the village Kusakur was granted by her senior father-in-law Givaladeva at the time of her marriage for the expenses of burning incense before the god Somanatha of Saurashtra, and the grant was further ratified by her husband Jayakeshi, as learnt from the inscription in that village. She brought with her as a wedding gift the Palasige country to her husband's family as already referred to earlier.

During the last years of Tribhuvanmalla Givaladeva, she and her husband were ruling the country from Kundura. In fact, Kundura continued to be the capital of Malaladevi even after her husband assumed powers at Goa, for a long period, from which place she ruled the tracts assigned to
The Narahara inscription R, which can be considered as an inscription of Mallaladēvi, rather than as that of her husband, mentions the vast dominion ruled by her along with her husband. The details of the dominion are given earlier while writing about Javakēśa.

From the same record we learn that the great general Laksāmaraśa was her high-chamberlain (mana-vergade) during her early days with her husband at Kundura. He is the same dignitary sent by her father to accompany her to her husband's house as an A.D.C. as referred to earlier. Laksāmaraśa (as he is known otherwise) had the distinction of the five great musical instruments, was a maha-sant-adi-pati, a maha-

uxukh prayāhāda-dānāvāke, a maha-pradhanā, antahpur-

adhyakṣa and a pācāta. He was a favourite of Vikramāditya VI in his child-hood, boy-hood, youth and at all other times. Besides, he had bundled Mallaladevi in his arms, in her childhood. No wonder that he was sent to accompany Mallaladevi. He too, seems to have been worthy of the trust laid in him by Vikramāditya. As the record mentions, he crossed the Sahya mountain, crossed the waters of the sea, eradicated the wicked and settled the country; as a result of which the Komkana became free from danger. His monarch was not slow to appreciate these accomplishments and he lavished praise on him. The allusion in these accomplishments appears to refer to some enemies of Javakēśa or his uncle Gavāladeva. These enemies appear to have created trouble in the dominion.
of the Kadaimbas in their home province of Komkana and
these enemies were silenced by Lakkarasa.

In A.D. 1125 and onwards Simgarasa, the grandson of
Lakkarasa was the Brahmanteer of Mailadévi. More
details about Simgarasa are given while writing about
Jayakési. It is sufficient to mention that his
(Simgarasa's) wife Mailadéviyakka, who was an ideal
woman and who is referred to as a danda-navačati in the
same Narendra inscription B, is stated to have made grants
to god Sāmkara deva of Kundura.

The royal couple was actually living in Kundura as
learnt from the inscriptions from A.D. 1122 to A.D. 1125.

Mailadévi got a temple of Kesavadeva constructed
and the idol established in it, in the village Gukkattii
in Phārwār tal., on Sunday, 4th May, A.D. 1124. This is
commemorated in the inscription on the pedestal of the
image of god Kesava.

(147)
The Menigattii inscription dated Wednesday, 18th June,
A.D. 1124, mentions that Mailadévi was ruling the country
along with her husband Jayakési.

(142)
From the Kurākāri inscription dated Sunday, 26th
December, A.D. 1126, we learn that while Jayakési was ruling
at Gova, Mailadévi was ruling her own tracts from Kundura.
Kurākāri, which was then known as Hāmbelval, was an antahāra
village in her personal dominion (temalikavā). The dominion
appears to cover the country called Marajavand-nāga. Kurākāri,
Likewise, in the Miskot inscription dated Monday, 30th July, A.D. 1136, she is stated to be spending her days heavily, ruling from her capital Kundava, while her husband was ruling elsewhere i.e., at Gov. Miskot is a village in the Kalghatgal taluka, and is situated about four miles to the west-west-by-north of Kurdisri.

We do not hear about Jayakesi after A.D. 1147, and from the subsequent records of Permasteva, we know that the Prabhava vagvatarana (A.D. 1147-48) was the first year of Permasteva. But Mallaladevi continued to live long after her husband. In the year A.D. 1147, she was about 89 years old. She had been the best of dams during the lifetime of her husband. But even afterwards she has been treated with the greatest devotion and affection by her sons Permasteva and Vrijavadiya. The magnitude of her personality and the influence she wielded could be grasped by the frequency and manner of references made to her, either it be in the inscriptions of her husband or those of her sons. The Bagave inscription of her son Permasteva (A.D. 1174) describes her in glowing terms as 'she was like the will of the Creator, a mother of her subjects, catering to all their desires, a controller of the dominion as the god Vishnu controls the world, teaching the practice of the righteous path like the three vedas, sustaining everything like the mother earth.' Likewise the Malal inscription of her son describes her liberality as...
"She with the tender sprouts of her hands, nourishes a beauty rivalling that of the tender sprouts of the parijata tree, and supports both rich and poor, enveloped as it were with the water of her charity".

The Gölhal İşcription A of Pemādi actually starts with a praise of Malīladevi in the following terms: How shall we describe the greatness of Malīladevi whose object of worship was the mighty First Lord (Śiva), whose father was Raya-Nārāyaṇa (Vikramaditya VI), whose husband was Jayākara, the Lord of Komkana and whose sons were the mighty Pemādi and Vijayaditya. This inscription is dated in the 14th, 17th and 26th year of Pemādi's rule i.e., in the years A.D. 1160-61, A.D. 1163-64 and A.D. 1172-73, respectively.

From the same Gölhal inscription A we learn that the ārādhya-devata of Malīladevi was god Śaṅkara. But she was equally an ardent devotee of Gauri. The establishment of the image of Kṛṣṇa in Gōtakatty would show that she worshipped Kṛṣṇa too with similar zeal. The Gölhal inscription B states that she made grants to a Jain temple. These references would show that she had a reverential attitude to all the faiths of the period.

As to the particular mention of Malīladevi's active part in the administration during the rule of Pemādi, we find that the Hald inscription mentions that...
Sivachitta, i.e., Peraaddeva granted the village Sindavalli after obtaining consent of Mallaladevi on 26th June, A.D. 1169. In the second part of the same inscription it is mentioned that Vishnuchitta, i.e., Vijayaditya visited the holy town of Penaakâ, i.e., Halâd along with Mallaladevi and purâitâs and granted a number of fields named therein for the worship of god Nrisimha, on Thursday, 6th January, A.D. 1172.

Likewise, in the Nâgâve inscription, when Kamaladevi, wife of Peraaddeva, requested the latter to allow her to convert the village Nâgâve into an agrahâra, Peraaddeva consulted his mother in the matter. To put in the words of the composer the passage reads: "So, having with due consideration and with joy taken counsel with his mother, Mallaladevi, who was well-informed and characterised by liberality, as to the propriety of the request of her (Kamaladevi), etc.," This was in the 28th year of the rule of Peraaddeva, Jayasvâvatasara, A.D. 1174.

In the Dimbavalli inscription of Peraaddeva dated Thursday, 14th February, A.D. 1174, we find grants being made to the temple of Mallalâsvâra. This temple was evidently constructed in the name of Mallalâdevi. In this inscription it is mentioned that the reigning monarch was Tribhuvanamalla (Sômesvara IV). Mallalâdevi appears to have played an important part in affording protection to Sômesvara in his early days of darkness, both as a princess coming from the imperial Chalukya family and as the mother of the powerful heroes in Peraaddeva and Vijayaditya.
The Golihalli inscription B expressly states that
Malladēvi was ruling along with her son Parāndēva in the
year A.D. 1176 from the capital Gauḍa and that she made grants
to the Jain temple. She was thus living in the early months
of A.D. 1176. How long she continued to live thereafter,
we have no records. She was about 88 years of age then.

What a grand scene of life for the deserving queen! Perhaps
she continued to live at Kunāura only in her old age.
Degāva is about twenty miles west of Kunāura. Golihalli is
about seven miles west of Degāva and Halse is about six
miles west of Golihalli.

In the Rayāmur copper-plate grant (A.D. 1182) we get
a reference to Malladēvi in such terms as to indicate that
she was no more by the time.

As to her personality and character the Narāndra
inscription A puts it as follows:

In beauty, Malladēvi surpassed Rambha and Tilottama.
In comparison with mortal women, she excelled them
a hundred times. She was as though a sea of the nectar of
loveliness (lāvanāma-jāhādbhā). She was graceful like the
play of moon's eyebrows (chandrabhāvīpūrṇam). She was on
which resembled a milky ocean (bhūma-cūra-kumāra). She
expanse of lustre (kanti-vasara-kramam). She had the charm
of the spring (vasantikā-lakṣāmi). She was as though the
natal place of Sarasvati (Sarasvatī-jana-bhūmi). In amourous
sort she twice excelled Rati. In virtues she twelve
times excelled Līlā. In generosity she vied with the destre-
yielding creeper, she was luscious and well-built with the graceful gait of a scent-elephant (गण्ड-भ-येण). She had the fragrance of the camphor, she was a pleasant conversationalist with gentle and sweet speech (मलय-संधुरः-वचन-रचना-चतुर-लोप). She had the taste for the best toilet and elegant dress (श्रीगा-सर्वस्व-बुद्धिता). She had the auspicious marks on her body indicative of prosperity of the kingdom (राज-सम्पन्न-संहा-संहा-संहा-लक्ष-प्रकट-ग्रंथि). She had a round face, resplendent like the full moon (पुंमा-संहा-वक्त्रा).

The Belvantir inscription (A.D. 1142) describes Mallaladevi in glowing terms as follows:

"The principal queen of that famous king (Jayakar), princess of the monarch of the excellent Kuntala country, moon-faced, the death yielding creeper to the multitudes of suppliants, equal to Parvati and Sita, possessing an exuberance of lofty character, sport and beauty, Mallaladevi obtained fame on earth by her greatness."

Besides, like her senior great-great aunt Akkekari she was a noted warrior, as reflected in the epithets given to her such as:

1. सुभाताकंक्ख-निकाकीलोके
2. कुर्मा-कंक्ख-बलीसे
Her bravery is also manifested in some of the references made to her such as:

kṣatram kṣatramviti khaṇṭaḥ yatṛtejāḥ

unyam-uṛjitam I

taddaśa maritamanye pratyakṣaṃ

asa yaśasvini II

Rayōur plates (A.D. 1187). No wonder then, that Malāladevi was the maṇo-maṇeva of Jayakēśa (dear to the eyes as well as the heart of Jayakēśa).

Epithets of Malāladevi as found in the Narentrade inscription are as follows:

1. Aṣavaṛā evite bahala vimala yaśasā chakravartīna virāmaṅgale

2. Gandha abha-vyagā

3. Shakunudeži vela vela vela vela vela vela jagnadeśvarā śrīnach Chalukyā chakrādhiparipravasātā

4. Bṛđā jana-kalpa-lāte

5. Subhaṣaṃ kākā-nikaśopalaṃ

6. Raṇjavabhaya deva subha-aśchak-aśchak aśchak aśchak aśchak aśchak gaṅgā

lok śitāṛagī;
(7) tyāga-jaga-jhampam-artha-pālā;
(8) mādhu-madhu-rachan-rachan-chatur-kālā-
kāla-dūte;
(9) sarāsa-sāra-sarvāsvarūte;
(10) sīmāj-āv-kūti-āv-kūti-viśāpa-vaksha-thāla-
nivāsini;
(11) sūmah-nirīy-marīg;

Narendra inscription B repeats 3, 4, 5, 6, 7, 8, 9, 10, 12 and adds the following:

(12) Jayāk Śāvēr vaṇa-nāvēnavaḷabha;
(13) ūri-saṅga-sāli-kālā-chali-lūlita-kumārā-kālā-
maṇa-maṇṭuṅkarī-sahasrā-sahasrā-sahasrā-sahasrā-sahasrā-
śatāntā-satāntā;

Mīsūkotā inscription mentions:

(14) sīkāla-siṅa-saṅkarāṇa-bahu śaṅkā;
(15) nāvēr-Navēr-
(16) kāmav-kāmav-bharī;
(17) Chalukya-kulapatril;

The Ugikari inscriptions give:

(18) Avastā-karṇa-kalebhuvana-sahasrā-sahasrā-bhaṅga-bhāgini;
(19) Karuśa-śakking (?)
(20) Jagā-jāna-karaṭhānų and repeat 15, 16, 17, 18 and 12.
The Naréndra inscription 4 of JayakéI II and
Mallaladamt, dated Monday, 28th Sept., A.D. 1125, mentions
that JayakéI II gave ten mātrās of land of black soil
in Haliynd, a house-site and two pieces of land to be
used for hay-stacks in the same village for the worship of
god Sankara for the sake of religious merit (punyārtha-vā-
āgī) of his younger brother Udayamadeva. This is the
only mention of Udayamadeva. No other mention of
Udayamadeva is found in any records so far known.

TRIBHUVANAMALLA

The Tribhúra inscription of Jayakén II, dated 26th
Dec., A.D. 1144, mentions that JayakéI had a younger
brother by name Tribhuvanamalla. He is stated to be like
Purandara having conquered the enemies by the strength
of his arms. As in the case of Udayamadeva, nothing
more of this prince is known from any other source.
Sāvitrī, the elder sister of Pemaḍīdeva is mentioned in the Tambūr inscription of her father Jayakēdi, dated on Monday, 28th Dec., A.D.1144. The stele further mentions that she was married to Gaṇḍideva, son of Taila-niripa. I am inclined to identify this Taila-niripa with the youngest son of Vikramāditya VI mentioned in the Akalkot inscription of Śilāhara Indrāraka and in the introduction of Alang inscription of yuvaṇa Mallikārjuna. Mallāladevi has been called Śīmarūja as mentioned above. She appears to be younger to Taila also, as Taila had a grown-up son in Pemaḍī by about A.D.1120 and so could, therefore, be born prior to A.D.1188, the probable birth-date of Mallāladevi as fixed by me earlier. This Taila seems to have another son by name Gaṇḍideva to whom Sāvitrī could be married by about A.D.1120-22, when she could be about 15-17 years old. Another probability is that Taila may be Taila II (1094-1130) of the Kālaṇḍ Kādamba, so far it is not known whether Taila II had a son by name Gaṇḍideva. The marriage of Pemaḍīdevi, aunt of Sāvitrī with Rākhiballa of the Kālaṇḍ Kādamba family is a pointer towards this second suggestion. No additional information about Sāvitrī is known from any other source.
Notes and references

Guvaladeva III

(1) B.I., XXX, p. 74; note 3

The name Ghalas, Givala or Ovala appeared to have

a bearing on the name of the god Gvesvara, Ghesvara

or Guhesvara.


(3) S.I.I., Vol. XIV, No. 225 (A.R.No. 470 of 1926)

(4) Jayakādi keśari nūtāvāndadim Guvaladevan-

ūrijita-parakramam putti.

(5) See Part III, No. 2.


(7) K.K., p. 188.


(9) See Part III, No. 3.


(11) Ibid., No. 12.

(12) Ibid., Vol. XI, P. II, pp. 149-150.

(13) See Part III, No. 12.

(14) Ibid., No. 14.

(15) Ibid., No. 16.

(16) Ibid., No. 19.

(17) Ibid., No. 20.

(18) Ibid., No. 18.


(20) S.I.I., Vol. XI, P. II, pp. 206-207; verified from

ink-impressions.

(21) B.G., p. 574.
It is informed by the local people that there is a piece of inscription in the tank-bed. As there was water in the bed always, nothing could be done by me to verify the information. Perhaps we may get parts of the remaining edigraph, if this piece is available at some future date, when the tank becomes empty.
(44) See Part III, No. 49.
(46) See Part III, No. 18.
(47) Quoting from ink-impressions.
(48) Quoting from ink-impressions. See Part III, No. 70.
(49) Ibid., No. 71.
(50) Quoting from ink-impressions.
(51) Ibid.
(53) Quoting from ink-impressions.
(54) See Part III, No. 17.

Vijayaditya

(55) See Part III, No. 45.
(56) Quoting from ink-impressions.
(57) E.I., VIII, pp. 301 & ff.
(58) See Note (57) above.
(60) Ibid., p. 247.
(61) Ibid., pp. 778-79.
(62) See Part III, No. 61.

Padmaladevi

(65) See Part III, No. 20.
(66) Quoting from ink-impressions.
(67) S.L.I., Vol. XV, No. 227, pp. 77-78.
(68) R.I., XIII, pp. 288 ff.
(69) Ibid., XVII, pp. 117-120.
(70) See Part III, No. 24.
(71) See Part III, No. 25.
(72) See Part III, No. 30.
(73) Ibid., No. 37.
(74) S.I.I., XV, No. 82, pp. 102 ff.
(75) See Part III, No. 38.
(76) S.I.I., XII, p. 231.
(77) S.I.I., XIII, pp. 316 ff.
(78) See Part III, No. 27.
(79) Quoting from the impression, Ibid., No. 72.
(81) See Note No. 67 above.
(82) See Part III, No. 36.
(84) See Part III, No. 17.
(85) R.I., XIII, p. 170 ff. Bankar inscription of Somavara I.
(86) B.C., p. 444.
(87) B.C., V, Belur, No. 124.
(88) Ibid., VI, Kanur, No. 72, Ibid., Chikmaglur, No. 161, etc.
(89) Ibid., Vol. V, Belur 17.
(90) K.F., pp. 295-96.
(91) B.C., p. 575.
(92) Talegondam Kulasekharamana podannim
Chattana\m mutti ba-
1-dalegondam Jayakadysa bedari beskondem
prachand\avani-
tala\nath\agri\!\! - - - - etc.

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Pammadi-bhunalskem II

(93) Indian Culture, Vol. II, No. 3, no. 411. Quoted by
Dr. A.S. Altekar.

(94) Ibid., p. 412-18.

(95) B.C., p. 548. Gvreyam parinastha-bhuminatayah
asthipita-tejasal copper plates of Bhaja II
(A.D. 1191).

(96) Quoting from ink-impressions.

(97) S.I.I., X\!, No. 40.

(98) J.B.B.R. S., IX, p. 399. The same idea is conveyed
in Kannada in the Belvantar inscription: Madanam
saundaryyam p\!\!t\!\!\!n\!\!

(99) The Asoge plates.

(100) Ibid.

(101) J.B.B.R. S., IX, p. 279.

(102) The Asoge plates.


(104) The Asoge plates.


(106) The Belvantar inscription.

(107) J.B.B.R. S., IX, p. 279.

(108) See Part III, No. 72.
(109) Myse re inscriptions, Mos, p. 98.
(110) E.I., XXII, p. 31.
(111) See Note No. (74) above.
(112) S.I. and XV, pp. 6-7, No. 7, R. No. 452 of 1926.
(113) See Note No. (69) above.
(114) S.I., XV, pp. 8-9, No. 9, R. No. 444 of 1926.
(115) See Part III, No. 20.
(116) Compare the verse:

Sura-tanu-saI-alivam vamI-brimakam-maham
karena-sariyarol-organ ballidam suryavimbham I
vare-vadhunivaha samam dip gita
sura-sara-sadri gkarani Madrjam II [16]
with the following verse of Kali

Madhukara madir-aksyah samas tasyah paravittim
varekalvatrathavan suva drihita tvaya me I
yadi surahim avam sasyah tan-mukh-achchhayam-gamham
mava ratim abhavishyat pumarike kim amin II

(117) Quoting from ink-impressions.
(118) See Part III, No. 21.
(120) See Part III, No. 24.
(122) See Note (60) above.
(123) See Part III, No. 30.
(124) See Note (67) above.
(125) See Part III, No. 32.
(126) Quoting from ink-impressions, Ind. No. 72.
(133) See Part III, No. 33.
(134) Ibid., No. 24.
(135) Ibid., No. 25.
(136) Ibid., No. 26.
(137) Ibid., No. 27.
(138) Ibid., No. 28.
(139) Ibid., No. 31.
(140) Ibid., No. 32.

Mailaladevi

(141) See Part III, No. 55.
(142) Ibid., No. 46.
(143) Quoting from ink-impressions.

(144) At Chikka-Kērūr in Dharwar dist.; et Bēmen in the erstwhile Nizam dominion; No. e 1 on p. 449, B. G. On the same page Dr. Fleet suggests that Mailaladevi may be mother of Mailaladevi hesitatingly. The clear mention of Malayavati in two of the records copied by me settles the issue.

(145) See Part III, No. 56.
(147) E.I., XVII, pp. 117-120.
(148) See Part III, No. 21.
(149) Ibid., No. 30.
(151) Ibid., p. 279.
(152) Ibid., p. 296.
(153) See Part III, No. 55.
(154) Ibid., No. 54.

(155) B.I., XXVII, p. 78.
(156) B.I., XXVIII, p. 33.