son of Jayakesh and Maitlandevi, Pemmadi deva came to
throne in the Prabhava samvatsara (A.D. 1147-48) as known from
the mention of regnal years in his records dated from A.D. 1148.

Pemmadi deva was born in about A.D. 1108 as noted
earlier. The first clear reference to Pemmadi deva is found in
the Madanabhad inscription of Jayakesh II, (A.D. 1138), where
he is described as the heir-apparent (yuvrajya). Still earlier,
it appears that he has been referred to in the damaged
inscription of Singashalli (A.D. 1123-24). Further, he is also
stated to have made a grant to a Jain basadi in A.D. 1140 in
the broken tablet of Kulvalli. He had distinguished himself
early in his life and his first independent record at
Hunsikatti (A.D. 1142) speaks of him in glowing terms. This
was the period when his father Jayakesh was still living and
reigning.

The first record of Pemmadi deva as a ruler comes
from the village Sannimatt in the Kalghatgi tal. It con-
sists of five or six broken pieces and is only a fragmentary.
But the mention of the rule of Pemmadi deva is preserved to-
gether with the Seka year 1069, samvatsara Pra bhave (A.D.
1147-48). The last record of Pemmadi deva is in the composite
Nulvi grant mentioning Visvavasa samvatsara (A.D. 1185-86).
The first year of Jayakesh III, the next ruler, is the
Pavamga samvatsara (A.D. 1187-88). We thus get epigraphical
records for the reign of Pemmadi deva right from the first
year to the very penultimate year of his reign. In between
these two dates there are numerous records which will
be referred to in detail further on.

The extent of dominion of Pemāḍidēva is mentioned
as Palasīgē Twelve-thousand, Konkāṇa Nine-hundred and Kavadi-
dvīpa Lakh-and-a-quarter country in the Kalkundī undated
inscription mentioning the reign of Jagadēkalīsa and in the
dated inscription of Belvantar (A.D. 1149). The same extent
is also hinted at in the first inscription of Bemēgatti
which mentions the first two countries and the remnants of
the letters next following would suggest the Kavādi-dvīpa
country also. Thus, from the beginning of the reign,
Pemāḍidēva held the three countries which came to him from
his father. The last known inscription of Jayakēsha II,
(A.D. 1144) mentions all the three countries as ruled by him.

But this position changes with the Tamūr inscription of
Pemāḍidēva (A.D. 1156) wherein Kavādi-dvīpa is omitted. This
is supported by another inscription at Vādakihonniahali of the
same Dhātu samvätsara (A.D. 1156-57). Likewise, the Siddēnūr
inscription (A.D. 1168) mentions only Konkāṇa Nine-hundred and
Palasīgē Twelve-thousand. Two years later in the Gōlihali
inscription A we find the dominion extended to some extent
by the inclusion of Vēlgrēve Seventy in the Vīkrama
samvätsara (April, A.D. 1160). But the Kulvalli inscription
(Jan., A.D. 1162) and the Bailūr inscription (March, A.D. 1162)
mention the dominion as the Konkāṇa Nine-hundred and the
Palasīgē Twelve-thousand. The Vīgāgitti inscription (Dec.,
A.D. 1162) again claims the Kavādi-dvīpa in addition to the
Konkāṇa Nine-hundred and the Palasīgē Twelve-thousand. In the
next year in Dec., A.D. 1163, the Kavādi-dvīpa is omitted in
the Sāktipūr epigraph. But again in the next year in Oct.
A.D. 1164 Kavāḍi-dvīpa is included in the dominion in the
Skandha inscription. This continues to be the position in the
next year in April A.D. 1165 in the Bhattikop inscription. In
June A.D. 1166, the Prashatt inscription again omits the
Kavāḍi-dvīpa. This continues to be the position in the
Hasaramdi (A.D. 1170) and Karadaṇau B (A.D. 1171) inscriptions.
But again by A.D. 1174, Vījaya sāvatāra, all the three
countries of Komkana, Palasiga and Kavāḍi-dvīpa are mentioned
in the Muttage 4 and Dīmbvali inscriptions. No further
references to the dominion are found in the later records.
The next mention of Kadaṇa dominion is in the Anubha record
of Jayakēśī III, wherein Komkana Nine-hundred and Palasiga
Twelve-thousand only are mentioned. The Kavāḍi-dvīpa country,
therefore, must have been lost to the family some time after
A.D. 1174 and for ever too.

It is thus clear that Permadideva held sway over
Kavāḍi-dvīpa from about A.D. 1147 to A.D. 1154, towards the
end of A.D. 1162, A.D. 1164-65 and again after A.D. 1174 to
some years. An examination of the records of the Northern
Silāhāras would show that, during the first period
Harapaladīva was the king of the Northern Silāhāras, whose
inscriptions range from the years A.D. 1149 to A.D. 1153. His
predecessor Aparakka I, was a brave ruler. It was he who
conquered the country back from Jayakēśī II, in about A.D.
1126. But he seems to have died in about A.D. 1140 and the
country was again under the dominion of Jayakēśī from about
A.D. 1140 to the date of his son Permadideva, who continued
to hold it up to A.D. 1154. During this period although we find inscriptions of Harapāladeva making grants independently, the grants are round about Thāpā and Bassain and the southern part of his dominion, viz., Ratnagiri and Kolaba districts may have been held by Permadideva. The relation between Harapāladeva and Aparājita I, is not yet known. This is also additional evidence to show that the major part of the country might have been held by an alien power and some relative of Aparājita i.e. Harapāladeva ruled for some time only part of the hereditary kingdom of the Northern Silahāras.

From A.D. 1154 to A.D. 1162 Permadideva does not claim sway over the Kavadī-avīna. This is as it would have been. For during this period Mallikārjuna was ruling that country. We have the Chiplūn record of Mallikārjuna dated in the year A.D. 1157. Chiplūn is in the Ratnagiri dist. Mallikārjuna was reduced to subjugation by Kumārasāla of Gujarat Chālukyas, which might have taken place in the middle of A.D. 1162. (24) (The Bassain inscription of Mallikārjuna is dated on 17th January, A.D. 1162). The Siṣīgaṭṭi inscription of Permadideva, claiming Kavadī-avīna, is dated 25th December, A.D. 1162. Permadideva might have taken advantage of the wars of Mallikārjuna with Kumārapāla and pushed the boundary line of his dominion again to the country of Mallikārjuna. No more records of Mallikārjuna are traced after A.D. 1162.

No details regarding the kings of the Northern Silahāras are known from A.D. 1163 to A.D. 1184. In the year A.D. 1187 we find in the Parāl inscription of Aparāditya II, that he has been called as mahārājādhirāja Komkana-chakravarti,
which would show that he had regained his family dominions by that time. This is also the last year of Permādideva's rule.

During the period when Permādideva claims sway over the Velugrāme Seventy in A.D. 1160, the Ratta ruler concerned was Kartavīrya III. We find the inscriptions in A.D. 1143, 1162, 1164 and so on. The inscriptions of A.D. 1143 and 1162 are from Khāmpūr, tal. Ajrā, dist. Kolhāpur, and not in the Velugrāme area. The claim of Permādideva would appear correct. It seems that soon after the usurpation of the empire of the Chālukyas by Bijjala in about A.D. 1156, the Rattas, like some other mahēndaleśvāras, assumed independence and Bijjala had to conquer them afresh. It may be during this period that Permādideva, who too did not acquiesce in the rule of Bijjala, took advantage of the troubled conditions and extended his dominion so as to include the Velugrāme Seventy, which was a contiguous division to the Pālasīg country in the Khāmpūr tal., of the Belgaum dist., and which was once held by his father Jayakesī. The claim by Permādideva is, however, isolated and made for only once in the year A.D. 1160.

The capital of the king is mentioned as Chāndrēśu in the Vaḍakihonnihalli (A.D. 1156), Śāgāṭi (A.D. 1162) and Kānaḍhēnu B (A.D. 1171) grants; and as Īve in the Gōlihalli A (A.D. 1160), Kulvalli and Baḷūr (A.D. 1162), Pōkyānūr (A.D. 1163), Sedaṃī (A.D. 1164), Sōṿaśhali (A.D. 1168), Raḷāi (A.D. 1169 and 1172), Mattage A (A.D. 1174), Dēgāve (A.D. 1174) and Gōlihalli B (A.D. 1176) grants. It would thus seem that both the places were the capitals of Permādideva throughout his reign. A third place is mentioned as the capital in Sānpagāḍī in the Siddācūr inscription (A.D. 1168). It was also
The crowned queen of Pemadideva was Kamaladevi, daughter of Kamadeva and Chattaladevi. It is not understood whether Pemadideva had any male or female issues. From the fact that the next succession of the kingdom went to Jayakavi III, son of Vijayaditya, younger brother of Pemadi, it can be presumed that he had no male issues at the time of his death.

Pemadideva was a feudatory of the Chalukyas, till A.D. 1156. The Bannigatti (A.D. 1147-48), Kalkundi (undated) and Belamantara (A.D. 1149) inscriptions refer to him as a feudatory of the Chalukya monarch Jagadekamalla. The Tambur inscription (A.D. 1156) refers to him as a feudatory of Trailokyanalla. The Nagashimninhalli inscription of Dec. A.D. 1156 does not refer to any imperial power. This is indicative of the assumption of imperial power by Bijjala, whose suzerainty was never admitted by Pemadideva. Like Bijjala, Pemadideva and Vijayaditya were the grandsons of Vikramaditya VI, with their mother Vairaladevi still living and it would not be so the self-respect of these two brothers to admit an erstwhile feudatory, Bijjala, as their sovereign. The brothers were quite competent and valiant and had a compact and well-defined country to rule. They, therefore, successfully defied the Kalachuri power right up to its close in about A.D. 1182-83. Whatever conflicts they had with the Kalachuris of Mangalvedha or the Hoysalas of Halebid, they might have suffered local defeats of a temporary nature.
The dominion or the power of the Kadambas, however, remained unaffected, as could be seen from their records.

As an indication of several status, Pemāḍīdeva started to mention his regnal years from the days of Bijjala's assumption of imperial power. The Madakīmonniballi and Siddāmūr inscriptions are the last ones in which a regnal year is not mentioned. All future records of Pemāḍīdeva have been mentioning his regnal year. Thus, the first inscription to mention his regnal year is the Vishrikoti composite grant, where the 12th year of Pemāḍīdeva, corresponding to the Bahudhāya śāvatsara (A.D. 1156-57), is mentioned. The Gōlihalli inscription A mentions his 14th year, the Siglgatti the 16th year, the Sedamī the 18th year and so on.

During the independent period after A.D. 1156, Pemāḍīdeva owes allegiance to three Chalukya princes, viz., Jagadekamalla III in the Hasāmī inscription of A.D. 1170, Tribhuvanamalla (Sāmēvara IV) in the Dīmavali inscription of A.D. 1174 and Bhūlōkamalla in the Gōlihalli inscription B of A.D. 1176. All the three princes were sons of Trailōkya-malla, before the Kalachuris came to imperial power. The last Chalukya monarch, Dr. P.B. Desai has enumerated five inscriptions of Jagadekamalla III, from the Ballāry, Chitradurga and Nanasūr districts, ranging from A.D. 1160 to 1184, in his article on the Kalachuris of Karnataka in the Kannada Sahitya Paripārā. All these five inscriptions refer to Jagadekamalla as a sovereign. I have noticed two more inscriptions of Jagadekamalla III, the first the present one of Hasāmī dated in A.D. 1170 and the second at Hāvenur, tal. Hāveri, dist. Dīlrāwar, wherein the reign of Jagadekamalla is
quoted as a sovereign with his subordinate Gutta mahēśvaras-
vikramāditya II dated on 11th Feb., A.D. 1188. The
Dumbvali inscription dated on Thursday, 14th Feb., A.D. 1174 is
the earliest of the inscriptions of Śomēśvara IV mentioning
him as a sovereign. The next one also noticed by me is the
mūrgundī plates which is dated on Sunday, 25th Dec., A.D.
1183. As to Bhūlōkamalla, we have already a record noted in
Mys. A.A.R., 1923 No. 118. The present one would be the second
record dated in A.D. 1176.

The last link in the imperial history for the
reign of Permaddeva is afforded by the Kadalivad inscription
of Śomēśvara IV, in the Sīndagī tal. of the Bijānūr dist. It
mentions that Śomēśvara was ruling from the capital at Govage
on 4th April, A.D. 1186 in the Parābhave saṃvatsara. This
saṃvatsara was the last year of Permaddeva and Vijayāditya.
It would seem, therefore, that Śomēśvara had returned to the
dominion of the Kādambas when he found it difficult to hold
against Vīra Ballala or Bhūlāma. He seems to have spent
his last days in the Kādamba dominion when his country was
practically overrun by Bhūlāma.

It is thus clear that throughout his long reign
Permaddeva owed allegiance to none except the Chāluṅkya and
during the time when the Chāluṅkya power was eclipsed, he
maintained independence. The later allegiance to the Chāluṅkya
princes, Jagadekamalla, Śomēśvara and Bhūlōkamalla might have
been merely nominal, and more a liability than an asset, as
it would cause indignation in the powerful imperial forces of
Bijjala and his sons or Bhūlāma and Vīra Ballala, who were
bent upon liquidating the Chāluṅkya monarchy.
Towards the latter half of his reign, Premādideva seems to have entrusted the governance of the kingdom to his younger brother Vijayāditya. We get occasional references to Vijayāditya as the more active person between the two brothers. Thus, the Kamaśeṇu inscription of Premādideva (A.D. 1171), refers to one Mallaya as a gandha-vāraṇa of Vijayāditya and as having performed adventures for the prosperity of the kingdom of Vijayāditya. The alien records of Āhavamalla and Vīra Ballela, (discussed later on) refer to Vijayāditya only and not to Premādideva. The Sadāśivagad plates (A.D. 1179) describe him as a prājna. Likewise, the Kāyapāur plates of A.D. 1182 state that Huppavalī agrahāra was like a dharma-bhândâgara of Vijayāditya.

While writing about the history of any family based upon epigraphical records only, the historian is at a disadvantage. The epigraphs will generally disclose the brighter side of events or character. The other side will remain in darkness, except for solitary references in the epigraphs of contemporary hostile families. In the present case, we get a few references to the Kadambas of Goa in the records of other contemporary powers.

Thus, the Harlhara inscription of the Kalachuri king Śaṅkamadeva dated in about A.D. 1180 mentions that his general Kavana terrified or defeated the king of Gōve. This Kavana is the elder brother of Tōji śamuna who distinguished himself as a general of Somēśvara IV lateron. The epigraph is damaged at the place just after the word Gōve and so the exact import...
cannot be made out. At any rate Kāvaṇa seems to have had an
encounter, fight or so with the Goa king, perhaps Vijayaditya
at the time.

Next, we may refer to the Bālgem inscription of
Kalachuri king Abhavnala dated in the Plava śāvatāra, Monday,
19th August, A.D. 1181, which refers to incidents connected
with Vijayaditya. The first is regarding burning of the
territory of the brave Vijayaditya by one of the generals of
Abhavnala, viz., Chandugidēva, and the second is as regards
subduing of the Kamakeśa and taking tribute from Vijayaditya
by certain chiefs who are stated to have given pleasure to
Hoysala Vīra Ballalē, by these acts, in the same inscription.
Vīra Ballalē can be only in his capacity as a feudatory of
Abhavnala at this time. Both these references would indicate
that Vijayaditya had certain reverses at the hands of
Chandugidēva as well as some other chiefs whose names have
been worn out on the stone or at least they have not been
read. No substantial loss to any part of the dominion of the
Kadambras is indicated however. In the Rayācūr plates we find that
Abhavnala made grants to certain brahmins living in the territory
of Vijayaditya. The reference to Vijayaditya does not suggest
that Permādīdeva was not alive by the time. In fact, in the
same Rayācūr plates, both Permādīdeva and Vijayaditya are
mentioned and the latter with the epithet kumāra Makara-deva.
It is noteworthy that while mentioning the name of Vijayaditya
the Kalachuri record calls him as 'gandā', i.e. brave. The
heroism of Vijayaditya was so patent that it had to be referred
to even by hostile kings in their records.
The above references of local defeats are solitary instances of actual mention in the epigraphical records. There may have been numerous more warfares both with success and failure with local powers or border countries and with those aspiring for imperial power, of which the historian is still in darkness.

Pemmēdēva was a great devotee of god Śiva. He bore the epithet Śivachitta. The Halsi inscription refers to him as anugata-Śiva-chittah, 'with his mind fixed on god Śiva.' The Dēgēva inscription calls him 'śrīmad-Uma-pati-
chāra-saśī-rajahēnāsā,' a royal swan on the lotus-feet of god Umapati (Sankara). The Sādāśivagad plates call him Gauri-bhartī-praya-sadāna, the abode of attachment of the Lord of Gauri. We also find the epithet maha-mahēvara applied to him frequently. The Halsi inscription describes his personality in the following terms: 'He was an abode of lores (vidyā-dhāra). He was the amptive palace of discrimination (vīvēka-kēli-sadāna). He was the true temple of gentility (saṁjanya-śānti-sandha). He was the unique mansion of profundity of character, (gaṁbhīrya-aika-nikēta). He was the habitation of generosity (audārya-vāsatha). He was the dwelling-place of brave qualities (nāma-krama-gun-avasa). He was the abode of the goddess of royalty (nīpa-śrī-grīha). He was the native home of heroism (saṁrya-śrī-nīja-vasa-vāma). He abstained from sin and anger (pāpa-kōmā-nivṛtti). The Rayāpur plates describe him as vīvēka-rāga-nirbhāra and jagad-śrī-aika-jīvēna (with his life dedicated for the sake of the world). In the same vein we may take the title tyaga-
simhasana given to him in the Solihalli A and Sigigatti inscriptions. The Sadasivagad plates call him tyaga-simhasana-srih. His erudition in the various branches of learning are brought home by the epithet sarvajnavatara given to him in the inscriptions. The Halgi inscription says that he was sarvajya-bhag-octisa-bhaga-dhayab, i.e., one destined to enjoy the sovereign power. In fact, soon after the power of the Chalukyas was eclipsed by Bijjala, Permadihva assumed independent position and at intervals in his long reign exercised imperial power over Kavadi-divina of the Bilaharas of North Konkana and for some time over the Valugrama Seventy of the Rattas of Saudatti.

Above all, he was a great general and had distinguished himself in wars in his early life as stated by the Rustikattu inscription of A.D. 1142. The Tambur inscription of A.D. 1156 describes him as Vira-adi-madyan-arta-svara-pragasa. The Rayabur plates state that he had the two qualities of a true kshatriya, viz., bravery (Vira) and generosity (vitarana). Lastly the Sadasivagad plates describe him as kalima jama-sthana, the origin of great heroes. The very fact that he assumed independence and maintained it throughout his reign, after Bijjala usurped the Chalukya throne, shows that he was a warrior of unique heroism, strategy and statesmanship.

As a competent ruler, Permadihva would not have neglected his position as a coastal king and the epithet given to him, viz., paschima-samudra-adhiravara in the Solihalli A, Sigigatti and Muttage inscriptions would show that he had
maintained his powerful position as a coastal power. Throughout their history, the Kadambas of Goa, always maintained their position as a strong naval power.

Epithets in the prasasti of Peramadeva as they appear in his records are as follows:-

Nos. (1) to (23) as:-
Nos. (1), (2), (3) to (19) and (24) of Shashtha II.
Nos. (22), (23) and (27) to (30) of Jayakāśi I.
Nos. (24) and (30) of Gaṇeśadeva III.
Nos. (32) of Jayakāśi II.

And the following:

(24) sāmagrāma-Rema;
(25) sahasa-Dhimā;
(26) samara-rīpu-nījs-sāuryādhamanī;
(27) ari-ghatu-malla;
(28) sarvājñā-avatārani;
(29) raya-pitāmahini;
(30) pachina-samudrayādhiravani;
(31) Komka-chaṇḍakarati;
(32) Malavaramanī;
(33) ākavi-jena-chintemani;
(34) śavachīta viṣaj

—00—
Let us now look into the details supplied by the records of Parmādīdeva.

The first record mentioning Parmādīdeva is the Kulvalli broken slab. It is dated on or about Thursday, 16th Dec., A.D. 1140. On this date Parmādīdeva made grants of lands to the Jain temple got constructed by him. Parmādīdeva could have been only a prince at the time as his father Jayadeva was the ruling king.

The Hunswalkatti inscription is the next one dated in Dec., A.D. 1142. After mentioning the reign of Chalukya emperor Jagadekamalla it introduces Parmādīdeva as a mahāmandala-lesvāra with a few titles. The following verse which recurs in later inscriptions, describing the exploits of Parmādīdeva appears in this inscription for the first time:

Kadupām Parmādīdeva niśa-vijaya-sajātaānudan= aṅgaka Lalām=  
guḍittā gende-garvām Bravilan=ādādām = Malavaṃ bhītan-ādam =  
sedām Nēpālaṃ an-ānam tordu kalēdān=ā = Gujrām Pārīyatram =  
midukāl tan-anjindam Malan=āsākīdaṃ = Magadhām šadegetta II,  

Letting margin for poetic eulogy, the fact would still remain that Parmādīdeva was sufficiently famous by A.D. 1142, having taken successful part in wars in countries near and far, which would give him an age of about 25 to 30 years by
the time. This inscription, however, does not state that Peramādīdeva was reigning at the time.

(44) The Bavmigatti broken epigraph, dated in the Prabhava Saṃvat sara, Śaka year 1069 (expired) corresponding to 4700 BCE, would be the first inscription of Peramādīdeva, falling in the first year of his rule. It is a Jain inscription. Chieftain Surīga, who is also called Surīyamāyya, was ruling the Bharani Twelve, the Kamīle Twelve and some other places. He is called Kādamba-rajā-abhyudāya-kāra and Surīyamāyya-deva-labdha-vara-praśāda. He bears titles such as kādanā-Pārtha-gandara-tīrtha, sāmantaka-kaunteya, etc.

Bharani Pūra, the principal town of the Bharani Twelve, appears to be Bavmigatti itself. It is stated to be situated in the Nāvate five-hundred country. Nearby villages, Gīgabanṭhali and Hōnnihalli, are also mentioned. Bavmigatti is situated about ten miles south of Kalghatgi.

(45) The next inscription at Belvaṭṭā is dated on Monday, 28th March, 4700 BCE. It represents Peramādīdeva as a feudatory of Jagadeksalā. Mādirāja-dandaṇāya-kā was ruling the Tammiyūra Twelve, Māvallī, Kōte-Kiruvattī, Kaggamiga, Yammānaya-bhāvī and Nalkinda. Mādirāja has figured in the Tamūr inscription of 4700 BCE. Under Mādirāja, sāmantaka Kagga was ruling Nalkinda, which was abundant with rows of mango groves and which grew fragrant paddy (gandha-saḷī). His wife was Lekṣmī-dāvi, beautiful, devoted and a jewel among ladies. Her eldest brother was hergade Kāma. This hergade Kāma got a Śiva temple by name Hādavālēs-vara constructed in the village.
Sculptor Vārōja appears to have constructed the temple as he is one of the recipients of a grant. Nelkunda, which is same as Belvantar, is three miles south of Kalghatgi, and about six miles north-east of Tamūr.

The Kalkundi undated inscription introduces the reign of Jagadākamalla. It mentions that Parmādīva and Vijayādīya were ruling as adhirāja and yuvārāja. It introduces the local chieftain Surīga, mentioned in the Bāmmigatti inscription, with the epithet samanta-Kauntāya.

Bharanīpura is described as a charming place with various kinds of gardens, in the beautiful Māvala country of five hundred villages, in the ever-new Panaśka province situated in the famous (Kuntala) country which was like the mirror to the Lady Earth. Surīga was ruling from this Bharanīpura. Surīga was ruling the tracts comprised of the Bharāṇi Twelve, the Hāgadage Twelve, the Kāhavāda Twelve, the Kāmālī Twelve and towns such as Kālukāndi, Chandāvura, etc., with akabhōga tenure. These areas would cover the middle and south-eastern parts of the Kalghatgi tal, excluding the south-western portion ruled by the chieftain at Tamūr. Kālukāndi is Kalkundi, a village three miles west of Kalghatgi and Kāhavāda is Kāhalavāda, a village five miles further west, both on the Kalghatgi-Halyāl road. Kāmālīkana (perhaps same as Kāmāla) is about 10 miles east of Kalghatgi, in the Hālī tal. Chandāvura cannot be identified. Hāgadage is Sigigatī referred to later on.
The Tanbür inscription dated on Monday, 24th Dec., A.D. 1156 introduces the reign of Trailokyamalla and refers to Permadideva as his feudatory. It calls Permadideva as a vikrama-sahāya of Trailokyamalla. Mallarasa was the local ruler of Tammiyura. The ruler of the principality of the Tambūr Twelve, the Huliṣoda Twelve and the Nāvalla Twelve was sāmanta Kagga, who has suktamālā figured in the Belvantara inscription as the ruler of Melkunda, under Nādirāja. His position has, thus, been elevated in the year A.D. 1156, from that of the ruler of a single village in the year A.D. 1149 to the ruler of a principality.

Madaktonnimali grant, dated on Monday, 24th Dec., A.D. 1156 does not mention any sovereign power. This is as it should be; for it was in this year that Bījjala declared himself as the sovereign usurping the Chālukya throne. In fact this inscription, though not important by itself, can be considered as very important in so far as it omits the mention of the imperial power. Its date is 24th Dec., A.D. 1156. On this date Permadideva does not mention the erstwhile sovereign Trailokyamalla. This fact would indicate that the seizure of the throne by Bījjala took place prior to 24th Dec., 1156. In this connection the observations of Sir Robert Sewell in "The Historical Inscriptions of Southern India" page 110 may be noted. He observes that the seizure took place in between Sept. 25, 1156 and Jan. 17, 1157 and further notes that Dec. 6, 1156 could be the latest date. The Madaktonnimali inscription supports these observations as by Dec. 24, 1156 the usurpation was an accomplished fact so as not to make any
reference to the reign of Trailokyamalla on that date.
Peumadideva did not submit to Bijjala and ever remained so throughout the days of the rise and also the fall of the Kalachuri power. As the proud grandson of one of the greatest of the Kalyana Chalukyas, viz., Vikramaditya VI, he not only defied Bijjala and his successors but also gave shelter to Somesvara IV.

The village Wadakihonihalli which is about one mile east of Khalgatdi appears to have the name of Gudilsettyam in those days. One Padavala Udayaditya was the local ruler. His wife was Chabiyska and sons Soma and Stamba. Udayaditya, along with others made grants to the Granesvara temple in the village. Various religious observations (nompis) such as Jeshtadevi and Upalima-Gauri were to be observed in connection with the Granesvara temple. Jeshtadevi appears as a goddess of the Kalamukha sect in the Kukur inscription (A.D. 1179).

This inscription has been referred to as falling during the reign of Tribhuwanamalla Divaladova (A.D. 1078-1126), senior grand-father of Peumadideva, with the date A.D. 1096, by Dr. R. P. Desai in RBI. Vol. XXX, pages 74 ff. The correct date of the epigraph is, however, the one given here, i.e. A.D. 1156.

(50) The Siddanur inscription is dated on or about Monday, 30th June, A.D. 1158, Bahudanya samvatsara. The date is irregular as the samvatsara and the dakshinayana samkranti which are quoted, took place on Friday, the 27th and Thursday, the 26th of June, A.D. 1158 respectively. The
The epigraph does not mention any sovereign power. It introduces Peramādēva as the ruler and Vyāyāditya as the yuvarāja kuśāra. It introduces the four prabhu-mukhyas of the place. Two of the prabhu-mukhyas are named Dāmodarabhaktopādyāditya and Śānta-bhaktopādyāditya.

(51) In the Mishrikotī composite inscription we get the first mention of the regnal year for Peramādēva. The year quoted is the 12th year and the saṃvatsara Bahūdākhaṇya. The date falls in October, A.D., 1168.

(52) The Siddhanahalli (near Tambūr) broken slab is also from the same saṃvatsara, dated on Sunday, 1st March, A.D., 1168. Mahā-śānta Rudrayya was ruling Tamāḷyūra.

(53) The Tambūr forComposite inscription supplies two dates for Peramādēva - the first of which is in the year A.D., 1160, Pramāthin saṃvatsara. The other details are broken off. Mahā-śānta Rudrayya, the ruler of Tambūr, Puligōḍa, Mavalli and Kottakurudi, made certain grants. The second date supplied is on Thursday, 25th Dec., A.D. 1169, winter solstice, on which occasion the right of collecting tax on another garden (tōmāda batta saṃkam) was granted to the temple which is called Padmaladeviya. Mahā-śānta Rudrayya, same as the one mentioned in the Siddhanahalli broken slab, would have succeeded Śānta Kagga of the Tambūr inscription of A.D., 1156 referred to above.

The earliest one of the three dates of the Gōlihali inscription is Monday, 26th April, A.D., 1160.
in the Vikrama śamvatāra. The stature of Permadīdeva had considerably increased by this time, perhaps due to his consistent refusal to submit to Bījāla. He was holding the territory of Velugrāme, seventy in addition to his traditional tracts. He was also advanced in age. He is therefore, described with sovereign and dignified epithets such as Komkana-chakravarti, paśchima-asamudrādhiśvara, rāya-pitāmahā, tyāga-simhasana, and sarvajñāvatāra. The epithet rāya-pitāmahā may have something to do with Somesvara IV, and other Chalukya princes, viz., Bhulōkamalla and Jagādēkamalla. We may recall that his great-grandfather Jayakesa I has been called rāya-pitāmahā, presumably due to his connections with Viraṅkāntya Vi, both as the father-in-law and as an elderly adviser. In the case of Permadīdeva, we know from the Māhavali inscription that Somesvara IV had sought refuge with Permadīdeva. It may not be unlikely that by A.D. 1160 Somesvara was already with the Kadambas of Goa and in his late teens. Tyāga-simhasana may indicate either his charitable disposition or that he had entrusted the actual governance of the country to Vījayaditya, his younger brother. The epithet sarvajñāvatāra would show that Permadīdeva was an erudite scholar in all branches of learning. This epithet reminds us of the one given to the Chalukya monarch Bhulōkamalla, brother-in-law of Permadīdeva, viz., sarvajñā-chakravarti.

Bāvanā danda-mātha, otherwise called Bāvanāyya was the mahapradhanā, senādhīpati, ratsthale-karaṇa, and mahē-vergade of Permadīdeva at this time. Bāvanāyya
constructed the temple of Hāmēśvaradeva, apparently bearing the name of Permdideva himself, in Kirussmpagādi, which appears to be the village Gollhalli itself, established the idol of Hāmēśvara and made grants to it.

The second date of Gollhalli inscription is Monday, 26th Nov., A.D., 1163, Subhānu śāvatsara in the 17th year of Permdideva. On that date on the occasion of lunar eclipse, the Sixty Families, the Settis and the Setti gattas of Kirussmpagādi (Gollhalli) along with merchant guilds granted half a vīsa for a hōnā in case of sale of all sorts of articles, to be paid by the seller, either weighed, counted or measured (adate-tūka enika vīlasa-padi intēava bhandaṃ mārī-adēm mārīdavam).

The third date is the 26th year of Permdideva, Nandana śāvatsara, on Thursday, 25th Jan., A.D., 1173. On this date, the Setti gattas and Mumārī-dandas of the Four Cities granted to the same temple in Gollhalli, tax of a vīsa on all articles carried on oxen, mules and buffalo, having met in the great assembly.

Gollhalli is about six miles east of Handagad and one mile south of Bid in the Khanapur tal., of the Belgaum dist.

(55)
The Kulavall inscription is dated on Wednesday, 24th Jan., A.D., 1162 in the 15th regnal year of Permdideva, Vīsa śāvatsara, Waghā siddha 7 Sudhavān. After the usual invocatory verse to god Siva (Nāma-stūnga, etc.),
The digraph invokes the goddess Devi significantly, as the grant is to the grām-ādhibhūte Kūlakabba. The purpose of the digraph is to record grants by the senior queen of Kumāra Vijayaditya, viz., Hampādevi to the goddess Kūlakabba. The village lord at the time was one Māḍāvaru Māchasena. The mention of Māḍāvaru is noteworthy. The Kadamba of Goa took pride in calling themselves 'Mālavara Vadi'. Kulavalli is surrounded by rows of hills on all sides. Any one who visits Kulavalli will have to cross a number of them and easily come to know that it is a typical Mālavara village. It is, therefore, in the fitness of things that the village master was a Mālavara, Mālavā or Māḍāvaru.

The Bailūr inscription supplies three dates for Pemādīdēva, in the 16th, 21st and 22nd years of his reign. Bailūr was then called Mīdava. On Monday, 26th March, A.D. 1162 (Chitrabhānu saṁvatsara, Chaitra sāḍhā dasaṁī, Somavara), Pemādīdēva made grants of land growing paddy and sāva to the Vulaṣṭhīna, Mallikarjunā and Hāmīsāvara temples in the village. On the above date the ceremony of kalasārūpāna of the Hāmīsāvara temple was made. Next, on Saturday, 29th April, A.D. 1167, in the 21st year of Pemādīdēva (Sarvājī saṁvatsara, Vaiśākha sāḍhā dasaṁī, Vaiṣṇavāra), Māḍāvaru Kallana made grant of the share of the chalārī, purchasing it from him paying fifty gadyānas. Further, on Thursday, 22nd August, A.D. 1168, in the 22nd year of Pemādīdēva (Sarvāhāra saṁvatsara, Bhadrapāda bahu 3 Āmavāra), the Māmura-manda, and the Setti-gutta of the four towns, together with the
Sixty Families granted the talesari, etc., arising out of the deva-nura (the temple establishment) to god Hemavara under orders of Permadideva.

The epigraph supplies the name of the mother of Wailaladevi, viz., Malayavati mahadevi for the first-time. Permadideva is described as Komkag-chakravarti, malavara maru and mahamahadesvara. Madavari Kallana would be of the malava stock.

The next inscription of Permadideva is found at Sigigatti and is dated in the Chitrabhanu samvat-sara, 16th year of the king, on Tuesday, 25th Dec., A.D. 1162 (Pusya bahula bidiga Masgalavara). One Jakkagaunda was the local ruler of Hagadage (Sigigatti) at the time. His wife was Bagilagunti. His son was Bammagaunda and his daughter-in-law Ballave. The verses describing these personalities are remarkable for their poetic expression. Feminine devotion, charm and sport are put in apt words in describing Bagilagunti and Ballave. Jakkagaunda made grants of land to the god Sila-pani-deva of the village.

The Bokyanur inscription mentions a date in Dec., A.D. 1163, in the 17th regnal year of Permadideva. It mentions that Permadideva himself made various grants to god Svayambhudeva of Arasingere. The subordinates Kaveya gavanta of Sada and Vallasagaya gavanta made grant of a paddy land yielding two cart-loads of paddy in the limits of Dummaavada, which was under their rule. Likewise the Twelve gavundas of Tadakoda made a grant.
of a house to the temple. Arasimha would be Bokyamur itself.

The next date for Pennadideva is supplied by the highly worn out and mutilated inscription at Sedambi as the 13th year, Tārana samvatsara, Kartika, i.e., Oct- Nov. A.D. 1164. The village is called Hiriya Sedambige in the epigraph.

(61)
The Bhattikop inscription is dated in the next samvatsara Parthiva, Vaśākha, on Monday, 13th April, A.D. 1166. At the time, Māvali Twelve was being ruled by Chattimayya, Kāsirāja, and Vāmayya by the tenures called prabha-sāmya. Of these, Chattimayya seems to be the principal ruler as he has been given a number of titles such as Vidvajjan-abhishtaphalapradayakum, bhaya-lōbha-durlabhagum, Sarasvati-kamavatsasarum, etc. The title bhaya-lōbha-durlabha is noteworthy as it is an essential qualification for public servants at all times. The family belonged to vipra-kula. The local officer of the place was Barmma-gavunda. His father was Karuva-gavnda and mother Chamdawe. His devoted wife was Balliga-vata. This Barmma-gavunda constructed a temple of Siva under the name Karuwesāvara (i.e., under the name of his father) in Balleyakola, a village near Māvali and granted a piece of wet land and a dry land, purchasing it from the three chiefs of Māvali mentioned above, on the date cited. Bhattikop appears to be Balleyakola and is uninhabited at present, deep in the forest, about four miles west of Māvali.
The Byahatti mutilated epigraph supplies the next saṃvatsara Vyaya and a date in Ashadha on Sunday, 5th June, A.D. 1166. The grant is made by Permādīdeva to the Grimesvara temple. Byahatti is about ten miles north-east of Hubli.

The Ballandur hero-stone supplies the next date for Permādīdeva in the 21st year of his reign, viz., the Sarvajit saṃvatsara. The date of the hero-stone is Sunday, 12th Nov, A.D. 1167.

The name of Permādīdeva appears as Hemnadideva in the hero-stone. It is a rare departure from the usual form Permādīdeva. Perhaps the name was pronounced as Hemmādīdeva in rural areas. I have come across the form Hemmādīdeva on the seal of a copper-plate grant (the copper-plates being missing), in the possession of the Kal Kittur Chennammā in Bālghāngal. The legend records "Sri Hemmādīdeva dattam", in Sanskrit. The name Hemmādīdeva appears in the Bālūr inscription also.

A broken slab on the tank in Somanakop, an uninhabited hamlet of Bammigatti, is dated in the Sarvādhārin saṃvatsara on Thursday, 19th Dec, A.D. 1168, citing the 22nd year of Permādīdeva. Suriya, referred to above as Suriya and Suryamayya in the Bammigatti grant, seems to be ruling the locality still. His subordinate was one Kāleya sāvanta and his wife Bhāgīśyakka.

In the next saṃvatsara Viśdhan, we find the Balsi
grant dated on Thursday, 26th June, A.D 1169. On this date Permadideva granted the village Sindavalli in the Kalgiri kamana on tribhoga tenure to god Nrisinha of halli. Sindavalli is Sindoli (Bidruk) about seven miles to the south-south-west of Halli. Kalgiri has appeared in the Asoga plates of Jayakarli II.

The Hasarambi inscription supplies two dates in the next two years: Vikrit and Khara samvatsaras. The local village officer was Sova-gavuda. His parents were Deva-gavuda and Chaudiyakka, who were noted for their charitable disposition. Sova-gavuda was a devoted Saiva. His younger brother was Chara. Sova-gavuda made grants of land to god Somesvara of Hasurige, on or about Thursday, 21st May, A.D. 1170.

In the next year, on Monday, 9th Aug, A.D. 1171, (Khara samvatsara, Bhadrapada siddha taDige, Somavara), revenue officer Lokshmadedvi and her son Madhayaangal, granted tax on one family of oilmen and one family of potters to god Somesvara.

It is significant to note that the simkadasadhikari was a woman. We have come across queens of monarchs and feudatories ruling over tracts and taking part in wars on battle fields. But the present mention of a lady officer is unique. It would show that it was not unusual to appoint women to responsible offices under Government and that sex was no bar to entry into public service.

Another important point about this inscription is that
it mentions the reign of Chalukya monarch Ganga Jagadékasamalla as the overlord of Parmadideva. This Jagadékasamalla would be Jagadékasamalla III, as discussed earlier. The accepted monarch of the Kuntala country during the period (A.D. 1170-71) was Raya Narari Soydeva, of the Kalachuri dynasty.

Hassurige is modern Hassambhi, a village near Galigi (as referred to in the inscription itself), about two miles north-north-east of Kalghatgi in the same tal. Three more inscriptions are dated in the Khara samvat sara, the 26th year of Parmadideva - one at Kamadhenu and two at Ugnikeri. One Vallayya made grants to the Somanatha temple at Kamadhenu on Monday, 13th Dec., A.D. 1171. This Vallayya is described as a great warrior, a gandha-varana of Vijayakka, and as one who did adventures for the prosperity of the kingdom of Vijayaditya. His wife was Malliyakka. Ogani is the present Ugnikeri, midway between Hubli and Kalghatgi, on the Hubli-Kalghatgi road.

(67) Muttage tank-bund inscription supplies a date in the Vijaya samvat sara, the 27th year of Parmadideva. It mentions the epithets sarvajñ-avatara, tyaga-simhasana, raya-nitinaha, paschima-sivadhi-svara and Komkara-chakravarti for Parmadideva, appearing in the Golihalli and Sigattti inscriptions, and adds Kādena-chakri. There lived in the village Muttage (same as the present Muttage) a munificent personality by name Chaunda. His son was Piriya Bammagaunda. Bammagaunda had a son by name Singana. Parmadideva, Piriya Bammagaunda of the western ward in the village, and Chikka.
Bammagāmunda of the eastern ward in the village granted an orchard of three hundred trees, a paddy land to the south of the orchard, of sixty units of length measured by the Sivachitta measuring unit, and a hakkala land known as 'araliya hakkala' for the repairs of a tank called Singayagatta in the village on Sunday, 20th Jan., A.D. 1174. The income of the grant was not to be appropriated for any other purpose. The tank is still there and the stone is fixed on the ground near the tank-bund. The purpose of the donors is well served as the tank is still being used by the villagers for irrigation after eight hundred years. Muttage is stated to be in the Pullambé seventy (met within Sigigatti inscription above), in the Mārajavādi-nādu. Muttage is about nine miles north of Kalghatţi, and four miles north of Bullambi.

The Dimbavalli inscription, is also dated in the same Viṣṇu sāvatṛṭa. It mentions the reign of Chālukya monarch Tribhuvanamalla, Somēśvarā IV, for the first time, after the eclipse of the family by Bhillāla. The earliest known date of Somēśvara was Kṛdha sāvatṛṭa (A.D. 1184-85). I have since published a copper plates grant of the monarch dated on Sunday, 26th Dec., A.D. 1183. But the present Dimbavalli inscription would take the year back by nine years. It also shows that Somēśvara was living in the dominion of the Kadambas of Goa, during the dark days and the fact that he has been mentioned as ruling would show that he had started to make efforts to regain the lost empire.

It is the greatness of the Kadamba brothers that, not only
they gave protection to the unfortunate prince, but they also accepted him as their overlord. The inscription specifically states 'chakravarti alva desadolu sukha-saṅgha-vinodadiga alva sri-kanta-Chalukya-kula-prakāšakam-amal-ārikłąga permai-nripa', i.e., Permaṇḍi-deva was the person who rendered solid service to Somesvara in his activities. The use of the word 'anābyakula', although it means 'without any distress' would suggest how Somesvara might have spent his earlier days in great troubles, perhaps moving from feudatory to feudatory, to ultimately find an asylum in the kingdom of his grand-aunt Mailaladēvi, who was still living by the time, and therefrom strike back at those who usurped his father's legitimate empire. The inscription states that Mailaladēvi, the daughter of the great emperor Vikramaditya (VI) and wife of Jayākēśa and her sons Permaṇḍi-deva and Viṣayaṭiṭya are the only to be congratulated (dhanyar).

Mādirāja danda-nāyaka and Kētagavunda of Bimbukavaḷi granted a piece of land for the temple of Mailalēśvara on Thursday, 14th Feb., 4.D.1174.

Bimbukavalli is the village Bimbavali wherein the epigraph is found. It is a far off forest village in the interior, about six miles from Devikop, as the crow flies, in the Kalghatī tal. Unfortunately the epigraph was found to have been broken into several pieces perhaps by forest fire.

(73) The Degave inscription recognises Sivačitta as the principal name and Permaṇḍi-deva as the other names for the king. This inscription records the conversion of the village
Degave into an agrahara by Kamaladevi, queen of Pemâdideva in the 26th year of his rule on Tuesday, 26th Nov., A.D. 1174 on the occasion of the solar eclipse, which did actually occur on that day. The inscription supplies the sign manual of Pemâdideva as 'śrī śivachitta-vira-Pemâdideva-Malavara-Mârī.'

Golihalli inscription B supplies the next date for Pemâdideva on Thursday, 26th Feb., A.D. 1176 in the Mahathma samvatsara. It mentions Bhûlökamalla as the reigning monarch. Bhûlökamalla would be one of the sons of Taila III. It also states that Malavatâi mahâdevi was the mother of Wallaladâvi. The family of one Gangisetti is introduced. His wife was Nāgīyakka. His sons were Hâmîsetti, Dēvîsetti and Vadhuvasetti. A Jain temple was constructed by Gangisetti, Angadîya Mâlîsetti and Gautavasetti. A minister of Pemâdideva by name Châtaya is introduced, under the epithets mahâ-pradhâna, gândhipati, hadamavâla and mahâ-prachandade-dandanâyaka. He made a grant of land in Kîrasamapagâdi to the basadî mentioned above while Pemâdideva and Wallaladâvi were ruling from Gâve. The corporate body and the five-hundred granted a kâni for a bôonna, worth of articles sold at Nâgarasamapagâdi, articles such as elephants, jewels, silk cloth and series, betel-nuts, musical instruments and superior grains (âne, mānika, nali, paththavali, adke, mâla and sudhânya). The same body further assigned taxes levied on export of articles loaded on oxen, he-buffaloes and mules and on fifty cows, elephants and jewels, free from all perquisites.
The commercial importance of Sampagadi is noteworthy. As a town situated in the fertile paddy tract in the Khanapur tal. and on the outskirts of forests it seems to have been an outlet for trade in elephants in those days. Looking to the importance of elephants in warfare, when gunpowder and cannons were unknown, they must have been in great demand in those days. Elephants are even now found in the jungles of Yallapur, Balyal, Supa and Khanapur, which were then under the rule of the Kadambas of Goa. Textiles from Dharwar, Hubli, Belgaum and Bail-bongal taluks must have also found a good market in that place. Markets of musical instruments were another attraction of the place.

The Saddavagad plates of Vijayaditya, dated on Sunday, 14th Oct., A.D. 1179, describe Permâdideva as tyaga-simhasana-com, i.e., an ornament to the throne of sacrifice. This shows that Permâdideva himself was the reigning king, although he might have abandoned the actual reins of governance and entrusted them to his younger brother Vijayaditya. The plates also describe Permâdideva as one possessing a big army and a number of great forts (bhata-maha-durga-varshah) and as an abode of the brave (kala-ma-ja-ma-sthana). In the grant portion, Vijayaditya is merely called sakala-guna-ankrita, without any royal epithets or the usual Kadamba prasasti of a reigning king. It is, therefore, not necessary to consider that Permâdideva was no more and Vijayaditya was the reigning king. We have two more records of Permâdideva, viz., the Rayapur plates and the Nulvi composite grant referred to below. In the Rayapur plates, Vijayaditya is called kumara-makara-dhvaja. Besides, we have the evidence of two gold coins issued by
Pernādidēva in the Plava and Subhakrit saṃvatsara, i.e., in the years A.D. 1181-82 and 1182-83.

A gold coin stated to have been bought at Valha Goa, Gōve, seems to belong to Pernādidēva. It has the cyclic year Plava on the obverse in front of the Kadamba ṇāmchhāna lion and on the reverse the name Sivadītta repeated thrice in the Brahmī and twice in the Kannada script. Plava would be the 35th regnal year of Pernādidēva corresponding to A.D. 1181-82.

We now come to an interesting copper-plate grant found at Rayapur a village mid-way between Hubli and Dharwar. It is a Kalachuri grant made by Āhavamalla, younger brother of Samkama. But the donors, one hundred and two brahmans, were from a place called Huppavalli situated in the dominion of the Kadambas. Besides giving the genealogy of the Kalachuris, it also describes Pernādidēva, Vijayaditya and their parents Jayakēśa and Mālaladevi in glowing terms. No relation between the two royal families is indicated. The grant is dated on Saturday, 17th July, A.D. 1182 on the occasion of śrāvani in the Subhakrit saṃvatsara. The village granted was Vellavura in the Navilugunda party in the Beluvala thrhee-hundred. Huppavalli is stated to be as though a treasure of piety (dharma-bhāndagāra) of Vijayaditya. In the previous year A.D. 1181, we find Chaṇḍugaldeva, the general of Āhavamalla making raids and burning the territory of Vijayaditya. But it seems that Āhavamalla concluded peace with the Goa Kadambas soon after and as such, in the present inscription we find the mention of the Goa Kadambas.
in a way which would indicate that they were quite independent and on friendly terms, with the Kalachuris.

Of the same year Subhakṣit sāvatsaras, a gold coin of Penumadīdeva has been obtained.

The last known epigraphical mention of Penumadīdeva is found in the Kulu composite grant. On Sunday, 30th June, 779, in the Visvāvasi sāvatsaras, Annānā danda-nāyaka and the twelve (sāvundas) of the village, under orders of the king (ārasa beśadīn), granted some land to Vīkalēśvarārya while Penumadīdeva and Vījayāditya were ruling.

An inscription at Sāminbavī refers itself to the reign of Śivachītta Pēma-bhūpa of the Kālambī-puṇya. Evidently the king mentioned is Penumadīdeva. No imperial ruler is mentioned. The countries ruled by Pēma-bhūpa are stated to be Gōva, Konkana and Hālāsige-nāṇu, in Sāuriniṃga-nāṇu. The mention of Hālāsige-nāṇu in Sāuriniṃga-nāṇu is interesting. No such description of Hālāsige-nāṇu is found elsewhere. The date given is purnima of Pusya in the Sukla sāvatsaras, which is stated to be the 17th year. It is also stated that the week-day was Sunday and that there was a lunar eclipse on the day. The details are all irregular.

On this date one Nāda Boppa made grants for the gang-puše in connection with the chaitra and pavitra festivals of god Trināyana.

A fragmentary record found at Sāmgehalli, tal. Kalghatigī (near Tambīr), falling within the period of Penumadīdeva, mentions that one Kāmkaṇa Kāta-gāvunda made
grants of a paddy field measuring 400 lengths. Another grant of 100 lengths was made by one Gamgana Goravaksuvve, paying its price to Wadi-gavunța. The grant was to be protected by kahi-nāgar (kings), danda-nātha (civil officers), prabhulā (masters of the village), akhila-sūk-adhipar (the various tax-officers) and mātrigal (the ministers). The mention of these rowers would indicate the categories of officers including the king and the ministers, who were to protect and therefore who could revoke or discontinue the grants. The umāpura (a ring) appears standing for the umā-puram or the seal of the local officer in token of permission to alienate the land.

The Havage pedestal inscription, assigned to c. A.D. 1160 on palaeographic grounds falls within the period of Permadīva. The epigraph states that one Kotara Kallava āgavunḍa, a lay disciple (gudda) of Gunavatiyaṇṇe, who was a disciple (sīshāhiti) of the virtuous Vēghanandi bhataraka of the Kārēya-gaṇa and Hālāya-avāya in the illustrious Yāpala-śaṅgha, got an idol of Pārvatātha-svāmi prepared for the Nakara-jinālaya of Anilāvura. The image was found in Anaver about fifty years back and was removed to Havage by the Jain community of Havage, who established it in a newly built temple at Havage. The inscription decides the identification of Anilāvura with Unāver. Havage is a small village about two miles north of Halyal in the Halyal tal.
Younger brother of Permädideva, Vijayāditya or Vijayārka has been mentioned along with Permädideva throughout his reign, with equal honour and distinction except for the regnal titles and mention as a ruling king. It was a rare combination of brothers. We have perhaps no parallel of such unity between two brothers in the history for such a long period from A.D. 1147-48 to 1185-86, the last known year of the brothers. This is more striking because the times were such that there could have been rift in the two brothers caused by various opposing forces such as the Kalachuris, the Chalukyas, the Hoyasalas and the Yadavas. Had the ties between the two brothers been weaker, any of the powers would have taken advantage of the same and used one brother against the other, to liquidate both. It is due to this unique combination that the Kadamba of Goa continued to rule and rule independently against all odds and hold the position for a century more from A.D. 1156, the date of usurpation of the Chalukyan throne by Brijala to A.D. 1254, the date of the Kotbāgī grant. No wonder that epigraphical records lavish praise on the inseparable combination of the two brothers like Bhima and Arjuna, Rama and Lakshmana, the sun and the moon, Shādéśana and Gajēšana, and so on:

Rāma-Lakṣmanā-ram teradī
Bhim-Arjuna-emādi-medam-asadar-ppirīdum I
premādole rājya-lakṣmī-
dhāmar-Permādideva-Vijayādityer II

- Kalkundī inscription.
The first clear reference to Vijayaditya is found in the Madanabhāvi inscription (A.D. 1128), where he is described as prince (kumāra), while his elder brother Permadideva is described as hār-saṃprat (yuvaraja-kumāra). The Kalkund inscription mentions that Permadideva and Vijayaditya were ruling the country in the capacity as adhīraja and yuvaraja respectively - king and heir-apparent. Likewise the Siddhur inscription (A.D. 1162) refers to Vijayaditya as yuvaraja kumāra while mentioning the rule of Permadideva. The Kulvall inscription (A.D. 1182) also describes Vijayaditya as yuvaraja kumāra. The Rayapur copper plates refer to Vijayaditya as kumāra vikaravijaya as late as in A.D. 1182.

A grant made by Vijayaditya is referred to in the Halsi inscription wherein it is stated that certain lands in the village Bhalike, situated in the Kalinga kṣetra, were granted by him for the temple of Narsingha at Halsi, in the presence of his mother and purohitas on Thursday, 6th Jan., A.D. 1172. Bhalike is Bhalk (bhalikā) about seven miles west of Halsi.
The only independent inscription of Vljayaditya so far found is the copper-plate grant of Sadasivagad near Karwar.

The plates are dated on Sunday, October 14, A.D. 1179. They record grant of a land situated in the village Aruvige, in the Naruvattadalu by Vljayaditya to one Govinda for the goddess Arya. Govinda was a virtuous brahmin of the Bharadvaja gotra. He was well-versed in the science of astronomy. His genealogy is given as follows:

Kesava → son Govinda → son Kapardin → son Govinda, the recipient.

Aruvige is identified with Araga about four miles to the south-east of Karwar on the road to Ankola.

Vljayaditya was a versatile genius in several fine arts as well as in the science of warfare. He had acquired mastery over vocal and instrumental music including the vina, the bhasakka and the jala-tarama. He was an expert in dancing with skilful movements of body, hands and feet. He knew the classical (marga) as well as the popular (desi) styles in the three arts of instrumental music, vocal music and dance. He was an adept in poetical compositions replete with embellishments and the nine sentiments. He had studied poetica, and gNitis and puranas. Likewise he had acquired mastery over various weapons such as the spear, the sword, the bow, the lance, the dart and the like. The following verses bring home the various acquisitions of Vljayaditya:
Vijayaditya was taking keen interest in literature (sahitya-nity-otsava), for which he was known as Vehi-bhishan-bhumipala. The Rayapur plates put him as:
Sa eva yasti Vah-devim chakrora iva chandrikam
Sarasvati bhishanatvamity-asmin prapatheiram

The bravery of Vijayaditya was outstanding. Even alien powers referred to him as 'gandina' (the brave) as mentioned earlier. The Kirhaladige plates call him lok-ottama-parakram-alka-vasath. Considering the various qualities of Vijayaditya, the poet says that his mother Mallaladèvi had to propitiate specially god Siva to get a son like him.
The īṣṭa-dēvata of Vijayaditya was Viṣṇu. He has been associated with the epithet Viṣṇuchitta. The Halā inscription brings home his devotion to god Viṣṇu:

Śa viśnu parān bhaktim-udvahah-vagaḥadhipah I
Viṣṇu-chitta iti khyātim prantah paraṇa-mangalāh II

He has been called Viṣṇu-dāsa on the deal of his Sadaśvagad plates. This reminds us of the epithet Viśnudāsa given to Viṣṇuvaman, the grandson of the great Krishnavarman I, of the Early Kadamba family in the Bannūr grant. The Kiribalādige plates, however, call him Gokara-vāra-prasadajanitā-sri-sampadem-aspadam, which shows that he was also a worshipper of Śiva in the form of Gokara-vāra, thereby revealing the catholic nature commonly found with all the Kadamba kings.

The crowned queen of Vijayaditya was Lākṣmādevī. He had another queen by name Hemādevī. He had one son by name Jayaśeṣā (III) from Lākṣmādevī. It is not understood whether he had any other issue. The last reference to him is in the composite Nālvi grant (A.D. 1185-86).
KAMALĀDEVI

Kamalādevi was the crowned queen of Pemādīdeva. Her parents were Kāmabhūpa and Chattalādevi. No details about the race of Kāmabhūpa are available. He has been variously stated to be the sūrja-vemā and the sūrja-vemā in the inscriptions at Devgāva. He is, however, stated to be of the kalpa-sakhin. Likewise no details about Chattalādevi are found except that she belonged to the Pāṇḍya race. Sri G. M. Morse identifies the Pāṇḍya chief, who was the father of Chattalādevi with the great Pāṇḍya king who came to the throne of the Pāṇḍyas by about A.D. 1124. As no details are available the identification cannot be verified further.

Kamalādevi was all obedience and duty to Pemādīdeva. She was the sāmrājya-lakṣmī to him. She was the sole centre of love for him amongst his various queens and a sole receptacle of respect like Kāhī amongst the stars to the moon.

If Pemādīdeva was called Umapati-charanā-saṅga-rāja-hāmas, Kamalādevi has been described as a rāja-hāmas at the lotus feet of Pārvatī, indicating thereby that she was a devout worshipper of Pārvatī. Sri Saptakoṭisāvara-deva of Goa was also her ārādhya-devata as mentioned elsewhere in the same inscription.

Besides the above aspects of her personality in beauty and charm, command and respect, devotion and faith, we come across her liberality in patronizing the learned and
her deep love for art. The first is manifested in her converting the village of Dēgāve into an agraḥāra and the second in the construction of the beautiful temple of Kamala-Nārāyana and Lākṣmī in the village, at her command.

While she was residing at Gopakāpurī, the capital of the family, she used to listen to the prāṇas and dharmasastras, which were being read out daily. Thus, having heard the praise of grant of land and the greatness of brahmins, she developed great interest in brahmins and brought them with honour from many countries and established them in the capital—brahmins of great dignity, acquainted with the vedaś and vedaṅgaś, well-versed in nyāya, mīmāṃsā, sāṃkhya, yōga, vedānta, grāmatīś, itihāsa and purāṇas, taking delight in the performance of the six duties and sustaining the rights of the varṇa-āśrama dharma. Then, when her lord Pemadideva was presiding over a large assembly she approached him with compliments and modesty, but still with pride and addressed thus: 'Let this be given the best of thoughts by my lord of holy thoughts; through thy kindness, I have already had many villages allotted to me to be adopted in such manner as I desired; I now wish to make Dēgāve village an agraḥāra and grant it to brahmins'. So her husband 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 Kamala-dāvi and having himself tested the knowledge, etc., of each of the brahmins pointed out, gave his consent with great rejoicing and affection. All the ministers also headed by
the purū́ita Vindāvāsī-bhattopādhyāya, having pondered over the matter, notified their consent. And then, on Tuesday, 26th November, A.D. 1174, in the twenty-eighth year of the reign of Parmāḍīdeva, on the occasion of an eclipse of the sun, Kanaḷādevi, in the presence of the holy feet of Śrī-Santakotīśvaradeva at Goa, her ārādhya-devatā, with offerings of gold and oblations of water, together with the ablution of their feet and presents of flowers, perfumes, unbruised grain (aksbata) and with deference, gave after the tenure of tribhūga to these brahmins of various charanas and gotras the village of Dēgāvē which was the principal village of the Dēgāvē circle of villages (kaṇāna) accompanied by the hamlet Sīgērī, as an agrahāra grant, with the right to all treasure-trove in its boundaries, together with the wood, tolls, taxes, etc.

The mahājanas of the agrahāra were to look after the proper maintenance of the above grants. An edict (saṃśāna) was issued by the king in the matter under his sign manual Śrī-Śivachitra-Vīra-Parmāḍīdeva-Kalavargmā." The above episode in the life of Kanaḷādevi, passed on to posterity by the epigraph in the Kamalā-Nārāyana temple at Dēgāvē, would throw considerable light on several aspects of social conditions, such as education, studies, charitable institutions, learning, etc., in those days.

Another piece of work which has immortalised the name of the queen Kanaḷādevi is the elaborately carved temple of Kamalā-Nārāyana and Mahalakshmi at Dēgāvē. One of
the inscriptions in the temple, states that, at the command of the chief queen, Kanaladevi, who resembled a second Lakshmi, and who enjoyed a thousand pleasures resulting from the manifestation of supreme and unbroken prosperity, Tiproja, the sūtradhāri of sīrī Beksēvadēva, the best of those who are acquainted with the sāstras, the son of Holoja, the sūtradhār of Hūvīnaṅge, who was skilled in the formation of shrines and idols, and his (Tiproja's) son Basoja the pratapa-sūtradhāri, built the temples of sīrī-Kalanārāyana and sīrī-Wahalakṣīmī with their porticos and spires.

As mentioned earlier, several villages were assigned to Kanaladevi for her enjoyment, to be utilised by her in the manner she pleased. Deo was one of such villages. A special major inscription containing 47 lines has been devoted for describing its boundaries.

An image of Nava-Durga is said to have been established by Kanaladevi at Goa.
LAKSHMĀDEVI

Lakshmādevi was the crowned queen of Vijayāditya (96) as learnt from the Kirikalasige plates. In the same record, she is described as the foremost amongst the virtuous, advanced amongst the learned, a guide to the sinful and the haughty, and the resplendent moon-light to her loving husband. She was a woman with curled hair (arālakād), graceful with the gentle gait of a swan (marañam-krañam-abhirama).

The only other probable reference to Lakshmādevi (96) is the Vattage composite inscription wherein she is described as sanastri-prasasti-abhiram. The date of this part of the inscription is Sat. 15th Feb., A.D. 1392. Her treasury officer (sri-karna) Semakaya along with his twin brother Nārāyanaśāśva made certain grants to god Brahmādēva of Vattage on the date cited. By that time, Vijayāditya was no more.

Her son Jayākṣaṇa III, succeeded her husband's brother Perurādēva in the year A.D. 1357-88.
HAMPADÉVI

Hampadévi was the senior queen of Vijayaditya and a co-wife of Lakshmadévi who is called the crowned queen (patta-mahādevi) in the records. Hampadévi is known by her own grant as mentioned in the Kulavalli inscription. The grant is dated in the fifteenth year of Pramādèva, on Wednesday, 24th Jan., A.D. 1162. In the grant she is referred to as pārya-rājā of Vijayaditya, who is described as yuvarāja-kumāra (prince and heir-apparent). She was ruling her personal dominion from the capital town of Sampagādi, Kulavalli as it is called in the inscription was situated in her dominion. On the date cited she made a grant of a field and three houses for the repairs of the temple and celebration of festivals of the tutelary goddess of the village, (gṛha-ādhidevate), Kulaksæva, while she was residing at Sampagādi, in the presence of the sixty-four families. As we have seen earlier Mālakadévi and Kanakadévi having their own dominions, Hamapadévi also had a dominion comprising of villages separately given to her by her husband.

OxxO
Jayakesh III

Son of Vijayeditya and crowned queen Lakshmādevī, Jayakēśa III came to throne in the Plavanga samvatsara, Saka 1108 (expired) or A.D. 1187-88, as known from the specific mention of the year in some of his records. The year of accession is also confirmed by the mention of regnal years of the king in many of his epigraphs.

The earliest mention of the king is in the Muttage inscription A of (A.D. 1192, mentioning his 5th regnal year. The latest inscription is also from Muttage dated in Jan. A.D. 1223. In between these dates there are about thirteen records of the king known so far. His son's reign started from A.D. 1226-27. He had thus a reign of 39 years. Throughout this long period he maintained the independent position of his dynasty commenced by his uncle Pemmādeva in A.D. 1156-57. He owed allegiance to Sōmesvara IV for some time, but it must have been only nominal as the political power of Sōmesvara IV already started waning by the time Jayakēśa came to the throne (A.D. 1187-88).

The extent of the dominion of Jayakēśa III has been mentioned as the Konkana Nine-hundred and the Palasiga Twelve-thousand in the Mubi (A.D. 1198) and the Muttage C. (A.D. 1223) charters. Considering the political conditions detailed below in those days, it is highly creditable that Jayakēśa held his own throughout his reign, against all, still affording protection to his liege-lord Sōmesvara IV.
The capital of the king is mentioned as Gove in the two charters mentioned above, and also in another record, viz., Vuttage B inscription, (A.D. 1202).

The Vuttage inscription C mentions that the Chitrabhānu śāvatsāra was the forty-second year of Jayakēśa. This would give the Plava śāvatsāra, A.D. 1181-82 as the first year for Jayakēśa. But from most other records of Jayakēśa we learn that the Plavanga śāvatsāra, A.D. 1187-88 was the first year. The mention of the Chitrabhānu śāvatsāra as the 42nd year can be explained in two ways. The first is that the author of the inscription might have mistaken the Plava śāvatsāra for the Plavanga, and cited the Chitrabhānu śāvatsāra as the 42nd year, instead of as the 36th year. The second explanation is that from the Plava śāvatsāra, Jayakēśa may have been associated with the administration of the kingdom, as a joint ruler with Pemōḍidēva and Viśayēḍitya, his father (as was the practice in the family). The numeral forty-second is written in words and not in figures, as nāl vāt- era dan ey a and there can be no mistake in the reading.

At the time of the accession of Jayakēśa in A.D. 1187, the days were of bitter conflict between the Hoysalas of Dvārakā and the Yādavas of Vīrāgiri. The fact that none of these powers could make inroads in the territory of Jayakēśa in the early years after his accession would show that Jayakēśa was a seasoned soldier by the time he came to power, having been trained in the
fateful days of his father and uncle. From this we presume that he was in his late thirties when he came to the throne. He may, therefore, have been born in or about A.D. 1150. This is also confirmed by his name, i.e. Jayakesh, which is the same as that of his grand-father Jayakesh II. Jayakesh II died in about A.D. 1147. His name could, therefore, be given to the son of Vijayaditya, viz., Jayakesh III, who was born soon after the death of Jayakesh II. In the Dodwad plates (A.D. 1209), Tribhuvanamalla, son of Jayakesh III, is described in such manner as to consider that he was past 30 years of age and was virtually the king. By A.D. 1209, Jayakesh III would be 57 years of age and his second son Tribhuvanamalla could be about 30 years of age and his description fits in well for the age.

Two gold coins, one dated in the Pimgala samvatsara, A.D. 1197-98 and the other dated in the Pramoda samvatsara, A.D. 1210-11 have been found and belong to Jayakesh III.

During the early years of the rule of Jayakesh III, there was a triangular struggle amongst the Yadavas of Devagiri, the Hoysalas of Dorasamudra and the Chalukya monarch Someshvara IV for supremacy in the Kuntala country as noted above. The erstwhile Kalachuri power was extinguished by Someshvara. But he was not successful against the rising powers of the Yadavas in the north and the Hoysalas in the south. He seems to have fought unsuccessful wars with Bhillama and Vira Ballala before retiring to the Kadamba country. The Hoysala ruler, Vira Ballala II, was an ambitious ruler, who like Bhillama, assumed independent position on the downfall of the Kalachuris, without owing
allegiance to Somesvara IV, the legitimate overlord for all these dynasties. From the Gadag inscription of A.D. 1192 and from the Anniger record of A.D. 1202 we learn that, pushing on to the north in the Dharwar district, Vira Ballala defeated Brahma, the general of Somesvara IV, Bhillama, the Yedava king of Devagiri and perhaps his minister Jaitasimha, and claimed the supremacy over the Kuntala country and the universal sovereignty of the Western Chalukyas. The northern boundary of the Hoysala kingdom established by Vira Ballala by about A.D. 1196 was the Malaprabha river, and the Krishna from the point where the Malaprabha joins it. The country north of these rivers was held by Bhillama and Jaitugi I. Bhillama had come to throne in the same year as that of Jayakiri III, viz., the Plevanga amavatsara, A.D. 1187-88 and by A.D. 1191 he was in possession of the Bijapur district and parts of Dharwar district defeating Somesvara IV.

Somesvara IV perhaps retired to the territories of the Kadambas of Goa. The Kadavat grant of A.D. 1186-87, Parabba amavatsara, mentions that Somesvara was then ruling from Goa. In three of his records, viz., the Hubli (A.D. 1198), the Managundi A (A.D. 1203) grants, and the Begur broken piece, Jayakiri calls himself as a feudatory of Somesvara IV. It appears that Somesvara continued to be in this country only and nominally continued to rule unto A.D. 1211, Oct. 24th as per Kalkappanagadde grant in the Rohn taluka. Neither the Hubli nor the Managundi grant mentions the capital of Somesvara IV.

Bhillama's son Jaitugi (A.D. 1192-1200) held the
territory conquered by his father in the northern part of the Chalukyan empire. We have several records of Jaitugl in the Ajapur dist. in Indi and Sindagi taluka, ranging from A.D. 1192-93 to A.D. 1201-2, including one at Kadavas in the year A.D. 1192-93 where we find an inscription of Somesvara IV for the year A.D. 1186-87.

Jaitugl's son Singhana (A.D. 1200 to 1247) consolidated the Yadava empire to a great extent and the dominion of Jayakedi was surrounded all around, except in the north (Northern Silhargas) by the empire of Singhana. By about A.D. 1213 (Khidrapur grant) and A.D. 1218-19 (Kolhur grant) the Silhargas of Kolharur were completely exterminated by Singhana. The inscriptions of Singhana at Bantur (A.D. 1214-15), Nagari (A.D. 1216-17) and Mulgunda (A.D. 1224-25) in Gadag tal., at Majundi (A.D. 1223-24) and Doni (A.D. 1226-27) in Mundargi tal., at Annarwali (A.D. 1224-26), and Bangle (A.D. 1224-25), and nearby at Lokshmeswar (A.D. 1215-16) and Gudigari (A.D. 1217-18) and Kuybal (A.D. 1223-24) in Kundjigol tal. show that the area on the south-eastern side was also under Singhana.

We may now consider the find of a hero-stone at Dodwad, tal. Ballachangal, dist. Belgaum, and the copper plate grant of the same place. In the copper plate grant, it is stated that the place Dodwad, together with its six hamlets was jaya-labdha, i.e., obtained by success in war. Dodwad is stated to be in the Navilugunda kamana, the Belvala country. Belvala was never under the Kadambas of Goa. So, in the year A.D. 1209 (the date the plates) Dodwad
was conquered by Jayakesi III perhaps with some other parts of the Navilugundula. The hero-stone at Dodwad is dated in the 20th regnal year of Jayakesi, i.e., in A.D. 1306-7. There is another undated hero-stone at Dodwad mentioning the name of Vajradeva, eldest son of Jayakesi. These hero-stones and the plates suggest that Jayakesi held the tract for some years at least from A.D. 1306-7 to 1309.

On the other hand Byahatti, which was earlier held by Permaddeva, was under Vilra Balala by A.D. 1208, Vihava savatsara in Nov-Dec, as we find an inscription of Vira Ballala at Byahatti of that date, wherein one Goparasa is stated to be ruling over Bermpatti, after having taken part in defeating Chalukya Somesvara. There is another undated and incomplete inscription at Byahatti mentioning the reign of Vira Ballala, with his subordinate Kumarsa-panditaya danda-nayaka ruling over the Beluvala Three-hundred. Further one mahapradhaha and sarvidhikarin Maydeva-pandita is stated to be governing the Palasige Twelve-thousand country in A.D. 1226 under Yadava monarch Singhaladeva. But this governance by an alien power must have been only temporary as we find inscriptions of Tribhuvanamalla and Shashthra III in the Palasige country after A.D. 1226, right unto the close of the dynasty.

As the times required and as an independent power Jayakesi III maintained a powerful army including elephants, horses and chariots. Particularly his elephant force seems to have been formidable (yadivahaa-mudnya-dvarad-nikaraih). It may be recalled that Sampagadi (modern Siddi) in the
Khānpūr ṭh., in the Kadamba dominion, was a place where elephants were exhibited for sale. Jayakēsi had stationed his forces in all the quarters of his kingdom (yadiyai= arūdhadvipa-ṃaya-raṭhaimatā-vijaya-rādhī-sahī saṃyañ (119) chatur-udādhi-vālaṇa niḥita I). Further the Galigī inscription describes him as paśchima-samudr-ādhisvāra. This would show that like his predecessors he maintained mastery of the dynasty over the seas.

Like his uncle Pārācīdeva, Jayakēsi III was called śivachitta and mahaśeṣaśvāra. The tutelary deity of Jayakēsi was Saptakotisvāradēva. The Hubli charter specifically mentions that Jayakēsi was obtaining boons day after day from god Saptakotisvāra, worshipping him constantly. His catholic outlook is seen from the fact that he got established the beautiful idol of god Varāhadeva in front of god Nṛṣimha at Halsi.

From his Doḍwād plates, we learn that his wife was Vahadevi and that Tribhuvanemalla was born of Jayakēsi and Vahadevi, who is termed as mahaśeṣi. This is also supported by the Oa charter of his grandson Chattayya. And from the Mahagundī inscriptions we learn that Vajradeva was the eldest son of Jayakēsi ruling jointly with him from A.D. 1214-15. The Galigī inscription calls him mṛvana-gandha-vāraṇa, i.e., a scent-elephant of his father-in-law. The epithet suggests that his father-in-law was a person of importance.
Epithets contained in the prasastis of Jayakesh III found in his records are as follows:

Nos. (1) to (26) as:
Nos. (1), (2), (4), (9), (10), (12) to (19) and (24) of Shastha II.
Nos. (22), (23) and (27) to (30) of Jayakesh I.
Nos. (24), (37) and (38) of Gualadeva III.
Nos. (32) of Jayakesh II.
Nos. (31) of Permadi Shiva.

and the following:
(26) rayalalat;
(27) sri-SantakotiVaradeva-labdha-vara-prasadam;
(28) sri-Kadamba-Snjabala-Vira;
(29) narasahdra-tyaga-vinodam;
(30) kaduksa-sahasra-kala-vidagdha... 
   Pancha-paramam;
(31) mandalika-akhamal;
(32) Snjabala-malla;
(33) Kadamba-chakravarti-Sivachitta-Vira;
(34) Hara-charan-pranuta;
(35) tyaga-sahasra-chakravarti;
(36) sahasa-mriga-mad-mroga;
(37) snmata-bhupa-samahyamani;
(38) janabhimena-dana;
Let us now turn to the information supplied by the charters of Jayakesi.

The earliest reference to Jayakesi is found in the composite inscription of his uncle Peramādēva at Muttage. It is dated in the 5th year of Jayakesi, Vṛodbhikṣit śāvatsara, corresponding to the year A.D. 1191-92. It mentions that the Ārikaraṇa (treasury officer), by name Śaṅkaya, of Lakṣhmadevī, along with his twin brother Nārāyaṇadeva and Siṅga-gāvunda and Dēśi-gāvunda of Muttage made grants of land to Brahmaya-dēva of Muttage. Lakṣhmadevī is referred to as mãha-śrāvasti-prasāti-sāhita. From this it appears that she is Lakṣhmadevī, the mother of Jayakesi. We have found Wallaladevī interested in grants as a dowager queen.

The second inscription of the king is the princes of Wales wusam epigraph dated on Sunday, 27th Dec., A.D. 1198. From the contents and local references in the epigraph, it can be said that it is from Hubli, the headquarters of the tal., of the same name, in the Dharwar dist., and has been referred to above as the Hubli grant. This charter records grants of land by the Two Hundred learned brahmins who were the mãha-śrāvastis of the agrahāra of Hubli at the instance of the Kurumba Sēnigas of Chaugāve and Navilūm (villages near Hubli) to god Sēnigesvāra. The charter then describes the origin and greatness of the tribe of Kurumba Sēnigas. They were devoted Saivas, building and restoring Siva temples. They were learned in sciences and literature and were a brave race. They became famous in the world by the name mãha-śrāvasti (māhamāhēśvara). Apparently the temple of Sēnigesvāra at
Hubli would have been a temple constructed by these Kurumba Sanigas.

We find in this epigraph graphic description of the Halasige matter and Kleya Purwali (Hubli).

The Two Hundred mahajanias of Hubli are described as follows:

'May the scholars, the world over, always praise the celebrated Two Hundred brahmins who were well-versed in the sacred sciences, masters of the several Vedas, experts in the arguments of logic, comparable in their generosity to the celestial tree, devoted to learning and its practical application, occupied with the six religious rites, having their body purified by the bath taken after conclusion of the seven soma sacrifices, devout followers of the thirty-two conventions, true to their words, etc.'

The third record of the king is the Kirihalasige copper plates grant dated on Thursday, 11th March, A.D. 1199. The charter records the establishment of the idol of god Varahadeva by Lakaed in front of that of god Nrisimha in the temple at Hal in the prosperity of his independent kingdom (sastra-samrajyavanth). It also records a grant by Jaysked of the village Kirihalasige (a village four miles south of Hal in the Khajapur tal.) situated in the Kalesiri kamana to god Varahadeva on tribhoga tenure. He further ordered that the ranga-bhumi, gadnaka and wadi be common to the two gods Nrisimha and Varaha.
It is interesting to note that the idol was consecrated by a learned brahmin from Uttaranallura-grama near Kanchi, by name Dravida Vasudeva-bhatta padhyaya, son of Lakshmana bhuyya of the Ātriya sūtra, and described as saptasamatha-pārāga, under the orders of the king.

The next reference to the king is in the Nulvi composite grant which quotes the date, Sāmavāra, Phalgunasuddha-punnami of the Raudra saṃvatsara as the fourteenth year of Jayaksa, regularly corresponding to Monday, 19th February, A.D. 1201. It is interesting to note that the grant mentions the popular vegetables, viz., smetaka (cucumber), bādanekā (brinjal) and hērakā. These are the most common vegetables in the Kannada country, even to this day. The gardeners gave five of each of the above vegetables per day for the nivedya of the god from their vegetable gardens (bādu-kāya-tōṭatadolu).

The Kittur epigraph of the Durmāti saṃvatsara dated ll on 10th Sunday, June, A.D. 1201, after introducing the reign of Jayaksa, gives an interesting account of a trial by ordeal. There being a dispute between Sīvesakti, the āchārya or priest of the god, Kalesvara-deva of Kittur atiyabāyi and Kalyānasakti, the āchārya of the god, Mūlasthāna-deva, regarding the ownership of a field called 'mālakolmā-kāyi', the two contending parties (ittandaman vyajamad) met before the mahā-pradhaṇa and danda-nayaka Iśvarāya on Sunday, 10th June, A.D. 1201, and voluntarily (sva-muchiya) agreed to put the matter to the test of the ordeal by holding a
red-hot arrow-head or smear-head (phala-divya). According to Sivasakti the field belonged to the Kalasvara temple and that Devarasa, the father of Kalyanasakti, got a (false) charter (sasanam) written in his favour from Chandeya savanta. Isvarayya directed them to the body of mahajanapade of the agrahara village Degave for execution of the ordeal. Accordingly on Sunday, 24th June, A.D. 1801, they met again in the presence of the mahajanapades of Degave, assembled at the temple of god Pallikaranadèva of the village, and then Kalyanasakti, taking the sacred symbols on his head, declared that the field belonged to the Nalasthanevada; while Sivasakti holding a red-hot spear-head in his hand, took oath that the field belonged to Kalevara of Katiyabadi. On the following day the mahajanapades again met in assembly at the sabha mantara and examined (nadi nodi) the hand of Sivasakti, and presumably finding it uninjured, decided that he had won his cause and that the field in dispute belonged to god Kalasvara. They, therefore, declared that Sivasakti had won his case (jaya-patravam kotarmu). In this connection, it may be recalled that the village Degave was created an agrahara by Kamaladevi in the year A.D. 1174.

The epigraph describes Jayakesa as mahamahesvara instead of the usual mahamandalasvara. This change is not by mistake as observed by Dr. Fleet in his Dynasties of the Kanarese Districts, but it is intentional. Besides the Kittur epigraph, the Hubli, Begur, Muttagi A and Muttagi B inscriptions and the Garag fragment also describe him as mahamahesvara. The dropping of mahamandalasvara indicates
the sovereign position of Jayakesi, in place of the feudatory position. From about A.D. 1156, the Kadambas of Goa maintained their independent position, only calling themselves as feudatories of Somesvara IV or his brothers. The inscription also mentions Saptakotesvara as the tutelary deity of Jayakesi III.

In the same year A.D. 1201, Duryoditi samvatsara we get a hero-stone at Tambur. It quotes the 15th regnal year of Jayakesi. It states that one Kambka Boppa laid down his life while fighting when the cattle of the village were being carried away, on or about Sunday, 8th July A.D. 1201.

In the next year, we find the Galigi inscription supplying a date for Jayakesi III on Thursday, 28th Feb., A.D. 1202. Galigi is a big village in the Kalghatgi tal., situated about twelve miles north-north-west of Kalghatgi. The epigraph is highly worn out. The epigraph mentions Bharatakshetra, to the south of Sura-giri, then comes Kuntalavishaya in the Bharata-kshetra. Halaikiga tehu with its wealth in fruit and other trees and flower plants seems to have been described next. Jayakesi of the Kadamba kula is introduced with some epithets, such as paschima-samudra-adhisvara, Kadamba-varsa-kula-pradipa, Banavasi-nur-var-adhisvara, Saptakotivara-deva-labela-vara-prasada, mavana-ganda-varman, etc. The Kadamba genealogy is then supplied, but nothing of it can be read. We then come to the religious divine by name Bomtayamarosesvara-deva, whose
whose residence appears to be Pasarige, an adjoining village, which has appeared as Pasurage in the Hasarambi inscription. The grant was made after washing the feet of the said divine for the temple of Bomtesvara at Galigi for the daily worship and offering and for the food of the ascetics residing there, and those visiting the place, for the education of students, for the festival of pavitra and for the repairs of the temple, on the date cited. The epigraph ends with the name of the craftsman who inscribed the charter, viz., Varōja, the sculptor of the temple of Amritesvara at Amigara.

The Wuttagi Kalamesvara temple inscription B quoting the Dvadash samvatsara as the 18th year of Jayakesi III, supplies the date corresponding to Monday, 8th July, A.D. 1202.

The inscription gives a definition of a sasana (charter). A sasana should have five lakṣaṇa (characteristics), viz., (1) royal lineage, (2) grantor, (3) estimation of the locality, (4) grant proper and (5) fruit of the grant. Thus:

Rajāvāli cha kartā cha athāna-gauravam-āva cha I
dattisā cha tat-phalām chaśiva sāsanaṁ pancha-lakṣaṇam II

We may compare the directions given here with those found in the Vaiśnavaka Smṛti and the comments by Vaiśānivas in his Vitakṣaṇa. It is stated therein, inter alia, that a charter should contain the lineage of the king. But, the present verse is more comprehensive. Not only it enjoins royal lineage to be mentioned in a sasana, but
also it states that the grantor and the aṣṭaṇa-gaurava should be incorporated in a sāṣaṇa. It is on account of such a definition of sāṣaṇa, which was followed scrupulously in the locality in the period, that we get a fund of information about local personalities and geographical details.

A religious divine by name Mallikārjuna-deva was the aṣṭaṇa-āchārya of god Mūla-sthānadeva of uttage. His wife was Padmiyakka, a virtuous lady, described as Śiva-dharma-parāyaṇa. Uttage is stated to be in Kāśvāda. Twelve in the Mārajvādī-nām. The charter registers a grant of paddy land by one Gova-gavunda in his inam lands to god Somanatha for the daily offering of god, etc.

Inscription 4 of Managundi introduces the reign of Tribhuvanamalladeva (Sōmasvāra IV) before proceeding to describe the Kadamba family. This would show that Jayakādi continued to be loyal to Sōmasvāra IV. A reference is found to Malavarī kings, whose pride is said to have been put down by the brave warriors of the Palasīg country. In this connection it may be recalled that the Kadambas of Goa bore a special epithet as Malavarī Mai. The epigraph further mentions that with the might of his arm, Jayakādi conquered alien kings and forcibly ruled the world, giving protection to such kings who submitted to his protection and destroying such who opposed him. This description of Jayakādi is exactly true, looking to the political condition of the times, there being absolutely no exaggeration in it. It then introduces his son Vajradēva.
From the epigraph we learn that Manigundage was situated in the Hullambi Seventy, which was situated in a country purified by the kshatriyas. We have come across Hullambi above. Manigundage is Vehagundi, a village about six miles south-west of Dharwar and about twelve miles north of Hullambi. Its description arrests our attention.

Various grants by (1) Chavunda-gavunda on Wednesday, 8th June, A.D., 1803, (2) The Three hundred of Manigundage, (3) the Five Hundred and Four of Manigundage on Friday, 26th July, A.D., 1803, and (4) by the Three Hundred of Nuggul, Rappavalli, Nugglyahalli, Sattivura and Nirusagara (probably on the same date) are mentioned. Nugglyahalli is the village of the same name (Nuggihalli), about four miles south of Dharwar. Nirusagara is the village of the same name, about 10 miles south of Dharwar. Sattivura is Satur, five miles south-east of Dharwar. Rappavalli is Devaradhubli about 8 miles south-west of Dharwar.

An interesting civil transaction of lands is mentioned in the inscription. A paddy land yielding four cart-loads of paddy was obtained by Narsinha Patavardhana from the queen Mallal-mahadevi as a gift by way of dakshina of kilpaga omnini. These pieces of this land were sold by his four sons Wadhaya Chissa, Tikkaya, Paddaya and Vishnudava to two persons Tchayya and Tippaya, sons of Joisa Bommayya. Tippaya incurred debts and in that debt the wife of Tippaya, viz., Tippayya relinquished her husband's rights in the piece of land in favour of Achayya, her brother-in-law.
Narasimha Pattavardhana purchased back three places from Achayya paying 62 lokārāgas and together with the fourth place granted the temple land, yielding four cart-loads of paddy to the temple of Grāḷavāra through Chandrabhūtīśvarapandita on Monday, 8th August, A.D. 1221, in the Prajāpati samvatsara, the 26th year of Jayakēśa.

(122)
A very small fragment, found at Garag, tal. Dharwar, contains parts of seven lines of an epigraph of Jayakēśa III. No particular information, except the name of the king with his epithet mahāmāheśvara and the regnal year 18th is available. The year would correspond to Saka year 1126, Raktaksha samvatsara, equivalent to A.D., 1324-5.

(133)
The Devālapūrim (Dharwar tal.) epigraph supplies a date in the twentieth year of Jayakēśa, Kṣhaya samvatsara, on May 17, A.D., 1306. On this date the mahājānas held a general meeting (mahā-sabha-vāga), and unanimously (tamañ-lakṣaṇa-vāga) established the idol of Mahālakṣmīdevī, along with that of Kavalesā. They made grants of land and certain taxes for the offering of the goddess. Other citizens of the place including oilmen made grants of paddy and oil for the perpetual lamp of the goddess in the presence of the ghatatattva of the four cities (pattas) of Daravāda, Narandrasura, Tadakōti and Ammeyabādi-all of Halasige. Twelve-thousand and in the presence of the Nāgaras of the place, etc.

(134)
The Đodwād hero-stone is also dated in the twentieth year of Jayakēśa. The samvatsara quoted is Vṛddhi. But no such name is found in the cycle of sixty samvatsaras. Vṛddhi,
however, appears to stand for Kshaya by the principle of euphemism. The date would correspond to Thursday, 8th Oct., A.D. 1306. The hero-stone mentions that on the date cited, one Lahada, a body-guard (dingariga) of king Jayakēsa died. Lahada appears to be a Mahomedan name.

The Dodvāḍ copper-plates supply the next date for Jayakēsa in the twenty-second year of his reign, Vībhava saṁvatsara, on Thursday, 22nd Jan., A.D. 1309. The records state that Jayakēsa, father of Tribhuvanāmallā, granted the village of Doddavāḍa together with the six hamlets of Kummādige, Udākere, Edāmu, Hegadde, Kulavalli and Gudjavalli to brahmans of various gōtras on the occasion of a lunar eclipse on Vāgha pmāma in the year cited. The names of these brahmans together with their shares are detailed in the plates. Shares were also granted for the Saṭra, for the teaching of Vīma-Veda, Yajug and Śāma and the Kavyā-sakhā, for reading of purānas, for the education of children, for maintaining the sacred fire, for drinking water service on roads, for arranging discourses, for the temple of Pāchikēsvara, for the festival of the manes and for the rāja-wīma samānyikā. Chandrasekhara bhūrōpādayya, Doddavāḍa is stated to have jayalabhda This would indicate that Jayakēsa conquered the area for the first time and that it was not in his dominion beforehand. Doddavāḍa is stated to be in the Navilugunda kāmpaṇa of the Beluvala country. Navilugunda kāmpaṇa which appears as Navilugunda Fort in the Rayānūr plates (A.D. 1182) was then under the Kalachuris. Doddavāḍa
is the present Dodwid, a big village in the Ballhongal tal.
situated midway between Ballhongal and Dharwār on the Dharwār
Ballhongal road via Uppin Betgord and Belavadi. The grant
was made in the presence of the god Septakāṭisvara, which
indicates that Jayākēśa was at Goa at the time, the temple
being situated in Goa. The presence of a vast member of
brahmin families at Dodwid indicates that Dodwid was a place
of learning. In fact grants for the study of Bhāgavata and
the Sāma Vedas, with special mention of the Kanva sakha,
the arrangements for the reading of the purāṇas and lectures
show that liberal education was carefully pursued in the
place.

(137)
Mānagundi inscription B supplies four dates for
Jayākēśa: two in the year A.D. 1215, one in the year A.D.
1217 and one in the year A.D. 1203, and two dates for
Vajradeva.

Tippa-gavunda of Kañega-vaṁsa was ruling Mānagundi
with Ṛka-bhoga tenure. Various grants were given to the
Nagara Jinalaya of the place. Villages mentioned while
describing boundaries of lands granted are such as Hallāmgera,
Bommahalli and Deviāgere. These are villages lying to the
west of Mānagundi about four to six miles and more or less
under the old names. A reference to bolāgari (hardiāna lane)
is found in the last grant, while describing boundaries of
lands.

The last known record of the king is the Wuttage
inscription C, dated in Jan., A.D. 1223. This charter records
grants of land to Śambhu-deva, the preceptor of the temple of god Sullēśvāra by Bonta-gavunda, Čhava-gavunda, the village officer and the Sixty Families of the village. Revenue officer, Dinakaraṇayaka granted the tax of badagiya talasārīge.

In addition, there is an inscription at Muttagē (139) fixed below the threshold in the Kadmaśvara temple, belonging to the period of the same king as it is dated in the Siddhārthi śāvatsara, A.D. 1199-1200. It refers to Mallikarjuna Achārya and his wife Pratīṣṭhāka met with in the Muttagē inscription B. Her father's name is given as Kāmayya.

Two more fragments refer themselves to the reign of Jayakēśa III, viz., the Kalyāṇa and the Begur fragments. (139) (140)

The Kalyāṇa broken piece is but a small fragment containing parts of 17 lines. It mentions the mahanās of the agrahāra Pallāyako. The reign of Jayakēśa III is indicated from the remains of the date, viz., [42] 88, which figure stands for the Kaliyuga year 4288, the first year of Jayakēśa III. The epithet [tri-kādaṁ-bha-rya] also indicates Jayakēśa III. The mahanās seem to have assembled and unanimously made grant to Mulēśhāna god. The date of the epigraph would be c. A.D. 1230.

(141) The Begur fragment contains the first sixteen lines of an epigraph. It starts with the reign of the Chālukya monarch Tribhuvanākara apparently Somaśvara IV and proceeds with the presthā of Jayakēśa III. The epigraph is broken at this juncture.
Mahādevī was the crowned queen of Jayśakēśa III. She is termed as maha-rajī. The Dodwad plates describe her as the foremost amongst virtuous wives like Arundhatī, as compassion incarnate and as Sarasvati herself, who came to this mortal world from that of Brahma, on account of partiality for this world. Many wives of subordinate chieftains are stated to be prostrating on her feet, and thereby render her toe-nails appear to have been painted by the alakṣṭaka dye by the multitudes of rays of jewels worn on their head.

Triibhuvanamalla was born to Mahadevi and Jayśakēśa III.

The parentage of Mahadevi is not revealed in any of the records. But she seems to have come from an important family as her husband Jayśakēśa calls himself as māvana-gandha-vārana in the Gaḷiḷī epigraph.

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Vijradeva, the eldest son of Jayakrśa III, began to rule in the Bhāva saṃvatsara, corresponding to A.D. 1214–15. He is mentioned in the two composite Māragandi records referred to earlier and in two independent records, one at Tergaon in the Kalyāṇa talā, and the other at Dodwāḍ in the Bāll-hongal talā. He is styled as Śrī-Kāla-maṭha-chakrā Vīra-Budjabala Vajradeva and Kādemha Śivachitta Śrī-Vīra Vajradeva in the two Māragandi records. In the Tergaon inscription he is styled as Śrī-Kāla-maṭha Vīra Budjabala Vajradeva and in the Dodwāḍ hero-stone as Śivachitta Vajradeva. The epithet chakrā would indicate the independent position of Vajradeva, without owing allegiance to any sovereign power. During this period Narasimha II of the Hoysalas of Dorasamudra and Singhana of the Yādavas of Devagiri were the two contestants for supremacy over the regions round about the country of the Kādembas of Goa.

The first inscription of Ṣrī-Argandī cites Dhātri saṃvatsara as the second year of Vajradeva by mistake for the third and quotes the date Śrāvaṇa Ṛtṛchha 5 Kuṃvāra, corresponding to Thursday, 21st July, 1216, on which date the grants were made. While quoting another date in the same Dhātri saṃvatsara, further on, the inscription refers to the saṃvatsara as the 3rd regnal year of Vajradeva. This would give the Bhāva saṃvatsara as the first year of Vajradeva. The second Māragandi inscription cites two dates, in the 8th year of his reign one on dvitiya (i.e., the second) Vaiśākha Ṛtṛchha 1, Vaddavara of Viṣṇu saṃvatsara, regularly corresponding to Saturday, 24th April, A.D. 1221 and the second
on Adi vara, full-moon day of the same month and samvat-sara, on the occasion of Surya-graha-nirbuddha corresponding to Sunday, 23rd May, A.D. 1221, on which day there was a solar eclipse. This would also give the Bhava samvat-sara as the first year of Vajradeva. The first year is also supported by the independent record at Tergaon, which cites the Isvara samvat-sara as the 4th year of this reign.

It is however, interesting to note that during the reign of Vajradeva, his father Jayakesh III was also ruling and was alive up to a date much later than the above four dates of Vajradeva. Thus, the same Nāgasundā inscriptions quote two dates, one on Vāgha vadya 3 of Bhava samvat-sara, corresponding to 17th Jan., A.D. 1215 and the other on Kārtika siddha 8, Guruvāra corresponding to Thursday 12th Dec., A.D. 1217 as falling in the reign of Jayakesh III. Besides these dates, there is the independent record of Jayakesh III at Muttage, referred to above, citing the Chitrabha samvat-sara (A.D. 1222-23) as the 42nd year of Jayakesh. This will lead us to the inevitable conclusion that father and son were ruling jointly from the years A.D. 1214-15. This is in accordance with the practice found in the family in which we have seen so many kings ruling jointly.

We have no further records of either Jayakesh III of Vajradeva, and the second son of Jayakesh, viz., Tribhuvanamallī, has been found ruling from the Vyava samvat-sara, A.D. 1226-27. The reigns of Jayakesh and Vajradeva, therefore, came to close by A.D. 1226-27.
From the Vëlagundi inscription we learn that Vajradëva was a brave fighter comparable to Arjuna and Kama. From the way he is spoken of there, it can be presumed that he was sufficiently full grown by A.D. 1203. He, thus, seems to have been born in about A.D. 1175.

The details as regards grants, etc., available from Vajradëva's portions of the records are as follows-

The Vëlagundi inscription records grants, such as crop-yield in the fields for the temple of Siddhaëvara for Chitra and Pushëtra festivals by the Uguna Three-hundred of Vëlagundi in the second (third) year of Vajradëva to Chandrabhûshandëva, on Thursday, 21st July 1216, the Âchârya of the temple. Further it so happened that one Bhatrûndëva died in a cart accident. His father Bâliyamasetti established a gôd by name Bhatrûndëvâ in front of the god Siddhaëvara and granted a land of one mattera for this Bhatrûndëvâ to Chandrabhûshandëva, the Âchârya of Siddhaëvara, purchasing it for ten lokki-gadyës from one Isvarabhatta of Bâli, in the month of Mûrgâshira of the same Dhatu samvatara, 3rd year of Kâla Vajradëva on Monday, 21st Nov. A.D. 1216.

The Vëlagundi inscription records grant of exemption from hâtica and hârama taxes by various brahmans holding shares in the lands on Saturday 24th April A.D. 1221. It also records grant of oil for the Nagarû-Jinâlôya by Sôjisetti of Tâlkôda (a village ten miles east of Kîtûr in Dharwâr taluk), Sôjisetti of Ummachige, Këllisetti of
Aheddala (the village Ahedi, five miles north of Twinbhat), Ramisettu, of Hallamgere, Somisettu of Mirusagara, all forming the Fifty Families of Manigundage, on Sunday, 23rd May, 1221 on the occasion of a solar eclipse.

The Tergaon inscription dated on or about Sunday, 1st Oct., 1217 A.D., records grant of taxes of talasaṅga and bāyavane charged on one family of bhadra for the oil for lamp for one day during the dipavalega festival for the temples of Mulasthāna god and Lakhenesvara god, by local masters of the village (urdevāna) and the institutions of Sixty Families, Kātu-bhitua and the penchamatha. The inscription calls the amavase as dipavalega amavase. Tergaon is a big village in the Halyal tal, situated about four miles to the north of Halyal on the Halyal-Halnāvar road.

The Dodvād hero-stone mentions that his trusted bodyguard (dīmgarīga) Vijayama Sāhāni, son of Rāya Sāhāni Sōdēna, died in a great fight. The record is worn out and the date portion cannot be completely read.
TRIBHUVANAMALLADEVA

Tribhuvanamalladeva, the second son of Jayasimh III, came to throne in the year A.D. 1226-27 as learnt from the regnal years mentioned in his records. I have discovered six records of the king, five of which are from his reign and one is from the reign of his father. The five records are:

1. A hero-stone found at Bailahdur (A.D. 1233),
2. A composite inscription at Nulvi (A.D. 1237),
3. An independent inscription at Katmūr (A.D. 1242),
4. Another hero-stone found at Amminābhādi (A.D. 1243),
5. An incomplete inscription at Chhābdū.

The sixth record is the Doddawad plates of Jayasimh III (A.D. 1209). The first four records mention his regnal years, the Bailahdur hero-stone mentioning the 8th year and the Amminābhādi hero-stone mentioning the 18th year. According to these regnal years, the first year of Tribhuvanamalladeva would be the Vyaya savatsara Saka year 1148, corresponding to A.D. 1226-27. Shashṭa III, his son, started his reign in A.D. 1246-47. Thus, Tribhuvanamalladeva had a reign of twenty years.

In the first four records Tribhuvanamalladeva is styled as Sīrā-Kādaṃba-sīrā-Sivachitta-Vāra-Tribhuvanamalladeva.

The twenty years of his reign must have been very eventful ones. The contemporary monarch of all the country round about the territory of Tribhuvanamalladeva was Simghanadeva of the Yadavas of Devagiri. We find inscriptions of Simghanadeva near the border of the Pallavas country, viz., at Kundgūl (A.D. 1240), at Hebbali, tal. Dharwar (A.D. 1244), at Kurhāṭi,
There must have been quite a few wars between Tribhuvanamalla and Simghana or their generals. The fight mentioned in the hero-stone at Amminghavi might have been one of them. The Hasalapalli grant of Simghana, dated in the year A.D. 1237-38 mentions that Vish ana, the vicerey of Simghana conquered the Kadambas. This reference would be only to a local defeat of Tribhuvanamalla, (if the reference is actually to him) and not mean any harm to his dominion. In fact the Nulvi grant is dated in the same year and the Kamurgrant and the Amminghavi hero-stone dated five and six years thereafter, show that the border areas were held in tack by Tribhuvanamalla. The admission in the same Hasalapalli grant that the Kadambas were glorious in their forms would indicate the strength of Tribhuvanamalla.

In this connection it may be noted that in Byahatti (18D) there is an inscription of Simghanadéva. It mentions his minister Arya Wallisetty and two sons of the latter, namely Honnabamisetti and Chavundasetti. These two sons made grants of lands to Brahmans of the place for the prosperity of the kingdom of Simghanadéva on the occasion of an eclipse of the sun that actually occurred on the śama śaśa day of Srawana in the Varmaśa śaśaśa in Saka year 1157 corresponding to Wednesday, 15th August, A.D. 1235. This would show that Byahatti which was held by the Kadambas of Goa (Fernández's grant of Byahatti mentioned while writing about him) and subsequently by Rasa-Ballala (A.D. 1298) had changed hands to the Yadavas.
Two inscriptions found at Hubli, one dated in the
Krś̄̄dhi samvatsara, corresponding to A.D. 1244-45 falling
during the reign of Simhavaradāva and the other dated in the
Kilaka samvatsara mentioned as the third year of Khararādava
show that Hubli, which was always held by the Kadambas of
Gōs, had perhaps passed into the dominion of the Yādavas of
Devagiri. Both the inscriptions are badly damaged and do not
give a clear picture as to whether the Yādava reign was
actually established at Hubli. The second grant is stated to
have been made from the rāja-dāni pattan Annigiri. The
inscriptions are not traced at present.

The Dōrud plates of Jayākṣetra III dated in A.D. 1209
state that Tribhuvanamalla was born to Jayākṣetra and Mahādevi,
that he was an ocean of good qualities, that he was diligent
in the protection of the world, that he was a great swordsman,
flashing his sword against the elephants of his enemies as
well as their heads, that he shone like the sun, that he
had become famous in the world on account of his bravery,
that he was tall and well built like the Meru mountain
and that he was like a jewelled lamp to the race of the
Kadambas. This description of Tribhuvanamalla as a prince
of considerable importance, having distinguished himself in
battles and otherwise by A.D. 1209 would show that he was
an outstanding youth by the time. We have assigned the
year A.D. 1176 as the probable year of birth for Vajradāva,
his elder brother. We may, therefore consider that
Tribhuvanamalla was born in about A.D. 1180. He was thus
29 years old in A.D. 1209 and his father was about sixty
years old. The plates refer to Jayakāsi as the father of Tribhuvanamalla. This would indicate that by A.D. 1209, Tribhuvanamalla was considered more important than Jayakāsi himself. We have already seen that Jayakāsi abdicated in favour of his eldest son Vajradēva. It is very likely that Tribhuvanamalla was responsible for acquiring the tract round about Dodavad and as such he is given such a degree of importance in the Dodavad plates.

From the Goa charter of his son we learn that Vājradēva was his queen and that besides his son Shashṭha, he had a daughter, married to one Kāmādeva, son of Kāshmīrīdeva.

Some of the epithets of Tribhuvanamalla found in the Chhabbi inscription require notice. The epithet mahāmanḍācalabrāhū is absent as expected and is substituted by mahāmahiśvara. The epithet śatākotisvaramahāvārāpriyādannī shows that his tutelary deity was Śatākotisvāra, like that of his father Jayakāsi and son Chattayya. The epithets Jayanti-kalidānasvaramahāśri-Rudrārādha-karmār and Kādamba-kākādavārsamahāpala-bhūshaman are specially those of the Kādambas of Kāncā. Likewise the epithets at S., Nos. (7) (8) (9) (10) (12) (14) (16) (17) (18) and (19) noted below are also peculiar to the Kādambas of Kāncā. It is not understood how they have found place in the epithets of Tribhuvanamalla. Such epithets are not found with any other king of this dynasty, except the epithet mrigaśaṅkāśītikā, which is mentioned in connection with Jayakāsi III, in his Begūr fragment.
The praśāti of Tribhuvanamalladeva as found in the Chhabdi inscription are as follows:

(1) Samadhi gate-paścama-mahā-sādāja
(2) mahā-mahēśvarāṁ;
(3) Sekhā-ārtti-sādā-śādāvāram;
(4) Bhaṭavā-paṛś-va-bhā śādīśvarāṁ;
(5) Jayaṇti-paṇḍukēśvara-dīvya-śri-pāda-padm-
     ēra ṛdhakarāṁ;
(6) Septa-kūta-svārā-deva-laḥu-va śa-va-praśātanuṁ;
(7) mīga-naś-māda rām;
(8) Tryakṣaṃ-ṣaṅkṣaḥ-ṣaṁbhavāṁ;
(9) chaturāṣṭi-naga r-śādhī-shtīta-laṭa-lōchanaiṁ;
(10) mahā-mahīm-śhīrṇaṁ;
(11) Kadamba-śekhā-ṛṣu-rāma-mahīpāl-kula-
     bhūśanāṁ;
(12) permaci (permaci)-tūrya-nirghōda bhamāṁ;
(13) sakhī-chāyā-dra-dvaja-vi-raja-ṛam;
(14) maruttuṅga-dāha-lāṁchharam;
(15) dat-tartthi-kāmchharam;
(16) saṃsara-jaya-kārāṇāṁ;
(17) Kadamba-abharāṇāṁ;
(18) mārkkolva-paṇḍa旻;
(19) pratopam-marattāṇaṁ;
The details supplied by the inscriptions of Tribhuvanamalla are as follows:

The first record is a hero-stone found in the village Bailandur in the Yallapur tal. It states that in the 8th regnal year of Tribhuvanamalla, Vijaya samvat sara on Guruvara, wargadra siddha chaturdasa, correctly corresponding to Thursday, 17th Nov. A.D. 1233, one Kael-neyaka died in a settle when there was an attack of thieves in the village of Hamdinira and went to heaven.

The second record is the Nulvi composite grant. It mentions that the twelve gavundas and the sixty-four Families of the village Nulvi made certain grants in the twelfth year of Sri Kadasmba Sri Avachitta Vir Tribhuvanmalladeva on the full-moon day of Avina in the Hemalambi samvat sara. The date corresponds to Monday, 19th October, A.D. 1237.

The third inscription is the Katnur grant. Katnur is a village about five miles to the south-south-west of Hubli. This charter registers a grant of two pieces of land for the worship of the god by one Indeya Sahan, a dignitary under the pasita Hitteyanayaka and in his principality, during the reign of Vir Tribhuvanmalladeva in the presence of the village officers, the Eight Hittus and the Paca-matha. The date cited is the 17th year of Vir Tribhuvanmalladeva, Siddha punna, Kartika siddha punna, Somavara, corresponding to Monday, 10th November, A.D. 1242.

The fourth inscription is a hero-stone at Aminbhavi. It is dated in the eighteenth year of the king in the
The date corresponds to Tuesday, 31st March A.D., 1243. The tithi quoted is 11 but the tithi given by the Ephemeris for the day is 9, ekadasi falling on Thursday, April 2. The hero is described with various epithets such as sri Kadambaraya-
Tribhuvanmalladeva-raja-bhara-bhara-dhauraya-dik-kumjaregu,
sriman-mahapasyam, narsa-visvesi, ati-visama-hay-ruddha-
pravudha-rekha-Ravanta, bandhu-jaan-chintanam, sri-Vulasthana-
devarambha-sri-pada-padmaheshkara, etc. His name, however, cannot be deciphered. He fought with some king (arasara male), under orders of his king (i.e., Tribhuvanamalladeva), but the name of the adversary is also not readable. The hero must have been a great general of Tribhuvanamalla, who fought an aggressive war and laid down his life for his master. The hero-stone is a very big one being about ten feet tall and four feet wide, and is elaborately carved.

There is a fifth record of the king in the village Chhabbi on a Nandi-illar. Unfortunately, the pillar itself is worshipped as the god in the temple, and the lower portion is fixed inside the concrete flooring. The villagers could not be persuaded to allow this portion to be dug out. The date and grant proper, if any, could therefore, not be copied out. As it stands, it gives the prasasti of Tribhuvanamalla and introduces his son Chattaya.
SHASHTHA III

Son of Tribhuvanamalla and Mahikadevi, Shashtha alias Chattaya or Chattayya III came to throne in the Parmbha
savatsara (A.D. 1246-47), as understood from the mention of
regnal year in his Goa charter. Two regular records of the
king have come to light so far. They are (1) the Goa copper
plates and (2) the Budarsingi inscription. In two others he has
been incidently mentioned, viz., the hero-stones at Yalivel.
In another inscription at Kottbagi he has been jointly mentioned
with the Yadava monarch Mahadeva. A sixth reference is in
the incomplete inscription of his father Tribhuvanamalla at
Chhabbi. His name also appears on a Sanka stone.

None of the records expressly mention the capital or
the extent of the dominion of Shashtha III. But from the Goa
charter it can be presumed that Goa continued to be his
capital. Likewise the presence of inscriptions in the border
villages such as Budarsingi, Chhabbi and Kottbagi show that he
held both the hereditary provinces of the Konkana Nine-hundred
and the Halasige Twelve-thousand till the date of the Kottbagi
inscription i.e. A.D. 1264. How long thereafter he held the
dominion in tact is not understood as we have no subsequent
records of the dynasty. The Budarsingi inscription incidently
refers to the Halasige-nadu as the country under the rule of
Chattaya.

Shashtha had a brother-in-law by name Kama alias Kavana.
The sister of Shashtha was married to this Kavana. In the Goa
charter he is called the establisher of Shashtha. This would
indicate that Kavana rendered substantial assistance to
Shasba in the beginning of his reign. The mother of the
Lakshmi and Kāvala is stated to be Lakshmidēva. No other details about
Kāvala are available, we are therefore unable to fix his identity in a known family.

The Yadavas of Devagiri were in possession of most of the country round about the dominion of the Kadambas of
Goa except in the northern Konkana even during the days of
Trihuvanamalla, the father of Shastha. The contemporary
monarchs for Shastha were Krishna alias Kanharadeva (A.D.
1247-60) and Wadhādeva (A.D. 1260-71). No specific references
are found as regards wars between Chattayya and the Yadava
power. It must have been a matter of great persistence and
considerable military strength that Chattayya held his
own as far as A.D. 1264, the year of the Kotbagi inscription.

The Chhabbi inscription describes Chattayya as a
destroyer of the race of the enemies. The Mundaringi and the
Kotbagi inscriptions describe him as paschima-samudr-
ādhinatī. This shows that Chattayya maintained the supremacy
of the dynasty over the Western sea.

The Goa plates describe Chattayya as unparalleled in
liberality, truthfulness, bravery and literature. He is
called śivachitta like his father, grand-father and great-
grand-father Pammādeva. Like his father and grand-father
his tutelary deity was Septa-kōtiśvara-dēva. The Goa plates
describe him as atri-Septa-kōtiśvara-pāda-padma-prasāda-
labdha-sthira-rajya-lakṣmī. Again like his predecessors he is called mahā-mahēśvara. He was an ardent devotee
of god Śiva. The Goa plates particularly refer to his ever-lasting devotion to god Viśvesa. This is also evident from the grants he made, one to god Gāvāśvara in Goa and two others to god Kapila-āddha-Allikārjunādēva of Sonnali-geyapura.

The earliest mention of Chattayadēva is in the two hero-stones at Yalival in the Kundgol tal., which are identical in contents except for the names of the heroes. One of them mentions that at the instance of Chattayadēva of Haladsige nādu Jōyidēva of Guttavolal carried out a cattle raid and that one Eragaya nāyaka of Kumārgola fought with Jōyidēva and having won and turned back the cattle, died and went to heaven on Sunday, 16th March, A.D. 1248. The name of the hero in the second hero-stone is not decipherable. The sāvatsara quoted is Kūlaka, which would be the third regnal year of Chattayadēva. Jōyidēva of Guttavolal would be identified with Jōyidēva II (of the Dynasties of the Kanarasa Matrikā), son of Vikramāditya II, of the Guttavolal family. Incidentally it is noticed that Jōyidēva continued to rule up to A.D. 1243, in which year we find an inscription of his younger brother Vikramāditya III. In the Haralhalli copper-plates of Simghana (A.D. 1238), Jōyidēva II calls himself a feudatory of Simghana. The raid carried out by Jōyidēva at the instance (besadi) of Chattayadēva would indicate that in A.D. 1248, Jōyidēva had defied the power of Simghana and was under the influence of Chattayadēva, who did not subject himself to the rule of the Yadavas.
Yallval, which retains its ancient name, is stated to be in the Belvola nadu in another inscription found in the village. Belvola nadu adjoined the Halasige nadu of Chattayadeva. For carrying out a cattle raid on Yallval, Joyideva has to cross the Puligere Three-hundred country and come to the western border of the Belvola. Yallval was the very last village on the border of Belvola nadu. It is situated about four miles south of Chhabhi wherein we have found the Nandi pillar inscription of Tribhuvanamalla, mentioning Chattayadeva.

The next date for Chattayadeva is supplied by the Coa copper-plates grant. The plates state that Shashthaderva along with his brother-in-law Kanadeva granted a paddy land called Kimolage in the village of Salikshetra-Salibhati, situated near the temple of Vurtti-Narayana lying to the north of the capital city of Coa, together with a spacious house near the temple of Samtikaridevi, to the rajaguru Vishnu-dikrita, on the occasion of Vishuva-sankranti, which occurred at 6 h. 1 m. after sunrise on Wednesday in the nija Asvin of the Sadharana samvatsara, corresponding to Wednesday, 28th Sept., A.D. 1260. Vishnu-dikita was the son of Nagadeva and Jakala and the grand-son of Narayana-yajvan of the Gariga gotra. The kimolage field was to the west of the bund of the tank named Avachitta-tadaga.

The Rukarangi inscription dated on Sunday, 28th April, A.D. 1257 supplies the next date for Chattayya. It starts with a vachana from Sadharamanatha, a social worker, saint and vachashakara of the 12th century and a contemporary of Basaveswara, Channabasava and Allama-prabhu. After introducing
the reign of Chattayya, with the usual Kadamba prasasti, the epigraph proceeds to state that Chattiyadeva granted the village of Vuhchaagi situated in the Sabbi kampu in the Halasige Na in under his rule to the temple of Kapilaaddha-Mallikarjunadeva of Somnalligeypura.

The objects of the Būdrasinga grant are stated as follows—

śrīmatu abhinava-Srī-sēla-yōga-ramaniya-kṣetra-

śripa sēla-Somnalligeypa-puravara-śrīvara-

mahāshakma Kapilaaddha-Mallikarjunadeva-

śrīva-bhōga-praśana-bhōga-navīna-prasāda-karma-

ashta-saṣṭi-tīrtha-dhū-a-tāke-kharana-

dīna-bhūtāḥ-dārābhaṇa chudadeskha-dakṣa-

goprabhaṁa nitya-kāma avasā-chetanādy-manāka-

kāryaṁ
t

These are the very objects for which śrī Siddharama-nātha lived and strived for, during his lifetime. If we turn to the Siddharama-charitra of Raghavanka, especially to chapter III (verses 9, 15, 21, 27, 33, 34, 35) and verse I in Ch. VIII, we get at the truth of the above statement. It was in the fitness of things that the Kadamba prīnāla (Chattayya) honoured them and made grant of a village for their execution.

The teachings of Siddharama appear to have been imbibed well on the minds of the people of this area, which is rather distant from Somnallige. This is evident from the three grants found in the locality one at Būdrasinga, the second at Katnūr two miles and a half to the south-west of
Budarsingi and the third at Kotbādi. The Kāṭmūr inscription, which calls Siddharma as jāgaḍ-sīkṣa-guru, although of the times of Yadava monarch Ṛmāchandra, makes a reference to the Kadamba ānīpāla, who cannot but be Chattaya himself. A side of the stone is broken off. An extract of the relevant portion as available is given here:

42. Śrī Saḷāḷadā Ṛṣi Kēḍāra....
43. jinaḍu samāśṭram mahaśeṣṭrad-abhyudaya....
44. dhaṣa-raya-kritam II Āṁśāligaya puram...
45. gand nijada parasu-lingam samunata gan-
46. Siddharman-olavī...
47. Kadamba ānīpalan-śmāda-Ucchāhāṇdīyan-
48. atty-adaraṁ māṃśa...
49. dā Ṛayam II...

We now come to the Kotbādi inscription. It is an interesting record mentioning two kings viz., Yadava Mahādeva and Kadamba Chattaya, as in the case of the Rayapur plates of the Kalachuri king Ṛvavmalla and the Kadamba king Perāḍīdēva along with his brother Vijayāditya, though they were independent of each other.

The writing is inscribed on a Nandi pillar as in the case of the Budarsingi and the Chhabhi epigraphs. The epigraph starts with the oft-quoted vachana of Śrī Siddharāma as in the case of the Budarsingi inscription. It then mentions the date. The reign of the Yadava monarch Mahādeva is introduced next with the usual prāṣāti. A certain subordinate
chieftain is mentioned next. But owing to the damage to
the stone the name and other details of the chieftain cannot
be read. We then get a reference to the temple of Kapila-
siddha-Mallikarjunadeva in identical terms as in the
Budarsingi grant. The objects of the grant are also identical
as detailed above while writing about the Budarsingi
inscription. The epigraph then states that for the said
purpose a grant of the village Kottibage, situated in the
Kumdra-vishaya of the Halasigadewa was made under the
pleasure of the two kings (abhaya-rayasampriti-purvakan),
the Yadava monarch Vahadeva and the Kadamba king
Chattayadeva. Chattayadeva is described as "Sri
Saptakoti-svaradewa-labdha-vara-prasadam, Sri-Kadamba-kula-
tilakam, paschima-samudradhipati and Sivachita Bhuja-bala-
Sri Nira Chattayadeva. The reason why Chattayadeva appears
in the epigraph seems to be that the village granted was
in the dominion of Chattayadeva. From the manner in which
Chattayadeva is described, he seems to be in the same
independent position as in the times of the Budarsingi
epigraph, maintaining friendly terms with the Yadava monarch
Vahadevo.

The next reference to Chattaya is found in the
Chhabdi inscription of his father Tribhuvamalla referred
to above. From the present portion of the record no more
information about Chattaya is found except that he was
the son of Tribhuvamalla and that he was a destroyer
of the races of enemies.

There is an undated sandstone on the way between
Devkop and Sulikatti, in the limits of Bhattikop village.
in the Kalghatgi tal. It mentions the name of Chattayadeva in connection with the śāṅkha-stone as Kadamba-kula-tilaka-
srī Śivachitta-Vra... Chattayadeva-arasam.

The prasasti of Shashtha III, as mentioned in Budarsingi inscription, is as follows:

Nos. (1) to (18) as:
Nos. (1) and (2) of Tribhuvasama.
Nos. (9), (10), (12) to (16), (18), (19) and (24)
of Shashtha II.
Nos. (22), (23) and (27) to (30) of Jayakṣi I.

And the following:

(19) tyāga-jaga-jhempaj
(20) rava-lāla-ra-patta;
(21) Kadamba-chudāmāni;
(22) ṣrī-Santa-Kotisvaradeb-labhā-vara-prasada;
(23) ṣrī-Kadamba-kula-tilaka;
(24) paschima-agradāriṣṭi;
Notes and references

PERMAN DEVA

(1) S.I., X., pp. 6-7, No. 7, 4.R.No. 452 of 1926.
(2) See Part Max III, No. 35.
(3) Ibid., No. 36.
(4) Quoting from ink-impressions.
(5) See Part III, No. 40.
(6) Ibid., No. 41.
(7) Quoting from ink-impressions. Since published by Dr. P. Deo in S.I., XXX, pp. 74 ff.
(10) See Part III, No. 44.
(11) Ibid., No. 45.
(12) Quoting from ink-impressions. Ibid., No. 46.
(13) Quoting from ink-impressions.
(14) Quoting from ink-impressions.
(15) See Part III, No. 47.
(16) Quoting from ink-impressions.
(17) See Part III, No. 50.
(18) Ibid., No. 51.
(19) Ibid., No. 52.
(20) Ibid., No. 54.
(22) B.G., p. 19 together with note 3.
(23) Ibid., p. 19.
(24) Dr. Altekar in Indian Culture II, No. 3, p. 415.
(25) B.I., IXIII, p. 276.
(29) Ibid., pp. 266 ff.
(30) See Part III, No. 55.
(31) Ibid., No. 30.
(33) Quoting from ink-impressions.
(34) Journal of the Karnatak University, Social Sciences, for the year 1965, with a facsimile of the plates.
(36) B.R.S.I., for the year ending 31st March 1957; App. E, BR4, No. 34.
(37) B.I., XXXIV, pp. 29-30.
(38) See part III, No. 56.
(39) B.C., XI, Davangere 44, Kannada text, p. 130, l. 39.
(40) Mycra Inscriptions, II, p. 117 gensins. Vijayadityana, madalam, sata. ... deya\indices. Chandra\indices. deya II.
(41) Ibid., p. 119. Konkanam sadhis, Vijayadityana, konar, kond. ... Hoyala Vira Ballala davenge, stotshavan madi. ... II
(42) Quoting from ink-impressions. See Part II, No. 35.
(43) See part III, No. 36.
(44) Quoting from ink-impressions.
(45) See Part III, No. 39.
(46) Ibid., No. 40.
(47) Ibid., No. 41.
(48) Quoting from ink-impressions. See Note No.(7) above
(49) Sāsā Parichayaj Dr. P. B. Desai, op. 84-98.
(51) See Part III, No. 30.
(52) Imd., No. 42.
(53) See Part III, No. 20.
(55) See Part III, No. 44.
(56) Imd., No. 45.
(57) The four towns are Dāravējā, Narāmārāhur, Tadakāna, and Ammayāhāvī as mentioned in the Devarnubfi grant.
(58) See Part III, No. 46.
(59) Quoting from ink-impressions.
(60) Quoting from ink-impressions.
(61) See Part III, No. 47.
(62) Quoting from ink-impressions.
(63) See Part III, No. 48.
(64) Imd., No. 49.
(66) See Part III, No. 50.
(67) Imd., No. 51.
(68) Quoting from ink-impressions. Ibid., No. 52.
(69) See Part III, No. 53.
(70) Imd., No. 54.
(71) B. Q., p. 463, Note 4.
(72) See No.(34) above.
(74) See Part III, No. 55.
(75) B. I., XXIX, pp. 233-30.
(76) K.K., pp. 383-84 and plate No. 52, opp. p. 384.
(77) See Part III, No. 57.
(78) Pl. see note (40) above.
(79) E.G., p. 570 together with note 7.
(80) See Part III, No. 7.
(81) Quoting from ink impressions since published in S.I.I., XV, pp. 278-80, No. 228.
(82) See Part III, No. 43.

VIJAYADITYA

(83) Vide Note No. (65) above.
(84) Vide Note No. (75) above.
(85) E.C., V, p. 264.

KAMALADHYA

(88) Ibid., p. 284.
(89) Ibid., p. 294.
(90) K.K., p. 198.
(91) J.B.B.R.A.S., pp. 266-271 and 287-93. It is noteworthy that the epigraph is inscribed in two scripts one in the Brähmi form (pp. 266-271) and again in the Kannada (pp. 287-93).
(92) Ibid., p. 294.
(93) Ibid., pp. 310-313.
(94) Ancient Shrines of Goa; p. 18; Dr. V.T. Gane.

LAKSHAMADEVIA

(96) See Part III, No. 53.

HATPADHYA

(97) See Part III, No. 44.
See Part III, p. 63.

See Part III, No. 5.

See Part III, No. 6.

See Part III, No. 7.

See Part III, No. 8.

See Part III, No. 9.

See Part III, No. 10.

See Part III, No. 11.

See Part III, No. 12.

See Part III, No. 13.


See Part III, No. 15.

See Part III, No. 16.

See Part III, No. 17.

See Part III, No. 18.

See Part III, No. 19.

See Part III, No. 20.

See Part III, No. 21.

See Part III, No. 22.

See Part III, No. 23.

See Part III, No. 24.

See Part III, No. 25.

(126) B. G., p. 570, Note 8.

(127) See Part III, No. 57.

(128) Quoting from ink-impressions.

(129) See Part III, No. 58.

(130) Himayanagara Ed., Ch. 13, vv. 318-19, p. 111.

(131) Vide No. (14) above.

(132) See Part III, No. 59.

(133) a., Vol. XV, No. 232, p. 264.

(134) Vide No. (113) above.


(136) Vide No. (114) above.


(138) Vide No. (100) above.

(139) Quoting from ink-impressions.

(140) Ibid.

(141) Vide No. (110) above.

VAJRADEVA

(142) See Part III, No. 62.

(143) Off-print from Prabuddha-Karnataka: p. 34; by Dr. P.B. Desai.

THUBUVANAMALLIDIVA

(144) See Part III, No. 64.

(145) Ibid, No. 7.

(146) Ibid, No. 65.

(147) Ibid No. (See Note (153) below.

(148) See Part III, No. 67.

(160) Quoting from ink-impressions.


(163) The hero-stone which has since been published in the S.I.I., Vol. XV, at S.No. 231 (A.R. No. 248 of 1926), has been incorrectly ascribed to the reign of Permādīdēva.

SHASTHA III


(165) Ibid.

(166) From ink-impressions; since published by me in the S.I.I., Vol. XXVI, pp. 164-66.


(168) See part III, No. 69.

(159) Vide No. 148 above.

(160) Quoting from ink-impressions. See part III, No. 68

(161) E.G., pp. 579 and 583.

(162) A.R. S.I.E., 1933-34. B.K. No. 91.


(164) Quoting from ink impressions.

(165) Vide No. 160 above.