Religion was a powerful force moulding the life of the people in all life during the period of the Kadambas of Goa. Religion had been one of the prime principles which sustained life and passed on the culture from generation to generation.

In spite of the tumultuous political activities of the period, touching the life of every citizen, and numerous wars, big and small, occurring practically every year in every district, it is a point for thought how society continued to live and live apparently better than before. To my mind, it was religion, together with the code of life associated with it, that has been the inner element by which life went on progressively during the days in question.

Philosophy and ethics were inseparable from religion. Heads of religious institutions were generally scholars well-versed in the prevalent systems of philosophy. In addition to maintaining the institutions and providing for the religious attitude of the people, they had to enter into discussions on the merits of their system, whenever such occasions arose. This kept up their intellectual acquisitions always sharp and ready at hand, which in turn augmented the respect they commanded and their prestige and influence over the society, they wielded.

Hinduism and Jainism were the two predominant religions during the days in question. The Kadamba dominion was throughout a stronghold of Saivism, orthodox in the
earlier part and the resurgent in the latter part of their period. Vaishnavism was there to a certain extent, but to the average citizen Siva was the most popular. Buddhism was still lingering on and there were a few followers of Islam in coastal towns. There are no traces of Christianity in the area and period in question.

Let us now examine these various religious systems in detail.

2. Huen Tzang

Huen Tzang notes in the early part of the 7th century that there were about 100 samgharams with 1000 priests, who were followers of both the Mahayana and the Hinayana sects in the region of Konkanapura and that in the city itself there were two samgharams and three stupas with priests who were all men of distinction.

Konkanapura has been identified with Bhavali by some scholars. It is also likely that it was Chandrapura, the then capital of Konkan. We have a Phoja record of Asanktaraja of the early sixth century, which mentions grants of the village Sundarika in the Maksamshaiva for the enjoyment of the Buddhist vihara by the king at the request of the chief Kottipalli, in the lineage of the Kaikayas of Nandipalli. The gift village was entrusted to the Aya-sangha, i.e., the assembly of Buddhist monks in charge of the vihara. This copper plate grant clearly shows the existence of Buddhist establishments in the coastal region of the North Kanara district and the Goa territory. The capital of the Phoja was Chandrapura, modern Chapora in the Goa territory. The plates
have been found in Hiragutti, a village in the Kumta taluk. Earlier, we find the Buddhist influence in the region over the members of the Chatu family as indicated by the Banavasi Prakrit inscription recording the gift of a naga and a vihara, Kodabali, a princess of the Kshavaku house, which was a great patron of Buddhism.

Figures in a Nagarjunakonda emirath as the foundress of a vihara. She was the consort of the maharaja of Venavasa, i.e. Banavasi. This maharaja may be identified as a prince of the Ksh Chatu family. More than half a dozen coins were found in the village Ganjigatti in the Kalghatgi of the Dharwar dist., while digging the earth about fifteen years back. These coins, which are for the present in the Deputy Commissioner's office at Dharwar, bear the figure of an elephant with some letters. They may perhaps be the coins of the Bhoojas. The pertinent point here is the figure of an elephant found on the coins. The seal of the Hiragutti plates bears the representation of a Buddha. It may be noted that Buddha is symbolically depicted as an elephant. The representation of an elephant on the coins and the seal would show the Buddhist leaning of some of the Bhooja kings, and for that reason of their subjects also.

The find of an image of Buddha in dhyan mudra at Mushir near Colvale in the division of Bardez in Goa territory testifies further the existence of Buddhism in that territory. The image is assigned the period of first or second century A.D.
With this background, however, when we come down to the age of the Kadambas of Goa, we do not find epigraphical references to Buddhism. But turning to contemporary literature, we find that the famous Jain writer Ṛṣabhadāsa mentions two Buddhist monks (Jetis) at the court of the Kadamba mahāmālāśāvarṇa Jayakāśi I, in Chandrapura.

It would thus seem that Buddhism had not disappeared completely in the period and the region and the territory in question.

3. JAINISM

Unlike Buddhism, Jainism had far better days. The religion vied with Buddhism during a couple of centuries, before and after Christ, for supremacy in the Kuntala country and was eventually able to evolve as one of the principal religions of ancient and medieval Kāmathaka.

During the period of the Bāhārākūtas and the Gāmgas, it was the dominating religion in Kāmathaka. Its influence began to wane with the rise of the Chalukya power in the tenth and eleventh centuries. During the period of the Gos Kadambas it was still a religion of a considerable proportion of the population, as in other parts of the country, the Jain Church had organised itself into different monastic orders. These orders had crystallized themselves into what are known as the sāṃghs and their subdivisions, the gānas and the gachchhas. While introducing a particular teacher of the sect, it was a common practice to mention
the sāṅgha, gana and the gacchhā to which the teacher belonged. It was also a practice to mention a long line of teachers before introducing the teacher at the time of the grant. These practices have helped us considerably to know these divisions and sub-divisions of the period and the traditional continuity of the priest-hood. The religion was fortunate in having a galaxy of brilliant teachers.

Zealous bands of monks and ascetics, preceptors and teachers, by their immaculate religious practices and incessant preaching of the holy doctrine, attracted the minds of both the classes and the masses. The popularity of the religion may also be ascribed to numerous scholars, writers and poets who composed several Jain purāṇas and standard books both for the learned and the laity. In fact, the Kannada literature owes its grandeur to the Jain writers as is well known to the literary world. Even the inscriptions of the Jain faith in the period show a marked excellence in literary style.

As observed above Jainism was the faith of a large number of people in the dominion of the Kadamba of Goa. The Kadamba kings were not themselves Jains, but they patronised the religion as they did in the case of other religions.

Two of the sāṅghas, namely, the Yāmāniya or Yāmūnīva sāṅgha and the Mūla sāṅgha, are met with in the area in question. In the Yāmāniya-sāṅgha, the sub-divisions that are found are the Kārevā gana at Malkankon, Kalbāvi and Alnāner, the Kandara-gana at Bāripalī and the Kumudi gana at Mughad
and Garag. The Yapaniya-samgha is also met with at Mahendreshwar Mahendradri. The sub-division of Surastra gana in the Mula samgha is met with at Tambur and Siddhal halli, the Balatkara or Balagara gana at Colihalli and the Senagana at Mavalli.

The earliest of the mention of the Yapaniya samgha is found at Palasika or modern Hales in the Kheda (Ghod) tal. of the Belgaum dist. This is from the period of the Early Kanakas. Mrigasavaram (c. A.D. 470) caused to be built a Jainaya at Palasika, through devotion to his father and made grant of land to the Yapaniyas.

Hirze Hirgranthis and Kurchakas, his son Hara, his son Ravisavan (A.D. 503) established his ordnance at the great city of Palasika that Jina's glory, the festival of which used to last for eight days, should be celebrated regularly every year.

Likewise Harivaman, son of Ravisavan, also made grants to Jains and Jain temples. A temple of the Arhat was built by Mrigasa, son of the general Shina at Palasika.

The next mention (again of the Yapaniya samgha) is found in an inscription at Kalbhavi in Bell-hongal tal. of the Belgaum dist. The epigraph is inscribed in the days of Mahamandalesvara Kamchhara, a scion of the Gargas, ruling over the tract known as Kedalavalli Thirty in the eleventh century, at the occasion when Kamchhara, raised and restored the grant which had come from Salgotta Gana. The date of this occasion is not mentioned. The earlier grant is mentioned in detail and is also dated in the Saka year 771
(and not 261 as read by Dr. Fleet), Udbhava samvat-sara,
Paushya-bahula Chaturdi, Monday (corresponding to
Monday, 24th December, A.D. 848), Anushavarga I, after
having washed the feet of Devakirtti-nandita, a luminarv
of the Kāraṇa gana in the Mallān-ārya, made grant of the
village Kumādvara (same as Kalbhāvi) to the Jain temple
built by Sanjotta Ganga Pameśānanda Śivprāṇa I. The Śūru-
parānāra of Devakirtti is given as follows:

Gunakirtti-deva
  (disciple)
Nāgachandra
  (son)
Jinachandra
  (son)
Subhakirtti-deva
  (disciple).
Devakirtti.

The first dated reference to the Jain faith in the
period of the Cakravāhās is found in the Muzaf inscription
of Chāttery II (1045). It also refers to the Yājñavāla
śaṅgha, Kumādi gana. It gives a long line of teachers. The
first amongst them is the illustrious Kirttigoreva. He was
a great grammarian and a master in tarka and siddhānta.
His disciple was Prabhā-chandra, a strict celibate. This
Prabhā-chandra had four co-teachers (sastra-dhamigal) in
Pinnaya, Ekāvira, Mahāvira and Nareśākirtti. The disciple
of Prabhā-chandra, who is also called Prabhā-sasāmka, was
Nāgachandra, described as a chādāttra-chakravarsa. The latter had a number of sahayādhis, viz., Miravadyakīrtti, Vasudevavatmi, Parasvedava-svāmi, Subhadhakendra, Madhavendra, Bālachandra and Rāmacandra. The last mentioned teacher had two disciples in Munichandra and Rāvikīrtti. Likewise, Miravadyakīrtti had the disciple Gauḍhabadava. Gauḍhabadva's disciples were Amatavīra and Kuṣṇagīrtti who was well versed in tarka, alaṅkāra and vyakaranā. Dāmanandī was the disciple of Kuṣṇagīrtti and tāvikīda Gauḍhabadava was was sahayādhī of Dāmanandī. At the time of the grant, tāvikīda Gauḍhabadava was the teacher at Mucet. The purpose of the inscription is to record grants by nāggañcanda Chāvunda, for the maintenance of a Jain temple called samvakt-ṛthākara chaityalaya, built by Chāvunda.

This family of nāṛggañcanda Chāvunda was a devout Jain family. Three generations are mentioned in the present epigraph, viz., Chāvunda, his son Nāgadeva and his grandson Mārtanda. Mārtanda continued the good services rendered by the family in the cause of his religion by repairing the chaityalaya constructed by his grandfather and by further adding a natakasala to the temple.

The next Jain epigraph, found in the dominion, is the Alhāver inscription of Gauḍhabadava III (A.D. 1081). It is a highly worn out inscription, the stone having been put aside used as a step-stone in the local masjid. A line of Jain teachers is mentioned, but it cannot be deciphered as the portion is worn out. It means that one Narasīhṛṣṭī
constructed a jinalaya in the capital town of Anilāpura (Alnavar) and made grants to it of lands purchasing them from others. Anilāpura was one of the capitals of the Kadambas and it is significant that jinalayas were constructed in it as in the case of Palāṣika, one of the capitals of the Early Kadambas. The point is mentioned only to show that the Kadambas, either of the Early dynasty or the later one, were patrons of Jainism. The Jain order and subdivision, though not clearly readable, appears to be the Yapaniya saṅgha, Mallān-ānvaya and Kārēya gaṇa, as has been the case in the pedestal inscription to which we will revert later on.

To the same period (about A.D. 1080) be ascribed a broken piece of epigraph found in the village Kadrolli in the Ballongal tal. of the Belgaum dist. From the existing portions it can be made out that the Jain order mentioned is Yapaniya saṅgha. One nāgaraṇa Bhīmavaya seems to have constructed a bājadī and made grants to it. The name of the achārya is preserved as Subhachandrasiddhantadeva.

The next epigraph, again belonging to the same Yapaniya saṅgha in the illustrious Virānvaya, Polārīvamsbhavi, Mallān-ānvaya and Kārēya gaṇa is found in Malakanskop (A.D. 1103) a village in the Kalghatgi tal. The line of teachers starts from Jayakṛttideva described as Subhachandrasaṇāna. His disciple was Nagachandra. Nagachandra has been described as a maṇtravādi-nilkaśalāma and vidyānīkipu. He had a co-teacher, whose name is not readable except the latter part,
He has been called Siddhanta-ratnakara.
Nageshchandra's disciple was Kanakasanti who is called a
siddhanta-grhmantri and Kameshvara, Maheswarakirtti, Mahavira
and Santiviradeva were the disciples of Kanakasanti. At the
time of the grant the last named three divines were living.
Of them Santiviradeva was the religious teacher of Sagala
Bammi setti. Some other teachers among of the above referred
to sangha, anaya and gana are mentioned. They are Srivara,
Ekavira and Munichandra. Looking to the epithets of all these
teachers of the line, it is clear that they were great
scholars. Makshankop was thus a place of celebrated Jain
teachers.

In this village, Puligoda Bammasetti constructed a
Jain temple and made grants to it. The recipient of the grant
was Santiviradeva.

We now come to a secular grant (A.D. 1176) by a
Jain family of divisional officers during the last days of
Gulvadeva III. It is a grant for the upkeep of a tank. The
family, which has appeared earlier in the epigraph of the
period of Chattava II, is that of Nagavunda Chawinda.
Martianda, who had erected a natka-sala, had also constructed
a tank at Nogad. In this epigraph Bammasesa, a nephew of
Martianda makes grant of a wet land for the maintenance of the
tank. The epigraph is remarkable for the mention of numerous
charitable deeds performed by this eminent family of Jain
nadvendas, for the religious favour of the family and for the
cultural influence the family spread over the society in the
locality by the exemplary character of its members. The
The epigraph states:

Kere-bhavi-basadi-degula-
maravatti-setrayamde dharamayamintum I
meredawu "nigda-niya-
ittara vibhu Chavunda-revaniukam jagadu II

His wife was Chattivakka. The catholic nature of the members of the family is revealed in the above phrase basadi-degula (Jain temples and Hindu temples). But it is specifically made clear in the case of Chattivakka. The epigraph states that she was "sakela-dharma-priya", a woman to whom all the religions were dear. Gojjiyakka wife of Marttanda is compared to Chattantski amongst others. We have a Chattantski basadi in Moreb, in Navalgund tal. where a nishiddhi memorial is found of one Nagachandra saddhantadeva, a disciple of Jayskirtti-deva of the Yapaniya samgha. The narggavunda family of Nagad was attached to the Yapaniya samgha as seen earlier.

Sasana-devates have a distinct deified position in the Jain pantheon, e.g., Parmavati was a sasana-devate of Parsvanatha Tirthankara. Gojjiyakka is called a sasana-devate.

Nakaraasa was son of Gajiyakka and Marttanda. The poet describes the religious fervour of Nakaraasa as

'Nakaraasa Jain-dharma-pataka' and later on, 'Parsa-Jina-charan-saral-nuna-bhakta'.
His cousin brother Banaresha, the grantor in the
epigraph, is called 'Jainārā-pāda-pāmkaja-shat-pāda'.

The Yāpanīya samgha, Mallap-śvāya and Kāreva gana
appear in other areas such as Sandatti, the ancient Agnātha-
vartti (the capital of the Rattas); in Hannikeri a village
in the Bailhongal tal., and in Bhāli, a village in the
Sandatti tal., Belgaum dist.

We now come to the period of Jayakēśa II. We have
two Jain inscriptions one at Tāmbūr Fort and the other at
Māvali, both dated in Dec. A.D. 1126. The teachers mentioned
are:

Vasūnīya muni

(described as siddhānta-chaṅkavartti gaṅgī)
disciple

Ayaspandita

(described as Jina-śvāya-vardhi-chandramanu)
co-teacher

Mēghačandra vratipati,

is described as
Mēghačandra was an ornament to the Lady Speech. He was also
a scholar in Jainism. These teachers belonged to the Mūla
samgha and Sirastha gana.

As stated in the epigraph, Jayakēśa II had an elder
sister by name Padañvati. She was married to Rākiballa,
a prince of the Rāngal Kadambe family. He was then the ruler
of Benavārd Twelve-Thousand. One Bāmnachāvya was the minister
of Padañvati and Rākiballa. He is described as follows:
His brother Pachamalla is called \textit{Jina-pada-sanyata-bhramika}. These two brothers conceived an idea of constructing a Jain temple at Teubur. So they constructed a charming Jina temple at Teubur purchasing the site for it and made grants for its maintenance and for the food of the ascetics living in the temple.

It may be noted that there were a number of Jain temples at Teubur during the period in question. One such basadi is \textit{Yavanayana basadi}, which is referred to while describing the boundaries of fields.

There is another fragmentary inscription in Teubur belonging to the Jain faith (c. A.D. 1140).

It mentions that grants were made by the telegas and the dealers in betel-leaves to the \textit{nagar-Jinalaya} and also cash grants were made for the chaithra and Jogina nunnie festivals. The more interesting part of the epigraph is a grant by a courtesan, \textit{Padmavati} by name who has been described as a \textit{vara-vadhika-tilaka}, \textit{Jina-pada-niraja-vinayaka-bhrami} etc. Her guru was Nagaendra muniga.

It is further noted in the epigraph that a minister by name Basavebha made grants of land and a site for the danasala and for the cattle and a house of oil-men for the
perpetual lamp of the nakara Jinālaya. Further samkāṭadhikārī Vēmaya remitted the taxes of talo-sandha and māravanga on the house of the teliga, which was assigned to the temple for the supply of oil by the minister Basavanna. No details of mantri Basavanna are found as the epigraph is a broken piece. But he appears to be a saiva Hindu making grants to a Jain temple. Samkāṭadhikārī Vēmaya may perhaps be a Jain, for name sake, as we have come across a Vēmaya basadi in the fort inscription referred to above.


The next epigraph of the period of Jayakīśa II is that of Mavalli, two miles from Tambūr (4 July 1195). The family introduced is that of Paṇāvati, elder sister of Jayakīśa, her husband Hakiballa, her daughter Chattaladevi and her minister Barmmachayye. The grant was made by Barmmachayye for the daily worship and supply of food to the monks of the temple of Santinātha of Mavalli and entrusted to the ācharya of the temple, viz., Vivishēna-pandita. Mavalli had several Jain temples (Jina-grīhagālam). Vivishēna-pandita belonged to the Mula sangha, Sēna gana and Pogari gachchha.
We have come across Baglyakka, wife of Bammacharya, in the Tabur fort inscription, where the name appears as Bagava. This Baglyakka is described as surpassing Attimabbe in her religious fervour. The import of this statement would be brought home if we know who this Attimabbe was. Attimabbe, who had the nick-name, 'deha-chintamani Attimabbe', was the wife of the general Naradava, son of Dalla of the Voji family. When her son Taila was governing the Massavadi country, she constructed a Jain temple at Lakkundi and made an endowment for its maintenance in A.D. 1007. This Lakkundi epigraph furnishes an elaborate account of this great pious lady and mentions that she had constructed by the time 1600 Jain temples. In Santinatha Purana, Ponna enumerates several facts about her. Renna describes the illustrious personalities of his time in his 'Ajita-Tirthamakara Purana Tilaka', who were known for their philanthropic activities, adding to the glory of Jainism. In this context he mentions the following names, stating that each one of the preceding personality was excelled by the succeeding one in religious fervour; thus

Butuga II, Manula, Nolambentaka, Chvungaraya, Samkaraganda and Attimabbe.

This purana was written by Renna in A.D. 993. He thus puts Attimabbe at the top of the most conspicuous Jain philanthropists. The composer of the Navalli epigraph calls Baglyakka as excelling this Attimabbe of legendary fame. A considerable portion of the epigraph depicting the line of teachers is worn out. Out of the line of teachers mentioned,
names of Sānadeva, called rachāntik-āgṛṣa and gupti-
vyāpti-yuktam, Paramaśāna, Nagaśāna, Vasūraśīya called
visva-vidyā-vidana, Chandrasahita, Jinasena-sūniṇḍra
described as kathā-prabhandha-racana-pravina, Nāgasena,
Māniyasaṇṇa Gīgiriṇa and Vārīṣhaṇa described as sāhitya-
vidyā-samanvita, can be read. Paramaśāna is described as
agama-sabda-lakṣaṇa-sāhitya-vidana, yogi-bhūṣaṇa and
śādhanā-chakrasvāra. Gupti is a technical term in the
Jain philosophy. It means protection. There are three
kinds of protection, viz., mano-gupti, vachas-gupti
and kāya-gupti. They mean protecting the mind, the speech
and the body from wandering towards sensual pleasures,
flagrant and wanton speech and wandering of the mind. The
last mentioned Vārīṣhaṇa was the precentor in the Jain
temple of the place at the time of the grant. A ālasiṇti
of Vārīṣhaṇa is mentioned. But her name cannot be read.

The Jain order of Mula śāṅka, sena gana and Pogari
or Pogari gacchha appears in other places, of Kamātaka such
as lāmāli (A.D. 1047) tal. Hunsunda and Hunsāvād (A.D. 1054)
tal. Bījāmūry both in the Bījāmūry Dist.

During the same period, we get a reference to basadi
of Māniyadēva in the akkhara Kōdanamuruvade-valli
(Mukutbāna Rubli in Bāllihonse tal) and to a boundary mark
of the land granted for the manifold worship of
Pārvatīnāthadeva of the basadi by mahānādēsva Mārasimhadeva,
apparently of the Ganga stock, in the village Hunsikotti.
in the same Belhongal tal.

Another broken piece (A.D. 1140) found at Kulvalli, tal. Belhongal, discloses a grant made by Permādi-deva, son of Jayakesī II to a bāsadi got constructed by him in the village, at this time Permādi-deva was only a prince and heir apparent. The recipient of the grant was Kanti Rama-sūri.

We now come to the period of Permādi-deva, son of Jayakesī II. The very first inscription of Permādi-deva as a mahamandalesvara is a Jain one (A.D. 1147-48). It is a mutilated epigraph found in the village Barmigatti, tal. Kalghatgi. From the information available we learn that one Sīgana, a minister of maha-sāṃsāta Suryaveyya of Bharanipura (Barmigatti) constructed a Jain temple and made grants of land and house-sites for its maintenance. The preceptors mentioned are Subhachandra, Chandrakirtti, Anantavira and some others whose names are lost. They belonged to the Vatsiniva saṅgha and Kandira ganas.


The next Jain epigraph during the period of Permādi-deva is from Siddhanahalli (A.D. 1162). It is also a broken piece, the earlier portions having been cut off. The Jain monastic order found is śrīrastra ganas and Chitrakutānaveya. These details would make them a sub-division of the Vāla-saṅgha, Maha-sāṃsāta Āditya. Naha-gamaṇa Jaya-mayya, ruler of the principality of Tambūr constructed a Jain temple in the village Biruṇashalli
(now called Siddhanahalli) and made grants, inter alia, for the food of the ascetics residing there. The recipient of the grant was the acharya Gunanand. His guru appears to have been Bodhichandra. Gunanand is described as viśva-siddhānta-pravīdita. The grant was further entrusted to Nemi chandra, a truthful disciple of Gunanand. Nemi chandra has been described as a veritable mine of all the śāstras.

The next Jain inscription during the reign of Ramaśrīdeva is that of Golihalli in the Khānāmūr taluk (411 CE). It refers to the construction of a Jain temple by Amgaḍīya Mallisetī, Sattamṛtisetī and Gangisetī in Kimamāgādī (Golihalli). The guru-kula of these setṭis was in the Pūla gaṇa, of the Nandi gaṇhādāvanava, Valagāra gaṇa (also called subsequently as Belagāra gaṇa and Belakāra gaṇa). The guru-paramaṇa starts from muni Vardhamana. His disciples were Vidyanātha-gaccha, Ashtānava-gaccha, Parvānava-gaccha, Chandrama bhattaraka and Kukkuṭāsura-gaccha.

These were followed by Śrīchāra munimdrā. Śrīchāra munimdrā is described as Belagāra-gaccha, sarvāra-dalin-śarā, Gupta-śānti-saṅyāsa-yukta, skhila-karma-dalanavarga, and apagata-tāntra. Śrīchāra was succeeded by Chandrakīrtti and the latter by Ngechendra and Śrutākīrtti-dēva, who is called Bhāratināti. Śrutākīrtti’s disciple was Nemi chandra bhattaraka. Nemi chandra had a distinguished disciple in Vasupujya traiśāyadēva. He has been described as one whose lotus feet were licked by the multitudes of bees in the form of rays from the crowns of kings, as one whose fame was manifested in the circle of the learned, as a friend of the...
goddess of speech, as a king amongst ascetics, and mahārādā-chakrāśvara. His co-teacher were Mālavāla-pandita-deva and Kumudachandra-pandita-deva. Kumudachandra was a great debator. His disciple was Vaiśnicāja bhāttāraka-deva. He was spreading the Jina-Dharma by his truthful and attractive character. His disciple was Padmaprabha, a vijñānī and a rising moon spreading lustre in rādhāta. Padmaprabha's disciple was Tribhuvana, well-versed in the two agama-rays, vīchara and sahitya-kalā. The family of Gomīṣṭha was a lay disciple of this Tribhuvanadeva. The epigraph then proceeds to state that while Mālala-mahādevī and her son Vīra Paramādeva were ruling from their capital at Gove, their minister, adi-dhamma and general Chattārva and Mālala-mahādevī herself, made grants to the Jain temple constructed in the village by Gomīṣṭha, under orders of the king. The recipient of the grant was Vaiśnicāja, the disciple of Nāmichandra.

The monastic order Mūla sāmgha Balēgara gana appears in Konnur in Gokak tal. It is interesting to note that many of the teachers in the Konnur line are strikingly identical with those mentioned in the Golihaḷī epigraph, e.g., Pekshūnavēṣa, Śāchara, Vaiśnicāja-trāvīṇa, Mālavāla pandita, Nāmichandra and Padmaprabha. Balēkara gana is also found at Gundia tal, Kundgol, Ms. Dārwar.

We now come to the period of Jayakesi III, an inscription at Mānasund quoted various dates in the years A.D. 1903, 1915 and 1917 during the reign of Jayakesi III, refers to the Vaiśnicāja sāmgha and Karēya gana. The preceptor
during the period of the grants was Babubali vratīpāti. The
name of his teacher is lost in the damaged portion. This
teacher was a son of Kavi rācārya. Grants were made by
the village brahhu Timmāgāmī, Manasāsettī Vāraṇa, Rātī
of the profession of goldsmith and others for the
right-fold worship of the god in the Nāgara-jīnalava,
for the maintenance of the temple and for the food of the
ascetics, washing the feet of Babubali Śāhāntideva. A
grant during the joint reign of Vajrāva, in the year
A.D. 1221 mentions an alienation of the rights of receiving
taxes by the vrittīmatas, brahmins holding shares in the
village, viz., Sāchidānandaśāstrī, Nārāyanābhīttopāchāvāya,
etc. The grant by brahmins to a Jain temple is noteworthy
and would indicate the way in which followers of different
religions were living in amity and adoring gods of other
religions.

We now come to miscellaneous references to Jainism
during the period of the dominion of the Gā Kadambas.

(17)
a) In Chabbi, tal. Hubli, there is a nishādhi stone
dated on Sunday, 23rd April, n.s. 1060. It records the death
of the teacher Kannakendra, a disciple of Bahubali, of the
Gāda gāna. The stone was erected by the kanti Bhagārabha.
We have come across kanti Rāmasrī in the Kulpalli broken
epitaph. The references to a kanti, a Jain female recluse
is illuminative of the way in which females took part in
the propagation of the Jain faith.

b) There is a very fine image of the twenty-four
tirthākaraš in the Jain basadi at Ambābhāvi. The image,
though not dated, appears to have been chiselled during
the period of the Kadambas. It represents a digambara
Jina in the centre. Above him are twenty-one small Jinas,
which with the two besides the central figure, under
snake-hoods, would make up for the twenty-four tirthankaras.
The image has been described by Sir Cousens as a specimen
of fine art in his Chalukyan Architecture, p. 152.

d) Image of Parsvanatha found in Alnavar about
forty years back. The image is since removed and established
in a Jain temple at Nages, about five miles south of
Alnavar, in the Nalval tal. There is an inscription on the
pedestal of the image which though not dated, can be
ascribed to the close of the twelfth century or the
beginning of the thirteenth century. The inscription
states that one Kotara Kallagavanda, a lay disciple (sudda)
of Gunavatiyavve, who was a disciple (sishiti) of the
preceptor Maghanandi of the Kareya gana and Mallam-avnaya
in the illustrious Yasaliya samgha, cast the idol of
Parsvanatha prepared for the Nekara Jinalara of Annapura.
The interesting point is the mention of a sudda (lay
disciple) to a sishiti. It discloses that there were
ladies amongst the regular religious disciples of teachers
and these nuns had in turn their own lay followers. It is
in the fitness of things that Gunavatiyavve be in the
Yasaliya samgha as this samgha in particular advocated
liberation to ladies.

(18)

d) A nishidhi stone set up on a tank-bund at Nages,
Tal, Dharwar, records the death by samghiti of the preceptor
Santivaradeva of Kummadi gana of the Vapaniya samgha. It is dated in Vikrit savatsara, without mentioning the Saka year. On palaeographical grounds, it can be ascribed to the thirteenth century. The date would thus be Thursday, 8th August, A.D. 1230. The date would be during the reign of Tribhuvanamalladewa. There is another stone by the side of the above one which mentions a field belonging to Kumudi gana in the Vapaniya samgha. These epigraphs would disclose the existence of a Jain centre at Garag.

(a) In the same locality, in Tarka, tal. Dharwar (20) we find a small writing inscribed above a niche in the Kalmesvara temple. It mentions Chandramatha Jina and the teacher Vasupujya, disciple of Balamara of Vapaniya samgha, Svamabhasha gachchha and Vrikshamula gana.

We thus find that Jainism was as much a living and active religion as Hinduism throughout the period of the Kadambas of Goa.

4. HINDUISM

Unlike Jainism we find a paucity of details regarding Hinduism and its various religious systems.

(a) Religion of the royal household

The religion of the royal household was the orthodox smarta Hinduism characterised by Siva. The origin of the dynasty is ascribed to lord Siva. The early kings made
pilgrimages to Prabhasa, Gokarna, Sthanaka, etc. Later on the kings are called Saptakoti Svaradvida-labha-varma-prasada and mahamahesvara. The last king Shashtha III made grants to the temple erected by the Virasalva saint-philosopher Siddharana and for his aims and objects and to the temple of Govesvara, the ishta-devata of Sri Allamasprabhu. Shashtha I is called marsa and purushika. He is a follower of the precepts laid down by the smritis and the puranas. He used to take daily bath with the waters of the river Ganges. He used to offer the anhive-daana the shodas-daana and the tula-purusha-daana. The Narad inscription states that Chattayya got several sacrifices performed and gave away some villages to brahmins. Likewise the same inscription states that Jayakasa I also got some sacrifices performed and granted agraharas to jivitas.

In the Goa plates of Gahaladeva III, we get detailed information about religious heads in the royal household. Thus, Somarya was the atharvan and head in samitapasthika, Jayantabhatta was the purushika, Mayala was the jyotishi, Isvararya Dvivedi and Narayanarya were dharmadhikarasa. Kasharya and Somarya were the rajaramas. Ajjamabhatta was the purohita, Ajjala Gahalasa was the nattavardhama in Vedas, Govinda was the nattavardhama in Yajukas and Govinda Dwivedi was the head of the wajrikas. The above details indicate the nature of religion followed by the Goa Kadambas.

(b) Religion of the public.

Coming to the population at large we find that Saivism had a strong hold on the minds of the public. Leaving aside
the followers of Jainism, by far the majority of the Hindus were worshippers of god Siva. The brahmin population of the agraharas and the brahmans had Vaishnava leanings and followed the orthodox brahmanical religion as enjoined by the smritis. Thus the brahmans, to whom the Degave agrahara was assigned, are described as shat-karma-nirmana-nirata and nashavarmanas-dharma-duhradham. The Hubli charter describes the brahmans of Hubli as samas-samsa-svarohit-svara-
gahan-natvrikra-sariram, Aditya, son of Paramesvarasala is described as kramik-agitotri in the Marcell plates. In the Degave inscription and the Wadéed plates arrangements were made for keeping the religious fire while distributing vritta to brahmans. The mahajanahs of Kalyan are described as agni shhmr-ady-amsa-yajnavabhrut-avagahan-natvrikra-
sariram. Dvivedi Vasudeva-bhatta-paddayya, who consecrated the idol of Varahadeva, is called samas-sthah-ratra and and varshtrikada-mahadham. The brahmin Udayas of Sasala are described as agni-shhmr-ady-amsa-yajnavah-sastrapraykar.

(c) Religious fervour.

The people were full of religious fervour. High and low called themselves as devout followers of god Siva under different names. Suriga, a mahasime of Bharadipura, calls himself samyak-samvata- labdhavaraprasada. Another chieftain at Tambir calls himself as Mallikarjunadava- labdha-varasaprasada. Panchakabbe and Arakabbe of Teraskon are described as Bhavana-Bhavani-varadim tavada ghamagalve pededara. Hollimaysa in the Sedamb inscription is described
Then we may look at these verses describing the persons as follows:

Mallisetty of Kamadhenu:

Siva-pada-bhaktam kalire
Siva-lenka sivara torttu sivaga-pa-\[\text{mit}\]\[\text{tr}\] I
Siva-pada-pada-bhringam
Siva-al\[\text{am} \] Mallisetty\[\text{am} \] posadamarar II

Sovagawinda of Hasaram is similarly described.

Bhagiyaka of Belvantari:

Haru -charan -yugam hri -
\[\text{t-saramjali nila} \] bhaktivin\[\text{d}\]am I

(d) Temples.

Temples were centres of religious worship. It was in the temple that people listened to the readings of puranas.
and dhāma-sastras. Wherever separate buildings (mathas) were not available, schools were held in temples. Even the mathas were in the precincts of the temple. Religious discourses (vyākhyāyas) were held in temples. Free meals houses were attached to temples and food was supplied free to the needy. Ascetics and religious mendicants lived in temple compounds. Temples were seats of festive gatherings and rejoicings. People used to visit temples in distant places to see the dea-kāryas. The temples and their adjuncts were supported by the endowments of kings, chieftains, religious minded merchants and others.

(c) Worship

Worship of the deity was carried on daily and in some temples three times a day. The Halāi inscription refers to pśamaṇachāre mūja and the Solihalli and Mālagundā inscriptions refer to the ashta-viṣh-archane of the deity. śāne, gandha, puṣpa, dhāra, dīna and naivadā were the normal accompaniments of the puja. These were included in the usual term māna-bhoga for which grants were made. kaṃpara, amal, vesta were also supplied in the puja in some temples. Houses of oil-men were assigned for the perpetual lamp of the temple. Likewise houses of pot-makers (kumāra) and bāragas (servants) were attached for some temples. Male and female attendants (parichāraka and dādi), garland-makers (mālakara) and musicians (tūrya-kara) were found in the temple establishment of more important temples. In one case (Halāi) we
find an accountant and an auditor appointed for looking after the income and expenditure of the temple. Various festivals were observed in the temples and special worship was offered on those occasions. The usual ones were the chaithra and the paditra. Special occasions were the nitya abhyasa-dina, grahana, syama and visma, etc. Dipavali mahotsava was one of the important festivals.

(1) Paramahamsa of the temples.

The usual adjuncts of the temple were a satra, where free food was supplied to the ascetics, staying in the temple compound as well as to all those who came to the temple as devotees for worshipping the god from outside and all those who came there as guests, mendicants or in other capacity (avasi, stithi, abhyagata, tapodhanas, nashthika tapodhanas, etc.) For this purpose a paka-sala was usually provided. Likewise in some temples, as in the case of Tarnar, a dana-sala was provided, where donors came and got themselves weighed against gold, silver, cocoa-nuts etc., and distributed the proceeds in charity. Houses for worshippers (pujari) and accountants (lekhaka) were provided in some temples. Occasionally a nata-kasa-sala was constructed for the temple. The services of musicians, dancing girls, actors, etc., would constitute the nriga-bhoga and the ata-kuta of the temple. For the flowers of the deity usually we find a flower garden attached to the temple. In a Valshna temple we come across a tulasi-vatika as in the case of the Varaha-Nrisimha temple at Falal.
(g) Devara-pura

The various establishments concerned with a temple were located near about the temple and the locality called 'devara-pura', temple-town. Families of worshippers, architects, musicians, drummers, gardeners, dancing girls, servants, cooks, etc. lived in this devara-pura. Likewise shops supplying materials required for worship and other articles to the above families were also located in this devara-pura. The Tamur inscription (A.D. 1156) mentions shops of seigas, banaigas and aseagas in the devara-pura-varga. Likewise the Balvantara inscription (A.D. 1149) refers to ten houses in the devara-pura-varga. This devara-pura has to be distinguished from the brahmasthali, which was a brahmin establishment.

(h) Ornaments

Popular temples and those patronised by kings had a number of ornaments to be put on the idol on occasions. They were deposited in the house of the pujari or some reliable person. In the Hadi inscription we get an interesting information about the ornaments of the deity misappropriated by the trustee. It so happened that the ornaments of god Krisna, which were purchased for five hundred nisakas (gold coins), were deposited in the house of Padmanabha Vaishnava. Padmanabha had misappropriated the ornaments. This fact came to the notice of Jayakrishi III at the time when the ornaments were to be put on the god. He, therefore, confiscated the three shares (vritis) of
Padmanābha which the latter had in the village of Sempat
and assigned the shares to god Narayana in lieu of the
ornaments.

(1) Various temples in the Kadamba dominion.

Let us now examine the temples found in the Kadamba
dominion.

Most of the temples mentioned or built are Sāiva
temples. Occasionally we come across Valēśvara temples
and others common to both the sects. We may deal with
these temples first.

Temples of Ganesāḥidēvata and other goddesses

In two places we find temples of tutelary goddesses.

At Kumudāvāda (c. A.D. 1050) there was the temple of Kumudabbe and at
Kulvelli (A.D. 1162) there was the temple of Kulakabbe.

In both these places the villages bear the names of the
deities.

In Kurukulla (A.D. 1126), we find another temple of
goddess by name Abbikabbe.

In the Terlikop inscription (A.D. 1080) we meet with
the goddess Bhavāni as worshipped by the ladies Aradīkabbe
and Nannikabbe in the family of Mukā-gāvunda.

In Devarasurili (A.D. 1206), the mahājana established
the idol of Mahālakṣmi-devi. Kamalādevi, queen of Parnāḍīdeva
got the temple of Mahālakṣmi constructed at Degeva (A.D. 1174).
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Gaida-gopala Kalima made arrangements for lectures in the temple of Sarasvatī at Goa, under the name Bharatī-devī or Vas-devī (A.D. 1107). In the village Shīgätti, (A.D. 1162) we come across the goddess Sarasvatī under the name Sarada.

In the Sadāśvagad plates we find Vijayāditya making grants to the temple of Āryā Bhagavatī in the Kārwār tal. (A.D. 1179).

In Saīdarūr, we find an idol of goddess Bhagavatī of Mālāsthana god, the idol having been got made by one Sāgala Karmāra-setṭī (c. A.D. 1198).

The mahājanas of Hālval are stated to have obtained choicest boon from goddess Kamāli-devī, whose temple is referred to as Bhagavatī's temple (A.D. 1144).

In Goa, we find the temple of Santikārīdevī mentioned in the Goa charter (A.D. 1280) of Shastha III.

Temples of Śukadeva

An epigraph in Amminbhāvi mentions grants to the sāstra of the temple of Śukadeva (A.D. 1119). The mahājanas of Hālval were worshippers of Bhāskara-deva, whose temple appears to have been located at Hālval.

It is interesting that Hālval and Amminbhāvi were both agrahāras.
Tuples of Brahmadeva

In the Narëndra inscription B (A.D. 1123-26) we find mention of god Brahma, while grants of rice were distributed amongst various temples. In the Muttage inscription 4, Brahmadeva appears as the Grindadeva (A.D. 1192), while describing boundaries of field granted to the temple of Mallalësvara, a reference is made to the temple of Brahmadeva in the Mahavali inscription (A.D. 1174). In the Kurkëäri inscription (A.D. 1126) we get a reference to god Brahmadeva.

Tuples of Vishnu

The Tambar broken slab of Givaladéva III, states that a temple of god Vishnu was constructed at Tambar (c. A.D. 1130). The Devaradëhalli inscription states that Jöyïya-bhûpa made grants to the temple of god Pullomboruha-nabha (Vishnu).

Tuples of Narayanadéva

The Tambar inscription of Parmadeva (A.D. 1136) mentions the temple of Narayanadéva as Chërundëśvarada Narayanadéva. Temple of Kamala-narayana, joint with that of Nãhâlakshmi was got constructed by Kamaladévi at Dëgave (A.D. 1174). Goa charter (A.D. 1250) of Shashtha III, refers to the temple of Murti-Narëvana.

Tuples of Nrsima

A temple of Nrsima was got constructed at Haladige and the idol established by one Matayõgi at the instance
of Pemādiśevas (A.D. 1169). The god is called viṇḍara-vikrama and the abode of prosperity of the mighty Kadambas. The Harṣa inscription states that the mahājana worshipped at the feet of god Nandīśvara (A.D. 1144).

Temple of Varāhadeva

In the temple of Nandiśvara at Halā, Jayakīrmci III got an idol of Varāhadeva established through Dravida Vasudeva Bhattopādhyāya (A.D. 1189).

Temples of Kāśavađevas

In Gīktattī, Maillaladevi got the idol of Kāśavađevas installed as learnt from the inscription on the pedestal of the idol (A.D. 1124). The Jayagol inscription states that mahāpradhan Jakkara constructed the temple of Kāśavađevas in Ambaragola and established the idol of the god (A.D. 1119). The Narāndra inscription B (A.D. 1123-26) mentions the temple of god Kāśavađevas.

Temple of Vināyaka

A damaged pedestal inscription at Addānur, tal. Dhārānur, states that the idol of Vināyaka was got made for some one (c. A.D. 1160).

Community temples

Temples were constructed and worshipped by associations or bodies. Thus the temple of Sāṅgīvasvara was medially worshipped by the Kurumba-sāṅgīgas and grants were given by them for the temple at Hubli (A.D. 1198).
The temples of Ugrasvāra found in Mānasgūḍi (A.D. 103) and Māndakini are to have been constructed and maintained by the body called Ugras Three-hundred (A.D. 1156).

In Kurḍikārī we find the temple of Bhōjacakṣusvāra apparently built and maintained by the Five-hundred and Four Elaya Bhōjaganas, an association of betel-nut-leaves dealers (A.D. 1108).

Temples of Naskha(ka)esvāra are met with in the Mīṣrīkōṭī (A.D. 1136) and the Tambūra (A.D. 1144) inscriptions. Nakara or Nakara-amakha was an association of merchants. We also meet with Jain temples by name nakara-śīlahya.

The temple of Kammadesvara in Mīṣrīkōṭī was likewise a temple of those who pursued Kammata (A.D. 1136).

Temples of Mallikārijunādeva

In Anminbhāvi inscriptions (A.D. 1112 and 1149) we meet with the temple of Mallikārijunādeva for which the Sixty Families made a grant. In the Bhāṭivā ṣā in inscription (A.D. 1126) we meet with the temple of Mallikārijunādeva of the Māndavā-tīrtha. In the Ballūr inscription (A.D. 1162) we find the temple of Mallikārijunādeva for which grants were made.

Temples of Iśvara

We find Iśvara temples under the name Rājaśvāra at Kāḍmoli (A.D. 103), Dharmāśvāra at Dharwar (A.D. 1117) Vācāśvāra at Mīṣrīkōṭī (A.D. 1136–38), Holesvāra at
Hunsikatti (A.D. 1142), Chāṇakeśvara and Raikesvara at
Bysghattī (A.D. 1166), Rechesvara at Sadasī (A.D. 1164),
Bontesvara at Galigī (A.D. 1202), Sulesvara at Vuttage
(A.D. 1223), Kanaleśvara at Negāve (A.D. 1174),
Lakasāvesvara at Tergane (A.D. 1217) and Kunicāra (A.D. 1176)
Chamudēśvara at Tēmūr (A.D. 1143), Gallasēvara at Mavalli
(A.D. 1155) and near Balōge (A.D. 1134), Suleśvara at
Bōkyāpur (A.D. 1163), Panchikēśvara at Dagav (A.D. 1209)
and Śiddhēśvara at Śīgatti (A.D. 1162) and at Nāpaganḍī
(A.D. 1203).

Temple of Gōnya Sulasāṇīdevā

In the Śīgatti inscription (A.D. 1162) we find
the temple of Gōṇya Sulasāṇīdevā.

Temple of Panchalīnādevā

In the Sīdānūr inscription B we meet with the
temple of Panchalīnādevā.

Temple of Sadāsīva

While describing the allotment of rice to various
temples in the Narende inscription, it is stated that
two mana of rice were allotted to the god Sadāsīva.

Temple of Sōmanātha

The Masarum inscription (A.D. 1171) states that
grants were made to god Sōmanātha. In the Kamadeva
inscription B (A.D. 1171) we meet with the temple of
Sōmanātha. In the Vuttage inscription B (A.D. 1202) we
find the temple of god Sōmanathadēva.
Temples of Bhairavadeva

We find temples of Bhairavadeva in Amaragoli and Kumbara mentioned in the inscriptions in those places (A.D. 1119 and 1126 respectively).

Temples of Gramesvara, Kudiyasvara

We find temples of Gramesvare in the villages of Jinnur (A.D. 1133), Madakibommhalli (A.D. 1156), Byahatti (A.D. 1166) and Menagudi (A.D. 1202) as mentioned in the inscriptions in those places. Further we find the temple of Kudiyasvare in Kudikeri (A.D. 1126). Kudya means a village, so Kudiyasvare may be same as Gramesvare.

Temples of Mulasthanadeva

Temples of Mulasthanadeva were fairly common. We find such temples in Sedam (A.D. 1062), Kumbara (A.D. 1175), Sangamesvare (A.D. 1082), Kuttur (A.D. 1101), Mukkal (A.D. 1103), Nigadi (A.D. 1112), Betkur (A.D. 1122) Muttage (A.D. 1199), Turgen (A.D. 1217) Katnur, (A.D. 1249) Siddapur (A.D. 1120 and 1135), Aminbhavi (A.D. 1146), Bailur (A.D. 1162), Somascan (A.D. 1168) and Dege (A.D. 1174). The temple at Aminbhavi is called Svarabhuma Mulasthanadeva.

Sivalaya

Temples merely called Sivalaya, Sivagiri, etc., were located in Sangamesvara (A.D. 1082), Aminbhavi (A.D. 1071), Mukkal (A.D. 1079) and Devara-sighali (A.D. 1094), respectively.
Temples of Kalidevaśvāmi

Like the temples of Rūpdhānadeva, temples of Kalidevaśvāmi were also fairly common. We find temples of Kalidevaśvāmi in Kumbāra (A.D. 1125), Terskore (A.D. 1080), Kolamūra (A.D. 1082), Kittur (A.D. 1081), Nāvigatti (A.D. 1124), Kamadhenu (A.D. 1138) and Madanabhāvi (A.D. 1138). The gods in the last two places are called Svayambhū Kalidevaśvāmi. In Kalgatgl (c. A.D. 1080) there was a temple of Kalēśvara.

Temple of Gokamesvara

The famous temple of Gokamesvara at Gokarna, Kumta tal., North Canara dist. figures more than once in the Kadamba records.

We now come to the two important temples at Gokarna.

Temple of Saptakotisvaradeva.

Saptakotisvāra was the tutelary deity of several kings in the dynasty. The temple was situated in Gokarna as learnt from the Goa plates (A.D. 1250) and the Nāgāyā inscription (A.D. 1174).

Temple of Govesvara

We find Shashtha III making a grant to the temple of Govesvara, (A.D. 1250). Govesvara was the iṣṭa-devatā of Śri Prabhadeva, whose sayings (vachanas) end with the name of the god Govesvara or Gahesvara.
(j) Temples in the name of Persons

We now come to the popular practice of constructing an Isvara temple and naming the deity after a living or dead person in his commemoration. In the concluding portion of the Managundi inscription B, we find a specific reference to this custom. It so happened that one Bhairava, son of Haliyamasetti, died on being struck by a cart. His father established a god named Bhairavadeva, in the name of his son in front of the idol of Siddheshvara.

Sriman maharadhamma danda-navaka pasaitya Mailaladeviya

Bhairavadeva Sagarasas constructed the temple of Lakshminarayana in Kuru, the then capital of Mailaladi, evidently after the name of his grandfather Lakshmaraja or Lakkarasa.

Babana danda-natha who was the maharadhamma, sanyadini and mahaveergada of Pernadideva constructed the temple of Hemesvara, apparently after the name of Pernadideva in Kiru-sampadadi. Likewise we find temples of Hemesvara in Bailur and Degave.

In Dambavali, Madiraja danda-navaka and the local prahus made grants to the temple of Mailalesvara, apparently built in the name of Mailaladi.

In Bhattik, Sammagunanda constructed the temple of Karuvesvara under the name of his father Karuva-gunda.

In Ugikeri Muka-gunanda seems to have constructed the temple of Mukesvara in his own name.
Some of the temples mentioned above, e.g., the temples of Machesvara, Rechesvara, Bontesvara, Chamoundesvara, etc., appear to have been constructed in memory of persons named, i.e., Macha-ananda or Machisetty, Amuka Rechisetty, Bonta-gawnda, Chamundesunda, etc.

In Mukkal Bammasetty constructed the temple of Bammesvara, apparently under his own name (A.D. 1079).

(k) Purposes of grants

1. Degeva inscription (A.D. 1174)

(1) sastra-artha (for the sacrificial session),
(2) tri-karya-artha,
(3) sastra-vaakhya-artha (for discourses on religious and sacred treatises),
(4) Rgved-adhyapna-artha (for the teaching of the Rg-veda),
(5) Yajurved-adhyapna-artha (for the teaching of Yajurveda),
(6) sulikaartha (for the primary education),
(7) spus-artham (for drinking water stations),
(8) agistha-pravarta-artham (for keeping the sacred fire),
(9) ghatik-adhyay-adhyapna-artham (for secondary education),
(10) devingera-samvartan-artham (for the up-keep of the devinge-tank).
2. The Qap plates (4. D, 1107)
   (3) similar to No. (3), has vyakhyam Bharati-grha,
   (11) lekhaka (accountant),
   (12) acharya (precentor),
   (13) Vag-devi-pujaka (worshipper of Vag-devi),

   (14) For the clothes of the ascetics,

4. Tejtar (4. D, 1082)
   (15) For the repairs of the temple,
   (16) For the offering of god,
   (17) For the ganda (sandal-wood paste),
   (18) For the dhoopa (incense),
   (19) For the dipa (lamp),

5. Magad (4. D, 1105)
   (10) Similar to No. (10), for the upkeep of the tank,

   (20) Aita-kuta (for the meeting of play and dance),
   (21) For the food of the precentor,

7. Somanthakoppa (4. D, 1168)
   (22) Chaitra festival,
   (23) Pavitra festival,
   (24) For the food of the pujari (worshipper),
   (25) For the hay to be used for roof of temple and
temple-school,
   (26) For the flower garden,
8. Belvanta (A.D. 1149)
(27) for the food of visitors and guests.

9. Badaasingi (A.D. 1257) and Kotbagi (A.D. 1264)
(28) ranga-bhoga (like gandha-dhuma-kumara-tambala-pushpa, etc.),
(29) ranga-bhoga (like sthakuta, nitya, mala etc.),
(30) navina-prasadakarana (for new constructions),
(31) ashta-shakti-tirtha-siddha-tatta-karanana (for digging tanks),
(32) dha-math-o-dara-bhara (for supplying food to the poor and the destitute),
(33) chatuska-kalas-abhi sheka (for the ceremony of abhi sheka of the kalasa),
(34) ga-prachara (for the maintenance and development of cows),
(35) nitya-bhoma,
(36) for supplying food to the inmates of the temple,

10. Tergaon (A.D. 1217)
(37) for the oil for one day in the festival of dipavali.

11. Goli halli (A.D. 1160-63)
(38) for the ashta-vidha-archana of the god,
(39) for the perpetual lamp of the god,

12. Hald (A.D. 1168-72)
(40) for the panchopachara-puja of the god,
13. Kirti-bala-sage (479-1199)

(41) For daily nivedya with payasa, six urasahas of rice,
(42) for milk for the daily payasa,
(43) for curds for the daily nivedya,
(44) for mugdha (kidney bean),
(45) for gudhuma (wheat),
(46) for sugar,
(47) for ghee,
(48) for two garments of god,
(49) for vithika (tembula), with maricha and other requirements,
(50) for camphor,
(51) for kumkuma,
(52) for celebrating festivals of:
   (a) Pavitra,
   (b) Daman,
   (c) Abhijnya-dina,
   (d) Karttika,
   (e) Asana and Vishvva,
   (f) Grahana,
   (g) Dipavali mahotsava,
(53) for the temple servant (paricharaka),
(54) for the musical instrument players,
(55) for the garland-maker,
(56) for the cook,
(57) for the maid-servants,
(58) for the auditor,
14. Tambur (A.D. 1126)
   (59) for fruits and flowers,
   (60) for the charagi,
   (61) for the alms-house,

15. Dodwad plate (A.D. 1109)
   (3), (4), (5), (6), (7) and (8) and,
   (62) for the teaching of Samaveda,
   (63) for the teaching of Kavasakha,
   (64) for the reading of puranas,
   (65) for the festival of maha,

16. Kasadhau (A.D. 1133)
   (66) for the servant maintaining the flower garden,

17. Naradra A (A.D. 1125)
   (67) for vidya-daha (education),
   (68) for patra-paula (for dancing girl),

18. Kesarem (A.D. 1171)
   (69) for earthen pots for nivada and ochhstra,

19. Siddamur (A.D. 1120)
   (70) for white-washing the temple (sota annakke),

(1) Objects of grants

(1) Tambur (A.D. 1125)
   greyo-nimittaweadi (for religious merit),
(2) Kasakur (A.D. 1104)
   nimma dhammaweadi (for your own merit),
(3) Warendra a.
paroksha-vinay-arthavasage (as a mark of obeisance in the absence of).

(4) Migadi (A.D. 1111)
devara bhinnawada-kale (at the time when the idol was mutilated, for warding off the evil effects).

(5) Panaji copper plates (A.D. 1089)
grant given perhaps in recognition of services of Chhadma.

(6) Misrikoti (A.D. 1136).
emna-jatiyya vrittivalu nesaaidam-ena
(grant given in recognition of having performed the duty of his community).

(7) Kirhaladage (A.D. 1199)
samrajya-svartha-artham (for the prosperity of the kingdom).

(8) Goa plates (A.D. 1260)
ayur-aryasya-svarnya-abhilabh-artham
(for the increase in longevity, health and prosperity).

(9) Siddapur (A.D. 1199)
ayum sridyam poehchutikke
(for the increase in life and wealth).
Priests in the Hindu temples, in the Kadamba dominion were mostly Śākta Śalvas. They had their names ending with the suffixes sakti, rādi, jīva, pandita, deva or a combination of them. They were generally very learned persons following a disciplined code of life. For temples of lesser importance, they were called śaḥāryas and for important temples they were designated as sthān-śaḥāryas. In some temples the śaḥārya had to be celibate and in others they were persons having wives and children. The celibate śaḥāryas were called nāśthikā tapādhāmas. We may note the places where the śaḥāryas are called sthān-śaḥāryas:

1) Pādma [rādi-pa]ndita was the sthān-śaḥārya of Adityadeva in Amminbhavi (A.D. 1112).

2) Chandrabhūshanadeva, described as muniśvara, son of Sivasaktideva, who is also described as muniśvara (the family is called tapasw), was the sthān-śaḥārya of Siddhesvara temple in Māngundī (A.D. 1103).

3) Vīnasakti-pandita-deva was the sthān-śaḥārya of the temple of Kalidevasvāmi in Mōligattī (A.D. 1104).

4) Tājorad-pandita, son of Devasad-pandita was the sthān-śaḥārya of the Kalidevasvāmi temple at Kamadhenu (A.D. 1128).
v) Vagīśvara described as san-muniśvara-chādāmāni was the sthān-āchārya of the Svayambhu temple at Kumbumāla, figuring in the Tamur inscription of A.D. 1144;

vi) Vasadeva-pandita-deva, described as ekottī-achārya was the sthān-āchārya of the Svayambhu temple at Mulaganda, appearing in the Belavantar inscription (A.D. 1149), as the guru of Viśvēśvara-pandita;

vii) Ṣanmārtā mukha-nidhiṃ was the sthān-āchārya of Devanur-mattha, appearing in the Sīligatt inscription (A.D. 1162);

viii) Wallikārjuna, described as udāra-tanasi, arūtaṃta, brāhmati, munīśvara, etc., was the sthān-āchārya of Mula-śātanādeva of Muttega (A.D. 1199–1209);

ix) Basiyāmaraśvara-deva was the sthān-āchārya at Pasarige, (Hasarabh) appearing in the Galigi inscription (A.D. 1202);

x) PadmāśāMulastha of Mulasthaṉādeva at Tergaon (A.D. 1214);

xi) Śambhu-deva was the sthān-āchārya of the Sūlēśvara temple at Muttega (A.D. 1223);

Others who are merely called āchāryas are noted in the following places:

i) āchārya Dhammesvar-jīya at Kadrolli (A.D. 1098);

ii) āchārya Somesvar-pandita at Daravada (A.D. 1119);
Still others are mentioned without being called acharyas:

i) Chandrasya-jiya in the Sada venerable inscription

ii) Nirguna-sakti-jiya in the Mukkal inscription

iii) Uttara-rao-pandita in the Amminbhuvi inscription (A.D. 1112)

iv) Mekamdeya-rao in the Vamsam inscription

v) Tejora-pandita, disciple of Kriya-sakti-pandita in the Nigadi inscription

vi) Chandra-rao in the Amminbhuvi inscription (A.D. 1163)

vii) Nagarada-pandita, son of Devarada-pandita in the Siddapur inscription (A.D. 1150 and A.D. 1136)

viii) Devarada-pandita in the Amravati inscription

ix) Svarada-pandita, son of Svarada-pandita in the Ugnikari inscription

x) Ukkarega-pandita, son of Ganga-rao-pandita in the Ugnikari inscription

xi) Swarada-pandita, son of Vi-svesvara-pandita, the Svaradheya Ravi-pandita, son of Vi-svesvara-pandita and Bhagiyakka in the Salvador inscription;
xvi) Māvesvara brāti-śāthā, disciple of Īśvarasakti-pandita-deva in the Tenbūr inscription;

xv) Rudrasakti-pandita-deva in the Māsaki-honnihalli inscription;

xvi) Śivasakti-pāñātita, son of Kādārāsakti-pāñātita in the Bokysūr inscription;

xvii) Devarād-pāñātita munīśa in the Bāllūr inscription;

xviii) Devasākta munīśa in the Ṭigglatti inscription;

ix) Vallikārjuna-pāñātita, his disciple Devarād-pāñātita and his disciple Rudrasakti-pāñātita in the Bhattikop inscription;

xx) Amṛitarād-pāñātita of Bōlikanahalli in the Somnukop inscription;

xxi) Divyasākta of Bagulagere in the Hasaramb inscription;

xxi) Vēmasākta of Gadeyahalli in the Mimbvali inscription;

xxii) Śakti-āvārāva, also called Śrotiyādvēva in the Bōlikhalli inscription 4.

Description of some of these āchāryas and priests may be noted:

Padma-rād-pāñātita of Amminbhēvi is described as yama-niyama-svadhyāya, dhyanā-drāvanam-amarśthana-

Uttava-rād-pāñātita of Unkal is described as

(1) yama-niyama, etc. as above (2) mūlānam mātthanan

(3) ūkālasa-ścharitrān (4) ātre-pāditrān (5) saran-

(6) sāch-āchāra-naya-vinaya-
vibhū shanāram (7) Īśvarapadamāṇa-nāma-svākarum (8) deva-
dvijayamanta-thanam-abhiśīnam (9) chakrā-
samaya - - - - (10) bhuddājanādhāram (11) nīdā-
danigalum (12) jarījanēkalapūrvikaraṇum and (13) nūla-
ante marparum.

Samāvara-Pandita of Dhārwar is described as
(1) Jana-niṣya, etc., as above (2) nīja nīptaprahāva-
kulāsvidaritaparamāsaya-kudarar (3) anavarata-
santarijitamakotakēma (4) nirantarayanāsahāndikā-
vikāta-vibuddhājanāhāramkulāvā (5) ārādhita-
Parvatipati charana — mahābrinjgar and (6) anna-dāna-
vīnodar.

Chandrābhūshaṇa-Pandita of Belvantar is described
as
Siva-padanāma-brinjgar
Siva-padaburumakotakēma Siva-bhakta I
Siva-sektā-mūrtti yeśidā
Bhava [i.e.,] chandrābhūshaṇa tapadīnāma II

Īśhnasektā-panditaDeva of Tembur is described
as (1) jana-niṣya-amāghilārkānirahar (2) loke-
pūjyar (3) āgmevidar (4) uttamar and (5) somyam.

These extracts are sufficient to show the disciplining,
learning, eminence, patronage, religious favour, control
over the senses, etc., of some of the śāhṛṣya, whether
they were called sūtraśāhṛṣya, śāhṛṣya or otherwise, they
were the trustees and superintendents of the temple-houses.
establishment. They were recipients of the grants. They
looked after the management of the temples. They
supervised over the education imparted in the temple
or the matha attached to it. Whenever a new temple was
constructed the acharyas of a neighbouring temple in the
village or of an adjoining village was entrusted with
the management of the new temple.

These acharyas had a guru-paramara of their
own, either of the same place or of an outside bigger
sthana. Thus, Visvesvara-pandita of Belvantar and
Devavatti-manipa of Sigatti claim their guru as from
Malagunda and Devanur-matha, respectively, while
Chandrabhusana-deva of Vemagudi has his gurukula in the
same village. The position of a shuya was higher than
that of a son, in as much as the shuya inherited the
position of an acharya and became the owner-trustee of
the temple establishment, while the son did not,
unless he was designated as a shuya. Thus, Chandra-bhusana-
pandita of Belvantar, who was the son of Visvesvara-pandita
of the same place, is designated as shuya in the same
inscription and declared as oday of the sthana of
Hadavelesvara temple in the village, built by herryade
Kama.

In two of the records these acharyas are called
Lakul-agama-siddhanta - - - and Lakul-agama, viz.,
Uttavara-pandita in the Amminbhavi inscription (A.D. 1115),
and Somesvara-pandita in the Harwar inscription (A.D. 1117).
We do not find any mention of the Kālamukha-salwas. Sri Kapataral Krishnasa has practically equated the Kālamukhas with the Lākulas in his learned book "Karnataka Lākula-Salwa Itihāsa." We have, however, no records in the Kadaśa dominion either to support or otherwise the same equation.

An examination of the names of the Lākula-salwas shows that the suffixes sakti, rādi and jiya are freely used while the suffixes pandita and deva appear to be merely honorific. The father is named Siva-sakti-deva while the son is named Chandrabhūṣana-deva. Further, the name of the guru is Kriya-sakti-pandita, while that of the disciple is Tejō-rādi-pandita. In another case, the name of the guru is Mallikārjuna-pandita, that of his disciple is Deva-rādi-pandita and that of the latter's disciple is Rādra-sakti-pandita. The wife of Utta-rādi of Unkal was Chandikabbe. Her father's name was Indradīva-jiya.

Thus all the suffixes appear to represent the same sect of Salwas so far as the Kadaśa dominion and period are concerned. A further examination of the suffixes reveals that the suffix rādi is more common than others, and that the suffix jiya also was honorific at least in the beginning when it was started to be used for these Salwas. The suffix jiya has survived in the present days in the surname "Jiya" as in the case of the double suffix appa and ayya in the surname "Pal." Jiya is a short form of Jiya.
(n) Gorsvas

We now consider the gorsvas. In two inscriptions, viz., the Amminbhavi (A.D. 1112) and the Sigattii (A.D. 1162), gorsvas appear in combination with others as follows:

<table>
<thead>
<tr>
<th>Amminbhavi</th>
<th>Sigattii</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parvaremi</td>
<td>Parvaremi</td>
</tr>
<tr>
<td>Gorsvaremi</td>
<td>Gorsvaremi</td>
</tr>
<tr>
<td>Go-bra</td>
<td>Go-vrindam</td>
</tr>
<tr>
<td>Pandia</td>
<td>Pandia</td>
</tr>
</tbody>
</table>

The inscriptions state that those who destroy the grants will incur the sin of killing the above class of people, cows, etc. In several other inscriptions, we get the word ekotidtapodhanaram or tapodhanaram along with brahmans (parvaryu), ladies, children, etc. In an extraneous record at Kiriyam, tal. Indi, dist. Bijnur, dated on Wednesday, 15th Dec., A.D. 1196, the word gosava appears in the following connection:

Harid-grihadim Harid-grihadim
Sare-grihadim Ruma-grihade Buddh-alayadin
Gorsvare Savenare Baudhara
Neravigalim=Indi=nade sogayat torikum II

From the above passages we find that gosavas were held in great respect as in the case of brahmans and tapodhanas. In the second passage, they are cited as
Hindu counterparts of the Jain ascetics and the Buddhist monks. In the same Amīrāval inscription, we find Chandikabbe, daughter of Indrādvaṭīya and wife of Uttave-rādi, making grants of land from the goravāmbola.

Goravāmbola is a compound word for goravāmbola, meaning the patch of land belonging to the goravas. This would show that Chandikabbe, and for that reason Uttave-rādi and Indrādvaṭīya were all goravas. It is thus clear that the term gorava stood for the term Hindu priest-hood.

In this connection it is interesting to note that ladies of the temple worshipers community in the Belgaum and Bijapur districts add the suffix ṛṣi to the names of their husbands while giving out their names, whenever called upon to do so, in ceremonies like marriages, etc., certainly without knowing that the suffix ṛṣi is a remnant of the far off olden days. Thus, if the present name of the husband is Sivappa, they would give it out as Siva-ṛṣi; if it is Chandrappa, they would utter it as Chandra-ṛṣi and so on. The community is known as present as goravas, pūjari, hāgas and in the Maharashtra bordering areas as goravas, likewise in the Bellary-Quntakal-Raichur areas, there is a corresponding community called Ṣīvars, which is a short form of Ṣīvar. The practice of adding the suffix ṛṣi on similar occasions, is understood to be prevalent among them also. It may also be noted that the proper name Siva with the suffix ṛṣi, as Siva-ṛṣi, is current amongst the hāgara community in the central part of the Belgaum district.
From the above discussions, I believe that the modern jiyas, gotrasas or pujaris, are the successors of the mediaeval jiyas and gotrasas, then forming the Lakula-salvas. Several of the Lakula-salvas might have merged as pontiffs and smaller mathadikars in the Vira-salvas. Several others might have remained as simple worshippers, in temples and taken to other vocations connected with the temple, due to want of patronage, change of conditions and sheer degeneration, and merged in the Vira-salvas. Some others as in Maharashtra, and the border areas, where the Vira-salva influence was not strong, may have remained in an intermediate state.

(a) Non-Lakula-salvas as sthan-acharyas

In instance of a non-Lakula salva appointed as a sthan-acharya is found in the Narandra inscription B. The inscription states that Jayasimha II entrusted the sthana of Sankaradeva of Arakara to one Prayag Bhatta. Prayag Bhatta, who is also called Prayaga-svara, is described as a mahasaiva and a savagi brahmin. His father was Sagarabatta, described as vipra-vindh-agram. His gotra is given as kayapa-gotra. He received all the grants made to god Sankaradeva. He is further described as

(1) sastra-agama-vada-marga-charita (2) Isvara-pada-njana-
odyogi and (3) Sankara-deva tottu.

(b) Vira-salvas

Vira-salvas seems to have made its appearance early
in the Kadamba dominion.

Sri Allama-prabhu, saint-philosopher and first pontiff of the Snya-dhánsa of Kalyana appears to have hailed from Goa or at least spent his devotional days in Goa, meditating at the feet of lord Govesvara, whose temple was situated in Goa. This is clear from his vachanas which are invoked in the name of Govesvara, Goveśvara or Govesvara. The first epigraphical mention of god Govesvara is in the Goa plates of Shevthí III (A.D. 1287). The period during which Sri Allama-prabhu spent his days in Goa may have been either during the period of Jayakrta III (A.D. 1128-1147) or during the early years of Permadideva (A.D. 1147 onwards) before he went to Kalyana, where he came in contact with Sri Basavesvara.

It is significant that it is Jayakrta II, who is described as maha-mahesvara, for the first time among the kings in the dynasty, in his Kode plates (A.D. 1134). Thereafter all the subsequent kings, without exception, are described as maha-mahesvaras.

The second pontiff of the Snya-dhánsa, viz., Channabasavesvara came to Ulavi in the Kadamba dominion after struggle started with Bijnala and his followers. One of the battles fought with the army sent by Bijnala or his successors is supposed to have been fought at Kadaravalli, inside the Kadamba dominion. He finally settled down at Ulavi in the Supa-petha of the North Canara dist, and having appointed Siddharasanatha as the next pontiff of the Snyasa, he ceased to exist. The reason why Channabasavesvara came to the Kadamba dominion must have been
the prevalence of Vīra-sāvīrism in the dominion and the patronage given by the kings of Goa to that sect. Another reason could have been that, of all the feudatories, it was the Kadamba of Goa who persistently defied the power of Bijjala and declared independence, shedding their feudatory position. Kadambas were the only safest political power of the times who could have afforded asylum to the struggling followers of Basavesvara after their conflict with Bijjala, throughout the earwwhile empire of the Chalukyas, or that of Bijjala.

(24) The third pontiff of the Śiva-saṅgama (according to the Vīramaiśa-Vasa Ratnabala), Śri Siddharmanatha, after he was so designated by the second one, Śri Channa-basavesvara at Ulavi, must have toured the Kadamba dominion before he returned to Kalyana or Sonnaligayarpa preaching and spreading the tenets of the Vīra-sāvīr faith. This is evident from the fact that we find at least three places where he has been remembered and grants made for the purposes for which he strived. The places are Bandasarangi, Kotbagi and Katmūr (grants made in the years A.D. 1254, 1264 and c. 1290).

(25) The fourth pontiff of the Śiva-nubhava-charati-patta or the Śiva-saṅgama, viz., Śri Kandagaṇa-mātha came to Goa, where Allamprabhu had his lord Gūhesvara and stayed there for some years, spending his days in the worship of linga and devotion to jāmagnas and before he ceased to exist, appointed Api-gaṇesvāra as the fifth pontiff of the Śiva-nubhava-charati-patta.
Likewise, the said fifth pontiff Adi-ganesvara resided in Goa along with his gana-samhâ, engaged in the service of Jangams. When Muslims entered the city, the bhaktâ-mahâsvârâs left the place, and the fifth pontiff Adi-ganesvara too, left Goa and went towards Talakâta on the banks of the rivers Kaverî and Kapini.

It cannot be an accident that all the first five pontiffs of the most august pitha, the Śûnya-dhamas, established by Šri Basavēvara and his colleagues, were connected with the Kâdamba dominion. The Vâra-sâlva faith must have caught the imagination of the people of the dominion and must have taken deep roots by the time the dynasty came to an end. The seeds were already there in the form of the strongest faith in Śaivism in the dominion. The Lâkula-sâlvas seem to have slowly disappeared and merged in the Vâra-sâlvas. As to the population at large, it was already and Salva, the change over to Vâra-sâlva must have been easier and quicker than the mathâdhikârâs. The mathâdhikârâs, i.e., achâryas, sthân-achâryas, etc., might have been persuaded by the brilliant and devoted band of followers of Basavēvara to follow Vâra-sâlvia and such, who lingered with their earlier ideas of Lâkula-siddhânta accepted Vâra-sâlvia as the people at large had caught faith in it, by force of circumstances.

We may now discuss some of the references scattered over the Kâdamba records which suggest a change over to
Vira-salvisa from Salvim. I have already referred to the Kadamba kings being called maha-mahesaaras from Jayakarda onwards. The Sakrama Tantra defines maha-svara as:

\[ Bhakto maha-mahesvara-ch-siva prasad prama-lingakha I \]
\[ saramah siva-linga-akshara sakt-sthalam mama \]

Purusha II 34 II

\[ atma-aghaa lakshana vaisyge srimushva su-samhita I \]
\[ tasyag-inabho dehasu bhakta ity-uchyate \]

Buddha II 35 II

\[ tadbhitamamalasya sa va maha-svaraas \]

Ganapati I

\[ chit-suddhah bhavedasya sa prasad \]

Bhavatya-agga II 36 II

Mahesaara is thus one of the followers of Salvim of another higher order than the bhakta and the second in the six grades including a saranam.

We again get the word maha-svara (Kannada form of the Sanskrit word maha-mahesaara) in the Hubli inscription of Jayakarda III (A.D. 1138). It is stated therein that the community of Kumbha-sengas became famous throughout the world having obtained the name maha-svaraas. Their activities are stated to have included executing repairs to Siva temples and spreading the Siva-dharma all over the country. The Hubli inscription uses the formula 'Sivaya naman', the panch-abhacari mantra, prevalent among the Vira-salvisa, in the invocatory passage. Likewise the Wadenabhavi inscription (A.D. 1134-38) also starts with the formula naman Sivaya.
In the Kanadhanu inscription (A.D. 1138) we find a class of people called "mahesvara janaragal" who were entrusted with the duty to protect the grants along with others.

The Devar Hubli grant (A.D. 1208) uses the word "Sarana" in the invocatory passage in the formula "sri Mahalakshmi-davi sarana". Sarana is a word specially developed by the Vira-salva. In the same inscription, it is stated that Kalave and Lokasa were to do the devakarya. It is significant that these two persons do not seem to be Lokasa-salva. It cannot be made out as to what community they belonged.

The acharya of Holedvara of Hunsakott (A.D. 1149) is described as:

 Parmadhva Sadav[ina] [sha]k[am] ksa[la] [lo]g[al]a[na] pranav-adi shak-I
 ksharam pathyam [ind-[i]
[para]-[iva]- Chandrobhushana-deva

The description of Chandrabhushana-deva has a tinge of Virasalva.

Svagavada of Somaskon is described as "svabhakti-vrat-ignadhiyole lingahavana i la pravimala-mati-vinda archhaa", i.e., having worshipped the linga with a clear mind, keeping it in the nectar of devotion of to Siva. This description indicates worship of a jiva or chara linga in contrast with the sthavara-linga.
The Kinadhan inscription (A.D. 1129) mentions that if one takes bath in the Urvā river one would go to the Sivelōka. Likewise the hero-stone at Kāvalād mentions that the hero went to Sivelōka. Normally we would have a hero going to heaven (Sivelōka or Svarga).

Lastly, we come to the Argadang and Kothrag grants which are obviously for the purposes advocated by the Vīrasāiva saint Śītharāmānātha. By the middle of the thirteenth century Vīrasāvia was sufficiently popular in the Kādamba dominion so that kings could make grants for the objects and ideals of the faith.

(3) Trinity of gods

The trinity of gods, viz., Brahmā, Viṣṇu and Maheśa had a general grip on the minds of the people, the Taramū inscription in the introductory passage mentioned that those who tamper with the grant would incur the wrath of gods Brahmā, Viṣṇu and Maheśvara along with the navagrahas, the ekadaja-pradaksin cleared by the four-headed Narasimha and the seven-sages.

The Tapā inscription describes Śēkiga Chāvunda,

as follows:

Hara-chāraṇa-kamala-bhringag 
Hari-chāraṇa-amajā-sūrīkamalā Brahma-nāma-I
bhuja-nāve-aśatpādīm sa-
chāryatam Chāvunda-sāve Tambrapuradol II

Kanda-
In the Panaji copper plates of Jayakés I, we get a family of a Yezid Mohammedan, namely 'Chchhadama'. His father was Madhumada and grandfather Aliya. Aliya and Madhumada are Sanskritised forms of Muslim names 'Mohammad' and 'Ali'. The family was originally residing at Chemulya from where it migrated to Goa. It is described as belonging to Tajiya-vasa, a race hailing from Arabia. In the Marcella plates, Chchhadama (Chchhattama) is stated to have been the mukhya-sûkarma in the cabinet of Ghalladéva II. In the Panaji plates, Jayakés is stated to have granted the village Laghu-môrâhika, to Chchhadama.

In a missing copper plate of Jayakés (h.d. 1053), Jayakés is believed to have permitted Sadasno (Chchhadama) to levy customs on ships coming from different harbours in India for the expenses of a big mosque built by him in Goa. The construction of a mosque would presuppose existence of a sufficient number of Muslims to offer prayers in it. The missing copper plates are also believed to have mentioned that Jayakés appointed Sadasno as his Chief Minister.

Islam had, thus, made its appearance in Goa in the Kadamba dominion from the second quarter of the eleventh century.

6. CHRISTIANITY

No traces of Christianity are so far found in the Kadamba records.

(2) *EI*, Vol. XXVIII, pp. 70-75 Dr. P.B. Desai.

(3) Ibid.

(4) *Ancient Shrines of Ga,* p. 21 R. Dr. V.T. Dikle.


(6) *Jainism in South India*, p. 75, Dr. P.B. Desai.

(7) Ibid., p. 74.


(10) Ibid., p. 30.32.


(12) Verified by me from ink-impressions.

(13) *Tividjya* means well-versed in agama, tarka and vakrana.

(14) Quoting from ink-impressions.

(15) *Jainism in South India*, by Dr. P.B. Desai, p. 143.

(16) Quoting from ink-impressions.

(17) Ibid.

(18) Ibid.
(19) Ibid.
(20) A.R.No.446 of 1936.
(21) S.I., S., XI, p.220.
(22) J.K.K.S. Kanadatext, p.82.
(23) Niranjana Varma Pattrakara Dr. F. G. Halkatti, pp.5-12.
(26) Ibid. pp. 16-16.
(27) Tantra Sanghara by S. A. Tummig, Mysore 1914 Ed., p.93.