CHAPTER I

GENERAL

The Kadambas are one of the principal royal families of Karnataka who ruled over various parts of South India, either as independent kings or feudatories, at different periods in the history of Karnataka. After the downfall of the Chalukya Satakarnis, it was the Kadambas who held sway over the Karnataka country, otherwise known as Kamata, from the middle of the fourth century. This is the oldest of the Kadamba families known as the Early Kadambas, and is headed by Mayursvarman, later known as Mayuravaram, ruling from Vaijayantipura from about A.D. 330 to A.D. 350. It is noteworthy that one of the kings in the family, viz., Santivarman is called "Vaijayanti-trilaka-swarga - Kamata-bhuvanga-bharta" in the Birur grant. A branch of this family, headed by Krishnavaram appears to have ruled from Palasaka from about A.D. 470. In the same Birur record, Krishnavaram is credited to have performed an asvamedha sacrifice and is called "Daksinapatra-vasavati-vasanti" (lord of the riches of South India), a title borne by the great Satavahana kings.

The Early Kadambas were subjugated and succeeded by the Chalukyas of Badami in about the middle of the sixth century. As this Chalukya power rose, the Kadambas slowly became indistinct and for all practical purposes disappeared from the historical background. It may be that some minor princes ruled over lesser principalities, but without distinction.
The Kadambas reappear towards the downfall of the Bāhrūkūtas and come of age with the rise of the later Chalukyas, known as the Chalukyas of Kalyāṇa. Two principal families shine with outstanding career - one known as the Kadambas of Hāngal and the other as the Kadambas of Goa.

Some more Kadamba families, viz., those of Bayalanāda, Belūr, Nāgarakhandā, Kalinga, etc., are known.

We are now dealing with one of the resurgent families of this great Kadamba Kula, viz., the Kadambas of Goa.

According to most of the records of the Kadambas of Goa, the family is stated to have originated from Jayanta, otherwise called Trilōchana Kadamba, who is said to have sprung from drops of sweat which fell on the earth near the Kadamba tree from the forehead of god Śiva after the conquest of the demon Tripūra. In the plates of Gīvaladeva III, the birth of Trilōchana Kadamba, the progenitor of the Kadamba family, is ascribed to the heroic fervour (vīra-rasa) of god Śiva, when he won victory over Tripūra. In the Halsi inscription (A.D. 1169-72) it is stated that the Kadamba tree itself grew up from the drop of amrita that fell on the ground at the time of the churning of the sea. Several kings in the family bear the prasasti Śaṇa-Dharāṇi-prasāta- Trilōchana-Kadamba-vara-mahōdaya.... This also indicates a divine origin for the family from the god Śiva and the goddess Earth.

These accounts are, however, mythical and cannot be called historical. They may only indicate that the family
claimed a divine origin, perhaps as a result of the trend of the times, when several other royal families of Karnataka claimed a divine origin. These discussions also take us to the origin of the name of the family. Kadamba, the family name, is the name of a kind of tree. In most of the traditional accounts, some of which are detailed above, the kadamba tree is connected with the origin of the family in some way or the other. For a more plausible connection between the kadamba tree and the family name, we may seek our answer in one of the earliest accounts found in the Talgunda inscription of Shatruvaman of the Early Kadambas who ruled about the middle of the fifth century. The relevant passage reads as follows:

It would be seen from this extract that the Kadambas owed their name due to their tending a kadamba tree that grew up near their house. There seems to be nothing very strange and unbelievable in this simple account.

As in the case of Chalukya and Chalukya the name Kadamba appears as Kadamba and Kadamba and sometimes with the lingual of Kadamba or Kadamba.

No definite relation between the Early Kadambas of Banavasi or Kolhapur and the Kadambas of Goa can be made out from the records of the family, known so far. We may perhaps...
connect them with the branch of Krishnavaranaman's line from the claim of asvamedha sacrifice being performed by its predecessors. Thus, the Dageve inscription mentions that in the line of Trilochana Kadamba, there were some kings who performed asvamedha sacrifices. Likewise, the Kirthalaage grant mentions that there were several kings in the family who performed eighteen horse-sacrifices. In the prasasti of the family we usually meet with the epithet ashtadas-asvamedha-diksha-dhita-kula-prasita. These references are of a conventional nature. They would, however, tend to connect the Kadambas of Goa with the branch headed by Krishnavaraman I, who is the only king in the Kadamba family who is stated to have performed an asvamedha sacrifice. The inclusion of the Kirthalaage Twelve-Thousand as one of the two provinces ruled by the Goa Kadambas may also suggest the connection with Krishnavaraman's line as the latter's capital was known to be Kirthalaage, as compared to Banavasi which was the principal capital of the Kadambas of Mayurasaman's line.

The Kadambas of Goa had the hereditary title of Banavadi-pura-varadhi svarga, "Supreme lord of Banavadi". This title is also borne by the Kadamba family of Hanagal. As this hereditary title would indicate, the Kadambas of Goa claimed to have originally ruled over Banavadi. The Kirthalaage Gopdev inscription of Shashthi I, states that Trilochana Kadamba, the progenitor of the family, had his seat of residence in Varavasipura (Banavadi). But the family must have left the place long back, perhaps in the days of the Early Kadambas, when they had Palasika as one of their...
capitals and moved further through Palasige country westwards towards the Komkana country. The epithet Bhavanasi-pura-var-adhivesvara is in tune with the trend of the period when most of the mediaeval royal families of Kamataka described themselves as lords of places, over which they had no sway during their current dynastic period. Thus, the Rattas of Saudatti called themselves Lattalura or Lattalura-pura-var-lattalura-var-adhivesvara (lord of Lattalura, identified with modern Latur). Latur was outside the dominion of the Rattas of Saudatti. The Silaharas of Kolhaur called themselves as Tagara-pura-var-adhivesvara. Tagarapura is identified with modern Tar, Tar was not in the dominion of the Silaharas of Kolhaur. The mention of lordship over Banavasi is, thus, symbolical merely indicative of the former rule or the ancestral seat or capital of the first family of the Kadambas.

The next point for consideration is the original place from where the Kadambas of Goa rallied forth and carved out a sizable kingdom for them to be ruled for three centuries. Goa was certainly not their original home. We get definite references to the conquest of Goa by Chattayya or Shasha II, son of Givala I, and to the making of Goa as the permanent capital of the dynasty by Jayakasi I, son of Chattayya, while describing the attack on Goa, Chattayya has been called Komkana-chakravarti in the (16) Golihalli inscription B. Likewise, Jayakasi I, is called (17) Komkana-adviga in the Narahala inscription A. Givaladeva I,
is called Komkanada-Gī(valadēva) in the Māvallī hero-stone, before the Goa Kadambas conquered the Māvallī tract of the Haladige country. Thus, the territory round Goa and the territory near Māvallī (Haladige country) were conquered by Gāvaladēva I, or Chattēyya II. It is, therefore, clear that the Kadambas of Goa had their home in between these two tracts.

This would lead us to believe that before they extended their principality they were ruling somewhere in the Komkana country, excluding the island of Goa. In this connection we may note the statements in the Āgge plates of Jayakēśa II, as to the tradition of the place where the originator of the family, viz., Trilōchana Kadamba made his homes:

\[\text{Sa nāgavallī-kalīte kadali-shanda-mandita I}\\\text{Chakara Komkanā vasām vilāsa-vasati-sidhī II}\]

Let us look at the point from another angle, viz., that of their first capital. Chandrapura was the earliest capital of the family, being the capital of Gāvaladēva I. We have the definite evidence of the Marcellā plates (A.D. 1038) wherein Paremśvaramangala is stated to have migrated to Chandrapura, excelling Indrasūra, before he settled down at Śrīvēra village. Likewise, the Dvyāshraya-kōsha of Hemachandra and Abhayatīlaśa mentions Chandrapura as the capital of Jayakēśa I. We have definite mention, as referred to earlier that Goa was made the permanent capital by Jayakēśa I, in the Halā inscription.
Seal of copper plates of Permadives
(Plate not traced)

Original view
Seal of the R. spur copper-plates
Now from the records of the Southern Śilāhāras we know that Chandrapuri was the principal city of Chandra-mandala. This Chandra-mandala would be in the Konkana country by its location, south of the island of Goa, in the Goa territory.

From the above discussions it is clear that the Kadambas of Goa were established at Chandrapuri before they came to prominence. Whether they were the original residents of Chandrapuri or not cannot be made out at present.

From the inscriptions of the kings of the family given in the inscriptions it is found that their laṅchchhara was the lion. This laṅchchhara appears also on the coins issued by them and on the seals of their copper-plates. Their banner was vanara-mahādeva. The family was heralded by the musical instrument perama. Their sign-manual contained the legend 'Malavara-Mari' as can be seen from the sign-manual of Peramādīva in the Nagāve inscription—

Sri Śivachitra-Vira-Peramādīva-Malavara-Mari. This legend 'Malavara Mari' and another 'Śri Malega Bhairava' are also found on their coins and crest. Thus, the seal of the Kīśa-Malage copper-plate grant of Jayakādi III contains the legend 'Śri-Vira-Jayakādiya - Malavara-Mari'. The seal on the Paṇḍit plate of Jayakādi I contains the legend 'Śri-Malega Bhairava'. The legends are in the Kannada language and mean terrible or destroyer of the hilly country or the hill-tribes, viz., the Malavas. Some of the coins are actually called Malavara-Mari nīkaṇas. The import of the legends on the coins and crest and the occurrence of Malavara Mari in the sign-manual would indicate
that the Kadambas had to conquer the hill tribes and always be alert for any possible upheaval from them. The Kadamba country was full of hills and dales covered with high and thick forests, excluding the border tracts infested with all kinds of wild animals and as such some of its mountain recesses would normally have been inaccessible. This would explain why the hill tribes were a constant source of trouble so as to mention their destruction or suppression even on the coins and in the sign manual of the family. In this connection it may be mentioned that the Vengundi inscription of Jayakesh III refers to the Haladige country as shining with the brave warriors who always put down the pride of the mountain chieftains.

The family god of the Kadambas of Goa was Somanatha of Saurashtra in the earlier years and Saptakotivara of Goa in the later years. Guvaladeva I seems to have undertaken a pilgrimage to Somanatha. Likewise Shashtha II visited Somanatha more than once. The Ganadeva inscription (A.D. and 1042) was inscribed in the place on the occasion of construction of a pavilion on way back from Prabhesh, where Shashtha II had been on pilgrimage for worshipping god Somanatha. Another pilgrimage to Somanatha by Shashtha II, is described in the Naradha inscription after the conquest of Kavadi-dvipa, Gove, etc., by him. (31) The village Kanikanura was granted by Guvaladeva III, for the expense of burning incense in the temple of Somanatha on the occasion of the marriage ceremony of his nephew Jayakesh II. Next, the "ugad undated inscription of
Gūvaladēva III calls his Smta-Kōtiśvaradeva-Labhāvare-prasāda. The personal god of Kamaladevi, queen of Pemādiśevara, was Smta-Kōtiśvara. Likewise Smta-Kōtiśvara was the personal god of Jayakēśa III and Shastha III.

Other gods worshipped by the family were Gokameśvara of Gokarna, Mahalakshmi of Kolānvara (Kolharur) and god Siva at Sthanaka (Thane). Guballa II made a grant at Gokarna after worshipping god Gokameśvara and holding kamschana-tulabhāra in the place. Shastha II, visited Gokarna, Sthanaka and Kolānvara for worshipping the gods and the goddess in those places. The family also worshipped Viṣṇu in the form of Narasimha and Varāha. Several of their inscriptions refer to Varāha in the invocatory verses notwithstanding the fact that many others refer to Siva, in the invocatory verses. The mention of Varāha in the invocatory passages may be due to the Chalukyas who were the overlords of the Kadambas. Jayakēśa III established the idol of Ādi-Varāha in front of that Narasimha in the famous temple at Kālan. Kamaladevi got the artistic temple of Kamala-Nārayana and Mahalakshmi constructed at Dēgāve. There were temples of Mūrti-Nārayana and Gūḍēvara at Goa. Several of the Goa Kadamba kings had the epithet mūrti-Nārayana in their prasātis. The Sangamesvar inscriptions of A.D. 1068 and 1082 call Jayakēśa I and Gūvaladēva III as Māhāvīra-labhāvare-prasāda. We also find kings in the family making grants to Jain temples. Pemādiśevara, Jayakēśa III, Vajradeva and Shastha III, call themselves Śivachitta while Viṣṇu-dīna calls himself Viṣṇu-chitta.
or Vishnudasa. It is thus seen that although the Kadambas of Goa were devout Saivas, they worshipped other gods also of the Hindu pantheon and made grants to divinities of other religions. This points out to their catholic nature and consequent religious amity that existed in their dominion throughout their period.

Almost all the inscriptions of the Kadambas of Goa are in Kannada. Only two inscriptions, one at Degoé and the other at Half, are in Sanskrit. A few inscriptions found in the Goa territory are also in Kannada. Some of the proper names of the kings in the family are in Kannada, e.g., Chattaya, Chatta, Givadasa, Cahall, etc. Names of their queens are mostly in Kannada, e.g., Kayaavveda, Malavveda, Gauravveda, Aka, Boppada, Chattaladeva, Mallaladeva, Hamadene, etc. Their surnames are in Kannada. Legends on their seals and coins are in Kannada. Designations of their household officers are in Kannada, e.g., Bewertgade, benassa-vergade, kadavala, etc. It is therefore, needless to observe that the mother tongue of the Kadambas of Goa was Kannada.

Let us now consider the dominion of the Kadambas of Goa. The countries traditionally stated to have been ruled by the Kadambas of Goa are (1) The Konkane Nine-hundred and the Palasige Twelve-thousand. The Konkane Nine-hundred comprised of the Goa territory, The Irige country (erstwhile Savantawadi State), a small portion of the southern-most Ratnagiri district and the north-western part of the North Canara district. The nine-hundred villages mentioned in the
geographical division of Konkana Nine-hundred would be made up of about 260 villages in the North Canara district, about 500 villages in the Goa territory, about 70 villages in the Irige vishaya and about 70 villages in the southernmost Ratnagiri district. The Palasige Twelve-thousand lay to the east of the Konkana Nine-hundred. During the days of the Kadambas of Goa, it comprised of the north-eastern part of the North Canara district, parts of the Khemāur and Sompsoon (same as Ballbongal) taluks (area lying to the south of the river Malanahā) of the Belgaum district, the taluks of Dharwar, Hubli and Kalgad and the western strins of the Kundgal taluk of the Dharwar district. The earliest references to the Palasige Twelve-thousand province are in the undated inscription of Genda mahārāja (c. A.D. 850) and the Tambur Baghātī fragment of A.D. 932-33. The approximate number of villages in the Palasige Twelve-thousand country of the Goa Kadamba period would be about eleven hundred villages, made up of about four hundred villages in the North Canara district, about four hundred villages in the Dharwar district and about three hundred villages in the Belgaum district. The number falls far short of the intended number of twelve-thousand. The division might have twelve thousand villages in it in a much earlier period, say the Early Kadambas or so. It might have included in it the bigger provinces such as the Karsheda Four-thousand, the Kundi Three-thousand and so on. When once the division came to be called as Palasige Twelve-thousand, it continued to be called so in later days, even though it was much reduced in
The number twelve-thousand can therefore be considered as a traditional or conventional one.

In addition to the above two countries, the Kadambas of Goa claimed sway over the country called the Kavadi dvāpa, also named Kavade dvāpa in Sanskrit. Kavadi dvāpa is the country traditionally stated to have been ruled by the Northern Silāhāres. It lay to the north of the Konkana Nine-hundred and was comprised of the districts of Thāgā, Kolabā and Rathārī (excluding the southern-most portion included in the Konkana Nine-hundred).

They also claimed occasional sway over the following tracts:

1. Velugrame Seventy.
2. Panumgalla Five-hundred.
3. Havye Five-hundred.
5. Utsugreme Thirty.

(1) Velugreme Seventy would be the division of seventy villages, headed by Velugreme. Velugreme is modern Belgum. Velugreme Seventy was part of the Kundi Three-thousand province, then ruled by the Rattas of Saudatti.

(2) Panumgalla Five-hundred is the division of five-hundred villages with Panumgalla as its principal city. It was then ruled by the Kadambas of Hangal. Panumgalla is Hangal, headquarters of the Tal of the same name in the Dharwar Dist.
(3) Havye or Halse five-hundred is the division of five-hundred villages, lying to the south of the Komkana Nine-hundred. It comprised of the coastal tract of the North Canara dist., together with a portion in the north of the South Canara dist.

(4) Kontakuli Thirty appears as part of the dominion of Sentiwamsadéva II (A.D. 1079) and Tíllamadéva II (A.D. 1103), both from the Kadambas of Bengal, in the two Mukkal inscriptions of the reign of Duvaladéva III. A hermestone at Indur, Tal. Mundgød, North Canara dist. mentions that Kontakuli Thirty was being ruled by tantaśravī Kalayya in Feb-March of A.D. 1130 under Tíllamadéva II. Kontakuli Thirty would therefore be located in the Mundgød tal., on the eastern side, including some villages in the western part of Shrigon tal., bordering on the Kalghatig tal., to the south. Indur is about five miles south of the border of the Kalghatig tal.

(5) Usugrame Thirty may perhaps be the group of thirty villages headed by Uchagacn in the Belgaum tal.

(6) Polalamunde Thirty can not be definitely identified for the present. Polalamunde, in the form of Holalamunde is mentioned in one of the Torgal records (A.D. 1087) along with Lökamúr Twelve, Devilugunde Forty and Kolanuра Fifty. Thirty. Dr. Gopal suggests that the locality of Polalamunde may be searched in the Trilks of Ramdurna, Sadatti and Bailhongal as Nogved (Tal. Bailhongal), is also mentioned in the same inscription. It must further be a tract near
the border of the Palagile country as the other tracts mentioned along with Polagile are on the border or contiguous to the Palagile country. It is, therefore, more likely that it would be traced in the Belhongal, Saudatti and Navalgund taluks.

The following areas which were also specifically claimed by the Kadarbas of Coa at some time or the other were generally considered to be parts of the Palagile Twelve-thousand country. Their specific mention may be due to their having been conquered for the first time or conquered after they were held by others for some time:

1. Kundura five-hundred.
2. Kaderavalli Thirty.
3. Unukal Thirty.
4. Sabbi Thirty.

(1) Kundura five-hundred would be a division of five-hundred villages with Kundura town as its principal place. Kundura is modern Naróda about four miles on the north-west of Dhargar or the Dhargar-Belgaum road. It was a capital of Jayakéli II in the sixties of the twelfth century and continued to be the capital of Malladévi even thereafter. It is called rājashālī Kundura in the Naróda inscriptions (4, 112-25). Likewise, it is called a mahatpattana in the Monigatti inscription of Jayakéli II (4, 1124). Further, it is stated to be one of the four cities of the Halada-sāhā, along with Dhargar, Tadakoda and (50) Ammayabali in the Keverhabali inscription of Jayakéli III...
Kundura Five-hundred appears as one of the tracts ruled by the Kadambas of Goa, for the first time in the Amminbha V inscription of Jayakesh I (A.D. 1071). It again appears as part of Jayakesh's dominion in the next year in the Nelvi composite inscription. It also appears as one of the divisions ruled by Chalukya-deva III, in the beginning of his reign, viz., in the inscriptions at Tersikop (A.D. 1080), Anahar (A.D. 1081) and the Kalamhastl broken slab (A.D. 1080). Amminbha V is stated to be in Kundura Five-hundred in the inscription of Jayakesh, I (A.D. 1071)(56) referred to above. But in a later inscription of the place (A.D. 1112), it is stated to be in the Halasige Twelve-thousand. Kundura Five-hundred has thus been considered as part of the Halasige Twelve-thousand, in later years and no special mention of it as a part of the dominion was made in the Kadamba records subsequently.

For earlier mention of Kundura Five-hundred we may refer to a manuscript record at Mudagudi in the Dhaurwār district which mentions a feudatory of Moghasravas I (414-877) named Bankavarasa, of the Challakevana family who had the government of the Banko Talawe-thousand, the Belgali Three-hundred, the Kundakega Seventy, the Kundura Nine-hundred and the Purigara Three-hundred.

Another record of Cauda dated in A.D. 1002 mentions that Mandasamanta Subbaفارasa was governing the Belvola Three-hundred, the Puligara Three-hundred, the Kundura Nine-hundred and the Kukkanura Thirty as a subordinate of Satyaśrya. The Kundura division appears to have been
conquered by Gāvaladeva I, or his son Chattayya II soon after A.D., 1002. The Gudikatti inscription of Chattayya II is dated in A.D. 1007-8. Gudikatti, by its location adjoining the northern-most part of the Dharwar tal., would be in the Kundāra five-hundred.

Kādaravalli Thirty would be the group of Thirty villages headed by Kādaravalli. Kādaravalli is Kadrolli situated on the southern bank of the river Malanrabha in the south-western part of the Bailhongal tal., in the Belgaum dist. Kādaravalli Thirty was called Kādalavalli Thirty in the earlier inscriptions of the locality. In the Gāvaladeva inscription of A.D., 1098, it is however called Kādaravalli Thirty in the earlier inscriptions of the locality. In the Gāvaladeva inscription of A.D., 1098, it is however called Kādaravalli Thirty in the earlier inscriptions of the locality. In the Kādalavalli Thirty, Kanthankal and Kalbhavi, about eight miles east of Kadrolli and Ambajgatti about equal distance on the west, were in the Kādaravalli division, as learnt from the inscriptions in those places. The division would thus comprise of the area covered by the south-western part of the Bailhongal tal., lying to the south of the river Malanrabha. Historically the division was ruled by a family of the Ganges, earlier under the Rāshtrakūtas, thereafter under the Western Chalukyas and lastly under the Gata Kadamba. Thus the composite inscription at Kalbhavi states that the Ganga adfon Śivamāra Sajotā Ganga Pramānāni constructed a Jain temple at Kumudavāda (Kalbhavi), situated in the Kādalavalli Thirty, on Monday, the 24th Dec., A.D., 848, while Amogha Varsha I, was ruling. A continuation of the same inscription mentions that mahāmāndalēśvara Kācharasa bearing the Ganga prastāti, renovated the grant given by
Sivambara. Kamcharasa appears again in the Ambadagattti. The name of the liege-lord monarch is broken away, except for the two letters 'malla'. The praestāt is, however, that of the Western Chalukyas. In conformity with palaeographic standards, the fragment would belong to the reign of Jagadekamalla. This is supported by the Kadantabhā inscription mentioned above, which refers to Kamcharasa as a subordinate of Jagadekamalla Jayasimha in A.D. 1024. Thus, Kadaravalli continued to be ruled by the Gāmga family, under the Western Chalukyas. Further, another inscription at Kadrolli itself mentions that danda-nāyaka Kēśavādityādēva, under orders of maha-pradhāna Somēvarabhatta, made grants of Vaddarāvula to the Śaṅkarađēva temple at Kadrolli on Sunday, 27th Dec, A.D. 1075. At this time, the Chalukyas monarch mentioned is Bhuvanakamalla. So upto the year A.D. 1075, the Kadambas of Goa do not figure in Kadrolli. The first mention of Kadaravalli Thirty under the Kadamba rule is in the Kalghaghātgi broken slab (c. A.D. 1080) and the Alñāvar inscription of A.D. 1081, both of the reign of Govindadeva III. Kadrolli tract was, thus, acquired by the Goa Kadambas somewhere after A.D. 1075, either by Jayakesi I, in his last years or by Govindadeva III in the beginning of his reign. In the Kadrolli inscription of Govindadeva III (A.D. 108), we find that a Gāmga scion Arikēsari was ruling the Kadaravalli Thirty, under Govindadeva III.

Unukal Thirty would be the division of Thirty villages with Unukal as its principal village. Unākāl, now spelt as Unkal, is almost a suburb of Hubli at present. (68) Ambargola (Amargol), about three miles to the north-west of Unukal and Bērpatti (Byāhatti), about eight miles to the
north of Unukal, were in the Unukal Thirty as learnt from the 
inscriptions in those villages. The Byahatti inscription of 
Permāiddēva (A.D. 1166), states that Unukal Thirty was in the 
Halasīge-nāḍa.

Sabbi Thirty would be the division of thirty 
villages headed by Sabbi. Sabbi is the present Chhabbi, a 
large village in the Hubli talā, about eight miles to its 
south and two miles in the interior towards the east from 
the Hubli-Harihar road. Sabbi Thirty was comprised of the 
south-eastern part of the Hubli talā, and a small western 
strip of the Kundgol talā. Beḍhāra about two miles to the east, 
Nūlvi about four miles to the north, Kaṭnūr and Budayangī 
about six miles to the north-west of Chhabbi were in the Sabbi 
Thirty. The Budayangī inscription of Chhattayadēva III (A.D. 
1287) states that the Sabbi kāmāna was in the Palasīge-nāḍa. 
The Nūlvi composite inscription also mentions that Nūle was 
in the Halasīge-nāḍa, on the border of the Bāḷuvala-nāḍa.

Let us now consider the capitals of the dynasty.
Chandrapura, which has figured in the records of the Bhōjas and 
the Simhala Silāhāras, was the earliest capital of the dynasty. 
(73)
It was the capital of Gūvaladēva I. In the Marcella plates of 
Gūvaladēva II. (A.D. 1038), Parmesvarasāngala is stated to have 
come to Chandrapura, which excelled Indrapura, and settled at 
Srīvāsa. This would suggest that at this time Chandrapura 
was the capital of Gūvaladēva II. The reigning king was 
(75)
Shāshṭha II. Further, in the Dvīṣayya-kōsha of Rāmacandra and 
Abhayatilaka, Chandrapura is stated to be the capital of 
Jayakāl I. It ceased to be the principal capital after Gōve
was made the permanent capital of the dynasty. But it continued to be one of the capitals for a long period or perhaps till the end of the dynasty. Thus, it is mentioned as the capital of Gavvaladeva III in the Tersikop inscription (A.D. 1080), in the variant form Chandrapura and in the Kadrolli incomplete inscription in the form Akkala Chandavura. It is also mentioned (76) as a capital of Pemadi deva in his Kukku Madakihonnihalli III (A.D. 1158), Pidisagatti (A.D. 1163) and Kavadhev (A.D. 1171) inscriptions.

The second capital of the dynasty was Amilura, Amilura or Anilura. The first mention of the place is found (80) in the sugad inscription of Chalayadiva (A.D. 1045), while describing the boundary of a field as 'amilura

dervatta tenkama derma'. It is, however, not mentioned there as a capital. The next reference is in the Sadam inscription of Jayakasi I, where it is mentioned as the capital of Jayakasi. (82) The next mention is in the Alnivar inscription of Gavvaladeva III (A.D. 1081) where it is referred to as rajadhani Milura. It is again mentioned as the capital of Gavvaladeva in his (83) Sanmadeswar inscription of A.D. 1082 as Milura. Milura is Ulavar, a big village in the Dharmar tal. about twenty miles west of Dharwar. It is also a railway station and a famous timber depot. It does not appear again as a capital of the dynasty. It appears to have been used as a capital when the Paladgi country was conquered by Gavvaladeva I, to establish the rule in the eastern part of the dominion. The identification of Alnivar with Milura is confirmed by a small inscription on the pedestal of the Parsvanatha image found in Alnivar about forty years back. The inscription states that one Kotara
Kalla-gavunda got the idol of Parsvanatha prepared for the Jinala Jina of Malvar. The idol has since been removed to Havage, in the Haval tal., where it is established in a temple newly built by the Jain community of Havage. The inscription is not dated, but on palaeographic grounds it can be assigned to the middle half of the twelfth century, or the beginning of the thirteenth century.

We now come to Goa, the principal capital of the dynasty from about the third quarter of the eleventh century till the end. Goa is variously spelt as Gove or Govage in Kannada and Gova Gopaka-pattana and Gopaka-sur in Sanskrit. It has been metaphorically called abhinava-Lanka-puravar (85) in the Goa plates of Shashtha III. The island of Goa was called Sinhala and the city of Goa, Lankā. This metaphor is further developed by the poet while describing the exploits of Chattayadeva II.

The first reference to Goa as a capital is in the Amminbhāvi inscription of Jayakesī I (A.D. 1071). It is again referred to as the capital of Jayakesī I in the Nūlvi composite inscription in the year A.D. 1072. The Hali inscription of Pemādīdeva (A.D. 1168) mentions that Jayakesī I, made Goa his permanent capital. The Dēgāve inscription of Pemādīdeva (A.D. 1174) refers to Goa as nīyavaya-rajadhani—the capital of the dynasty. The next mention is in the Kalghatī.
broken tablet (c. A.D. 1080), the Kāḍroḷḷi inscription (A.D. 1098), the B.I., S.V., plates (A.D. 1107), the Nigāḍi inscription of A.D. 1112, all of Gūvalādeva III. It was also the capital of Jayakāṣī II, in A.D. 1126 and 1144 (Kurdikeri and Tambūr inscriptions), of Pemāṭideva in the years A.D. 1160, 1164, 1168, 1170, 1174 and 1176 (Gōḷihalli A, Sādāmēḷa, Sōvemhalli, Hasarāmbi, Muttāḍi and Gōḷihalli 3 inscriptions, respectively), of Jayakāṣī III in A.D. 1198, 1203 and 1207 (the Bahlī, and Muttāḍi inscriptions). The last mention of Goa is in the Goa copper-plates of Shastha III (A.D. 1260).

The next place that appears as a capital is Kūndūra. This was more a temporary capital used by Jayakāṣī II, during the period of his joint rule with his uncle Gūvalādeva III, between A.D. 1122 to 1126. In fact, in the year A.D. 1126 Jayakāṣī shifted his capital to Gōve, Kūndūra, however, continued to be the capital of pēmalādevi and we find her ruling from Kūndūra in the Misrikōṭi inscription of A.D. 1136. No more reference to Kūndūra as a capital is found further on.

Jayakāṣī II had another provincial capital at Bhōgūra during the period A.D. 1134 to 1138. Bhōgūra appears to be Bōḡūr in the Drāvarī tal., situated about fifteen miles north-west of Drāvarī. Four inscriptions refer to Bhōgūra as the capital of Jayakāṣī. They are the Aṣāga plates of A.D. 1134, (88) the Siddārūr inscription A. of A.D. 1135, the Venkatāmūr inscription of A.D. 1136 and the Nāmanbhāvi inscription of A.D. 1138.

A sixth place mentioned is Śrīnagāḷi as a capital (89) of Pemāṭideva in the Siddārūr inscription B of A.D. 1166. It again appears as the capital from where Hāmpāḍēḷi, queen of
Vijayaditya ruled her personal dominion, as learnt from the Kulvalli inscription of A.D. 1165. Saṃvādī may be Bidi in the Khānāpur taluk, Belgaum dist. The identification is suggested from the occurrence of the name Kṛṣṇa Saṃvādī for the village Gōlihalli in the inscriptions at Gōlihalli. Gōlihalli is about one mile from Bidi. Further the name Bidi itself suggests that it was a capital place. Bidi is a corrupt form of 'Śrīdu' which is a short form of neleśvē, a capital. Actually the word used, to express a capital in the two inscriptions noted above is neleśvē. Kulalī is about eight miles east of Bidi. Bidi was the taluk place of the present Khānāpur taluk in the last century when the taluk office was burnt by Sri Sangolli Rayanna and the taluk place was shifted to Khānāpur. An indirect piece of evidence to show that Bidi was a capital town is found in the mention of a betel-leaves garden belonging to the royal family (arasāra-elevēōnts) in the Gōlihalli inscription 4.

Dr. Most has observed that a peculiarity about some of the records of the Kadambas of Goa is the exceptional way in which the dates are mentioned in years of the Kaliyuga era, instead of the Saka era. A closer examination of the mode of mentioning the dates by the records of the family, however, discloses the following points:

1. Dates up to the beginning of the Chālukya Vikrama era are given in the Saka era only, e.g.,
   - Gudikatti: A.D. 1042
   - Mugad A: A.D. 1048
   - Panaji dates: A.D. 1068
   - Sangamesvara: A.D. 1068 and 1082
Dates after the Chalukya Vikrama era are given sometimes in the Saka era and sometimes in the Chalukya Vikrama era; e.g.,

<table>
<thead>
<tr>
<th>Saka era</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taragkistha</td>
<td>A.D. 1080</td>
</tr>
<tr>
<td>Qasa plates</td>
<td>A.D. 1107</td>
</tr>
<tr>
<td>Bhavikal</td>
<td>A.D. 1125</td>
</tr>
<tr>
<td>Asoge plates</td>
<td>A.D. 1134</td>
</tr>
<tr>
<td>Halyal</td>
<td>A.D. 1144</td>
</tr>
<tr>
<td>Salvantara</td>
<td>A.D. 1149</td>
</tr>
<tr>
<td>Mukkal &amp; B.</td>
<td>A.D. 1079 and 1103</td>
</tr>
<tr>
<td>Tegur</td>
<td>A.D. 1082</td>
</tr>
<tr>
<td>Kadarvalis</td>
<td>A.D. 1094</td>
</tr>
<tr>
<td>Kanshur</td>
<td>A.D. 1104</td>
</tr>
<tr>
<td>Amminbhevi</td>
<td>A.D. 1112</td>
</tr>
<tr>
<td>Gudikatti</td>
<td>A.D. 1124</td>
</tr>
<tr>
<td>Kemadvshu A.</td>
<td>A.D. 1129</td>
</tr>
</tbody>
</table>

In a few cases the equal year of the Chalukya monarch Bhulokamalla is mentioned:

<table>
<thead>
<tr>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Misrikotis</td>
</tr>
<tr>
<td>Movalli</td>
</tr>
</tbody>
</table>

III. From the year A.D. 1156, the year from which the Kadambas of Goa started their independent reign, the dates are given either in their own regnal years or in the Kaliyuga era, compared with their own regnal years:

<table>
<thead>
<tr>
<th>Regnal years:</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Misrikotis</td>
<td>A.D. 1158</td>
</tr>
<tr>
<td>(By currend date)</td>
<td></td>
</tr>
<tr>
<td>Bokyapur</td>
<td>A.D. 1163</td>
</tr>
</tbody>
</table>
The Kadambas of Goa have thus used the Kaliyuga era and their regnal years to indicate their independent position as against their earlier feudatory position.

Dates have been mentioned in chronograms in the following instances:

Panaji plates: A.D. 1060 for Saka era.
Asaga plates: A.D. 1138 - 39 -
Qudikatti inscription: A.D. 1007-8, and 1052-53 for Saka era.

Halal inscription: A.D. 1172 for Kaliyuga era.

This use is purely literary and has no political significance.

Another peculiarity of the dynasty is that most of the kings in the dynasty had a long life. Thus, Chattayya II, was born in or about A.D. 980 and lived unto A.D. 1072, having a life of about 92 years. Guvaladeva III, was born in or about A.D. 1050 and lived unto A.D. 1126, having a life of about 76 years. Vemadive was born in or about A.D. 1108 and lived unto A.D. 1186-7, having a life of about 78 years and Jayakedi III, was born in or about A.D. 1150 and lived unto A.D. 1226. Others also had a fairly long life; Jayakedi I, from A.D. 1010 to A.D. 1077, Jayakedi II, from A.D. 1080 to A.D. 1147, Vijayaditya II, from A.D. 1115 to A.D. 1186-7 and so on. Lastly we may refer to the age of Vajradeva, queen of Jayakedi II, who lived from about A.D. 1085 to A.D. 1175.

A third peculiarity of the dynasty is that the kings of the family observed the practice of allowing the next heir-apparent to rule the dominion during the old age of the reigning king. Thus, Guvaladeva II, and Jayakedi I were ruling from A.D. 1035 and A.D. 1050 onwards respectively, although Chattayadeva II, their father, was living unto A.D. 1072. Jayakedi II, was ruling from A.D. 1129 onwards although his uncle Guvaladeva III was ruling unto A.D. 1125. Vajradeva was ruling from A.D. 1214-15 though his
father Jayakesh III, was ruling upto A.D. 1225-26. Likewise,
Vijayaditya also appears to have been associated with the
governance of the kingdom by his elder brother Pemadideva
from A.D. 1170 onwards. This practice is reflected in the
titles borne by several kings in the family, viz., tyaga-
shirasam, prasadi-aj-tyaga-vinoda or raja-tyaga-vinoda.
The practice speaks volumes regarding the wisdom of the
kings in associating the next heir in the administration
of the kingdom. It was due to this practice, inter alia,
that the kings of the dynasty were able rulers, being
trained during the lifetime of their father or uncle
as the case may have been. The practice is also responsible
for the absence of any struggle for succession, of which
we find no evidence in the numerous records of the family,
and for the continuity and duration of the dynasty as
a whole.

We may also note that the rulership passed in
several cases, from the ruling king to his younger brother
and then to the son of the younger brother, and not to the
sons of the eldest brother. Thus, the kingdom passed from
Guhalladeva II, eldest son of Shashtha II, to his younger
brother, Jayakesh I, thence to the eldest son of Jayakesh I,
viz., Tribhuvanswalla Givaladeva III. From Givaladeva III,
it went to Jayakesh II, son of Vijayaditya, younger brother
of Givaladeva III. From Jayakesh II, it went to Pemadideva,
his eldest son and thence to Jayakesh III, son of
Vijayaditya, younger brother of Pemadideva. From Jayakesh III,
it went to Vajradeva, his eldest son for some time as
joint ruler and thence to the younger brother of Vajradeva,
The political career of the dynasty can be broadly divided into five periods:

(i) Early kings (unto A.D.875)
(ii) Rise of the power (A.D.875 to A.D.1050),
(iii) Consolidation (A.D.1050 to A.D.1078),
(iv) Middle period (A.D.1078 to A.D.1265),
(v) Independent period (A.D.1156 to A.D.1265).

The first period would cover the reigns of Shashtha I and Nāgavarman, for whom we have no contemporary records. The second period would contain the reigns of Guvalađevas I, Shashtha II, and his eldest son Guvalađeva II. It was Guvalađeva I and Shashtha II, who with their aggressive policies extended the kingdom to include the Ganga dynasty and the Palasige country. In the next period, his second son Jayakesi I, consolidated the kingdom and gave it a definite shape, establishing the capital at Goa. The fourth period would be comprised of the reigns of Guvalađeva III, Jayakesi II and the early years of Permađidēva. This period was one of tolerable peace and steady progress so far as the dominion of the Kadambas of Goa is concerned. The country must have flourished both economically and culturally during this period. This is revealed by the
numerous records of this period as well as the next one which exhibit economical and cultural advancements. In the fifth period, the Kadambas of Goa were forced to steer their existence independently by the rise of the Kalachuri power, which they did not acquiesce in. The two valiant brothers, Deva and Vajrayëtyna, continued to rule their dominion independently from A.D. 1156 onwards. This position was maintained by their successors Jayadeva III, Tribhuvanavalla and Chatta III, right up to the end of the dynasty in the second half of the thirteenth century. Politically, therefore, this is the most important period in the life of the dynasty.

The genealogical table of the Kadambas of Goa is appended.
Notes and references

1. Also called Jayantipura, is modern Banavadi in the Sirala taluq, in the North Canara dist.

2. According to the Kainata is derived from Kuru or Kera (great, extensive) + na (country) Kuruṅa → Kuruṅa → Kuruṅa → Kuruṅa → Kuruṅa meaning the great country (Mahārashtra in Sanskrit). For a detailed discussion vide Kānanda Sāhāsra Sāstra by Prof. Dharwarākar (pp 84-96).

3. E.C., VI, p. 91.

4. Also called Penākā (Sanskrit) and Hāladige (Kannada), is modern Hele in the Khamār taluq, Belgaum dist. Lat. 15° 31', Long. 74° 39'; Indian Atlas sheet No. 41, Hulsee.

5. E.I., Part VI.

6. The Gudikatti inscription (A.D. 1042). The Panaji plates (A.D. 1069); the Karṇa inscription A (A.D. 1125); the Kīr̥naśaṅkha copper-plates (A.D. 1199); the Goa plates (A.D. 1260), etc.


11. The form Kedarka appears in the Gudikatti (A.D. 1006-7 and 52-53), Madhakonkhali (A.D. 1158) and Gollakali A, (A.D. 1100-63-73), etc., inscriptions. The form Kedarka appears in the inscriptions at Sangaresvar (A.D. 1082), Kedrolli (A.D. 1100), Jinnar (A.D. 1138), Gollakali A, etc.
(12) J.B.B.R.A.S., IX, p. 266.
(14) The Successors of the Satavahans; Mr. M. M. Chandra
(15) I.I.B.S., p. 68.
(16) See Part III, No. 55.
(17) B.I., XII, pp. 288 ff.
(18) See Part III, No. 1.
also published in B.I., XXVI, pp. 304-9.
(20) S.I.W., p. 65.
(21) I. I., IV, p. 239.
(22) J.B.B.R.A.S., IX, p. 278.
(24) S.W.H.D., Vol. IV, Introduction to the Panaji
plates; p. 34, Dr. M.G. Mehta.
(27) J.B.B.R.A.S., IX, p. 244.
(28) K.K., p. 404, verified from ink-impressions.
(29) I.Md., p. 171.
(30) I.I.B.S., Text v. 70.
(32) I.Md., p. 264

**niy-aradhya=sa=saantakoti svaradhya=**

**sa=saadapamnichau.**

(34) K.K., p. 469, Hubli Charter.
(36) S.K., Marcella plates, p. 66, 11, 50-52.
(40) See part III, Nos. 5 and 6.
The Orient, no., Ibid., plate No. 12, opposite page 500. Test on page 467.
(42) Quoting from ink-impressions.
(43) Ibid.
(44) For a discussion about the meaning of the numerical components of such appellations, please vide page 2 on page 292 of the B.G., Vol. I, p.II, wherein Dr. Fleet has come to the conclusion that the reference in such appellations is to the numbers real, exaggerated or traditional of cities, towns and villages. I agree with these conclusions. In the Kadamba records we have a specific reference to the numbers of villages contained in such appellation. The Kalkundi inscription of Pemāḍèdevā states that Matve-nāgu was shining in the Pasati country with five hundred villages. The Matve-nāgu is generally referred to as the Matve five-hundred.
(45) B.G., p. 556.
(46) See Part III, Nos. 8 and 16.
(47) Quoting from ink-impressions.
(48) Unpublished thesis of Dr. Conal on the Western Chalukyas. Also quoting from a copy of the inscription made by me.
(74) Ibid., p. 171.
(76) See Part III, No. 68.
(77) Quoting from ink-impressions.
(78) See Part III, No. 46.
(79) Ibid., No. 51.
(81) See Part III, No. 4.
(82) See Note No. (64) above.
(83) See Part III, No. 12.
(84) Ibid., No. 43.
(86) J. B., B. R. A. S., p. 266.
(87) See Part III, No. 30.
(89) Ibid., No. 227, pp. 277-78.
(90) Ibid., No. 16, pp. 14-16.
(91) Ibid., No. 229, pp. 220-81.
(92) See Part III, No. 44.
(93) B. G., p. 566.

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