To reconstruct the glorious past of any country it requires careful study and archaeological evidences such as artifacts, pottery, mounds, burials, coins, seals, stamps, sculptures, inscriptions, ancient buildings, written records, puranas, paintings and stories belongs to the heroes of the region. Most of the written records are donations or gifts in our country. Hence they praise the donor highly and therefore the truth therein may be less. Dynasties and names of the persons also confuse the researcher to reconstruct the history in chronological order. In addition to written documents, one must do careful study and understand the contemporary society, social and economic life of the people, their habits, uses, and their contacts with other regions. Systematic and skilful observation is required to understand the above facts.

James Prinsep, a British officer was the first who took the initiative to study the inscriptions in the country in the year 1837 to reconstruct the Indian history. But he was not fully successful. In 1861, an Archaeological Surveyor was appointed by the Government to do the same job. Alexander Cunningham who was the Director General from 1871 to 1885 did excellent work on Ashokan Inscriptions. Thereafter, while J.S.Fleet studied Gupta Inscriptions,
E.Hiultzsch did remarkable work on South Indian inscriptions. Meanwhile, J.Burgess started *Epigraphica Indica* to publish the inscriptions in India. The Bombay branch of the Royal Asiatic Society used to publish periodically the newly discovered inscriptions from 1840. The then Madras Government also published reports on South Indian Epigraphy from 1887 to 1921. Indian scholars like H.C.Roy Choudhary, D.R.Bhandarkar, N.G.Muzumdar, Venakaiah, Krishnasasantry among others, also did pioneering work on Indian inscriptions. Nearly 25000 inscriptions are published so far, out of which 500 were copper plate inscriptions.¹

Though the earliest writings in India were the scriptures in the Indus script of the proto-historical period (2500 – 1500 BC), this script has not yet been correctly deciphered inspite of the serious efforts of the scholars like S.R. Rao, M.V.N.Krishna Rao, Iravatam Mahadevan and others. The pottery graffiti of the Chalcolithic and Megalithic periods (1500 – 300 BC) have been connected with the Indus script. However, the graffiti is of mostly isolated symbols and does not seem to be a connected system of writing in modern sense. The earliest historical writing in India is the script employed in the edicts of Asoka (272 – 232 BC). James Prinsep deciphered this script in the year 1837, and Buhler identified it in 1896 as ‘Brahmi Script’.

The Buddhist work *Lalithavistara* mentions 64 scripts. Brahmi and Kharosti scripts were written on various materials like a) Palmyra leaves (Thala Patras e.g. Kurud plates of 6th century BC) b) Birch leaves (*Bhoodapatras*) whose trees can be seen in Himalayas (e.g. Buddhist book-*Dharmapatham*) c) Cloth and hide (writings on Vastra and Chamoida) e.g. *Dharmanidhi* written by Sri Prabhsuri in the year 1351 AD and kept in Sringeri Mutt and *Krayamsirika* of 8th century AD of Harshavardhana belongs to this category d) Paper (Chinese traveller Hiuen Tsang mentioned the use of paper for writing e.g., 1223 AD paper writing belongs to Gujarat). e) Wood (Inscriptions on wood found in Rajasthan and also Kharosti inscription found on Phalaka recently in Central Asia). f) Earthen objects (Buddhist used bricks for their writings to keep in stupas etc.) g) Ivory (Inscriptions found on ivory e.g., Salihundam in Srikakulem, AP). h) The script found on iron, bronze, copper, stone, etc. Stone and copper were used extensively for writing inscriptions in India and its neighbouring countries. Both stone inscriptions and copper plate inscriptions were also found in Goa and its neighbouring States. The first and foremost stone inscription, which mentioned about Goa region, is Girnar inscription of Maurya Ashoka. Girnar is in Junagadh district in Gujarat. The rock edicts were the 13th rock edict of Ashoka, which reveals us that Pertinakas; Rashtrakas and Bhojas, has settled down on the southern border of his empire in Deccan and Konkan. By this time, the Bhojas might have occupied the territory on south Konkan coast and started ruling over the region including Goa.

The second stone inscription is at Harvalem caves (here two inscriptions are engraved on two different lingas). The third stone inscription is at Paryem
near Sanquelim and the 4th stone inscription is the Narve cave inscription. Fifth inscription is traced at Nundem belonging to Simharaja. And most of the other stone inscriptions are found on Viragals (memorial stones), which disclose the donations, records or gifts of this region.

COPPER PLATE INSCRIPTIONS OF BHOJAS

The evidence of Bhoja rule in Goa is available from the copper plate inscriptions, which are found in Goa region. According to Gerald Pereira’s *An outline of pre-Portuguese history of Goa* and *Epigraphic Indica*, so far six copper plate inscriptions of Bhojas were discovered in Goa and its neighboring States. The earliest may be the Shiroda copper plate inscription of the Bhoja King Devarajah, which belongs to 4th century AD on the basis of paleography. These plates belong to one Sri Gopal Sinai Gudo, resident of Shiroda, Ponda, Goa. They are rectangular in shape with a circular seal attached thereto, which has a relief figure of a swan. The swan might have been the royal symbol because different rulers in Bhoja dynasty were having different symbols on their copper plates, such as swan, peacock and elephant etc. The characters of the inscriptions are archaic variety written in Sanskrit language. The inscription is dated in the twelfth year of the victorious and prosperous reign of King Devarajah, on the twelfth day (*Dwadasi*) of the dark fortnight of the month of *Magha* and is issued from Chandraura (the modern Chandor in Goa).

The Shiroda copper plate inscription located in the year 1922 and Pandurang Pissulencar made these plates available to C.R.Krishnamacharlu and later on to N.L.Lakshminarayan Rao for study. This copper plate describe that
Prabhu Naga Bhogikamatya in order to achieve spiritual salvation (punya) donated some concessions to two Brahmins (priests) Govinda Swamin and Indra Swamin of the Bharadvaja Gotra. The concession including toll (shulka-road tax) in the village Thanniyarka-Koltikayya (probably Thanniyarka-Thanem and Koltikayya-present Cortalim in the Marmagao Taluka). The place Jiyaya is yet to be identified. The grant also mentioned the articles of merchandise, together with a house site (Griha-Sthara) and pasture land for cattle (Gopracha) and grass (Kashta) from the pastures for fuel. This indicates that tantric worship in Hinduism might have made a road-way during this period, and incorporated deeply after sixth centry AD. The said incription also indicates that the word Prabhakar means Sun god was worshipped by the Bhoja dynasty around 4th century AD. And the construction of a structural temple for main deity, Lord Shiva also started during this period (e.g. brick temple at Chandor Phase I).

Two more copper plates of Bhojas which are found in Goa are copper plates of Vrishabhumi-kheta and Prithiviparvata. Prithiviparvata may be the Paroda Chandranath hill in Quepem Taluka, South Goa and Vrishibhumi Kheta though was not identified so far, it could be Rishivan or Rivona of today. These two copper plate inscriptions were located in Bandoda village and were found in the year 1949-50 in Ponda Taluka, known earlier as Antruz. The first set consists of two plates and it was compared with Arga plates of Kapilavarman and the Kapoli plates of Asantitavarman, because of its southern characters. Only difference is that while these are hook-headed, others are box headed letters. These plates were assigned to the 6th or 7th century AD.
Vrishibhumikheta inscription registered the grant of King Prithivimallavarman, who had gifted a field at the request of his brother Satrudamana to Madhvarya of the Agnivesyagotra. It was issued in the first year of the Kings’ reign and on the 13th day in the month of Jyesta in the praise of his mother Chetasadevi and it was inscribed by Devasarmacharya of Bharadvaja gotra. Another set of copper plates issued from Prithiviparvata are similar to Vrishibumi Kheta characters. Here the King granted the field named Kapoli Khajjana in the village Malar situated in Kupalakatadesa. The donor was one Damarya of Bhardwja gotra and Buddhadase of Kamboj gotra wrote the inscription. The term prithivi is showing some interesting relation between King’s name and Parvata (hill) name. Before issuing the grant of the King Prithivimalla from the hill, the term Prithivi might have been adopted to the hill. Hence it was called Prithiviparvata. Prithivi (Mother Earth), Sun (Surya) and Fire (Agni) were the preimitive gods in Hindu religion and were venerated with great pomp. Remaining three copper plates, which were found in neighbourhood of Goa, are Hiregutti Kumta copper plates in the North Canara district of Karnataka. The characters of Hiregutti copper plates are southern alphabets of the early age and the language is Sanskrit. The inscription begins by praising Lord Buddha who is described as one ‘whose feet are licked by the rays of the shining jewels in the coronets of Gods and demons’ and ‘a reservoir of countless virtues’. These plates speak of the grant made by the King Asamkita at the request of the chief Kotti Pegilli (born in the lineage of Kaikeyas of Nandipalli) to the village Sundarika, situated in the Dipaka-Vishaya to the Arya Samgha (Assembly of Buddhist monks). The inscription
also recorded the boundaries of the gifted village Sundarika. In the north, its boundary extended upto the boulder with the Mango trees, in the South it was bounded by the roaring stream of Martikatta, in the east by Kurvva and in the West by the waterfall on the mountain. The names of these villages are yet to be identified. Since the plates praised Lord Buddha and gifted Sundarika village to the Vihara of Buddhist monks indicate that the Buddhism was flourishing and King Asamkita was a follower of Buddhism who helped to spread it in his country. The discovery of the statue of Buddha by Fr. Herai in late 1920s at Colvale in Bardez Goa of this period strengthens the belief that Buddhism was spread widely in Goa. Except Hirigutti Kumta copper plates, no other copper plates refer to Lord Buddha.9

A set of two copper plates was found in a temple, which is under worship in Arga, which is about four miles South of Karwar in Uttar Kannada. A.M. Annegiri had discovered these plates in 1946-47. The character of the Arga plates is in archaic Kannada but the language is Sanskrit. The plates recorded that the King Kapilavarman from his residence at Pamas Khetaka, gifted a piece of land named Pukkolli-Khajana in the village of Shivapuraka belonging to Aditya Sreshti to Swamikaraja at his request. The latter re-gifted the said Khajjana to a Brahmin named Bhanaryya of the Kaudinya gotra so that merit might accrue to him. Even today in Goa those fields, which were accessible to salty seawater, are known as Khajjana (e.g., vast fields at Cortalim are known as Kutthale Khazan). Krishna Bhoyaka has written the charter and Nandaka Talavara who probably was a high Government Officer has executed it. The Arga plates have bestowed the title to the King Kapilavarman as
Dharmamaharaja. The character of plates date back to 6th century A.D. The village name Shivapura here means place of Shiva indicating that God Shiva was worshipped there with great veneration.

But all the 6 copper plates do not mention the genealogy of the Bhojas, and their shape, size, motives are almost similar to each other. According to scholars like P.B. Desai and Gerald Pereira, the localities mentioned in the inscriptions, referred that Bhojas were not only ruling over parts of Goa, but also the parts of Uttara Kannada, Belgaum and Dharwad districts of Karnataka. Since the Bhoja king Asankitavarman was a great devotee of Shiva and he might have developed Chandor as a great Saivite center.
COPPER PLATE INSCRIPTIONS OF KONKAN MAURYAS

After the Bhoja inscription, the next category of inscriptions, which are found in the west coast, are of Konkan Mauryas. Most of the scholars accept that these Konkan Mauryas were the descendants of the original Mauryas of the Ashoka fame. Three epigraphs of Konkan Mauryas have been discovered so far. The copper plate of Konkan Mauryas is that of Chandravarman, which was incorrectly ascribed to the Kadambas earlier. The Shivapura copper plates of Chandravarman were obtained by V.R.Varde-Valavalikar long ago in Goa. In these inscriptions, King Chandravarman records the grant of some land to the Mahavihara at Shivapura, which should be somewhere near Chandrapura (Chandor, Goa). The date of the record is the tenth day of the dark half of the month of Chaitra in the regional year 2\textsuperscript{nd} on paleographic grounds. This inscription dates back to 5\textsuperscript{th} century A.D. Here terms 'Mahavihara' and 'Shivapura' indicate that these two were great religious centres during that period. And both the religions might have been honoured with great respect.

The second copper plate of the Konkan Mauryas is the famous Bandoda plate of King Anirjitavarman. It is a set of two copper plates. The characters of the records in these plates are similar to those of the Bhoja King Prithvimallavarman. Letters are box headed type of 6\textsuperscript{th}-7\textsuperscript{th} century AD and the language is Sanskrit. The copper plates recorded that the Konkan Mauryan King Maharaja Anirjitavarman addressed the inhabitants of the twelve villages (Baradesa) may be the present Bardez Taluka of North Goa and the present and
future officials (Bhojakas, Ayuktakas and sthayins) from the victorious Kumara-dwipa. According to it, he granted one hala of Khajjana land, another piece of land including a house site, a garden and a tank belonging to Rashtrakutas, and also some land to be reclaimed from the forest (Aranya-Karshana) by employing four batches of workers (Preshya-Kula) to one Hastyarya of the Harita gotra.\(^\text{13}\)

The gift exempted from all taxes (Panga) was made by the King to obtain welfare and beatitude of himself and that of Nagapada, Maladatta and Achala. The King executed this grant on the 10\(^{th}\) day of the seventh fortnight of Hemo (Hemanta) in the twenty ninth year of his reign.

In addition to the two aforesaid copper plates from Goa, a stone inscription was found at Vada to the north of Thane near Bombay, now it is in the former Prince of Wales Museum Bombay. This stone inscription refers to Suketavarman of the Maurya dynasty. He might have been contemporary to Maurya Chandravarman whose copper plates were found in Shiroda, Goa.\(^\text{14}\)

Since these plates are not giving accurate dates and correct information, it is difficult to make the chronology of the early rulers of Goa. Except two religious centres, namely ‘Mahavihara’ and ‘Shivapura’ no other religious information is traced out in Goa during the period of Konkan Mauryas.
INSCRIPTIONAL EVIDENCES OF CHALUKYAN RULE

There are eight copper plate inscriptions of Badami Chalukyas found so far in Goa and its neighbouring region of Sawantwadi in Maharashtra. Iridige Vishaya (Reddi) of Sawantwadi taluka in Sindhudurg district is the northern border of Goa and Reddi might have been the regional headquarters of the Chalukyas of Badami. Some of the copper plates mention saka era hence the chronology of the Chalukyas is well established. Hiuen Tsang, the Chinese traveller who has visited Kong-Kien-na-pu-lo or Konkanapur in June-July 640 AD describes this territory as more than 5000 Lier-- 833 miles in circuit. Thus, it was supposed to be the stretch along the coast from Vengurla to Kundapur. An inscription of Queen Vijayabhattarika discovered at Kochre in the Vengurla Taluka on the northern border of Goa, supports the Chalukyan rule in Goa.

Chandraditya, the elder son of Pulakesi - II (610-640 AD) ruled over Sawantwadi and Gomantak (Goa) after the death of Pulakesin-II. After Chandraditya's sudden death, his wife Queen Vijayabhattarika took control of the Government. Since her son was a minor, Vijayabhattarika or Vijaya Mahadevi was the first known woman ruler in Goa region in the 7th century AD. Vijaya Mahadevi inscription dated 659 AD registered the grant of two fields in the Parsem village in the Pernem Taluka of North Goa donated to one Sri Aryaswami. Another inscription of Vijayabhattarika, which was discovered at Kochre in the Vengurla Taluka of Maharashtra, refers to a grant of khajjan land to a Brahmin, belonging to Vatsagotra. One copper plate of Satyasraya
Dhruvaraya Indravarman, the Governor of Badami Chalukya was also found in Goa.

The term 'Naravygra' which was mentioned in one of the inscriptions in the rock cut caves at Harvalem surmised to be the King Mrigesavarman himself. It indicates that the Chalukyas were worshippers of Shiva and Kartikeya, and the same was found in the Harvalem caves. Chalukyas also were worshippers of Ganapati. Available Ganapati sculpture chiselled out in the cave at Reddi near Sawantwadi, and Ganesh sculptures at Curdi (now exhibited in the A.S.I. Museum, Old Goa), Ganesh sculpture of Pilar Museum, and Ganesh sculpture from Cudne are the best examples for their simplicity with less ornamentation and facial expression during Chalukyan period.

Mangalesa, the Chalukyan King was described as a staunch worshipper of Bhagvat Vishnu. Finding Narayana (Vishnu) temples in different places shows the strong veneration of Vaishnavism in Goa. There were twenty-two Narayana temples; five in Tiswadi; four in Bardez and thirteen in Salcete -- all were destroyed by the Portuguese in the 16th century. Shakti worship also prevailed during Chalukyan period. A Mahishasurmardini sculpture at Lamgao was the best specimen of veneration of Shakti during Chalukyan period.
INSCRIPTIONS OF SOUTH KONKAN SHILAHĀRAS

Discovery of four copper plates enlighten the rule of south Konkan Shilahāras and its other sister branches, North Konkan Shilahāras and Thana Shilahāras. Basically all these three had a common ancestry. The South Konkan Shilahāras also known as Goa Shilahāras started their rule from 770 AD headed by Sanaphulla. The earliest known copper plates of south Konkan Shilaharas are Chikkodi grant of Avasara-II (895 – 920 AD) followed by Pattankudi copper plates dated 988 AD, Kharepattan copper plates of Rattaraja dated 1008 AD and the copper plates of Balipattan dated 24th December 1010 AD. The copper plate furnishes the genealogy of South Konkan Shilahāras and Rashtrakutas. They also mention the well administrative set-up of the then rulers. A rectangular structure with circumbulatory passage in the phase-II construction at Chandor showing the period of 7th century A.D. A Vaishnavi sculpture of Chandore (now exhibited in Heras Institute Museum, Bombay) and Mahishāsurmardini sculptures of Korgaon are the best example of Shilahāra period in Goa.
INSCRIPTIONAL EVIDENCES FOR KADAMBA RULE IN GOA

Good number of the recorded evidences is available to reconstruct the history of the Kadambas in chronological order from the 4th to 11th century AD. There are many legends about the origin of Kadamba dynasty. The term ‘Kadamba’ might have been taken from the Kadamba plant (Athocephalas Cadamba) which is native of Java and Malaya and reached India during the early Christian era. Both the Hindus and the Buddhists hold this tree in great reverence. The strong adoption of Kadamba tree can be seen in the inscriptions of all associated branches of Kadamba dynasties. Still the growth of the Kadamba tree also can be seen in Talgunda village in Shimoga district in Karnataka where the Kadambas originally settled.24 R.N.Gurav collected nearly 123 inscriptions on the Kadambas. Inscriptional evidences reveal that Mayuravarman or Mukkana Kadamba was the founder of the Kadamba dynasty. By the end of the 10th century AD, a number of Kadamba royal families claimed that their descent either directly or indirectly from the founder Mayuravarman. Some important branches in the Kadamba dynasty are Hungal Kadambas, Goa Kadambas, Belur Kadambas, Bankapur Kadambas, Kathinga Kadambas, Nagarkhanda Kadambas, Bayalnad Kadambas and Ucchang Kadambas. Most powerful rulers among these were Hungal Kadambas (Banavasi) and Goa Kadambas. 25

According to Prof. George Moraes, author of Kadamba Kula, Mavalli memorial stone and Panaji copper plates, the founder of Goa Kadambas was Guhalladeva-I. 26 The Kadambas of Goa ruled the region of Konkan 900 and Palasige 12000 between 950 and 1270 A.D. Tambur memorial stones
especially of Rastrakuta King Govinda -IV (932-933 AD) give a good picture of the history of Goa Kadamba. The Mavalli memorial stone dated 1006-07 A.D. first time revealed about the Kadamba ruler Guhalladeva-I (975-1006 AD). The copper plates of Savoi Verem mentioned that King Guhalladeva-I as Vaghmari (tiger killer). The term Vaghmari indicates that the king was a brave and daring personality. Another copper plate inscription of Jayakesi-I, his grandson states that he annihilated many wicked and cruel enemies of his Crown and took possession of their riches and innumerable precious pearls. The Marcella copper plates of his son Shashthadeva also state that the dust particles from his lotus like feet were playing on the rows of the heads of the humiliated kings of the seven malayas. Guhalladeva ruled from Chandrapura. This evidence coming from the inscription of the Jayakesi-I, states that Guhalladeva-I proceeded on a pilgrimage to the famous temple of Somnath in Saurashtra by a ship from Chandor through Paroda River. This is the first incritional evidence, which refers to the shrine of Somnath, Hindu God. But most of the ships broke off and Guhalladeva-I was forced to land at the port of Gopakapattana, which was under the control of South Konkan Silaharas, presumably king Avasara-III. Later, his son Shasthadev II occupied the Gopakapattna port. A stone inscription referring Rayana Shasthadeva Kadamba in Nagari script is ascribed to c 1000 AD discovered in Curdi and displayed in the State Museum, Goa speaks about the rule of Shasta-II. Since the inscription found in the Mahadev Temple at Curdi, the temple might have been constructed during the period of Shasthadeva Kadamba.
The Degamve inscription and Narendra (Kundur) inscription of Jayakesi, the son of Shasthadeva-II recounts the victories of Shasthadeva. It records that the capture of the island is compared with Ram's victory over Ravana. Narendra inscription of his son Jayakesi-I also states that he took Kavadi-dwipa and many other regions by building a bridge with rows of ships reaching as far as Lanka. A Hangal inscription states that the Kadamba king Shashtadeva's Queen Kundala Devi was the daughter of King Vachayya of Thane (present Maharashtra). The Panjim copper plates of Jaikesi-I clearly expressed the importance of Gopakapattana port and its contacts with other regions. In fact, the fall of Gopakapattana to the Kadambas must have been a great boon to enhance the prestige of the empire. King Shasthadeva-I (1007 – 08 AD) might have shifted his capital to Gopakapattana from their traditional capital, Chandor. The city of Gopakapattana might have assumed greater importance under his rule. Marcela copper plates of Shashthadeva-II disclose that he died in the year 1050-52 AD. A Kadamba 'Lion' on obverse and a 'Trishul' on reverse found in one of the exhibited gold coins at Pilar Museum show the existence of Shiva worship at Gopakapattana during Kadamba period. A stone inscription of Jayakesi-I belongs to 11th century A.D. And Kudatari copper plate, a viragal found in Raia of Jayakesi-I, Panaji inscription of Jayakesi – I, Hero stone inscription of Old Goa Museum and a stone inscription belonging to circa 1100 in Nagari script found on the base of the southeast corner pillar of the porch in the Mahadev temple, Curd; reveal about the rule of Shasthadeva-II (1050-52), son of Guhalladeva. On the basis of information
cited above, Mahadev Temple No.II at Curdi might have been constructed during the period of Shastha-II.

Kudatari copper plate of Kadamba King Jayakesi-I refers to the land named Tundakapur situated at Kudatarika agrahara, (may be Curtorim of Salcete), Jayakesi-I styled himself as the ruler of the Konkan Kshetra. Accordingly, he ordered one of his Governors, Gobbarasini to deal with Kamadeva, the King of Gokarna. A Virgal at Raya of Jayakesi-I states that Gobbarsini was killed in the war and thereupon Jayakesi himself marched against Kamadeva and defeated him. The Panjanakhalli (Panaji) inscription states that 'he is the lord of the Western Ocean'. Panaji copper plates also mentioned that the Kadamba King had to face seven chiefs who had advanced against him to wage war. As per the inscription found engraved on a slab (Hero stone) in the Key gallery of the Archaeological Museum, Old Goa, one Annayya, the Dharma-Mantri of Panjanakhani (modern Panaji) as the chief servant of Arakayya is stated to have defeated the forces of Annalla-Deva, probably Annayya as one of the local chieftains who helped Jayakesi in defeating his enemies. This victory shows the strength of his great army, his intelligence and his capable administration. Prabandha-Chintamani of Merutunga, a legendary work of the 14th century AD tells some interesting tale wherein Jayakesi-I burnt himself on a funeral pyre to keep his promise to his pet parrot that was killed by the cat. He died around 1080-81 AD. A Sanskrit text Dvyasharaya, written by Hemachandra, a Jain Guru in the 12th century AD mentioned Gopakapattana as the capital of Jayakesi-I. During this period Gopakapattana had trade relations with various countries. And a popularly
known Rajvithi (the royal road) which links Ela (Old Goa to Gopakapattana) with a fortress near Brahamapuri might have been laid during this period for flourishing trade.

On this assumption, the Mahadev Temple No.I at Curdi might have come up during the period of Jayakesi-I. Since Jayakesi-I developed his second capital Gopakapattana and available evidences of Shivalinga with *panavatta*, a stone panel with Shiva and Parvati, and a fragment of lintel portion of the temple, shows the strong veneration of Hindu worship at Curdi and Gapakapattana during his period.

According to inscriptions found from Madaki, Guhalldeva-II, son of Jayakesi-I succeeded in circa 1080-81 AD and took the title of Tribhuvanamalla. This inscription mentioned the name of Kadamba ruler Shivachittavira Permadi who ruled Konkan nine hundred and Halasige twelve thousand might be Guhalladeva-II. Because the Kadaroli inscription of Guhalladeva- II states that he ---- who was glorious on the surface of all the kingdom, was ruling in his capital, Palasike-12, 000 (during this period capital might have been shifted from Chandor to Palasike). The same inscription further states that he called himself the great lord of the best of the cities by name Gopaka. The three more inscriptions of Guhalldeva-II state that he had a very important official named Kelima (Kelivarma) who was honoured with title of Gandagopala. Kelima established a charitable institution at Gopaka (Goa Velha) and constructed a tank, which was named Gandagopala (may be the popularly known Kadamba tank, or Kozmurayachem Tolem on the Pilar-Agacaim road near present Pilar seminary), to supply drinking water. Tegur
inscription (Dharwar Taluka) records that Mahamandaleshwara Guhalladeva who possessed the five great regions including Konkan-900 and Halsige-12000. It is dated Chalukya Vikrama year – 7 Dushya, Su 5, Sunday, Uttarayana Sankranti (Sunday, December 25, 1082 AD). Another set of three copper plates belonging to saka 1028 Vyaya, Phalguna Su-13, Thursday (February 7th, 1107 AD) records the grant of lands of Guhalladeva for the settlement. 40 Nigadi, Dharwar Taluka inscription records a grant of land and a matha, while Guhalladeva of the Kadamba dynasty was governing the Konkan Mandala from his capital Gove. It belonged to Madhyama Nandana, and was dated Vaisakha, Shivaratri (Monday 8th May 1111 AD). 41 Another inscription from Mugad, Dharwar Taluka belonging to saka 1047 Visvavasu, - pushya, su-5, Uttarayana Sankranti (25th December 1126 AD) records one Mahasamvtha Bommadeva had a grant of land when Tribuvanamalla (Guhalladeva) of Kadamba family was governing Palasige 12000 and Konkan 900. Tribhuvanamalla established Brahmapuri at Velha Goa, modern Old Goa that had a connecting Rajvithi to Gopakapattana.

According to published inscription in J.B.B.R.A.S. Vol.XI: 42 Vijayaditya-I or Vijayarka-I, younger brother of brother of Guhalladeva-II also have a title of ‘torch for the jewels of the land of the Konkana’ might have been appointed the Governor of Konkan and shared the royal powers from 1100 AD to 1104 AD. According to the references cited above, Guhalladeva-II was an able administrator. During his period, the capital of Kadambas might have been shifted to Palasike (present Halsi) in Karnatak to control their vast kingdom. Establishment of a Brahmapuri for Brahmins, and construction of a water tank
called 'Kozmurayachem Tolem' and available stone sculpture of Naga at Pilar and an image of Goddess (Parvati) found at ICAR complex Old Goa, show the strong veneration of Hindu worship during his period.

Hero stones of the time of Jayakesi-II (1125-1147 AD), nephew and successor of Guhalladeva-II, speaks on various aspects of the social and political history of Kadamba country. The memorial stone found at Kiravatti, (1126 AD) speaks on the Penbayyal. The Kavalavad memorial, in Karnataka unfolds the death of a hero who plunged into the fight from the rampart (Kotegalaga). The second Kundur inscription dated from saka year 1045 to 1047 correspond from 1122-23 to 1126 AD, describes Jayakesi-II as a crest of a mighty lion, who had the great banner of ape, whose great puissance of strength has been established on the massive summits of the mountains of the Himalayas, who excels the world in liberality — a Rama intrepidity, a touch stone for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, while as the passage of the sun, a Narayana incarnate, a sun of fame, a grind stone of foemen, a crest jewel of the Kadambas.

Bailandur Hero stone (1129 and 1131 AD) discloses the local rivalries of the chiefs. The hero stone found near the Tambur fort dated 1135 AD first time gives the name of Bijala who attacked Hanagal while Mahamandalesvara Mallikarjunadev (1132-1146 AD) was ruling from Hanumgalla.

Jayakesi-II no doubt did establish his kingdom on the massive summits of the Himalayas, which are the huge Western Ghats. In the Kudnur inscription,
mentioning Jayakesi-II as a Narayana incarnate, a sun of fame, indicates that he was a staunch worshipper of God Vishnu.

One of the Degamve inscriptions of Permadideva which is of twenty eighth year of his reign, (Kaliyuga 4275 saka 1096, 1174-75 AD), the Jaya Samvatsara, records that he was ruling from Gopakapuri which was well developed by his ancestors. The Mangundi inscription of Jayakesi II describes: “The brave king Permadi, whose feet were worshipped by water of Rāya proceeding from the jewels set in the crowns of kings, who was beautiful on account of the dancing creeper of his fame in all the ten quarters, who was like the black cobra to the proud inimical kings. One of his title, “Malavara-mari”, the slayer of Malvas, make us know that he might have defeated the forces of Velugrame 70 (Belgaum) and attained the title. Another title, ‘Lord of the Western Ocean’ divulges that during Peramadideva period, the Kadambas had become a formidable naval power since no other previous Kadamba kings had taken such a title.

Another inscription from Palasige (Halsi) describes him as the abode of learning, lustre, prudence and sportiveness of benevolence and of profundity, of high mindedness of valour and of kingly fortune, of bravery and of spotless fame. It is obvious that Permadideva gave grants to learned men and capable administrators. His wife Kamaladevi, daughter of Kāmadeva of lunar race also played an important role in the administration. She encouraged social, cultural and educational institutions throughout the Kadamba Empire. Learned men taught in these institutions, Vedas, Vedangas, Nyaya, Mimansa, Sankya, Yoga, Vedanta, Smriti, Itihas, Astronomy and Purāṇas. She also opened few
temples for public. A stone inscription in Bhuvarah Narasimha temple at Halsi of the year 1169 AD states that the temple was built by Shivachitta (Permadideva). The Mahadeva temple of Tambdi Surla in Goa also was a contribution of both Kamaladevi and her consort Permadi (Shivachitta). But no inscriptional evidence was found here. (i.e. Tambdi Surla). Permadideva died in the year 1181 AD. According to the evidence cited above, both Shivachitta and his wife Kamaladevi were staunch worshippers of God Shiva. Mahadev Temple at Tambdi Surla, and Saptakoteswar temple at Diwadi, was constructed during this period.

The Sadāshivagad copper plate's pertaining to Vijayaditya – II (Vishnuchitta), the brother of Permadideva, throws light on a rule of Kadamba king Vijayaditya-II. A stone inscription of Vishnuchitta (Vijayaditya-II) of the year 1172 AD in the Bhuvarah Narasimha temple at Halsi records the gift of a village Bhalika to the deity. Siddapur grant of Vijayaditya-II dated 1158 AD referred him as “Yuvaraja”. 48 Bhuvarah Narasimha temple is the best example which indicates his devotion to Vishnu.

A Kalachuri inscription of 1181 AD states that King Ahavamalla deputed his Dandanāyaka (Governor) Chandugideva to subdue the Goa Kadambas and that this General attacked the city of Govapuri or Gopakapattana and burnt it.49

According to George Moraes, on the basis of Mysore inscriptions Hoysala king Uliva Ballala-II levied tribute from the Goa Kadamba King Vijayaditya-II. This time, Goa was directly under the control of Hoysala for
some time. When the Yadavas became powerful in the Deccan at the close of 12th century AD, Goa became the part of Yadava kingdom indirectly.

It seems that during the period of Vijayaditya-II (1182 AD), Jayakesi-III (1212 AD), Vajradev (1216 AD), Somadev (1237 AD) and Shasthadev-III (1258 AD) of Kadamba dynasty, Goa experienced the fluid political situation like changing of power from one hand to another among Kadambas, Kalachuris, Hoyasalas, Yadavas and Hangal Kadambas. According to Goa copper plate grant dated 1246-47, Shasthadeva ruled Goa and made a grant to his brother-in-law, Kamadeva. This grant recorded as a rice field situated in the north west of the village of Salibhatt, next to God Murtinarayana, in the north of the city of Gopakapuri (Goa Velha) where the main god in worship was Govesvara. The temple of God Narayana was located at the spot where today stands the church of Batim (Bhatti). The construction of a temple for God Murtinarayana at Gopakapuri shows the continuation of Vishnu worship both in Goa as well as in Karnataka during Kadamba period. According to Hubli inscription dated 1257 A.D., Shasthadev-II died around 1258 A.D. And with the death of Shasthadev-III, the rule of Kadamba lineage of Guhalladeva-II might have ended.

On the basis of Bankapur (near Dharwad) inscription, King Shashta-III might have died in the year between 1260-1262 A.D. and a powerful Hangal Kadamba king and brother-in-law of Shasta-III, Kamadeva or Kavanna might have ascended the Goa Kadamba throne in the year 1265 A.D.
INSCRIPTIONAL EVIDENCES OF VIJAYANAGARA RULE

According to Ferishta’s history by Briggs, Mohammed bin Tughlak the Emperor of Delhi (1325-1357) shifted his capital from Delhi to Daulatabad. And he occupied Goa around 1327 AD (Tughlak coin found in Chandor by Fr.Heras). The same Ferishtas’s history tells that the united forces of King Krishna Naik and Hoyasala King Bilaldeva (Ballala IV Raja of Carnatic) and others defeated Mohammedans in the year 1344 AD. But as it also reveals that Sultan Jamal-ud-din of Honnawar defeated Kadambas in Goa, it may probably be at the fag end of the year due to disturbance in the allied forces.

According to copper plate from Korgaon (Pernem) 1351 AD. King Bhimbhupal (may be local dynasty) ruled Goa after the downfall of Kadambas. It seems that the entire region was not fully controlled by Mohammedans.

According to social and political life in the Vijayanagar Empire, Vol.1 by Saletare, B.A, Goa became the feudatory of Vijayanagara kingdom in the year 1369 A.D. Again, there was a revolt against Vijayanagara King (Harihara-II) by the locals. Some base persons in the Konkan country had risen against him. And he had asked his General Mahadev to control it.

According to a Virgal exhibited in the Old Goa Museum, Mahadeva, the Governor of Goa called for help from the Viceroy of Canara. In this battle Malla Podeyar died and attained heaven. After this victory, Mādhava was given the titles of ‘Plunderer of Kadambas’ and ‘Lord of Gove-pura’. Mādhav Mantri reconstructed the Saptakoteswar temple and he made a grant of a village in Goa.
naming ‘Machalapura’ after his mother. A copper plate written in Sanskrit with the exception of the last eight lines and the first letter in the beginning which are in Kannada reveals that Madhav Mantri who had restored the Saptakoteswar temple at Diwar, had established a colony of Brahmins (Brahmapuri) on the outskirts of the city of Old Goa in the year 1391 A.D.

Two stone inscriptions in Marāthi discovered in Veluz, Sattari Taluka and displayed in Old Goa Museum disclose the donations made by the people. The first inscription belonging to 1402 AD refers that the people of Masarvade, village of Athavle region contributed jointly one gadyan: worth of 30 tankas. Out of it, 4 tankas for Naivedya to Ravalnath, 4 tankas for the perpetual lighting of the lamps, 6 tankas for the Devadāsi, for her services and 3 tankas to other servants of the deities. This inscription tells us about the popular rituals performed in the temple and servants of the temple. Another inscription from the same village of the year 1408 A.D. refers to 1/36th part of the produce made as donation to the above shrine. Both the inscriptions are assigned to the period of Harihara-I. It indicates that how perfectly the administrative set-up for maintenance of a temple during that period had been made.

An engraved slab fixed to the opposite building of Nāgueshi temple, Bandoda, refers to donations made by Maishenai resident of Cuncoliem to Mahalakshmi temple, Bandivade. This inscription of 1414 A.D. is in old Marāthi Nagari script and belongs to Vijayanagara period.

A single stone exhibited in Old Goa Museum containing three Kannada inscriptions being of Saka 1345 (1423 AD), saka 1347 (1425 AD) and saka
1355 (1433 AD) seems to be of the period of Devaraya-II of Vijayanagara Empire. These three inscriptions deal with the construction and restoration of the Jaina Basti. Three generations of Jain Munis are also mentioned in this Nisadi slab. Jaina Muni Vijaynandaswāmi performed the ritual of self-immolation prescribed according to Jain religion. This inscription records the gift of the village Vagurme made in 1425 AD and 1433 AD to Jaina Basti of Bandivade. Jaina Basati is in ruins now; but a beautiful miniature sikhara can be seen now on the top of the old existing part of the edifice. This inscription also mentioned that King Sripala established the village Bandivade and constructed the Neminath Jaina Basti there.

**BAHAMANI AND ADIL SHAHI RULE IN GOA**

According to Ferishta's history by Briggs (Vol.II) Mohammed Gawan, a General of Sultan Mohammed Shah-II marched against the port and Island of Goa, which was under the sway of Vijayanagara and captured it in the year 1472 AD, and Kishwar Khan Khwajsh Jahani was made the Governor of Goa. Ferishta's history also tells, Yusuf Adilshah who founded the Adil Shahi dynasty with his capital at Bijapur, after the split of the Bahamani kingdom into five independent states in the year 1501 AD, called back the Governor of Goa. Two Arabic inscriptions and two Persian inscriptions exhibited in the Archaeological Museum, Old Goa, disclose the facts of able administration of Yusuf Adil Shah and Bahamanis.
RECORDED EVIDENCE FOR PORTUGUESE RULE IN GOA

Lured by the thrill of discovery of Cape of Good Hope, Portugal embarked further on the perilous voyages to the Orient, followed by the landing of Vasco da Gama at Calicut in 1498 A.D.\(^5\) Fired with the dream of establishing an eastern empire for Portugal, the Portuguees broke the monopoly of the trade in the Arabian Sea. Afonso de Albuquerque, General of Portuguese army was set to acquire strategic trade centres along the trade routes and to face the combined trade competition of Zamorin of Calicut and the Turks. He captured Goa on 17\(^{th}\) February 1510 AD. But shortly afterwards Yusuf Adilshah, King of Bijapur marched against the Palace with a considerable force and captured it on the 23\(^{rd}\) May of the same year. Reinforced by the large armament that arrived in time from Portugal on the coast of India, Albuquerque hastened back to Goa with the Portuguese fleet and conquered the city on 25\(^{th}\) November in the same year, second time. Numerous records maintained by the Portuguese Government in India gives the idea about their administration, political achievements, and destructions of temples, conversion of Hindus and others into Christianity, social and economic reforms and their rulers etc.

During Inquisition that began in Goa in 1560, heated efforts were made to destroy Hinduism in the Islands of Goa \(^5\). The destruction of Hindu temples and conversion of Hindus and Muslims into Christianity went hand in hand during this period. A list of the Hindu temples, which are abandoned in the Island of Goa during Inquisition, are Somnath and Khetrapall in Aga,caim; Mahálakshmi, Saptanáth, Ravllenáth, Nárayana, Sati, Bhumidevta, Vanadevata,
Grampurus, and Ispor (Ishwar) in Azossim; Santeri and Ravallnāth in Bambolim; Santeri in Banguenim; Bauca-devi, Ravallnāth, Santeri, Bhairav, Nārana, Ramnāth, Betall, Brahmann-Purus, in Batim; Santeri, Quella-devi, Maya, Betall, Ramnāth, Ravallnāth, Brahmann-Purus, Panchadevata in Calapur; Betall, Sidhnāth, Gram-Purus, Khetrapall, Ravalnāth, Santeri, Ganesh, Vanadevta, Butapiradar, Pondde Gao, calo-Purus, Curumbim-Purus, Brahman-Purus, Nirvanci-Purus in Carambolim; Bhagavati in Chimbel; Ravallnāth, Narcinva, Sat-Purus, Barazan, Moquea in Daugim; Ganesh, Ravallnath, Bauca-devi, Mallanāth, Bhagavati, Deoqui, Santa-purus, Barazanna, Naraena (Nārayana), Cantacer (Kantheshwar), Chandeussor, Dadda-Sancol in Chodan; Ravallnāth, Vanadeuta in Caraim; Sidhanāth, Ravallnāth, Santeri in Corlim; Ravallnāth, Ramnāth, Tormna-vir in Cugira; Santeri, Ravalnāth in Curca; Gram-purus, Nāranna, Bhairao, Ravalnāth, Deuta, Saptanath, Satti, Bhagavati, Bauca-devi, Vaochanāth, Vir at Malar Divar; Khapri-deu, Gram-Purus, Ravalnāth, Santeri, at Goltim Divar; Ganesh, Ravalnāth at Navelim, Divar; Bhairao, Mascana, cani (Maskanashini) Mochea (Moquea), Nirgunna at Divar; Khetrapall, Ravalnāth, at Durgavarim; Durgadeu (Durgadevi), Ganesh at Ela; Nāranna, Durgadevi, Baunato (Bhavanath) at Gancim; Khetrapall, Ravalanāth, Santeri at Goalim-Moula; (Kall) Bhairao, Chanddesvari, Ravalanāth, Govanāth or Govesvor, Gaddguesvar (Gallagueshwar) at Goa-Velha (Goa-Old); Deuta, Ravalnāth, Santeri, Khetrapall, Gram Purus, Malanato (Mallanath) at Jua; Ravalnāth, Durgadevi, Nāranna, Gram-Purus at Mandur; Khetrapal, Bhutnāth at Mercurim; Mahadeu, Santeri, Malcumi (Mahalakshmi), Ravalnāth, Betall, Satti, Metragaddo at Morombim (Grande); Ravalnāth, Khetrapoll, Vanadeuta at
Morombim (pequeno); Khetrapall, Berma or Barma (Brahma) at Murda; Santeri, Ispor, Ravallnath, Baucadevi, Mayaquor, Bhavanath, Madeu, Gram-Purus at Neura (Grande); Ravallanath, Santeri, Gram-Purus at Neura (pequeno); Ravallnath at Orara; Bhavani, Santeri, Barazanno at Panelim; Purus, Ramanath at Siridao; Gram-Purus, Ravallanath, Santeri, Bhavanath, Ispor (Ishwar), Narainna at Talaulim; Ravallanath, Santeri, Betall, Ramanath at Taleigao; and Baucadevi at Vanci.\(^{59}\)

The destruction of the Hindu temples did not satisfy the fanatical zeal of the then rulers of Goa. More attempts were made even to convert the local population into Christianity and the missionary zeal of the rulers would not permit them to rest in patience until some more Hindu temples fell into ruins. In a report submitted by Brother Gomes Vaz to the King on December 12, 1567, he gave extracts from some letters sent by the Captain of Rachol giving particulars of his campaign of destruction of temples. In this we find a reference to `Malsa devi', Doro, Mando, Narana and Hesporo etc.\(^{60}\) Professor Pissurlencar has given some information on the basis of available records in the Goa Government Archives. As per the list, the following temples existed in Salcete and later destroyed by the then rulers in Goa such as Khetrapall at Adsulim; Madeu, Durgadevi, Bhairao, Purush at Ambelim, Sidnath, Gram-purus, Marceadeu (Marco-deu), Ecalvir at Aquem; Boguespor (Bhogueshwar), Gao-Purush, Betall, Madeu, Satazanni (Sapta-matrica) at Arossim; Betall, Santeri, Purus Dequecho (Dekhecho) at Assolna; Banespor (Baneshwar), Sanquespor (Shanqueshwar), Narainna, Bhairao, Cantarozadevi, Santeri, Deuna
at Benaulim; Betal-aguio (Aguia-Vetall), Goroco (Gorakh), Madeu, Ganes, Santeri, Gao-Purus, Quellevir, Barazann, Daro (Dadd), Gono-gonicho at Betalbatim; Santeri, Madei (Mahdevi) at Calata; Comequea (Camaksha), Beirao (Bhairava), Camalespor(Camaleshwar), Mareynquo at Camorlim; Khetrapall at Cana; Nanganath, Santeri, Purus at Cansaulim. Madeu, Betall-aguio (Aguia-Vetall), Puruah, Udio at Carmona; Capillaspor (Capileshwar), Khetrapall, Nanabai, Mandoli at Cavelossim; Nanganath, Isvanath (Vishwanath) at Cavorim; Narainja, Ispor (Ishwar), Santeri, Barazann, Gaopurus, Chovisvir, Bodco-Deu at Chicalim; Vasouarauz (Bassavaraj) at Chandor; Santeri at Chicolna; Betall, Santeri, Baucadevi, Aguio-Betall at Chinchimim; Ozinessor (Vazineashwar), Madeu, Santeri, Gao-Purus, Oizari (Vaizari, that is Ganesh) at Coelim; Malcumi (Mahalakshimi), Balespor (Baleshwar), Narainja, Betall, Beirao (Bhairava), Ravallnath, Maculospor (Maculeshwar) at Colva; Manganath (Manguesh), Santeri, Quemsooboo (Keshav?) Vir, Capilasor (Kapileshwar), Narainja, Bagonti (Bhagavati), Gopinath, Chandirnath at Cortalim; Santeri, Madeu at Cuncolim; Santeri, Narainja, Chandaspari (Chanddeshvari), Quetrappall, Santullio, Ravallnath, Chandranath, Durgadevi, Baguonto (Bhagavanta), Solebesor (Solvenshwar), Maiiespor (Maheshwar), Ganes, Quesnanto at Curtorim; Santeri, Ispor (Ishwar), Gaopurus, Khetrapall, Bagonti (Bhagavati), Barazann at Dabolim; Bagavonti (Bhagavati), Barazan, Conti at Davorlim; Chinchinato (Chinchinni-nath), Beirao, Locanato (Loknath), Purus at Deussua; Santeri, Barazann at Dicarpale; Betall, Madeu at Duncolim. Madeu, Narainja, Betall, Beirao, Khetrapall, Durgadevi, Santeri, Gaopurus, Suntaparaulo at Dramapur; Durgadevi at Gandaulim; Gaotomosor
(Gautameshwar) at Gonsua; Ravalnāth, Verbadeu, Ketrapall, Nārainna at Guiedholm. Santeri, Barazanna at Issorcim; Ramunauto (Ramanāth), Betall, Gram-Purus, Bagovonti (Bhagavati), Santeri, Naranna, Carea-Santeri (Karya-Santeri), Sidnāth, Deiva, Vamonio at Loutulim; Ravallnath, Durgadevi, Narinna, Ispor (Ishwar), Ketrapall at Macazana; Deugadevi, Soniser (Someshwar), Purus, Vir (Virabhadra), Mamai (Mahā-Maya) at Majorda; Damodara (Damodar), Chandenato (Chandranath), Nārinna Puturdey (Naraenna Puturdeu), Chamdeusery (Choundeshwari or Chamundeswari), Santeri, Macazan, (Macagi), Mayasassor (Maixassur Mardini or Maheshwar), Vir (Mull Vir), Bagomte (Bhagavati), Gomespor (Goveshwar), Malcumi (Mahalaxmi), Bhut (Bhutnath), Nārainna, Ispor (Iswar), Gram-Purush at Margao; Vagnāth, Barazann at Mormugao; Santeri, Bagonti, (Bhagavati), Ispor (Ishwar), Gao-Purus, Nārainna, Ravallnāth, Barāzana at Nagoa; Durgadevi, Ispor (Ishwar), Barāzann, Gao-Purus, Adu-Purus (Adi-Purus), Daroo (Dhaddo, Dhareshwar), Vatachoru, Gorcharo at Pale; Gotimosor (Gautameshwar), Purus Cucumba, Vancadeu, Maisasor (Mhaixassur-mardini), Narainna at Orlim; Santeri, Nārainna, Ispor (Ishwar), Gaopurus, Ganesh, Baguonti (Bhagavati) at Quelossim; Raisvar, Camaquea (Camaksha), Bogvonti (Bhagavati), Nārainna, Vatambi (Vattambi) at Raia; Trivicrama, Nārainna, Ispor (Ishwar) at Ra,caim; Santeri, Ispor (Ishwar), Gao-Purus, Daroazoosini? Nārinna, Bagonti (Bhagavati), Azossini, Narsu (Narcinha), Parmamedo at Sancoale; Naganath, Betall, Satteri, Durgadevi, Call-Purus at Sarzora; Santeri, Madeu, Pavan-dev at Seraulim; Santeri, Sidhnāth at Semabatim; Sidnāth, Canno, Betall, Santeri, Jogue, Balgondar at Talaulim; Santeri, Nārainna, Ispor (Ishwar), Bandicho, Barazana,
Chovis-Vir (?) at Vaddem; Goresnor (Ghoddeshwar?) at Vanelim; Madeu, Velbadevi, Gaopurus at Velcao; Madeu, Purus, Beirao, Santeri, Vir at Varca; Santeri, Betall, Beirady at Velim; Santeri, Malcdevi, Närainna, Bogonti (Bhagavati), Gram-Purus, Vernadevi, Lambesvor at Verna; Gram-Purus, Betall, Vaguirro, Madeu, Ekalla vir (Kull-Vir?) at Utorda; Durgadevi, Madeu at Veroda; 61

According to the list published under the title “Noticia que obravao os frades de S. Francisco,” more than 300 Hindu temples were destroyed in Goa 62. Such as Bhagavati, Ravallnath, Nārayann, Santeri, Sidnāth, Bhut-nāth, Dadda, Satti, Fulināth at Aldona; Vetall, Santeri, Bhagavati at Anjuna; Santeri, Vetall, Vanadeuta, Chourungo at Arpora; Bhumica, (Bhum-deuta), Bhagavati, Chavateavoril, Ravalnāth, Devi Satti, Santeri, Khetrapall, Malicarjuna, Linga, Purvecho-Ravallnāth, at Assagao; Santeri, Ravallnāth, Khetrapall, Vanadeuta, Purvachari at Assonora; Satma (Sapta-Matrica), Nāranna, Mailardeu, Ossolgaromba? Santeri, at Bastora; Betall, Ajdevi, Mauli at Camorlim; Santeri, Sitallnato, Saptanāto, Brahmanāth, Vetall at Calangute; Naranna, Santeri, Bhairao, Gagarespor (Gaddgueshwar), Rovolnato at Candolim; Naranna, Khetrapall at Canca; Ravallnāth, Bhairao, Rāmaniato, Dadd, Gautama at Colvale; Santeri, Azonato (Ajnath) at Corlim; Barazann at Cunchelim; Bhagavati, Nāranna, Vanadeuta, Satti, Santeri at Guirim; Santeri Ganes at Mapu,ca; Betall, Santeri, Ravallnath, at Marna; Ravallnāth, Santeri, Madeu, Rāmapurus, Vantipurus, Satpurus, Dadd at Moira; Ramnāth, Malcumi (Mahalaxmi), Grampurus, Ravallnath, Vetal, Gopinath at Nachinola; Khetrapall, Bhutnāth, Dadd, Ghottoo at Nadora. Vetal, Ravallnāth, Nāranna at Nagoa;
Santeri, Khetrapall, Ravallnāth, Vetall at Nerul; Naranna, Somanāth, Santeri, Ganesh, Ravallnāth at Oulaim. Bhairao at Orda; Santeri at Oxel; Santeri, Ramanāth, Purus at Pilerne. Rampurus, Deu at Parra; Santeri, Ravallnāth, Ramnath, Bhairao, Bauca devi, Vetall Hemanath at Pilerne; Santeri, Ravallnāth, Linga, Calleadeuta (Calicadevi) at Pirna; Malicarjuna, Ravallnāth, Grampurus, Santeri, Vanadeuta, Somanath, Ganes at Pomburpa; Ganes, Capilesvor, Ravallnāth, Vanadeuta, Vetall at Punola; Kellabadevi at Revora. Betall at Saligao; Santeri, Nārainna, Ganes, Ravallnath, Madeu, Satti at Sangolda; Gagesvor (Gaddgueshwar) at Sinquerim; Santeri, Satti, Ganes, Ravallnāth, Kelbadevi, Vetall at Siolim; Malcumi, Santeri, Vetall, Ravallnāth, Kelbadevi at Sircaim; Vetall Nāranna, Bhaectti Vanadeuta, Ravallnath, Voddli, Vanadeuta, Sidnāth, Malcumi (Maha-Laxmi), Grampurus, Somnāth, Vir, Caliapurus (Kall-Purus), Santeri, Khetrapall, Naganath, Mallanath, Bhagavati, Maha-Cali, Gopesvor at Sirula; Ravallnāth, Somnāth, Vetall, Purvachari at Tivim; Ravallnāth at Ucassaim. Santeri, Nāranna, Ravallnāth, Vardespor (Vardeshwar), Naganath, Bagavoti at Verla.

References and Notes:

2. Ibid, pp. 50-51.
5. Ibid, p.20.
8. Ibid, p.22.
10. Ibid, p.23.
17. n.12, p.37.
21. Ibid. p.100.
22. n.4, p.28.

27.n.23.


29.n.12, p.248.

30.n.24,pp.394-400.


32.n.12, p.40.


34.n.4, p.48.

35.n.33, p.92.


37.n.4, p.50.

38.Ibid. p.51.


40.Ibid. p.52.

41.Idem.


43.n.33, p.85.

44.n.4, pp.54-55.

45.Ibid, p.56.

46.Idem.
47. Ibid. p. 57.


49. n. 24, p.

50. n. 4, p. 62.

   p. 347.


53. n. 12, p. 167.

54. Ibid, p. 142.


56. n. 51, Vol-II, p. 19 and also see the Gazetteer of Bombay Presidency
   (Bijapur), Vol-XXIII, p. 404.

57. Fonseca, Jose Nicolau de, A Historical and Archaeological Sketch of Goa,
   New Delhi, 1986, p.


59. Ibid. pp. 69-70.

60. Ibid. p. 79.

61. Ibid, pp. 79, 80, 81, 82.
