

Kadambas of Banavasi – The First Empire of Karnataka

***Dr.Manjanna.T. Associate Professor of History, Govt First Grade College, Davanagere.**

Abstract

This paper attempts to study the **Kadamba** Dynasty was a primeval majestic dynasty of Karnataka that ruled from Vijayanti or **Banavasi are the first Empire of Karnataka**. Kadamba dynasty (kadamba) (ಕದಂಬ ರಾಜವಂಶ) Goa, Hanagal, Karadikallu, Bankapura and Nurambada. However, the Kadambas of Banavasi who ruled approximately during the interval between 345 A.D. and 525 A.D. is perhaps the most important and ancient. The mythological explanation that links the dynasty to Shiva and Parvathi may be dismissed easily as it is a figment of imagination. Banavasi is now a small town in the North Canara district of coastal Karnataka. Kadambas are given the distinction of being the first indigenous dynasty from Karnataka with Kannada having the prime place in administration. It is documented that they belonged to 'mAnavya gOtra' and they were 'hArIti putra's. There are amorphous speculations that the Kadambas were descendants of some North Indian king. However it has not found favour with important historians. The caste of these kings is also disputed. Banavasi is one of the major tourist centres of Karnataka. Situated on the banks of River Varada, one of the tributaries of River Krishna, it is a pilgrim centre as well as a historical place. Banavasi was also known as Vanavasi, Banavase, Vijayanti and Jayantipura in the olden days. The ancient Madhukeshwar Temple with its honey-toned lingam has made this place a holy place. There is also the Madhumati (Parvati) temple adjacent to Madhukeshwar Temple. One can view a huge 8-feet tall Nandi idol in front of the Madhukeshwar lingam. Even the architecture of the kalyana matapa (locally called triloka mantap and astana mantap (known as kallu mancha or stone cot) are worth seeing.

An inscription on the mantap mentions that it was donated by Swadi King Raghunath Nayak in the year 1628 AD. It is believed that the main deity Madhukeshwar was patronised by Kadamba, Vijaynagar, Satavahana, Sudhapur (Swadi) Rastrakuta, Ganga and the Chalukya rulers during their tenure. The temple underwent renovations from time to time by rulers of various dynasties. Historians have documented that the structure of the temple, built mostly in 11th century AD, was in Kadambanagara style. A stroll around Banavasi offers tourists a good view of Adimadhukeshwar, Agasthya Tirtha, Pampa Vana, and Shri Guru Prabhu (Allamaprabhu) Temple. Banavasi has the credit of being the first capital of Kannada kingdom, ruled by Kadambas from the 4th century AD to 7th century AD. Every year in the month of December, a Kadambotsava is held here to commemorate the glorious rule of the Kadamba dynasty.

Key words: Kadambas, Banavasi, Empire, Karnataka, Kannada

Introduction

The Kadambas (345–525 CE) were an ancient royal family of Karnataka, India, that ruled northern Karnataka and the Konkan from Banavasi in present-day Uttara Kannada district. The kingdom was founded by Mayurasharma in c. 345, and at later times showed the potential of developing into imperial proportions. An indication of their imperial ambitions is provided by the titles and epithets assumed by its rulers, and the marital relations they kept with other kingdoms and empires, such as the Vakatakas and Guptas of northern India. Mayurasharma defeated the armies of the Pallavas of Kanchi possibly with the help of some native tribes and claimed sovereignty. The Kadamba power reached its peak during the rule of Kakusthavarma.

The Kadambas were contemporaries of the Western Ganga Dynasty and together they formed the earliest native kingdoms to rule the land with autonomy. From the mid-6th century the dynasty continued to rule as a vassal of larger Kannada empires, the Chalukya and the Rashtrakuta empires for over five hundred years during which time they branched into minor dynasties. Notable among these are the Kadambas of Goa, the Kadambas of Halasi and the Kadambas of Hangal. During the pre-Kadamba era the ruling families that controlled the Karnataka region, the Mauryas and later the Satavahanas, were not natives of the region and therefore the nucleus of power resided outside present-day Karnataka. The Kadambas were the first indigenous dynasty to use Kannada, the language of the soil at an administrative level. In the history of Karnataka, this era serves as a broad-based historical starting point in the study of the development of region as an enduring geo-political entity and Kannada as an important regional language. On the occasion, Pampa Award, installed in the name of noted Kannada poet Adikavi Pampa, is conferred on a Kannada literary stalwart. Pampa, who lived in 10th century AD, was one of the commanders of a Chalukya king and on his visit to Banavasi, he was dazzled by the beauty of it. He took to poetry and authored Vikramarjunavijaya, also known as Pampa Bharata. Banavasi was also popular as a Buddhist and Jain centre. Prabhu Deva Temple, affiliated to Allamaprabhu, a Veerashaiva spiritual leader, finds a mention in Prabhulinga Leele written by Chamarasa Kavi.

Objective:

This paper intends to explore and analyze **Kadamba Kingdom** an ancient royal dynasty of Karnataka that ruled northern Karnataka and the Konkan from **Banavasi** in present-day Uttara Kannada.

Birth of Kadamba Kingdom and Expansion

There are several legends regarding the origin of the Kadambas. According to one such legend the originator of this dynasty was a three-eyed four-armed warrior called Trilochana Kadamba (the father of Mayurasharma) who emerged from the sweat of the god Shiva under a Kadamba tree. Another legend tries to simplify it by claiming Mayurasharma himself was born to Shiva and Bhudevi (goddess of the earth). Other legends tie them without any substance to the Nagas, and the Nandas of northern India. An inscription of c.1189 claims that Kadamba Rudra, the founder of the kingdom, was born in a forest of Kadamba trees. As he had "peacock feather"-like reflections on his limbs, he was called Mayuravarman. From the Talagunda inscription, one more legend informs that the founding king of the dynasty, Mayurasharma was anointed by "the six-faced god of war Skanda".

Historians are divided on the issue of the geographical origin of the Kadambas, whether they were of local origin or earlier immigrants from northern India. The social order (caste) of the Kadamba family is also an issue of debate, whether the founders of the kingdom belonged to the Brahmin caste as described by the Talagunda inscription, or of local tribal origin. Historians Chopra et al. claim the Kadambas were none other than the Kadambu tribe who were in conflict with the Chera kingdom (of modern Kerala) during the Sangam era. The Kadambas find mention in the Sangam literature as totemic worshippers of the Kadambu tree and the Hindu god Subramanya. According to R.N. Nandi, since the inscription states the family got its name by tending to the totem tree that bore the beautiful Kadamba flowers, it is an indication of their tribal origin. However the historians Sastri and Kamath claim the family belonged to the Brahmin caste, believed in the Vedas and performed Vedic sacrifices. According to the Talagunda and the Gudnapur inscriptions, they belonged to the Manavya Gotra and were Haritiputrās ("descendants of Hariti lineage"), which connected them to the native Chutus of Banavasi, a vassal of the Satavahana empire. According to Rao and Minahan, being native Kannadigas, the Kadambas promptly gave administrative and political importance to their language Kannada after coming to power. Mayurasharma was succeeded by his son Kangavarma in c. 365. He had to fight the Vakataka might to protect his kingdom (also known as Kuntala country). According to Jouveau-Dubreuil he was defeated by the King Prithvisena but managed to maintain his freedom. Majumdar feels Kangavarma battled with King Vidyasena of the Basin branch of the Vakataka kingdom with no permanent results. His son Bhageerath who came to power in c.390 is said to have retrieved his fathers losses. According to Kamath, the Talagunda inscription describes Bhageerath as the sole "lord of the Kadamba land" and the "great Sagara" (lit, "great Ocean") himself indicating he may have retrieved their losses against the Vakatakas. But contemporary though Vakataka inscriptions do not confirm this. His son Raghu died fighting the Pallavas in c. 435 though some inscriptions claim he secured the kingdom for his family. He was succeeded by his younger brother Kakusthavarma in c.435. Kakusthavarma was the most powerful ruler of the dynasty. According to Sastri and Moraes, under the rule of Kakusthavarma, the kingdom reached its pinnacle of success and the Talagunda record calls him the "ornament of the family". The Halasi and Halmidi inscriptions also hold him in high esteem.

Administration, zenith of Banavasi

From the Talagunda inscription it is known that he maintained marital relations with even such powerful ruling families as the imperial Guptas of the northern India. One of his daughters was married to King Madhava of the Ganga dynasty. According to the Desai one of his daughters was married to Kumara Gupta's son Skanda Gupta (of the Gupta dynasty), and from Balaghat inscription of Vakataka king Prithvisena we know another daughter called Ajitabhatarika was married to the Vakataka prince Narendrasena. He maintained similar relations with the Bhatari vassal and the Alupas of South Canara. According to Desai and Panchamukhi evidence from Sanskrit literature indicates that during this time the notable Sanskrit poet Kalidasa visited the Kadamba court. Moraes and Sen feel the visit happened during the reign of Bhageerath. According to Sen, Kalidasa was sent by Chandragupta II Virakmaditya to conclude a marriage alliance with the Kadambas.

His successor Santivarman (c. 455) was known for his personal charm and beauty. According to an inscription he wore three crowns (pattatraya) to display his prosperity, thus "attracting the attention of his enemies", the Pallavas. When the Pallava threat loomed, He divided his kingdom in c.455 and let his younger brother Krishnavarman rule over the southern portion and deal with the Pallavas. The branch is called the Tripuravata branch and ruled from either Devagiri in the modern Dharwad district or Halebidu. Majumdar considers Krishnavarman's rule as somewhat obscure due to lack of his inscriptions though the records issued by his sons credit him with efficient administration and an ashvamedha (horse sacrifice). It is known that he possibly lost his life in battle with the Pallavas. According to the Hebbatta record his successor and son Vishnuvarman had to accept the suzerainty of the Pallavas despite showing initial allegiance to his uncle Santivarman ruling from Banavasi whom he described in an earlier record as "lord of the entire Karnata country". In c.485, his son Simhavarman came to power but maintained a low profile relationship with Banavasi. In the northern part of the kingdom (the Banavasi branch), Santivarman's brother Shiva Mandhatri ruled from c.460 for more than a decade. In c. 475 Santivarman's son Mrigeshavarman came to the throne and faced the Pallavas and Gangas with considerable success. The Halasi plates describes him the "destroyer of the eminent family of the Gangas" and the "destructive fire" (pralaya-nala) to the Pallavas. His queen Prabhavati of the Kekaya family bore him a son called Ravivarman. Mrigeshavarman was known to be a scholar and an expert in riding horses and elephants.

After Kakusthavarman only Ravivarman (c. 485) was able to build the kingdom back to its original might during a long rule lasting up to c. 519. Numerous inscriptions from his rule, starting from fifth up to the thirty-fifth regnal years give a vivid picture of his successes which was marked by a series of clashes within the family, and also against the Pallavas and the Gangas. He is credited with a victory against the Vakatakas as well. A Mahadeva temple constructed during his rule finds mention in a Greek writing of the period. According to the Gudnapur inscription, lesser rulers such as the Punnatas, the Alupas, the Kongalvas and the Pandyas of Uchangi were dealt with successfully. The crux of the kingdom essentially consisted of significant areas of the deccan including large parts of modern Karnataka. King Ravivarman of the Banavasi branch killed king Vishnuvarman of the Tripuravata branch according to Moraes and successfully dealt with a rebelling successors of Shiva Mandhatri at Uchangi. The Pallava king Chandadanda (another name for Pallava king Santivarman) also met the same fate according to Sathianathaier. Ravivarman left two of his brothers, Bhanuvarman and Shivaratha to govern from Halasi and Uchangi.

Inscriptions on lineage of this dynasty

Almost all the information that we have about the early history of Kadambas is gleaned from inscriptions particularly the famous pillar inscription that was found in [Talagunda](#). (450 A.D.) This inscription installed by Shantivarman gives abundant information about his father Kakusthavarman and his ancestors. The approximate lineage of this dynasty is as follows:

1. Mayurasharma
2. Kongavarma (Kongunivarma?)
3. Bhagiratha
4. Raghu
5. Kakusthavarma (Raghu's brother)
6. Shanthivarma
7. Krishnavarma-1 (Shanthivarma's brother)
8. Mrugeshavarma
9. Shivamandhatruvarma (Mrugesha's brother)
10. Ravivarma (Mrugesha's son)
11. Harivarma

Krishnavarma-1 who ruled from 430 A.D. to 460 A.D. formed a separate branch that started ruling from tripurvata (?) Their lineage is documented as follows:

1. Krishnavarma-1
2. Vishnuvarma
3. Simhavarma
4. Krishnavarma-2
5. Ajavarma
6. Bhogivarma.

This branch came back to power in Banavasi itself during the regime of Krishnavarma-2 who defeated Harivarma the last king of the original Banavasi branch.

Kadamba dynasty was liberated from its feudatory affiliation to Pallavas and became an independent kingdom during the regime of Mayuravarma. 'guDnApura inscription' and 'tALagunda inscription' throw light on these occurrences. One finds exaggerated remarks that he conquered many subsidiary kingdoms including a few in North India.

Kakusthavarma is ranked among the more famous kings of this dynasty. He extended his kingdom by defeating the Pallavas and by entering in to marital relationships with the guptas, vAkATakas, ALupas and gangas. Mrugeshavarma extended the kingdom even further and 'halasi' in Khanapura taluk, Belgaum district became the second capital. Ravivarma was the next important king and he defeated the king of kAnchi and Uchangidurga in Bellary district became yet another capital city. Krishnavarma-1 and krishnavarma-2 belonging to the Tripurvata branch fought many a war and

and controlled vast reaches of land. Gradually, Kadambas lost their identity against the mighty insurge of the Chalukya dynasty.

Kadambas Vedic religion Jainism and Buddhism

Kadambas followed the Vedic religion quite scrupulously and the caste system was iron clad. However there are many evidences to prove that they supported other religions such as Jainism and Buddhism. Education was regarded highly and places such as tALagunda were great centres of learning.

Administration was properly streamlined and the state was sub divided in to smaller units such as viSaya, rAStra and nADu. Inscriptions mention many officials such as mahattara, rAJapuruSa, grAmabOgika, viSayapati, manevergaDe, tantrapAla etc. Many taxes were levied and agriculture was the main profession. However there are evidences of trade and trans-oceanic business relations. Quite a few towns such as banavAsi, ucchangidurga, tALagunda and halasi came up during this period.

Even though references are found to some temples built during the reign of Kadambas, none of them have survived the ravages of time. Hence it is not possible to make any speculations about Kadamba architecture. “The earliest monument of the Kadamba period, according to Dr. G. M. Moraes, is the Jaina Basadi at Halsi, which is said to have been built by Mrigesavarma. It is a simple structure which consists of a Garbhagriha and an Antarala, but not a Mukhamantapa. Here again, the Antarala is wider than the Garbhagriha. The walls are clumsily raised and the granite stones are roughly hewn.” (Artikaje Krishnabhat) A temple of durgA found in jambEhaLLi in Soraba talluk was allegedly built during the reign of Ravivarma. The temple is gone but the idol has survived. The most prominent feature of their architecture, basic as it was is their *Shikara* called *Kadamba Shikara*. The *Shikara* is pyramid shaped and rises in steps without any decoration with a *Stupika* or *Kalasha* at the top.

Many inscriptions belonging to this period are copper plates. They are found in various places of Karnataka such as Shivamogga, kaDUru, hAsana and Mysore. Most of them use the Sanskrit language and the Brahmi script.

Madhukeshwara Temple – Madhukeshvara temple is the epicenter of the town as the town has grown around it. The temple was originally considered to be dedicated to Madhava, one of the twenty-four incarnations of Vishnu. However at present it is dedicated to Shiva who is represented in his linga form. Due to its honey-like color, this linga, and consequently the temple, is named as Madhukeshwara (Madhu = honey). The temple has undergone substantial additions and alterations from the times of the Western Chalukyas right up to the Sonda (Sode) chiefs.

The present temple compound has a prakara wall housing the main temple and various other subsidiary structures. This prakara wall along with many of its subsidiary structures can be dated to the Sonda period of sixteenth century CE. The prakara wall has two entrances, main entrance from the east, and an another entrance from the north. Two magnificent stone elephants are placed outside the eastern entrance. On entering inside the compound, a visitor is greeted with two tall dipa-stambhas.

The temple faces east. The main temple was probably constructed by the Kadambas and comprises of a square garbhagriha, a small sukhanaasi and a pillared navaranga hall. A pradakshinapatha (circumambulatory path) around the garbhagriha puts the temple in sandhara temple category. At present the garbhagriha enshrines a large Shivalinga however it seems that it was placed at some later period.

Sculpture depicts attributed to the Kadamba period

There are two niches on either side of sukhanasi in the navaranga hall. There is an image of Adi-Madhava in one of the niche, many believe that this might be the original image of this temple. The sculpture depicts features and style which may be attributed to the Kadamba period. Super structure above the garbhagriha is a later renovation, in the Vijayanagara times, which is carried in the Kadamba stepped shikhara style.

A later navaranga of the Kalyana Chalukya times was constructed in 11th or 12th century CE. It has three entrances, one on east, south and north. In contrast of the square base pillars of the original navaranga, this navaranga hall has ornate lathe turned pillars. Local tradition mentions that it was here where Allama Prabhu defeated the dancer queen Shantala. On the eastern entrance of this hall, a large stone Nandi is placed. The local guide and priest will tell you the engineering behind the turned face of the Nandi as with one eye he sees the Shivalinga and with another the Parvati temple. The slanted roof of this mandapa reminds of the various similar Kalyana Chalukya structures strewn across the Western Ghats region.

During the period of the Sonda chief Sadashiva, Parvati temple was added. The exquisite Trailokya mandapa which is at present kept under the navaranga hall was also donated by the Sonda chief, Sadasivarajendra of sixteenth century CE. Virabhadra temple on the right of the main temple was built in 1369 CE by one Nagappa during the Sode Nayaka rule. A stone cot of majestic craftsmanship was also a gift of a Sode chief, Raghu Nayaka. Rangamandapas were added to the Parvati and Narasimha temple during the Vijayanagara rule in 1552 CE. Narada and Parvati temples around the prakara were added during the Vijayanagara period.

Many other small shrines were also added to house dikpalas, Ardha-Ganapati, two-armed Narasimha etc. The unique Ardh-Ganapati statue is only finished in half such as cut vertically into two parts. It is said that this sculpture represents Ganesha in his bachelorhood, without his wife. Two-handed Narasimha image is also worth noticing as there are legends about the eyes of this sculptures that they look different in different period of the day. Narasimha here is shown in his peaceful (saumya) attitude.

Banavasi Fort – Very few vestiges are left of this early fort, which might be among the earliest ones in Karnataka. S K Joshi mentions that the fort was built at the sharp curve of river Varada, with exterior measuring 850 m, north-south and 600 m east-west. Total length of periphery is about 2140 m.

During an excavation around the fort area, three separated and distinct phases in construction were observed:

The earliest phase was of brick structure which belongs to the late Satavahanas and the Chutus. The next phase was the enlargement of the fort with laterite blocks, bricks and mud which belongs to the early Kadambas. The last phase was extension at northern side with full laterite stones datable to the late Kadambas. Stone inscriptions installed during the regime of the Kadambas are very important. Chandravalli, Malavalli, Talagunda, Banavasi, Gudnapura, and Halmidi have housed very important inscriptions. Halmidi is the oldest Kannada inscription. Talagunda inscription is the oldest Sanskrit inscription of Karnataka. We do not have concrete evidence to prove conclusively that any coin found in Karnataka was minted during the regime of the Kadambas.

Kadamba dynasty originating from Banavasi found its extensions in other parts of Karnataka and out side and those branches are dealt with separately.

Conclusion

The Kadambas of Banavasi are said to have been the first indigenous rulers in Karnataka. Previously, the area had been ruled by families such as the Pallavas and Satavahanas, but in the early 4th century Mayurasharma wrested control from them to establish an independent Kadamba kingdom. The dynasty is known from over 50 inscriptions, but so far no coins had been firmly attributed to them. The coins on this page came to light for the first time in 2006, when a hoard of coins was discovered, mostly coins of a lesser branch of the Satavahanas, who had ruled in the Banavasi area, a few coins of the Chutus, and these Kadamba coins. They have been definitively attributed to the Kadambas because they not only have various Kadamba symbols, such as conches and chakras, but one of the epithets on the coins, *sri dosharashi*, is known from inscriptions to have been used by the Kadamba king Krishnavarma II (ruled 516-540).

Historians are divided on the issue of the geographical origin of the Kadambas, whether they were of local origin or earlier immigrants from northern India. The social order (caste) of the Kadamba family is also an issue of debate, whether the founders of the kingdom belonged to the Brahmin caste as described by the Talagunda inscription, or of local tribal origin. Historians Chopra et al. claim the Kadambas were none other than the Kadambu tribe who were in conflict with the Chera kingdom (of modern Kerala) during the Sangam era. The Kadambas find mention in the Sangam literature as totemic worshipers of the Kadambu tree and the Hindu god Subramanya. According to R.N. Nandi, since the inscription states the family got its name by tending to the totem tree that bore the beautiful Kadamba flowers, it is an indication of their tribal origin. However the historians Sastri and Kamath claim the family belonged to the Brahmin caste, believed in the Vedas and performed Vedic sacrifices. According to the Talagunda and the Gudnapur inscriptions, they belonged to the Manavya Gotra and were Haritiputrās ("descendants of Hariti lineage"), which connected them to the native Chutus of Banavasi, a vassal of the Satavahana empire

References

1. Adiga, Malini (2006) . The Making of Southern Karnataka: Society, Polity and Culture in the early medieval period, AD 400–1030. Chennai: Orient Longman. ISBN 81-250-2912-5.
2. Altekar, Ananth Sadashiv (1956) . The Position of Women in Hindu Civilization, from Prehistoric Times to the Present Day. Delhi: Motilal Banarsidass. ISBN 81-208-0325-6.
3. Chopra, Ravindran & Subrahmanian, Nilakanta K.A. (2003) . History of South India (Ancient, Medieval and Modern), Part 1. New Delhi: Chand Publications. ISBN 81-219-0153-7.
4. Chaurasia, Radhey Shyam (2002) . History of Ancient India: Earliest Times to 1000 A. D. New Delhi: Atlantic Publishers. ISBN 978-81-269-00275.
5. Chugh, Lalit (2014) . Karnataka's Rich Heritage – Temple Sculptures & Dancing Apsaras: An Amalgam of Hindu Mythology, Natyasastra and Silpasastra. Chennai: Notion Press. ISBN 978-1-947137-36-3.
6. Das, Sisir Kumar (2005) . History of Indian Literature: 1911-1956, struggle for freedom : triumph and tragedy. New Delhi: Sahitya Akademi. ISBN 81-7201-798-7.
7. Dikshit, Durga Prasad (1980) . Political History of the Chālukyas of Badami. New Delhi: Abhinav Publications.
8. Hardy, Adam (1995) . Indian Temple Architecture: Form and Transformation-The Karnata Dravida Tradition 7th to 13th Centuries. Abhinav Publications. ISBN 81-7017-312-4.

9. Kamath, Suryanath U. (2001) . A Concise history of Karnataka from pre-historic times to the present. Bangalore: Jupiter Books. OCLC 7796041.
10. Kamat, Jyothsna K. (1980) . Social Life in Medieval Karnataka. Bangalore: Abhinav Publications. OCLC 7173416.
11. Kapur, Kamalesh (2010) . Portraits of a Nation: History of Ancient India: History. New Delhi: Sterling Publishers. ISBN 978-81-207-52122.
12. Ramesh, K.V. (1984) . Chalukyas of Vatapi. Delhi: Agam Kala Prakashan. OCLC 13869730.
13. Majumdar, Ramesh Chandra (1977) . Ancient India. New Delhi: Motilal Banarasidass Publications. ISBN 81-208-0436-8.
14. Majumdar & Altekar, Ramesh Chandra & Ananth Sadashiv (1986) . Vakataka - Gupta Age Circa 200-550 A.D. New Delhi: Motilal Banarasidass Publications. ISBN 81-208-0026-5.
15. Mann, Richard (2011) . The Rise of Mahāśena: The Transformation of Skanda-Kārttikeya in North India from the Kuṣāṇa to Gupta Empires. Boston: Brill. ISBN 978-90-04-21754 6.
16. Minahan, James B. (2012) . Ethnic Groups of South Asia and the Pacific: An Encyclopedia, section:Kannadigas. Santa Barbara, California: ABC-CLIO. ISBN 978-1-59884-659-1.
17. Rao, Seshagiri L.S. (1988) . Amaresh Datta (ed.). Encyclopaedia of Indian literature vol. 2. New Delhi: Sahitya Akademi. ISBN 81-260-1194-7.
18. Ray, Himanshu Prabha, ed. (2014) . Decolonising Heritage in South Asia: The Global, the National and the Transnational. New York: Routledge. ISBN 978-1-138-50559-9.
19. Sastri, Nilakanta K.A. (2002) . A history of South India from prehistoric times to the fall of Vijayanagar. New Delhi: Indian Branch, Oxford University Press. ISBN 0-19-560686-8.
20. Saloman, Richard (1998) . Indian Epigraphy: A Guide to the Study of Inscriptions in Sanskrit, Prakrit, and the other Indo-Aryan Languages. New York: Oxford University Press. ISBN 0-19-509984-2.
21. Satyanath, T.S. (2014) . K. Alfons Knauth, Subha Chakraborty Dasgupta (ed.). Figures of Transcontinental Multilingualism. Zurich: LIT Verlag GmbH & Co. ISBN 978-3-643-90953-4.
22. Sen, Sailendra Nath (1999) . Ancient Indian History and Civilization. New Age Publishers. ISBN 81-224-1198-3.
23. Singh, R.B.P (2008) . Jainism in Early Medieval Karnataka. Delhi: Motilal Banarasidass. ISBN 978-81-208-3323-4.
24. Singh, Upinder (2008) . A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. India: Pearson Education. ISBN 978-81-317-1120-0.
25. Sircar, Dineshchandra (1971) . Studies in the Religious Life of Ancient and Medieval India. Delhi: Motilal Banarasidass. ISBN 978-8120827905.
26. Dr. D.C. Sircar, Dr. P.B.Desai, Dr. G.S. Gai, N. Lakshminarayana Rao. "Indian Inscriptions-South Indian Inscriptions, vol 15,18". What Is India News Service, Friday, 28 April 2006. Archaeological Survey of India. Retrieved 28 November 2006.
27. Kamath, S.U. (1980), p. 12

28. A report on Halmidi inscription, Muralidhara Khajane (3 November 2003). "Halmidi village finally on the road to recognition". The Hindu. Chennai, India. Archived from the original on 24 November 2003. Retrieved 28 November 2006.
29. Ramesh, K.V. (1984), p.10
30. Kamath, S.U. (1980), p. 37
31. DH News Service Mysore (7 February 2006). "5th century copper coin discovered at Banavasi". Deccan Herald. Archived from the original on 6 October 2006. Retrieved 28 November 2006..
32. "Kannada inscription at Talagunda may replace Halmidi as oldest". Deccan Herald. 12 January 2014. Retrieved 13 February 2014.
33. Kadambotsava is held at Banavasi as it is here that the Kadamba kings organized the spring festival every year. Staff Correspondent (20 January 2006). "Kadambotsava in Banavasi from today". The Hindu. Chennai, India. Archived from the original on 1 October 2007. Retrieved 28 November 2006.
34. Das (2005), p.647
35. Defense Minister Pranab Mukherjee opened the first phase of India's giant western naval base INS Kadamba in Karwar, Karnataka state, on 31 May. "India Opens Major Naval Base at Karwar". Defence Industry Daily. 21 May 2012. Retrieved 30 January 2013.
36. "Kadamba dynasty logo to be reinstaed on Goa govt buses". The Economic times.