SECOND CHAPTER
CHAPTER-II

ADMINISTRATIVE SYSTEM

1. Administrative Divisions:

The extensive Cōla empire in South India maintained a uniform system of administration with modifications to suit the particular territories over which they governed, to which Karnataka was no exception. The administrative machinery in Southern Karnataka was organised well and systematised by the Cōlas. Soon after the conquest of Mysore and Bangalore districts and victory of Rājarāja-I over the Gangas in 1001 the territories were properly classified and administratively divided as follows:

\[
\begin{align*}
\text{Mandalams} \\
\text{Valanādus} \\
\text{Nādus} \\
\text{Ur Chaturvedi Gramas Puras Kottams} \\
\text{Mangalams or Agrahāras}
\end{align*}
\]

From the above mentioned diagrammatic classification of the administrative it is possible to consider them at two levels as follows:

i) Provincial divisions

ii) Local.
(i) The mandalams and the Valanadus can be grouped under the provincial level of Administration. The mandalams was subdivided into Valanadus; each Valanadu was named after the title of the King.\(^1\)

(ii) At the local level the Valanadu came to be further subdivided into a number of Nadu\(^2\) or taluks. The Nādu comprised several brahminical and non-brahminical villages and towns\(^2a\). A number of villages and hamlets constituted agrahāras which came to be redesignated as Chaturvedimangalam\(^3\) and those remained as Non-brahminical villages of Chōla period were the grāmas or Vellamvagai or cultivated villages(?). The grāma or Agrahara was the lowest administrative unit. Sometimes, the grāmas which generally were single villages, came to be comprised of one or more villages which was also grāma due to lack of appropriate terminology. The pura\(^4\) or Brahmapuri constituted the brahminical quarter of a town, while the remaining portions were labelled as Keri\(^4a\) or Cheri (Tulu-nādu). The Kottam\(^5\) formed a part of a village - Brahminical or non-brahminical.

1. Arumolideva Valanādu after one of the titles of Rājarāja-I.
2. Idainādu (T'Narasipur Tk., Mysore Dt.) - Ec., III, Tn. 33.
2a. Mōkūr alias Madurāntaka-nallur - Ec., XIV, Tn. 36-218.
3a. Śrīgrāmam - Ec., IV (R), Yl, 98.
5. Urrukkattukottam of Jayangonda Sōla mandalam - Ec., X, Mb. 54, Sl. 91.
It is to be noted here that though the territorial limits of the divisions did not undergo any change with every ruler, they were renamed after each one of them. ¹

The Valanādus or sub-districts which were a smaller unit than mandalams (District) is rare, to be noticed in the Cōla epigraphs of Karnātaka except the Gangaikonda Cōla Valanādu² and Rājendra Cōla Valanādu.³ The Valanādus generally assisted the mandalams in those provincial transactions. Though no epigraphs are forthcoming mentioning the Valanādus in Karnātaka, it can be presumed that they must have existed in large numbers even as in the case of the Tamil country.

It was to be noted that each province was under a Viceroy who were mostly members of royal family or local chiefs related to the Cōla rulers and all the provinces were under the control of a minister or directly the King.

The following are the names of the mandalams in the Karnātaka part of Cōla empire:

1) Tondaimandalam or Jayangonda Cōla mandalam.
5. Irattappādikonda Cōla mandalam.

² Ec., IV, Ch. 197.
³ Ec., IX, Kn. 23, 26.
6. Nulampabādi or Nolambavādi.
7. Vijaya Rājendra mandalam.
8. Adhirājājamandalam.

It can be conjectured that Southern Karnātaka was sub-divided into a number of large sub-divisions which for a lack of a better term may be called as pādi or vādi perhaps, equivalent to pāṇḍya nādu, Tondai-nādu, Vengi-nādu in the rest of the Cōla empire and these were again sub-divided into Mandalam Nādus etc.

PROVINCIAL GOVERNMENT:

Mandalams & Valanādus:

The mandalam which was an important and highest provincial unit in the Cōla empire consisted of ten mandalams as noticed below from the Cōla epigraphs:

1) Tondaimandalam, Tondainādu or Javangonda Colamandalam composed of 21 Valanādus, Comprising parts of Bangalore, Kolar and North Arcot districts.

2) Nigarili Colamandalam: the modern Kolar district, parts of Mysore, North Arcot, Salem, Mahārājamāvadi, Chittoor, Kurnool and parts of Cuddapah districts with Kōlāla (Kolar) as its chief town.

1. It has to be noted that the Colamandalam proper i.e., Tanjore the capital of the Cōlas, was the provincial headquarters from where the divisions of Karnataka was charted and settled out. It consisted six Valanādus.


3. Ec., XVII, Kl. 266; Ibid., X, Kl. 106a.
3) Mudigonda Colamandalam the southern portion of Gangavadi or Gangapadi (i.e., the modern Mysore district) of which Gangai-konda Cola Valanadu was a major part, padi-nadu identified with Hadinadu or Hadinuru with its capital at Alur in modern Chamarajanagar taluk of Mysore district, being a major nādu in the area.

4) Vikrama Cola mandalam, a part of Gangavadi, with its Headquarters and the northern most portion of Bangalore district, in which Magadi was an important town and Kunigal taluk of Tumkur District, often mentioned in Cola inscriptions. Its chief valanadu was Jayagonda Cola Valanadu, the present North Arcot district comprising Bangarpet, Vellore, Ambur, Kuppam, Malur, Katpadi, Jolarpettai and parts of Salem etc., the second one Rajendra Cola Valanadu which comprised the Kankanahalli taluks of Bangalore district and Hosur taluk of Dharmapuri district of Tamilnadu.

5) Marayapadi alias Irattapadikonda Cola mandalam named after one of the titles in use from Rajaraja to Virarajendra. It comprised the Vayalpad taluk of Chittoor district, Chintamani and Sidlaghatta taluks of Kolar district. This

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1. Ec., IX, cp. 42, 88; Ibid., V(R), TN. 233.
2. Ec., IV, ch. 197, Gu. 20.
2a. No information is forthcoming about the other valanadus in this mandalam.
3. Ec., XVII, Mr. 103.
3a. Ec., XII, Kg. 2. 4. Ec., X, Mb. 49a.
mandalam always formed the deadline between the Colas and the Chalukyas and hence the Colas shifted some of the nādu of Irattapādikonda Sōla-mandalam to Jayāgonda Cola-mandalam due to security reasons and frequent interferences by the western Chalukyas of Kalyāni. 1

6) Nulambapādi or Nolambavādi was composed of the modern districts of Chitradurga, Bellary, Cuddapah, Kurnool, and Anantapur which belonged to the Nolamba pallavas and forming part of the Cola territory. Its chief nādu was parivainādu named after paruvai i.e., the modern parigai, 7 miles north of Hindupur in the Anantapur district. Its chief places were Kudalūr and Kusavūr.

7) It seems that Mudigonda Cola mandalam which was too big to be administered by the Colas was again divided into northern and southern portion as clear from the records of the time. We have already discussed about the southern regions of Mudigonda Cola mandalam. Idatturainādu 2 or Ededore-nādu mentioned

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1. Irattapādikonda Sōla mandalam was located to the north and north-west of Jayāgonda Sōla mandalam. Some parts of Rattapādi or for instance puli-nādu are found included in Jayāgonda Sōla mandalam at a later date, which is probably due to the Chalukyan intrusion into the Rattapādikonda Sōla mandalam, resulting in the loss of some areas. This intrusion is indicated by the term mahalavani in one of Rajendra-II's record - III., Vol. LX, pt. (I), 302.

2. Ec., III(R), No. 169.
in records issued by/constituted the northern portion of this mandalam and included parts of North Mysore, Mandya and Coorg districts and Arkalgud taluk of Hassan district mentioned as Yelusavirasmie granted to Panchavan Marayan a general of Rājarāja-I. Though we do not find this region mentioned as separately, it must have constituted an independent mandalam for the reasons discussed above. It seems that the Colas did not give much importance for the economic uplift of these regions which bordered the Cola empire because they were subjected to frequent raids from across the border by the hill chiefs of Hassan and Coorg district. It is also substantiated by the fact that there are very few Cola inscriptions forthcoming from these areas.

8) The modern Tumkur district (north-west of Bangalore) also administered by the Colas during the period from Rājarāja-I to Kulottunga Cola-I for some time, subsequently left to the

1. Ec., I, cc. 49, frequent references are found to Edatur nad (Yedalōm) in the bilingual Cola inscriptions of the time.

2. There is no corresponding divisions in Tamil, mentioned in the records.
local chiefs of Nidugal¹, Kunigal² (the modern Kunigal) was an important division and town of the northern most boundary of Cola times.

9) Vijaya Rajendra mandalam³ named after the ruler Rajendra Deva-II which was composed of the Maddagiri taluk of Tumkur district and parts of Kolar district.

10) The Konju country or Adhirajaraja mandalam included Salem, Coimbatore and parts of Mysore district.

LOCAL GOVERNMENT:

The administrative machinery focussed its particular attention on the self-governing villages or gramas⁴ as the lowest unit of local administration. Numerous villages constituted themselves into Kurram or Kottam and in turn into nādu. Sometimes tanuvūr⁵ was a big village of half the size of a

1. Ec., XII, S. 7, Hr.60, Pg. 43, 50, 52 & 53. The Nidugal chiefs ruled around Hemavati and Nidugal and their capital was Penjeru or Heñjeru called in Tamil as Peruncheru, the northern most border of the Sira taluk of Tumkur district. The Nidugal Colas, a local dynasty were subordinates of the Gangas and later the Imperial Colas and called themselves Cola maharajas. Their epigraphs are found scattered in the Chitradurga and Bellary districts of Karnataka.

2. Ec., XII, Kg.2.

3. Ec., XII, Mi. 76; Ibid., X, Kl. 108, 112b.

4. Ec., IX, Dv. 75. ⁴a Ec., X, Mb. 54.

5. For example, Mudigondan in South Mysore was a tanuvūr - Ec., IV(R), K.A.N. Sastri., The Colas, 1975, P. 465; Ch. 133;
town and likewise we get evidences of such villages from many inscriptions.

Nādu was generally a bigger local administrative unit. The centre vested the nādu with more powers in administration.

**Identification of Nādus in Karnātaka:**

The Nādus which generally bore the local name enjoyed local autonomy and its significance in the central administration of the Imperial Colas is a noteworthy feature.

The following are the nādus based on inscriptions arranged district wise and identified with their modern equivalents in Southern Karnātaka:
<table>
<thead>
<tr>
<th>SL. No.</th>
<th>Name of Mandalams Nadu</th>
<th>Taluk</th>
<th>District</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gangapadi alias Mudikonda Cola mandalam:</td>
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<tr>
<td></td>
<td>(Mysore &amp; parts of Coorg &amp; Mandya district)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>a)</td>
<td>Ennainadu 1</td>
<td>Chamarajnagar</td>
<td>My</td>
<td>Newly created.</td>
</tr>
<tr>
<td>b)</td>
<td>Idai-nadu 2</td>
<td>T'Narasipur(TN)</td>
<td>Mys</td>
<td></td>
</tr>
<tr>
<td>c)</td>
<td>Idaitturai-nadu 3</td>
<td>Sr</td>
<td>Mdy</td>
<td></td>
</tr>
<tr>
<td>d)</td>
<td>Kimalainadu 4</td>
<td>Not identifiable</td>
<td>Parts of Cg and My</td>
<td></td>
</tr>
<tr>
<td>e)</td>
<td>Kilalainadu 5</td>
<td>Cp &amp; Kn</td>
<td>Bn</td>
<td></td>
</tr>
<tr>
<td>f)</td>
<td>Kudukur-nadu 6</td>
<td>Gu</td>
<td>My</td>
<td></td>
</tr>
<tr>
<td>g)</td>
<td>Maysir-nadu 7</td>
<td>NJ &amp; My</td>
<td>My</td>
<td></td>
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<tr>
<td>h)</td>
<td>Naale nadu 8</td>
<td>Hg</td>
<td>My</td>
<td></td>
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</tbody>
</table>

1. Ec., IV, Ch. 197; (2) Ec., III, TN.33, 34; Ibid., XIV, TN.36 & 218.; (3) Ec., XIV, Sr.196; (4) St., Vol.XVII, No.465; (5) Ec., IX, cp. 42, 77, 84, 121, 128, 129, Kn. 77 & 78; (6) Ec., IV, Gu.20; (7) Ec., III, NJ. 134; (8) Ec., IV, Hg. 114 & 115.
<table>
<thead>
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<th>Sl.No.</th>
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<th>Nādus</th>
<th>Taluk</th>
<th>District</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>i)</td>
<td></td>
<td>Nugu-nādu</td>
<td>Hg</td>
<td>Mys</td>
<td></td>
</tr>
<tr>
<td>j)</td>
<td></td>
<td>Padi nādu</td>
<td>Ch, Ko, Yl.</td>
<td>My</td>
<td>Continued from early times</td>
</tr>
<tr>
<td>k)</td>
<td></td>
<td>Sigal nādu or Kn &amp; Hs</td>
<td>Bn &amp; Dp</td>
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<tr>
<td></td>
<td></td>
<td>Siyagala-nādu</td>
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<tr>
<td>l)</td>
<td></td>
<td>Kolagumale-nādu</td>
<td></td>
<td>Cg.</td>
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</tr>
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2. Marayapādi alias Irattapādi Konda Cola mandalam (Chittoor, Anantapur and parts of Kolar district):

a) Kilai-Marāya Vy (Vayalpad) C padi  

b) Koygaikkuru- Ct & Si Kl. 

3. Nilambapādi alias Nigarīli Cola mandalam (Kolar, parts of Bangalore, 

(1) Ec.,IV, Hg. 18; (2) Ec.,IV, Ch.69; Ibid., XIV, Yl. 146; SII., Vol.II, 92.  
(3) Ec.,IX, Kn.23, 26; (4) Ec.,IV (R), Ch. 167; (5) II., Vol. XXX, 46(c);  
(6) Ec.,X, ct. 7-10, 30, Si.91; SII., Vol. XVII, 601.
Chittoor, Anantapur and Dharmapuri districts:

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<th>District</th>
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<tr>
<td></td>
<td>Avaniya-nadu</td>
<td>Mb</td>
<td>Kl</td>
<td>continued from early times</td>
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<tr>
<td>a)</td>
<td>Chirai-nadu</td>
<td>Md</td>
<td>An</td>
<td></td>
</tr>
<tr>
<td>b)</td>
<td>Ilanagar-nadu</td>
<td>Bp</td>
<td>Kl</td>
<td></td>
</tr>
<tr>
<td>c)</td>
<td>Kaiyvara-nadu</td>
<td>Kl &amp; Sd</td>
<td>Kl</td>
<td>continued from early times</td>
</tr>
<tr>
<td>d)</td>
<td>Kalavara-nadu</td>
<td>CB</td>
<td>Kl</td>
<td></td>
</tr>
<tr>
<td>e)</td>
<td>Kuvalala-nadu</td>
<td>Kl</td>
<td>Kl</td>
<td>continued from early times</td>
</tr>
<tr>
<td>f)</td>
<td>Paruvi-nadu</td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td>g)</td>
<td>Pudalnadu</td>
<td>Sp &amp; Mb</td>
<td>Kl</td>
<td>-do-</td>
</tr>
<tr>
<td>h)</td>
<td>Pulliyur nadu</td>
<td>Ht</td>
<td>En</td>
<td>-do-</td>
</tr>
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(1) Ec., X, Mb.42b, 44b & 47; (2) El., Vol. XXXI, 37. (3) Ec., X, Mb. 44b & Bp. 16;
(4) Ec., X, Kl.14, 91, 111, Sd.9; Ibid., IX, Ht. 36 & 101; Ibid., III, TN.94.;
(5) Ec., X, CB.19 & 21; (6) Ec., X, 75, 106, 106(a), 106(b), 107, 111, 112, 112(a & b),
148; SII., Vol. III, 66; (7) SII., Vol.II, 92; Ibid., IX, 41; (8) Ec., X, Mb.106(a),
125 & 157; (9) Ec., IX, Ht.75, 134, 136, 138.
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<tr>
<th>Sl. No.</th>
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<th>Taluk</th>
<th>Dt.</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>j)</td>
<td>Puramalainādu</td>
<td>Hs</td>
<td>Dp</td>
<td></td>
<td></td>
</tr>
<tr>
<td>k)</td>
<td>Tagadūṁādu</td>
<td>Dp, Kn, Hs, Dp</td>
<td></td>
<td></td>
<td>continued from early times</td>
</tr>
<tr>
<td>l)</td>
<td>Virīvī-nādu</td>
<td>Hs</td>
<td>Dp</td>
<td></td>
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</tr>
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4. **Tadigaivali alias Vikrama Cola mandalam** (parts of Kolar and Bangalore district):

  a) Kukkanūr-nādu                       | Nl    | Bn    | do-  |
  b) Kurukudādachchārīnādu              | Mr    | Kl    | do-  |
  c) Sannāi-nādu                        | Dv & Ht | Bn    |      |

5. **Vijayarājendra Mandalam** (Southern portion of Tumkur district):

  a) Kunungil-nādu                      | Kg    | Tm    | do-  |

(4) *Ec.*, IX, Nl.3, 7(a), 37, 38; (5) *Ec.*, X, Mr.101; (6) *Ec.*, IX, Dr.14, 28, Ht. 142;
(7) *Ec.*, XII, Kg. 2.
These nāduś were sub-divided into smaller areas for the convenience of central officials and the local officers to enable them devote their attention to one particular nādu and scrutinize its problems.

The Cōla government maintained a good army of efficient officers and posted them to nāduś which provided a good source of income to the empire. For example Kuvalāla nādu or Kolar, and Idainādu enjoyed economic stability, and enriched the Imperial treasury. The Central Government arranged for regular inspection of these nāduś to eliminate corrupt practices.  

In medieval Karnāṭaka and during the period of Cōla occupation in particular the provinces consisted of innumerable populous villages with well planned agrahāras which were centres of activity, richly endowed with natural vegetation, perennial water resources i.e., the cauvery and its tributaries, a fertile soil, utilised by the villagers to ensure their economic prosperity.

**Imperial Headquarters and Towns in South Karnāṭaka:**

With the conquest of Nolambavāḍi and Gangavāḍi the Cōlas started improving the existing capitals and towns, during their period of occupation. Talakāḍ which was the earlier Ganga capital was renamed Rājarājapura and situated on the

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1. Koyirraman the Collector of taxes strictly or denied the payment of taxes and the defaulters were immediately subjected to fine. - Ec., X, Kl. 25.
2. Ec., V(R),TN.247.
banks of the river Cauvery. Similarly, Manalur the present Malurpatna near Channapatna in Bangalore district was redesignated as Nigarilicōlapura, an important capital named after one of the titles, Rājarāja. Mānne, Maneyakhota (Different from the Rashtrakuta capital) of the Kanyakumari inscription, in the Nelamangala taluk of Bangalore district became an important "sporting ground for Rājendra Cōla's army" and a fortified town.

Malavvi or Malambi and Mullur in the Somvarpet taluk of Coorg district became the nucleus of the feudatory Kōngalva territory. Kunungil or the modern Kunigal in the Tumkur district was Rājendra Cōlapura named after Rājendra Cōla-I who led an invasion into Mysore territory and even Rājadhirāja-I had a strong hold on this town. Kōlar which maintained its usual ancient name Kuvalāla was the most important provincial capital for the stationing of the Cōla armies. Many records speak of the Cōla rulers as having ruled from Kaivara-nāḍ (Chintamani taluk of Kōlar district) and making grants to Goddess Pidāriyar.

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1. Ec.,IX, cp. 127.
2. Ec.,I(R), Cg.65.
3. Ec.,XII, Kg.2.
For instance Kulottuṅga Cōla-I is said to have seated himself on his throne under the pearl canopy in his palace at Vikrama-cōlapuram i.e., Kolar; Mulbagal (Mul = east, bagalu = door) in the Kolar district was an important provincial headquarter because it was considered as the "eastern doorway" for the Cōla army to enter into Karnataka and later for the Hoysalas who had stationed their armies there and the same practice was continued even by the Vijayanagar rulers. This fact is borne out by the inscriptions from the several districts of southern Karnataka i.e., Bangalore, Mysore and Kolar districts.

Masani-desam another important town described as "acceding in green paddy fields" has been identified by C. Hayavadana Rao with Masinigudi on the Mysore - Ootacamund Road, 18 miles north-west of Ootacamund and 6 miles from the foot of the Sigur Ghat. The invasion of Masani-desam especially described in the inscription constituted a fresh raid by Rājendra Cōla-I due south of Mysore towards the Moyar river.

The other important towns recorded in the inscriptions of the Cōla period in southern Karnataka are the following:

Punganur or Honganur; Janathāpuram; Sottiyyur or Sutturu; Kereyur in Kadambalige-nāḍ; Kulattur or Kolattur;

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Sattamangalam; Belatūru; Nandigunda; Mayilangai or Tadimalingi; Piragampalli; Kallur; Nandi; Tandey or Tandya; Kollagara or Kollegal; Hale-Aluru; Tippur; Āvani; Uttarū; Tamatur or Tamaka; Agaram or Agara; Erumaikumba or Ennegumba; Betamangala; Mangala and Tonnūru.

Agrahāras or Chaturvēdimangalam: (Caḻm)

The agrahāras of the pre-Cōla period were analogous to the Chaturvēdimangalam of the Imperial Cōlas. These units of administration were known for their philanthropic nature for three reasons:

1. Firstly as the Chaturvēdimangalam of the Cōla times were largely created by the members of the royal family particularly the Queen, it was but natural that they received a greater share of royal patronage;

2. Secondly as ** constituted a respected and richly Chaturvēdimangalam

1. Ec., X, Kl. 106a; (2) Ec., III(R), Hg. 58; (3) Ec., III(R), Nj. 201; (4) Ibid., TN. 229, 232; (5) Ec., X, Kl. 111; (6) MBR., 1917, para 95; (7) Ec., X, CB. 21; (8) Ec., III(R), Nj. 178; (9) Ec., IV(R), Ko. 2; (10) Ibid., Ch. 186; (11) Ec., X, Dv. 14; (12) Ec., X, Mb. 42b, 47, 49a; (13) Ibid., Mb. 119; (14) Ibid., CB. 24; (15) Ec., IV(R), Yl. 98; (16) Ibid., Ch. 303; (17) Ec., IX, Ht. 48; (18) Ec., IV(R), Ch. 130; (19) Ec., VI(R), PP. 75.


21. Trailokya Mahadevi estd the Chaturvedimangalam designated TrailokyamIncluding Chaturvedimangalam - a special feature of Mahadevi.
endowed unit granted to Brahmins with all the amenities. Even the local officials and non-Brahminical sections of the community were induced to contribute liberally for their betterment.

It must also be noted that the Chaturvedimangalams\(^1\) though granted as a separate unit under the exclusive control of the Brahmins, it need not have formed a separate village\(^2\). Apart from carrying out educational duties, it was difficult for brahmins to take to cultivation and other miscellaneous work of the village by themselves. Hence they apportioned a part of the village for the inhabitation of the other classes of people who worked as cultivators in these Chaturvedimangalams or Brahminical villages. In the opinion of B. Stein, such villages enjoyed a demographic structure i.e., less population and very few houses.\(^3\)

There are also instances of brahmadeva villages which once existed as prosperous agrahāras or Brahmin settlement,

Ref. 21 contd...: the Cōla queens who took interest in establishing agrahāras in area other than their home country - Ec., IX, cp. 127; MER., 1919, para 11, App.B., Nos. 442 & 448; Ibid., 1925, para 14, App. B. 104.

1. For a critical review about the Brahminical villages refer Burton Stein., Essays on South India., 1975, pp. 73-77.
2. Ibid.
3. Ibid., P. 72.
converted into cultivator's village or Vellam Vagai. Similarly, there are instances of Brahminical villages being transformed into an erivirapattanam. Further a record of Kulottunga Cōla-I from Agara dated 1104 states the royal grant of the village named Rājendra Cōla Cetm along with some lands in other 3 villages were brought together into one and renamed as Virudarajabayankara Cetm, as a brahmādhyāya. Which

The following are the important chaturvedimangalams gathered from the Cōla records of Karnataka and analysed in a tabular form:

1. Piragampalli was one such village - Ec., X, Kl. 111;  
   Also see G.R. Kuppuswamy, ECKM, 1975.

1a. Ec., IV(R), Ch. 146 - For instance Velur known as Rajadhi-raja Chaturvedimangalam.

1b. Ec., IV(R), Yl. 98.
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<tr>
<th>SL.</th>
<th>Name of Chaturvedimangalams (Catm) or Agraharas</th>
<th>Location</th>
<th>Identification</th>
<th>Date of Establishment, by whom</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Arumolideva Catm¹</td>
<td>Kolar dt.</td>
<td>Srinivasapur &amp; Mulbagal taluk.</td>
<td>1003, Rājarāja-I 19th regnal year</td>
</tr>
<tr>
<td>2.</td>
<td>Rajendrasimha Catm²</td>
<td>Bangalore Dt.</td>
<td>Malur of Cp. tq.</td>
<td>1007, 23rd regnal year of Rājarāja-I</td>
</tr>
<tr>
<td>2a.</td>
<td>Trailōkkiyamādevī Catm²</td>
<td>-do-</td>
<td>Punganūr or Modern Hōganūr</td>
<td>-do-</td>
</tr>
<tr>
<td>3.</td>
<td>Sōla Mādevī Catm³</td>
<td>Bn. dt.</td>
<td>Kanakanhallī Tq.</td>
<td>1007, 23rd regnal year of ** Cola-I, after his wife.</td>
</tr>
<tr>
<td>4.</td>
<td>Jayāgonda Sōla Catm⁴</td>
<td>Kl. dt.</td>
<td>Sulīmēnahalli Kl. Tq. and parts of Malur Tq.</td>
<td>1017, Rājendra Cola-I, 6th regnal year. **Rājarāja</td>
</tr>
</tbody>
</table>

1. Ec., X, Mb. 123; During Vikrama Cola's period this Catm was transferred to Sigatur in Sidlagatta Tq., of Kolar district - Ec., X, Sd. 8. (2) Ec., IX, op. 91; (2a.) Ec., IX, op. 130; (3) Ec., IX, Cp. 129; (4) Ec., X, Kl. 26.
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of Catm</th>
<th>Location</th>
<th>Identification</th>
<th>Date of establishment, by whom</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>Trajärāja Catm</td>
<td>Bn. dt.</td>
<td>Kūdalūr, Cp. Tq.</td>
<td>1030, Rajendra Cōla-I</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>named after his father.</td>
</tr>
<tr>
<td>6.</td>
<td>Rajendrā Sūla Catm</td>
<td>Kl. dt.</td>
<td>Uttanūr in Mulbagal</td>
<td>1030, Rajendra Cōla-I</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Dt.</td>
<td></td>
</tr>
<tr>
<td>6a.</td>
<td>Velūr alias Rajadhi-</td>
<td>My. dt.</td>
<td>Kempanapura, Ch. Tq.</td>
<td>1050-54, Rajadhirāja-I</td>
</tr>
<tr>
<td></td>
<td>Raja Catm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Vanavanmadevi Catm</td>
<td>Mandya Dt.</td>
<td>Bommuru in Sr. Tq.</td>
<td>1102-03, 33rd regnal year of Kulottunga Cōla-I</td>
</tr>
</tbody>
</table>

1. Ec., IX, cp. 133; (2) Ec., X, Mb. 120; (3) Ec., X, Kl. 91; (4) Ec., IV(R), Sr. 67; (5) Ec., IV(R), Yl. 98; MAR., 1919, P.9.
Apart from these important Catm., we have a number of agrahāra towns which continued from earlier times, of which Sottiyur or Sutturu¹, 9 months east of Nanjangud is the most important one. The mathas of Suttur of the late medieval times bespeaks of Cōla glory over this area.¹¹a The Nandi² agrahara in Kolar district, Betamangala³ in Hoskote tq. of Bangalore district, Ernegumba⁴ in Chamarajanagar taluk of Mysore district, Mulluru⁵ at the foot of Malambi hills in Coorg district, Chikka hanasōge or Panasöge⁶ in Yedatore, Binnamangala⁷ in Nelamangala Tq. of Bangalore district. Mērhalli⁸ near Talakad, Yeldur⁹ in Mulbagal taluk of Kolar district are a few agrahāra towns which were religious in nature.

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¹. Ec., III(R), No. 213, 215.
¹¹a. It is reported that the matha owns a number of useful records speaking of glories of the Cōla rule in this area.
³. Ec., IX, Ht. 48.
⁴. Ec., IV(R), Ch. 303.
⁵. MAR., 1937, P.10.
⁶. MAR., 1934, P.8.
⁷. MAR., 1934, P.3.
⁸. MAR., 1934, P. 39 - It was a prosperous agrahāra during Rājarāja's period.
Nature of Rural and Urban Administration:

A clear cut distinction can be noticed between urban and rural administration in the Cola period, the former being more commercial and industrial-oriented and the latter rural and agricultural. The towns\(^1\) which served as Imperial or provincial headquarters designated as \textit{rajadhani}\(^2\), nelevidu or \textit{nād} were the chief administrative units of a particular province.\(^3\)

Towns like Nugu\(^4\), Kaliyūru\(^5\), Irumudi\(^6\), Ededore\(^7\) were under the control of local chiefs which served as the \textit{nelevidu} or camping places of the Imperial rulers. The feudatories of Colas i.e., the Kongālvas\(^8\) and Changalvas\(^9\) also ruled their fiefs from their places and played a prominent role in enhancing the commercial and economic importance of those towns for their Imperial masters.

1. See Appadorai, A., ECSI, Vol. I, MD, 1936, p. 338 ff for a discussion of factors leading to growth of towns and town life and p. 345 ff - For the distinction between a town and village economy - For example, inscription of Bangalore district dt. 1046 speaks of Sinnagramam which was more than a village - Ec., IX, Dv. 75. /an


3. Derrett, J.D.M., The Hoysalas, London, 1957, P. 187 - The author is of the view that the chief town with some nomenclature were called so because a royal palace was there or existed there formerly. But our interest is whether these towns served as Royal Residences; Also refer Kuppuswamy, G.R., ECMK, P. 95-100.

4. Ec., III(R), Hg. 58, 60.
5. Ec., V(R), TN.220. (6) Ec., X, Bg.7. (7) Ec., III(R), Nj. 178; (8) Ec., V(R), Nj.43; Ag.75,76,93,94,95 & 99; Ibid., I(R), Cg. 38,49,53,68,70,72,87. (9) Ec., V(R), Kn.20,21,24,25, Hn.162, Cn.272, Bl.178; Ec., IV(R), PP.137, Hs. 35.
The Nagaras or Nagaram, pattanas, were the market towns which attracted only Mercantile organisations.

**Rural Administration:**

The village or grama constituted the nucleus of Rural administration and backbone of the central government.

The Cola epigraphs reveal the fact that much of the administrative work was shared by the village themselves and in this respect the Colas did not grudge the grant of considerable autonomy to the villages and frequent mention of the mahājanas, speak of their significant role in Rural politics. It can be surmised from the Cola epigraphs in Karnataka, that the village which was the main economic unit in the Cola empire for the upheaval of state's exchequer, contributed roughly about 60-75% of income to the Imperial treasury.

**Migrants and their role in administration**

Soon after the occupation of Southern Karnataka the Imperial Colas brought Tamilians along with them to carry on administrative duties as the Kannadigas were not much familiar with their conventions and practices. The Migrants played a significant role in the growth and development of the administrative set up of the Imperial Colas in

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1. Ec., V(R), TN.229 - For instance Mayilangai or Tadimalingi was a nagaram.
2. Refer Kuppuswamy, G.R., ECMK, 1975, PP.98.
Karṇāṭaka. The Cōla inscriptions of Kolar, Bangalore and Mysore districts mention the Immigration of various Tamil people into the area who held the appointment of officers and other dignitaries under the Cōla government. They were trustees and managers of public and private properties, the traders and Merchants, Artists and Craftsmen, common people, who migrated to Karṇāṭaka due to rapid urbanisation and industrialisation.

We also hear of the Tigulas (Tamils) or Tamil settlements, town hall and a temple of Tigulesvara at Huli, Saundatti taluk, Belgaum district. In another place the Nirgunda village is granted to Tigulas (Tamil immigrants) for their residence. An interesting undated record palaeographically assigned to 12th century found in Hangal taluk.

1. Ramabhadra Ravi Settyiar, a superintendent of a nadu - Ec., IX, Ht. 140a; Ammai Nayan also a superintendent under Hoysala viraballala - Ec., IX, Ht. 97; Velan, a revenue officer - Ec., X(I), Kl. 19; Koyigram, who was the Collector of taxes - Ec., X, Kl. 25; Dharmapriyan, the writer of Sasanas or epigraphs - Ec., IX, op. 77.

2. Devapillai holder of temple lands - Ec., IX, op. 88a; Sokkaperumaldasan - Manager of the temple at Malur - Ec., X(I), Mr. 9.

3. Iravi Tripurantaka Settyiar of Talakad - Ec., IX, Bn. 10; Mangika Setti of Vanapuram - Ec., IX, Ni. 7a; Nambdevi Setti - Ec., IX, Ht. 56.

4. We get evidences of stone Mason for e.g., Aravindatochana-chandrasekhara - Ec., IX, op. 77; Varadan a goldsmith and Cholachari a Sculptor.

5. Sokkaperumal, a citizen - Ec., X, Mr. 9; An inscription from Hiriyr dated 1207 mentions the immigration of all the farmers of Pandya-nadu to Muttana Hosevur under the leadership of Marajiya - Ec., V(II), AK. 106, P. 477, 11, 23-24 (Text).
Dharwar district mentions the boundary of the street (Keri) of Ramesvaradeva being marked and set up by Nandanapalli where Tamil Merchants (Tigulabevahari) had settled.

Eventhough the Cōlas were not in good terms with their rival power, the local ruling families did not exploit or harass the Tamil immigrants but promoted the inter-cultural and economic relations with them which was again reciprocal and practiced by the Cōlas too. They never applied linguistic barrier or made a political issue in the hope of territorial aggrandisement but thought in terms of the welfare of all the societies. The flocking of various Tamilians into Karnāṭaka enabled the Cōlas to carry out their administration smoothly by posting the immigrants over Southern Karnāṭaka.

Boundaries and Limitations of the Cōla Empire in Karnāṭaka:

Right from ancient times it was a common practice among the rulers to subdivide the Kingdom into various divisions which comprised of both towns and nadus and demarcate their boundaries. This was distinct feature to maintain a unified territory and protect their empire from foreign incursions. Another important factor in the demarcation

7. EIT., XII, No.18, P.154, 1.64 (Text).
8. KI.,V, No.105, P.307. Apart from this there were town Assemblies which were independent. (F.N. 6 to 8 contd. from previous page).
of Administrative sub-divisions was primarily physical and secondarily strategic and economic motive. K.V. Subrahmanya Iyer points out thus:

"For making the boundaries of lands, villages and divisions, natural objects of a permanent nature were utilised. Among such objects were mountains, hills, rocks, ant-hills, rivers, streams, canals, stumps of big trees and banks."  

This is really applicable to the Cola empire too. Even the nādus and villages were named after the physical features of the locality or areas i.e., after (a) hills, mountains or elevated places and (b) canals, rivers, streams, lakes or ponds, (c) trees and sometimes even after the fertility of the land. For example the villages surrounding Mysore and Kolar districts were distinguished by the rivulets and lakes, by a chain of hill-locks and mountains. One feature to be noted is that Talakad, a prosperous town during Cola period was situated on the banks of Cauvery and Nugu rivers respectively. It was due to this factor alias Rajarajapura and Nugu-rād.

2. Ec., V(R), TN. 104.
3. Ec., IX, Cp. 77.
4. Ec., IV(R), Ch.186.
5. Ec., IX, Cp. 84.
6. Ec., V(R), TN.229.
these towns and their surrounding villages were rich in re-
sources which can be presumed as one of the main reasons
the Colas selected these places as their provincial capitals.
The purpose of putting boundary-marks was two fold:

(1) To form a unified Cola country and
(2) To determine and classify the various sources of income
from each divisions.

The high-ways and Trunk routes from Rajaraja-I to Kulottunga
Cola-I in the Cola country such as Taligaivali1 and
perumbānappādi2 i.e., the roads leading from the Kohgu
country to Mysore and Bangalore formed the district bound-
aries of the Cola times.

Due to Administrative difficulties some of the towns
and villages were transferred to another district to
lessen the burden of the revenue officials in assessing
lands and collecting revenue in the existing areas.3

1. Ec., IX, Nl. 1, Ht. 142.
2. Ec., IX, Ht. 36, Nl. 25.
3. For instance puli-nādu which was in the Rattapadi
   Konda Sōla mandalam was transferred to Jayāṅgonda
   Sōla mandalam.
Section - 2:

Army Organisation:

(1) Composition:

It is quite obvious that the emperor or head of the state was the chief commander of the army and Naval administration. A Chinese traveller in 1178 describes about the Cōla country and its army thus:

"This country is at war with the Kingdoms of the west (of India?). The government owns sixty thousand war elephants, everyone seven or eight feet (cubits?) high. When fighting these elephants carry on their backs houses and these houses are full of soldiers who shoot arrows at long range and fight with spears at close quarters. When victorious, the elephants are granted honorary names to signalize their merit, and there are some who bestow upon them embroidered housings and golden mangers. Every day the elephants are taken into the presence of the King."

The Cōla records in Karnataka speak of various kinds of troops while giving a description of the victories resulting in the surrender of the enemies and capture of war materials, the record incidently refers to unit and strength of the army of elephants, infantry and cavalry. It is said that when Rājarāja undertook a expedition to the western

Chalukya country, the strength of the army was 90,000 men\(^1\), but the mention of sophisticated weapons and chariots are lacking.

The sculptural evidences\(^2\) found in the Arkesvarasvami temple at Alur which reveal the victorious exploits of Rajendra-Cola-I throw light on the army organisation. On the bottom panel there are two elephants, standing face to face with the royal riders, perhaps of opposite flanks, while a cavalier, also a royal personage (cannot be identified) and riding behind is an army of soldiers with weapons like javelins, swords, spears, bow and arrow standing in various positions; chariots also are found used.

The Cōla army in its homeland contained the usual four divisions but it is impossible to assert with emphasis whether it remained the same even in Karnataka.

There were over thirty regiments in the reign of Rajaraja and some of them found in Karnataka. The "perumbadai Valangai Mahāsenai"\(^3\) or "The Great army of the Right hand class armed with great weapons" and the Rajendra Bola terinda Valangai Velaiikkaram\(^4\), Rajavijayadat terinda.

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3. Ec., X, Mb,49a.
4. Ec., V(R), Kn. 110.
Maaiyalar of Malaiyandan army, the Valangai-idangai, the Valanjiyar were the different sections of regiments found in records of Karnataka. From the available evidences it seems that there were regiments of bowmen (villigal) and swordsmen (Valperra Kaikkolar). The Kaikkolars belonged to the artisan and weaver community who formed a separate infantry division in the Cola army.

It has to be noted that the Velaikkarar section of the IdaAgai (Left hand) and Valangai (Right hand) formed the largest and powerful contingent of the army. The connotation of the term Velaikkarar means persons who were loyal in Royal service to their masters and when occasion (Velai) arose, they protected the ruler by sacrificing their lives which is supported by inscriptions. Further there was also a tax on the right and left hand classes probably a caste cess.

(ii) Officers:

The commander of the armed forces was the Mahasenadhipati. The Cola inscriptions also refer to Senapati or a

1 Ec.,IV(R), Sr. 114. 2 Ec.,IV(R), Yl.98.
3 Ec.,V(R), TN. 172.
4 Tirukkural, 762 (Eng. Trans. by Rev. Dr.G.U. Pope, for details refer pp. 203-10).
5 Ec., III, My. 41, 43, 44; Ibid., XI, Hk.87; Ec.,VI, pp.
6 Ec.,IV(R), Yl. 98.
7 Ec., VII, Sk. 165. (8 Ec.,IX, Dv.76; Ibid.,XII, Ml.76; Ibid.,X, CB.24.)
Senadhipati. The Mahāsenadhipati was a Senior Officer and Senadhipati, a junior. We get similar references in Tamil records of the Colas in Karnataka to the officer perundanam\(^1\) and Sirudanam\(^2\) corresponding to the above.

We also have references to Mahādandanāyaka (Senior Commandant) Panchavan Marayan in the Balamuri record\(^3\) of Rājarāja. Panchavan Marayan is identified with Rājendrā Cola-I.

During his father's reign he is said to have undertaken the Gangavādi expedition as a prince; similarly we have several junior commandant (dandanāyaka)\(^4\) who always accompanied the army during wars and at the same time maintained law and order in the state. The post of dandanāyakas was generally reserved for royal princes, feudatories and chiefs. There was also a Mahāmātra\(^5\) lower in rank to dandanāyaka in charge of royal household and arms.

There was also a commander of elephant forces known to Tamil records on Anaiyātkal though we don't find references to this designation in lithic records from Karnataka. But it is noticed from an inscription\(^6\) of the 4th year of Rājendrā Deva,

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1. Ec., V(R), TN.229.
2. Ec., VI(R), Sr.114 - A Sirudanam named perundanai alias Kulottunga Sōla Pallavarayan is referred to as making land grant.
3. Ec., VI(R), Sr. 78.
4. Ec., X, ct.30; Ibid., III(R), Hg.7; Ibid., V(R), TN.233; Ibid., IX, N1. 37.
5. Ec., IX, N1.1.
6. Ec., IX, Dv. 75, 76; SII., III(i), No.28.
that the Cōla King captured in the battle of Koppam, Satru-
bhayakara, Karabhādra, Mulabhādra which were the noble breeds
of war elephants of the western Chālukyas, horses of lofty
gait, herds of camels and the Victorious banners of the boar.
It seems that Rājadhirāja was an expert in fighting on the
elephant and he is spoken in a Tanjore inscription¹ that he
died fighting valiantly on the elephant back (ānaimēl-tunjyıya-
rulina) at the battle of Koppam. It is evident that the
elephant corps was the most important and effective part of
the army organisation the Imperial Cōlas gained success
only because of the innumerable elephants they possessed.

There are also references to dandupālakas² (Army gguards) who
were defendants of villagers and their property. They served
in times of war as soldiers and during peace as village police.
These army guards generally came under a Senapati Military
Officer-in-charge of a nadu.

The Cōla records³ bring out a remarkable feature that the
different regiments had their own corporate life. The Offi-
cers of the Cōla period who were mostly Brahmīns³a were free

¹. MER., No. 107 of 1892.
². Ec., III(R), N. 169.
³. Ec., IV(R), Ch. 146, Yl. 98.
³a. Ec., X, Kl. 109a (Refer below).
enough to grant lands or construct temples in their own names.

We have a *Jayastamba* stone record of Rājarāja Cōla-I dated 1006 in Kannada characters and language found at Kaliyūr in T!Narasipur taluk of Mysore district speaks of a distinguished military officer Aprameya and description of battle which deserves to be examined at length here. It states that this *Jayasthamba* (victory pillar) was set up by Aprameya, Chief of Kottaman-gala, who was a general and Mahamatya of Cōla King Rājarāja-I. This chief claims to have defeated several hill chiefs who formed a confedaracy at the battle of Kalāvūr (Kaliyūr) situated on the right bank of Kāveri just opposite to the town of Talakaād. This battle appears to have been fierce as the large Cōla army attacked the confederates and killed many. The triumph achieved by Aprameya affirms that the Imperial Cōlas had already subjugated for more than a hundred years where other contemporary dynasties could notoust them for the period of the Cōla rule in Karnātaka. Anyway the stone inscription though fragmentary the sculpture on the top panel of the stone at Kaliyūr is full of life and gives a vivid picture of the battle.

1. For instance the supreme commander (Senapati) Uttama Sōla Brahmarayar aśias Marayan Arumōli, son of Rājendra Sōla Brahmarayar alias Narkkana Śri Krishnan Rāman of Keralanātaka Chaturvedimangalam in 1033 rebuilt the temple of pidariyar in stone which was earlier built of brick at Kuvalālam in the Kuvalālanadu of of Nigarili Sōla Mandalam - EV, X, Kl. 109a.

2. Ec., V(R), TN.220; Also refer Srikanthika (Dr. S. Srikantha Sastrī Felicitation Volume), Mysore 1973, PP. 79-84.
The historical introduction to a number of Epigraphs found in Karnataka speak of the army dress and weapons at length. These include Viragals and Satikals which also exhibit the arms and weapons used by foot soldiers in the battle. Apart from these the artistic sculptures of the ArkaSvarasvami temple at Alur, reveal additional information about the dress and weapons of the armed forces. The soldiers protected their bodies with steel armour from top to bottom. The chief weapon of the infantry was the broad sword and their shape and size differed from place to place. They also possessed shields which had rings inside to be fixed on the forearm. In addition they were provided with spears, Javelins, bow and arrows.

iv) Naval Administration:

The Balamuri inscription of Rājarāja in Kannada belonging to the 28th regnal year dated 934 (1012-1013) is the earliest inscription which mentions that Rājarāja conquered Tuluva and Konkana country which he would have achieved by sea as the land route was not possible and destroyed the Cera fleet at Kāndalur Sālai, captured Maldives and established the

1. Ec., V(R), TN. 220; Ec., IX, Ht. 11.
3. Ec., VI(R), Sr. 78 — This is the earlier Kannada record referring to Tuluva or Tulu-nādu.
Cola naval power in the territorial waters of the western coast. The finding of silver coins of Rājarāja in North Kanara district reveals his political expansion in the region which was also accomplished by the western sea. The Tiruvāḷangādu plates of Rājendra Cola-I and the Muslim sources also substantiate the above conclusion and bear ample testimony to the naval achievement of the Colas.

(v) FORTS:

Forts in Karnataka played an important role during the Cola period as a means of defence against the enemies. Manne in the Nelamangala taluk of Bangalore district was a fortified town proved to be inaccessible during the Cola-Chālukya conflict. It is also mentioned as "the sporting ground for Rājendra Cola's army". Nandi in the Chikballapur of Bangalore district now in ruins was a strong hill-fortress during the Cola period. Similar strong fortress are to be seen in Talakād, Āvani, Yedatore, Malurpatna, Hanasoge or panasoge, Punganur and Kunigal.

There is an interesting record throwing light on the history of Gutti fort of the reign of western Chālukya King Somēśvara II issued at the beginning of his reign. This fort played a significant role in the history of Imperial Colas and was

2. EAR., 1932, PP. 59-60; Saiva devotees are believed to have camped here during Cola times.
the earliest to be attacked by them. KulottuRga Cola-I
taking advantage of the commencement of a new reign besieged
this fort and occupied it.

Army Administration:

Details relating to the exact duties of the military officers
and the armed forces are however lacking. The Senabovas\(^1\) or
secretaries were attached to both the army administrative
section and the village Assembly. They attended to army
establishments leaving the dandanayakas to carry out the
military and executive functions. During these expeditions
the Cola army was accompanied by the military police or
guards, mechanics, nurses and medical officers etc.

During the absence of the rulers in the home country, the
perggades\(^2\) who worked under the (ur-adhikaris) were kept in
charge of strategic towns and maintained law and order in
the region, vested with full powers.

 Forts which usually came under the direct control of the Kings
 were kept in charge of dandanayakas. The Mahapradhana
 and Sandhivigrah\(i\) (Minister for peace and war) noticed in
the Kannada regions of the Cola dominions also guided the
highest military official i.e., the Dandanayaka.

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1. StI., IX(I), No.184, P.177; Also see Dikshit LSMK ,
pp.65 - 66 for details.
2. Perggade Rajarajan - Ec., V(R), TN.247.
Recruitment to the armed forces was open to all the sections of people in the Cola state which indicates the pluralistic nature i.e., commonness of the Imperial rulers. It has to be mentioned here specially that the villages and towns were the nucleus for the selection of army forces where the population was largely concentrated.

Commercial Militia:

Commerce which played a major role in state's economy was always safeguarded and the freedom extended to the artisan and merchant communities to fight and defend themselves whenever circumstances permitted. There is substantial evidence to show that mercantile groups maintained a formidable military capability, required by the extensive itinerant trade network of the age. We have one "Semiya Senapati" or "Convention Chief" Viralaiyan Chchettiyar a merchant also skilled in warfare.

The Vira Balañus (Trade guilds of Karnataka), tisaiyavirat-taínūruvār of the eighteen countries or the mercantile corporation of the Tamil country which flourished in South India and Karnataka in particular was well-equipped with armed forces to protect their mercantile products from the highway.

2. Ec., III(R), Hg. 59.
3. Ec., IV(R), Y1.17.
robbers. To this association also belonged a Serapati Andar and Vira Nanadesi who along with right hand division (Valan-gai) carried on trade and commerce. The trade organisation of the Valanjiyars (i.e., the Banajigars of the Kannada country) the artisan cum military class existed in southern Karnātaka and this confirmed by the famous polannaruva inscription of Sri Lanka King Vijayabahu (1120). These mercantile organisations which was a permanent convention with full-fledged staff consisted of members of various religion which reveals the tolerance of the Imperial rulers.

**Eri Virapattanam:**

The establishment of commercial militia is closely associated with the creation of Eri Virapattanam which would mean "Town with burning patriotism". Even K.A.N. Sastry is silent about the explanation of this term. These are exclusively found in Tamil records of Karnātaka and no similar instance is found in other regions of Karnātaka uninfluenced by the Colas. The Eri Virapattanam was a innovation by the Imperial Colas who introduced it in Karnātaka.

An instance may be quoted here of a group of merchants of Mangala who met to declare the town as Eri Virapattanam.

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1. Ec., III(R), Gu. 154.
2. Ec., V(R), TN.172.
4. ARE., 1912, No. 256.
Yet another instance is known from a record from Uruguppe near Kempanapura, T'Narasipur taluk. It records the conversion of a brahmādeya village called Velur alias Rajadhiraja Chatūrvēdmangalam in padi-nadu in Gangaikonda Sōla mandalam into an Eri Virapattanam. According to the inscription the merchant caravans with their necessary provisions and security proceeded with their journey.

The assembly that met at Sravallu decided to convert the village into Eri Virapattanam in order to facilitate the movement of traders. To the caravans were attached a military wing consisting of bodies called Eri Viras, Munai Viras, Itānjiga-viras, Konga Velas, a host of other sects, the Valaṅgai weavers, Vanisa-makkal or Merchant bodyguards.

At each and every important town the mercantile caravans were provided with full facilities. For e.g., Mangala, a trading town in the Chamarajnagar taluk of Mysore district was camping place (Viradahala) of the merchant caravans. An undated record palaeographically assigned to the 11th century (of the Cola period) refers to a transaction made by Virasingakkuran alias Gangamančala

2. Ec., IV(R), Ch. 146.
3. Ec., IV(R), Ch. 133.
4. Ec., V(R), Kn.116.
Desiyapan of Tansaimanagara (the town of Thanjavur) of the 2500 division in the presence of Vaisnavas (merchant community) and the body Virakodi of the 18 countries and announces a gift of sowing land in Kongavi-nād and pāndi-nād as iraiyali (tax-free) for the maintenance of the family of artisans (Kuligan-Kulika). It also mentions Ubhaya-nānadēsis of Idaitutturai alias Erimaraivirapattanam in Gangai-Sola.....Idaiutturai-nād of Mudigonda Solamandalam.

A latter record1 of Hoysala Viraballala dated 1201 registers a grant of land as iraiyili to the deity Virirundaperumal of Tribhuvanachaturvedimangalam by an individual of Desiyuyyakkonda Sola pattana alias Mudigonda Sōlapura. This charity was protected by the military bodies i.e., Viraśola Vanukkar and Vira Kodiyār.

From this it is evident that the Eri Virapattanas in the Cola period may be the military stations and Arms store house where the military cum mercantile caravans rest and further proceed with their journey. This can be compared with the thaneya2 of Kannada inscriptions which served as custom cum military station.

1. Ec., IV(R), Ko. 5.
2. G.R. Kuppuswamy, ECMK, P.111 - The author mentions it as a trade emporium where merchants of several categories and guilds assembled and who imported a number of articles from outside.
From the study of the Eri Virapattana, it can be concluded thus:

(1) They acted as a recruiting ground for Militia.
(2) As commercial centres and
(3) The Merchants maintained independent armed forces for self-defence.

Burton Stein states thus:

"The major loci of Military power were from the prosperous agricultural tracts throughout the Coromandel plain and parts of the interior uplands." Hence the artisan and peasant population constituted the major source of armed power during the Cōla period in Karnātaka.

(ix) Generals and Nobles:

Mention must be made of the important Nobles and generals who served the Cōla Kings like Rājendrā Cōla-I, Rājadhirāja-I, Kulottuṅga Cōla-I etc. It is these personalities who really brought victory to the empire and the King accompanied them though they did not actually participate fighting in the war. But inscriptions mention exaggerative accounts about the King's footing in the battle field though he only gave guidance to his Nobles. The triumph and conquest both in land and maritime by the Imperial rulers

was due to their strategic guidance to their military subordinates in leading the wars to a successful conclusion.

Araiyan Rājārājaṇ alias Vānavaṇ Brahmadirajan¹ of the King's perundaram was one of the foremost generals of Rājendrasa Cōla I. He possessed a number of titles like Nālmadai-Bhima and Jayasingha Kulakula. The latter was a title achieved after the war with the western Chalukyan King Jayasimha². He appears to have made a lot of endowments and built a Mandapa in the 10th regnal year of Rājendrasa Cōla-I at Kottasivaram in Anantapur district.³ Uttama Cōla Pallavaraiyan⁴ and Sōla-mūvendavelar⁵ are mentioned in the 6th regnal year of Rājendrasa Cōla's reign, the latter being the Commander of troops.

Another famous Noble was Narākkan Krishnan Raman of Kōralāntaka Chaturvedimangalam⁶ who was the head of Rājvarṣa's army and superintendent of building the enclosure of the great temple (Brihadisvara) at Tanjore and he is also said to have set up the image of Ardhanāriśvara in the same temple.⁷

¹. Ec., X, Kl. 106a.
³. MBR., 1917, App. C. No. 23.
⁵. Ec., X, Kl. 19.
⁷. SLI., II, 139, No. 31, 39.
Another well-known Senapati of Rajadhiraja-I was Jayahgonda Cola Vana Kovaraiyanen of Brahmadirayan who settled the land's share in Mannai-nadu of... Perumbanappadi alias Vikkirama Sola mandalam and who was the father of Kamakkaraiyal the donor of the grant recorded in the Manimangalam inscription.

Equally famous was Virarakshasa Brahmarayar who first served as a Commander under Rajadhiraja and later under Kulottunga Cola-I in Kamätaka and elsewhere.

(x) Reactions of War:

Prof. K.A.N. Sastri points out thus:

"War was a grim business of fire and sword; and to judge from the inscriptions of the Colas themselves no less than of their enemies, the Chalukyas life was made an intolerable burden for many generations to the people on either side of the Tungabhadra by the bitterness of warfare."

The references to wholesale destruction and massacre in the Chalukyan inscription by Räjendra Cola-I was partly due to bring the loot or booty, Most of the Jaina bastis of the Chalukyas were destroyed and the wealth acquired was

1. Ec., IX, N1.25.
2. SII, III(1), No.29.
5. SII., II, 91, 93.
used for the development of public institutions. For e.g., Rājarāja built the great temple at Tanjore only due to the booty which fell into his hands in his foreign wars and also by the commanding of labour by the deltaic tribes.¹

The mention in Virarājendrā records about the wars with the western Chālukyas is very interesting but it cost the former heavily. Due to such wars and campaigns the Čōla exchequer became empty resulting in the imposition of a war tax though we lack evidences for it in Karnātaka. This tax was a general one as clear from the references to his invasion of Vengimandalam when he imposed on every Vēli of land a war tax of one Kalaṇḍu of gold. This war-tax was imposed throughout his empire and the main cause for it was the Chālukyan wars. The tax was withdrawn during the reign of Rājarāja-II².

1. Burton Stein., ESI., P.74.
SECTION 3:

Administration of Justice:

It can be generally observed here that the Cola methods of punishment largely conformed to the remark of the Chinese writer\(^1\) in the early 13th century as follows:

"When anyone among the people is guilty of an offence, one of the court ministers punishes him; if the offence is light, the culprit is tied to a wooden frame and given fifty, seventy or up to an hundred blows with a stick. Heinous crimes are punished with decapitation or by being trampled to death by an elephant."

The punishment accorded related to the nature and degree of crime committed by the culprit.

In judicial administration the village assembly exercised equal powers and rights independent of the central government. The Central government assigned the judicial responsibilities to the villages except in the case of major crimes which were dealt with by the Royal court. The Cola inscriptions\(^1a\) from the Mysore district record that death punishment was awarded for causing death though it depended usually on the merits of the case. Another record from Mysore states that assault and murder lead to the award of capital punishment by the āṭṭarāja of Hulimadda\(^2\).

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2. ARB., 497 of 1911.
which seems to be exceptional.

Generally all the crimes were tried firstly by the village officials and sent to the village courts which existed as independent ones apart from the village panchayats. But if the cases were not settled there it was taken to the chief judicial officer at the centre for disposal and in rare cases appeal was preferred to the emperor. The method of administering justice was rather crude. The principles contained in smritis had its impact on the Cola state in addition to local practice of punishment\(^1\). The famous Uttaramērūr inscription\(^2\) of Parantaka-I speaks of theft, adultery and forgery which was considered as serious offences by its village communities.

The judge in the Kannada regions of the Cola dominions was well versed in Smritis and śāstras. He was styled as a Dharmādhikāri or Sabhāpati (Chief Judge) and he decided the disputes in the absence of the Emperor. The Sabhaś had also jurors who were mostly Brahmins. The Mitakshara\(^3\) of

1. K.A.N. Sastri., Colas., P. 477.
2. ARE., 1 of 1898.
3. Kane, P.V., HOD., Vol.III, P. 380 - The Mitakshara lays down that judgement was to contain a brief statement of the plaint, the deposition of witnesses, discussion thereof arguments, Smriti texts made applicable by the opinion of the Sabhaś. The decision and the relief granted was signed by the chief justice and bore the royal seal.
Vijnaneśvara provides the theoretical background for the
court procedures followed in Karnataka and the Manasollasa\(^1\)
also enumerates twenty Vyavahara pādas (complaints lodged
before the King).

The judicial procedure did not alter much during the period
of Cola rulers from Parantaka-I to Kulottunga-I. The Pernya-
puranam of Sekkilar gives a realistic picture of the trial
of Nambi Andar Nambi and its settlement by the judicial
staff of the village assembly. The role of the Karanatta
from the available instances of Karnataka\(^2\) and even other
parts of the Cola country reveals that he was a court
servant in-charge of the documents of the cases enrolled
in the court. He read out the plaintiff's case and after
a thorough scrutiny of the case signed it and sent it to
the chief judicial official or alternatively the Emperor
if the case was severe. One copy was retained in the
record office and the other at the centre.

\(^1\) Somēśvaradeva: Manasollasa - Vols. 1-3 Ed; by G.K.
Shrigondekar, Baroda, 1925, 1939 and 1961 - Vol.II,
Vv. 126-75.

\(^2\) Ec., X, Mb.107; Ibid., IX, Cp. 128.
The Madhyasthas\(^1\) (arbitrator) often noticed in the inscriptions acted as a mediator between the judge and the plaintiff and sometimes settled the cases in the absence of village judicial authorities. He settled the village and boundary disputes. We also get references to dharmakanakkan or Royal accountant from the Tadinalingi inscription\(^2\) of Rajendra Cola-I dated 1021-22 issued in the 10th regnal year of his reign. He is mentioned as weighing gold granted to a temple. It seems that he was a itinerant lawyer or judge imparting justice and at the same time acted as a investigation officer in putting an end to corruption in trade and commerce.

The Cola government had small committees of nyayattar drawn from different occupation voluntarily possessed of immense powers and settled the village disputes. The dharmasana\(^3\) mentioned in epigraphs can be well spoken of as rural officials attached to the central judicial machinery. They were in-charge of charitable endowments and levied fines on those who were in default.

The Panchacaryas\(^4\), SivaBrahmanas\(^4a\), Mahesvaras\(^5\), devakannis\(^6\)

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1. Ec., IX, Cr.p.77.  
2. Ec., V(R), TN.229.  
3. SII., III, Index s.v.  
4. Ec., X, Mb. 47,54.  
4a. Ec., X, Kl. 149a.  
Sri-Karanam 1 mannigar 2 Kilavan 3 (village headman) and the Srivaisnavas 4 who were closely associated with most of the village assemblies and Royal officials had the rights to punish those who violated the rules of the country. The naduvirukkum 5 officers and Brahmanas as members of a judiciary service guided on the legality of transaction or arbitrated in case of dispute. 6

Crimes and wrongs entailed concurrently or separately legal punishments, application of religious sanctions (prāyāschitta) 7 and fines. An inscription 8 of the 3rd regnal year of Rajendra Cola-I dated 1014 records the authorities of the temple of JayaJōnda Sōla Vinnagar-alvar at Nigarili-Sōla puram were permitted to levy a fine of 50 Kalānju of gold on those who obstructed them and to have their lands (a part of Devadāna) irrigated. Another record 9 dated 1014 registers a transaction of paddy share granted to the pujaris of the

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2. Ec., IX, Ht.111 - The mannigars are temporary appointed committees consisting of five members who acted as witnesses in the village assembly.
3. Ec., IX, cp.131. 4. Ec., V(R), TN,229. 5. ARE., 1906, No.553.
6. The Colas., P.463 - the term naduvirukkum has been defined as liaison.
8. Ec., IX, cp. 127.
9. Ec., IX, cp. 129.
temple of Jayāṅgonda Sōla Vinnagar Ālvar of Nigarili Sōla puram from the temple treasury by the assembly members of Vandur alias Šolamādevi Chchaturppēdimāṅgalam. It is stated in the record that during the collection of grains, the Śrī-vaishnavas and the 500 of the Tiraiyayiram who protected the charity had a right to levy a fine of 1000 Kalarju of tax-free gold, the highest ever noticed in Karnataka inscriptions.

A few of Rājendra Cola's inscriptions found in Mysore refer to local conflicts and the justice administered by the emperor's secretaries in the interior of the Kingdom. An interesting record dated 1020-21 states that the residence of a robber who had unlawfully taken possession of a dog which did not belong to him was burnt down and the fifty golden images which were robbed by him were seized by the local judicial authorities and sent to the Emperor.

The mention of one Mahāmatra Ajavaramya in a record is unidentified and may indicate judge cum army official.

Rājadhirāja (1012-1054) is described as Manu in imparting justice and as a follower of his judicial path.

A unique inscription can be quoted here where the Imperial Colas failed to meet justice and exhibited draconian severity

1. Ec., IV, Ha.10.
2. Ec., IX, H1.1.
3. Ec., V(R), TH. 213, 214.
in administering justice. The Belatūru record in Kannada of Rajendra Cola-II dated 1057 states in this connection a wrestling match between the ruler of Havlenād by named Echa of Pervvayal and a royal prince wherein the latter was killed accidentally in the fight. Later the opponent was executed by the King's orders. Soon after this his wife Dekkabbe, daughter of the chief of Nugu-nād committed Sati and a nastikal was raised by her father. From this it can be seen that the emperor did not tolerate to witness their princes being killed in a match and acted unsportsman like manner and chose to award death punishment to an innocent person.

Cattle Raids and Justice:

Cattle-raids constituted a common danger both on the frontiers and interior parts of the Cola empire including Mysore province. It is stated sometimes that if the cows were stolen or any injury caused to the village property of the culprit would be confiscated by the temple authorities. The cattle wealth constituted a revenue source of income for the state and hence sufficient security measures were taken in ancient times to safeguard it and the Colas were no exception to this practice.

1. Ec., III(R), Hg. 60.
2. ARE., 315 of 1904; 104 of 1900; 168, 169, 186 of 1921; Ec., X, Kl. 91.
We also get ample sculptural evidences where men fought with wild animals like tiger, wild bear etc and fell heroically in saving the cattle. In this connection, Prof. K.A.N. Sastri makes a very pertinent remark thus:

"The times were rough and people had none of the sentimental squeamishness about physical pain and suffering that marks our outlook on life today."  

1. Ec., X, ct. 78, 162.
2. K.A.N. Sastri, Colas, P. 480.
SECTION 4:

Centralisation and Regional autonomy:

(i) Decentralisation & Local autonomy:

It remains to answer the question whether the Cola state and government spoken of as a centralised and bureaucratic monarchy\(^1\) was really so. Centralisation stands for the exercise of a uniform power and control over all aspects of administration by the central authorities. In the Cola state however we notice a modified form of centralized government, the centre exercised a sort of distant and indirect control and regulated the powers of the local officials. An important feature of the Cola state was the grant of local autonomy. In effect administration in the Cola state was decentralised\(^2\), the units enjoying a high degree of local autonomy in matters, purely local in nature. It can be said that a federal type of government existed in the Cola state.

Till the accession of Kulottunga Cola-I the system of administration by the feudatories was conspicuous by its absence. The administration was carried on by the well-known hierarchy of the officials like the dandanāyaka, Senapati, the adhā-kāmakara and the numerous dignitaries such as Puravuvāri

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1. K.A.N. Sastri., The Colas, PP. 447-461,
tinaiikkalanayagam who hailed both from rural and semi-urban areas, of various religions and professions.

Earlier to Rājarāja-I we do not get any features of Cola administrative units or its synonym prevailing among the native dynasties in Karnātaka. Parantaka and Aditya-I had contacts with Southern Karnātaka only for a short period and it is not known whether they set up their offices in the region.

This sort of state organisation with absolute regional autonomy is not only found in Karnātaka but elsewhere in the Cola Kingdom. The same amount of local autonomy existed until the Vijayanagar times with few local modifications.

The Imperial government at the centre usually exercised controlling authority over the functions of the lower units of administration in equitable proportion i.e., powers balanced equitably (?) at all the three (central, provincial and local) levels of administration, and these characters were completely transferred to the local units in South Indian society.

The Cola rulers in general except Rājarāja-I, Rajendra Cola-I and Kulottunga Cola-I did not interfere with the affairs of the local institutions i.e., Sabhas, Ur, īru, nadu which maintained the economic stability of the central government.

1. Ec., X, Kl. 108; Ec., V(R), TN. 227; Ec., VI(R), Sr.67.
The Cola inscriptions speak at length of the village republics which acted with great vigour and strength; the local assemblies (Sabha) functioned dominantly in the rural politics.

The universality i.e., unanimous agreements of the Committees (Varivam) in the Agraharas or Chaturvedimangalams was well recognised by the central government. The centre merely supervised the activities of local authorities while real administration lay in the hands of the local executives. The famous Uttaramerur inscription of Cola Parantaka-I affords the best example of the exercise of rural and local autonomy. Instances are not lacking in Karnataka where we notice the assembly of Penya Malavur or Malur in Channapatna taluk of Bangalore district which possessed the characteristic features of rural autonomy.

The Cola rulers deputed their officials to summon the local assembly (Mahasabha) meetings where the local adhikaryals were free to take their own decisions and make amendments regarding the periodical meetings - an instance of absolute autonomy. The Malur record of Rajaraja dated 1007 refers to a convention by the assembly members of Vandur alias

1. The Sabha of Marudur in Tadimalingi, TN Tq. independently fixed the value of land which was granted to God with the final acknowledgement of the Ur nagarattar - Ec., V(R), TN. 227.
2. AST., 1904-05, PP. 131 F.
4. Ec., IX, Cp. 132.
Solamadevi "Chcharuppedimalagalam in Kilalai-nadu of Gangaapadi who permitted to have the lands of their village irrigated on their own means and to thus the local gamaunda sanctioned it by issuing a Sasanam which was authorised by the assembly members and the people of the village.

Similarly we find two sabhas of two adjacent but different villages decided separately to merge into a single unit to function with a common sabha and for joint discussions.

The village sabhas chose to issue sometimes epigraphs separately in Kannada and Tamil language or together in both languages which reveal the sovereignty of the village officials. In the Mysore area we find abundance of records issued in Kannada which points to the predominance of Kannada people in the region and the Colas adapted to this new environment according to the type and culture of the people. It must be presumed that even the land pattas or agreements or any other miscellaneous settlements (judicial,

1. Ec., IV(R), Ch. 146; K.A.N. Sastri., The Colas, P.513.
2. The Malambi record of Rajaraja in Kannada refers to the conferring of a patta bearing the title to the King's general after his victory in the battle of Panasoge. This patta in Kannada contained the details of the land granted Malavvi or Malambi in the Kongalva territory to the general. - Ec., I(R), 65. *in
social etc.) were transacted in the same Kannada language. The following is the table about the statistical account of the Cola records in Karnataka:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>District</th>
<th>Number of Kannada records</th>
<th>Number of Bilingual records</th>
<th>Total No. of Records</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>KOLAR</td>
<td>83</td>
<td>13</td>
<td>2</td>
</tr>
<tr>
<td>2.</td>
<td>MYSORE</td>
<td>37</td>
<td>24</td>
<td>5</td>
</tr>
<tr>
<td>3.</td>
<td>BANGALORE</td>
<td>39</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>4.</td>
<td>MANDYA</td>
<td>1</td>
<td>3</td>
<td>--</td>
</tr>
<tr>
<td>5.</td>
<td>TUMKUR</td>
<td>2</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>6.</td>
<td>COORG</td>
<td>--</td>
<td>1</td>
<td>--</td>
</tr>
</tbody>
</table>

The majority of the natives constituted the locals who were endowed with quality of activity and careful attention to details in their self-government. The Sabhaiyar nagarattars, gamundas, gavundas or gaudas, Heggades etc. who constituted the nucleus of rural and local administration, acted in a collective sense in managing and deciding issues by themselves instead of beseeching the assistance of the central officials. The Sabhá of Suttur assembly which was one of the considerable famous agrahara town during the Cola period were invited for consultations frequently to resolve any immediate crisis.
A characteristic feature revealed from the records\(^1\) of the assembly is as follows:

(1) the speedy nature of disposal of the problems relating to the village;

Some of them covered temple activities, educational facilities and recruitments;

(2) No matter kept pending and

(3) The local Assemblies co-operated amongst themselves and with the centre in the pursuit of common objectives as confirmed by the epigraphs\(^2\) of the period.

(ii) Financial Powers:

Land Revenue was shared between the local authorities represented by village assemblies and the centre on the principle of equitable distribution. The village assemblies enjoyed extensive powers in the levy of taxes, management and control of local affairs, temples and administrative staff independent of both the Imperial and local officers, appointed by the Central government. It can be seen from an inscription\(^3\) of Rajakēsari in the Tamil country that the sabha of Nalur granted remissions and assignments of dues merely with the consultation of the central government indicating the possession of independent powers by the Assembly. Similarly

\(^1\) Ec., III(R), Nj. 213, 215.

\(^2\) K.A.N. Sastri., The Colas, P. 506; Ec., III(R), Nj. 213(Text).

\(^3\) ARE., 321 of 1910.
we get instances from Karnataka where the assemblies justified their duty by granting some assignments and remissions; even the merchant assemblies were possessed of extensive powers where they went to the extent of converting a village into an and administering it under their own decisions and supervisions. These facts illustrates that the Cola state was pluralistic, conciliatory or adjustable in nature and left much scope to the village assemblies to work for their political and economic development by themselves. The conditions in Karnataka did not differ much from the above practice.

(iii) Liaison authorities:

The 'madhyasthas' or arbitrators appointed by the local institutions acted neutrally between the rural and central politics. They held honorary post, supported and financed both by the central and local authorities. To emphasize their role in the Cola state they acted as agencies for settlement of disputes and assembly deliberations.

The officers posted in the Kannada regions and other parts of the empire were allowed minimum powers of interference in the administration of the villages and local regions. It must also be noted that the rulers effected frequent transfers among the important officers so as to avoid corruption.

1. Ec., IX, Cp. 128.
2. Ec., IV(R), Ch. 146.
and exploitation which is a feature of authoritarian (bureaucracy) type of government. The royal orders issued by the King were carried out through his nominee who applied respective rules and regulations on the local corporations. The local officers like Nattukkon, Nadukilavan, Urudaiyan referred to in the Cōla inscriptions adopted administrative procedure in a slightly modified manner by the central machinery.

(iv) Revenue powers:

The Department of Revenue maintained a regular staff who were meticulous enough to observe the prevailing practices in the central and local offices. The revenue officers were distinguished for the maintenance of all records relating to revenue matters in the local areas concerned and centrally regulating their administration. The Tируvalangadu plates mention a series of officers and supervisors (Kankanis) who were in charge of central audit and a parallel section of officers at the local level. An eye was kept on both the

3. SII., III, No. 205.
central and Regional officials so as to avoid the depletion of central treasury and state economy by their misleading activities.

(v) Minister's Council and Jurisprudence:

There was no regular council of ministers to assist the Cola rulers in the administration, in fact to say, that there was no official meeting between the King and ministers for drafting any official procedures. The foremost cause for it was the distance that separated the ministers and the King. Even the Cola inscriptions are also silent in this matter; though the Periyapuram gives allusion to a council of ministers and judicial authorities during the trial of Nambi Andar Nambi. This is the only solitary literary evidence, possibly this trial was a most important one where the ministers were forced to give justification in the court. But we come across a "group of assemblies" or 'Udan-Kuttam' who kept the King always informed about the various administrative measures. This group was divided into various compartments which acted as a link between the ruler and the subjects where a regular bureaucracy was lacking. The King consulted the opinion of the officers and local authorities before taking a final decision.

1. Ec., X, Kl.112a; ARE., 182 of 1915 & 429 of 1916.
Judicial Administration was completely decentralised and the local institutions punished the criminals in their locality. When the crime committed was of a serious nature, the case was referred to the monarch for his final judgement. The judiciary acted in a purely local character, in the case of the minor disputes settled by the local executives themselves. The village assembly also had a nyayattar and dharmasana\textsuperscript{1} analogous to the gamundas and pergadbes of Karnataka during the Cola period, were given considerable powers to exercise their authority in judicial matters.

(vi) Militia Set up:

The Cola government had a powerful standing army. Scholars\textsuperscript{2} are of the opinion that the army was a centrally recruited institution. It can however be pointed out at this stage that the entire military powers emerged from the local areas\textsuperscript{3} independent of a "centralized monarchy". The local people\textsuperscript{4} voluntarily joined the army for the purpose of defending their territories. Many important trade centres like Uttamerur, Enayiram, Tiruvadatturai, Tribhuvan in the Tamil

\begin{enumerate}
\item SCI., Vol.III, S.V. Index.
\item Burton Stein., ESC., P.75.
\item The village or a locality was the original place for recruiting soldiers and considered to be the shield of the country's protection.
\item It was a custom in ancient times that every first male son was sent to the battle field and hereditary in nature also.
\end{enumerate}
country Maṅgala, Mudigondan, Ālur Tadimalingi, Kollegal, Avani etc., in Karnātaka had their own local self-government (taniyur) with a standing army to act in times of emergency.

The Tamil idangai-Velaikkārar who were associated with the trade organisation of the Valaṅiyar (Banajigas-Merchant community of Karnātaka) along with the weaver and artisan community (Kaikkolar Velaikkārar) were able to maintain a small standing army even in Karnātaka. But it is possible to maintain the view that the major source of military power was drawn from the fertile agricultural areas, and hence locally oriented.

It is obvious from the study of Cōla records in Karnātaka that the central government heavily depended on the local corporations for their success but interdependent. Though the Imperial rulers wielded enormous military powers, it was essential for them to gain the co-operation and confidence of these local institutions which flourished in South India. Thus to quote Prof. K.A.N. Sastri as follows: "a nice balance struck between centralized control and local initiative".

1. For further details refer Cōla inscriptions - Ec., IV & V(R).
2. Burton Stein., ESI., P.75.
The agrahāras or Chaturvēdimangalam no exception to the above observation were efficiently run by the local people. They enjoyed absolute local autonomy and the sabhāiyars efficiently administered their charge.¹

¹ Punganūr or Hongafur assembly - Ec., IX, cp. 42a.
<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of Mandalam</th>
<th>Founder</th>
<th>Date/Earliest (E) and Latest (L) Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>L - 1260-61.</td>
</tr>
<tr>
<td>2.</td>
<td>Mudigonda Sōla Mandalam</td>
<td>Rājendra Cōla-I</td>
<td>E - 1014</td>
</tr>
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