## APPENDIX I - REFERENCES TO POLITICO - GEOGRAPHICAL UNITS

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| 58. | (i) Tagare nadu-70  
| 59. | Tagare nad | Ref.to Kogodu which allied with Tagare nad to repel an invasion—perhaps not part of the nadu. | 10th to 11th centuries | ASMAR 1939, No.3 |
| 60. | Purnagsta: adorned with the Kaveri and Kapini rivers. | 6th century AD | EC IV (new ed) VI 167. |
| 61. | Punnadu-6000. | -- | 8th to 9th centuries | EC III (new ed) NJ 129. |
| 63. | (i) Punnadu  
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| 65. | Edenadu | (i) Nagarala  
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| 67. | Ejeoñal vișaya | Salivoge grama to the north-east of Banavasi nagara | AD 692 | EC VIII (old ed) Sb 571. |
| 68. | Toramara vișaya | Citrasēgu grama—site of the viṣayāśākandhā vāra of Viṇayādītya caṅkukya. | AD 692 | EC VIII (old ed) Sb 571. |
| 69. | Keregō đu vișaya | (i) Keregō đu.  
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| 129. Guldapādi | Kappahallī | AD 870  
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| 130. Sire nāḍ. | Nāndūṭ | AD 878  
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| 132. Mānīya visaya | Kotīmba grāma | AD 799  
K.V.Ramesh,  
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| 133. Mānīya visaya | Doddavādi grāma | AD 828  
S.Settar, ASMAR 1910- A study,  
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| 134. Manne nāḍ-300 | -- | AD 968  
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| 136. Kongal nāḍu | -- | AD 870-71  
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| 139. Nekkundi nāḍ | Ref.to (i) Bellamparavi  
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| 142. Magare visaya | Alūr | 9th century  
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<td>Belasturu</td>
<td>AD 949-50</td>
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<td>184.</td>
<td>Kelale nadu</td>
<td>Punganuru-an agrahara (?)</td>
<td>c.AD 1007, AD 1014, AD 1017</td>
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<td>185.</td>
<td>Kilala nadu in Gangavadi</td>
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<td></td>
<td></td>
<td>(i) Piriya Malavuir</td>
<td>AD 1007, AD 1014, AD 1015, AD 1029</td>
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<td></td>
<td></td>
<td>alias Irajendirasinga Caturpedimangalam</td>
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<td></td>
<td></td>
<td>(ii)Mapalur and its suburb Nigarili kollapurum</td>
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<tr>
<td>186.</td>
<td>Kilala nadu in Gangaapadi</td>
<td>Vandur, alias Soma Madha Caturpedimangalam</td>
<td>AD 1007, AD 1014, Cpt. 132,129.</td>
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<tr>
<td>187.</td>
<td>Kilala nadu in Mudigonabola Mandalam.</td>
<td>Punganuru alias Travidhokysamadevi Caturvedi mahagalam.</td>
<td>AD 1017</td>
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<tr>
<td>188.</td>
<td>Kilala nadu in Irajenurla Dola valanadu in the northern part of Mudigonabola Mandalam.</td>
<td>Irajendirasinga Caturpedimangalam.</td>
<td>AD 1024</td>
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<tr>
<td>189.</td>
<td>Atakur-12</td>
<td>Atakur</td>
<td>AD 949-50</td>
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<td>No.</td>
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<tr>
<td>190</td>
<td>Belvola-300</td>
<td>Kediyur</td>
<td>AD 949-50</td>
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<tr>
<td>191</td>
<td>Magali nadu</td>
<td></td>
<td>AD 972</td>
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<tr>
<td></td>
<td>(i) Rajapola-la-a</td>
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<td>(ii) Royal residence (bidu)</td>
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<td>(iii) Arangiyur.</td>
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<td>193</td>
<td>Kalkali nad</td>
<td>(i) Ulunur</td>
<td>AD 970</td>
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<tr>
<td></td>
<td>(ii) Panaravadji - not included in this unit.</td>
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<tr>
<td>194</td>
<td>Kalkali nad</td>
<td>(i) Netjur</td>
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<td>(ii) Kottamangala</td>
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<tr>
<td>195</td>
<td>Marandale maryade</td>
<td>Nerilage</td>
<td>AD 971-72</td>
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<tr>
<td>197</td>
<td>Mandala nad</td>
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<td>201</td>
<td>Ishaainadu in Gangaikondasola valanadu in Mudigonondasolamanadalam</td>
<td>Jananathapuram alias Taqimalingi</td>
<td>AD 1015-16</td>
</tr>
<tr>
<td>204</td>
<td>Maisu nadu</td>
<td>Nandigunda</td>
<td>AD 1021</td>
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<tr>
<td>206</td>
<td>Baljegula</td>
<td>Bajambu tirtha</td>
<td>AD 1012-13</td>
</tr>
<tr>
<td>208.</td>
<td>Satapāla aṣu aṇuvattu.</td>
<td>--</td>
<td>AD 1027</td>
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<tr>
<td>209.</td>
<td>Vidyādhara nādu</td>
<td>--</td>
<td>10th to 11th century.</td>
</tr>
<tr>
<td>211.</td>
<td>Kadamba rājya</td>
<td>--</td>
<td>11th century</td>
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<tr>
<td>212.</td>
<td>Kadamba rājya</td>
<td>--</td>
<td>c.AD 1026</td>
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<td>213.</td>
<td>Jējugur-ālge,  Also ref. to Nāyarakhanda.</td>
<td>AD 913.</td>
<td>EC VIII (old ed) Sb 88.</td>
</tr>
<tr>
<td>214.</td>
<td>Jējugur-ālge-70, a sub-unit of Banavāsi-12,000</td>
<td>AD 964</td>
<td>ASMR 1929, No.78,p 150.</td>
</tr>
<tr>
<td>215.</td>
<td>Bidurālge-70 a sub-unit of Banavāsi-12,000.</td>
<td>AD 968</td>
<td>EC VIII (old ed) Sb 531.</td>
</tr>
<tr>
<td>218.</td>
<td>Nāgarakhanda 70 a sub-unit of Banavāsi-12,000</td>
<td>AD 919-20</td>
<td>EC VII (old ed) Sk 219.</td>
</tr>
<tr>
<td>219.</td>
<td>Nāgarakhanda-70 in Banavāsi-12,000</td>
<td>--</td>
<td>AD 942</td>
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<tr>
<td>220.</td>
<td>Nāgarakhanda-70 in Banavāsi-12,000</td>
<td>(i)Barangi</td>
<td>AD 957</td>
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<tr>
<td>222.</td>
<td>Nāgarakhaṇḍa-70 in Banavasi-12,000.</td>
<td>Piriya Māgupādi</td>
<td>AD 987</td>
</tr>
<tr>
<td>223.</td>
<td>Nāgarakhaṇḍa in Banavasi-12,000.</td>
<td>(i)BandenIKE</td>
<td>AD 1009</td>
</tr>
<tr>
<td>224.</td>
<td>Nāgarakhaṇḍa-70. Also ref.to a unit of 100.</td>
<td>(ii)Tōdallī</td>
<td>AD 1029</td>
</tr>
<tr>
<td>225.</td>
<td>Nāgarakhaṇḍa</td>
<td>(iii)Nāgarakhaṇḍa</td>
<td>Karinele-unclear to which unit it belonged.</td>
</tr>
<tr>
<td>226.</td>
<td>Edenādź-70 in Vanavasi-12,000</td>
<td>Ref.to Śivanūr</td>
<td>AD 950-51</td>
</tr>
<tr>
<td>227.</td>
<td>Edenādź in Banavasi-12,000</td>
<td>Vasavūr kōte.</td>
<td>AD 954</td>
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<tr>
<td>228.</td>
<td>Edenādź-70</td>
<td>Cittarate Ubuntu</td>
<td>AD 959</td>
</tr>
<tr>
<td>229.</td>
<td>Edenādź-70</td>
<td>Bēda near Edenādź-70 referred to</td>
<td>AD 991</td>
</tr>
<tr>
<td>230.</td>
<td>Edenādź-70</td>
<td>(i)Kaisoge bada</td>
<td>AD 950-51</td>
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<tr>
<td>236.</td>
<td>Edenādź-70</td>
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<td>AD 1032</td>
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<tr>
<td>238.</td>
<td>Edenādź-70</td>
<td>(i)Gellūr</td>
<td>AD 980</td>
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<tr>
<td>239.</td>
<td>Edenādź-1000 (one among 8 units ref.to)</td>
<td>(ii)....kege.</td>
<td>AD 991</td>
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<tr>
<td>No.</td>
<td>Description</td>
<td>Date</td>
<td>Source</td>
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<td>240</td>
<td>Santalige-1000 (one among 5 units ref to)</td>
<td>AD 997</td>
<td>EC VII (old ed) Sk 179.</td>
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<td>241</td>
<td>Santalige-1000</td>
<td>Tanagundur</td>
<td>AD 1007</td>
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<td>242</td>
<td>Santalige-1000 in Banavasi-12,000</td>
<td>Salipura agrahara</td>
<td>AD 1011</td>
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<td>243</td>
<td>Santalige-1000 in Banavasi-12,000 Also ref to Hayv-500</td>
<td>Ref to Ballipura bidu.</td>
<td>AD 1019</td>
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<td>244</td>
<td>Santalige-1000</td>
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<td>AD 1025</td>
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<td>245</td>
<td>Santalige-1000 Also ref to Kodanadu-30</td>
<td>(i)Tagaracce (ii)Kudigere</td>
<td>AD 1027</td>
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<td>246</td>
<td>Santalige-1000</td>
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<td>AD 1029</td>
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<td>247</td>
<td>Banavasi mandala. Incidental ref to Ajuvakhode-6000</td>
<td>(i)Pergunji kothe (ii)Kupdege (iii)Mittise (iv)Simmanur (v)Angugi (vi)Bedemeeti (vii)Balijame (viii)Gandugudi</td>
<td>8th to 9th century</td>
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<tr>
<td>248</td>
<td>(i)Nad (name lost) (ii)Goljiga nad-to which the invaders belonged.</td>
<td>Ref to (i)Vasavur kothe (ii)Indubali</td>
<td>8th to 9th centuries</td>
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<td>249</td>
<td>Banavasi ai 12,000</td>
<td>Manamane</td>
<td>8th to 9th centuries</td>
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<tr>
<td>250</td>
<td>Banavasi-12,000</td>
<td>Madi-ur</td>
<td>AD 870</td>
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<td>251</td>
<td>Banavasi 12,000</td>
<td>Kumbise</td>
<td>AD 877</td>
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<td>252</td>
<td>Banavasi-12,000</td>
<td>Kumbise</td>
<td>10th century</td>
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<td>253</td>
<td>Vanavasi visaya</td>
<td>Tanagundur</td>
<td>AD 904</td>
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<td>254</td>
<td>Banavasi-12,000</td>
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<td>AD 934</td>
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<tr>
<td>255</td>
<td>Banavasi-12,000 and some nad</td>
<td>Peraseyal</td>
<td>AD 939-40</td>
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<td>256</td>
<td>Banavasi nad</td>
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<td>c AD 950</td>
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<td>257</td>
<td>Banavasi-12,000</td>
<td>Kaccavikoja</td>
<td>AD 954</td>
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<td>258</td>
<td>Banavasi-nad</td>
<td>Bilvaunur</td>
<td>AD 954-55</td>
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<td>Banavasi nād</td>
<td>(i)Ur (name lost)</td>
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<td>260</td>
<td>Banavasi-12,000</td>
<td>(i)Banavasipura</td>
<td>AD 968</td>
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<td>(ii)Mangaluru</td>
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<td>(iii)24 agrayaras</td>
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<td>(a)Jaraguru</td>
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<td>(b)...bavalli</td>
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<tr>
<td>261</td>
<td>Banavasi-12,000</td>
<td>Ur (name lost)</td>
<td>AD 972-73</td>
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<tr>
<td>262</td>
<td>The 12,000 country</td>
<td>Köṣigavali</td>
<td>AD 972-73</td>
</tr>
<tr>
<td>263</td>
<td>Banavasi-12,000</td>
<td>Binakalli</td>
<td>AD 972-73</td>
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<td>264</td>
<td>Banavasi arasu</td>
<td>Banavasi</td>
<td>AD 980</td>
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<td>Also ref.to Vālāpi</td>
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<td>265</td>
<td>Banavasi 12,000</td>
<td>Uttarāni</td>
<td>AD 1012</td>
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<td>266</td>
<td>Banavasi 12,000</td>
<td>Neḷḷūr Maḷēysara</td>
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<td>Banavasi 12,000</td>
<td>Milīyapajāga</td>
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<td>268</td>
<td>Banavasi-12,000</td>
<td>Ur (name lost)</td>
<td>AD 1015</td>
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<td>269</td>
<td>Banavasi nād</td>
<td>Canda</td>
<td>AD 1016</td>
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<td>Banavasi 12,000</td>
<td>Banavasi</td>
<td>AD 1018</td>
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<td>Banavasi-12,000</td>
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<td>AD 1021</td>
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<td>Also ref.to Padineṇṭagrahāra</td>
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## APPENDIX II

### URBAN SETTLEMENTS IN SOUTHERN KARNATAKA

<table>
<thead>
<tr>
<th>S.No.</th>
<th>SETTLEMENT</th>
<th>FIFTH CENTURY</th>
<th>SIXTH CENTURY</th>
<th>SEVENTH CENTURY</th>
<th>EIGHTH CENTURY</th>
<th>NINTH CENTURY</th>
<th>TENTH CENTURY</th>
<th>ELEVENTH CENTURY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Vaijayanti / Banavasi</td>
<td>Capital of Kadambas who are described as lords of Vaijayanti (EC VII, old ed. Sk 264), described as being adorned with 18 maṇḍapikas - a trade centre (EC VI, old ed. Kd 162)</td>
<td>-</td>
<td>An urban centre denoted by suffix of nagara. Also ref. to the corporate body, nagara of Banavasi and to a merchant (EC VIII, old ed. Sb 571 of AD 692)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>A fortified administrative centre. (EC VIII old ed. Sb 61 of AD 1032)</td>
</tr>
<tr>
<td>2.</td>
<td>Kuvala / Kolalapura</td>
<td>Rural - grant of land under tank of Kuvalala. Terms such as pura, nagara not used. (K. V Ramesh, op. cit. No.29 of AD 634)</td>
<td>-</td>
<td>Urban as denoted by the suffix pura. Centre of a viṣāya. (K.V. Ramesh, Gd 4)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>A religious and administrative centre. The Kölāramma temple located here received grants of</td>
</tr>
<tr>
<td>S.No.</td>
<td>SETTLEMENTS</td>
<td>FIFTH CENTURY</td>
<td>SIXTH CENTURY</td>
<td>SEVENTH CENTURY</td>
<td>EIGHTH CENTURY</td>
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<td>3</td>
<td>Pērur</td>
<td>Possibly urban, šulka levied outside Pērur in kāṛgāpanas. (K.V.Ramesh, op.cit. No.12) Lands in its vicinity owned by merchants and clothiers (K.V.Ramesh, op.cit. No.11)</td>
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<td>4</td>
<td>Sangamapura</td>
<td>Urban as denoted by the suffix pura. A newly established town. (EC VIII new ed. Hn 10)</td>
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<tr>
<td>5</td>
<td>Kirumundaniri nagara</td>
<td>Urban as denoted by suffix of nagara. A</td>
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<td>S.No.</td>
<td>SETTLEMENT</td>
<td>FIFTH CENTURY</td>
<td>SIXTH CENTURY</td>
<td>SEVENTH CENTURY</td>
<td>EIGHTH CENTURY</td>
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<td></td>
<td></td>
<td>tenth part of its income granted to brāhmaṇas. (EC VIII new ed. Hn 10)</td>
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<td>6</td>
<td>Kumārapura</td>
<td>Urban as denoted by suffix of pura. Land here granted for a Jaina temple. (EC X old ed. Mr 73)</td>
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<tr>
<td>7</td>
<td>Mahāsenapura</td>
<td>Urban as denoted by suffix of pura. No other details are available (EC IX old ed. Bn 141)</td>
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<tr>
<td>8</td>
<td>Taḷekāḍ / Taḷavāṇapura / Rājarājapuram</td>
<td>AD 713 - Urban, the site of a royal camp (EC VII new ed. Md)</td>
<td></td>
<td></td>
<td></td>
<td>A trading centre (pattana). Ref. to 2 corporate groups, the Renamed Rājarājapuram after Cōḷa conquest. Ref. to a merchant</td>
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<tr>
<td>S.No</td>
<td>SETTLEMENT</td>
<td>FIFTH CENTURY</td>
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<td>9</td>
<td>Āsandi</td>
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<td></td>
<td>35) AD 725 - a royal centre. Ref. to several arasas and to the corporate body, the Twentyfive of Tarekāḍ, which received a hamlet as bittuvattā. (EC V new ed. TN 207) Centre of a nādu and a marketing centre (nagara). Ref. to 2 corporate groups, the Fiftytwo and the Nakara. (EC VI old ed. Kd 145) Capital of a feudatory of Rācamalla II (EC VI old ed. Cm 129) Religious centre. Ref. to Mulasthāna basadi located here. (EC VI old ed. Kd 159 of AD 961)</td>
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<tr>
<td>10</td>
<td>Śripura / Śrivūr.</td>
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<td>S.No</td>
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<td>SEVENTH CENTURY</td>
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<tr>
<td>11</td>
<td>Maṇḍe / Mānyanagara</td>
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<td>-</td>
<td>-</td>
<td>Headquarters of the Rāṣṭrakūṭa general overseeing the South. (EC XVI rev. ed. Tm 78 of AD 903)</td>
</tr>
</tbody>
</table>

basadi. If identical with Śrīvīr the urban centre had just emerged - Ref. to tanks and fields in the plains of Śrīvīr. (EC VII new ed. Ng 149 of AD 776)

AD 750 Ref. to as grāma, the site of a royal camp (EC VI old ed. Mg 36)

AD 762 urban as denoted by suffix of nagara; the favourite residence of Śrīpuruṣa Gaṅga. (K. V. Ramesh, op. cit. No. 45)
<table>
<thead>
<tr>
<th>S.No.</th>
<th>SETTLEMENT</th>
<th>FIFTH CENTURY</th>
<th>SIXTH CENTURY</th>
<th>SEVENTH CENTURY</th>
<th>EIGHTH CENTURY</th>
<th>NINTH CENTURY</th>
<th>TENTH CENTURY</th>
<th>ELEVENTH CENTURY</th>
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</thead>
<tbody>
<tr>
<td>12</td>
<td>Kirupēnagara</td>
<td></td>
<td></td>
<td></td>
<td>AD 798 a religious centre (EC IX old ed. Nl 60)</td>
<td>AD 799 administrative centre of a nādu (K.V. Ramesh, op.cit.No.50)</td>
<td>Urban as denoted by suffix of nagara. Perhaps a market centre; in other respects agrarian. (EC V new ed. TN 146)</td>
<td>Urban - Ref. to houses of gāvundas / pergades and a flower garden. (EC V new ed. TN 142)</td>
</tr>
<tr>
<td>13</td>
<td>Avani / Avanyasthana</td>
<td></td>
<td></td>
<td></td>
<td>Unclear, probably a religious centre. Setting up of a Garuda stambha for a temple</td>
<td>A religious centre, a temple constructed for Mahēndra Nējamba here, which received a grant of</td>
<td>Another small temple constructed in c. AD 920 (EC X old ed. Mb 67). Centre of the division of</td>
<td></td>
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<tr>
<td>S.No.</td>
<td>SETTLEMENT</td>
<td>FIFTH CENTURY</td>
<td>SIXTH CENTURY</td>
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<tr>
<td>14</td>
<td>Bāragūr</td>
<td></td>
<td></td>
<td></td>
<td>recorded (EC X old ed. Mb 59)</td>
<td>Elanagarama (EC X old ed. Mb 38, 50)</td>
<td>Ávanya ruled by the pontiff. (EC X old ed. Mb 93 of c. AD 950)</td>
<td>The temples here received tax exemption from the Nōlamba King. (EC X old ed. Mb 51)</td>
</tr>
<tr>
<td>S.No.</td>
<td>SETTLEMENT</td>
<td>FIFTH CENTURY</td>
<td>SIXTH CENTURY</td>
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<tr>
<td>15</td>
<td>Sōṇitapura</td>
<td>-</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td>Capital of Kaccāga Nirggunda dēva (EC IV new ed. Ch 114)</td>
</tr>
<tr>
<td>16</td>
<td>Rājapōlala</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td>Urban as denoted by suffix of pojaḷ. Residence of Mārasimha II (EC VII new ed. Ng 99)</td>
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<tr>
<td>17</td>
<td>Manalūr and its suburb Nigarilōḷapura</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>AD 1007 - Manalūr was a rural settlement out of which an urban enclave Nigarilōḷapura developed. Site of a Viṣṇu temple and a market centre</td>
</tr>
<tr>
<td>S.No.</td>
<td>SETTLEMENT</td>
<td>FIFTH CENTURY</td>
<td>SIXTH CENTURY</td>
<td>SEVENTH CENTURY</td>
<td>EIGHTH CENTURY</td>
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<tr>
<td>18</td>
<td>Māyalangai / Jananātha-puram</td>
<td>-</td>
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</tbody>
</table>

AD 1014 - the Nagarattār of the town made a grant to the Viṣṇu temple (EC IX old ed. Cp 128 & 132)

C. AD 1000 - rural. Sale of lands for a Viṣṇu temple situated there by the gāvunās. (EC V new ed. TN 213)

AD 1015 - urban. Ref. to the Nagarattār who made a cash gift to the temple. (EC V new ed. TN 233)

AD 1022 - a similar cash gift entrusted...
<table>
<thead>
<tr>
<th>S.No.</th>
<th>Settlement</th>
<th>Fifth Century</th>
<th>Sixth Century</th>
<th>Seventh Century</th>
<th>Eighth Century</th>
<th>Ninth Century</th>
<th>Tenth Century</th>
<th>Eleventh Century</th>
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<tbody>
<tr>
<td>19</td>
<td>Suttur</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>to the Nagarattār. (EC V new ed. TN 229)</td>
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<td>AD 1032 - incipient urbanism. An agrahāra with a monastery and 2 temples. The sabhā, Nānādēṣis and merchants involved in grants to temples - money invested in land. (EC III new ed. Nj 215)</td>
</tr>
<tr>
<td>S. No.</td>
<td>Source</td>
<td>Name</td>
<td>Gotra</td>
<td>Śākhā/ Carāga</td>
<td>Emigrated from</td>
<td>Immigrated to</td>
<td>Other remarks</td>
<td>Date</td>
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<tr>
<td>1</td>
<td>SK VII (Old ed) SK 264</td>
<td>Siri Nāgadatta</td>
<td>Koṇṇinya (Kaunḍinya?) Kosikiputra</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>4th century AD</td>
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<tr>
<td>2</td>
<td>K.V. Ramesh, op. cit., No. 1</td>
<td>Dhāra Sarman</td>
<td>Taittiriya carαγα</td>
<td>Vēlpottūra in Paṇuvi viṣayā</td>
<td>Recipient of Brahmadeya grant</td>
<td>-</td>
<td>End of 4th century</td>
<td></td>
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<tr>
<td>3</td>
<td>-do-</td>
<td>Sōma Sarman</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-do-</td>
</tr>
<tr>
<td>4</td>
<td>K.V. Ramesh, op. cit., No.2</td>
<td>Nāga Sarman</td>
<td>Bhāradvāja</td>
<td>Kapdaśāla grāma in Kulungijya rāya</td>
<td>Recipient of brahmadeya grant</td>
<td>-</td>
<td>-do-</td>
<td></td>
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<tr>
<td>5</td>
<td>-do-</td>
<td>Sōma Sarman</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Sarvarahasyā dhikra of Mādhavavarman</td>
<td>-do-</td>
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<tr>
<td>6</td>
<td>K.V. Ramesh, op. cit., No.5</td>
<td>Māṭṣarman son of Vajīvēra caturvedin</td>
<td>Rathitara gōtra</td>
<td>Taittiriya carαγα</td>
<td>Karu-ūrā in Peraṭi bhōga, in Paṇuvi viṣayā</td>
<td>Recipient of brahmadeya grant</td>
<td>Early 5th century AD</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>K.V. Ramesh, op. cit., No. 6</td>
<td>i) Skanda Sarma ii)Āryya Sarma iii)Kumāra Sarma iv) Droṇa Sarma v) Vīra Sarma vi) Hara Sarma, sons of Bhūti Sarman</td>
<td>Vārākya gōtra</td>
<td>Chāndōga carαγα</td>
<td>Kundiliyam in Pērūra viṣayā</td>
<td>Recipients of brahmadeya grants</td>
<td>-do-</td>
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<tr>
<td>8</td>
<td>-do-</td>
<td>Eru Sarman</td>
<td>-</td>
<td>-</td>
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<td>-</td>
<td>Sarvamantradhihikta of Koṇṇavarman Gaṅga of Kaivāra branch</td>
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<tr>
<td>S. No.</td>
<td>Source</td>
<td>Gotra</td>
<td>Šārma/Carapa</td>
<td>Emigrated from</td>
<td>Immigrated to</td>
<td>Other remarks</td>
<td>Date</td>
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<td>9</td>
<td>K.V.Ramesh, op.cit., No. 7</td>
<td>74 Brāhmaṇas including</td>
<td>Kauśika</td>
<td>-</td>
<td>-</td>
<td>Cukujūṭ in Kaivāra Viṣaya</td>
<td>5th century AD</td>
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<td></td>
<td>i) Kumāra Śarman</td>
<td>Kṛṣṇārēya</td>
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<td>-do- Viṣaya</td>
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<td></td>
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<td>ii) Iśvara Śarman</td>
<td>Kāśyapa</td>
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<td>-do- Viṣaya</td>
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<td></td>
<td></td>
<td>iii) Agni Śarman</td>
<td>-do-</td>
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<td>-do-</td>
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<td>iv) Iśvara Śarman</td>
<td>Bhāradvāja</td>
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<td></td>
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<td>v) Svāmī Śarman</td>
<td>Kāśyapa</td>
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<td>-do-</td>
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<td>vi) Datta Śarman</td>
<td>Kauśika</td>
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<td>vii) Kāli Śarman</td>
<td>Kauśika</td>
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<td>-do-</td>
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<td>viii) Bhava Śarman</td>
<td>Kutsa</td>
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<td>ix) Viṣṇu Śarman</td>
<td>-do-</td>
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<td>-do-</td>
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<td>x) Ārya Śarman</td>
<td>-do-</td>
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<td>xi) Mahēśwara Śarman</td>
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<td></td>
<td></td>
<td>xii) Vara Śarman</td>
<td>Kāśyapa</td>
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<td>xiii) Sōma Śarman</td>
<td>-do-</td>
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<td>xiv) Nandi Śarman</td>
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<td>xv) Vella Śarman</td>
<td>Hārita</td>
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<td>-do-</td>
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<td>xvi) Durgga Śarman</td>
<td>Vatsa</td>
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<td>xvii) Śeṇa Śarman</td>
<td>Kauḍāṇīya</td>
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<td>-do-</td>
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<td>xviii) Ārya Śarman</td>
<td>-do-</td>
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<td>-</td>
<td>-do-</td>
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<td>Gautama</td>
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<td>Kadāla Kaḷamagrama</td>
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<td>10</td>
<td>EC VIII (Old ed) sb-33</td>
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<td>5th century AD</td>
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<td>K.V.Ramesh, op.cit., No.156</td>
<td>Mātṛśarman</td>
<td>Kāśyapa</td>
<td>Vaijasaṇa yi</td>
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<td>Kuvaḷa</td>
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<td>K.V.Ramesh, op.cit., No. 8</td>
<td>Kumāra Śarman</td>
<td>Vatsa</td>
<td>Taittirīya caraṇa</td>
<td>-</td>
<td>Paruvi in Paruvi viṣaya</td>
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</tbody>
</table>

*Recipient of a Brahmādeya grant, described as adept in self-control, austerity, penance, vedic study, performing & conducting sacrifices.*

*Recipient of Brahmādeya grant*
<table>
<thead>
<tr>
<th>S. No.</th>
<th>Source</th>
<th>Name</th>
<th>Gotra</th>
<th>Sakha/ Carana</th>
<th>Emigrated from</th>
<th>Immigrated to</th>
<th>Other remarks</th>
<th>Date</th>
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<tr>
<td>13</td>
<td>FC VII (old ed) Sk 29.</td>
<td>Dēva Šarma</td>
<td>Kaupāgāniya</td>
<td>Taittirīya Carana</td>
<td>Dattānuyogā</td>
<td>-</td>
<td>Ankomāla Village</td>
<td>5th Century AD</td>
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<td>14</td>
<td>K.V.Ramesh op. cit., No. 9</td>
<td>i) Kumārā Šarman</td>
<td>Kauśika</td>
<td>Taittirīya Carana</td>
<td>-</td>
<td>Kūtalūr in Marukaṭa Viṣaya Kuvala</td>
<td>Recipients of brahmadeya grant</td>
<td>5th Century AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ii) Bhava Sarman</td>
<td>Vatsa</td>
<td>Vajasaneyi śākhā</td>
<td>-</td>
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<td>K.V.Ramesh, op. cit., No. 157</td>
<td>Divākara Svāmin</td>
<td>Vatsa</td>
<td>Vajasaneyi śākhā</td>
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<td>Papapura in Marukaṭa Viṣaya</td>
<td>Recipient of brahmadeya grant</td>
<td>5th century AD</td>
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<td>16</td>
<td>K.V.Ramesh, op. cit., No. 13</td>
<td>Kesava Sarman</td>
<td>Kāśyapa</td>
<td>Taittirīya carana Pravacana Kalpa</td>
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<td>Kolpalli in Marukaṭa Viṣaya</td>
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<td>18</td>
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<td>Gōvinda Sarman</td>
<td>-do-</td>
<td>-</td>
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<td>19</td>
<td>K.V.Ramesh</td>
<td>Dāmōdara Bhaṭṭa</td>
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<td>5th Century AD</td>
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<tr>
<td>20</td>
<td>K.V.Ramesh, op. cit., No. 16</td>
<td>74 Brahmaṇas (unnamed)</td>
<td>-</td>
<td>-</td>
<td>Sugutṭūr (same as Cutkutṭūr in Kaivala viṣaya?)</td>
<td>Koṭunjuṇvuvu in Pudoli viṣaya</td>
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<tr>
<td></td>
<td></td>
<td>i) Kaḍa</td>
<td>Maudgalya</td>
<td>Taittirīya śākhā Hiripyakā-ēśi śūtra</td>
<td>Tippur in Marugaṭe rāṣṭra</td>
<td>Mēḷūr</td>
<td>Recipients of brahmadeya grant</td>
<td>End of the 6th century</td>
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</table>
| S. No | Source | Name | Gotra |  {
\textit{Sāhāy}/
Carana | Emigrated from | Immigrated to | Other remarks | Date |
<table>
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<tr>
<td>21.</td>
<td>K.V.Ramesh, op.cit., No.18</td>
<td>Vāsāśarma</td>
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<td>-</td>
<td>Mahāśēnapura</td>
<td>-</td>
<td>Described as maintainer of the sacred fire (āhitāgnaye)</td>
<td>6th century AD</td>
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<tr>
<td>22.</td>
<td>K.V.Ramesh, op.cit., No.19</td>
<td>Kāpāli śarman son of Agni śarman</td>
<td>Kutsagōtra</td>
<td>Taithirīya carana Prāvacana kalpa</td>
<td>Upakoṭṭa, Peṇṇa-ūr in Koricuṇṭa viṣaya</td>
<td>-</td>
<td>Described as one whose religious rites were special due to their performance with soma. (sōmaneṣṭa-viśijṭakaraṇaḥ)</td>
<td>6th century AD</td>
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<td>25.</td>
<td>EC VII (old ed) Sk 66</td>
<td>Nārāyaṇaśarma</td>
<td>Gautama</td>
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<td>Saṭōmahila grāma Parajkunḍe grāma in Kovalāla viṣaya</td>
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<td>26.</td>
<td>K.V.Ramesh, op.cit., No.21</td>
<td>Sēñaśarma</td>
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<td>Vajasajeya Sakha</td>
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<td>Recipient of land in more than one village</td>
<td>6th century AD</td>
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<td>27.</td>
<td>K.V.Ramesh, No. 23</td>
<td>Bhūtaśarma</td>
<td>Kṛṣṇātrēya gotra</td>
<td>Taithirīya carana</td>
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<td>Immigrated to</td>
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<td>28</td>
<td>K.V. Ramesh, op.cit. No. 24</td>
<td>Bhavārūḍa Sarma</td>
<td>Bhārādvāja</td>
<td>Prāvacana Kalpa</td>
<td>Krgatjur</td>
<td>Koḍunjeṇuvu</td>
<td>Described as &quot;well-versed in performing sacrifices, the six branches of vedic study and incessant drinkers of soma juice ever-engaged in performing the six fold duties.&quot;</td>
<td>6th century AD</td>
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<tr>
<td>29</td>
<td>K.V. Ramesh, op.cit. No.25</td>
<td>Sēna Sarman and his son (unnamed)</td>
<td>Bhārādvāja</td>
<td>Prāvacana Pravacana kalpa</td>
<td>-</td>
<td>Nallālam in Koḍikunda viṣaya</td>
<td>Described as performers of the six-fold duties eg. performing sacrifices&quot;</td>
<td>6th century AD</td>
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<td>30</td>
<td>K.V. Ramesh, op.cit. No. 158</td>
<td>Kūma sarman</td>
<td>Kaśyapa</td>
<td>Pravacana Pravacana Kalpa</td>
<td>-</td>
<td>Kirnumokākoji village on southern bank of Kabbāni river</td>
<td>Recipient of bra ḫmadeya grant</td>
<td>6th century AD</td>
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<td>32</td>
<td>EC VIII (old ed) sk 571</td>
<td>Divākara Sarma</td>
<td>Devarata</td>
<td>Vājasanēya</td>
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<td>Sālivoge near Banavāsi</td>
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<td>33</td>
<td>K.V. Ramesh, No. 31</td>
<td>Mādhava Sarman</td>
<td>Ārēya</td>
<td>Mahāśena- pura</td>
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<td>Keregōḍu viṣaya</td>
<td>a ukṭha yājita</td>
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All these individuals held changes in Pallavatāṭaka village in Keregōdu viṣa.ya.
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<td>K.V. Ramesh, op.cit., No. 31</td>
<td>Kapōta Śarma</td>
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<td>K.V. Ramesh, op. cit, No. 3</td>
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<td>Kāṛṇinda (Kaupḍīnaya)</td>
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<td>Kangamaṅgaja</td>
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<td>K.V. Ramesh, op. cit, No. 39</td>
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<td>Vatāpi</td>
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<td>K.V. Ramesh, op. cit, No. 41</td>
<td>Vara śārma</td>
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<td>37</td>
<td>K.V. Ramesh, op. cit, No. 42</td>
<td>Nandīśvara Śaṁarman S/o Mādhava Śaṁarman</td>
<td>Kāśyapa</td>
<td>Taittirīya carṇa, Prāvacana</td>
<td>Kesamaṇḍi viṣaya</td>
<td>Agali in Marugara visaya</td>
<td>Nandīśvara Šaṁarman adopted Mādhava and Māra Šaṁarman the sons of his younger brother Nāga Šaṁarman. Recipients of brahmaṇa grant in Belpūr.</td>
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<td>38</td>
<td>K.V. Ramesh, op. cit, No. 43</td>
<td>Śaṁarman 120 bṛhaṁs including Śiva śaṁarman, Ajja śaṁarman, Śrīḍhara śaṁarman, Mādhava Śaṁarman, Mādhaya Soma śaṁarman, Kumāra śaṁarman, Mādhava śaṁarman, S/o Mára Sarman</td>
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<td>These bṛhaṁs described as &quot;well-versed in 4 braches of learning, the vedaṣas and vedaṅgas, and Dharmaśāstras&quot;</td>
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<td>Pravacana carana</td>
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<td>Kōmāra-māṅgaḷa in Pudukanda viṣaya (Korudesā) Kottimba... in Manya visaya</td>
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<tr>
<td>42.</td>
<td>K.V. Ramesh, op. cit, No. 50</td>
<td>Śrīdhara S/o Ponnēra</td>
<td>Bhāradvāja</td>
<td>Tatirīya carana, Pravacana Kalpa</td>
<td>-</td>
<td>-</td>
<td>Donee's grandfather praised for his knowledge, his father's vedic knowledge stressed, his own strength and leadership stressed taking on of brahma ksatriya attributes</td>
<td>AD 799</td>
</tr>
<tr>
<td>43.</td>
<td>K.V. Ramesh, op. cit, No. 65</td>
<td>Janārdana Kēśava Bhaṭṭa Nāga Sarma</td>
<td>Gārgya Kauśika Kaśyapa</td>
<td>-</td>
<td>-</td>
<td>Kovalaṇeṭṭu village -do-do-</td>
<td>Shareholders in the village</td>
<td>8th century AD</td>
</tr>
<tr>
<td>44.</td>
<td>EC X (old ed)</td>
<td>Dūndugēr, Nālattūr odeva</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Brahmana identity only discernible because grant is described as brahmadeva Donee's father described as &quot;ever testing soma juice and skilled in performance of sacrifices&quot;</td>
<td>Early 9th century AD</td>
</tr>
<tr>
<td>45.</td>
<td>EC V (new ed) Kn 49</td>
<td>Nāgadēva Bhaṭṭa S/o Taḍanguṭṭi Sōmayāji</td>
<td>Bhāradvāja</td>
<td>Rgveda pārāga</td>
<td>-</td>
<td>Perjjarāṇīgī</td>
<td>-</td>
<td>AD 819-20</td>
</tr>
<tr>
<td>S. No.</td>
<td>Source</td>
<td>Name</td>
<td>Gotra</td>
<td>Sakia/Carana</td>
<td>Emigrated from</td>
<td>Immigrated to</td>
<td>Other remarks</td>
<td>Date</td>
</tr>
<tr>
<td>-------</td>
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</tr>
<tr>
<td>46.</td>
<td>K.V. Ramesh, op. cit., No. 4</td>
<td>Dāmodāra Bhaṭṭa</td>
<td>Bhāradvāja</td>
<td>Ĉalukivādīca, Ṛk Śākhā Tāktirīya Sakha</td>
<td>-</td>
<td>Bāgṛya in Bādagare nāḍu - 30</td>
<td>Spurious, acribed to Harivarṇa Gāṅga</td>
<td>9th Century characters</td>
</tr>
<tr>
<td>47.</td>
<td>Ec III (new ed) Nj 402</td>
<td>Sivārya</td>
<td>Visvamitra Agamarsan a pravara</td>
<td>-</td>
<td>Ahichatra to Tanag.,n in Vanavasi visaya</td>
<td>-</td>
<td>Employed as advisor to the Ganga king Nīṭimārga Eṛeyangā II</td>
<td>AD 904</td>
</tr>
<tr>
<td>48.</td>
<td>EC IV (new ed) Ch 354</td>
<td>Sivārya</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Maintained a 1000 elephants in Kōṅga nāḍu viṣya for Eṛeyangā II</td>
<td>AD 906</td>
</tr>
<tr>
<td>49.</td>
<td>K.V. Ramesh, op. cit. No. 138</td>
<td>Vādighaṅghala Bhaṭṭa alias Muṇjārya son of Ayyapa Bhaṭṭa grandson of Śrīdhara Bhaṭṭa Kāḷapārya Bhaṭṭa S/o Rudra an agniḥotri</td>
<td>Paraśāra</td>
<td>Ĉalukivādīca caraṇa</td>
<td>Originally from Pippalā agrahāra in Vārāṭa dēṣa in North Kāṭci desa</td>
<td>Bāgiyār village in Bādagare nāḍu - 300 in Punnāṭu 6000</td>
<td>Donee’s grandfather described as learned in vēdas and all sciences, his father as an Agniḥōtrī, Donee’s charity praised</td>
<td>AD 962-63</td>
</tr>
<tr>
<td>50.</td>
<td>K.V. Ramesh, op. cit. No. 159</td>
<td>Kāśyapa</td>
<td>-</td>
<td>-</td>
<td>Adḍavurage in Dhavaḷa viṣya</td>
<td>-</td>
<td>-</td>
<td>AD 968-69</td>
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</tbody>
</table>
APPENDIX IV

DEVADASI AND SULES

The Devadasis were modelled after the courtesans of the royal palace. The association of the courtesans of the royal palace is brought out in contemporary literary works. Thus in the story of Bhadrabahu bhatara, in the Vaddaradhane, Dhariñi Mahādevī is accompanied by other queens (Arasiyarkā) of lower rank and the courtesans of the women’s quarter (peñavāsada sūleyarkā).*1 Likewise in the Pampa Bhārata, Draupadi on her way to the swayamvaraśālā was accompanied and attended by courtesans (Vāravilāsinīyar).*2 It was also evidently a custom to present courtesans when a princess was given away in marriage. In the Vaddaradhane, the King Dhatrvahana presents his daughter Abhayamatī with excellent courtesans (peñavāsada aggaḷa sūleyarkā) on her marriage with Gurudatta.*3 In Ponna’s Śānti Purāṇam, Indra and Upendra, the princes of Ratnapura fight over Vasanasenā who had been bestowed as balivalī (bridal present) on Indra’s consort, Śrimati.*4

Other courtesans were attached to the royal court. This is brought out by Ranna’s Gadāyuddham which mentions the Olagada Suleyar (courtesans of the royal court) and their song and dance.*5 Pampa in his description of Duryodhana’s court mentions the presence of women (vendīr) of the harem (Peñavāsa)*6 and their entrancing music.

In inscriptions too we have references to courtesans who were evidently members of the harem of particular kings or chiefs. Thus, the Pērur plates of Simhavarman of the Kaivāra branch of Gaṅgas mention his favourite concubine (rājapriyāya), Nandavvā at whose instance he granted land for a Jaina shrine.*7 Similarly, the Heggōthara inscription (Chamarajanagar taluk, Mysore district) of the ninth century

*3 Vaddaradhane, op.cit.,p 193 *4 Śānti Purāṇam VI.74-75.
*5 Gadāyuddham V.43 *6 Pampa Bhārata IX.28-29.
*7 K.V.Ramesh, op.cit.,No.155
mentions Jogabbe, a courtesan (sūle) of Pemmadi who is possibly to be identified with the Ganga Monarch.*8 Likewise the Bevinakuppe virgal of the late ninth century (Pāṇḍavapura taluk, Maṇḍya district) refers to Birakkā, the sūle of Prthivi Gāṅga.*9

Literary sources indicate that while the Pendavasada sūle was meant for the physical enjoyment of the king and members of the royal family, the Olagada sūle was meant for providing entertainment to royal courtiers. This corresponds roughly to the distinction between the Āṅgabhōga and the Raṅgabhōga of the temple deity. Āṅgabhōga has been explained by D.C.Sircar as the decoration of the image of the deity while Raṅgabhōga in his opinion signifies entertainment to be arranged for the deity.*10 Chennakka Yeligar opines that the Āṅgabhōga was related to the bath, worship and offering of the naivēda and tāmbūla to the deity. In her opinion the Āṅgabhōgada Sūle enjoyed a higher status than the Raṅgabhōgada Sūle since they alone had the right to enter the Garbhagṛha while the Raṅgabhōgada Sūle were stationed in the Navaraṅga Maṇṭapa.*11 Parasher & Naik interpret Āṅgabhōga as part of the duties to be performed by the Sūle (courtisans) while Raṅgabhōga was the responsibility of the patra, a term meaning dramatiā personae which came into vogue in Karnāṭaka in the post 1000 A.D. period. They adduce epigraphic evidence from northern Karnāṭaka to support their view that these women were meant for the deity's enjoyment (Devarabhōgakke bhōgada sūleyar) and were attached to senior members of the temple staff.*12 In this connection they point out that the Matsya Purāṇa in its discussion of the services performed by the temple girls gives prominent place to the

*10 D.C.Sircar, JEG, q.v. Angabhoga and Rangabhoga.
service of kings, brāhmaṇas and other clients. The children born of such unions would absolve parents of their sins.*13 This would indicate that while the temple girls were formally meant for the enjoyment of the deity, they could be exploited by the temple staff and patrons much as the pendavāsada sūle was the object of enjoyment for the king and the members of the royal family. The parallels between the palace and the temple would in fact support Parasher and Naik's view of the āṅgabhōga. But Yeligar's reconstruction of the āṅgabhōga as involving the bathing and offering naivēdya and tāmbūla is also plausible.

The Hecche inscription of AD 939 is the only one of our epigraphic corpus to mention āṅgabhōga and raṅgabhōga, but it does not offer the slightest clue as to the nature of these rituals.*14 From other records we have evidence of the presence of female servants of the deity but their precise role in the temple ritual is not elucidated. The earliest reference to the female servants of the deity (dēvadittiyyēr) comes from the Kigga inscriptions of the seventh century. The grant of a tax registered in the epigraph was to be enjoyed by the god's servants which included the dēvadittiyyēr.*15 Similarly the Bagali inscription of the tenth century registers the grant of wet land for the devadittiyyēr of the Bhujāṅgēśvara temple at Bālgaliyūr.*16 Neither of these inscriptions gives any details of the function of the dēvadittiyyēr.

Lacking specific information in this context, we can only presume that the devadittiyyēr of southern Karnātaka had specific ritual roles to play in the āṅgabhōga and raṅgabhōga of the deity and were additionally sexually exploited by senior members of the temple staff and the principal patrons as were their counterparts in Northern Karnātaka.

APPENDIX V

A. THE GANGA GENEALOGY

Kongapivarman
(c.AD 350 - 370)

Madhavavarman I
(c.AD 370 - 390)

Aryavarman
(c.AD 390-410)

Madhava Simhavarman
(c.AD 410-430)

Harivarman
(c.AD 390 - 410)

Kṛṣṇavarman
(c.AD 390-410)

Viṣṇugōpa Simhavarman Viravarman
(c.AD 410-430)

Madhavavarman II
(c. AD 430 - 466)

Sister of Kṛṣṇavarman I

Kadamba

Avinita Kongapivarman
(AD 466 - C. AD 495)

Daughter of Skandavarman

Rāja of Punnāṭa

Durvinita
(c. AD 495 - 535)

Mōla Princess of
Karikāla's lineage

Muśkara
(C.AD 535-585)

Polavīra

daughter of
Sindhurāja

Śrīvikrama
(c. AD 585-609)

Čōla princess

cont'd
Note: Bhūvikrama (AD 609-679)

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<table>
<thead>
<tr>
<th>Denotes a distant descendant</th>
</tr>
</thead>
</table>

Jayatēja (AD 808)  Śivamāra II (AD 788-800?)  Duggamāra  Ereyappor m  Vijayāditya Durvinita  Ereyappor m (?)  Kāñciyabbā

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Yuvārāja  Mārasimha (AD 798-799)  Prthivipati I (AD 885)  Mārasimha  Prthivipati II C. AD 900-921

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<table>
<thead>
<tr>
<th>A son Śivamāra Ereyappor</th>
</tr>
</thead>
</table>

Srīpuṛuṣa (AD 725-788)
Satyavākya Rācamalla I

Nītimārga Ereganga I
(C.AD 840 - AD 869)

Satyavākya
Rācamalla II
(AD 870 - C. AD 908 ?)

Būtuga I

Candrobalabāa
daughter of
Amoghavarṣa I
Rāstrakūṭa

Nītimārga Ereganga II
AD 886 - C. AD 919)

Satyavākya
Narāsimha
(C.AD 920-922)

Nītimārga
Rācamalla III
(C.AD.922-937)

Rēvakānimmaḍi
daughter of Rāstrakūṭa
Amoghavarsa III

Nītimārγa Mārula
(AD 960-962)

Satyavākya Mārasimha II
(AD 962 - 974)

Bījabbe, daughter of
Rāstrakūṭa Kṛṣṇa III

Raccha Gaṅga

Rakkasa
Satyavākya
Rācamalla IV
(AD 977-1024)
THE LINEAGE OF PŌLALCŪRA NŌLAMBA

Nōlambādhirāja Pōlalcūra (C. 840 AD - 870 AD)
m
Jayabbe, daughter of Rācamalla I. Gaṅga.

Mahendrādhirāja Nōlamba
(C. AD 870 - C. AD 900)
m to Parama Mahādevī, Bijaya Mahādevī, etc.

Ayyapadēva Nōlambādhirāja (C. AD 900-C. 920 AD)
m to Nāgiyabbe and Neḷeyabbe.

Aṣṇiga Bīra Nōlamba
(C. AD 920 - C. AD 935)

Dilipayya Īriva Nōlambādhirāja
(C. AD 935 - 966)

Nanni Nōlamba (AD 968 - 970 ?)

Nōlambādhirāja Cōrayya (AD 974 - 977 ?)