CHAPTER II

DIVERSITY OF SETTLEMENT AS BASES OF RESOURCE GENERATION, ACQUISITION AND CONTROL.
The present chapter seeks to reconstruct some aspects of the settlements, especially the rural settlements—the basic unit of agrarian production—on the basis of information gleaned from the corpus of the Rāṣṭrakūṭa inscriptions. The focus of study would be on two aspects: 1. to try and understand how settlements were distributed within the spatial domain of the Rāṣṭrakūṭa, and 2. to bring out the mechanism through which apparently disparate settlements in space were organized and integrated into the larger authority structure called state.

Thematically, the study is divided into two sections. The first section deals with the following three dimensions of the settlements:

1. the pattern of their geographical distribution,
2. their relationships with the natural, especially water resources, and,
3. their typology.

Apart from these, as and when possible, we would also try to see if we could glean some information as to the social components of the rural settlement.

Section II of our study would deal with the nature or pattern of organization of settlement. The focus of the study would be on the administrative unit which occurs with unfailing regularity in copper plates and the lithic records in different contexts. The idea behind this exercise is to bring out the nature and the level of integration of these settlements into the apparatus of state.

The data has been organized chronologically by the sub-regions they relate to in terms of the location of donated property. Given the
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<tr>
<td>Nagardhan Plates of Svamiraja</td>
<td>AD.573</td>
<td>E.I.,XXVIII,1-16</td>
<td>1.12 nivartanas of land, 2. Ankōlikā grāma. on the E.of River Sulla</td>
<td>x</td>
<td>x</td>
<td>Sri Parnika</td>
<td>Achalapura agrahara</td>
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<tr>
<td>Tlwaekhanded Plates of Nanaraja</td>
<td>631</td>
<td>E.I.,XI,276-81</td>
<td>I. 50 niv. in Tivērēkhēta on the south bank of the Amvēvaraka-naḍi</td>
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<td>II. 50 nivartanas in Ghūlkēta on the south bank of the same river,</td>
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<td>III. 10 nivartanas on the east bank of Sārsavāhalā</td>
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<td>Sangalooda plates of Rashtrakuta Nanaraja</td>
<td>693</td>
<td>E.I.,XXIX,10 9-15</td>
<td>Landa(kśetras) in i. Umbaraka grāma and II. Vaiparaka grāma</td>
<td>Vaivadra kṣetra</td>
<td>Tāli or Tillingchhili-</td>
<td>Boundary (maryāda) of Nāgayayi</td>
<td>Uchhivahalā</td>
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<td>Bhattaraka (temple)</td>
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<tr>
<td>Multai copper plate of Nandaraja</td>
<td>708</td>
<td>I.A.,18,230-36</td>
<td>Jalākuhe grāma to the south of Arjunagrāma</td>
<td>to the south of</td>
<td>to the north of</td>
<td>to the east of</td>
<td>to the west of Kinivattāra</td>
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uneven distribution of the data in space and the considerable variation in their nature and contents, some justification may be required for the grouping of the data by sub-regions. It may be made clear that such a grouping of the data is not prompted by the notion of what is known as ecological determinism. It may, however, also be conceded that geographical differences do bear upon the physical characteristics of the rural settlement which invariably figures in the context of the boundary specification. A comparison of the aspects of the physical characteristics of rural settlement of different regions would not only help us to bring out the variation in the pattern of their distributions but variation in their physical characteristics.

The study is organized into two time-segments. The first one covers the period of what may be termed as the period of the local houses of the Raṣṭrakūṭas which ranges in time from c. A.D. 6th century to c. A.D. 750. The second one comprises the period of the rule of the house of the Malkhed branch of the Raṣṭrakūṭas who acquired the status of a supra-local imperial power from c. A.D. 750 onwards and continue to remain so up to the end of the tenth century. The second time segment, therefore starts from c. A.D. 750 and stretches up to the end of the tenth century. The idea behind dividing the exercise into two chronological segments is to make a comparative study of the pictures of settlements that emerge out of the charters of the different local houses of the Raṣṭrakūṭas, and then to juxtapose this picture with the picture of settlements that we get out of the charters of the supra-local house of the Raṣṭrakūṭas of the Malkhed. This may help us to see the changes, if
any, occurring over time in the relationship between the units of settlements and the system that existed beyond. This in turn, might help us to throw lights on claims often made that changes in the nature of power structure have their own impact on rural settlements especially on the pattern of their organization.

SECTION- I
(The pattern of geographical distribution, relationship with the natural resources and typology.)

First Phase (up to c. A.D. 750)

We have five charters of the Vidarbha branch of Râstrakûtas and in each of them we find different descriptions of the landscape of rural settlements.

The first charter, assignable to the period of sixth century,¹ speaks about the donation of twelve nivartanas of land, located in a place called Chiñchapaṭṭikā, and a grāma named Aṅkōllikā. The charter does not give us any information about either the nature or the boundaries of the donated land. About the donated grāma, however, we are told that it was situated on the right bank of the river Śûla, to the west of an agrahāra of Achalapura and to the east of Śrī-Parnikā.

¹ Nagardhan plates of Svamiraja, EI, XXVIII, pp. 1-16.
Three of the charters of this house fall in the timespan of the 7th century.

The first of them records the transfer of three pieces of land in three different localities. The locational details of the object of donations as given in the charter indicate that all the pieces of land were quite close to water resources of different types. To understand precisely how varied water resources related to the donated lands, it may be necessary to cite the locational details of the donated property as given in the charter.

The first piece of land consisting of 15 nivartanas was situated in a place called Tivèrèkhêṭâ. The charter does not specify the boundaries of the donated piece of land. It, however, says that the donated land was located on the southern bank of a nadi, thereby implying that Tivèrèkhêṭâ too was quite close to the river. The second piece of land, which consisted of 50 nivartanas, is stated to be located in Ghûîkhêṭa which was located on the southern bank of the same river, thus again indicating Ghûîkhêṭa’s proximity to the river. The third piece of land consisted of ten nivartanas of Karuñjamalaya. The charter does not help us to know what Karuñjamalaya was. It may mean a settlement with Karañja trees (Pongamia glabra). It may also mean a forest of Karañja. There is yet another possibility of it being a field having Karañja trees. About the location of Karuñjamalaya, we are told that it was situated on the eastern side of Sârasavâhalâ and Darbhavâhalâ. The editor takes them to be some local streams.

2 Tiwarkhed plates of the Rashtrakuta Nanaraja, Śaka 553,EI,XI,pp.276-81.
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<th>CHARTER</th>
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<tr>
<td>Hingni Berdi Plates of Vibhuraja</td>
<td>501</td>
<td>E.I.,29,174-177</td>
<td>1.Kamalibuhaka agraha, 2.50 Sataka of gold</td>
<td>x</td>
<td>x</td>
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<td>Pandragapalli grant of Rashtakuta Avidheya</td>
<td>600</td>
<td>E.I.,37,9-24</td>
<td>Pandarangapalli together with the hamlet of Kamayaka &amp; Jhula, situated on the banks of Anevati (river), to the east of Koligiri</td>
<td>x</td>
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<td>Undikavatika grant of Abhymanyu</td>
<td>700</td>
<td>E.I.,8,163-66</td>
<td>Undikavatika grāma</td>
<td>x</td>
<td>x</td>
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<td>Gokak plates of Dejja-Maharaja</td>
<td>532-33</td>
<td>E.I,21,pp.269-292</td>
<td>Jalara grāma near the mountain (parvval)</td>
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The second charter of the seventh century also records the donation of lands in two grāmas, though the boundaries of only one piece of land have been specified and it runs as follows: ‘on the south it was bounded by the boundaries of Vaivadraka, on the north by Tati or Tiliṅgichchhi-Bhaṭāraka (temple), on the east by the boundary of Nāgayayi and on the west by Uchhivāhalā’. Thus here again we find the occurrence of a water-body named Uchhivāhalā.

The third charter, assignable to the beginning of the 8th century, refers to Chinchapalli grāma as the object of donation. No settlement has been mentioned in the context of its boundary specification. All we are told is that it was bounded on the north by two Asvatha trees and on the remaining three sides by the two rivers (nadi). This apart from indicating that grāma was an isolated one; also indicates the tentative nature of its boundaries and the possibility of its extension, at least on the northern side.

The last charter of this house that we have at our disposal belongs to the time span of the eight century. The object of donation and description of its boundaries as given in this charter are different from what we have seen so far. The charter tells us that the donation consisted of a grāma whose boundaries were constituted by Kinjihivaṭṭār, Pipparikā, Jalukā, and Arjuna grāma. These settlements were located on the east, south, west and north of the donated grāma. The fact that out of the four settlements figuring in the context of boundary specification

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4 Bhidon plates of Rashtrakuta Karkaraja, JESI,X,pp.30-35.
5 Multai copper plate grant of Nandaraja, IA, XVIII, (August, 1889),pp.230-36.
only one carried the suffix *grāma* indicates that all the rural settlements were not of the same type.

We have three charters of the house of Mānpura. The geographical contexts of the properties transferred through them relate to two sub-regions, viz. the Bhima and the upper Krishna basin.

The first charter\(^6\), assignable to the period of the sixth century, belongs to the region of the Bhima basin. It speaks of an *agrahāra*, which has been called Kamalībhūhaka. No information has been provided about the area around the *agrahāra*.

The other two charters of this house relate to the sub-region of the upper Krishna basin.

The first of them belongs to the period of the seventh century\(^7\). It records the donation of a settlement called Pāṇḍaraṅgaṇapalli\(^8\) together with the hamlets (*vātikas*) Kāmayaka and Jāula. Of these two *vātikas* Jāula is certainly a non-Sanskrit name and therefore may suggest the existence of a tribal settlement on the fringes of Pāṇḍaraṅgaṇapalli. About the location of these settlements, we are told that they were located on the banks of a river, to the east of Kollagiri that seems to have been a mountain range.


\(^8\) M.H. Krishna reads the village name as Pāṇḍaraṅgaṇapallī, but changes it to Pāṇḍaraṅgaṇapalli in the discussion of the grant apparently to connect it with Pandharpur, see, *Archaeological Department, Annual Report for 1929*, pp. 197-210.
The next charter of this house belongs to the period of the eight-century\(^9\). It mentions Undikavatika grāma as an object of donation. The charter does not give any other information regarding the settlement. At the end of the charter we told about seven other settlements the names of three of which end with vāda\(^{10}\).

We have another charter relating to this region. Datable to c. A.D 532-33, it was issued by a subordinate of Dējja-Mahārāja. It records donation of fifty nivartanas of land (kshetra) in Jalāra grāma which was located in a Kashmṇḍi vishaya. About Jalāra grāma it stated that it was situated near the mountain (parvvata-ptyāsanna-Jalāra-grāma).

As far as the Indragadha inscription\(^{11}\) is concerned, it hardly provides us with any information on the nature of settlement in the region it belongs to.

Two of the charters of the Rāṣṭrākūṭas of Malkhed fall in the timespan of pre- AD 750

One of them datable to c. A.D 742\(^{12}\) relates to the sub-region of the upper Godavari basin sub-region. This charter was issued at a time when Dantidurga had not yet acquired the status of a sovereign authority. The charter refers to Pippalâla grāma as an object of donation which was made by mahāsāmantādhipati Dantivarman. Even though

\(^{9}\) Undikavatika grant of Abhymanyu, El, VIII, pp.163-166.

\(^{10}\) Ibid., The additional writings reads as follow 'Sarbarsa, the lord of Kannavada, Balyavada, Rernadala and Siyalara, gave Sintarge together with Arumbalige'.

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<td>A-I</td>
<td>Māladaha grāma</td>
<td>Chiñchavalli grāma</td>
<td>Giriparṇa-n grāma</td>
<td>Māhuli grāma</td>
<td>Giriparṇa-n grāma</td>
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<td>A-II</td>
<td>Pāryāla grāma near Sihapuri</td>
<td>Nimba grāma</td>
<td>Maniyādā-nadi</td>
<td>Bhaddāvalli grāma</td>
<td>Jannapipali grāma</td>
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<td>B-I</td>
<td>Ruddāṇa grāma</td>
<td>Rudragiri-pad</td>
<td>Vārīhvāla grāma</td>
<td>Mōsani-nadi</td>
<td>Rudragiri</td>
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<td>B-II</td>
<td>Dhannāṭra grāma</td>
<td>Antarvallī grāma</td>
<td>Phāḍchā-grāma</td>
<td>Talavāda grāma</td>
<td>Giriparṇī-nadī</td>
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<td>B-III</td>
<td>Tungōṭi grāma</td>
<td>Daśabhōiyali grama</td>
<td>Sāvīgivāda grāma</td>
<td>Katarvalli grāma</td>
<td>Tungabhadra nadī</td>
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<td>B-IV</td>
<td>Ajālōṭi grāma</td>
<td>Nīla grāma</td>
<td>Dāṅgara grāma</td>
<td>Mōsinī nadī</td>
<td>Talavāda grāma</td>
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<td>B-V</td>
<td>Chanduhāḍa grāma</td>
<td>Aggavalliyāna</td>
<td>Kanhaṁṣa grāma</td>
<td>Vaṭṭāra grāma</td>
<td>Amīyārā nadī</td>
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<td>B-VI</td>
<td>Dīvāra grāma</td>
<td>Pippalavadda grāma</td>
<td>Vādāli-khatrā</td>
<td>Bhōrā grāma</td>
<td>Siha-grāma</td>
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grâma is stated to have been part of Chandanapuri-eighty-four, no detail about the boundaries of the grâma has been mentioned in the charter.

Another charter relates to the regions of Konkan. Datable to c. A.D 749-50\(^1\), it records the donation of a grâma called Tambasâhîkâ situated in the vishaya of Śrîpura. No further information about the grâma is given in the charter.

Thus, the charters of the different houses relating to different sub-regions bring out variations in the pattern of the distribution of settlement and the way they related to natural landmarks and the local resources. While in the charters of the Wardha-Wainganga we find the frequent reference to rivers and streams, the charters of the Krishna basin refer to mountain ranges in the context of specifying the boundaries of rural settlement. In the charters related to the upper Godavari sub-region and the Konkan region we do not have any reference to any natural landmark. Notwithstanding these differences, one feature that settlements of all the regions seem to share is the conspicuous absence of the reference of other settlement in the context of the boundary specification. This may give the impression that they were possibly isolated settlements. However, given the limited nature of information it would be difficult to make any generalization regarding the pattern of the geographical distribution of settlement in any of the regions. We would take up these points in greater details at the end of the chapter.

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<td>AD 775</td>
<td>E.I.,10;8 1-89</td>
<td>Līlā grāma</td>
<td>Talāpātaka Mosiği saritā</td>
<td>Laghudejarā- Khēṭaka</td>
<td>Ajjalōṇi</td>
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<td>Dhulia Pls. of Karkaraja</td>
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<td>E.I.; 8; 18</td>
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<td>AD 794</td>
<td>E.I., 3, 10</td>
<td>Limbārāmkā grāma</td>
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<td>Paithan Plates of Govinda III</td>
<td>AD 801</td>
<td>JBBRAS, NS, 3, No4, 1, 87</td>
<td>Nandapura grāma</td>
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<td>A grant of Govinda III</td>
<td>806</td>
<td>I.A., XI, 1</td>
<td>Ambaka grāma</td>
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<td>E.I., 285-96</td>
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<td>Dharur Pl. of Rashtrakuta Govinda III</td>
<td>915</td>
<td>E.I., 36, 2</td>
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<td>Jambagaon plates of Indra III</td>
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<td>Nanadura ka grama</td>
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1. Pallitavāda grāma
2. Pulindā-nadi

Vājāma grama
| Two grants of Ras.Indra III from Vajirkheda, # A | 915 E.I.,38,5-22 | See the table below. |  |
| Two grants of Ras. Indra III from Vajirkheda, # B | 915 E.I.,38,5-22 | See the table below. |  |
| Karoda plates of Kakka III | 972 I.A.,12,2 63-270 | Paṅgarikā grāma | Silaharā grāma | Anravasila grāma | Rohitalla grāma | Kīṛhi grāma |
SECOND PHASE, (C. A.D. 750 ONWARDS)

During the period of the second phase, the number of inscriptions relating to the Rāṣṭrakūṭas of Malkhed increases substantially and so does their area of distribution. We would start our discussion by taking up first the region of the Godavari basin. It may be pointed out that apart from the fact that the territorial base of one of the early houses of the Rāṣṭrakūṭas was located in one of the sub-regions of this region, it is in this region that we find the maximum concentration of grants made by the rulers of the Malkhed branch of Rāṣṭrakūṭas.

UPPER GODAVARI BASIN SUB-REGION

In the four charters of the eight-century relating to this sub-region, the natures of the descriptions of the boundaries of the donated settlement do not reflect any remarkable variation. However, what is noteworthy in all the charters is the occurrence of the reference of water resources of different types, (see the table on the page facing this.)

The first charter datable to c. A.D 76414 relates to the donation of two grāmas called Vaṭa grāma and Kālasamvara grāma which were part of Nīgūṇāṭra-vishaya. The details of what constituted the boundaries of these two settlements are noteworthy. The charter refers to as many as eight settlements and one nadi in the context of the boundary

specification. These settlements included not only those which were located in the usual four directions of the donated grāmas but also those which were located on direction such as āgnēyyam diśā\textsuperscript{15}. Further, it is not only the donated settlements but also the administrative unit, within which donated settlements were located, which have been demarcated with great care and detail. Thus, the impression that one gets out of the detail is the existence of cluster of rural settlements around the donated ones. The cluster was so thick that it was considered necessary to mark out even those directions which were have rarely been used in other records.

The Līlā grāma, which was part of Vatanagarka-84, figures as the object of donation in the second charter\textsuperscript{16}. This grāma also appears to have been a part of cluster of settlement as we are told about the location of settlement units of different types on the three sides of it. It may also be noted that these three sides of the boundaries of the donated settlement have been stated in terms of the boundaries of three other settlements. Two of them have been described as grāma and one as Laghudējṛāra-kheṭaka which might have been a part of a larger settlement of the same name. On the remaining one side of the donated settlement, we are told, flowed a stream (saritā) called Mosīṇi.

\textsuperscript{15} Ibid, exp. used: “āgnēyyaṁ diśi Saivalasarólā-grāmaḥ...Nigunyatārasya āgnēyām diśi Vakkadd-grāmaḥ...

\textsuperscript{16} Pimpari plates of Dharavarsha-Dhruvara, SS.697, EI,X, pp.81-89.
In the next charter\textsuperscript{17} the description of the donated settlement called Rakhhulla grāma is similar to the one discussed above. In the present case also, the donated grāma seems to have been part of a group of grāmas. The three sides of the boundaries of this grāma are also defined in terms of the boundaries of other three grāmas. The Gōdāvari-nadi, however, constituted the fourth side of the boundary. Thus, even this charter gives the same impression of the rural landscape as the earlier one. The only difference that can be pointed out is that one of the grāmas in this case has been described as 'pura-grāma' and, that water body referred to in this case was larger than the earlier one.

The description of the boundaries of the donated grāma in the last charter of eighth century\textsuperscript{18} also gives the impression of the grāma being part of a cluster of settlements. However, the nature of cluster in this case seemed to have been more heterogeneous. For example, a grāma named Samatirthaka is stated to have been located on the eastern side of the donated one. The fact that the name of this settlement ends with 'tīrthaka' may be an indication of the religious importance of the grāma. Then on the western side, we are told about the location of a settlement which carried the suffix of 'pura-grāma. On the northern side it was not the settlement but the arable land of a settlement (Dhōna-grāma-halam) has been stated as constituting the boundary. We are once again told of Gōdāvari-nadi forming one side of the boundary of the donated grāma.

\textsuperscript{17} Dhulia plates of Karkaraja,\textit{El}, VIII, p.182.
The charters of the ninth century convey the similar picture as we come across the same type of settlements as object of donation. Even the description of the boundaries of the donated settlements largely follows the earlier pattern. All the settlements that figure in different charters in different context seem to have formed part of clusters of settlements. Also, most of them seem to have been intimately related to the local water resources.

In the first charter\(^\text{19}\) of the ninth century, the donated settlement has been called ‘village of Nandapura’ located in the Dhank-Pippala bhukti. The four sides of the boundaries of the donated settlement have been described in terms of the location of four grāmas.

In the second charter\(^\text{20}\) the boundaries of the donated grāma have been described in the similar way as above. However, the names of three of the grāmas end with vura, khēda and nāla suggesting thereby that they were not of the same type of grāmas. Like the settlements of the eight-century, here also we find the reference of a water body (nadi) lying on one side of the settlement. The only difference is that in the present case reference of nadi does not occur in isolation; rather a grāma has also been mentioned along with it.

In the next charter the description of the donated grāma is quite similar to the one discussed above. Here also we are told that the

\(^{19}\) A grant of the Rashtrakuta sovereign Govinda III, \textit{JBBRAS(NS),III,}No.4,pp.187-189.
donated grāma was included in a vishaya and that on four sides if its boundaries were located four other grāmas. On the western side, however, apart from Aṇanta grāma, there was also located a watering place (paniyatana).

In the charters of the tenth century the same pattern is reflected. In the first charter of the tenth century, the object of donation and the settlement referred in the context of their boundary specification is given in a tabular form on the page facing this, (see table #)

We have one inscription datable to AD 950. It has been located at Kandhār, in the Kandhar tāluka of the Nanded district. Though the major concern of the inscription seems to have been to record the charitable deeds of the rulers of the Malkhed branch of the Rāṣṭrakūtas, it nonetheless gives us a glimpse of how non rural-religious settlements would have looked like. It also offer a glimpse of the nature of wide network a settlement, such as the one described in the charter, could have had with other settlements. Though the geographical context of the

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21 Jambagaon Plates, EI, XXXVI, pp. 232-238.
22 Two grants of Rashtrakuta Indra III from Vajirkheda A&B, EI, XXXVIII, pp. 5-22.
23 Fragmentary Rashtrakuta inscription from Kandhar, EI, XXXV, pp. 105-114.
details of the inscription is not clearly stated, yet it may not be wrong to suggest that it possibly relates to the find place of the inscription.

The inscription starts with the genealogy of the Rāṣṭrakūṭas of the Malkhed branch and then goes on to state the existence of temples of different deities and of a college (vidyāsthāna) situated on the banks of the nadi in the Godavari valley (Gōḍāvari taṭ-ādhyāsini nadi-taṭē). It then speaks of different professional/social groups such as bards (vamdi-jana), group of those who recited sacred text four times a day, another group who apparently performed the same work, then yet another group of brāhmanas. Apart from these groups, there seems to have been others also as we are told about the setting up of five centers for the distribution of water (prapā), for people during summer. It also speaks of the construction of fire place (agni-sthikā) for saving the poor people from cold during winter.

Apart from mentioning different groups of people, the inscription also gives the impression that this place was an important and active centre of exchange. The inscription refers to different kinds of markets in different context. It first tells us that for vidyāsthana arrangement had to be made for certain commodities such as salt, oil etc. This, we are told, was being purchased from grāmakaṭaka i.e. the villages located around the town where the inscription was set up. We are then told about the markets of Gūrjjar (Gūrjjar-āpana) and the existence of a 'much frequented market place' (kshunṇahaṭṭika).
In the last inscription of the tenth century, the boundaries of the donated grāma has been specified in terms of the location of four grāmas on its four sides.

WARDHA - WAINGANGA BASIN SUB-REGION

We have two charters belonging to the time span of eight century. In the first charter, the details of the boundaries of the donated grāma has been stated in a different manner. We are told at the beginning of the description of the donated grāma that it was located at a distance of a gavyuti to the east of another settlement called Udumvara-manti. Then we are told about four grāma which determined the four boundaries of the donated grāma. After specifying the boundaries, the charter also tells us that the boundaries did not include 'the river along the boundaries of Umvara-manti to the north of the Dēva-tadāka and to the west of the Rājini-tadāka.

The reference to two tadāka is significant here. Their reference not only indicate their being an important part of the landscape of the

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24 Sanskrit and old Canarese inscriptions, No.CXXXVI, pp.263-270.
25 Bhandak plates of Krishnaraja,El,XIV,pp.121-130.
26 It has been suggested that a gavyuti is equal to 4,000 dandas or two krosas. Ibid.,p.129.fn.2
rural settlement referred to in the charter but also is also indicative of the nature of agriculture that might have been practiced there.

The second charter of the eight-century speaks of the donation of a grâma called Kôlêpdra situated in the Nândîpuradvârî vishaya. What is noteworthy about the description of the boundaries of Kôlêpdra is the references to grâmas whose name ends with ‘padraka’. The charter also refers to a nadi and a hill (doîgara) in the context of boundaries specification.

The next charter belongs to the period of ninth century. The charter speaks about the transfer of a grâma which was included in a vishaya. About the donated grâma, we are told that it was bounded on the east by the Raîgalachhyi grâma and the river (nadi) Mari. On the southern side of it was located another grâma. On the western side of it was located a grâma named Sallaimâla and the hill (giri) Timisa. On the northern side, we are told, were located two settlements called Kurê grâma and Vaṭapura. Thus, the impression that one gets out of this description is that the donated grâma was part of a conglomeration of settlements. The conglomeration, however, consisted of settlements which were not only different in terms of their physical characteristics but also included Vaṭapura which certainly was a non-rural settlement.

The second charter of the ninth century also it records the donation of a grâma the boundaries of which have again been stated in

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28 Anjanvati plates of Govinda III, EI, XXIII, pp.8-18.
29 Jharika grant of Rashtrakuta Govinda III, Saka 725, EI, XXXII, pp.157-164.
terms of location of four settlements on its four sides. Three of them have been called grâma. The settlement that was located on the eastern side has simply been named as Taluti.

In the last charter, belonging to the period of the tenth century, the description that we have of settlements is little different from the earlier ones. In this case, we are told that the donated grâma was bordered on its three sides with three different grâmas. On one side, i.e., on the southern side, was located Kanhanâ-nadi.

Thus, the charters of these sub-regions give the impression of grâma being the dominant unit of settlements. These grâmas, however, did not exist in isolation but in group and as the suffixes such ‘padraka’, pura-grâma etc. would suggest, the group often consisted of settlements which were different from grâma. Another point that comes out of the detail of the boundaries specification is the intimate relation the settlements of this sub-region had with natural resources such as the river and the mountain.

TAPI WEST SUB-REGION

We have eleven donative inscriptions recording donation in this region and barring one case, all the donated settlements have been described as grâma. Also, in each case we have the detail of the boundaries of the donated settlement as well, which is indicative of how

30 Deoli plates of Krishana III, EI, V, pp.188-196
<table>
<thead>
<tr>
<th>NAMEPLATE</th>
<th>A_D</th>
<th>REFERENCE</th>
<th>NA_DONAYTO</th>
<th>B_SOUTH</th>
<th>B_NORTH</th>
<th>B_EAST</th>
<th>B_WEST</th>
</tr>
</thead>
<tbody>
<tr>
<td>A new copper Pl. grant ofthe Rashtrakuta Dynasty</td>
<td>757</td>
<td>JBC.BRA S,16.XII, 10</td>
<td>760</td>
<td>To the north of Sihavarapalli grama</td>
<td>To the south of the boundaries of Khairoda</td>
<td>To the north of Pippalatchcha</td>
<td>To the west of Kashaapuri, Vattara</td>
</tr>
<tr>
<td>Rashtrakuta Govind 3 ra yacha bahulavad tarrapatra</td>
<td>809</td>
<td>BISOQ,1 2,(46),No. 263</td>
<td>507</td>
<td>Bahulavaro grama</td>
<td>Vara grama</td>
<td>Bankher grama</td>
<td>Bahula nad grama</td>
</tr>
<tr>
<td>Anasu copper Pl.of Karkka-Suvanavasha</td>
<td>818</td>
<td>ARAD(RO)1939, 22-28</td>
<td>518</td>
<td>Majargani grama</td>
<td>Chitlapalli grama</td>
<td>Thonkari grama</td>
<td>Sambaka grama</td>
</tr>
<tr>
<td>Javarkheda plates of Amoghavars ha I</td>
<td>520</td>
<td>E.L, 32., 129- 34</td>
<td>532</td>
<td>Voyyapadra k grama</td>
<td>Umboropika grama</td>
<td>Vindhaya adith</td>
<td>Laghu Moyipadarika</td>
</tr>
<tr>
<td>Surat Pl.of Karkkaraja Suvanavasha of Gujarat</td>
<td>521</td>
<td>E.L,21, 13 3- 147</td>
<td>522</td>
<td>Hiranyayoga (irrigated by the well of Dhashu,situ ated to the north of the village Ambapatsaka attached to sri Nagasark</td>
<td>Stream</td>
<td>Public well of Sampura</td>
<td>Field watered by well of Gidhara</td>
</tr>
<tr>
<td>A Copper pl. grant of ...Dhruva II</td>
<td>835</td>
<td>I.A.,14;196-203</td>
<td>836</td>
<td>Pushkavilli grama</td>
<td>Sari grama</td>
<td>Vinhuchavall i grama</td>
<td>Vehichcha nad,2,Chha. grama</td>
</tr>
<tr>
<td>Plates of Dantivarman of Gujarat</td>
<td>667</td>
<td>E.I,5,265 -294</td>
<td>668</td>
<td>Chokkhnuki grama in the NW of &amp; In 42 villages group (see memo)</td>
<td>Apasundara grama sima</td>
<td>Mandakini nadi</td>
<td>Daj[n]ellamk a grama sima</td>
</tr>
<tr>
<td>Rathor grant Nf III A grant of Dhruva III</td>
<td>657</td>
<td>I.A.,12,17 9-186</td>
<td>658</td>
<td>Parahanaka grama in 160 vill. connected with karamanta pura</td>
<td>1.Kaurachhaka grama in Trena ahar,2,Jo,g grama</td>
<td>Malvasaka grama</td>
<td>Kundiravalli ka grama</td>
</tr>
<tr>
<td>A new Copper Pl.of Dhruva of the Gujarat</td>
<td>864</td>
<td>E.I,22,64 -76</td>
<td>865</td>
<td>Dhadayasah Purvi sarita Padhamast</td>
<td>Puravi sarita grama</td>
<td>Padhamasta na grama sima</td>
<td>Vadavalli grama sima</td>
</tr>
<tr>
<td>Rathor grant No.IV</td>
<td>888</td>
<td>I.A.,14,65 -68</td>
<td>889</td>
<td>Kavithasadh g rama in 160 villages connected with Variavi</td>
<td>Uttaratadha vanaka grama sima</td>
<td>Vasuhrinka grama sima</td>
<td>Valachha grama sima</td>
</tr>
<tr>
<td>Two grants of Indraraja III, # 2</td>
<td>915</td>
<td>E.I,3,24- 41</td>
<td>916</td>
<td>1.Kurundak a grama &amp; other Vill.with 20 Lakh &amp; ½ Dramms.2,Ten grama near Kammanija</td>
<td>Nambhitaka tataka</td>
<td>Vavviyana grama</td>
<td>Varadapalik a grama</td>
</tr>
</tbody>
</table>

**I.A.TAPI WEST**
settlements were distributed in space. The object of donations and the boundaries as given in the various charters of this region have been given in a tabular form on the page facing this (see table).

The first charter recording donation in this sub-region that we have is datable to c. A.D. 757. It belongs to a new house of the Rāṣṭrakūṭas represented by Kakka who has been described in the charter as mahāsāmantādhipati parama-rājādhirāja paramēśvara. The charter refers to a grāma named Sthāvarapallikā, located in Kāśkula vishaya, as an object of donation. The boundaries of the donated grāma have been stated in terms of the location of other settlements which is as follows: 'to the west of Khairoda, to the north of Pipplāchchha, to the east of Kāśṭapūrī and Vāṭṭara, and again to the south of the middle of the Khairoda boundary.' What is noteworthy is that, apart from the donated settlement, none of them carries the suffix grāma along with their name.

Apart from the sole eight century charter discussed above, rest of the charters belongs to the Malkhed branch of the Rāṣṭrakūṭas. It may be stated here that most of the charters relating to this region belong to the period of the ninth century and they were issued by the Gujarat branch of the Rāṣṭrakūṭas of Malkhed.

31 A new copper plate grant of the Rashtrakuta dynasty, JBBRAS, 16, X, LII, p. 10
32 Ibid. p. 112
The first charter of this house recording donation in this region falls in the timespan of the ninth century. Datable to c. A.D.809\textsuperscript{33} it also refers to the donation of a grāma which was included in a vishaya. However, the boundaries of the donated village in this charter have been described differently. We are told that on the three sides of the settlements stood three grāmas and on the eastern sides was located a nadi called Bhulā.

The second charter, datable to c. A.D.820\textsuperscript{34}, also refers to the donation of a grāma called Vōypadraka which was part of Ėkāśāya division (Ėkāśāya-āntarggata) On the southern side was located Umbarōpika-grāma the boundary of which constituted the western boundary of the donated village. On the eastern side of it, however, was located a settlement which has been referred to as ‘Laghu-Mōypadaraka’ which may imply an extension of a bigger settlement of the same name. The southern boundary of the donated village, we are told, was constituted by Vindhy-ādrih, which is obviously the mountain range of the Vindhyas.

The third charter of the ninth century is different from the rest not only in terms of the object of donation but also in term of its boundary specifications\textsuperscript{35}. The object of donation has been described as ‘(the field) called Hiraṇyayōgā (irrigated by) the well (vāpi) of Dhāshu, situated to

\textsuperscript{34} Javarkhedha plates of Amoghavarsha,EI,XXXII,pp.129-34.
\textsuperscript{35} Surat plates of Karkkaraja Suvarnavarsha of Gujarat,EI,21.p.133.
the north of the village Ambâpâṭaka, attached to śrī-Nagâsârikâ. After the description of the donated land, the charter goes on to state its boundaries which are as follows: to the east, (the field watered by) the well of Srîdhara (Srîdhara vâpikā), to the south a stream, to the west the great river Pûrâvî (Pûrâvî mahânadi), and to the north the (public) well of Sambapura (Sambapura vâpikā)'.

The charter not only offers a picture of the rural landscape of the locality, but also tells us the importance of well in the area around the donated one. It further tells us of about two types of wells, one which was apparently owned by individuals like Srîdhara and another which was owned by the entire locality of Sambapura. The use of wells for irrigational purposes also points to the nature of land-holding and given the way the location of the wells have been specified, it may not be wrong to suggest that the plots of land were distributed quite close to each other.

In the next charter, issued in c. A.D. 83536, the donated grâma has been named Pûsîlāvalli which was situated in Kâśahrada deśa. It is stated to have been surrounded on its four sides by grâmas such as Vôrivadraka, Chatuhsârî, Tasîlāvalli and Vinhuchavalli. Thus even though all these settlements, including the donated one, carry the suffix grâma, yet their name would not suggest them to be of the same type. The name of the first settlements ends with ‘vadraka’ which is a derivation of ‘padraka’. Similarly, the names of three grâmas, including the donated one, end with valli which is generally taken to be the same
as ‘palli’. It may also be mentioned that apart from these settlements, a nadi also figures in the context of the boundaries specification. It has been stated to be located on the eastern side along with Vôrivadraka.

In the next charter of the same century datable to c. A.D. 867\(^37\) we once again hear of the donation of a grâma. The description of the donated grâma in this charter is different from the rest of the donated grâma in the sense that first we are told that it was located in the north west of, and included in, 42 village group known a as Sarthâtaitâta. After this, we are told about three grâmas the boundaries of which constituted the three boundaries of the donated grâma. One of them has been described as Kâlûpallikâ grâma. The northern boundary of the donated settlements was formed by the Mandâkini-nadi.

In another charter\(^38\) of the same century a grâma, which belonged to the hundred and sixteen villages connected with Karmântapura, figures as the object of donation. The boundaries of the donated settlements are again defined in terms of location of different settlements. The grâma called Khaurâchchhaka located on the southern side formed a part of another administrative unit called Trennâ āhârâ. Another grâma, which was located on the western side, seemed to have

\(^36\) A copper plate grant of the Gujarat Rashtrakuta king Dhruva II., Dated Saka 757,IA,XIV, pp.196-203.


\(^38\) Rathore grant No.III,IA,(July,1883), pp.179-90.
been different from rest of the grāmas, as it has been specifically described as ‘the brāhmaṇa settlement named Mottaka’.

In the next charter of the same century, the boundaries of the donated grāma have been defined in terms of the boundaries of three other grāmas such as Liṅgatadāgīka, Padhamaṣṭaṇa and Vadavalli. On one side, we are told, flowed the stream called ‘Pūravī saritā’.

In the last charter of this century, the donated grāma has been stated to be a part of one hundred and sixteen villages connected with Variavi and belonged to the vishaya of Koṅkaṇa. The boundaries of the donated grāma have been defined in terms of boundary of different settlements. It is stated in the charter that on the east was located the grāma sīmā of Valachha. Similarly, the northern and the southern boundaries of the donated grāma were constituted by the grāma sīmā of Vasuhārika and Uttarapadhavenaka respectively. The western boundary of the grāma was constituted by the sīmā of Variavi which has been described as paṭṭaṇam which is indicative of it being non-rural. As to the meaning of the word paṭṭaṇam, it has generally been taken to represent a port-town.

39 A new copper plate of Dhruva II of the Gujarat Rashtrakuta branch, EI, XXII, pp. 64-76.
40 Rathore grant No. IV, IA, XIII, (March, 1884), pp. 65-68.
<table>
<thead>
<tr>
<th>CHARTERS</th>
<th>DATE</th>
<th>REFERENCES</th>
<th>DONATION</th>
<th>SOUTH</th>
<th>NORTH</th>
<th>EAST</th>
<th>WEST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Torkhede Co.Pl. of the time of Govindaraja of Gujar.</td>
<td>c. A.D. 812</td>
<td>EI.3, 53-58</td>
<td>Govattan grāma and its hamlet Mēshuvallikā</td>
<td>x</td>
<td>x</td>
<td>X</td>
<td>x</td>
</tr>
<tr>
<td>British Museum Plates of Sri Karkarajadeva</td>
<td>c. A.D. 812</td>
<td>I.A, 12, 156-65</td>
<td>Vatapadraka grāma, Mahāsena grāma, Vagghāchchha grāma, Jambuvāvikā grāma, Ākṣotaka grāma</td>
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We have three charters of the tenth century and the description of the rural settlements, special of their spatial distribution, in them is almost similar.

In the first charter,\(^{41}\) the donated grāma is stated to have been located in the vicinity of Kammanījja, situated in Lāṭā-deśa. The boundaries of the donated settlement have been defined as follows: `to the east Vāradapallika, to the south Nāmbhitatakas, to the west Valisā and to the north the Vavviyaṇa grāma.\(^{42}\)

In the second charter,\(^{43}\) the donated grāma is stated to have been located in a territorial division Vadanāra-300. As to its boundaries, it is stated that three grāmas constituted three sides of its boundaries. The remaining one side of the boundary was constituted by some nādī.

In last charter of the tenth century,\(^{44}\) we are told about the donated grāma being part of Vavvulatalla-12 which was included in the Upalikā-300.\(^{45}\) The grāma, we are told was surrounded on all its four sides by settlements described as grāmas.

Thus, on the basis of the way settlements have been referred to in the charters relating to the West Tapi basin sub-region, one can easily make out that most of the settlements were part of cluster of villages and

\(^{41}\) Two grants of Indraraja III, No-II,EL,IX,pp.33-41.
\(^{42}\) Ibid., see pp.36,II,49-51
\(^{43}\) Andura Plates of Govinda IV, Saka 851, pp.257-72.
\(^{44}\) Sanskrit and old Canarese Inscriptions, No.CXXXVI, IA, XII,(Oct.1883),pp.263-270.
\(^{45}\) Ibid., Uppalikā-śatāray-āntargaṇa-Vavvulatalla-dvādaśa-madhyē'p.266, l.52.
<table>
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<tr>
<th>CHARTER</th>
<th>DATE</th>
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<th>SOUTH</th>
<th>NORTH</th>
<th>EAST</th>
<th>WEST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sisavi grant of Govinda III</td>
<td>807 E.I.,23,20</td>
<td>4-12</td>
<td>Sisavi, together with the site of habitation in Mórgaṇa</td>
<td>Khairadé gráma</td>
<td>Haripura gráma</td>
<td>Athakavāda</td>
<td></td>
</tr>
<tr>
<td>Lohara gr. of Govinda III</td>
<td>812 E.I.,23, 212-222</td>
<td></td>
<td>Laghu Lóhárā gráma</td>
<td>Muddupa gráma</td>
<td>Laghu Lohara gráma</td>
<td>Pipparikā and Mārurika</td>
<td></td>
</tr>
</tbody>
</table>
it would not be wrong to assume that the settlement pattern in this region largely followed nuclear pattern.

As to the typology of settlements, grâma seems to have been the dominant settlements unit. However, not all the grâmas were of the same type. We have several grâmas in this region the name of which end with 'padraka', vallī/palli. These indicate their different charter and origin. Apart from this, we also find settlements called 'settlement of brâhmaṇa'. This not only shows the practice of naming the rural settlement on the basis of the dominant social groups but also one of the way of differentiating rural settlement on the basis of the dominant social groups.

Another important point that comes out of the charters of this region is the intimate relation of rural settlements with various water resources. A cursory glance on the table given on the page facing this (see table.....) would show the invariable occurrence of water resources in most of the charter in the context of boundaries specification of the rural settlements.

TAPI EAST SUB-REGION

We have only two donative inscriptions the geographical context of which would relate to this region. Both of them belong to the period of ninth century. The detail of the object of donation and its boundaries is presented in a tabular on the page facing this. (See table.....)
<table>
<thead>
<tr>
<th>CHARTER</th>
<th>DATE</th>
<th>REF.</th>
<th>DONATION</th>
<th>SOUTH</th>
<th>NORTH</th>
<th>EAST</th>
<th>WEST</th>
</tr>
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<tbody>
<tr>
<td>Sisavi grant of Govinda III</td>
<td>807</td>
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<td>Sisavi, together with the site of habitation in Morgapa</td>
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<td>812</td>
<td>E.I.,23,212-222</td>
<td>Laghu Loharā grāma</td>
<td>Muddupa grāma</td>
<td>Samaripalla grāma</td>
<td>Laghu Lohara grāṇa</td>
<td>Pipparikā and Mārurika</td>
</tr>
</tbody>
</table>
In the first charter,\textsuperscript{47} the object of donation has been specified as \textit{grāma} along with the site of habitation located in another settlement called Mōragaṇa. The donated village was bounded on the north and east by settlements of different types. They are named as Haripura \textit{grāma}, Khairadē, Athakavāda and Lakhipari \textit{grāma}.

In the third charter,\textsuperscript{48} the donated village appears to have been part of a cluster of villages as seven settlements have been mentioned in the context of its boundaries specification. On the eastern side of the donated village, we are told of the existence of a \textit{grāma} of the same name as the donated one with prefix ‘\textit{laghu}’ with it. On the south, we are told of the location of two villages (\textit{grāma dvaya}) named Mudupa \textit{grāma}. It has been suggested that probably it represented the smaller (\textit{laghu}) and the larger (\textit{brihat}) Mundapa. On the west of the donated village were located two \textit{grāmas} called Pipparikā and Mārurika. On the north also were located two \textit{grāmas} named Sāmaripalla and Khēda.

The picture that we get out of these two charters of the distribution of settlements in the region of the eastern Tapi basin is quite different from its western counterpart. Settlements in this region also seem to have been nucleated like the western Tapi, though the nucleation seemed to have been denser in this region. This is indicated by the occurrence of greater number of settlements in the context of boundaries specification.

\textsuperscript{47} Sisavai. Grant of Govinda III, Saka 729, \textit{EI}, XXIII, pp. 204-212.
\textsuperscript{48} Lohara grant of Govinda III, \textit{EI}, XXIII, pp., 212-222.
**L2. MAHI BASIN**

<table>
<thead>
<tr>
<th>CHARTERS</th>
<th>DATE</th>
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<th>DONATION</th>
<th>SOUTH</th>
<th>NORTH</th>
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<tbody>
<tr>
<td>Prince of Wales Museum Plates of Govindaraja</td>
<td>c. A.D.810</td>
<td>El, XXVI, pp248-255</td>
<td>Usauṣṇa</td>
<td>x</td>
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<tr>
<td>Torkhede Co.Pts. of the time of Govindaraja of Gujarat</td>
<td>c. A.D.812</td>
<td>E.I.3,53-58</td>
<td>Gòvattaṇa grāma and its hamaleṭ Mēṣhuvallikā</td>
<td>x</td>
<td>x</td>
<td>X</td>
<td>x</td>
</tr>
<tr>
<td>British Museum Plates of Sri Karkarajadeva</td>
<td>c. A.D.812</td>
<td>LA , 12, 156-65</td>
<td>Vajāpaddraṇa grāma</td>
<td>Mahāṣeṇaka tadāka</td>
<td>Vagghāchchhaha grāma</td>
<td>Jambuvāvikā grāma</td>
<td>Aṅkoṭṭaka grāma</td>
</tr>
</tbody>
</table>
Also, in contrast to its western counterpart, there is hardly any reference to any type of water body in the inscriptions of this region.

As to the typology of settlements, though we do get the reference of grāma in this region also, it seems not to be the dominant unit. Rather we have rural settlements which seem to have colonized the area around and lent its name to it with prefix ‘laghu’. The other type of rural settlement is the one whose name ends with ‘vada’.

MAHI BASIN REGION

We have several charters relating to property transfer in this region. Most of them however, were issued by the rulers of the Gujarat branch of the Rāṣṭrakūṭas during the period of the ninth century. The relevant details of the charter have been arranged in a tabular form on the page facing this.

The first charter 49 refers to a grāma as the object of donation but does not refer to any other settlements in the context of its boundary specification. The grāma however, is stated to be a part of Vāhāula-84.

The second charter 50 refers to a Gōvaṭṭaṇ grāma and its hamlet called Mēshuvalli, as object of donation. Both of them have been stated to be a part of Siharakkhi-12 51. Apart from these two, there is no reference to any other settlement.

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50 Torkhede Copper plates of the time of Govindaraja, EJ, III, pp. 53-58.

51 Ibid, Siharakkhi-dvādaś-āntarggata Gōvaṭṭaṇ ābhidhānō grāmah, p. 56, l. 40
In the third charter of the ninth century\textsuperscript{52}, however, the donated settlements have been described differently. It refers to Vadapadraka, included in Āṅkoṭtaka-84\textsuperscript{53}, as the object of donation. The charter refers to three grāma which constituted the three sides of the boundaries of the donated grāma. In the context of the southern boundary, we are told about the location of a tank (tadāgam) called Mahāsēnaka.

In another charter of the ninth century,\textsuperscript{54} two grāmas named Samīpadraka and Sambandhi have been mentioned as the object of the donation. About Samīpadraka, it is stated that it was situated in the region intervening between the Mahi and the Narmada. The village of Sambandhi has been stated to a part of a bhukti. Referring to the boundaries of Samīpadraka, the charter speaks about four grāmas which stood on its four sides. About the boundaries of Sambandhi, the following four grāmas have been mentioned: Sajjodaka grāma on the east, Brāhmanpallikā on the south, Karaṇjavasahikā on the west and Kāshṭhāmaṇḍapa on the north.

In yet another charter\textsuperscript{55} of the ninth century, a grāma which is stated to be a part of Bharukachchha vishaya, again figures as the object of donation. The charter tells us that the three sides of its boundaries consisted of three settlements which have been described as grāmas. The

\textsuperscript{52} British Museum Plates of Sri Karkarajadeva,\textit{I},{\textit{A}},XII,( June, 1883),pp.156-65.
\textsuperscript{53} Ibid., Āṅkoṭtaka-chaturaśīty-annatarggata-Vadapadraka-ābhidhana grāma,p.160,146.
settlement which constituted the fourth sides of its boundary has been described as Chiṭṭolāpalli.

The description of the boundaries of the donated settlement in the next two charters of the ninth century is almost similar in the sense that in both cases the donated villages have been demarcated in terms of the location of other settlements.

In case of the grant issued in c. A.D. 824\textsuperscript{56} Brāhmaṇapallika grāma which was included in a vishaya figures as the object of donation. All except one settlement which figure in the context of its boundary specification have been described as grāma. The settlement, which stood on the southern side, has been described as Likkāvalli.

Similarly, in the charter datable to c. A.D. 826\textsuperscript{57}, Thūrṇavi grāma figures as the object of donation. The charter refers to four grāmas constituting the three sides of the boundaries of the donated grāma. On the eastern side of the donated grāma was located a settlement named Vaṭapadraka.

For the period of the tenth century, we have only two charter charters, both datable to c. A.D.915. In the first one,\textsuperscript{58} a grāma near a place called Kammanṇija, which was included in Lāṭa-deśa, has been mentioned as the object of donation. The settlements which figure in the

\textsuperscript{55} Anastu Copper Plate Grant of Karka-Suvarṇavarsha, \textit{Important Inscriptions from Baroda State}, vol-I,1943,pp.25-34.
\textsuperscript{56} Brahmamanpalli grant of KarkaSuvarnavarsha:saka 746, EL,XXII, pp.77-85.
\textsuperscript{57} Inscription from Kavi, II. The Grant of Govindaraja, IA.,V,(May,1876),pp.144-52.
\textsuperscript{58} Two grants of Indraraja III,No.1,Saka-sambvat 836,EL,IX,pp.24-41.
context of its boundaries specifications are Tôlêjaks, Môgalikâ, Samkî and Javalakûpaka.

In the grant No. II\textsuperscript{59} also, the donated grâma has been stated to be close to Kammanîjjja. The settlements which have been referred to in the context of delineating the boundaries are Vâradapallikâ, Nâmbhitaṭaka, Valisa and Vavviyaṇa.

The settlements referred to in the charters of the tenth century appear to have been as clustered as we see them in the charters of the ninth century. However, unlike the cluster of settlements figuring in the charters of the ninth century, grâma does not appear to have been the dominant unit of settlements in the cluster of settlements referred to in the charter of the tenth century. This may be inferred from the fact that in the tenth century charter, we do have references to four settlements constituting the boundaries of the donated settlements, yet most of them have not been called grâma. However, names of the two of the settlements are noteworthy. One is Javalakûpaka of the first charter and Nâmbhitaṭaka of the second charter. The associations of the words such as kûpaka and tajaka with their names are reminder of their some association with water resources of two different types.

4. SABARMATI BASIN.

The four donative inscriptions relating to this region in terms of the geographical context of the property transferred through them give different descriptions of the landscape of the donated settlements. The

\textsuperscript{59} Ibid., pp33-41.
<table>
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<tr>
<th>CHARTERS</th>
<th>DATE</th>
<th>REFERENCES</th>
<th>DONATION</th>
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<th>EAST</th>
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<tbody>
<tr>
<td>Hilol plates of Y. 470</td>
<td>c. A.D. 788</td>
<td>E.I,34,21</td>
<td>1.⅓ in Pādaṭaka grāma, 2.⅔ to the south of the entrance of Hilōhila grāma</td>
<td>1. kṣetras of brāhmaṇas, 2. land with orchad of a brāhmaṇa</td>
<td>1. kṣetras of brāhmaṇas, 2. Kārīra, Rushṭi, Kōṭumbaka</td>
<td>1. kṣetras of brāhmaṇas, 2. kṣetra belonging to a deity</td>
<td>1. kṣetras of brāhmaṇas, 2. tāṭakam</td>
</tr>
<tr>
<td>A Rashtrakuta grant of Krishna II</td>
<td>c. A.D. 910</td>
<td>E.I,1,52-</td>
<td>1. Vālūrika or Vyāghrāsa grāma</td>
<td>Kēradavali grāma and Araluvaka grāma</td>
<td>Ambāuṇcha grāma</td>
<td>I Pānthodā grāma and Vītkhavalli grāma</td>
<td>Nāvalikā and Apūvallī</td>
</tr>
<tr>
<td>of Govinda IV</td>
<td>c. A.D. 930</td>
<td>E.I.,7,26-</td>
<td>Kāvaṇja grāma near Kāvikā mahāsthāna</td>
<td>Samagam grāma</td>
<td>talaśīma of Kāvikā Mahāsthāna</td>
<td>boundary of the holy place of Kāvikā</td>
<td>Sihuka grāma</td>
</tr>
<tr>
<td>Devali Plate of Govinda, Vallabhi 500</td>
<td>c. A.D. 819</td>
<td>E.I.,35,26</td>
<td>Kṣētra called Kōhala in Dēlīlikā</td>
<td>Satraṇjaya nādi</td>
<td>Jarat nādi</td>
<td>Kōlaka grāma</td>
<td>Allēaka grāma</td>
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<tr>
<td>Two Harsola Copper plate grant of the Parāmara Śyakā</td>
<td>c. A.D. 949</td>
<td>E.I,XIX,2</td>
<td>Kumbhāṛotaka and Sihakā</td>
<td>X</td>
<td>X</td>
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names of the donated settlements and their boundary specification are
given in a tabular form on the page facing this.( see table No. )

The first charter\footnote{Hilol plates of Year 470, \textit{EI}, XXXIV, pp.213-18; also see, 'Notes on Hilol plates of year 470, \textit{EI},XXXIV, pp.219-22.} belongs to a new house of the Rāṣṭrakūṭas represented by Kakka. The charter is datable to c. A.D. 788. It refers to the donation of two pieces of land, which constituted the two quarters of two different grāma. Though the grant has been described as bhūmi­dāna, the nature of both the bhūmi or plots of land were not the same. One of them, which is stated to have been located to the south of the entrance of Hilohila grāma\footnote{Ibid., 'vavu (babbū)laka-kēdāra-miśra... kshetra'.}, has been described as ‘vavu (babbū)laka-kēdāra-miśra... kshetra’\footnote{Ibid.,p.214,fn.1}. As to the rendering of the expression, the editor of the charter suggests that the word ‘kēdāra’ frequently occurs in the Maitraka grants and means a field, or more particularly swampy ground. The ‘vavu(babbū)laka-kēdāra-miśra...’ would thus possibly suggest that it was a swampy field full of Babul trees\footnote{Notes on Hilol plates.....\textit{loc.cit.}}. D.C.Sircar, however offers a slightly different rendering of the expression\footnote{Ibid.,p.214,fn.1} which is ‘partly marshy land with a plantation of babbūlaka trees thereon’.

Whatever might have been the precise nature of land, what is relevant for us at present is the details regarding the boundaries of the kshetra which, as specified in the charter, was as follows, “to the east there is a plot of land (kshetra) belonging to the deity ....;to the south
there is the land containing an orchard (vāja-kṣētram) belonging to the brāhmaṇa Bhāulla; to the west lies the tank(taṇākam); and to the north there are locality called Karira, Rushṭi and Kōumbaka.\(^{64}\)

Another plot of land is said have been located in Pādāṭaka grāma and we are told that the donated land was surrounded by the fields belonging to brāhmaṇas who have been referred to as sāmanta\(^{65}\) and also by their names. The details of the boundaries in this case has been described in the following terms: "in all directions there are fields (kṣētram) belonging to the brāhmaṇas who are: Bhatisvāmi-sāmanta; and sāmanta brāhmaṇa Sāmjaka; and the sāmanta Īshvara of Madahara; and the brāhmaṇa Bhaṭṭa Prathilla; and sāmanta Dḥāimaka of Madahara and Bhaṭṭ Īshvara of Śīharakhibjya; and the brāhmaṇa sāmanta Sāmbasharman.\(^{66}\)

Thus, the detail cited above throws lights on certain important aspects of rural settlements at least in this region. To begin with, it brings out how plots of land were distributed. The details clearly shows that at least in these two villages plots of land did not existed in isolation, rather one plot followed another. What is noteworthy about plots of land mentioned in the context of boundaries of the donated one

\(^{64}\) Ibid, p.34,

\(^{65}\) For the meaning of the word sāmanta see the remarks of the editor and also of D.C.Sircar in 'Notes on Hilol Plates',EI,XXXIV,p.221. Also see D.D.Kosambi, ‘Combined Method In Indology’, in D.D.Kosambi on History and Society, A.J.Sayed (ed),1985,pp.8-12. The same article can be had in the Combined Methods in Indology and Other Writings,B.D.Chattopadhyaya(ed.),New Delhi,2002,pp.9-10.
is the fact that some of its holders were not the resident of either of the villages. This only indicates the interaction of one rural settlements with others. All these points and their implications would be taken up in greater details in the concluding section of the chapter.

The second charter of this region is assignable to the first half of the ninth century and it belongs to the Gujarat branch of the Rāṣṭrakūtas of Malkhed. This charter also speaks about the donation of kšetra called Kōhala which was situated within the boundaries of a locality called Dēillikā. As far as the boundaries of the donated kšetra are concerned, we are told that the boundaries of two grāmas constituted its eastern and western limits. On the southern and the northern sides of the kšetra were situated two nadi which were not of the same type. One of them, which formed the northern limits of the donated land, has been described as ‘Jarat nadi’ which has been taken to mean a dried up riverbed.

We have three charters datable to the timespan of the tenth century. The first two of them belongs to the Malkhed branch of the Rāṣṭrakūtas.

In the first charter, the donated grāma belonged to Rūriddhā-10 which was part of larger group of villages. The boundaries of the

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66 See, Notes on Hilol Plates of year 470, EI,XXXIV,pp.221-22.
67 Devali plates of Govinda, Valabhi 500,EI,XXXV,269-80
69 Ibid., see,p.271.
70 A Rashtrakuta grant of Krishna II,Dated Saka 832, EI,1,pp.52-58
donated grāma have been defined in terms of the location of other settlements. What is noteworthy in this context is the references to as many as seven settlements. Out of these, four of them have been described as grāmas and two carried the suffix of valli. The name of one of them ends with vallikā, which may be treated as the derivation of valli.

In the next charter the boundary description of the donated grāma is little different. The charter first tells us that the grāma was located close to the southern boundary of Kāvikā mahāsthāna and was situated in khēṭaka-mandala which was included in Lāṭa deśa. We are told about two grāmas forming the southern and the western boundaries of the donated grāma. About rest of the two sides of the boundaries, we are told that its north boundary was constituted by the land (tala-simā) of Kāvikā mahāsthāna and the eastern side by the boundary of the holy place called Kāvikā which is obviously the same as Kāvikā-mahāsthāna.

The last charter of the tenth century belongs to the Paramara Siyaka. It records the donation of two grāmas, which were included in a vishaya, and states that its varied resources obtainable within its boundaries have been given to the recipient. However, what really

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71 Ibid., It is further stated that to these 750 villages belonged the 84 villages of Karpatavānijya, and to the latter the 10 villages of Rūriddhā, in which the village granted was included.
73 Two Harsola Copper Plate Grant of the Paramara Siyaka of VS 1005, EI, XIX, pp.236-44.
<table>
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<tr>
<td>Talegaon Copper</td>
<td>c.E.I.,XIII,275-282</td>
<td></td>
<td>1.Kumāri grāma together with Bhamārparā, Araluva Sindhi grāma and Tadavālē</td>
<td>Mūlla nadi</td>
<td>Khadirvēna parvati</td>
<td>Alandiya grama ,Tīra grama</td>
<td>to the west of Khambha grāma</td>
</tr>
<tr>
<td>Plates of Krishna Raja I</td>
<td>c.A.D.768</td>
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<tr>
<td>Plates of Govinda III</td>
<td>c.E.I.,VI,239-51</td>
<td></td>
<td>Rattarjuja grāma</td>
<td>Vavulālī grāma</td>
<td>Varha grama</td>
<td>Sinhā river(nadī)</td>
<td>Miriyathāga</td>
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<td></td>
<td>c.A.D.808</td>
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constituted the boundary of the donated settlement has not been mentioned in the charter.

The picture of rural landscape that we get of this region out of the charters discussed above seems little different from its neighboring region the Mahi basin. However, like the Mahi basin region, in this region too the rural settlements generally existed in group which is attested by the references to different settlements in the context of boundary specification. However, the clustering seems to have followed linear formation as there have been occasions when we are told about the existence of more than one settlement on one of the sides of the donated ones. Though grâma is not frequently mentioned in the charters of this region, yet there seems to have been a tendency for palli/valli to develop around grâma of this region. As to the distribution of the plots of land is concerned, the Hilol plates clearly shows that they existed in cheek by jowl formation.

BHIMA-BASIN SUB-REGION

We have two charters of the eight century relating to this sub-region. In the first charter,\textsuperscript{74} the donated grâma, which was included in a vishaya, is stated to have been combined with three other settlements named Bhamâroparâ, Araluva and Sindi grâma. It is interesting to note that the charter does not speak about the boundary of the donated settlements, but what we have in the charter is the details about its location which runs as follows: “to the west of Khama grâma, Võrima

\textsuperscript{74} Talegaon copper-plates of Krishanaraja I; Saka 690, EI,XIII,pp.275-82
grâma and Dâdima grâma; to the north of Khadirvêña hills, to the east of Alandiya grâma and Thiura grâma, and to the south of the Mûila nadi”. In the second charter, the donated grâma which is also a part of a vishaya is stated to be located in the vicinity of the Krshnaveñâ nadi. Its boundary has been defined in terms of the locations of four grâmas located on its four sides.

In the next charter, which belongs to the period of ninth century, we once again find a river (Sinha nadi) forming one side of the boundary of the donated grâma which was part of a bhukti. On the rest three sides, we are told about the location of three settlements viz, Vavulâla on the south, Miriyaṭhâna on the west, and Varha grâma on the north which constituted three sides of its boundaries. Of all these settlements the settlements Varha grâma seems to have been of some special importance, apart from the fact that this was the only settlements referred to as a grâma. About this grâma we are told that it belonged to certain brâhmaṇas, whose names have also been mentioned in the charter. It is also stated that these brâhmaṇas were associated with the forty Mahâjanas. This information about Varha grâma gives us an indication of its social composition and also about the internal organization of the grâma. It may not be wrong to suggest that this was possibly a settlement dominated by the community of brâhmaṇas and the grâma had a body of Mahâjanas. Brâhmaṇas whose names have been mentioned must have been the representatives of the body of

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75 Radhanpur plates of Govinda III, E1, VI, pp. 239-51.
Mahājanas who might have been involved in some capacity in the process of the transfer of the grāma as the grāma they lived in formed one of the boundaries of the donated one.

We have two inscriptions of the tenth century. In the first inscription⁷⁶, the settlement named Payālipattana grāma has been recorded as the object of donation. The boundary of the settlement has been stated in different manner. Instead of referring to the four sides of the boundaries, it refers to the eastern side only and then mentions several settlements such as Kari grāma, Maṇḍavaka, Nandasura, Nandala-grāma, Nāsapura, Yamala-grāma, Vēḷlavaśa, Dhamaṇa-grāma, Sēḷavi, and Kappittakhēda. This again is an indication of the linear clustering of settlements in this region.

Apart from the fact that the charter offers us the solitary example of a paṭṭana-grāma, another noteworthy feature of the grant is the purpose it was intended to be put to. It is stated in the charter that the purpose of the grant was to establish a sattra (charitable feeding house) where a thousand brāhmaṇas belonging to different denominations were to be fed. Among the thousand brāhmaṇas, 360 were the Karṇāṭaka brāhmaṇa of Malkhed, 240 brāhmaṇas were from Karahāṭaka etc. These details about the purpose indicates that the possibly the either the area around Payālipattana grāma, or the area of Payālipattana grāma itself was being converted into the settlements of brāhmaṇas.
The purpose of the second inscription\textsuperscript{77} is to record some donations the geographical context of which is a gr\textit{\textipa{\textsl{ama}}} called P\textit{\textipa{\textsl{avita}}ge which was part of a \textit{\textipa{\textsl{vishaya}}}. We are told in the inscription that the \textit{\textipa{\textsl{pradh\textacute{n}-\textipa{\textsl{amtr\textacute{}}}}}} and the \textit{\textipa{\textsl{sandhivigr\textacute{a}hi}}} of Krish\textit{\textipa{\textsl{ar\textacute{a}}}ja who resided at a place called K\textit{\textipa{\textsl{a\textacute{n}-\textipa{\textsl{chana}}-\textipa{\textsl{mu\textacute{d}}v\textacute{u}}}v\textacute{v}}} built a s\textit{\textipa{\textsl{al\textacute{a}}}} at P\textit{\textipa{\textsl{avita}}ge. We are then told that br\textit{\textipa{\textsl{hman\textacute{a}}}}}nas scholars from different areas had come to this place and for their maintenance, certain pieces of land and twenty-four furnished dwelling houses were donated apparently by the gr\textit{\textipa{\textsl{amapati}}} of P\textit{\textipa{\textsl{avita}}ge. We hear of another donation to the same s\textit{\textipa{\textsl{al\textacute{a}}}}\textsuperscript{78}

These details regarding the settlement and the nature of donation indicate that it was being developed as an agrah\textit{\textipa{\textsl{āra}}} (settlements of br\textit{\textipa{\textsl{hman\textacute{a}}}}nas) and by the end of the eleventh century it seemed to have acquired this status as in one of the later inscription, datable to the 11\textsuperscript{th} /12\textsuperscript{th} century, found at the same place P\textit{\textipa{\textsl{avita}}ge has been referred to as an agrah\textit{\textipa{\textsl{āra}}}\textsuperscript{79}

In the last charter of the tenth century,\textsuperscript{80} the object of donation is a gr\textit{\textipa{\textsl{ama}}} which has been stated to be included in a bigger gr\textit{\textipa{\textsl{ama}}} which was part of R\textit{\textipa{\textsl{ama-firthik\textacute{a}}}}-84. Among the boundaries of the village are mentioned laya\textit{\textipa{\textsl{n\textacute{-\textipa{\textsl{a}}}}}}-giri (hill containing cells) that bounded it on the west

\begin{itemize}
\item Three copper plate Inscriptions from Ganori,A.- Fragmentry grant of the R\textit{\textipa{\textsl{a\textacute{-\textipa{\textsl{tr\textacute{a}-\textipa{\textsl{ka\textacute{}}}}}as Suvar\textacute{\textipa{\textsl{n\textacute{a}}}}-\textipa{\textsl{var\textacute{a}}}}\textit{\textipa{\textsl{r\textacute{a}}}sh\text{}}aGovinda IV), Saka 851, E\text{I}, XXIII,pp101-113.
\item Salotgi pillar inscriptions, No.A, E\text{I}, IV,pp.57-63.
\item Ibid., No.C,pp.65-66
\item An incomplete grant of Sinda Adityavarman,Saka 887,E\text{I},XXV,pp.164-71.
\end{itemize}
<table>
<thead>
<tr>
<th>CHARTERS</th>
<th>DATE</th>
<th>REFERNCES</th>
<th>DONATION</th>
<th>SOUTH</th>
<th>NORTH</th>
<th>EAST</th>
<th>WEST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samangad Copper Pl.grt. of Dantidurga</td>
<td>c. A.D.753</td>
<td>LA.,11,1 09-15</td>
<td>Karandivadejap hiladéulavadé gráma</td>
<td>Páragává bráhma gráma</td>
<td>Alávádé gráma</td>
<td>Uyátyalévád gráma</td>
<td>Vílvádé gráma</td>
</tr>
<tr>
<td>Alas Pl. of Govinda II</td>
<td>769</td>
<td>E.I.6,20 8</td>
<td>Samangad c.I.A.,11,1 Karandivadejap hiladéulavadé gráma</td>
<td>Nivíváda gráma a Prasádini nádi, south of Haryagiri, together with the vaña of Arasiyaváda</td>
<td>Nivíváda gráma</td>
<td>Mountain gráma</td>
<td>Parachurage gráma</td>
</tr>
<tr>
<td>Bhor state Museum Pl. of Dharavarsha Dhruvarája</td>
<td>c. A.D.781</td>
<td>E.I.,XXII 176-186</td>
<td>Bhogavád gráma</td>
<td>Layanja-giri</td>
<td>Nirá nádi</td>
<td>Srimálapattana</td>
<td>Brihad Virá gráma</td>
</tr>
<tr>
<td>Daulatabad Pls. of Rashtrakuta Sankargana</td>
<td>c. E.I.,IX,19 3-98</td>
<td>1.Samirabhidan gráma</td>
<td>forged(Niba gráma )</td>
<td>forged(Padalavattan)</td>
<td>forged(Chicha gráma )</td>
<td>forged</td>
<td>forged</td>
</tr>
<tr>
<td>Nesarika grant</td>
<td>c. A.D.805</td>
<td>E.I.,XXXI V,123-40</td>
<td>Nésariká gráma</td>
<td>Hema giri adjoining some gráma</td>
<td>gráma near Kishóqá giri</td>
<td>Tárá nádi</td>
<td>Waterfall of Daravvaqá</td>
</tr>
<tr>
<td>Sangali plate of Govinda V</td>
<td>c. A.D.933</td>
<td>I.A.,XII,2 47-254</td>
<td>Lohagráma</td>
<td>Vañjulí gráma</td>
<td>Sonnah gráma</td>
<td>Vinchavibhara,Gov de(gramas)</td>
<td>Vinchvibhara ajha</td>
</tr>
<tr>
<td>Karhad plates of Kishóqá III</td>
<td>c. A.D.959</td>
<td>E.I.,IV,27 8-90</td>
<td>Karkém gráma</td>
<td>Pénndurém</td>
<td>Kanahavanná náli</td>
<td>Kanahavanná ajha</td>
<td>Ádhem gráma</td>
</tr>
</tbody>
</table>
and a river named Indra, which flowed on its north. On the east and west were located Kshêmagaṇapati and Dongarikkâ respectively.

Thus, the descriptions of the settlements as given in the charters of this region evidently points to their linear pattern of distribution. This can easily be inferred from the fact that in more then one cases we are told about the location of several settlements just on one side of the donated settlements. The natural landmarks which figure in the context of boundaries specification in this region are also different. The most frequently referred landmarks are the mountain and the river. In some cases, both of them have been referred together. However, what is important about this region is the evidences to create new settlements of brāhmanaś or to brahmanise the existing settlements. The initiative for this, however, came from both individuals and royal authority.

**UPPER KRISHNA BASIN SUB-REGION**

We have ten donative inscriptions referring to various settlements. The details of the donated settlements and those referred to in the context of boundaries specifications have been arranged in a tabular form on the page facing this, (see, table )

Five charters of this region are assignable to the period of the eighth-century. The last two of them would be left out of discussion as their relevant parts have been forged.
<table>
<thead>
<tr>
<th>CHARTERS</th>
<th>DATE</th>
<th>REFERENCES</th>
<th>DONATION</th>
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<td>Samangad Copper Pl.grt. of</td>
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<td>A.D.753</td>
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<td>Pāragava brāhmaṇa grāma</td>
<td>Aśāvādē grāma</td>
<td>Uṣṭyatelvādī grāma</td>
<td>Vīlvādē grāma</td>
</tr>
<tr>
<td>Dantidurga</td>
<td></td>
<td>I.A.,11,1</td>
<td>09-15</td>
<td></td>
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</tr>
<tr>
<td>Alas Pl. of Govinda II</td>
<td>769</td>
<td>E.I.,6,20</td>
<td>Uttarārī grāma on the Prasādini nadi, south of Hariyagiri, together with the vaṇa of Arasiyavāda</td>
<td>Nīlvādē grāma a Mountain (parvata)</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Bhor state Museum Pl. of</td>
<td>c.c.</td>
<td>A.D.781</td>
<td>Laguvīrga grāma</td>
<td>Layaṇa-girī</td>
<td>Nīrā nadi</td>
<td>Sāmālāpatītana grāma</td>
<td>Bṛhad-Vīrga grāma</td>
</tr>
<tr>
<td>Dharavarsha Dhruvājā</td>
<td></td>
<td>I.A.,XXII,</td>
<td>176-186</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Daulatabad Pls. of Rashtrakuta Sankargana</td>
<td>c.c.</td>
<td>A.D.793</td>
<td>3-98 Samirabhidan grāma</td>
<td>forged (Nība grāma)</td>
<td>forged (Padalavātītana)</td>
<td>forged (Chīca grāma)</td>
<td>forged</td>
</tr>
<tr>
<td>Sangali plate of Govinda V</td>
<td>c.c.</td>
<td>A.D.805</td>
<td>123-40</td>
<td>Nēsānkap grāma</td>
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<td>Karhad plates of Kṣiṣṇa III</td>
<td>c.c.</td>
<td>A.D.959</td>
<td>8-90 Kāṇkēm grāma</td>
<td>Pēndurēm</td>
<td>Kanaḥvānṇā nadi</td>
<td>Kanaḥvānṇā nadi</td>
<td>Adhēm grāma</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I.A.,IV,27</td>
<td></td>
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</tr>
</tbody>
</table>
In the first charter, the grāma named ‘Karandivadejaphitadēulavādā’, which was included in a bhukti, has been mentioned as the object of donation. Like the donated settlement, the names of three of the settlements figuring in the context of the boundaries specification also terminate with vadā or its derivatives vadi / vāde.

In the second charter, the object of donation consisted of a grāma and the vaṇa of other grāma. The description of the donated properties given in the charter is little different in the sense that its location as well as its boundaries have been specified. It has been stated in the charter that the donated grāma was located on Prasādini (Prasādini tate), on the southern side of Hariyagiri. The charter after specifying the location of the donated properties gives the details about the recipient and then talks about the boundaries of the donated settlement, which consisted of three grāmas on its three sides and the mountain on the northern side. About the village located on the southern side named Nivivāda, we are told that it was the village of the brāhmaṇas. As is evident, even the name of the village of brāhmaṇas also ends with vadā.

In the third charter of the eight century, the description of the donated grāma is more varied then the earlier one. The object of donation has been referred to as ‘Laguviṅga grāma’ which is stated to be situated in a vishaya. About its boundaries it is stated that on the eastern side was located Śrīmālapaṭṭana (or Srimala town) and on the north and the south were located Nirā-nadī and Layaṇa-giri respectively.

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81 No.CXXI. Sanskrit and old Canarese inscriptions, IA, IX, pp.108-15.
82 Alas plates of the yuvaraja Govinda II, EI, VI, pp.208-213.
83 Two Bhor State museum plates, EI, XXII, p.176
The picture of the donated settlement that we get in the next charter of the eighth century\textsuperscript{84} cannot be relied upon, as this portion of the charter has been tampered with. We would therefore leave it out of our discussion.

The last charter of the eight-century\textsuperscript{85} has been declared spurious, hence, we would leave this also out of discussion.

In the sole charter of the ninth century,\textsuperscript{86} most of the boundaries of the donated gráma have been specified in terms of natural landmarks\textsuperscript{87}. It is stated in the charter that the donated gráma was part of a vishaya and was bounded on the east by the confluence of the river (nadi) Tara; on the south by Hema-giri adjoining some gráma (the name of which cannot be made out); on the west by a water-fall of the village of Darvvaña, and on the north by a gráma (the name of which cannot be made out).

We have two charters of the tenth century. In the first charter\textsuperscript{88} the boundaries of the donated gráma have been defined in terms of location of four grámas on its four sides. The donated gráma is stated to be a part of a Râmpurî-700.

\textsuperscript{84} Daulatabad plates of Rashtrakuta Sankargana,\textit{EI},IX193-98
\textsuperscript{85} Spurious Wadgaon plates,\textit{IA},XXX,p.371-73.
\textsuperscript{86} Nesarika grant of Govinda,\textit{EI},XXXIV,p.123
\textsuperscript{87} Ibid., The editors has pointed out that the details of the boundaries given in the grant are difficult to understand, as the lines containing the information are tempered by overwriting. See, p.123.

\textsuperscript{88} Daulatabad plates of Rashtrakuta Sankargana,\textit{EI},IX193-98
In the second charter\(^8^9\) the description is little different. In this case, we are told that the donated grāma was included in a group of twelve villages which was part of a vi\(sh\)aya. About its boundaries, we are told that on two sides of it were located two na\(dī\). A settlement called Pēndurēm and a grā\(ma\) called Ādēm were stated to have been located to the south and west of the donated grā\(ma\).

The pattern of distribution of settlements that comes out of the charters of this region points to their nucleated formation. However, given the fact that mountain and the river dominated the physical characteristics of most of the rural settlements, the nucleation might not have been the dense one. Another point that can be inferred on the basis of information that we have discussed is that apart from grā\(ma\), settlements units whose name ended with vā\(dā\) also seems to have been popular in this region.

MALPRABHA - GHATPRABHA SUB-REGION

This sub-region has yielded a large number of inscriptions. However, the nature of inscriptions and the content therein is entirely different from the sub-regions we have discussed so far. It may also be pointed out that apart from the usual donative inscriptions we also have quite a few vīrgala (hero-stones) and other inscriptions which are related to transfer of certain resources such as clarified butter. We would

\(^8^8\)No.CXXXIII, IA, XII,pp.247-55
\(^8^9\) Karhad plates of Krishna III, EI,IV,p.278-90.
therefore include them in our discussion as they often offer insights which other records may not provide.

A select list of the settlements mentioned in the donative and other inscriptions have been arranged in a tabular form on the page facing this.

We have one inscription of the period of the eight century and it records the donation of a piece of land but does not specify either the boundary of the donated land or the place where the land was located. Probably the land was situated somewhere in Pattadakal (now in Bijapur district) where the recipient (temple) was located.

The first ninth century donative inscriptions relating to this region that we have at our disposal is datable to AD 865. It records the donation of plots of land and the property of some individual. Though the specific location of the donated properties has not been mentioned, the geographical context of the activities recorded in the inscriptions seems to be the place called Elpuṇuse or Elamvallis which may be the old name of Mantarwadi, the find place of the inscriptions.

The inscription refers to the boundaries of the donated land and in the process it tells us about the God of the Mūlasthanā which was 'declared as the eastern boundary' (emphasis mine) of the property. Then we are told of the location of a field. On the south side, we are told, was located the cultivable land of the same god. The western side was fixed (emphasis mine) by setting up a stone. On the northern side was located the field of Kālabbe.

90 Pattadakol Inscription, no. CXXII, I.A.XI, pp.24-25
The information provided by this inscription gives an idea not only of different types of land that existed in a rural settlement like Elpūṇuse or Elamvalli but also the way they were distributed in rural space. Unlike the land charters, the present inscription does not refer to any adjoining settlement, yet it may not be correct to assume that this was an isolated settlement as the object of donation is land within the settlement and that might have precluded the necessity of referring to other settlements that might have existed around. The inscription, however, offers some indication as to the social compositing of the settlement. The reference to Goravas community in the record possibly indicates that they might have been a dominate group there.

The next three inscriptions relate to the transfer of certain taxes and in the context refer to certain settlements.

The first one comes from Shiggaon in Dharwar district. It refers to the remittance of Kalla valla taxes of Siggâme to goddess of that place.

The next two inscriptions record the transfer of tax on clarified butter. The first one speaks of the transfer of tax on clarified butter to the two hundred Mahâjanas of Śrivûra. The purpose of the transfer apparently was to make the proceeds of the tax available for expenditure by Mahâjanas on communal purpose.

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91 Mantrawadi Inscription of the time of Amoghavarsha, EI, VII, p., 198
92 Shiggaon Inscription of Amoghavarsha-I, EI, XXXV, pp. 85-88.
93 E. Sirûr Inscription of the time of Amûghavarsha-I, EI, VII, pp. 202-08.
The next inscription datable to c. A.D. 866\textsuperscript{94} comes from a village called Nilgund in the Gadag taluka of the Dharwar district. It refers to a settlement called Nirgunda whose hundred and twenty Mahâjanas were given tax on clarified butter.

The next inscription recording the donation of land is datable to c. A.D.874\textsuperscript{95}. We are told about the donation of certain garden land and cultivable land in favour of a temple of Mahâdeva. The inscription does not specify the place or the boundaries of the donated land. It may not, however, be wrong to suggest that it was located somewhere in Nidagundage-12 the headquarter of which may be identified with Nidagundi village, in Baṅkâpur taluka of the Dharwar district.

We have another inscription datable to AD 874\textsuperscript{96}, which talks about the donation of certain items such as clarified butter, buffaloes etc to the Mahâjanas of Rona. Beyond this, we are not provided with any other information.

Another inscription\textsuperscript{97} refers to a settlement called Sarṭavura in the context of the gift of Gōsāsa. It also refers to the fact that the gift was made in the presence of the Fifty (mahâjanas).

The last inscription of the ninth century\textsuperscript{98} refers to a settlement called Dautavûra in the context of tax remission. Nothing has been stated about the nature of tax.

\textsuperscript{94} Nilgund inscription of Amoghavarsh,\textit{EI},VI,pp.98-108.
\textsuperscript{95} Nidagundi inscription of the time of Amoghavarsha, \textit{EI},VII,p.208-14.
\textsuperscript{96} Ron inscription of the time of Amoghavarsha,\textit{EI},XIII,p.183-87.
\textsuperscript{97} Two stone inscriptions of Krishna II,No.A,\textit{EI},XXI,p.206.
We have several inscriptions falling in the time span of the tenth century. One of the inscriptions of the tenth century\textsuperscript{99} refers to two settlements viz. Vutavura of Kachchavara-Kâdamma and Paṭṭiya-Mâḷṭavura. The inscriptions record the donation of Vutavura of Kachchavara-Kâdamma in the presence of two hundred and twenty Mahâjanas of Paṭṭiya-Mâḷṭavura.

Though this record does not throw any light on the nature of settlements, another inscription on the same stone tablet, datable to the eleventh or the twelfth century, give us some indication in this direction. It is stated in the later inscriptions that (headed by) five seṭṭis viz. oil-man Jayasiṅgayysetti, Jummiseṭṭi, Mâḷiseṭṭi Nâmiseṭṭi and Kâmviṣeṭṭi, and the fifty cultivators made certain donation to the local god. It further records some donations by the merchants of the place. It is not stated in the inscriptions clearly the place these donors belonged to but the fact that they all made the grant together may indicate that they all might have belonged to this place only. Whatever might have been the fact, what comes out clearly is that by the eleventh century the god located in this settlement acquired enough of importance to attract donations from people coming from different profession.

Another inscription of the tenth century\textsuperscript{100} refers to certain grant to a tank called Pergere / Kaṇṇamagere of a village (not specified). The

\textsuperscript{98} Kunimellihali Inscription of Saka 818,\textit{EI,XVI},p.277
\textsuperscript{99} Sanskrit and Old Canarese Inscriptions, No.CXXXII,\textit{IA,XII},(August, 1883),pp.224-25.
\textsuperscript{100} Dandapur Inscription of Prabhutavarsha, \textit{Karnataka Inscriptions},vol.2,pp.11-14.
record also talks about the resident members of the street (Keri). Of the two pieces of land, one has been described as located at the foot of the hill (Moradi) and another has been described as wet-land.

We have one inscription which comes from a village in the Baṅkāpūr tāluka of Dhārwār district\(^1\). Though the purpose of the inscriptions is to record certain grant for the maintenance of a local cult of a place called Ereyana-Kādiyūr, it nonetheless offers us insights into the way the space was organized there.

To begin with, we are told that Ereyana-Kādiyūr, described at one place in the inscription as an agrahāra, was located on the western side of another settlement called Purikara. This place seems to have been the capital city of Puligere two Six hundred which has been described as vishaya at one place and nād at another. Even the place Purikara has been described once as janapada and then as nagara.

As to the description of Ereyana-Kādiyūr, we are told about the existence of tanks, parks, groves and abundance of betel plants. We are also told that this place was earlier known as Kādiyūr only and it was only after Ereyana enclosed the place and made it his home that the settlement changed its name to Ereyana-Kādiyūr.

The inscription also refers to the existence of a temple of Shiva and a tank called Kōndaligere. It seems that these two have had special significance for the place as both have been described in greater detail.

The inscription also refers to a place called Brahameśvarapura which seems to have been a quarter of Ereyana-Kādiyūr. The inscription

\(^1\)Kalas Inscription of the Rashtrakuta Govinda IV,EI,XIII,pp.326-38
tells us that it was here that the sabhā of the brāhmaṇas met to fix their constitution for the tank referred above and then made certain grant. The inscription also talks about two hundred families.

We have one inscription, which refers to a place called Dēvamgērī\(^{102}\) in connection with certain donation. The details given in the inscription conveys the impression that this was a settlement in making. For, we are first told about the building of a temple and donation of certain dwelling houses and garden land to it by the governor of Karṇa-Guṟipatṭi. The inscription also talks about the share of taxes, which would go to the royalty and the county Gāmunda.

We have one inscription datable to AD 956-7\(^{103}\). It refers to Sarṭavura which has been referred earlier also. Its status by this time seems to have changed as now we have a governor for this place who was aṅgaraksha of Śrī-Kannaradēva. The inscription also refers to the village head-man and the Fifty (mahājanas) and a setṭi in the context of various grant which included pieces of lands as well. We are also told that the village had a matha and an educational institution.

The next inscription datable to AD 961\(^{104}\) refers to a settlement called Posavur and its Mahājanas. The only thing we can make out of the negligible detail about the settlement is that it was revenue paying one.

\(^{102}\) Tuppad Kurhatti inscription of the region of Akalavarsha Krishana III,Saka 868, \(EI\),XIV,pp.364-66
\(^{103}\) No. CXXV,\(IA\),XII(Sep.1883),pp.256-58.
\(^{104}\) Devihosur Inscription of Saka 862,\(EI\),XVI,p.285
<table>
<thead>
<tr>
<th>Locality</th>
<th>Era</th>
<th>Details</th>
<th>Locality</th>
<th>Era</th>
<th>Details</th>
<th>Locality</th>
<th>Era</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lakshmirpur, Gadag T.</td>
<td>c. A.D. 914</td>
<td>1. Bankeya &amp; Sankaragopa, governing Banavâsi-pannichchhisira which was divided into two parts, 2. Kadambakula Ajavarmumarasa, in charge of the nādu (nād-dle), 3. Enbadimbaru of Maṭdagâde were in charge of pervvârâvu 1. Kesângere, 2. Kammûru belonging to Talagavali 3. Mûvattichchhisira (These may be located around the find place of the inscriptions) 4. Maṭdagâde=village Mantagi, located near Lakshmirpur Hero-stone</td>
<td>Sirunja Gadag T.</td>
<td>c. A.D. 928</td>
<td>Kalivijârasa (Gov of Belvola- 300 ) X</td>
<td>Ron, Ron taluka, Dharwar</td>
<td>c. A.D. 942</td>
<td>1. Mahâmaṇḍalika Permâdi Bûtârya,( Bûtuga II), governor of Gaṅgavâdi-96,000,Belvola-300,Puligere 300 provinces Rôqa = Rôn, the find place of the inscriptions</td>
</tr>
</tbody>
</table>

*Dharwar 900 2. Senemallara-Mallapa, Nâlgâvundu*
### PLACES MENTIONED IN HERO STONE
**MALPRABHA-GHATPRABHA REGION**

<table>
<thead>
<tr>
<th>PLACE OF FIND</th>
<th>DATE</th>
<th>LOCAL AUTHORITY AND THE ADMINISTRATIVE UNITS</th>
<th>PLACES MENTIONED &amp; IDENTIFICATION</th>
<th>NATURE OF RECORD</th>
<th>REF.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hombli, a village in Hangal taluk, Dharwar</td>
<td>8th century</td>
<td>Märakka-arasa = Governor of Banvasi 12000</td>
<td>Nareyangaal, = Modern Naregal, situated about two and a half miles from Hombli, a village in the Hangal taluka of the Dharwar district</td>
<td>Hero-stone</td>
<td>EI,33, 257-58</td>
</tr>
<tr>
<td>Naregal, hangal taluka, Dharwar</td>
<td>c. A.D. 780</td>
<td>Märakka-arasa = Governor of Banvasi 12000</td>
<td>Nareyangaal, = Modern Naregal, situated about two and a half miles from Hombli, a village in the Hangal taluka of the Dharwar district</td>
<td>Hero-stone</td>
<td>EI,VI,pp.1 62-63</td>
</tr>
<tr>
<td>Sidenur, Hirikerur taluka, Dharwar</td>
<td>undated</td>
<td>Märakka-arasa = Governor of Banvasi 12000</td>
<td>Sidiyanur = same as the find place.</td>
<td>Hero-stone</td>
<td>SII,XX,B bombay – Karnataka Inscriptio ns1988,n o.10,p.10</td>
</tr>
<tr>
<td>Bategere Gadag taluka, Dharwar</td>
<td>c. A.D. 888</td>
<td>x</td>
<td>Baṭṭakere, same as the find place</td>
<td>Hero-stone</td>
<td>EI,XIII,pp .187-90</td>
</tr>
<tr>
<td>Betigeri, Gadag taluka, Dharwar</td>
<td>c. A.D. 893</td>
<td>Maṅgatoraṇa, Governor of Belvolaṇu</td>
<td>Baṭṭakere, same as the find place</td>
<td>Hero-stone</td>
<td>SII,XI,198 6,NO.21,p p.12-13</td>
</tr>
</tbody>
</table>
We have one inscription recording donation of land and certain other commodities without specifying geographical location of it.\textsuperscript{105} Since the inscription has been located in a temple situated in Adragunñchi, in the Hubli tāluka of the Dharwar district it may not be wrong to assume that probably the geographical context of the grant related to this place only.

The next inscription\textsuperscript{106} refers to a place called Pulluṅgūr and then mentions a temple of the local goddess named Pulluṅgūrabbe. The inscription records certain donation which consisted of garden land and \textit{kisukādu} (red land).

In another inscription\textsuperscript{107} mentions is made of a place called Kadekēri and the location of a temple of Mahādevī therein. The details of the granted property show that the area consisted of black soil as well as rice producing land.

Apart from the reference of settlement, occurring in the inscriptions discussed above we have some hero-stones coming from this region and they also refer to different settlements. The names of the settlement and the context in which they occur have been presented in a tabular form on the page facing this, (see table)

Thus, in contrast to other regions, we do not find the details about the boundaries of the settlements mentioned in this region. In some cases where the boundary have been defined, it is not defined in terms of other

\begin{itemize}
\item[\textsuperscript{105}] Sanskrit and old Canarese Inscriptions, No.CXXXIV, \textit{IA}, XII, pp.255-56.
\item[\textsuperscript{106}] Hulgur inscription of Khottiga, saka 893, \textit{EI}, XXXIV, pp.59-62.
\item[\textsuperscript{107}] No.CXXXVII,\textit{IA}, XII, pp.270-72.
\end{itemize}
settlement, rather what figures as constituting the boundary of settlement are some natural landmark. This is certainly an indication of the fact that settlement largely followed relatively isolated pattern of distribution. Apart from this, two other features of the rural settlements of this area come out quite clearly is their intimate association with religious establishment and the tanks. As to the typology of settlements, the records of this region data do not provide us with the kind of information land charts usually do. However, it may easily be said that the names of many of the settlements ended with 'ur' or 'kere' or 'gere'. These are indication of the presence of different types of rural settlements in this region. Apart from this, references to the transfer of tax on clarified butter, violent feud over village boundaries, instances of cattle raids etc do tell us the varied nature of rural settlements and rural space in this region.

TUNGABHADRA BASIN SUB-REGION

The details of the settlements that come out of the inscriptions of this sub-region reflect that the rural settlements or rural space was in many ways similar to that of Malprabha-Ghatprabha sub-region. The relevant details about them as given in the inscriptions of this region have been presented in a tabular form on the page facing this.

The first charter relating to this region that we have does not refer to any settlement as an object of donation. It seems that the king

renewed a piece of land, which was given earlier by a ruler of another dynasty, whose ancient boundary a stream was called Kunda\(^{10}\). The inscription does not tell us as to where the said piece of land was located\(^{11}\).

Apart from this, rest of the donative inscriptions that we have belong to the period of the tenth century.

The inscriptions which comes from a temple at Nandwâdige in the Hângund taluka of the Kalâdgi district\(^{12}\) speaks about the donations of land by the Mahâjanas and an individual. It however, does not refer to the locality in which the granted properties were located.

We have four inscriptions from the same locality called Kyâsanûr in the Hângal tâluka of the Dharwâr district. The first one\(^{13}\) talks about remission of tax of a field without referring to its precise location. It, however, may not be wrong to suggest that it might have been located in Kyâsanûr itself where the inscription has been found. It appears that there was a tank in the village for the upkeep of which the remission was granted.

\(^{10}\) It may be mentioned that the neither the find place of the inscriptions is known nor the precise identification of the object of donation has yet been made. However, since the encampments on the bank of the river Tungabhâdra has been mentioned as the place of issue we have decided to include this charter as part of the data relating to the Tungabhâdra basin.

\(^{11}\) Ibid., "\(pûrvva-sthiti \text{kund}=\text{emba tore mère...}\)" I. 18, p. 159.

\(^{12}\) Ibid., We have the occurrence of expression \(mudumbeyaman=\text{untu}\) in the context of the grant. This may be the name of the locality where the granted property was located. It has, however, been also suggested that it may mean some former privileges attached to the grant which was renewed by the king.

\(^{13}\) Sanskrit and Old Canarese Inscriptions, No.CXXIX, I4, XII, pp.220-21.

The second inscription\textsuperscript{114} talks about certain charity or public service performed by the local authority. In this context, it refers to settlements called Biligilige which has not been identified.

The third inscription\textsuperscript{115} refers to donation of some land below the Pulil Tank (\textit{Pulil-ke\text{\`e}}) and a field.

The fourth inscription is quite late\textsuperscript{116}. Datable to \textit{c. A.D. 970}, the inscription tends to give the impression that it was possibly getting integrated into larger authority structure as we are told, for the first time in this inscription, about the fixation of certain taxes for Kēsalūr. In this context, we are told about agricultural land and the houses.

Like the Malprabha-Ghatprabha basin, this area has also yielded some hero-stones. The relevant details about them are given in a tabular form.

THE UPPER KAVERI BASIN SUB-REGION

The picture of settlements that we get out of data related to this region is little different from the two sub-regions we have discussed above. It may, however, also be pointed out that even the nature of data is also little different in comparison to the Malprabha-Ghatprabha basin and the Tungabhadra region. The relevant detail of the settlement of this region is given in a tabular form on the page facing this. (See table

\textsuperscript{114} Kyasanur Inscription of Saka 868, No.B, \textit{EI}, XVI, pp. 281-83.
\textsuperscript{115} Kyasanur Inscription of Saka 868, \textit{EI}, XVI, No. C, p. 283.
One of the records of this region assignable to the 9th century\textsuperscript{117} speaks about donation of land from among the field of 'per-Galvappu'. Though it is stated that the grant was meant for Gôvindapâdi of Belgoja, the location of the property granted has not been stated. The record however, refers to the boundaries of the donated land which runs as follows: 'Kiķere of Taṭtaggere; further on the inscribed stone, from the vasele tree and the black rock which was not to move, the big banyan... sand and the tamarind tree; going further ...... river, banyan is the boundary... the standing stone, and the silk cotton tree of Kovaļa. There the boundary ends'\textsuperscript{118}.

The next donative inscriptions inscription relating to this region that we have comes from a village in Nelamangala tâluka which is now located in Bangalore district\textsuperscript{119}. Datable to c. A.D. 802, the charter speaks of the transfer of a grâma named Pervvadiyûr which was included in Ededinde-vishaya. The grâma seemed have its boundaries as well which seems not to have been specified in the charter\textsuperscript{120}.

The third inscription is datable to c. A.D. 808\textsuperscript{121}. It records the donation of a grâma which was located in Punnâda-Edenâdu-vishaya and then goes on to specify its boundary in detail which is as follows: 'to the north Poṇarpuli (twin tamarind trees); to the north-west posattigallu

\textsuperscript{117} EC.II.,p.14,No.35
\textsuperscript{118} Ibid, p.370.
\textsuperscript{119} EC, IX, Inscriptions in the Bangalore district, No.61, Nelamangala tâluka’, 1905, pp. 51-53.
\textsuperscript{120} Ibid; what follows after the expression “tasya- sîmântaram” is the description of another gift and not the details of the boundaries of the donated grâma, see p. 53.
(boulder); western boundary the great portion of Kadambageșe, on the
south western side old banni (prosopis spieigeration) shrub; eastern
boundary—eastern side of kalliveṭṭu (hillock) including mūrubēṭṭu (three
hills); on the north eastern side the Ficus Indica shrub to the north of
Badanidi.122

The donated grāma seemed to have been of some special
significance for the people around as we are told that 'people of the
Ninety six thousand country were witness to this gift.

We have two more charters belonging to the timespan of ninth
century. In the first charter,123 we have reference to Saṅgāmi nāma-
grāma as the object of donation. The grāma which was part of a vishaya
is stated to have been bounded on its eastern side by Nayamballada
pērālu and on the south was located Tekkikeșe.

In the second charter 124 Jālamaṅgalam grāma , which was part of
Idigūr vishaya has been recorded as the object of transfer. The charter
first specifies the location of the grāma by referring to four grāmas on
its four sides. About these four grāmas it has also been stated that they
were known ones (prasiddha grāma) and, that they together define the
boundaries of the donated grāma. It seems that this description of the

121 EC.III.,p.352, No.278.
122 Ibid, see II.60-63
123 A New Rashtrakuta Copper Plate Grant of AD 810, QIMS, No2,1924,pp.82-88.
donated settlement was not considered enough and, therefore, it was considered necessary to give a detail description of the boundaries of the donated grāma which reads as follows: “from the north-east angle, looking south, coming down east of the rising and falling ground within the hollow of the irppe trees, the uli plants; coming straight to the Kodeyāḷi cultivation, the field and the tamarind tree; thence going down, the angle of the Bidarūr tank. Then west: - on the south of the tiger path (pēr ojbeuye) the big waste, the boundary stone, the big shelter at that angle; then going straight to the tāygaṇḍi125 of the Nāymanī tank. Then north: - the elephant cashew-nut tree on the west of BALLagere, some plants, the elephant tank, the grazing land, the boundary stone, the angle of Puligāra tank. Then east: - to the tall betel plants, the grass plain, the brazier’s stone, the boundaries of a field, a tamarind tree, a circular tamarind tree, cultivated ground, thus coming, it joins the angle on the north-east”126.

After giving these details, we are also told about certain witnesses to the grant who seemed to have been the representatives of different localities127.

124 A Rashtrakuta grant from Mysore, IA,XII,(Jan.1883),p.11-19, also, see Kadamba plates of Prabhtavarsha..., EI, IV, p.332-348
125 Ibid., It has been suggested by the editor that the term mean ‘mother’s husband, used as a term of low abuse. It may possibly here mean the temple of some Shakti,p.18
126 Ibid., pp.18-19.
127 Ibid., the list of witness consisted of the followings ‘Rācha-malla gāmuṇḍa, Sīra, Gāṅga gāmuṇḍa, Māreya, Belgēre Odeyar, the Modabāge Seventy ,the whole of Kunungil. p. 19.
We have three inscriptions belonging to the time span of the tenth century. Though only one of them records the donation of settlement, the rest of them nonetheless refer to different settlements in the context of grants of various types.

The first inscription of the tenth century is datable to AD 903 and it refers to a settlement whose name ends with ...tandi. It also refers to the Mahâjanas of the place as the recipient of certain dues. No other information is provided about the settlement.

A place called Elase has been referred in the context of donation of some gold and the construction of a well. It has also been referred that the recipient of the donation were Mahâjanas of the place.

The first inscription pertains to the donation of a piece of land consisting of two Kandugas which was located in the open space of the channel called the channel of Malti tree, below the large tank. The inscription does not tell us whether all these formed the part of some settlement, though two settlements have been referred to in the inscription. One of them is named Belatûr and it seems that on the western quarter of it was located a hill. The other settlement referred is Ātakûr.

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128 Chikka Sarangi Inscription of Akalavarsha, ASMAR, Vol. III, 1910-11, p.31
129 ARMAD, 1929(1931), p.150
130 Atakur inscription of Krishna III and Butuga II, EI, VI, p.50-57
131 Ibid., it has been stated in the inscription that Manalera let loose a hound at a mighty boar on the hill in the western quarter of the village of Belatur, p.56
The subsidiary record at the top of the inscription\textsuperscript{132} discussed above also refers to, apart from other settlements, to Ātauḵūr, but as an administrative unit. We are also told about another settlement called Kādiyūr.

The second inscription\textsuperscript{133} speaks of the transfer of a settlement called Vēlūrppādi to a shrine located on the hills of Sudaduparai. The hill seems to have had some importance for the settlement as we are told that the donor sons had received it as grant along with the settlement.

The third inscription\textsuperscript{134} refers to a settlement called Tirukkalukkunram in the context of the grant of one perpetual lamp to the god of the temple, which was located there.

We have one more inscription\textsuperscript{135}, which refers to the same place and the temple. The purpose of the inscription however, is to record the donation of a piece of land (\textit{patti} of rice field), a well and the construction of a tank by certain individual. It may also be pointed out that donors in both the cases came from the same place called Karai.

The last inscription of this region speaks about the donation two grāmas whose name, as we are told, was changed at the time of

\textsuperscript{132} Atakur inscription of Krishna III ... \textit{loc. cit.}

\textsuperscript{133} Velur rock inscription of Kannaradeva, \textit{EI,IV,p.81-}

\textsuperscript{134} C. Inscription of Kanaradeva, \textit{EI,III,p.282-86}
donation. Also, the charter furnishes a detail description of their boundaries which throws light on the nature of landscape around.

Of the two villages, one was named Kodangavallī grāma which was named after the mother of the donor as Chandiyabbe-mangala. The grāma was part of Kukavādi-300. The charter first speaks about the location of donated grāma in terms of the location of four other grāmas on its four sides and then gives the details of the boundaries which runs as follows: “to the east following the road to the banyan tree, to the north of the prasyandaka (oozing out: gum tree), the tank and the Thāli tree; to the south three tamarind trees above the raise bund of the tank of the village Maṇalūr, to the south west, Kaṇṇāti tank; to the west bamboo and tamarind trees; to the north-west Maḷavagiri; to the north, mango tree; to the north-east Togya-tank and the big tank situated in the middle of the fields of the village Jāliyūr”.

The other village granted is named Nigumbūr and was named Rājāditya-mangala after the donor. It was situated in the middle of Sūlgal-70. Here the boundary of the donated village has been specified in terms of four other grāma located on its four sides. The only difference is that the grāma located to the east of the donated one has been described as the part of administrative unit other then the one in which the donated grāma was included.

Given the nature of information that we have, the settlements in this region also seems to have been relatively isolated in space.

135 D. Inscription of Kanaradeva, EI, III, p.282-86
However, there seems to have been some degree of interaction with the rural settlements around as we notice the reference to people of other settlements in the context of grant. However, what is peculiar about the rural settlements of this region is the description of their boundaries in terms of natural resources which were apparently not permanent. As to the typology of rural settlements, part from grâma we have some settlements whose names end with ‘ur’ and ‘gere’. As to the water resources, tank and well seems to have been important in this region.

KONKAN REGION

We have six inscriptions referring to various settlements, of which are presented in a tabular on the page facing this (see table).

Four of the inscriptions of this region are assignable to the time span of the ninth century. Three of them record donation of money and one record the donation of a grâma.

The three inscriptions recording the donation of money have been located at Kanheri. The first inscription, datable to c. A.D.843\textsuperscript{136} tells us about the existence of ‘the monks of worshipful community dwelling at the great monastery (vihâra) at the famous mount of Kṛishṇa’. The monastery seems to have been an old one as the purpose of the donation

\textsuperscript{136} Three Inscriptions from Kanheri, No.43 B,\textit{IA},XIII,(May, 1884),p136.
of certain Drammas, among other thing, was also to undertake repair of ‘what might have been damaged or ruined in the monastery’.

In second inscription, we are told of certain Gomin Avighanâkara who came all the way from the Gauda country to this place and caused a hall for meditation built for the monks. He also made an endowment of 100 Drammas. The terms of the endowment suggest that the 100 Drammas was meant for his own use ‘as long as he lives’. It has also been stated that after his death a competent authority would fix the interest on the endowment made and that amount of interest would be spent on providing cloths to the monks residing there.

Unlike the earlier inscriptions, here we are told about the involvement not only of the monks residing there but also of an āchārya of a place called Chikhyallapalikā and of a Pâttiyanâka named Yoga.

The mentioning of an āchārya who belonged to other areas and Pâttiyanâka, who was probably an official, might be an indication of the growing importance of the vihâra. It may possibly indicate the network the vihâra might have developed with the settlements around.

The third inscription records building of a hall for the monks and the donation of 100 Drammas to the same monastery after the lapse

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137 Ibid., The editor would like to suggest that the money was not entrusted to one, but to several persons or guilds. p.137, see fn.29.
138 Ibid., No.15, p.134-135
139 Ibid., The inscription records that the deed was approved of in the presence of the worshipful community, was confirmed and afterwards caused to be written. The Pâttiyanâka and the Āchārya have been cited as the witness to it.
of about two decades. Here again the deed is stated to have been approved and confirmed in the presence of the worshipful community. The names of the witness have also been given. It is interesting to note that the Gomin Avighanâkara who figures as the donor in the earlier inscription has been cited as one of the witnesses. We also have an āchṛya here as one of the witnesses. Though the name of the āchṛya has been mentioned, we are not told about the place he came from, as was the case in the earlier inscription. The same Pâttiyanâka has also been included in the list of the witness.

We have one donative inscription of the ninth century\textsuperscript{141}, which refers to Jharivallikā as an object of donation. It is stated to be situated in the twenty-four village group adjoining Samjâna. As to its boundaries, it is said that to the east was located Kalluvî nadî that flowed towards the sea. On the rest three sides were located three settlements of different types. The one located on the southern side has been described as the grâma of Bhaṭṭas called Uppalahatthaka. On the western side was located a grâma and on the north we are told of the location of another grâma called Dhannavallikā.

We have two charters of the tenth century. The first one\textsuperscript{142} refers to various settlements and natural resources in the process of marking out

\textsuperscript{140} Ibid., No.43 A, p.135-36  
\textsuperscript{141} Sanjam plates of Amoghavarsha,\textit{EI}, XVIII,235-255  
\textsuperscript{142} Rashtrakuta charter from Chinchani, 1. Grant of the time of Indra III,Saka 848, \textit{EI}, XXXII,45-54
the boundaries of the object of donation that consisted of a grāma called Kāṇāduka, situated in Kōlimahāra vishaya within Samyāna-mandala, and half a Dhura of land in another grāma called Dēvihara. It may be stated here that a Dhura usually mean 1/20 of a Biswa which is 1/20 of a Bighā. As the donated grāma the followings have been mentioned as constituting its four boundaries:

1. A hill (parvata) on the east;

2. A stream (nadi) on the western side. Apart from this, we are also told that certain trees at the eastern fringe of Kalla-grāma, a locality called Chinānu and the stream to the south of Himguvā, and the eastern stream running by the south of Vāghavāsa and flowing from its eastern part.

3. On the south of the donated grāma were located the stream flowing from the said hill, a locality called Sēmbaka and the southern part of Bhammaharōmgarikā to the west of Sēmbaka;

4. About the northern side, we are told of the existence of the locality of Himguvara and Chavaṣa and the stream (nadi) running by the south of Vaghavasa flowing from its eastern part.

Nothing has been said about the grāma where the donated piece of land was located.

The next charter records an event which took place after the lapse of about three decades since the charter discussed above was issued. It is not a donative inscription rather it records certain agreement
arrived at by two religious establishments on issue relating to land dispute. Though the location of the two religious settlements have not been specified, they must have been located somewhere in Samyâna. The importance of the inscription for us lies in the fact that it gives us an idea about the nature of the settlement and the dominant social groups living therein.

The charter informs us about the existence of two religious establishments. One was the temple of the god Bhillamâladêva which was constructed by descendants of the merchants of Bhillamâlla who originally hailed from Jodhpur region of Rajasthan\textsuperscript{144}. This temple was apparently patronized by the merchants of Samyâna. The inscription tells us that there was another \textit{mathika} which was constructed by Kautuka at the gate of which the goddess called Bhagavatî had been installed for worship. This \textit{mathika} enshrining Bhagavatî seems to have been patronized by the \textit{brahmânas} of the locality. Apart from these two groups, we are also told about the existence of a trader named \textit{sreshthin} Gambhuvaka who was important enough to have the right to mint money on behalf of the ruling authority. The reference to these groups in the charter, apart from other things, shows the non rural character of the settlements referred to in the inscription.

\textsuperscript{143} Rashtrakuta Charter from Chinchani, 2. Grant of the time of Krishna III, EI, XXXII, pp.55-60.
\textsuperscript{144} See, B.D. Chatppadhyaya, 'Markets and Merchants in Early Medieval Rajasthan', in \textit{The Making of Early Medieval India}, 1994, New Delhi, pp.89-119.
Thus, the rural settlements in this region seem to have exited in the form of a cluster. However, the reference to mountain and the water resources may point to the cluster being less dense. As to the typology of the settlements, apart from grāma we have settlements which did not carry any suffixes.

SECTION II

Organization of settlement

As stated earlier, in this section we would try to look into the nature and pattern of integration of rural settlements into the apparatus of state. The main focus of the exercise would be on various administrative units which are referred to in the context of the donated settlements.

First Phase (up to c. A.D. 750)

The five land charters of the Rāṣṭrakūṭas of Vidarbha, ranging in time from 6th century up to the second half of the eight century, record donations in the region of the Wardha Wainganga basin. None of the object of donation, be it a village or land in a village, seem to have been part of any administrative units as none of the charter refers to any such unit (see the table given below).

It may, however, be mentioned that in two of the charters, i.e. Sanglooda Plates of Rāṣṭrakūṭas Nannaraja (c. A.D.693) and the Multai
reference of *vishayapati* in the list of addresses. However, neither of them refers to any *vishaya* or such other administrative units in the context of the donated property.

<table>
<thead>
<tr>
<th>CHARTER</th>
<th>DATE</th>
<th>REF.</th>
<th>DONATION</th>
<th>ADMINISTRATIVE UNIT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagardhan Plates of Svamiraja</td>
<td>AD.573</td>
<td>E.I.,XXVIII,1-16</td>
<td>1.12 nivartanas of land in Chimachapattikā</td>
<td>X</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2. Ankōllikā <em>grāma</em> on the eastern bank the Sulla</td>
<td></td>
</tr>
<tr>
<td>Tiwarkhed Plates of Nanaraja</td>
<td>631</td>
<td>E.I.,XI,276-81</td>
<td>I. 50 nivartanas in Tivērēkhēta on the south bank of the Amvēviaraka-nadi</td>
<td>X</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>II. 50 nivartanas in Ghūkhēja on the south bank of the same river,</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>III. 10 nivartanas on the east bank of Sarasvāhalā</td>
<td></td>
</tr>
<tr>
<td>Sangalooda plates of</td>
<td>693</td>
<td>E.I.,XXIX,109-15</td>
<td>Land (<em>kshetra</em>) in I. Umbarikā grāma and II. Vāṭapuraka grāma</td>
<td>X</td>
</tr>
<tr>
<td>Rashtrakuta Nannaraja</td>
<td></td>
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<tr>
<td>Mullai copper plate of</td>
<td>708</td>
<td>I.A.,18,230-36</td>
<td>Jalaūkuhe <em>grāma</em></td>
<td>X</td>
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<tr>
<td>Nandaraja</td>
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<tr>
<td>Bhindon pl of</td>
<td>700</td>
<td>JESI,10,30-35</td>
<td>Chīnchapallīka</td>
<td>X</td>
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<tr>
<td>Rashtrakuta Kakkaraja</td>
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</tbody>
</table>

The three charters of the Rāṣṭrakūṭas of Manpur that we have at our disposal relate to the transfer of landed properties of various dimensions. The geographical context of the property transfer through them relate to the region of the Bhima and the upper Krishna basin. None of these charters, however, refers to the donated properties being
### Administrative unit mentions in the charters of the Godavari basin

<table>
<thead>
<tr>
<th>NAMEPLATE</th>
<th>A_D</th>
<th>REFERANCE</th>
<th>NA_DONATIO</th>
<th>AD_UNIT_NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pimpri Pls. of Dharavarsha Dhruvareja</td>
<td>775</td>
<td>E.I,10;81-89</td>
<td>Līla grāma</td>
<td>Vatanagarīka 84</td>
</tr>
<tr>
<td>Dhulia Pls. of Karkaraja</td>
<td>779</td>
<td>E.I,3;182</td>
<td>Rakṣkhullā grāma</td>
<td>Nasikka vishaya</td>
</tr>
<tr>
<td>Paithan Pl. of Govinda III</td>
<td>794</td>
<td>E.I,3,103-110</td>
<td>Limbārāmikā grāma</td>
<td>1Saraka,12 vil.grin Pratistha Bhukti</td>
</tr>
<tr>
<td>Wali Pl. of Govinda III</td>
<td>806</td>
<td>I.A,XI,156-63</td>
<td>Ambaka grāma</td>
<td>Vata nagara vishaya</td>
</tr>
<tr>
<td>Dharur Pl. of Rashtrakuta Govinda III</td>
<td>809</td>
<td>E.I,285-96</td>
<td>Anahā grāma</td>
<td>Dharur vishaya</td>
</tr>
<tr>
<td>Jambagaon plates of Indra III</td>
<td>915</td>
<td>E.I,36,223-38</td>
<td>1.Khairondhi, 2.Kurunduka &amp; other villages</td>
<td>x</td>
</tr>
<tr>
<td>Two grants of Indra III from Vajirkheda, # A</td>
<td>915</td>
<td>E.I,38,5-22</td>
<td>1.Maladaha, 2.Pariyala near Sihapuri</td>
<td>1.Padalabadha-84</td>
</tr>
<tr>
<td>Two grants of Ras. Indra III from Vajirkheda, # B</td>
<td>915</td>
<td>E.I,38,5-22</td>
<td>6 Villages,(see table II for detail)</td>
<td>See the table II</td>
</tr>
</tbody>
</table>

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*Note: Administrative unit mentions indicate the administrative boundaries mentioned in the charters of the Godavari basin.*
part of any administrative unit. One of the charters\textsuperscript{145}, however, refers to \textit{bogika}\textsuperscript{146} in the list of addressees. In another\textsuperscript{147} grant we find the reference to the commander of the fort (\textit{Harrivatsakōṭṭa-nigraha}). He, however, has been cited as the witness to the grant.

The charter of the Dējja-Mahārāja, which relates to the sub region of the upper Krishna basin, is the first charter which refers to administrative unit in the context of the donated property. The charter, which was issued by \textit{Adhirāj} Indrananda, apparently a subordinate of the Rāṣṭrakūṭas King Dējja-Mahārāja, refers to Kashmāṇḍī-	extit{vishaya} in which the donated \textit{grāma} was located.

In contrast to the charters of the house of Vidarbha and the house of Manpur, the two charters of the house of the Malkheda branch of the Rāṣṭrakūṭas, falling in the time span of pre-AD 750, speak of the object of donation being part of two different \textit{vishaya}.

In the first charter\textsuperscript{148}, the object of donation was a \textit{grāma} and it is stated to be situated in the \textit{vishaya} of Śrīpura. It may also be mentioned in this context that Śrīpura has also been described as the \textit{prabhujyamān} of Aniruddha who was a subordinate of Dantidurga.

\textsuperscript{145} Pandarangapalli Grant of Rashtrakuta of Avidheya, \textit{EI}, XXXVII, pp.9-24.
\textsuperscript{146} This term has often been explained by some as the head of the diastict, or the collector of the state share of the produce of lands taken in kind. See, D.C. Sircar, \textit{Indian Epigraphical Glossary}, 1966, p.54.
\textsuperscript{147} Undikavatika Grant of Abhimanyu, \textit{EI}, VIII, pp.163-66.
In another charter\textsuperscript{149}, also the donated \textit{grâma} has been stated to be located in a \textit{vishaya}. However, in this case, the \textit{vishaya} has been described as Chandrapuri-84.

\section*{SECOND PHASE, (C. A.D. 750 ONWARDS)}

In contrast to the first phase, the charters belonging to the second phase refer to a variety of administrative units within which the donated properties were located. What is interesting is the fact that though certain administrative units were common in most of the region, yet each region seems to have certain units which were specific to them.

\section*{UPPER GODAVARI BASIN SUB-REGION}

A glance at the tabular statement of administrative units figuring in the charters of this region shows that the nature of administrative units within which rural settlements were organized was not constant all through the period of the Malkhed branch of the Râṣṭrapâta. Rather, it kept changing from one period to another.

The charters would like us to believe that one of the popular administrative units during the period of the eight century within which the rural settlements were organized was the group of settlements. Of the four charters of the eight-century, two of them refer to the object of donations being part of some groups of villages. These two groups of

\textsuperscript{149}Ellora Plates of Dantidurga: Saka 663, \textit{EL}, XXV, pp. 25-31.
villages are: Vaṭanagarikā-84\textsuperscript{150}, and Sārākachchha 12\textsuperscript{151} which was part of a larger administrative unit called Bhukti\textsuperscript{152}. The only other administrative unit we hear of during the period of the eighth century is that of a vishaya called Vaṭamukha\textsuperscript{153}.

In the charters of the ninth century, however, we don’t find the occurrence of the group of villages as administrative unit. In the two charters of the ninth century, \textsuperscript{154} we are told about vishaya being the administrative unit within which the donated villages were located. However, the description of vishaya in both the charter is not the same. In one charter it has been described as part of another administrative unit called Nāsika-deśa\textsuperscript{155}.

In the charters of the tenth century, the most frequently mentioned administrative unit is the group of villages. In two grants of Indra III\textsuperscript{156}, (no. A and B), the following groups of village have been referred.

<table>
<thead>
<tr>
<th>CHARTER</th>
<th>AD UNIT</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-1</td>
<td>Pādalābaddha -84</td>
</tr>
<tr>
<td>B-1</td>
<td>Rāṇānākka -24</td>
</tr>
</tbody>
</table>

\textsuperscript{150} Pimpri plates of Dharavarsha: Dhruvaraja,\textit{EI},X,pp.81-89
\textsuperscript{151} Paithan plates of Govinda III,\textit{EI},III,p.103.
\textsuperscript{152} Ibid., “śri-Pratishṭhāna-bhukty-antargata- Sārākachchha-dvādaśa-grām-abhyantarē”,p.109,1.55.
\textsuperscript{153} Dhulia plates of Karkaraja,\textit{EI},VIII,p182.
\textsuperscript{155} Nāsika dēśiya-Vaṭanagaravishy-āntargatah, see, Wani plates of Govinda III,\textit{XI},p159,II.39-40.
\textsuperscript{156} Two Grants of Rashtrakuta Indra III from Vajirkheda, \textit{EI}, XXXVIII, pp.5-22.
Apart from these, the charter also refers to Vaṭanagara-vishaya.

**SABARMATI BASIN.**

As far as the pattern of organization of settlements in this region is concerned, we hear of only two types of administrative units and that too during the period of the tenth century only. (see the table on the page facing this)

The first charter\(^{157}\) of the eight century belongs to the new house of Gujarat represented by Kakka. It speaks about the transfer of a piece of land near Hilola grāma. It however does not refer to any administrative unit in this context. It may however be pointed out that the donor, apart from being described as mahāśāmanta, has also been described as vishay-ādhipati.

The second grant which is assignable to the period of the ninth century\(^{158}\) belongs to the Gujarat branch of the Malkhed branch of the Rāṣṭrakūṭas. It also speaks of the donation of a kṣetra. It however specifies that the kṣetra was located within a place called Dēillika (Dēillikā-simā-pratibaddha). The editor of the plate would like us to


\(^{158}\) Devali plates of Govinda, Valabhi 500, *EI*, XXXV, pp.269-80
believe that Deillikâ was probably a small territorial unit like a *pargana*\(^{159}\).

In contrast to the earlier period, the first charter of the tenth century\(^{160}\) speaks of a hierarchy of groups of villages within which rural settlements seem to have been organized. The charter refers to the donated village as included in the ten villages of Rûriddhâ, which belonged to the eighty-four villages of Karpatavânijya which were included in the seven hundred and fifty villages of śrî-Harshapura. We are also told that the seven hundred and fifty villages were possessed by the donor Akalavarsha, the sovereign ruler of Malkhed branch of Râstrakûtas.

The second charter of the tenth century\(^{161}\) speaks about the existence of bigger administrative units. It is stated in the charter that the donated *grâma* was situated in *Khêjaka-mandala* which in turn was included in the Lâṭa-*deśa*.

In the last charter,\(^{162}\) we hear of another administrative unit called *vishaya*. The charter informs us that the donated villages were part of Mohâdavâsaka-*vishaya*.

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\(^{159}\) Ibid., see p.271,fn.1

\(^{160}\) A Rashtrakuta Grant of Kṛishṇa II., *EI*, I,pp.52-58.


\(^{162}\) Two Harsola copper plates...loc.cit.
A cursory glance at the tabular statement of different administrative units occurring in the charters of this region in the context of donated properties shows that in the first three charters of the ninth century, the only administrative units which has been referred to is the groups of villages. In the first charter, we have reference to Vâhâula-chaturaśîti\textsuperscript{163}. The second charter\textsuperscript{164} refers to the donated grâma being part of Siharakhî-12\textsuperscript{165} which has also been stated to be the prabhujyamân of the donor. In the third charter\textsuperscript{166} also, we have references to the donated grâma being part of group of villages called Aikoṭṭaka-84\textsuperscript{167}. In the forth charter\textsuperscript{168}, one of the two donated grâmas have been state to be part of a bhukti. However, soon we find the reference to vishaya also. In the charter datable to AD 824,\textsuperscript{169} we have the reference of a vishaya but even that has also been referred as vishaya of 42 villages.

However, in the tenth century charters we no longer hear of groups of villages as administrative unit, rather we find the emergence of

\textsuperscript{164} Torkhede Plates of Govindaraja,\textit{EI},III,pp.53-58.
\textsuperscript{165} Siharakhî-dvâdas-ântarggata-Gôvaṭṭam-âbhidhânô grâma , p.56, l.40.
\textsuperscript{166} Sanskrit and Old-Canarese Inscriptions, No.CXXVII, \textit{IA}, XII,pp.156-64.
\textsuperscript{167} Aikoṭṭaka-chaturâsîty-antarggata-Vadapadrak-âbhidhâna-grâmoh.. p.160, ll.46-47.
\textsuperscript{169} Brahamanapalli grant of Karka Suvarnavarsha : saka 746, \textit{EI},XXII, pp.77-85
### I.2. MAHI BASIN

<table>
<thead>
<tr>
<th>INS</th>
<th>A_D</th>
<th>REFERENCE</th>
<th>NA DONATION</th>
<th>B_SOUTH</th>
<th>B_NORTH</th>
<th>B_EAST</th>
<th>B_WEST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gujara rashtrakuta Govindaraja hayacha tamrapatra</td>
<td>810</td>
<td>BISMQ, 101-108</td>
<td>Usaunkagrama</td>
<td>x</td>
<td>x</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Torkhede Co.Pl. of the time of Govindaraja of Guj.</td>
<td>812</td>
<td>E.I, 3, 3-58</td>
<td>Govattanagrama and its hamalet Mesuvalika</td>
<td>x</td>
<td>x</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>British Museum Plates of Sri karkarajadeva</td>
<td>812</td>
<td>I.A, 12, 156-65</td>
<td>Vadapradakaabhidanagrama</td>
<td>Mahasenkatadagama</td>
<td>Vagghachhagrama</td>
<td>Jambuvakagrama</td>
<td>Ankottaka grama</td>
</tr>
<tr>
<td>Brahmanapalli grant of Karkka Suvarnavasrsha</td>
<td>824</td>
<td></td>
<td>Brahmanapalli</td>
<td>Likkavalli</td>
<td>Likkavalli</td>
<td>Naboda</td>
<td>Dhadiya ppa</td>
</tr>
<tr>
<td>Inscription from Kavi,II.The grant of Govindaraja</td>
<td>826</td>
<td>I.A, May 1875,</td>
<td>Thurnavigrama</td>
<td>Jadaranagrama</td>
<td>Jadaranagrama</td>
<td>Vatapradaragrama</td>
<td>manga and Kaliyagrama</td>
</tr>
<tr>
<td>Two grant of Indraraja III, # 1</td>
<td>915</td>
<td>E.I, 9, 24-41</td>
<td>Umvara grama, in the vinity of Kammanjiya</td>
<td>Mogalika</td>
<td>Javalakupaka</td>
<td>Talijakagrama</td>
<td>Samkigrama</td>
</tr>
</tbody>
</table>
larger administrative unit called ‘deśa’. In both the charters, the donated villages are stated to have been located in Lāṭa-deśa.

**TAPI WEST SUB-REGION**

A perusal of the administrative units referred to in the charters of this region indicates that during the timespan of the ninth century, ‘the group of villages’ was the most prevalent unit within which the rural settlements were organized in this region (see table). However, their nature was not the same. Some of them seemed to have their administrative centre which usually lent its name to the group of villages. Sarthâtailâta-42\(^{170}\) may be cited as an example of this. On the other hand, we have references to group of villages which seemed to have been attached to individual settlements which apparently acted as the administrative centre for the entire group of villages\(^{171}\). The case of group of 116 villages connected with Karmântapura\(^{172}\) may be cited as an example of this. We have yet other type of group of villages which were part of bigger administrative units. The description of the donated village given in the charter datable to c. A.D.888\(^{173}\) may be cited as an example. It is stated in the charter that the donated grāma ‘ranges among the one hundred and sixteen villages connected with Variavi’ which belonged to the Koṅkaṇa vishyā.


\(^{171}\) These distinction are also born out by the use of different expression such as antarggata and pratibaddha


\(^{173}\) Rāṭhor grant No. IV. A Grant of Kṛishṇa II of Ankulesvara of AD 888, *IA*, XIII, pp.65-69.
### Administrative unit mentions in the charters of the Taol basin, East

<table>
<thead>
<tr>
<th>NAMEPLATE</th>
<th>A_D</th>
<th>REFERENCE</th>
<th>NA_DONATIO</th>
<th>AD_UNIT_ NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sisavi grant of</td>
<td>c. A.D.807</td>
<td>E.I.,XXIII,pp.204-12</td>
<td>Sisaval grāma together with the site of habitation in Mörgaqa</td>
<td>Māṇaka vishaya</td>
</tr>
<tr>
<td>Govinda III</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lohara gr. of Govinda III</td>
<td>c. A.D.812</td>
<td>E.I.,XXIII,pp.212-222</td>
<td>Laghu-Lōhāra grāma</td>
<td>Murumba vishaya</td>
</tr>
</tbody>
</table>

### Administrative unit mentions in the charters of the Wainganga basin

<table>
<thead>
<tr>
<th>CHARTER</th>
<th>DATE</th>
<th>REFERENCES</th>
<th>DONATION</th>
<th>ADM_UNIT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhandak Pls.</td>
<td>c. A.D.77-121</td>
<td>E.I.,14,121</td>
<td>100 nivartanas in Ngana-puri grāma</td>
<td>X</td>
</tr>
<tr>
<td>of Krishnaraaja</td>
<td>-130</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jethwai Pls.</td>
<td>c. A.D.78-229</td>
<td>E.I.,22,98-109</td>
<td>Köḷēpadra grāma</td>
<td>Nāndipraudvāri vishaya</td>
</tr>
<tr>
<td>of the Rashtrakuta queen Silamahadevi</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Apart from this, *vishaya* seemed to have been another popular administrative unit. However, in the sole charter of the tenth century we have reference to bigger administrative unit such as *deśa*( see the table).

**TAPI East Sub-Region**

Two of the charters of this region refer to two different *vishaya* in the context of the donations (see the table on page facing this).

The first charter\(^{174}\) refers to the donated settlement as being part of Māṇaka *vishaya*. The second charter\(^{175}\) also speaks of the donated village included in Murumba *vishaya*.

**Wardha - Wainganga Basin Sub-Region**

In contrast to the house of Vidarbha who controlled this area in the pre-750 AD, the charter of the Malkhed branch of the Rāśṭrakūṭas relating to this region invariably refers to administrative units within which the donated settlements were organized (see table).

\(^{174}\) Sisavai grant of Govinda III, *EI*, XXIII, pp.204-12.
\(^{175}\) Lohara grant of Govinda III,*EI*,XXIII, pp.,212-22
<table>
<thead>
<tr>
<th>NAMEPLATE</th>
<th>A.D.</th>
<th>REFERENCE</th>
<th>NA DONATIO</th>
<th>AD UNIT NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talegaon Copper Pls. of Krishnaraja I</td>
<td>c.</td>
<td>E.I, XIII, pp. 275-282</td>
<td>1. Kumār grāma together with Bhamarōpara, Araluva, Si ndi-grāma and Tadavalē</td>
<td>Pānaka vishaya</td>
</tr>
<tr>
<td>Kāśārśrī Copper Pls of Dhruvaraja</td>
<td>c.</td>
<td>JASB, vol. 43-44, (Bombay), 1 970, pp. 94-105</td>
<td>Maṇḍuru grāma</td>
<td>Velgali vishaya</td>
</tr>
<tr>
<td>Radhanpur Pls. of Govinda III</td>
<td>c.</td>
<td>E.I, VI, 239-51</td>
<td>Rattajunga grāma</td>
<td>Rāsilya bhukti</td>
</tr>
<tr>
<td>Huvina Hipparge</td>
<td>c.</td>
<td>S.I, XI, (Bombay, Karnataka Inscriptions) 19 88, No. 9, pp. 4-5</td>
<td>Pippargage</td>
<td>Konnavuri vishaya</td>
</tr>
<tr>
<td>A fragmentary grant of Rashtrakuta Suvarnavarsha</td>
<td>c.</td>
<td>E.I, XXII, pp. 10-16</td>
<td>Payālipattana grāma</td>
<td>X</td>
</tr>
<tr>
<td>Sattogi pillar inscription # A</td>
<td>c.</td>
<td>E.I, IV, pp. 57-66</td>
<td>pieces of land in Pāvīṭṭage grāma</td>
<td>Karmāpuri vishaya</td>
</tr>
<tr>
<td>Grant of grant of Sinda Adityavarman</td>
<td>c.</td>
<td>E.I, XXV, pp. 164-171</td>
<td>Kajāhākā grāma</td>
<td>included in the (larger) village Parigarikā and was situated in Ramatirthika-84</td>
</tr>
</tbody>
</table>
The first charter\textsuperscript{176} datable to c. A.D. 772 does not refer to any administrative unit. In the next charter\textsuperscript{177} datable to c. A.D. 786, we are told of the donated grāma being part of Nāndipuradvāri vishaya.

In the two charters of the ninth century,\textsuperscript{178} again we have reference to two different vishaya within which donated villages were located.

In the charter of the tenth century, however, the description is little different. In this case, we are told that the donated grāma was situated in Nāgapura-Nandivardhana.

**BHIMA-BASIN SUB-REGION**

As we have seen earlier, this region was controlled by the house of Manpur in the pre-750 AD. The charter\textsuperscript{179} of this house recording donation in this region does not refer to any administrative unit in the context of the donated property.

However, the charters of the Malkhed branch of the Rāṭrakūtas relating to this region reflect a different situation as in most of their charters the donated settlements have been stated to be part of some administrative units.

\textsuperscript{176} Bhandak plates of Krishanaraja, \textit{EI}, XIV, pp. 121-30


\textsuperscript{178} Anjanvati plates of Govinda III, \textit{EI}, XXIII, pp. 8-18 and Jharika grant of Rashtrakuta Govinda III, Saka 725, \textit{EI}, XXXII, pp. 157-64.

\textsuperscript{179} Hingni Berdi plates of Vibhaja, Year 3, \textit{EI}, XXIX, pp. 174-77.
We have two charters of the Malkhed branch of the Rāṣṭrakūṭas falling in the timespan of the eight century and in both of them, the objects of donation have been described as included in two different vishaya.

We have two records assignable to the period of the ninth century. In one of them, the donated grāma has been stated to be a part of bhukti. In other inscription the object of donation has been described as part of a vishaya known as Kannavuri.

Of the charters of the tenth century, the first one does not mention any administrative unit. The donated village, however, has been specified as located on the western boundary of Māṇyakhēṭa which has been described as rājadhāni in the beginning of the charter. In the second inscription, we have the reference of two vishaya. One of them has been referred to as Karṇapurī nāma-vishaya and another one as Māhisha-vishaya. In the last charter of the tenth century, which was issued by a mahāsāmanta who belonged to the Sinda family, the donated village has been stated to be part of a larger village which was situated in the group of villages known as Ramatirthika-84.

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181 Radhanpur plates of Govinda III,El,VI,pp.239-51.
182 SII,XI, (Bombay –Karnataka Inscriptions), No.8 & No.9, pp.4-5.
183 A Fragmentry grant of Rashtrakuta Shuvanavarna, EI, XXIII,p.106
184 Saltogi Pillar inscriptions,El,IV,p.57
185 An incomplete grant of Sinda Adityavarman,Saka 887,El,XXV,pp.164-171.
UPPER KRISHNA BASIN SUB-REGION

As we have seen in the first section of our study, none of the charters of the House of Manpur related to this sub-region refers to any administrative unit. The only charter belonging to the timespan of the first phase of our study that refers to administrative unit in the context of donation is the charter of Dējja Mahārāja.

The charters belonging to the period of the post-750 AD, however, reflect a different situation in terms of the frequency of the occurrence of references to administrative units in the context of donated property.

We have five charters of the Malkheda branch of the Rāṣṭrakūṭas assignable to the period of the eight century. In first of them, the donated grāma has been stated to be a part of Koppara-500 bhukti. In rest of the charters, including the spurious Wadgaon plates, however, only vishaya figure as the administrative unit within which the donated settlements were organized.

We have one charter for the period of the ninth century and it also refers to the donated village being part of a vishaya.

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186 No.CXXI.Sanskrit and old Canarese Inscriptions, IA, pp.108-115.
187 Nesarika grant of Govinda, EI, XXXIV, pp.123-34.
In the charters of the tenth century, however, we hear of group of village and a *vishaya*, though the description of *vishaya* is little different from the one that we get in the charter of the ninth century.

The first charter\textsuperscript{188} of the tenth century refers to the donated settlement being included in Rampuri Seven hundred. In the second charter,\textsuperscript{189} the donated village has been described as one of the Kalli group of twelve villages, situated in the *vishaya* of Karhataka.

**MALPRABHA GHATPRABHA REGION**

The nature of information provided by records of this region on the pattern of the organization of settlements is different from those that we get from the copper plates inscriptions. To begin with, the nomenclature of the administrative units found in this region is entirely different from the regions we have discussed so far. Also, the records of this region usually do not specify, as clearly as we see in the case of land charter, the administrative unit within which the objects of donations were located. Not only this, the manner of the occurrence of the references of administrative units in this region also points to a different pattern of organization of rural settlements into administrative units. The nature of administrative units and its relationship with the central authority also seem to have been different in this region which can been inferred from the fact that most of the administrative units are stated to be under the control of local authorities of different types.

\textsuperscript{188} No.CXXXIII., *IA*, XII, pp.247-255.
Looking at the table of the administrative units figuring in the donative inscriptions and hero stone, (see table on page facing this), certain broad trends may be pointed out.

To begin with, during the period of the 8th century the only administrative units we hear of is Banavasi 12000\textsuperscript{190}. The hero-stone after referring to Banavasi 12000 also refers to a lady as an administrator of the village who is stated to be the wife of the person who was ruling Banavasi 12000.

During the period of the ninth century, however, we notice comparatively larger number of administrative units figure in this region. The administrative unit Banavasi 12000 continue to figure in the donative inscription\textsuperscript{191} and hero stones\textsuperscript{192} of the ninth century. In the case of hero-stones as well, it appears once only. However in the donative inscription, which is datable to AD 874,\textsuperscript{193} it has been referred in a different way. Here the ruler of Banvasi 12000 is stated to be the ruler of some other administrative units such as Belgati 300, Kundarge 70, Kundur 500 and Purigere 300. What we are not told is whether all these administrative units formed the part of Banavasi 12000 or each of them had separate existence as administrative units. After referring to all these administrative units we are further told about one other administrative unit called Nidugundage 12, ruled by the son of the ruler.

\textsuperscript{189} Karhad plates of Krishna III,\textit{EI},IV,p.278
\textsuperscript{190} Naregal inscription,\textit{EI},VI,162-63
\textsuperscript{191} Nidagundi inscription of the time of Amoghvarsha,\textit{EI},VII,pp.208-14.
\textsuperscript{192} Inscription from Hombli,\textit{EI},33,pp.257-58
of Banavasi 12000, and a Nāl-gāmunda. Even Nidagundi 12 seems to have been controlled by the ruler of Banavasi because for making the grant in Nidagundi 12, its governor had to seek permission from the rule of Banavasi 12000. Despite so much of details, it is difficult to make out whether these administrative units represented certain grading according to the numerical appellation they carried along, or they represented an organizational pattern as given bellow:

1. Banavasi 12000
2. Kundūr 500
3. Belgati 300
4. Purigere 300
5. Kundarge 70
6. Nidugundage
7. Office of Nāl-gāmunda.

Apart from these, we also find the reference to certain other administrative unit such as Edadore district, Belvola three hundred and Palsage Twelve thousand etc. In one of the hero-stones, Belvola three hundred has also been referred as Belvola nādu.

In the tenth century, the number and varieties of the administrative unit are far greater than the earlier period. Most of the administrative units of the earlier period figure in this period with certain modification. Banavâsi continue to figure quite frequently in this period but it has been

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193 Nidagundi inscription ..., loc.cit.
referred differently. In a hero stone datable to AD 900, it has been referred as ‘Banavâsi-deśa’. In another hero stone datable to AD 904 it has once again been referred to as Banavâsi 12000. After this in three subsequent hero stone and other inscriptions, it has been referred as ‘Nâdu’. In between, we also have a reference of ‘Banvâsi pannichchhasira’ which was divided into two parts ruled by two rulers. The administrative units which have been referred along with Banavâsi are: Satyalge 70, Uduvannaganda 70, Ittage 30, Edevola·l-nalke, Purigere etc. It may not be irrelevant to point out that most of the reference of Banavâsi occurs in the case of hero-stones.

We also hear of two bigger units in this period. The one referred to as Gangavâdi 96,000 occurs thrice and the administrative units that have been referred along with it are Belvola three hundred, Purigere 300, Tore-nâd 500. Another is Tardavadi 1000 which has been referred along Murtagge 30 division.

TUNGABHADRA BASIN SUB-REGION

A cursory glance at the table (see the table on page facing this ) shows that the pattern of the organization of settlements located in this sub-region were almost similar to what we have noticed in the case of the Malprabha-Ghatprabha basin. In fact, settlements of this region were

\[\text{References:} \quad 194 \text{ No.30,} \text{SII, p.19} \\
\text{195} \text{ No.15,} \text{SII, XX, p.13-14} \\
\text{196} \text{ No.16,} \text{SII,10,} \text{No.19.SII,XII,Kayasnur Inscription No.B,} \ldots \text{loc.cit,Devihosur} \\
\text{inscription of Saka 862,} \text{EI, XVI,p.285}\]
<table>
<thead>
<tr>
<th>PLACE OF FIND</th>
<th>DATE</th>
<th>LOCAL AUTHORITY AND THE ADMINISTRATIVE UNITS</th>
<th>PLACES MENTIONED &amp; IDENTIFICATION</th>
<th>REF.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hombli, a village in Hangal taluk, Dharwar</td>
<td>8th century</td>
<td>1. Mārakka-arasa = Governor of Banvasi 12000</td>
<td>Nareyaṅgal, = Modern Naregal, situated about two and a half miles from Hombli, a village in the Hangal taluka of the Dharwar district</td>
<td>E.I, 33, 257-58</td>
</tr>
<tr>
<td>Naregal, Hangal taluka, Dharwar</td>
<td>c. A.D. 780</td>
<td>Mārakka-arasa = Governor of Banvasi 12000</td>
<td>Nareyaṅgal, = Modern Naregal, situated about two and a half miles from Hombli, a village in the Hangal taluka of the Dharwār district</td>
<td>E.I, VI, pp. 62-63</td>
</tr>
<tr>
<td>Sidenur, Hirkerur taluka, Dharwar</td>
<td>undated</td>
<td>1. Mārakka-arasa = Governor of Banvasi 12000, 2. Binaeti Abbe, administrating the town (probably Sidiyanur itself)</td>
<td>Sidiyanur = same as the find place.</td>
<td>S.II, XX, B ombay – Karnataka Inscriptio ns 1988, no. 10, p. 10</td>
</tr>
<tr>
<td>Bategere Gadag taluka, Dharwar</td>
<td>c. A.D. 888</td>
<td>x</td>
<td>Bāṭṭakere, same as the find place</td>
<td>E.I, XIII, pp. 187-90</td>
</tr>
<tr>
<td>Betigeri Gadag taluka, Dharwar</td>
<td>c. A.D. 893</td>
<td>Muṅgāṭoraṇa, Governor of Belvolānādu</td>
<td>Bāṭṭakere, same as the find place</td>
<td>S.II, XI, 198 6, NO. 21, p. 12-13</td>
</tr>
<tr>
<td>Chinchli, Gadag taluka, Dharwar</td>
<td>c. A.D. 897</td>
<td>x</td>
<td>Chinchila, same as Chitch.</td>
<td>S.II, XI, No. 24, p. 15</td>
</tr>
<tr>
<td>Place</td>
<td>Date</td>
<td>X</td>
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<tr>
<td>Hirekerur T, Sidenur</td>
<td>c. A.D. 904</td>
<td>1. Bānkeya &amp; Śankaraganda, governing Banavāsipannichchhisira which was divided into two parts, 2. Kādambakula Ajavarmumarasa, in charge of the nādu (nād-āle), 3. Enbadimbaru of Maṇḍagāde were in charge of peruvdrvvu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakshimpur, Dharwar</td>
<td>c. A.D. 914</td>
<td>1. Kesāṅgere, 2. Kannīruru belonging to Talagavi 3. Maṇḍagāde=village Mantag.i, located near Lakshimpur</td>
<td>Lakhipari Inscriptio n of Indra III, Svasti sri (B.Ch.Ch habra felicitat ión volume), Delhi, 1964, pp. 3 29-34</td>
<td></td>
</tr>
<tr>
<td>Sirunja Gadag T,</td>
<td>c. A.D. 928</td>
<td>Kalivitjarasa (Gov of Belvola-300)</td>
<td>X</td>
<td>No. 24, SII, XVIII, pp. 14-15</td>
</tr>
<tr>
<td>Ron, Ron taluka, Dharwar</td>
<td>c. A.D. 942</td>
<td>1. Mahāmāṇḍalika Purnādī Būtārya, (Būtuga II), governor of Gāṅgavādī-96,000,Belvola-300,Puligere 300 provinces</td>
<td>Rōpa = Rōn, the find place of the inscriptions</td>
<td>SII, XI, Bombay-Karnataka Inscription s, 1986, No. 36, p. 21-22</td>
</tr>
<tr>
<td>Kittūr Haveri T,</td>
<td>c. A.D. 971</td>
<td>1. Mārasiṅgha=1. Nālgāvunda,</td>
<td></td>
<td>No. 33, SII,</td>
</tr>
<tr>
<td>Location</td>
<td>Details</td>
<td>Reference</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Dharwar</td>
<td>2. Guttinya Gaṅga=2. Governor of Purigerc 300 &amp; Belvala 300</td>
<td>XVIII, 1975, pp.2-21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saṅgūr, haveri taluka, Dharwar</td>
<td>Undated d. (c. A.D. 9th century) [Daj̲inti= Gov of Nadu]</td>
<td>No 10, SI, XVIII, 1975, pp.5-6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Navalgund T, Anniger</td>
<td>x</td>
<td>No 32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nilogal Haveri T, Dharwar</td>
<td>Undated (c. A.D.) Rājāditya= Governor of Banvasi-12000</td>
<td>No.34 SII, XVIII, pp-21-22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nilogal Haveri T, Dharwar</td>
<td>Undated (c. A.D. 9th) x</td>
<td>No.35, SII, XVIII, p.22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yali-Sirūr, Gadag taluka, Dharwar district</td>
<td>c. A.D. 901 Mahā-Śrimanta, ruler of Belvala-300</td>
<td>SII, XI, Bombay-Karnatak Inscriptions, Mysore 1986, No. 25, pp.15-16</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## LIST OF THE ADMINISTRATIVE UNITS IN DONATIVE INSCRIPTIONS OF THE MALPRABHA GHAT

**PRABHIA BASIN**

<table>
<thead>
<tr>
<th>PLACE OF FIND</th>
<th>DATE</th>
<th>OTHER AUTHORITY</th>
<th>SETTLEMENT MENTIONED AND IDENTIFICATION</th>
<th>INSCRIPTION</th>
<th>REF.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pattadakal, Bagalkot district,</td>
<td>778-9</td>
<td>x</td>
<td>x</td>
<td>Pattadakol Inscription No.CXXII.</td>
<td>I.A., XI, 124-25</td>
</tr>
<tr>
<td>Mantravadi, Ballapur taluka, Dharwar</td>
<td>865</td>
<td>Purigere – nādu (Kuppéya was the governor)</td>
<td>Elpuquse/Elamvall = Mantarwadi</td>
<td>Mantarwadi Ins. of the time of Amoghavars-sha</td>
<td>E.I., VII, 198-202</td>
</tr>
<tr>
<td>Nidagundi, Ballapur taluka, Dharwar</td>
<td>874-75</td>
<td>Banvasi 1200, Belguli 300, Kundur 500, Purigere 30; (all under the governorship of Bankeya)</td>
<td>Nidugundage = Nidugundage</td>
<td>Nidagundi Inscription of the time of Amoghavarsa</td>
<td>E.I., VII, 208-14</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td><em>mahāśāmanta</em> Prithvirāma</td>
<td>No. 13, (BK No. 58 of 1935-36)</td>
</tr>
<tr>
<td>Mévundi, Mundargi, Petia, Dharwar</td>
<td>897</td>
<td>Mahāśāmanta of Yadava vamsa</td>
<td>Melvidu = Mēvāndi</td>
<td>Hatti Mattur inscription, No.CXXXII</td>
<td>I.A., XII, 224-25</td>
</tr>
<tr>
<td>Hatti-Mattūr, Karajī taluka, Dharwar district</td>
<td>916-17</td>
<td><em>mahāśāmanta</em> Leçdeyarasā</td>
<td>1. Vutavura of kachchhavara-Kālamūna</td>
<td>Hatti Mattur inscription, No.CXXXII</td>
<td>I.A., XII, 224-25</td>
</tr>
<tr>
<td>Kakas, Ballapur taluka, Dharwar</td>
<td>929-30</td>
<td>1. Rēvādā-Dirahāṭu and Visāttara Dirisāṭhu = Daṇḍāniyakas; 2.200 Mahājana</td>
<td>Ēryeana-Kādiyūr = Kalas</td>
<td>Kalas Inscription of Govinda IV</td>
<td>El, XIII, 326-38</td>
</tr>
<tr>
<td>Adragunchi, Hubballi, Dharwar</td>
<td>971-72</td>
<td>1. Gāngavādhi 96,000, Purigere 300, and Belvola 300 (ruled by Pernāndi); 2. the governor of 96 (Puṇjulāḍēva, was the governor) 3. Kadekēri (Mūṅgula-Voja was the governor)</td>
<td>x</td>
<td>An inscription of the period of Khotiga, No.CXXXIV</td>
<td>I.A., XII, 255-56</td>
</tr>
<tr>
<td>Gudpūr, Ballapur taluka, Dharwar</td>
<td>973-74</td>
<td>1. Two six hundred (Purigere-300 and Belvola - 300) (ruled by Pernāndi); 2. the governor of 96 (Puṇjuladēva, was the governor) 3. Kadekēri (Mūṅgula-Voja was the governor)</td>
<td>Kadekēri</td>
<td>NO. CXXXVII</td>
<td>IA, XII, 270-72</td>
</tr>
<tr>
<td>Dandapur, Na</td>
<td>918</td>
<td>x</td>
<td>Not mentioned</td>
<td>Dundapur Ins of Karn.Ins., II</td>
<td></td>
</tr>
<tr>
<td>Taluka, District</td>
<td>Area</td>
<td>Description</td>
<td>Reference</td>
<td></td>
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<td>-----------------</td>
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<td></td>
</tr>
<tr>
<td>Asundi, Dharwar</td>
<td>925</td>
<td>Pasupdi administrated by Chandraprabha Husha of the Dhour Jinalaya of Huinkapura</td>
<td>No.34, SII, XI, pp.20</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pasupdi = Asundi</td>
<td>No 434, SII, XI, pp.20</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sindavadhi 1000(Samanta Kannara)</td>
<td>No.60,SII,IX, p.34</td>
<td></td>
<td></td>
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<td></td>
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<td>No.60,SII,IX, p.34</td>
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<td></td>
<td>Sindavadhi-1000 ruled by samanta Kannara.</td>
<td>No. 60, SII, IX,p.34</td>
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<td></td>
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<td></td>
<td></td>
<td>No. 60, SII, IX,p.34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuppad Kurhatti, Dharwar district.</td>
<td>945</td>
<td>Puligere and Belvola (Pernandi was the ruler).</td>
<td>E.I.,XIV,364-66</td>
<td></td>
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<td></td>
<td></td>
<td>and Belvola 300(Governed by Nanniya-Ganga Botta II</td>
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<td></td>
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<tr>
<td>Kurtakoti, Dharwar district.</td>
<td>946</td>
<td>Belvola -300,Purigere-300(Governed by Nanniya-Ganga Botta II</td>
<td>No37, SII, XI, pp.22-23</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>No37,SII,IX, part I,p.42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Soratur, Dharwar</td>
<td>951</td>
<td>Saratavura (governed by Sri-Ruddapayya)</td>
<td>NO.CXXXV</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I.A., XII, 256-58</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nagavi, Dharwar</td>
<td>969</td>
<td>Nagavadi 96000, Purigere-300, Kisakud-70 and Bagade-70 (all governed by subordinate satyavakya Pemindigal (Marasimha II) governor</td>
<td>No.41, SII, XI, pp.25-26</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>No.41, SII, IX, part I, p.17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hulgur, Shigaon taluka, Dharwar</td>
<td>972</td>
<td>Gangavadi 96,000, Kisakud-70, Purigere -300, and Belvola300 (Guttiya-Ganga was ruling over them)</td>
<td>EII, XXXIV, 59-62</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
organized into administrative units such as Banvâsi-nâd, Edevola-nâd etc. which also included settlements falling under the region of the Malprabha-Ghatprabha basin. These administrative units were under the control of subordinate authorities of different types.

THE UPPER KAVERI UPPER SUB-REGION

The pattern of organization of settlements as revealed by the inscriptions of this region points to two different patterns. In two of the charters of the ninth century,\(^{197}\) we find reference to two different vishaya as the administrative unit in which the donated villages were located. However, it is also important to note that these two charters also mentioned two administrative units in the context of witness whose nature was different. In the first charter,\(^{198}\) we have reference to an administrative unit called 'Ninety six thousand country' whose subjects were witness to the donation. The second one refers to Modabage Seventy as one of the witnesses.

By the beginning of the tenth century, situation seems to have changed. Now we hear of administrative units with numerical appellation controlled by local authority.

The first charter of the tenth century\(^{199}\) refers to a settlement, which was part of Kelale-nâd. The subsidiary inscription refers to Kâdiyûr as the part of Belvola whose precise charter has not been stated.

\(^{197}\) A new Rashtrakuta Copper plate grant...loc. cit.; 'A Rashtrakuta grant from Mysore'...loc.cit.

\(^{198}\) A new Rashtrakuta Copper plate grant...loc. Cit.;

\(^{199}\) Atakur inscription of Krishna III and Butuga II, EI,VI,p.50-57
The second inscription\textsuperscript{200} also refers to a Nādu which was part of a Kottam.

The third and the fourth inscription\textsuperscript{201} refer to the settlement being part of a Kottam. However, it seems that the management of the place was in the hands of the Sabhā of the place, as it was the Sabhā who had the right to make the land tax-free. Even the wording such as ‘the land was made tax free as long as our village and the moon…’ seems to indicate this.

KONKAN REGION

A glance at the table, given on the page facing this, indicates that out of the four inscriptions of the eight-century only one refers to an administrative unit. The donative inscription datable to AD 871\textsuperscript{202} refers to the donated grāma as forming the part of twenty-four-village group. We are also told that adjoining this group of village was a place called Samjana.

The place called Samjāna has also been referred in one of the inscriptions of the tenth century but its character seems to undergone substantial change by now. In the first inscription of the tenth century

\textsuperscript{200} Velur rock inscription of Kannaradeva,\textit{EI}, IV, p. 81-
\textsuperscript{201} C and D, Incription of Kanaradeva,\textit{EI}, III, pp. 282-86
\textsuperscript{202} Sanjam plates of Amoghavarsha,\textit{EI}, XVIII, 235-55
It has been referred as Samyâna-mandala. It has been stated in the charter that the donated village was included in a vishaya and the vishaya was included in Samyâna Mandala.

**Concluding remarks:**

The points that emerge out of the foregoing discussion may be summarized as follows.

To start with points bearing on the historiography of the rural settlements, our data clearly shows that neither the units of rural settlements nor the agrarian space within which they were located can be visualized as an undifferentiated unit of space as has generally been done by the colonial and nationalist historians. In fact, the various terms or suffixes that we get in our records in the context of rural settlements and also the way they are referred to in the charters are some of the clear indications of how different rural settlements were viewed differently by the then rural society itself. Not only that, differentiation also existed among settlement units which were apparently of the same type. We are continually reminded of such distinctions when we see that in our records the boundaries of one grâma were sought to be defined with reference to the boundaries of other grâmas, or some grâma having the ‘pûrva-prasiddha sîmâ’. These are not all, rather differentiation of other sort also existed.

Apart from this, the data that we have examined also makes it difficult to accept the thesis that the rural settlements began to have

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203 Rashtrakuta charter from Chinchani, 1. Grant of the time of Indra III, Saka 848,
isolated and closed existence during the early medieval period. On the contrary, our evidence shows that members of one village not only owned land in other village, but also participated in various capacities on the occasion of resource transfer of different areas. Further, the evidence that is provided by the Kandhar inscriptions may also serve as reminder of one settlement bringing together several types of settlements through a wider network of exchange.

Coming back to some of our specific findings, one would like to begin with the pattern of the geographical distribution of settlements in each sub-region. Our exercise clearly brings out the fact that the pattern of distribution of rural settlements varied from one sub-region to another. In the region of the Sabarmati basin, the rural settlements seem to have followed a clustered pattern and the cluster mainly consisted of the settlement units described as grâma. Apart from grâma, the other types of settlements found in this region are those having pallika/vallika as suffixes. But what is noteworthy is the fact that out of the three cases of the occurrence of palli / vallika, in two cases the term grâma has been used with them ( eg. Keradavalli-grâma ) indicating thereby that by the time the donation was made these settlements which possibly started as hamlets had expanded enough to acquire the status of a grâma.

In the Mahi basin region, the settlements seem to have followed a mixed pattern. There were certain pockets in this region in which settlements possibly existed at quite a distance from each other. This

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EI, XXXII,45-54
may explain the fact that even though the reference to these settlements having a boundary occurs in the context of the rights and privileges which the recipient was to enjoy, yet we do not have the description of what actually constituted their boundaries in physical terms. In the case of the areas having clustered settlements, the nature of nucleation does not seem to have been as dense as was the case in the region of the Sabarmati basin. An indication of this is provided by the fact that often a single settlement has been referred to as constituting the two sides of the boundaries of the donated one in this region. As far as the typology of the settlements is concerned, apart from grāma we have occurrence of valli and padraka. However, in this region we find the reference of a settlement called Brāhmaṇapalli which may suggest that this area was colonized and developed into a settlement unit by the brāhmaṇas before the grant was made.

In the region of the Tapi basin, the distribution of settlements seems to have followed clustered pattern dominated by grāmas. Though we do have occurrence of the settlements having valli, as their suffixes, yet such settlements seem to have been much less in number than grāma. What is noteworthy about the nature of the cluster of settlements in this region is its heterogeneous character. We have references to settlements such as pura and pattan, both indicating the non-rural character of the settlements, in the context of the boundary specification of at least two rural settlements. This region has also yielded the evidence of the existence of a brāhmaṇa settlement. (eg. Motaka)
In the region of the upper Godavari, the rural settlements were clearly nucleated ones and the nucleation seem to have been quite dense one. the dominant being the grāma. In fact, the occurrences of other variety of rural settlements have been rather negligible in this region.

In the Bhima basin sub-region, the settlements seem to have largely followed dispersed pattern, and wherever there was possibility of the clustering, it seems to have acquired the linear form. This may be inferred from the fact that often several settlements have been referred to in the context of specifying one side of the boundary of the donated settlements. This region has also yielded the existence of the settlements of brāhmaṇas. Notwithstanding this, this region also yields a clear reference to the creation of settlements of brāhmaṇas, though the initiative for this came from a local individual of some importance.

The distribution of settlements in the sub-region of the upper Krishna shows the existence of both the patterns; we have settlements referred to in isolation and also settlements surrounded by settlements of different types. However, as far as the nature of the cluster is concerned, the possibility of it being as dense as in the region of the Godavari was precluded by the spatial characteristics of this region. This may be judged by the fact that certain natural landmarks, such as hill or river, have been invariably stated to have formed the boundary of the donated settlements.

In the Malprabha-Ghatprabha and the Tungabhadra sub-regions, the settlements seem to have largely followed the dispersed pattern. It may be pointed out that the terminology used in these regions to describe
the unit of settlement is entirely different from those used in the regions discussed so far. The occurrence of the term *grāma* is a rarity in these regions. Rather what we have in these two sub-regions is the names of many settlements ending with 'ur'.

In case of the Kaveri basin, however, we come across the boundary details of the donated settlements. However, what is noteworthy is the fact that the boundaries have invariably been specified in terms of such spatial features which were not permanent.

In the region of Konkan, the settlements seem to have largely followed dispersed pattern.

The variation was not confined to the pattern of distribution alone; rather the way these settlements related to the natural resources, specially the water resources of their area, was also different. This difference is of importance as it indicates different condition of agriculture that might have existed in each region. A perusal of the list of the natural resources figuring in the charters of each region brings out this difference quite clearly. In the region of the Godavari and the Tapi basin, rivers frequently occur as constituting one of the boundaries of the settlements, thereby suggesting greater dependence of the rural settlements on rivers in these regions. In the case of the Sabarmati and the Mahi, however, it was the *Kupa, Tadaga,* and *Vapi* which figure in the context of the boundary specification. In the case of the Bhima and the Krishna basin sub-regions, it is not only the river but also the hills which figure prominently. In the case of the Malprabha-Ghatprabha basin and Tungabhadra basin tanks seems to have played an important
role in the rural society as we hear of several grants of land or their resources in favour of tanks. Similar was the case with the settlements of the Kaveri basin.

In the Konkan region, we have references to streams and hills as forming the boundaries of the settlements.

Apart from the spatial characteristics, the way the rural settlements were organized into different administrative units was also not uniform and this is an indication of variations in the level and the pattern of integration into state apparatus.

In the region of the Sabarmati basin, the charters of the seventh and eighth century do not refer to the donated settlements as parts of any administrative unit. In the charters of the tenth century, we first find references to groups of villages as an administrative unit within which settlements seem to have been organized. We also have reference to a *mandala* which was part of *dēsa*.

In the case of the Mahi basin, the most frequently referred administrative unit was the groups of villages, the largest being Māhisaka *vishaya* of 42 villages. It is only in the tenth century charters that we see the emergence of another administrative unit such as *Dēsa* in this region.

In the region of the Tapi basin, both east and west, *vishaya* seems to have been the most frequently referred administrative unit to which the rural settlements were attached. Though we do have the cases where the rural settlements were organized in the groups of villages, their occurrence, however, is extremely limited.
In the region of the Wardha-Wainganga basin, most of the settlements referred to in the charters of the Vidarbha branch seemed not to have been part of any administrative unit. It is only in the later charters of the Rāṣṭrakūṭas of Malkhed that we find the emergence of the practice of referring to settlements along with the administrative units in which they were organized, the most popular being the *vishaya*.

In the region of the Godavari, we have the maximum variety of administrative units within which the settlements were organized. However, going by the frequency of the occurrences, it is the groups of villages that seem to have been the most popular one.

In the region of the Krishna basin, the earlier charters of the Rāṣṭrakūṭas of Mānpur do not refer to any administrative units. It is only during the period of the Rāṣṭrakūṭas of Malkhed that we see settlements being referred as part of some administrative units, the most popular of them being the *vishaya*.

In the Bhima basin also, the first charter of the Rāṣṭrakūṭas of Mānpur does not speak of any administrative unit. Rather, the entire administrative unit dates from the period of the Rāṣṭrakūṭas of Malkhed. But even that is limited to the period of the eighth and the ninth century only. In fact, the later charters/inscriptions of the ninth century stop referring to any administrative units within which settlements were organized.

In the Krishna basin, the first charter of the Manpur house does not refer to any administrative unit. In subsequent charters of the
Rāṣṭracūtṛas of Malkhed, we find the occurrences of the Bhukti and vishaya within which the rural settlements were organized.

In the case of the Malprabha-Ghatprabha, the Tungabhadra basin, and also in the Kaveri basin the units within which the rural settlements were purported to have been organized were varied, whose geographical dimension kept on changing. Unlike the rest of the region, these administrative units seem to have been controlled by the local authorities of different types. However, how effectively rural settlements were integrated into the administrative unit remains questionable. The occurrence of disputes over settlements boundary, the cases of one settlement destroying other, management of local resources by local groups, all happening within the area which is stated to be falling under some administrative units possibly point a stage when rural settlements were yet to be integrated properly into an organized cohesive larger administrative units.

The variation in the agrarian space and agrarian settlements within the regions of the Malprabha-Ghatprabha basin and the Tungabhadra basin is also reflected by the variety of activity mentioned in the records of this region. If on the one hand we have areas which have yielded hero stone, on the other we have areas which have yielded many inscriptions recording donation of Ghee. These records are pointer to the fact that possibly in some of the pockets the roots of pastoral economy was still strong. These features are indications of the varied nature of rural society within the sub-regions of the Malprabha-Ghatprabha basin and the Tungabhadra basin.
As far as the organization of the vastu and the kshētra components of the rural settlements are concerned, though we do not have much information on this, yet certain broad indicators about the nature of the organization of the Kshetra component of the rural settlements in some of the regions can be pointed out. The way the boundary of the donated land has been described in the Hilola plates, clearly shows that the cultivated land followed cheek by jowl pattern. Almost a similar description is found in the case of the Tapi basin (see the Surat plates of Karkkarâja). In the region of the Malprabha-Ghatprabha basin, also the situation seemed not to have been much different (see the description of Mantarwadi inscriptions).

As far as the social composition of the rural settlements is concerned, to points which can easily be made is: 1. rural society was stratified one and 2. the brāhmaṇas were already part of the rural society of the almost all the sub-region. We would try to discuss implication of these points in the last chapter of our work.