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18. SKH Chitapāvanabrāhmaṇotpatti vs. 48-52 pp 12-24. The
references to Kushasthali (Cortalim). Mathagram (Madgaon), Karadalipur (Quevlism) are found in these verses and all these villages are in Salcete taluka. Gomānchal Kshetramāhatmya vs. 23-24 Chudamani Kshetra (Chorao or Chodan) and Dipavati island (Diwadi) both are in Tiswadi taluka. Brāhmanotpatti vs. 7-8 p 132 refer to Veranyapur, Mathagram and Loutalya all these three villages are in salcete taluka. Once again there is reference Chudamani and Diwadi. The chapter on Prithvidānam vs. 53 p 144 mention that the linga of Saptakoteshwar is located in Narve and is ten yojanas at the north of Gokarna,

24. JBBRAS IX and XII.
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41. Gai G. S. "Bandora plates of Maurya Anirjaitavaramn, year 29 " In ibid vol. XXXIII pp 293-296.

42. Bharati Itihas Samshodhan Mandal sake 1837 pp 83-86.

43. Tulpule S.G. Prachin Marathi Koriv Lekh (Marathi) deals with the following Marathi inscriptions from Goa Sr No. 53 Khandepar plates of 1348 A.D. pp 271-276, 11 Sr. No. 54 Samant Nagadev Pallika Copper plates 1352 A.D, pp 277-283. 111 Sr. No.58 Veluz stone inscription of Hrihara II 14002 A.D. Sr. No.59 Bandivade stone inscriptions of Sangama Devaraja 1414 A.D. pp 306-314. Sr. No.69 stone


45. Ramesh K.V. op. cit p 282.

46. Mitter Partha Much maligned monsters pp 34-35

47. Mendes Lopes A India Portuguese (In Portuguese) vol. II pp 67-68. Mendes has incorrectly mentioned that Shankaracharya founded Lingayat sect in c. 1300 A.D. Lingayats worship Saint Betal and Mahadev. The priests are jangamas (zangamas) and they are normally bachelors. They are pure vegetarians and do not eat fish or flesh. See also Braganza Pereira Ethnographia da Indo Portuguesa (Portuguese)) vol. II pp 214-215, he has incorrectly mentioned Riddhi and Siddhi as the consort of Brahma.


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ii. Kamat Nandakumar "Gopakapattana Through the Ages "pp 251-269.


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60. Desai P.B. "Mailar ling" In JKU vol. III No. 2(Kannada) 1959 pp 115-127. see also Kulkarni B.S. Mailar namarahasya kuritu Mailachi ind doreva belaku" In JKU vol. X(Kannada) 1966 pp 109,126. Refer to also Chidanandamurthi M. Kannada Kavya Shasanagalli Mailar mattu Malachi" In Prabhuudda Karnatakata (Kannada) 48. 3 the same paper is reprinted in Samashodan a Tarang vol. II pp 207-231. Refer to also Ramesh K.V. Manevaggada chattappa" In Prabhuudda Karnatakata (Kannada) 48.4 See also Jahagirdar Sitaram Malachiyabagte Vандu Vichar ibid vol. 49 No. 4 p 173. See also by the same author "Pampabharatad Vandu padya". In Kannatakata Bharathin (Kannada) vol. 4 No. 1. 11 the above writings are in Kannad and only two papers are published in English and these are Sontheimer, Gunther D and Murthy M.L.K. "Prehistoric background to pastoralism in Southern Deccan in the light of oral traditions in cults of same pastoral communities". In Anthropos another paper is only by the first author "Rudra and Khandoba continuity folk religion" In Religion and Society Maharastra pp 1-30.

61. Dhere R. C. has done considerable work in this field his four works may be cited.

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66. SKH Varunāpuramahātmya p 260 vs. 33–36. See also Chidamandamurthy M. "Kannada Kavya Shasanagalli Mailar Malachi mattu Malachi" In Samshodhan Tarang p 210. foot note 10. Refer to also Murty M.L.K. and Sontheimer Gunther D. "Prehistoric Background to Pastoralism in the Southern Deccan in the Light of Oral Traditions and Cults of some Pastoral Communities" In Anthopos vol. 75 p 165.

In Kannada inscription of Devihośeer the epithets Kālarātrī Mohini and Bhairavi are mentioned. Ketamma is the second wife of Mallanna in Odela of Andhra Pradesh, Ambiketi is (an epithet of) Mahālsa and Ketamma are identical. Therefore, it seems Varunāpuramahātmya was written in C. 1300–1400 A.D.


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