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and

Published by Dr. K. S. Kamalapur, M.B.B.S., Honorary Secretary, Karnataka Vidyavardhaka Sangha, Dharwar.
SHRI KRISHNARAO HANMANTRAO KABBUR
MATUNGA, BOMBAY.
Respectfully Dedicated

TO

K. H. KABBUR, Esq.,

The Kannada Merchant Prince of Bombay.

For his nobility of mind, spirit of humiliation and deep love for the mother country.
PREFACE

Five and ten years ago, when myself and my colleagues were put behind the iron bars of the Hindalga Prison as Congress detenues, I received the first glimpses of the glory of Karnataka in the past. Karnataka really held an eminent position in world culture. Whereas the beginnings of the land of Karnataka can be traced to the early geological period, those of the early man reach the precincts of prehistoric times. In fact the first ancestor of the Dolichocephalic race seems to have originated in the Deccan plateau. It was from this land that this race travelled towards the Northern India, and to the far off countries like Egypt, Sumer, Iberia and other parts of the world. In our opinion a careful investigation by archaeologists in this direction shall definitely bear fruitful results and show how Karnataka was directly connected with the early civilizations of Mohenjo Daro, Egypt, Sumer, Iberia and Ireland.

As in the proto-historic period, Karnataka has built rich and masterly traditions in the field of art and architecture, polity and economy, religion and philosophy and other allied branches of culture during the later periods of history. The early history of the Mauryas, Sātavāhanas, Cūtas, Kadambas, Gaṅgas of Talkād, Cālukyasl Rāṣṭrakūṭas, Hoysalas, Yaḍavas and the Rāyas of Vijayanagara fully indicate this. We have dealt here with the ancient and mediaeval periods alone.

If we look at the map of Karnataka we find that during the different periods of history, the Kannada rulers had under their suzerainty the Mālavas, Lāṭas (Gurjars) and the three Mahārāṣṭrakas in the North and almost all the non-Kannada dynasties in the South. It is also worth noting that, in spite of this, these provinces made sincere efforts towards the building up of their own empires in the domain of culture.

Karnāṭaka stands divided today. In fact the Kannada Districts of the Bombay Presidency, Mysore and Coorg, part of the Nizam’s Dominions and of the other States in the Deccan, and the Districts of Bellary and Mangalore of the Madras Presidency are still capable of being brought with a great facility under a United Karnataka.
Besides the standard works of Dr. J. F. Fleet, Mr. B. L. Rice, Dr. R. Sewell, and Sir R. G. Bhandarkar, I am directly indebted to the eminent works of Prof. G. M. Moraes, Prof. M. Krishna Rao, Dr. A. S. Altekar, Prof. William Coelho, and the Rev. H. Heras, S. J., in regard to the respective sections in the chapter on the 'Outlines of Political History'; to Dr. H. D. Sankalia and Mr. R. S. Pancharmukhi, in connection with the sections on Prehistory and Dolmens and Cairns (Chapter I); and to Mr. E. P. Rice and Rao Bahadur R. Narasimbacharyar regarding the chapter on 'Literature'. We are also indebted to the excellent works of Dr. B. A. Salteore, Mr. S. B. Joshi, Mr. R. R. Diwakar, Mr. Masti Venkatesh Iyengar, Mr. B. B. Chitguppi, Mr. Dinkar A. Desai and Mr. G. I. M. D'Silva.

I owe a deep debt of gratitude to Shri K. H. Kabbur, the Kannada Merchant Prince of Bombay, without whose munificent contribution this work would not have seen the light of the day. He is the noble Kannaḍiga, who has for the first time stretched the arms of business both in the Eastern and Western hemisphere. Those who have come into contact with him know how this master-mind is endowed with a unique combination of the spirit of humiliation and nobility of mind.

Dr. R. E. Mortimer Wheeler, M. A., D. Litt., Director General of Archaeology in India, has laid me under his deepest obligations by making excellent suggestions in the original of Chapter I.

I must express my deep indebtedness to the late eminent Savant Dr. V. S. Sukthankar, under whose guidance I was first working on the present subject for the Ph. D. course.

I have to express my sincere thanks to my friends Mr. D. V. Ragnekar, B. A. (Hons.), Mr. S. V. Shitut, B. A. (Hons.), Mr. S. V. Prabhu, M.A., Principal N.G. Tavkar, B.A.(Hons.), Mr. B. Anderson, M.A., Mr. G. V. Chulki, and Mr. A. M. Annigeri, M.A., for all the help they have rendered to me by making valuable suggestions. I heartily thank Dr. K. S. Kamalapur, M.B.B.S., Hon. Secretary, and the members of the Executive Board of the Karnāṭaka Vidyaśāradhaka Sangha, for having undertaken the publication of the work. I am extremely thankful to my friend Mr. H. M. Priyolkar, for having stood by me in all my hours of need. The decent printing of the work is entirely due to the special care taken by Mr. G. P. Oak,
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Nizam's Guest House,  
Bhandarkar O. R. Institute,  
Poona 4.  
14th June, 1947.  

A. P. Karmarkar
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CHAPTER I

PREHISTORIC AND ANCIENT KARNATAKA

Introductory

Modern Karnataka—Geology—Palaeolithic, Neolithic, Chalcolithic and Iron Ages—Dolmens and Cairns—Daksinapatha, Mohenjo-Daro and other countries—Ṛgvedic period and after.

I Introductory

Karnāṭaka has had a long and glorious past. Like some of the other countries of the world, we see in this province and its neighbourhood the working of the Early Man, who created a life for himself here, and travelled northwards up to the foot of the Himālayas, after the retreating of the great ice-sheet. Nay, we even find that the rock-system, which is called as Dharwarian, is said to be existing since the beginnings of the early geological period. And after the passage of the different geological periods, the Early Man is said to have made his appearance here. In our opinion, it was this early man, who must have been the ancestor of the makers of the Mohenjo-Daro civilization. The early designation of these people is still unknown to history. They were known as Dravidians later on in the Western hemisphere, and still later on in the Eastern, as the connotation Paṅca-Drāviḍas would indicate it. The people of Karnāṭaka took part in the great Bhārata war. And after a glorious epoch of the Sātakarni rulers, Karnāṭaka enjoyed a unique and solemn glory for a period of over one thousand years under the rulership of the vigorous dynasties of the Kadambas, the Gaṅgas, the Cālukyas, the Rāṣṭrakūtās, the Seuṇas of Deogiri, the Hoysalas, the Rāyas of Vijayanagara and others. In all these different periods, Karnāṭaka has maintained a noble outlook for all the centuries to come in the various branches of culture. During this period, it has reared the three of the prominent schools of Indian philosophy, namely, those of Śankara, Rāmānuja and Madhva. The tenet of Basava again has shown the most wonderful reformist inclinations in the field of religion and philosophy. In all these centuries Karnāṭaka has created a unique position for herself in the history of the world, by fostering masterly traditions in the field of polity, socio-economic organization, education, art and architecture, and others.
The entire history of Karnataka can be divided into four periods: (1) Pre-and Proto-historic Period; (2) Ancient Period; (3) Medieval Period; and, finally, (4) Modern Period. The Periods are generally of an overlapping nature and no definite line of demarcation could be drawn between each other. We are here mainly concerned with the first three periods only.

II Modern Karnataka

In the opinion of the wise men of Karnataka to-day the tract of the Kannada speaking people stretches itself between latitudes 11° N and 19° N, and longitudes 74° E and 78° E, thus covering an area of 65,000 sq. miles, its maximum from North to South being 500 miles, and from East to West 250 miles. It has now Mabārāṣṭra in the North, Ṭhānḍra and Tāmil-nāḍu in the East and the South, and Kērala and the Arabian sea in the South-West. The three natural divisions of Karnāṭaka are: (1) The coastal plain; (2) The region of the Western Ghats; and (3) The plains designated as Bailusīme in Kannada. The main rivers situated in Karnāṭaka are: the Kṛṣṇā, the Bhimā, the Tūṅgabhadrā and the Kāverī. The water-falls of Gersoppa, Unchali (or Lushington Falls), the Lalgali, the Magoda, the Gokāk, the Śivasamudra and the Pykara are well-known. The highest mountain peaks existing here can be described as: the Sahyādri (with an average of 3000 ft. above sea-level), the Baba-budangiri (6414 ft), Kuduremukha (6215 ft.), Mulliyangiri (6317 ft.), the Doddabetta—the highest peak on the Nilgiris (8642 ft.), consisting of health resorts like Otacamund and Connoor. The main soils of Karnāṭaka are black and red, suited for rice, jwāri, wheat, pulses, rāgi, oil-seeds, gingelly, safflower, cotton, sugar-cane, coffee, tea, tobacco and betel-nut. It is rich in its mineral wealth there being ores of gold, iron, manganese, chrome, pirites, mica, asbesters etc., and the building stone, clay, slate, granite, marble and lime-stones. The main forest-products are the sandal-wood, teak and bamboo. The Amṛtmahāl bulls and the elephants of Mysore are of historic fame.

III Geology

Eminent geologists have maintained the existence of a Mesozoic Indo-African-Australasian continent—the separation of which took place in early Tertiary times. Thus in Goadavana times—the above
period being so designated—India, Africa, Australia and possibly South America had a closer contact permitting of a commingling of plants and land animals. This Gondavana system was based on the Dharwar rocks.

The Dharwar system of rocks is of hoary antiquity belonging to the most primitive era of geology i.e. the Archaeon. These rocks are rich in minerals like iron, manganese, chromium, copper, gold, lead, gems and semi-precious stones. The iron ores in the Central Provinces and Bellary, copper ores in Singbhum, and gold in the quartz are instances to the point. These foundation rocks have spread themselves to a large extent in the Deccan Peninsula, Rājputāna and partly Himalayas.

The Deccan trap is characterized by the eruptive activity which took place just during the period of the close of the Mesozoic and the opening of the Cainozoic era. It is described that the great lava-flows which make by far the chief part of this formation, constitute the plateau of the Deccan, connecting all other rocks over an area of 200,000 sq. miles, filling up the old river valleys, and levelling the surface of the country. The Sātpurā outliers, the Sahyādri Range, the Girnar and Pawagad hills, and seven-eighth of the area of Kathiawar, now centres of peaceful industry and agriculture, are merely the few weathered remnants of that volcanic deposit cut out by the denuding agents from the vast plateau of lava-flows, known in geology as the Deccan trap series.1

The end of the Nummulitic period of the Tertiary era marks the advent of a new period which caused a complete severance between India and Africa. The Arabian Sea and the Himālayas make their appearance. The early growth of vegetation, reptiles and then bigger animals make place for the Early Man and his associates in the Post-Tertiary period. It is also worth noting that the Chellean and Acheulian tools in the Narmadā Valley are found in association with the middle Pleistocene fauna—Elephas Namadicus and Hippopotamus. This evidently marks the period of transition.

IV Palaeolithic, Neolithic, Chalcolithic and Iron Ages

Like the North of India, Karnātaka also seems to have passed through the Palaeolithic, Neolithic, Chalcolithic and the Iron Ages.

1. Munshi, The Glory that was Gurjara-deśa, I, p. 9.
Whereas the Palaeolithic and the Neolithic are common phases in early civilization, the Bronze (as in Europe) or the Copper Age (as in Mohenjo-Daro) sometimes preceded the Iron Age. At Maski and Chandravalli we find the close association of copper implements and the microliths. This age of copper is designated as Chalcolithic. From the process of chipping hard flints in Palaeolithic times, the Early Man learnt the art of grinding and polishing in the Neolithic period. Eminent geologists maintain that a long period must have intervened between the Palaeolithic and the Neolithic times. Bruce Foote has pointed out that the Palaeolithic finds were found deposited in the region of the banks of Sabarmati, at a depth of 200 ft. deeper than those of the Neolithic period. Karnataka has still to make a vast progress in this direction.

The recent discoveries made by Dr. Sankalia are capable of throwing a wonderful light on the history of the Early Man—from the point of view of both Anthropology and Sociology. Before this Bruce Foote and others have already done the spade work in this direction. Their results may here be summarized first.

The earliest implements of man were discovered in the Chingleput District by Bruce Foote (Nos. 2204, 7, 8, 9 of Foote collection in the Madras Museum), and later by Cammaide, Krishnaswamy and Manlay, in other parts of the Madras Presidency.1

Exactly similar implements were found by Foote in the bed of the Sabarmati river near Sadolia and Pedhamli, both of which are situated in the Vijapur Taluka of the Baroda State. The specimen No. 3248 from Kot-sadolia, and No. 3306 from Pedhamli are hand axes. No. 3247 from Sadolia is a flake. The hand-axe discovered at Sadolia is "U" shaped (7" x 4"), and made out of a coarse, gritty pinkish white quartzite pebble. The other at Pedhamli is "oval (6" x 3"), made out of coarse, gritty quartzite.

All the above implements have the same kind of "butt-end straight or oblique, sharp-edge"; and the use of "step-technique" is evident in all cases.2

1. Antiquity, IV, 1930, 327 ff; and Fig. 3. Pre-historic Man Round Madras, 1938, pl. IV; Journal of the Madras Geographical Association; XIII, pp. 58-90.
As Dr. Sankalia has pointed out, the ovate hand-axes (Nos. 1064/39, 1066/39, and 1069/39) and the cleaver No. 1069/23 from Africa (all these are kept in the Madras Museum), bear exactly similar features as the above-a fact, which naturally supports the conclusion reached by scholars in regard to the close cultural contact between India and Africa in the early period.  

Coggin Brown has described many of the cleavers obtained on Malaprabha and its tributaries. The specimen from Bijapur (No. 2898, placed in the Madras Museum) is 'a pointed ovate with wavy edge over 8" in length and of buff-coloured quartzite, resembling a similar implement from South Africa; and No. 2896 is an ovate hand-axe, about 5½" in length.'

It is worth noting that some of the early types of the Chellean and the late Acheulean cordate or pyriform hand-axes found at Chauntra, on the banks of the Sohan in the Punjab, are said to bear a close similarity with the early hand-axe technique of Madras. Further, the Godavari also has provided us with the pre-historic implements at both the extremities of its upper reaches.

A study of the microliths obtained in the various parts of the Daksinapatha is very interesting. Beautiful microliths of chalcedony, agate and carnelian were obtained in association with pottery, seal, beads, etc. at Maski, in the Hyderabad State. At Roppa (near Brahmagiri, Mysore State) the microliths began to be found in association with painted and polished pottery between layers at a depth of 5' and 8½' respectively. The pottery found beneath the lower layer was rather coarser. Therefore it is pointed out that this must belong to the 'early neolithic-microlithic culture, parallel to the Campignian of France.'

Gujarat has provided us with very important finds. Bruce Foote found pieces of broken pottery and microliths all over the valley:

1. Ibid.
3. De Terra and Patterson, The Ice Age and other Associated Human Cultures; Munshi, op. cit., p. 20.
4. AR, AD. Nizam's Dominions, 1939, 16.
of Sābarmati, Watrak, Otsang, Hiran, Tāpti and other rivers; and small pigmy tools, potsherds, beads, chank-shell and pieces of bronze bangles in the Amreli Taluka of the Baroda State in Kathiawar. The microliths obtained in Gujarat are made out of agate, carnelian chert, jasper, quartz (milky, at times, limpid or crystal), less frequently blood-green, or, amazon stone. These implements consist of rectangular, or similarly shaped long blades, crescents or lunates, scraper-discs, cores or nodules.¹ Foote observes that the tools and potsherds belong to the Neolithic Age, and Iron slags to that of the Iron.

The remains of pottery found at Amri, on the right bank of the Indus, and at Khijaria, Tappa and D halkania possess similar features. The similarity of the 'black-on-red' pottery, terra-cotta cakes etc., found in these regions is a feature of great importance. This shows how all these centres of civilization were working in close association in days of yore. The Mohenjo-Daro people also might have made an easy use of the amazon stone either from the Nilgiris or from the region of the Sābarmati.

The important discoveries made by Dr. Sankalia deserve a special mention here. We have already summarized part of his discoveries above.² But the third Gujarat Prehistoric Expedition headed by this great scholar have been able to discover five different skulls—one of them being that of a female, at Langhnaj in Gujarat.³ They found in this area mammal bones—vertebrae of fish and innumerable pieces of the sweet water—tortoise (Trionyx Gangesis). Dr. Sankalia opines that, the degree of fossilization of the human and animal remains seems to be the same and they appear to be contemporary, and that the finds depict a purely hunting culture, the animals hunted being pigs, goats, deer, horses, etc.⁴ Mrs. Dr. Iravati Karve's remarks are significant in this connection: 'The height, the slenderness of the bones, smallness of the joints, the relatively very long lower arms, the dolicho-cephaly, the well developed

¹. Munshi, The Glory that was Gurjaradeśa, I, pp. 23-24.
². Sankalia, Investigation into Prehistoric Archaeology of Gujarat, Baroda, 1944.
⁴. Ibid, p. 5.
occipital region, the very slightly negroid appearance of one of the skulls, as also the smallness of the pelvic bones would suggest, at the present stage of inquiry, that the skeletons show Hamitic Negroid characteristics and are of people akin to those of the north-east of Africa and perhaps to proto-Egyptian.  

V Dolmens and Cairns

A study of the Megalithic tombs in Karnatak is of special interest to a student of prehistory. The early burial systems are differently designated as Barrow, Tumuli, Cromlech, Dolmen, Cairn Kistvaen and Menhir. These are spread over the different provinces of India: Karnatak, the extreme Southern parts, Mahārāṣṭra, Orissa and Assam. Outside India they are spread over the whole zone of Japan, Iberia (the present Spain), Portugal, England and Ireland, in brief, from the Mediterranean to Scandinavia.

The Cromlechs were discovered on the sites of Jīwaraji near Farozabad, near Bhīmā, on the Nilgiri Hills, on the Mailgherry Hills, at a place about thirty miles south of Ooxoor, at Nalkenary in Malbar, Ungadapoor and Mungary near Vellore, and in the forests of Orissa. Kitt’s Cooty House near Aylesford in Kent and those found in Brittany or at Plas Newydd in Anglesea are of the same type. The Kistvaens or closed Cromlechs are described as existing in England and Wales, ‘frequently occurring in those places most favoured by the Druids.’ Like the holed Domens in England

3. Ibid. They are defined by him as:
(1) Cromlechs, or Stone Moles, are constructed with three flat stones or slates, placed edgeways in the ground enclosing three sides of a square or parallelogram, as supports or walls, with one at the top as a cover usually the north or north west. There is also a flooring of slabs.
(2) Cairns and Barrows: Consist of circles of large stones, sometimes single, sometimes double, enclosing a space under which is a grave or graves, as stone chest or chests in which bodies or sometimes funeral urns have been deposited. They are of two kinds: those containing urns filled with human ashes, bones and charcoal; and, (2) the other in which bodies have been interred without urns, filled with ash and charcoal, but accompanied by rude images, arms, earthen, iron and brass utensils, and the like.
4. Ibid.
France and Germany they were also discovered at Adichanallur in the Tinnevelly District. The skulls obtained therein are of special interest. And as Huxley points out, they show a close contact between the Egyptian, Dravidian and Australoid races.¹

The closed Cromlechs or Dolmens discovered on the Nilgiri Hills have provided us with unique features of their own. 'A number of weapons and implements were discovered embedded in a thick layer of charcoal in a stone circle between Coonoor and Kartari on the Nilgiri. Further, a miniature buffalo’s head of hard baked clay, a human head of the size of a lime, of the same, the hair being represented by little dotted rings and a small sickle-shaped iron knife were unearthed in a Cairn at Kotagiri'. Sometimes there are many cells in these Cromlechs. The closed Dolmens were discovered in the forests and hill-slopes of the Deccan and Telugu Districts of the Kṛṣṇā, Godāvari, Karṇul and Anantpur, and half-closed Dolmens in large groups in the hilly forests particularly in the Bijapur, Dharwar and Belgaum Districts.

The Mysore and Coorg variety of Dolmens present another feature before us. Being either below the ground level or above the surface of the land, they are generally surrounded by a symmetrical circle of boulders half-imbedded in the ground, while the dwellings have in the place of the imbedded boulders, traces of a sort of compound walls of vertical slabs. They were discovered in Coorg, in the Mysore side of the Kāveri, at Honnāvar, Pugāmve, Hungund and Honnalli. Sometimes there are two chambers in the same compartment divided by a partition stone. They are also sometimes in groups of two to four or of six to seven as is the case on the Pulnay Hills, Dr. M. H. Krishna observes that, the prehistoric Iron Age Cromlechs at Honnāvar and Pugāmve suggest that their authors were ancient gold miners as the names of the places indicate the existence of gold mines in the ancient period.²

The Pāndu Kolis of Malabar are chambers purposely excavated in the rock below the surface, generally in the laterite which

². cf. Panchamukhi, op. cit p. 35.
abounds in that District, with a circle of stones buried from one to four feet.' They are also designated as *Kodey Kalls* or *Topie Kalls*.

Next in importance are the Cairns at Raigir in the Hyderabad State, in the old fort area of Machnur, near two miles from Brahmapurī in the Paṇḍharpur Taluka of the Sholapur District, Cromlechs and Dolmens in the Raichur and Gulbarga Districts, Cairn and Cromlech located side by side at the site of Gacchi Baole, near Golconda in the Atraf-i-Baldah District; and Cairns at Āgaḍi in the Hāveri Taluka of the Dharwar District. There are about one hundred Dolmens or properly speaking 'Cromlechs' at Konūr (Belgaum District). They are situated on the slope of the hills and are designated as *Paṇḍavara-mane* (house of Paṇḍavas), or *guhe* (cave), or *Monisa-phāḍi* or *Munivasa-phāḍi* (phāḍi=rock-shelters) or *Tāpasi-marāḍi* (mounds for ascetics). They are partly buried underground. Those which are fully on the surface are the ones discovered on the Rāmatirtha Hill near Bādāmi, on the Hills near Aihole, on the slope of the hill near Bachingud, at Moṭebennur near Byāḍgi, and on the hills at Koppar near Gadag.

A study of the Dolmens in Karnāṭaka and other parts of India should really act as a revelation in the field of research. The excavations carried on by Dr. Sankalia at Langhnaj, if pursued with greater zeal, should really help us in finding out the home of the *early man*. This early man seems to have borne similar features with those of the proto-Egyptian, who had also formed the habit of tomb-building. As geology helps us in assuming the existence of the early man in the Deccan trap, it is not impossible that this man must have acted as the maker of the Mohenjo-Daro civilization later on. The Dravidians need not have arrived in India from abroad as some scholars assume it.

It has been pointed out that the several signs of Mohenjo-Daro script are found in the prehistoric pottery of the Tinnevelly District, in rock-inscriptions in the Nilgiris, and tombs in the Hyderabad.¹ Thus they show a contact of these people with those

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in Central Asia, Mesopotamia and Egypt. Sergi observes that, 'The characters called Phoenician are only a derived form of the alphabetiform signs that appeared during prehistoric times in Africa, in the Mediterranean and in Western Europe.'

The Megalithic tombs contain objects like urns of good strong pottery, knives, spear-heads, brass-cups, beads, bells, etc. The objects may belong to different ages. The fine bronze vases and other ornamental objects discovered in the tombs on the Nilgiris prove an extensive sea-borne trade. The discovery of the oblong terra-cotta sarcophagi standing on short legs in the tombs at Pallavaram and other places show a keen contact between India, Babylon and Assyria in ancient times.

One may naturally ask, where did this idea of Dolmen-building actually originate? As we have expressed above, it must have first arisen in South India alone. The Šatapatha-Brāhmaṇa refers to the round burial mounds (parimaṇḍalāni smaśānāni) of the Asuras in the eastern and other directions (evidently southern). The Mahābhārata refers to the early spread of the Edūkas throughout the world on the advent of Kaliyuga. The expression edūka is evidently derived according to Kittel from the Dravidian root, elu, 'bone'. This was also the ancestor of the later Stūpa. Thus the above evidence, as read with what has been said by Kittel, really proves the South Indian origin of Dolmen-building. The system prevailing among the Druids—who are always referred to in the literature of the West, is another important proof in this connection.

VI The Gombigudda Hill and Cinder-Mounds

Mr. Panchamukhi has pointed out two instances from Karnāṭaka in this connection. He observes that, the following finds were discovered at Herekal, situated on the northern bank of the Ghaṭa-prabhā (Bijāpūr District): Conch-shells cut to different sizes to prepare various kinds of ornaments, beads, toy articles, etc; peculiar two legged stone stands; broken pieces of conch-shells, shell and glass bangles and ornaments, and pieces of red painted polished pottery with lines of punched dots on the skirt the red surface showing in a case or two diagrams in white streaks the back of it

1. Šatapatha Brāhmaṇa, 13.8.2.1.
2. For a fuller description Cf. infra under Art and Architecture.
having a thick black slip. The last finds are similar to those discovered at Maski, Brahmagiri and Chandravalli.

The next important discovery is the linear carvings and drawings on the rocky slopes of the western, north-western, and eastern parts of the hill designated as Gombigudda (Hill of pictures, situated between Āsaṅgi and Kulhalli. These linear drawings cut ¼" deep consist of the figures of fighting bulls with prominent humps and long pointed horns, men, camels with rider, mounted elephant, deer, antelope, palanquin-bearers. Mr. Fawcett, while speaking of those on the Kappagallu Hill, observes, 'Oxen with prominent humps and very long horns, different in type to the existing breeds, are the favourite subjects of these pictures; but representations of men and women (always naked) are frequent, dogs, antelopes, deer, leopards, elephants and peacocks also appear. Some few of the pictures clearly distinguishable from the others are modern in origin but it seems permissible to conjecture that the remainder are connected with prehistoric settlement.' It should be noted that there are similar isolated finds at Singhanpur in the Raighar State of the Eastern States Agency, the Attock District of the Punjab and Edekal caves in Malabar.

Further there are the discoveries of 'pigmy flints'-being the memorials of the survivors of palaeolithic men, the cinder-mound at Budiguntha being the result of the wholesale holocausts of animals, and implements of the Neolithic period—polished on gneiss-rocks, and wheel-made pottery, stone beads and pieces of haematite for the manufacture of pigment.

VII Daksinapatha, Mohenjo-Daro and other Countries

The recent discoveries in the Indus Valley sites have thrown a wonderful light on the early civilization of the Indians in the Chalcolithic period. The finds obtained there show a close cultural similarity between India and the other parts of Asia and Europe. Father Heras has pointed out: 'we find Minei in the Yemen corner of the Arabian Peninsula (Strabo) and the Minias in Boetia, Northern

2. Ibid.
Greece, perhaps the ancient colonies of the ancient Minas of India, and there are reasons to state that the Sumerians of Mesopotamia, of ancient Egyptians, Hittites of Syria, the Phoenicians, the Minoans of Crete and Mycenaens of the continent, the Etruscans of Italy and the Iberians of Spain were but off-shoots of the great Proto-Indian family. They even travelled from Spain to far-off Ireland.¹

That the early Sumerians were in direct contact with the people of Daksināpatha is proved by a cylindrical seal kept in the Museum of Nagpur.² It represents the standing figure of a god and goddess. Rev. Heras observes that it belongs to the third dynasty of Ur.³ The seal is set in an artistic gold handle representing two snakes.

However, there seems to have been a keener contact between Mohenjo-Daro and Daksināpatha including Karnāṭaka. The Indus Valley people seem to have made use of the Amazon stone from the Nilgiris and the region of the Sabarmati. The Chalcolithic period was a common feature of both the North and the South. The green stone required for the beautiful cup discovered at Mohenjo-Daro was taken from Mysore. The signs on pottery obtained in the South and on the rocks on Gombigudda hill bear close similarity with those of the Mohenjo-Daro.

Best of all the inscriptive and other Archaeological data at our disposal point to the same fact.

Some of the seals found in the Indus Valley sites bear the representation of the three-faced figure of Śiva seated in a yogic posture.⁴ As Sir John Marshall has pointed out, the images of the three-faced figure of Śiva are found in the temples of Devāṅgaṇa near Mount Abu, at Melcheri, near Kāveri Joakkam in the North Arcot District, near the Gokāk falls in the Belgaum District, at Chitagarh in Udaipur State, and, according to Gopinatha Rao (the Mahēśamūrti) at Elephanta.⁵ An image of Śiva similar to that of the one at Elephanta is recently discovered near Thāṇā District (Bombay Presidency).

¹ Heras, Ms.
² Nagpur Numismatic Supplement, XXIV, No. 140.
³ Heras, Ms.
⁴ Marshall, Mohenjo Daro and the Indus Civilization, I. Plate XII, No. 17.
⁵ Ibid, p. 53.
The origin of some of the tribes of Southern India could be traced to the Mohenjo-Daro period i.e. the Mina or Masyas, the Nagas, the Ābhīras, the Māhīśikas, the Ajas (or Hāṭṭikāras as Mr. S. B. Joshi points out), and the Vānaras or Koḍagus. We shall summarize their activities in Kārnāṭaka briefly.

The various inscriptions and representations on the Mohenjo-Daro seals reveal the cult of the fish-God and the doings of the Mina tribe. The inscriptions also speak of the Northern and Southern Mīnas or Masyas. In regard to these two different locations we get corroboration from later Indian literature also. The Mahābhārata refers to the two provinces of the Masyas i.e. the Masya and the Pratimasya. Evidently, the Pratimasya country must be the one located in the South. The Mahābhārata again states that the Masyas being afraid of Jarasandha fled away and settled themselves in the South. The Madhvandha P. narrates that king Virāṭa guarded the South (Daksināpatha) during the period of the Bhārata war. The famous work Bhārata written by Kumāravyāsa in Kannada, states, that the country of the Masyas lay towards the south of the Godāvari river. There is also a tradition in Kārnāṭaka that Hānugal (or Pānuṅgal) in the Dharwar District formed the capital of Virāṭa, king of the Masyas.

There are also some traditions in Kārnāṭaka connected with the fish. It is stated that at Nereṇika in the Bellary District is a temple dedicated to Mallēśvara near which is a cave where a crude carving of a rock into something like the caricature of a fish is worshipped. The device of the two fishes obtaining on the Mohenjo-Daro seals was adopted by the Pāṇḍyas of Madura as their Lāncchana, and on account of which they were designated as Minavar Kon. The Royal House of the Pāṇḍyas was built in a fish-shaped fashion.

2. Mahābhārata, Bhīṣma P., Adh. 6, in which a detailed description of the countries and peoples of India is given.
5. Rice, Mysore and Coorg from the Inscriptions, p. 2.
Matsyas of Oddāḍī and the Kadambas of Kāliṅga adopted the symbol for their Lāṅcchana.\(^1\) It is also worth noting that the images of Āyanār,\(^2\) and later of Muttyālammā at Avani,\(^3\) bear on their heads the horn-like head-gear represented to be worn by Śiva on the Mohenjo-Daro seals. The Śaṅkara-dig-vijaya relates that the Jāṅgamas (of course of Karnāṭaka) used to bear the trident on their heads.

According to Fr. Heras the name of Karnāṭaka in the Mohenjo-Daro period was ‘Kaṇṇanir.’\(^4\) He also gives an early account of them. The Mahābhārata, the Purāṇas and other literary works make a mention of the Ābhīra tribe. They had spread themselves through the whole of India. The expression Ābhīra seems to have been derived from the Tāmil expression Āyir (ā= meaning ‘a cow’) as V. Kanakasabhai would put it.\(^5\)

The Nāgas seem to have been a prominent race since the Mohenjo-Daro period. They had colonised in almost all the parts of India. It is related in the Purāṇas, that Māhiṣmatī happened to be the capital town of Nāga Karkoṭaka. Banavāsi and the surrounding region is designated as Nāgara–khaṇḍa since the early centuries of the Christian era. According to J. Dubreuil the ‘Cuṭu’ indicates the hood of a cobra. He observes that the kings of this country were Nāgas.\(^6\)

The Māhiṣikas, like the Nāgas, were another important tribe. The Mahisa is represented on some of the seals bearing the three-faced figure of Śiva. They at one time seem to have spread themselves in the whole of Daksināpatha. The name of the town Māhiṣmati, on the banks of the Narmadā, the expression Māhiṣikas, Mahīṣis, Māhiṣakas etc. as a people of Daksināpatha occurring in the Purāṇas, and the name Mysore, are all enough data to prove the wide prevalence of the tribe in Southern India. It is worth noting that Mysore, which is also known as Māhiṣa-maṇḍala, is referred to as Erumainādu (mean-

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2. Jouveau Dubreuil, Iconography of South India, p. 113.
3. Krishna Sastri, Images of South Indian Gods and Goddesses, Fig. 138, p. 225.
5. V. Kanakasabhai, Tamil India 1800 years Ago, p. 57.
ing 'a buffalo town') in an early Tamil work. The Ajas (or Kuru-bars in Kannada) are famous since the Rgvedic period. The Kodagus are the same as Vānaras of the Rāmāyana period. Pampa in his famous Kannada Rāmāyana, says, that, the Vānaras owed their tribal name to their Vānara-dhvaja. The part they played in Karnataka is too well-known to a student of Karnataka history. Thus all these tribes seem to have derived their name on account of a specific animal being their Royal-lānçchana or Heraldic device.

VIII Karnataka in Rgvedic period and after

On the advent of the Aryans, the whole of India enters into a new phase of history. By the end of the Rgvedic period, Parasurāma had already destroyed the Haihayas. And tradition soon began to spread on the Western coast regarding the mighty prowess of this great hero, and the deeds he did in setting aback the sea. Himself and his mother Reñukā stand deified in Karnataka even to this day.

But the three bloody wars, namely, those of Parasurāma against the Haihayas and other Kṣatriyas, the Dāsarājña and the Bhārata, brought the whole of India and its supreme civilization to a chaos, and we seem to find almost a blank in the history of Karnataka and the other parts of India.

The Rgveda itself refers to the expressions Bekanāṭa and Dakṣīnā padā. The word nāṭa is very probably derived from the Dravidian word nād, meaning, a province. The expression Dakṣīnā padā seems to have been the earliest form of the later Dakṣinā-patha (the word patha itself being derived in our opinion from 'pada;' meaning, 'foot'). The Aitareya Brāhmaṇa speaks of the Andhae, Pulindas, Śabaras, Mūtības and Puṇḍras as people living in the South. The Taittirīya Āranyaka derives the expression 'cora' from Cola people. Pāṇini refers to the following countries in Southern India: Kaccha (IV. 2. 133), and Aśmaka (IV. 1. 173). Kātyāyana in his Vārttikas refers to Coda, Keraḷa and Pāṇḍya.

1. Ahnānūru, Āham 294.
2. Rice, History of Kanarese Literature, p. 35.
4. Rgveda, VIII. 16, 10.
5. Ibid, X, 61, 8.
7. On Pāṇini IV. 1. 168; IV. 1. 175.
In the Mahābhārata Sahadeva is said to have subdued the Pāṇḍyas, Dravidas, Udras, Keralas and Āndhras. He is also described to have visited many other places ie. Śūrpāraka, Dandaka, Karahāṭaka (modern Karhāḍ) and Kiṣkindhyā. The Rāmāyaṇa on the other hand refers to different nations, namely, Utkala, Kalinga, Daśāṁa, Avanti, Vidarbha, Cola, Pāṇḍya, Keraṇa and Daṇḍakāranya respectively.

Besides, it describes the whole of the province occupied by the Vānaras. Kaikeya, while approaching the Daṇḍakas, is said to have visited the town of Vaijayanta (Banavasi) where was ruling Timidhvaja. The Āsvamedha of Jaimini describes how the six-fingered Candrahāsa, the prince of Keraṇa, became the king of Karnaṭaka in spite of the efforts of the minister Dhṛṣṭabuddhi. The Āsvamedha horse of the Pāṇḍavas is said to have entered his territory. He was a keen devotee of Kṛṣṇa. In the Veṭāla-pancaśati, it is stated how Śūdraka made his servant Viravara the king of Lāṭa and Karnaṭa. All the members of this servant’s family are said to have laid down their lives for the sake of the king. King Śatānīka’s name is mentioned in the Gokarna Mahātmya. The Harivamśa describes how Kṛṣṇa and Balarāma went to Karavirapura near Veṇā river in fear of Jarāsandha’s pursuit, and how further on they met Parasurāma there, and in his company went to Yajñagiri, then to Kraunḍapura having crossed the Khatvāṅgi and then to Gomantagiri via Anādu. The work also states that Śṛgāla, son of Vasudeva, was ruling over Karavirapura and that king Mahākapi was ruling over Kraunḍapura. The latter is designated as Vanvāśyaḍhīpa, ‘meaning’ mostly the ruler of Vanavāsi province. It is also worth noting that Balarāma is described to have drunk the Kādambari wine on the Gomāntaka. Kṛṣṇa and Balarāma defeated Jarāsandha, and killed Śṛgāla, king of Karavirapura, and enthroning his son instead, were back again.

The Purāṇas often mention the names of the various countries and rivers located in the Daksināpatha. It included amongst other countries, the Pāṇḍya, the Keraṇa, the Cola, the Mahārāṣṭra, the

2. Ketkar, Prācina Mahārāṣṭra, I, p. 73.
Māhiśika, the Kaliṅga, the Paunika, the Maunika, the Aṣmaka and the Kuntala or Karnāṭa. The Mahābhārata also refers to Kuntala or Karnāṭa. The Purāṇas state that the Godāvari, Bhīmarathi, Kṛṣṇā, Veṇā, Vaṇjulā, Tuṅgabhadrā, Suprayogā, Kāverī. Apagā and others are the rivers of the Dakṣiṇāpatha. The Matsya Purāṇa narrates that Sandhāna of the Turvasu line had four sons, namely, Pāndya, Kēraḷa, Cola and Karna; and from their names prospered the Janapadas of Pāndyas, Colas and Kēralas. The Karna must be identified with the Karnāṭa. The Skanda Purāṇa states that, 'there was a demon named Karnāṭa, and that as he troubled the Brahmins of Moheraka in Dharmāranya he was killed by goddess Mātaṅgī. However, in his next birth he appeared before the goddess. He asked the people there to perform the worship of Yakṣma, went to Southern India, and established a Kingdom after his own name on the sea-shore (Western?). The Purāṇas always speak of the prowess of Paraśurāma in acquiring the land on the Western sea-shore, which is well-known as Paraśurāma-bhūmi. The Nārādiya-Mahāpurāṇa says that as the sons of Sagāra began to dig the ground on the Western sea-shore, it became over-flooded on account of the waters of the sea, and, that later on Paraśurāma darted his arrow against the sea, on account of which Varuṇa took aback the waters.

It should also be noted in this connection that Megasthenes refers to Taprobane. The famous Brahmin minister Kautilya of the Mauryan emperor Candragupta describes that the pearls were found in the Tamraparni river, in Pāṇḍu Kavāṭaka, and near the Mahendra mountain.

After giving this brief survey, we shall now turn our attention to the political history of the land. Because it is from the time of the Mauryas that we find definite traces regarding the activities of the people of Karnāṭaka.

1. Matsya P Adh, 48, 4-5.
2. Skanda P. Brahmatkhandā, Dharmāranya-khandā, Adh. 18 ff. Note also that Karnāṭa was so called because he was born through the ear. 19, 3.
3. Nārādiya P. 74, 4
4. I. A. VI, 129.
CHAPTER II

OUTLINES OF POLITICAL HISTORY


I Karnata-Kuntala

We have thus seen that Karnāṭaka as an independent nation had come into existence since very ancient times. At one time it included the whole of Mysore and the portion extending up to the banks of the Narmadā River—if we are to believe in the occupation of the territory by the Māhiṣikas. The boundaries of Karnāṭaka have been of a varying nature during the different historical periods. In the North it had once spread itself from Cambay to the Bay of Bengal. In the South it had extended itself to the Cape. But it has always included a tract of land surrounded by the Godāvari, the Eastern Ghats, the Nilgiris, the Kāverī and the Arabian Sea.

However, on older nations becoming extinct, various independent nationalities came into being. And it is on account of this that the two provinces of Karnāṭaka and Mahārāṣṭra arose as two definitely distinct entities during the historical period. However, before entering into the pros and cons of the problem we shall study the other details regarding the designations themselves.

Karnāṭaka-Kuntala:—Karnāṭaka is known by its various designations e.g. Kannada, Kannāḍu, Kannāḍar, Karnāṭa, Karnāṭaka and best of all Kuntala. Scholars also have tried to derive it in a varied manner: ‘from Kaṛ-ṇāḍu’ (black soil), the word Karnāṭaka being a Sanskritized form of Kannada; ¹ Karnāṭa derived from (the Tadbhava of) Kannada; ² ‘from Karu-ṇāḍu’ (an elevated country); ³ ‘from Karṇa, Karṇi’; ⁴ ‘from Kammita-ṇāḍu,’ (Kammita according

to Narasimhachar means 'sweet-smelling');¹ 'from Kal-nādu';² 'from Kan' (black)³ etc. Before entering into the veracity or otherwise of these statements we shall see how it is referred to in the later literature.

Karnātaka is also designated as Kuntala in the various Purāṇas, the Mahābhārata and the later epigraphic records and literature. One of the Sātakarni kings also is designated as Kuntala Sātakarni⁴. The word Karnāta or Karnāṭaka is mentioned in the Mahābhārata and the Purāṇas. It is referred to in the famous Sanskrit play Mrćchakaṭika of King Śūdraka, in the Brhat-Samhitā of Varāhamihira, in Somadeva's Kathāsaritsāgara, 'due perhaps to its mention in the Paisācī Brhatkathā of Guṇādhyāya'. The famous Tamil work Silappadikāram refers to 'Kannadar'. The Nepalese Chronicle Svayarābhupurāṇa refers to a Karnāṭa King Nanyadeva, who conquered the whole country of Nepal in Śrāvanasūḍi of Nepāl Saṁvat 9, or Śaka-sam. 811 i.e. 889 A.D. Shama Sastri identifies him with the Gaṅga King Nanniyadeva ⁵. The Velvikudi copper-plate grant of the Pāṇḍya king Śadaiyan Parāntaka makes a mention of Karnā-Nāḍuga⁶. We have already referred to the expression Kaṇnānirs obtaining in the Mohenjo-Daro inscriptions. As stated above, the Matsya and the Skānda Purāṇas refer to the country of Kaṇa and Karnāṭa respectively. The Viśnudharmottara Purāṇa states in the Chapter on Painting that the hero's body must be painted like the body of a Karnāṭaka hero⁷.

In our opinion, the expression Karnāṭaka or Kaṇṇaḍa is derived from the 'Karna' or 'Karni' occurring in the expression Sātakarni. The Sātakarni rulers ruled over a very vast area in and out of Dakṣināpatha. And that must have given courage to the people to name the land after their mighty rulers. The Matsya, the earliest of the Purāṇas, does refer to the expression 'Karna', which is a direct

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1. Narasimhachar, Karnāṭaka Kavicharite, I, Intro. XIX.
2. S. B. Joshi, Kannadaḍa-nele.
4. Vātsyāyana's Kāmasūtra, cf. also in Matsya P.
7. Visnudharmottara P. III Khanda. 42. 38.
corroboration in regard to the above statement. The Sabhāparvan of the Mahābhārata refers to a Kuntala province of the North. And the close association of the Pāṇḍavas in Kārṇāṭaka, as tradition has it, might have been responsible for the other version.

**Mahārāṣṭra:** On the other hand, the word Mahārāṣṭra is also frequently referred to in the Purāṇas. The Matsya Purāṇa, however, uses the word Navarāṣṭra instead of Mahārāṣṭra. The Garuḍa and the Viṣṇudharmottara give variant versions e. g. Nara or Naya-rāṣṭra (which seem to be rather misprints for Nava). Later, Daṇḍin makes a reference to the Mahārāṣṭrī language. In the famous Aihole inscription Pulikesi is described as having become the lord of the three Mahārāṣṭrakas consisting of 99,000 villages. The word is of free and common occurrence in later literature also.

**Their Boundaries:** The question of the respective boundaries of ancient Kārṇāṭaka and Mahārāṣṭra is so much interconnected that it is impossible to trace the boundaries of one country without at the same time tracing those of the other. Sir R. G. Bhandarkar is of opinion that, "the word Deccan expresses the country watered by the upper Godāvari, and that lying between that river and the Kṛṣṇā. The name Mahārāṣṭra also seems to have been at one time restricted to this tract". C. V. Vaidya also expresses a similar viewpoint. Mahāmahopādhyāya P. V. Kane expresses the view that the three Mahārāṣṭrakas mentioned in the Aihole inscription included the country of Kuntala also. But the historical data that has become available to us at present does not allow us to draw any such conclusion.

The first reference to the boundaries of ancient Kārṇāṭaka occurs in the Kavirājāmārga, the authorship of which work is ascribed to the Rāṣṭrakūṭa monarch Nṛpatuṅga Amoghavarṣa (A.D. 815–877). The poet gives a poetic description of its boundaries. He says:

1. *Mbh., Sabhāparva*, Ch. 31 (Bombay Edn.)
2. *Matsya P.* 114, 47.
"'Twixt sacred rivers twain it lies,
From famed Godavari,
To where the pilgrim rests his eyes
On Holy Kâverî.

The people of that land are skilled,
To speak in rhythmic tone (the sweet Kannâda)."\(^1\)

Thus at least in the time of Amoghavarṣa Ṇṛpatunga the banks of the river Godâvari seem to have formed the northern-most boundary of the Kannâda country. On the other hand, the statement surprisingly enough concurs with the one made in the Lilâcaritra, a work of the Mahânubhâvas (1190 A.D.) written in Marâthî. The passage in the Lilâcaritra defines the boundaries of the three Khânda-mandalas or subdivisions of Mahârâstra thus:

I. The First Mandalâ consisted of the country lying from Phalithâna downwards to wherever the Marâthî language was spoken; to the north of this was situated Bâleghât.

II. The Second Mandalâ consisted of the country lying on both the sides of the river Godâvari to the extent of twelve Yojanas. To the west was situated Tryambakeśvara (near Nâsik).

III. The Third Mandalâ comprised the country lying between Meghakara Ghâṭ and Varhâd (Berar).

The work also states that the population of the country was sixty lacs\(^2\).

From the above, one may easily infer that the Mahârâṣṭrians had not made any substantial encroachment upon the country of the Kannâḍa people at least up to the end of the twelfth century A.D. If we draw any conclusion from the fact that the Mo-ha-la-ch'â (or Mahârâṣṭra) of Yuan Chwang, or the country comprising the three Mahârâṣtrakas (trayânâm mahârâstrakânâm) which are said to have been ruled over by the Cālukya king Pulikēṣi II, does not differ much from the one detailed in the Lilâcaritra, then we may

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2. Y. K. Deshpande, Mahânubhâvîya Marâthî Vângmaya, p. 90.
possibly infer that the Mahārāṣṭrians had more or less occupied this portion of the province after the seventh century A. D.

In regard to the early boundaries of Mahārāṣṭra, occupied by the Rāṣṭriyas, we have already shown elsewhere that they can be located within the following circumscribed area, originally ¹:

I. According to the statement of Rājaśekhara the whole of the Dakṣinapatha was situated to the south of the Māhiṣmatī (Mandhātā). Māhiṣmatī, however, was situated at a place where the two ranges of the Vindhya and the Śātpura approach the river Narmadā.

II. To the west of the country was situated the country of the Bhānukacchas as evidenced in the Vāyu Purāṇa. Bhānukaccha was situated between the Narmadā and Nāsik. The Matsya P. uses the word Bhārukaccha instead of Bhānu-kaccha².

III. To the east was most probably situated the country of the Bhojas (or Berar).

IV. To the south were situated the Godāvari and the adjoining provinces.

Thus we see that these Rāṣṭikas (Rāṣṭriyas) can be originally located within this circumscribed area. During the time of Pulikeśi II, it had increased to the extent of 99,000 villages. Later on the kingdom of the Rāṣṭika becomes Raṭṭapādi Saptāṛdhalakṣa (seven and a half lacs). Evidently, the three expressions 99,000 Mahārāṣṭrak ¹, Saṃtāṛdhalakṣa Raṭṭapādi and the 'sixty lacs' Mahārāṣṭra-Deśa (Lilācaritra), used at three different periods in the history of Southern India, really indicate the progressive expansion of the Mahārāṣṭra country that was taking place since the time of Pulikeśi II.

Thus, once the problem of the boundaries of Mahārāṣṭra is settled, the statement of the author of the Kavirājamārga becomes clearer, namely, that the boundaries of Karnāṭaka stretched from the banks of the river Godāvari down to those of the holy Kāverī. Earlier than this, as we have observed, the Skānda Purāṇa states, that a Daitya named Kariṇāṭa founded the kingdom after his own name

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². Matsya. P. 114. 50.
on the shores of the ocean (Western). Thus this province of the Kaññanirs, which was originally situated somewhere round about Banavāsi, grew itself into a larger unit—the kings of which later on ruled over both the provinces of Mahārāṣṭra and Karnāṭaka.

We shall now try to trace the later history of the Kaññanirs.

II Outlines of Political History

We have already observed that the real history of Karnāṭaka begins with the advent of the Indus Valley civilization. Later on the Harivamśa, while narrating the account of the marriage of Haryāva of the Solar line with Madhumatī, the daughter of Madhurākṣasa, states that their son Yadu married the daughter of the Nāga king Dhūmravarna, and that one of their sons founded the kingdom of Vanavāsa or the later Banavāsi. During the later period, Karnāṭaka is closely associated with the doings of Bhārgava Rāma, Dāśarathi, Kṛṣṇa, Jarāsandha, Sahadeva, Arjuna, Candrabhāsa and others. Śūdraka, the king of Kaliṅga and Vikramāditya also seem to have had political connections with this kingdom. However, it is really from the time of Aśoka that the landmarks of its history begin to become more perceptible.

Like Paraśurāma in the Western coast of India, Agasti is credited for having first crossed the Vindhya Mountain. Tradition attributes many exploits to this venerable sage. He is said to have killed two such demons, namely, Ilvala localised at Aivalli, or Aihole in the Bijapur District, and Vatapi at Bādāmi. They always troubled the sages at Daṇḍakāranya.

An inscription of the twelfth century and the Mala-Basavacarite of Singirāja describes that the Nandas ruled over Kuntala which included the Western Deccan and the North of Mysore. If this be true then the Mauryas also must have followed in their footsteps, and thus ruled over the Deccan. The next historical tradition is in regard to the migration of the Maurya Emperor Candragupta and his teacher Bhadrabāhu into the South. It is said that Candragupta became a Jain ascetic and followed Bhadrabāhu, who, anticipating a prolonged famine of twelve years

1. Harivamśa, Śrītikhandha, 17.
2. Q. J. M. S., XVII, p 172.
3. Cf. Rice, Mysore and Coorg from the Inscriptions, p. 3.
in the North, led a large community of Jains towards the South and travelled as far as the rocky hills of Sravana Belgola in the Mysore state. Both of them are said to have laid down their lives (Candragupta dying twelve years later) by taking a Sallekhana vow at Sravana Belgola, on the Kaṭavapra or Kalbappu Hill, or Candragiri. This fact is corroborated by various statements in the early inscriptions, the Brhatkathākosa of Harīṣena (931 A.D.), Bhadrabāhucarita of Ratnānandi (1450 A.D.), and Rājāvalikathe of Devacandra (1800 A.D.) ¹. Hoernle observes that with this Bhadrabāhu Śrutakevalin the Digambaras separated from the Śvetāmbaras ². Bhadrabāhu died in the year 297 B.C. ³

The Royal Edicts of Ašoka throw further light on the early history of Kārnāṭaka. They are discovered at Maski, Siddāpur, Jaṭūga Rāmeśvara, Brahmagiri and other places. ⁴ The Mahāvamsa (XII), and the Dipavamsa (XIII) ⁵ relate that Moggaliputta Tissa sent the following Buddhist missionaries to various places: Madhyantika to Kāśmir and Gandhāra, Mahārakṣita to Yavana, Mahādeva to Mahīsamaṇḍala, Rakkhita to Vanavāsa (Banavāsi), Dhammarakkhita to Mahārāṣṭra, Mazzima to the Himālayan regions and the fraternal pair Soma and Uttara to Suvarṇabhūmi, respectively. The Edicts refer to the peoples in the south, namely, Piṭenikas, Bhojas, Aparāntas, Pāṇḍyas, Satiyaputtas and Keralaputtas, and to places like Vanavāsaka, Isila and Suvarṇagiri. The Satiyaputtas ⁶ referred to in the Edicts seem to be the same as the Sātas or Śātavāhanas (cf. infra). Hultzsch ⁷ identifies Suvarṇagiri with Kanakagiri situated to the south of Maski, wherein one of the Ašokan edicts is discovered. He identifies Isila with Ṛṣyamūka-Parvata. But as we are finding many more finds in Kārnāṭaka, we dare to identify it with Aihoḷe, which has been identified with Ilvala (name of a demon). At least the later history of the town encourages us to do the same.

1. Ibid., pp. 4 ff.
2. I. A. XXI. 59, 60.
4. Cf. also Minor Rock Inscriptions V, VI, VII, and VIII.
5. Turner, Mahāvamsa, pp. 71, 72; Oldenberg, Dipavamsa, p. 54.
The Sātavāhanas seem to have been the feudatories of Aśoka. The Sātavāhanas seem to have been the same as the Śātavatās, an early tribe of the midland of India. The Sātavāhanas or Sātakarnis are always designated as Sāta, or Śī Śāta. The words Karni or Vāhana are absolutely different in terminology and meaning. They are wrongly designated as Andhras later on by the Purāṇas. If we are to depend on the version of the Aitareya Brāhmaṇa then these Andhras were the same people known as Andhas (cf. infra) or the Andhakas. The Andhakas and Vṛṣṇis belonged to the same race. The expression Sātvata also has the word Sāt included in it. Moreover the Harivaṃśa states that Parasuṛāma told Kṛṣṇa that Karavirapura was originally founded by the descendants of Yadu. It is also pointed out that the Banavasi was founded by the son of Yadu. The close association of the Nāga cult is common to both the races of Kṛṣṇa and Balarāma and that of the Cuṭus. All these evidences point us to the conclusion that the Sātavāhanas belonged to the same race of the original Sātvatas. That must have been originally a mighty Dravidian race. It is worth noting in this connection that the Hoysalas and the Yādavas of Deogiri also claim to be the descendants of Yadu.

The Sātavāhanas occupied a very vast territory in India. In fact they were generally designated as the Lords of the Dakṣinā-patha, and their territory included the whole of Karnāṭaka, Aṣmaka (the original Mahārāṣṭra), Aparānta, Anūpa, Saurāṣṭra, Mālwa, (Ākarāvanti); and once they extended their sway up to Bhilsa and Chanda also. Very important discoveries of the Sātavāhana centres are made at Kondīvale (in Ilyerabad Deccan), at Chandravalli in Mysore State, and at Brahmapuri in the Kolhāpur State. Very wonderful discoveries are made in all these centres; and they have supplied us with marvellous clues in regard to their commercial relations with Rome and Greece. A Greek Farce (No. 413) in the Papyri found in 1897, at Oxyrhyncus in Lower Egypt, by the Biblical Archaeological Association, is based upon the story of a Greek girl carried off to the coast of a country bordering on the Indian ocean. Scholars opine that the scene must have been taken from Malpe. It is really wonderful that this farce (c. 200 A.D.) contains Kannada words.¹ Roman coins belonging to the time of Augustus were found

1. Q. J. M. S., XVIII, p. 294ff.
on the sites of Chandravalli in the Mysore State. Recently, the eminent scholar Prof. Kundangar discovered a site, which contains many finds of the Greek type—vases, caskets, a Greek statue, toy-carts, etc. These bear some similarities with the finds discovered at Taxila, and at Arikamedu near Pondicherry. Added to this King Gautamiputra Satakarni and Khāravela are said to have defeated the Yavanas. As Ptolemy puts it, King Sandanes of Kallien or Kalyāṇ is said to be 'greatly hostile with the foreigners'.

Immediately after the rule of the Sātavāhanas, the Cuṭu Śaṭakaṅnis usurped the throne. They are also designated as Mahāraṭhis and Mahāraṭhinis (female). Many scholars are of opinion that the 'Mahāraṭhi' is identical with the Mahārāṣṭri. If it were Mahārāṣṭri then the Prākṛt of it would have been a Mahāraṭhi (instead of a single थ). Hemacandra also opines that the Prākṛts are varied (Bahulam), thus, meaning that it varied in different countries. Following Hemacandra, we opine that the expression Mahāraṭhi is derived from Mahāraṭhi—which exactly fits in with their position of being the subordinates of the Sātavāhanas.

It is also worth noting that the recently discovered pillar at Vaḍagaon-Mādhavpur (near Belgaum) contains an inscription in Brāhmi script.

III Origin of the various Dynasties

Scholars like C. V. Vaidya and others made an attempt to show, that, with the exception of the Rāyas of Vijayanagara, almost all the dynasties of Karnāṭaka were Mahārāṣṭrian in origin. But all the data that has become available to us in the field of research since then, does not allow us to accept any such conclusion.

The Sātavāhanas, the Kadambas and the Cālukyas are said to be Hārītīputras, and of Māṇavyagotra. As we have suggested above the Sātavāhanas were none else than the Satiyaputtas or Sātvatas. There is not a single record to prove that any of these dynasties originated in the Mahārāṣṭra of those times. The Cālukyas and their Karnāṭaka armies are too well-known to a student of history. Māṇyakhēṭa or Malkhēḍ is described as a capital where chaste Kannada was spoken. Best of all, almost all these dynasties seem to be of Dravidian and consequently of Kannada origin. The dynasties of the Cālukyas (Calukya according to Kittel is derived from a Dravidian root), the
Rāṣṭrakūṭas (the term Rāṣṭika or Rāṣṭriya of the Brahmanḍa Purāṇa being equivalent to the Nādavar), the Kadambas (Kadamba tree), the Hoysalas (compare the representation of a man and the two lions on a Mohejo-Daro seal) and others except the Rāṣṭrakūṭas) seem to have derived their tribal names from their respective Lāṭcchana or heraldic device. The Vijayanagara dynasty was evidently of Kannada origin.

It should also be noted in this connection that almost all the dynasties, with the exception of the Rāṣṭrakūṭas and Rāyas, claim a Northern origin. But all the records that give this version belong to a later date i.e. eleventh century onwards. And moreover, they seem to have cultivated a peculiar sense; that they must show that they belonged to the Northern India, which attained a particular sanctity on account of its being called as Āryabhūmi.

We now propose to give a brief survey of the doings of the main dynasties of Karnāṭaka.

IV (a) The Satakarnis

(From Pre-Aśokan times to 3rd Cen. A.D.)

The Sātakarnis are a very ancient race. They are mentioned in the records as Sātavāhana, Sātakarṇi. Satakanṭi, Sātā, Sada, and Sata. Though regarded as being derived from Satakarna, the dynasty seems to belong to the Sātvata tribe. They seem to be the same as the Satyaputtas mentioned in the Aśokan inscriptions or the Satae mentioned by Pliny,¹ as even separate from the Andhuras (probably the descendants of the Andhakas) or the Satakas of the Mārkanḍeya Purāṇa.² There were different branches of these at Nānāghāṭ, Nāṣik, Chanda and Kolbhāpur. They call themselves as Hāritiputras and of Mānavya-gotra.

Branch at Nānāghāṭ:—The Sātakarṇi of Nānāghāṭ was the king of Daksināpatha. He was the son of Sīmuka. Mahārāṭhi-Trāṇa Kāyiro- (Kala-) īāya was proclaimed regent during the minority of the princes Vediśri and the younger Saktisrī (Satī-Śrimat or Hakuśrī.)

Branch at Nāṣik—Krṣṇa or Kanha, brother of Sīmuka ruled at Nāṣik—from the west of Kaliṅga to Nāṣik.

Yajñāśṛi Sātakarṇi—The Mālavikāgnimitra of Kālidāsa indicates that he was not on good terms with Agnimitra, son of Pusyamitra. Agnimitra was in love with Mālavikā, the princess of Berar. King Khāravela is described as 'desregarding Sātakarṇis.'³

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2. Mārkanḍeya P. LLVIII.
3. I. A. XLIX, p. 43.
Hāla:—He was the probable author of the Saptaśati, an anthology of erotic verses.

Sundara Sātakarni:—Ptolemy calls him as 'Sandanes', and 'as being hostile to foreigners.'

Gautamiputra Śrī-Sātakarni:—He destroyed the Ṣakas, Yavanas, Pahlavas, rooted out the Ṣaka race and restored the Sātavāhana family² (C. 119 A.D.). He was a king of Asika, Asaka, Mulaka Suraṭha, Kukura, Aparānta, Anūpa, Vidarbha and Ākarāvanti (Malwa). 'He felt proud for having re-established the system of caste, as against the casteless foreigners Ṣakas, Yavanas, and Pahlavas³. He was a champion of Buddhism and Hinduism. About 9270 out of 13250 coins of Nahapāna discovered at Jogaltembhi are found restruck by Gautamiputra. Queen Balaśrī, mother of Gautamiputra and grand-mother of Puḷumāyi made a solemn gift of the cave at Nāśik in her own name.

Puḷumāyi II:—Ptolemy says that Polemaios reigned at Baithana and Tiastenes at Ozennō⁴. The other capital was Amarāvatī, and not Śrīkākulaṁ, as is supposed. He was called as the Lord of Dhanankaṭa, Dhāṇyakaṭa, Dhanakakaṭa, Dhaṇṇakaḍa.

Yajñāśrī Gautamiputra:—His was a brilliant reign. He embellished the cave at Nāśik in the seventh year of his reign and dug the Caitya at Kanheri in his sixteenth. His coins designate him as Yajñā. He was defeated by Rudradāman twice. His rare silver coins imitate the Satrap coinage.

Sātakarnis of Kolhāpur:—Numerous coins were found in the region with the symbol of bow and arrow. They contain the names of the following kings: Vasiṣṭhiputra Vilivāyakura, Māḍhariputra Śivalakura, Gautamiputra Vilivāyakura. Ptolemy refers to the King Baleokuros who ruled at Hippokura.

Śrī Rudra Sātakarni and Kṛṣṇa Sātakarpi ruled in the Chanda District, in the Central Provinces. There seems also to have been a branch of the Sātavāhanas at Sānci.

2. I. A. XLVII, p. 149; E. I. VIII, p. 60.
IV (b) The Cutus or Cutu-Satakarnis

The Cutus or Cutu Satakarnis are designated as Āndhrabhṛtyas in the Purāṇas. Dubreuil interprets the word Cutu as meaning hood of a Nāga. They ruled over a very vast territory i.e. from Aparānta down to the Chittaldrug District, after the fall of the main line. The inscriptions of Kanheri (No. 1021 of Lüders' List), Banavāsi (No. 1186 of Lüders' List), Malavalli (E.C. VII sk. 263), and Myakadoni¹, along with the coins obtained in different sites, prove that Nāga-Mula-Nikā was the mother of Śiva-Skanda-Nāga-Sāta. Her husband was a Mahārathi. Sadakana-Kālahāya-Mahāraṭhi was probably the ancestor of Mahāraṭhi Satakaṇa or Śāta, who made the grant of a Nāga at Banavāsi. The inscription of Malavalli belongs to the second year of Hāritiputra-Vināhukāda-duṭu (Cutu)-Kulāṇanda Satakarni, father of Nāganikā. The famous Tālgūnda inscription of the Kadambas mentions the Prāṇeśvara temple in that town 'at which Satakarni and other kings had formerly worshipped.'³

They seem to have been conquered by the Pallavas, from whom the Kadamba King Mayūrasarma wrested the power.

IV (c) The Early Kadambas

( Fourth Cen. A.D. to seventh Cen. A.D.)

Origin: from Mukkanna Kadamba. They were of Mānava Gotra and are said to have been Hāritiputras. They are said to have hailed from the north³.

345—370 A.D. Mayūra-sarmā (or varmā)—He was the founder of the dynasty. His preceptor's name is Vīraśarman⁴. He asserted himself against the Pallavas and established his kingdom in the forests of Śrīparvata (Śrīsaila, Karnul Dist.). He levied tributes from Bāṇa and other kings. He was later appointed as Dandanāyaka by the Pallavas⁵. Further the Pallavas installed him as king over a territory extending from

5. B. I. VIII, p. 29 (Kielhorn's view).
370-395 A.D. Kaingavarma—He was defeated by the Vakāṭaka king Prthivisena.

395-420 A.D. Bhagīratha—He suffered a crushing blow at the hands of the Vakāṭaka king Prthivisena. The embassy, through the famous poet Kālidāsa, was sent by Candragupta, most probably during this reign.

420-430 A.D. Raghu—Kākusthavarma (430-450 A.D.) son of Bhagīratha. He married one of his daughters to the Vakāṭaka king Narendrasena, and the remaining two to Candragupta and Skandagupta respectively.

450-475 A.D. Śāntivarma—He ruled over Karnāṭaka consisting of eighteen chieftains.

475 A.D. Kumāravarma.

475-490 A.D. Mrgešavarma—(also called Śrī-Vijayaśiva, Mrgeśa) A division of the empire took place during his reign; and Kṛṣṇavarma founded the kingdom making Triparvata as his capital. Mrgešavarma married Prabhāvati of the Kaikeya family. Murāravarma, brother of Śāntivarma, also established himself at Ucchaśriṇgī. He defeated the Gaṅga king (Harivarma) on which account he changed the capital from Kuḷāvala (Korur) to Talkāḍ on the banks of the river Kāverī.

2. Ibid VII, Sk. 178.
5. E. I. IX, p. 27; VI, pp. 30-31.
7. Ibid. VI, Kd. 162.
8. Fleet, Sanskrit and Canarese Inscriptions, I. A. VII, p. 34.
475-480 A.D. **Kṛṣṇavarmā I**—He separated himself from Mṛgėśavarmā and established himself at Triparvata. He was defeated by the Pallava king Naṇakkasa, and remained under the political tutelage of the Pallavas till his death.

490-497 A.D. **Mandhātrvarmā**.

497-540 A.D. **Sīṁhavarmā**.

485-497 A.D. **Viṣṇuvarma**—He was proficient in grammar and logic. He was installed as king by a Pallava king named Śaṅtivarmā.

497-537 A.D. **Rāvivarmā**—He was the most famous of all the Kadamba monarchs. He defeated Caṇḍanā of Kāṇci and established his capital at Palāsikā. After his death one of his queens observed sati.

537-547 A.D. **Harivarmā**—He was the last king of the elder branch.

540-547 A.D. **Kṛṣṇavarmā II**—He usurped the throne of Hari-varmā, probably killing him, and began to rule over the whole empire. The Cālukya king Pulikeśi declared himself independent making Vatāpi as his capital.

547-565 A.D. **Kṛṣṇavarmā III**—He was enthroned at Vaijayanti. He offered his sister to the Gaṅga king Taḍaṅgala Mādhava in marriage.

565-606 A.D. **Ajavarmā**—He was defeated by the Cālukya king Kīrtivarmā, after which he most probably ruled as a Mahāmaṇḍaleśvara.

606-610 A.D. **Bhogivarmā—Viṣṇuvarma**.

651-655 A.D. **Madhuvarma**—He was the ‘last scion’ of the family. During the period of Bhogivarmā, Yuan Chwang visited the Kon-ki-ni-pulā. Madhuvarma was, however, destroyed by Vikramāditya I.

   Hyderabad Archaeological Series, No. 3, p. 5.
The Gangas of Talkad

Kongani Varma I
Madhava II
Harivarma
Visnugopa
Tadangala Madhava
Avinita
Durninita
Sri-vikrama

Bhuvikrama (608-670 A.D.)
Srivallabha
Kanaluru Raja
Paramakula
Rajavarma
Singali
Nrapatunga
Jayatuga (Contemporary or Sri-vamara II)

Sri-vamara II (788-812 A.D.)
Maarasimha (853 ?)
Prthivipati (853-880)
Prthivipati II 880-925
(Contemporary of Rajamalla II)

Rajamalla II (870-907 A.D.)

Murasimha (920-922)
Rajamalla III (922-937 A.D.)
M. Revakka (Rastrakuta Princess)

Maruladeva
M. daughter of Kripa III
Rastrakuta.

Murasimha (961-971)
Daughter:
Mother of Indra
Rastrakuta

Rajamalla IV (977-985)
Rakkasa Ganga (985-1004)
Daughter:
M. Indraraja Rastrakuta
who died in 984 A.D.
IV (d) The Gangas of Talkad

(Fourth Cent. A.D. to Tenth Cent. A.D.)

The Gangas belonged to the Kānvāyaṇa Gotra and claimed to be the descendants of the Ikṣvāku dynasty and of Solar descent. The foundation of the empire was laid in about the fourth century A.D., mainly at the initiation of the Jain Ācārya Simhanandi¹.

(Note: It should be noted in this connection that we are dealing below with important personages only).

Didīga (date not known) and Mādhava—They came from the north (?) to Perur and laid the foundation of the empire i.e. Gaṅgavādi 96,000. The capital of the kingdom then was Kuḷavala. Didīga seems to have ruled first. He defeated the Bāṇa kings, led an expedition to the Koṅkaṇ coast, and added Maṇḍali near Śimoga to his territory². Mādhava was proficient in Nītiśāstra, Upanisads and other studies. The authorship of the Dattaka-sūtra is ascribed to him. The Pallavas took his aid when fighting against the Kadambas.

Harivarmā—The capital was shifted from Kuḷavala to Talkāḍ during his reign. He is said to have been installed on the throne by the Pallava king Simhavarmā II.

Viṣṇugopa—He set aside the Jain faith and ushered that of Viṣṇu.

Taḍāṅgala Mādhava—He was a worshipper of Tryambaka. He married the sister of the Kadamba king Kṛśnavarmā. He endowed many grants to the Jain temples and Buddhist Vihāras.

Avinīta—He was brought up as a Jain. His preceptor’s name is Vijayakirti⁸. He was enthroned while still young. He is said to have married the daughter of Skandavarmā.

Durvinīta—He was 'one of the most remarkable monarchs'. His preceptor’s name is Pūjayapāda⁴, the famous Jain gran-

¹. E.C. VIII, No. 35; II S.B. 54; I.A. XII, p. 20; S.I I. II, pp, 3, 87; cf. also the Gommatasārā, which says that the family prospered due to the blessings of the Jain Simhanandi (Second Oriental Conference, Pro. p. 301).

². Ibid.

³. E.C. X, Mr. 727.

⁴. Ibid. XII, Tm. 23.
marian. He wrote a commentary on the fifteen Sargas of the Kirātārjunīya by Bhāravi. In his later years he worshiped Viṣṇu. He married the daughter of the Rāja Skandavarman of Punnāḍ 1.

Musakera (S'ri-Vikrama)—He married the daughter of Sindurāja 2. It was since his reign that Jainism attained the status of a state religion.

608-670 A.D. Bhūvikrama (S'ri-Vallabha)—He defeated the Pallava king Narasimhapotavarmā at Vilindā 3, and is said to have occupied the Pallava dominions. His son had two Pallava princes in his charge 4.

670-715 A. D. Śivamāra I.

726-788 A.D. Śripūrṣa—The prosperity of the Gaṅgas reached its zenith during his reign. The kingdom came to be designated as S'ri Rāja. Henceforth the Gaṅgas assumed the title of the Pallavas e.g. Permnmanandi. His queen was ruling at Agaḷī in his forty-second year 5.

788-812 A.D. Śivamāra II—He is said to have been detained, released and enthroned again by the Rāstrakūṭas. He was an authority on the Science of Elephants and in regard to matters theatrical. The authorship of the Gajasāstra is attributed to him.

817-853 A.D. Rājamalla, Satyavākya—He rescued the country from the clutches of the Rāstrakūṭas 6. But he was later molested by Baṅkeśa, sent by the Rāstrakūṭa emperor Amoghavarsa.

853-869 A. D. Beyaṅga Nittimargga—The Doddahundi stone inscription has an interesting bas-relief showing his death-scene 7. The later Gaṅgas since Būtuga came under the influence of the Rāstrakūṭas (i.e. Būtuga onwards). During the reign of Rācamalla Satyavākya, the influence of Jainism was revived.

983 A.D. The colossal statue of Gommaṭarāyā was built in 983 A.D. by the famous General Cāmundaṛāyā.

1004 A. D. Rājendra Cóḷa captured Talkād in 1004 A. D. Thus this dynasty was brought to an end.

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1. Ibid. IX, Db. 68.
3. E.C. III, Md. 1135; XII, Tm. 23
4. Ibid. III, Md. 113.
5. Ibid. X, Mb. 80.
6. E.C. IV, Yd 60; XII, Nj. 129.
7. E.C. III, Tn. 91. cf. for an illustration, Rice, Mysore and Coorg from the Inscriptions, p. 43.
The Western Calukyas of Vatapi (Badami)

(1) Jayasimha I
(2) Ranaraga
(3) Pulikēśa I (c.A.D. 550) M. Durabha-devī of the Batpura Family.


(5) Maṅgalīs'a (A.D. 597-98 to 609)

(6) Pulikēśa II (A.D. 609 to 642) M. a daughter of the Gaṅga King Dur- vinita

Candruditya Ādityavarman (7) Vikramaditya I Dharas'raya Jayaśimhavarman (697-08)
(Second Gujrat Branch?)

Vijaya-Bhaṭṭarikā (A.D. 655-680)

Sriyā's'raya Jayāśraya Avanai-Janēśraya
S'ilāditya Maṅgalarasa Pulikeśīn

(8) Viṣṇuaditya (A.D. 680-696)

(9) Viṣṇuaditya (A.D. 696 to 733-34)

(10) Vikramaditya II (A.D. 733 34 to 743-44) M. Loka-Mahādevī & Trailokya-mahādevi

(11) Kirtivarman II (A.D. 743-44 to 757)

Vikramaditya III

Bhīma I

Kirtivarman III

Taila I

Bhīma II

Vikramaditya III

(First Gujrat Branch)

Jayasimha-ṛaja

Buddha-varman

Vijayarāja (A.D. 643)

Ayyāna I M. a daughter of the Rāstrakūṭa Kṛṣṇa II (?)

Vikramaditya IV, M. Bonthā-devi a daughter of the Cēḍi King Laksmaṇa

Taila II (A.D. 973-74 to 996-97)
OUTLINES OF POLITICAL HISTORY

IV (e) The Calukya Dynasty

The whole of their overlordship can be divided into four branches, namely, (1) Calukyas of Bādāmi, (2) Cāluikyas of Kalyāṇi, (3) Cāluikyas of Gujrat, and (4) Cāluikyas of Veṅgi. The period of the Cāluikyas of Gujrat and Veṅgi is almost co-terminus with that of the first two branches. We are dealing with the political history of the first two main branches alone—though while tracing the cultural history we have made use of all of them.

The Cāluikyas were of Mānava Gotra and styled as Hārīti-putras. Their name is used in various ways i.e. Calukya, Cāluikya Calkya and Calikya etc. ¹ We have, however, accepted the broadly accepted terminology ‘Cāluikya.’ Only the most important reigns are dealt with here.

The Calukyas of Badami (Vatapipura)
C. 550 to 757 A.D.

Jayasimha; Raṇarāga.
c. 559 Pulikesi I: Satyāśraya S'ri-Pulikesivallabha. He was ‘the first great prince’ of the family. He made Vālāpipura (Bādāmi) his capital. He performed an Aṣvamedha sacrifice.

566-597 A. D. Kirtivarman, his son, subjugated the Naḷas. The Mauryas were brought under subordination²; and the Kadambas of Banavāsi were reduced by him.

597-609 A.D. Maṅgalīśa. His brother Maṅgalīśa vanquished the Kalacuris (of Cēdi) and Buddha—a Kalacuri prince³. He conquered the Revatidvīpa (Redi). He built the temple at Bādāmi ⁴, and placed the idol of Viṣṇu in it ⁵.


609-642 A.D. Pulikesin II; Satyāśraya Śri Prthivi-vallabha, son of Kirtivarman. In his early years he defeated Appāyika Govinda ⁶; attacked Banavāsi and reduced it; defeated the

¹. Question discussed by Fleet, Dynasties of Kanarese Districts, p. 336.
³. Ibid., VII, p. 161.
⁴. Ibid. III, p. 305.
⁶. I. A. VIII, p. 245.
Gaṅgas, and the head of the Āḷūpa race; and sent his forces against the Mauryas of Koṅkaṇ. He, with a fleet of hundred ships, went to Purī; invaded the countries of Lāṭa, Mālava and Gurjara and brought them under subjugation.

He opposed the armies of Hārśavardhana (probably on the banks of the Narmadā) and assumed the title of Paramesvara. Thus he became the lord of the three Mahārāṣṭrakās comprising 99,000 villages. Then he marched against Kānci; and invaded the country of the Cōḷas, the Pāṇḍyas and the Keraḷas. During his reign Yuan Chwang seems to have visited the country—thus referring to the country of Mo-ha-la-ch'ā. Further Pulikesī II received an embassy from Chosros II, King of Arabia (591-628 A.D.). During his reign Visṇuvardhana founded a branch at Vengi; and his brother Jayasimha acted as Viceroy at Nāśik. His eldest son Candrāditya ruled over Sāvantvāḍī.

642-655 A.D. The country was invaded and occupied for about thirteen years by the Pallavas.

655-680 A.D. Vikramāditya I—The Cōḷas, the Pāṇḍyas, the Keraḷas and the Pallavas became his feudatories. He defeated them again and brought them under subjugation. His famous horse Citraṅga is often described in the inscriptions. A branch of the Cāḷukya family was founded in Lāṭa during his reign and assigned to Jayasimha varman Dharāśraya.

680-696 A.D. Vinayāditya—He made all the surrounding rulers as his allies, including those of Pārasikas on the Malabar coast and Simhala.

696-633 A.D. Vijayāditya—During his reign the idols of Brahmā, Viṣṇu and Maheśvara were installed at Vāṭāippetra in Śaka 621, i.e. 699 A.D.

2. The famous Aihole Inscription, I A. VIII, p. 243, ff, relates all about his campaigns.
6. I. A. VI, p. 89.
733-744 A. D. Vikramāditya II—He defeated Nandipotavarman.
He entered Kānci and granted immense wealth to temples and Brahmans. He marched against the Cōlas, the Keraḷas and the Pāṇḍyas and reduced them. His queens Loka-
mahādevī and Trailokyamahādevī built two temples at Paṭṭadakal i.e. Lokeśvara and Trailokyeshvara respectively.

744-757 A. D. Kirtivarman II—Dantidurga wrested all the power of the Cālukyas during his reign.

The Rāstrakūṭas of Malkhēḍa 722-973 A. D.

The Rāstrakūṭas are designated as Laṭṭalūrapuravarādhī-
śvaras. Their later records i.e. from 870 A.D. claim a Yadu descent. ( Sātyaki branch ).

722 A. D. Indra I:—He carried away the Cālukya princess Bhav-
āgā from the marriage pendal at Kaira.

745-758 A. D. Dantidurga:—defeated the rulers of Kānci,
Kaliṅga, Śrī-Saila, Kosala, Lāṭa, Tāṅka and Sindh. He
marched against the eastern neighbours in Kosala. Udayana
of Śirpur, Jayavardhana ( Prthivi-vyāghra ) of Śrīvardhan,
King of Kutch, Gurjara of Bharoach, Cālukyas of the
Gujrat Branch, and Kīrtivarma II. He probably
occupied Khāndesh, Nāśik, Poonā, Sātāra and Kolhāpūr.
Govinda was appointed as Governor of Gujrat.

758-772 A. D. Kṛṣṇa I:—Rājādhīraṇa Paramēśvara. He
succeeded his nephew. He removed Karka II from the
Governorship of Gujrat. He defeated Rāhappā (Kīrtivarma
or Viṣṇuvardhana of Veṅgi ?). He overthrew the Cālukyas
completely. Yuvarāja Govinda was sent against King
Viṣṇuvardhana of Veṅgi (770 A. D.)

1. Ibid. VIII p. 267.
5. Ibid p. 38.
The Rastrakūtas

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Kamba, Karka 'Stamba' = M. Gāmundaṭabbe (793-94 | 813 A.D.)

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<th>Govinda III</th>
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Krsna II = M. a Cālukyan Princess (Akalavarsa) = Saṁkaragana (758-772 A.D.)

| 11 | Amoghavarsa I or S'arva (813,818 | 878 A.D.) |

| 12 | Krsna II = M, daughter of Kokkala—Cedi or Kālacūri King (880 | 912 A.D.) |

| 13 | Jagattuṅga = M. Lakṣmi, a Kālacūri Princess |

| 14 | Indra III = M. Vijayāmbā, a Kālacūri Princess (913-917 A.D.) |

| 15 | Amoghavarsa II (917 A.D.) |

| 16 | Govinda IV (918-936 A.D.) |

Daughter Revakā = M. Western Gaṅga King Bütuga II

| 17 | Buddiga or Amoghavarsa III = M. Kundakkā, a Kālacūri Princess (936-939-40 A.D.) |

| 18 | Krṣṇa III |

| 19 | Khoṭṭiga |

| 20 | Kakkala or Karka II (972-974 A.D.) |

| 19 | Amoghavarsa IV (963 | 972 A.D.) |

| 20 | Ksr̥kala |

Daughter married the Western Cālukya King Ayyana II

| 20 | Ksr̥kala |

| 21 | Indra IV |

| 22 | Govinda V |

Daughter Revakā = M. Western Gaṅga King Bütuga II

| 23 | Ksr̥kala |

| 24 | Govinda VI |

Daughter married the Western Cālukya King Ayyana II

| 25 | Govinda VII |

Daughter married the Western Cālukya King Ayyana II

| 26 | Govinda VIII |

Daughter married the Western Cālukya King Ayyana II

| 27 | Govinda IX |

Daughter married the Western Cālukya King Ayyana II

| 28 | Govinda X |

Daughter married the Western Cālukya King Ayyana II

| 29 | Govinda XI |

Daughter married the Western Cālukya King Ayyana II

| 30 | Govinda XII |

Daughter married the Western Cālukya King Ayyana II

| 31 | Govinda XIII |

Daughter married the Western Cālukya King Ayyana II

| 32 | Govinda XIV |

Daughter married the Western Cālukya King Ayyana II

| 33 | Govinda XV |

Daughter married the Western Cālukya King Ayyana II

| 34 | Govinda XVI |

Daughter married the Western Cālukya King Ayyana II

| 35 | Govinda XVII |

Daughter married the Western Cālukya King Ayyana II

| 36 | Govinda XVIII |

Daughter married the Western Cālukya King Ayyana II

| 37 | Govinda XIX |

Daughter married the Western Cālukya King Ayyana II

| 38 | Govinda XX |

Daughter married the Western Cālukya King Ayyana II

| 39 | Govinda XXI |

Daughter married the Western Cālukya King Ayyana II

| 40 | Govinda XXII |

Daughter married the Western Cālukya King Ayyana II
772-780 A.D. Govinda II:—Prabhūtavarṣa Vikramaśvaloka. His throne was usurped by Dhruva in about 780 A.D. 1.

780-793 A.D. Dhruva:—Śrī Vallabha or Kalivallabha. He gave a death blow to Govinda’s reign with the help of the rulers of Kāñcī, Gangavāḍi, Veṇī and Mālava. Later he defeated all the refractory feudatories i.e. of Talkāḍ, Kāñcī, Veṇī, Mālava; and defeated and imprisoned the Gaṅga king Śivamāra 2. He marched against his younger brother Vijayāditya and appointed his elder brother Stambha in his place. The Pallava king surrendered to him. He further marched against the Gurjara-Pratihāra ruler Vatsarasāja (Ruler of Avanti) and defeated the Gauda king Dharmapāla 3. And the battle took place in the Ganges-Jumna Doab. He had four sons, Stambha, Karkasuvarṇa, Govinda and Indra. After his return from the northern expedition he enthroned Govinda 4.

793-94 A.D.—813 A.D. Govinda III:—He subsided the conspiracy of his brother and appointed Indra over Gujrat. He defeated and imprisoned the Gaṅga King Muttarasa in about 798 A. D. and annexed Gaṅgavāḍi. He defeated the Pallavas 5. And a twelve years’ war with Vijayāditya of Veṇī begins. As Dr. Altekar points out, he marched against Nāgabhaṭṭa II, the Gurjara-Pratihāra ruler and further against Dharmapāla and Cakrāyudha, pursued the latter right up to the Himālayas, and brought them both to subjugation 6. Amoghavarsa was born in 808 A. D. during his stay at Śrībhavan, while king Śarva was busy welcoming him 7. Later he defeated the Gaṅgas, and also the rulers of Kerala, Pāṇḍya, Cōla and Kāñcī 8. The king of Ceylon paid tribute to him as a vassal 9.

2. I. A. XI, p. 157, also to corroborate E. C. XII. Nj. No. 129
3. Altekar, op-cit. 50. ff.
9. Ibid. V. 34.
813-18-878 A. D. Amoghavarsa I:—Nṛpatuṅga, ruled for 64 years. He was dethroned for a while ¹, but Karka subsided the rebellion and restored him to the throne 'before the month of May 821 A. D.' ². The twelve years' war with Vijayāditya ³ was continued during his reign. He defeated Gunaṇa Vijayāditya (860 A. D.) ⁴ and crushed down the rebellion raised by his cousins of Gujrat ⁵. The rulers of Aṅga, Vanga and Magadha paid tribute to him; and Pullaśakti (Koṅkan) and the king of Mālava were his feudatories ⁶. He offered his daughter Candralēkhā to the Gaṅga king Būtuga. The authorship of the famous work Kavirājamarga is ascribed to him. He was a follower of Jina and a devotee of Maḥālakṣmi also. His preceptor's name is Jinasēṇa, the author of the Ādi-Purāṇa.

880-912 A. D. Kṛṣṇa II:—He married the daughter of the Cēdi ruler ⁷. The battles of Niravadyapura and Peruvangagrama ⁸ took place during his reign, and the utter destruction of the Gujrat branch was effected ⁹. His preceptor's name is Guṇabhadra ¹⁰. His son Jagattunga predeceased him.

913-917 A. D. Inara. III:—He conquered king Upendra ¹¹ (Paramāra chief Kṛṣṇarāja), attacked Ujjayinī ¹², crossed the Jumna and took Mahīpāla as fugitive ¹³.

C. 917 A. D. Amoghavarsa II: 918-936 A. D. Govinda IV: Mahīpāla regained his power.

1. Altekar, op. cit, p. 73.
2. Ibid pp. 73 ff.
11. Ibid. XVIII, p. 255.
13. KarnatakaBhasabMsana, p t XlV.
936-939-40 A. D. *Amoghavarsha III* :- He was a devotee of Śiva. He offered his daughter *Ravakanimmadi* to the Gaṅga king *Pṛṛuta II*. During his reign his son *Krṣṇa* killed Dantiga and Vappuga¹ (Noḷamba Province), and Rācamalla. *Krṣṇa* further marched against the Cēdis and occupied the forts of Kālāṇjara and Citrakūṭa (Caṇḍela Country) ². Some hitch between the Gaṅgas and Rāṣṭrakūṭas ensued during his reign.

Dec. 939-938 A. D. *Krṣṇa III* :- The Gaṅga king *Pṛṛuta* then killed the Cōla king Rājaditya ³; conquered Taṅjāpurī (Tanjore) and Kānci; defeated the Pāṇḍyas and Kērāḷas; and exacted tributes from the king ⁴ of Ceylon and ⁵ planted the creeper of fame at Rāmesvara ⁶. In lieu of his services *Krṣṇa* granted him the ⁷ Banavāsi 12,000, Belvol 300, Kisukāḍ 70, Bāgenāḍ 70, and Purigere 300.⁸ Later *Pṛṛuta*’s son Mārasimha helped him. With his help *Krṣṇa* defeated Siyaka (and not Mūlarāja as Konow would have it) ⁹ of Mālvā and Northern Gujrat. ʼHe ousted the Cālukya king and placed his own ally on the throne of Veṅgī.’ He lost Kālāṇjara and Citrakūṭa.

968-972 A. D. *Amoghavarsha IV* :- Khoṭṭiga Nityavarsa; ‘Siyaka and Harṣadeva won many battles at various places i. e. on the banks of the Tāpti, the Vindhya forests, Mānyakheṭa, etc. The capital Mānyakheta itself was sacked and destroyed.

972-974 A. D. *Karka II* :- He was overthrown by Taila II in about 974 A. D.

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5. Alteker, *op. cit.* pp. 120 ff.
CULTURAL HISTORY OF KARNATAKA

The Western Cālukyas of Kalyāṇi

Vijayāditya (Bādāmi)

The Western Cālukyas of Kalyāṇi

Vikramāditya II

Kirtivarman II

Bhima I

Kirtivarman III

Taila I

Vikramāditya III

Bhima II

Ayyana I

Vikramāditya IV

Āhavamalla Nūrmadī Taila II A.D. 973-976.

Dasavārman or Yaśōvarman

Satyāśraya

A.D. 997-1008.

Vikramāditya V Ayyana II

Akkađevi

Jayasimha II

A.D. 1009-1018

$1018-1040$ A.D.

Somesvara I

Avvaladevi—M.

Bhillama III of

the Yādavas of

Sennadēsa

A.D. 1040-1068.

Somesvara II Vikramāditya VI Jayasimha Viṣṇuvardhana

A.D. 1053, 1069-1076 A.D. 1055-56, and 1076-1126.

Jayakarna

Somesvara III Mallalađevi

A.D. 1126-1138. M. Jayakesin II of the

Kadambas of Goa

Jagadekamalla II

A.D. 1138-1149.

Nūrmadī Taila III

A.D. 1150-1161

Somesvara IV
The Eastern Calukya Dynasty (Vengi)

1. Kubja-Visnuvardhana I (Brother of Early Calukya king Pulikesin II).

2. Jayasimha I 'Sarvasiddhi'

3. Indra-Bhattaraka 'Simha-Vikrama'

4. Visnuvardhana II 'Rajanandana'

5. Maugli Yuvaraja

6. Jayasimha II

7. Kokkili

8. Visnuvardhana III

9. Vijayaditya I

10. Visnuvardhana IV

11. Vijayaditya II

Nṛpa-Rudra

12. Kali Visnuvardhana V

13. Guṇaka-Vijayaditya III Vikramāditya I Yudhamalla I

14. Calukya Bhima II 'Drohārjuna'

15. Vijayaditya IV = M. Melambā

19. Vikramāditya II Badapa II Taila II 'Visnuvardhana'

16. Amma I, Visnuvardhana VI

22. Calukya Bhima III

17. Beta Vijayaditya V

20. Bhima II Dānārṇava

24. Amma II = M. 'Āryama- Vijayā-

23. Amma II hādevi' ditya VI

25. Saktivarman

26. Vimalāditya M. Mummadi Bhima 'Mundavva', daughter of Rājarāja Cola I

27. Rājarāja-Narendra I Daughter = M. a Yādava kṣatrajayāditya VII Viceroy of Veṅgi = M. Ammanā-devi, daughter of Rajendra Cola I

28. Rajendra II = 'Saptama Visnuvardhana Daughter Kundavvai
M. Madurāntaki, daughter of Rajendra Cola
IV (g) The Cālukyas of Kalyāṇi
973-1181 A. D.

(We need not enter here into the details of the problem of the relationship between the earlier and later Cālukyas.)

973-996 A. D. Taila II—The dynasty begins with Tailapa II. He defeated the Cōlas ¹, King of Cedi ², Mūlarāja of Gujrat (through Bārrappa), and the king Munja of Mālvā, whom he took prisoner and beheaded later on. His wife's name was Jākabbe or Jāthavve ³ or Jāvakka.

997-1008 A. D. Satyāśraya. 1009-1018 A. D. Vikramāditya V.

1018-1040 A. D. Jayasimha II—He defeated Bhōja, ⁴ the Cēras in Śaka 946, the Cōlas, and took away the treasures from the seven Koṅkaṇas. He later on encamped himself at Kolhāpūr⁵. He ceased to reign after 1040 A. D.

1040-1068 A. D. Someśvara Āhavamalla, Trailokyamalla—He turned his arms against the Cōlas⁶ and captured Dhārā (from which Bhōja was compelled to abandon). Afterwards, Someśvara attacked Cōdi and Dāhala; deposed and slew Karna⁷ and marching against Western Koṅkaṇ (where he erected a triumphal column) later proceeded to Kānci and captured it. He defeated the king of Kānyakubja (Kanauj)⁸.

Someśvara founded the city of Kalyāṇi⁹ and made it his capital. He had three sons Someśvara, Vikramāditya and Jayasimha¹⁰. He installed Someśvara, as prince-regent, though against his own wishes.

Exploits of Vikramāditya—Bilhana gives a graphic description of the march of Vikramāditya—He defeated the Cōlas, and the king

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1. I. A. V, p. 17.
2. Ibid.
5. Ibid.
10, Ibid. II. 57-58 and 85; III, 1, 25.
of Simhala and then taking the city of Gangaikonḍa, proceeded to the
country of the Cōlas; and later turned to Kānci and plundered it. He
then proceeded to Veṅgī and Cakrakoṭa. Besides, he replaced the
king of Mālavā on the throne and invaded the Gauda country (Bengal)
and Kāmarūpa (Assam).¹

In the meanwhile Someśvara I was attacked by high fever, and
Bilhaṇa fully describes how he took Jalasamādhī on the laps of the
mighty river Tuṅgabhadra² in 1069 A. D.³

1053-1076 A. D. Someśvara II; Bhuvanaikamalla. Vikramā-
ditya returned from his exploits. There was good under-
standing between the two brothers for a while. We need not
enter into the details of Vikramāditya’s wanderings—all of
which ended into the following ⁴ e. g. that Vikramāditya gave
a tough fight to the armies of Someśvara and his brother
Rājīga. A bloody battle ensued in which Vikramāditya
proved victorious; the new king of the Drāvidas fled; and
Someśvara was taken prisoner.

1055-56 and

1076-1126 A. D. Vikramāditya VI—After these events Vikramā-
ditya usurped the throne in Śaka 998 or 1076-7 A. D. He
assigned the province of Banavāsi to Jayasimha⁵. He reigned
peacefully for about 50 years. He started a new era in his own
name (Cālukya Vikrama Era). He married at Karahāṭaka,
by Svayamvara, Chandralekhā or Chandaladevi, the daughter
of the Śilāhāra king. A fight is said to have ensued between
himself and Jayasimha⁶. His general Āca or Ācagi is
said to have defeated the Hoysalas, and “made the Kings
of Kaliṅga, Vaṅga, Maru, Gurjara, Mālava, Cēra and Cōla
subject to his sovereign.”

He built many temples and founded the city of Vikramapura⁷.
He was a great patron of learning. His court was adorned by
Bilhaṇa and Vijnānesvara.

2. Ibid, IV, 46-68.
4. Vikramādakadevaśāstra, I, 7.54.
6. Jayasimha was pardoned by Vikramāditya. Vikramānka XV, 23,
41-42 55-71, 83-87.
The Hoysalas or the Yadavas of Dvārasamudra

Vinayaditya I

1 Nṛpaśama (1047 A.D.)
   ‘Rācamalla — Permanandi’

2 Vinayaditya II = M. Kalayabbe
   ‘Tribhuvanamalla’ (1069 A.D.)

3 Ereyanga = M. Ecaladvī

3 Ballāla I

4 Viśnuvardhana
   = M. Padmalā, = M. Sūntala and
   Cāvala and Boppa. = Lakṣmi
   (1100-1106 A.D.) = ‘Bīṭṭi’

5 Narasimha I = M. Ecaladvī
   ‘Jagadekamalla’ (1141-1173 A.D.)

6 Ballāla II ‘Tribhuvanamalla (1173-1224 A.D.)

7 Narasimha II = M. Kalalādevi and
   Padmalādevī (1224-1234 A.D.)

8 Somesvara or Soyideva = M.
   Bijjala and Devala (a Cālukya
   Princess) (1234-35 A.D.)

By Bijjala

9 Narasimha III
   (1255-1291 A.D.)
   Daughter Ponnambalā

10 Rāmanātha
   = M. Kamalādevi, a Gaṅga
   Princess

11 Ballāla III
   Soma
   (1291 A.D.)
   Mallideva

12 Ballāla IV, alias
   ‘Virūpākṣa’ (1342 A.D.)
   Tipparasa-
   Bhairava

By Devala

13

14
1126-1138 A. D. Somēśvara III; Bhūlokamalla. He was brave, and the work Mānasolīṣa or Abhilaṣīṭārtha-Cintāmaṇī is ascribed to his authorship.

1138-1149 A. D. Jagadekamalla II; Tailapa: III-1150-1161 A. D.

IV (b) The Hoysalas of Dvārasamudra

The Hoysalas (Poysaḷa, Poysana and in Tamil Poyicala or Polhaḷa) were styled as Maleparol gaṇḍa (champion among the hill-chiefs). They hailed from Śasakapura or Sasarūr (Āṅgaḍī ?) in the Western Ghats. After the 11th century they call themselves as Dvārāvati-puravarādhiśvara and of Yādava descent. It is said that the incident of Sala took place in the time of Vinayāditya. They are styled as Hoysaḷa Ballāḷas. They were dark enemies of the Yādavas of Devagiri.


1069 A. D. Vinayāditya II—The Guru of King Vinayāditya was Śāntideva.

1100-1106 A.D. Ballāḷa I.

1106-1141 A.D. Viṣṇuvardhana Bīṭṭideva: He was converted into Vaiṣṇavism by Rāmānuja. He drove out the Cōḷas from Mysore, and defeated the Pāṇḍyas of Ucchaṅgī at Dumma. His first wife's name was Piriyarasi Śāntaladevi. After her death he married Lakkumā, who had a son, crowned as king from the date of his birth.

1141-1163 A.D. Narasimha I—The Cāṅgāḷvas were slain in battle and a Kadaba force destroyed. He was attacked by Jagadekamalla in 11+3 A.D., but he soon declared independence immediately the Kalacūris destroyed the Cālkukyas. Later he became voluptuous and had 384 well-born females in the female apartments. The building operations of the Hoysaḷēśvara temple began in his reign. He had a son named Ballāḷa II to his chief queen Ecaladevi.

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1. E.C. VI, Mg. q. 15, 16, 18.
2. E.C. VI, Cm. 99.
3. Ibid V. Bl. 93, 126.
4. Ibid. IV, Ng. 76; V, Bl. 193.
5. Ibid. V. Bl. 193, 114.
6. 7-8
1291. Ballāla III—He marched against the Seuṇa king in 1305 A.D. In 1310 A.D. Malik Kafur, under orders from Allauddin Khilji 'descended upon Dvārasamudra and sacked it and took Ballāla prisoner and returned with a lot of gold.' Though Ballāla ruled for a while, after he was liberated, yet the dynasty practically came to an end.

1342 A.D. Virūpākṣa—He was defeated at Beribi by the Turuṣkās in 1342 A.D., about which incident Ibn Batuta gives a graphic description. According to him Virūpākṣa's skin was stuffed with straw and exposed by Ghiyas-ud-din, Sultan of Madura.

IV (i) The Yadavas of Devagiri (or The Seunas)

12th Century A.D.—1312 A.D.

They were originally styled as Seuṇa kings, mainly on account of the fact that they occupied the Seuṇa region. From about 1000 A.D., they trace themselves to the Yādava race.

1187-1191 A.D. Bhillama; Sāmanta-bhuvanesvara, Śrī Prthivivallabha and Pratūpacakravartin. By about 1189 A.D. he restored the Northern and Eastern portion of the Cālukya kingdom from Someśvara IV. But the Raṭṭas of Saundatti, the Śilāhāras of Karhāḍ and the Kadambas of Hāŋgal and Goa did not yield to him. Later the Hoysaḷas deprived him of the Southern province.

1191-1210 A.D. Jaitugi.

1210-1247 A.D. Singhana.—He overthrew Ballāla II and restored all the lost dominions. He subjugated the Śilāhāra
The Early Yadavas of Seuṇadesa

Drḍhaprahāra

Seuṇacandra I

Dhādiyappa I

Bhillama I

Rājagi or Srīrāja

Vādugi or Vaṭṭiga I

Dhādiyappa I

Bhillama II, Saka 922

Vesugi I

Bhillama III, Saka 948

Vādugi II

Vesugi II

Bhillama IV

Seuṇacandra II, Saka 991 or A.D. 1069

Parammadeva

Siṃghaṇa

Mallugi

Govinḍarāja

Ballāla

Bhillama

Amaraganga

Amaramallagi

Bhillama V or I; died Saka 1113 or A.D. 1191
The Later Yadavas or The Yadavas of Devagiri

Mallugi

1. Bhilama
   (Saka 1109-1113 or A.D. 1187-1191)

2. Jaitrapāla I or Jaitugi
   (Saka 1113-1132 or A.D. 1191-1210)

3. Singhaṇa
   (Saka 1132-1169 or A.D. 1210-1247)

4. Kṛṣṇa, Kanbara or Kandhāra
   (Saka 1169-1182 or A.D. 1247-1260)

5. Mahādeva
   (Saka 1182-1193 or A.D. 1260-1271)

6. Rāmacandra or Rāmadeva
   (Saka 1193-1231 or A.D. 1271-1312)

7. S'āṅkara (S'aka 1231-1234 or A.D. 1309-1312)
8. Singhaṇa

Brother-in-law Harapāla, killed in S'aka 1240 or A.D. 1318.
country; subdued Bhoja; and invaded the Gurjara country. His Danadanayaka Vina reduced the Ratias of Saundatti and the Kadambas of Goa. The famous Cangadeva, the royal astronomer, founded a college for the study of Siddhantasiromani.

1247-1260 A. D. Kr̥ṣṇa.

1260-1271 A. D. Mahādeva.—He defeated Visāla but lost his possessions in Mysore. The Guttas were his feudatories. The famous and brilliant scholar Hemādapanta, the author of Deśināmamālā, was his minister.

1271-1312 A. D. Rāmadevarāya and Śaṅkara.—Rāmadevarāya is referred to in the Jñānesvarī of Jñānesvara, and in a manuscript of the Nāmalingānuśāsana of Amarasimha (1297 A. D.). Rāmadevarāya and his son Śaṅkara were routed in 1294 A. D., by the forces of Allauddin, under the generalship of Malik-Kafur. The dynasty very soon came to an end.

The Smṛtisthāla, a Mahānubhāva work in Marāṭhī, describes that Kāmāyisā was the senior queen of Rāmarāya; and that after the death of Rāmarāya she was forcibly thrown into the funeral pyre, by her step-son Siṃghaṇa. This Siṃghaṇa seems to be the step-brother of Śaṅkaradeva. With Siṃghaṇa the dynasty came to a close.

IV (j) The Four Dynasties Of Vijayanagara

(1336 to 1668 A. D.)

The two sons of Saṅgama, Hakka and Bukka, are said to have been the founders of the Vijayanagara dynasty. The popular version goes that Mādhava or Vidyāraṇya, the head of the Śrōgeri Maṭha, assisted them in founding the empire. It is still an unsolved problem.

The Saṅgama dynasty claims its descent from the Yādava race. A Saḷuva chief founded the Saḷuva dynasty. The Narasiṅga dynasty came from Tuḷuva. The last was the Aravidu Dynasty, which was Telugu in its origin.

2. Ibid.
Dynasties of Vijayanagara

1. Sangama Dynasty (1331-1478 A.D.)
   Sangama I = M. Kāmākṣi

   1. Harihara I
      (1336-1369 A.D.)
      (Governor of East and West)
      Kampana
      Savanna I

   2. Bukka I = M. Jomma and Gaurī
      Mārappa
      "Muddappa
      Savanna II

   3. Harihara II = M. Mallā
      (1379-1406 A.D.)
      Kampana II
      Virūpana or Bhāskara
      Mallinātha
      Son unknown
      (did not reign)
      Virūpākṣa I
      Bhavadura
      Cennappa or Cannappa

   4. Bukka II = M. Tippambā
      Bhūpaṭi Udaiyar
      Virūpākṣa II or Virūpana
      (Succession Disputed)

   5. Devarāya I
      (1406-1419 A.D.)
      Cikkarāya
      = M. Hemāmbikā

   6. Vijaya, alias Bukka III
      or Vijaya Bhūpati = M. Nārāyaṇī
      Harināraṇa
      Mallapā or Mallāṇa

      Harima = M. Sāluva Tippa
      Devarāya II
      "Abhinava, Praudha-Pratāpa,"
      "Gajabēṭekār" = M. Sidala and Ponnaḷa
      = Sūrigirindra or "Parvataraṇa"
      (1420(?)) - 1443 A.D.

      1. Mālīkaṇḍa Juna
      (1443-1478 A.D.)
      "Prauḍha-pratāpa"
      Immadi "Vijaya"

      3. Virupāl
      Prauḍha-deva
II. Sāluva Dynasty
1. Sāluva Narasimha I
   (1478-1496 A.D.)
   A Son
   Immaḍi-Narasimha or 'Tamma' or Tammaya' (Dharmarāya)
   Killed in 1505; and the Tuḷuva Minister Narasa Nāyaka usurped the throne (1505).

III Tuḷuva Dynasty
(1496-1567 A.D.)
Timma = M. Devakī
   Īṣvara, alias Kṣitipālaka = M. Bukkama and Devakī
   1. Narasa Nāyaka
      = M. Tippāji, Nāgalā and Obambikā, 1505
      (By Nāgalā)
      2. Vira Narasimha
         'Bhujaḷalarāya'
         (By Obambikā)
      3. Kṛṣṇadevarāya
         (1509-1530 A.D.)
      4. Acyuta
         Raṅga = M. Timmambā
      5. Veṅkaṭādri
         6. Sadāśiva
         Tirumala
         Dau. Tirumalāmbā
         = M. Allā Rāmarāya of the Aravidu family
         Dau. Veṅgalā
         = M. Tirumala of the Aravidu family
         — brother of Rāmarāya
IV Aravidu Dynasty
(1567-1668 A.D.)

Tāra Pinnama

Somideva

Rāghavadeva

Pinnama

‘Lord of Aravidu’

Bukka

Minister of Sāluva Narasimha who usurped the throne of Vijayanagara in 1485-86

Siṅgarāja of Nandyāl

Rāmarāja = M. Lakkambikā

Mona Timma Aliya Rāmarāya
Killed in 1565

1 Tirumala—usurped the throne of Venkaṭādri of Vijayanagara Four Daughters

Vijayanagara about 1570 =

M. Vaṅgalī and others

Rāma S’rirānga

Krṣṇa Pedda Konda Cinna S’rirānga Raghunātha 2 S’rirānga I Rāma I Venkaṭādri

6 Pedda

Venkaṭa II = M. Bahgara

Cinna or Pīnna

Venkaṭa

Tirumala Venkaṭa 7 S’rirānga III

8 Venkaṭa III (a son)
I Sangama Dynasty

1336-1478 A. D.

1336-1379 A. D. Harihara I. He was succeeded by Bukka.

Bukka; Hindu-Rāya-Suratrajā—His two brothers Kampana and Mārappa ruled over a part in the East (near-about Nellore) and West respectively. He subdued the Kadambas. The building of the new city and the transformation of its name into Vijayanagara, the City of Victory, are said to have been the work of Bukkarāya ¹. He reconciled the religious quarrel between the Jains and the Hindus— which incident has brought him deserved fame in history.

1379-1406 A. D. Harihara II—Mahārājādhirāja, Rāja-Paramesvara, Karnātaka-Vidyā-vilasa ². He carried on the struggle against the Sultans of Gulburga.

1406-1419 A. D. Devarāya I; Dewul Roy (Ferishta). It is said that Timmayya Ārasa, the later minister of Kṛṣṇarāya, warded off the conspiracy on his life ⁴. In his later years he gave a crushing blow to the Sultans and laid waste the Bijapur city. But the Sultan’s son Ahmadshah, as a reaction massacred thousands of Hindu men, women and children. Peace is said to have been effected during the later period.

1489 A. D. The Bahamani Kingdom was divided into five parts: Bijapur, Ahmadnagar, Golconda, Berar and Bidar.

1420(?)–1443 A. D. Devarāya II; Gaja-Venkāra—an elephant hunter. He possessed 10,000 Turuṣka horsemen in his services ⁵. The mighty glory of the empire is described by the foreign travellers thus: ‘The kings of Pallecote (Palamcottah), Cuollao (Kollam i. e. Travancore), Ceyllas (Ceylon,) Peggu (Pegu), Tennaserim and many other countries paid him tribute.’ The next two reigns are not worth mentioning.

1443-1478 A. D. Mallikārjuna and Virūpākṣa,

¹ E. C. V, Cm, 286.
² E. C. VIII, Sb. 136; IX, Ma. 18; II, Sb. 136.
³ I. A.LI, p. 234.
⁴ Ibid.
⁵ E. C. III, Sr. 15,
II The Saluva Dynasty
1478 to 1496 A. D.
1473-1496 A. D. Sāluva Narasimha—Medive-Misraguṇa, Kathora Sāluva. He was the most powerful monarch in Karnāṭaka and Teliṅgaṇa. He usurped the throne of Virūpākṣa in 1478 A.D. He fled away, captured and plundered Kānci, when his capital Vijayanagara was attacked by the Bahamaṇi Sultans.

Immaḍi Narasimha—He was murdered by his general Narasa in 1496 A.D. and a new dynasty of the Tuḷavas enters on the scene

III The Tuḷuva Dynasty
1496-1567 A. D.

Narasa—Bestowed gifts and donations at Kāmeśvara and other places

1509-1530 A. D. Krṣṇadevarāya—He was the most famous personage among the Rāyas of Vijayanagara. He inflicted a crushing blow against the Muhammadan armies. “His empire reached Cuttack in the East and Salsette in the West.” He invaded Kāṇḍavīḍu and took Virabhadrā as prisoner 1.

Krṣṇadevarāya was a patron of Sanskrit and Telugu literature. ‘He had in his court the Aṣṭa-Diggajas or the eight celebrated poets. Regarding his work in the field of literature cf. Sources of Vijayanagara History’ 2. He built the town of Hospet in honour of Nāgaladevi, a courtesan, and to whom he was bound by promise in his youth 3.

1530 A. D. Acyutarāya—He built the Acyutarāya temple at Vijayanagara. Veṅkaṭa—He was crowned as king when still an infant. Sadāśivarāya and Rāmarāya—Rāmarāya was the brother-in-law of the great Acyutarāya. He is called the ‘Bismark of the Vijayanagara Court’. In fact it was he who managed the entire affairs in the state.

1. E. C. XI, Dg. 107.
2. S. K. Aiyangar, Sources of Vijayanagara History p. 11; cf. also Literature. (infra).
1565 A.D. A bloody battle ensued at Rakkasa-taligdi, wrongly designated as of Tālikot-in which Rāmarāya was slain and the town was being plundered and sacked for a period of over six months. Sewell gives a graphic account of the same.

IV The Aravidu Dynasty

(1567 A.D. to 1668 A.D.)

Immediately after the battle of Rakkasa-taligdi, the Aravities, who were the ministers of the previous two emperors occupied the throne. They trace their origin to the moon. The later chiefs of Anegundi, whose descendants still get the pension under the British Government, are their descendants.

Tirumalarāya; Raṅgarāya; Veṅkata I - Komara or Cinna - Veṅkataćrī - The capital was removed to Candragiri in 1585 and later to Chingleput. The Golconda forces captured these capitals in 1644 A.D.

Raṅgarāya II - He fled to Śivappa-nayaka, chief of Bednur. The Vijayanagara empire came to a close with him.

1584 - 1664. Veṅkata II - He was the brother of Raṅga. The great Tātacārya annointed him to the throne. He set aback all the Muslim raids and defeated Mahmad Shah, son of Malik Ibrahim; subdued the Nāyakas; and established the Rajas of Mysore in a firmer position. He was an ally of the Portuguese and a great patron of literature and art.

IV (k) The Minor Dynasties

Besides the above, the Kaḷacūris and the various subordinate dynasties including the Mahā-maṇḍaleśvaras ruled over the different parts of Karnāṭaka. They are as follows: The Āḷūpas, the Nalas, the latter Mauryas, the Śilāhāras of Karhād, Kolhāpūr and Ratnāgiri, the Raṭtas of Kundi, Siandas of Yelburga, Belgavartti and Kurugodu, the Pāṇḍyas of Ucchāngi, the Guttas of Guttuvolālu, the Senāvaras, the Śāntārās of Sāntalīge, the early Hoysalas and later of the Kadambas of Hāṅgāl and Goa, the Nāyakas, the Cāṅgalvas, the Holalkeri families and the Oḍeyars of Mysore.

We shall now study the problem of the cultural activities of these Kannadigas during the different historical periods.

1. B.C. XII, Trans. I
2. E.I. XII, p. 159.
CHAPTER III

ADMINISTRATIVE MACHINERY.

Early notions - Political divisions - Central Government - Ministry and other Palace Officers - Palace Staff - Provincial, District, Town and Village administration - Justice - Public Finance - Art of Warfare - Foreign Relations.

I Early Notions

As in the other branches of culture, the contribution of Karnāṭaka in the field of polity also is of an outstanding importance. In fact during the period of the rulership of the various dynasties of the Gaṅgas, the Kadambas, the Cālukyas, the Rāṣṭrakūṭas, the Hoysalas and the Rāyas of Vijayanagara, we find a consistently gradual development in the administrative machinery - only to culminate in perfection in the regime of the Hoysalas and the Vijayanagara Emperors.

We have already observed in the first chapter that the origin of the Early Man could be traced to the land of the Dakṣināpatha. He must have lived on roots and fruits and equipped himself with all that was required for a hunting culture. In the Mohenjo Daro period we find in vogue a semi-monarchical form of government. It is only since the Mahābhārata period that a systematic form of government in the different provinces of India came into being.

According to the Purāṇas the two sub-divisions of India were known as Uttarāpatha and Dakṣināpatha. The range of the Vindhyā mountains naturally formed the dividing line of the same. The Periplus refers to the Dakhinabades and the various countries situated in it. We have already referred to the Purānic version in regard to the countries situated in the Dakṣināpatha. The Skānda Purāṇa refers to the seventy-two countries located in India, and mentions that Karnāṭaka consisted of one and a quarter of a lac and the Raṭarājya of seven lacs. Varāhamihira refers to the following among other countries located in the South: Bharukaccha, Vanavāsi, Śibika, Phaṇikāra, Koṅkaṇa, Ābhīra, Karṇāṭa, Mahāṭavi, Citrakūṭa, Nāšikya,

1. I. A., VIII, pp. 143-144 (cf. for detailed information under Economic Condition.)
and Dāṇḍakāvana. As we have observed above, the Skānda Purāṇa describes that Kārnāṭaka was originally located on the (Western) sea-shore, probably round about Banavāsi or Byzantion of the Periplus. We shall make a mention of all the important towns and cities referred to in the Purāṇas and the accounts of foreign travellers in the next chapter.

The Minor Rock-inscriptions of Aśoka discovered at Maski (V), Brahmagiri (VI), Siddāpura (VII), and Jaṭiṅga Rāmesvara (VIII), throw light on the early administrative machinery of Aśoka in regard to Kārnāṭaka. It is said, “From Suvarṇagiri, at the word of the prince (Āryaputra) and of the Mahāmātras at Isila (probably Ilvala or Aihole) must have wished good health”. Evidently the Āryaputra or the Royal Prince seems to have been the representative of the Emperor, and that Brahmagiri and Siddāpura belonged to the District of Isila.

The Cuṭu Sātakarnis are desiganted as Mahārathis (which, in our opinion, is equivalent to Mahārathi), or Mahāsenāpatis. The capital towns of the Sātavāhanas were Pratiṣṭhāna, Nāṣik, Sānci, Kallyān, Amarāvatī and Dhanyakaṭaka. The Cuṭus seem to have formed Vaijayanti as their capital.

The Sahyādri-khaṇḍa of the Skānda Purāṇa describes the countries situated in the Saptakoṅkana thus: Kerala, Tuluṅga, Haiva, Saurāṣṭra, Koṅkaṇa, Karahāṭaka, and Karnāṭaka. Gundert mentions the tradition of the expressions Virāṭa and Marāṭha instead of Karnāṭa and Saurāṣṭra. The Prapaṇca-hṛdaya refers to the six countries of the Saptakoṅkanā: Kūpakā, Keraḷa, Mūṣika, Āluva, Paśu and Para-Koṅkaṇas. But, we agree with Dr. B.A. Saletore when he says, that all these versions seem to have come into vogue from the middle of the eleventh century onwards. The Bhāgavata Purāṇa also refers to the Saptakoṅḍa-bhū, which is probably due to the sanctity given to the number seven.

1. Sahyādrikhaṇḍa, Uttarārdha, VI, 46-47.
5. Bhāgavata Purāṇa, IV Skandha, 28, 30.
As has been observed above, the boundaries of Karnataka varied during the rulership of the different dynasties. In fact the Kannada kings one held sway over a vast territory from the Doab of Jumna and the Ganges, and included the territory of Larike (or Lāṭa) in Gujrat, Mālavā, Mahārāṣṭra in the north; and the Telugu and the Tamil provinces in the south.

II Political Divisions

It may be noted at the outset that the various terms visaya, rāṣṭra, nāḍu, etc. applied to the various provinces or divisions of the Karnataka kingdom become rather misleading if used with the same connotation during the different periods of its history. For the term Karahāṭaka-visaya 4,000 or the Banavāsi 12,000, whatever connotation it might have had when originally used it may not convey the same extent of area or territory during subsequent centuries. Yet we find that the same names with the same designations have remained in vogue for a long time. Therefore it behoves us to be cautious in our endeavour to understand these expressions when we come across them.

The following were the main divisions of the Karnataka empire in the different historical periods:

Under the Kadambas the country was divided into four main divisions, i.e. North, East, West and South, of which Palāśikā, Ucchaṅgī, Banavāsi and Triparvata were the capitals. The other sub-divisions will be mentioned later.

When the Cālukyas emerged on the scene, there were the Aparānta, Konkaṇa, Lāṭa, the three Mahārāṣṭrakaras containing 99,000 villages, and other provinces in existence. Besides, the whole country was divided into visayas and desas equivalent to the rāṣṭra in the Rāṣṭrakūṭa records. Further, smaller units like bhāga, kampana, pathake, etc. were also in vogue. The capital towns of the early Cālukyas were located at Vāṭāpi, Ānandapura, near Nāśik, and Indukānti. The seats of the later Cālukyas were Paṭṭadakal, Kolliṅpēke, Jayantipura, Kalyāṇī, etc.

During the period of the Gaṅgas the word nāḍu became equivalent to the rāṣṭra. Their capitals were at Kuvalāḷa, Talakādu, and Manne.

Under the rulership of the Rastraṅgaṇas the empire was divided into the following units: rastra (biggest unit equivalent to the mandala of the other periods), visaya (smaller division), bhakti (under Bhogapati or Bhogika) containing about 100 to 500 divisions, and grāma. Their capitals at different periods were formed of Maywākhandi, Pratiṣṭhānagara and Mānyakheṭa (Malkhed). The capital of the Yādavas of Devaṅgiri was evidently Devaṅgiri. The Hoysalas made Dvarasamudra and Kaṇṇanūr or Vikramapura as their capitals. The capitals of the Kaḷacuryas were Maṅgalvedha and Kaḷyāṇi respectively.

In the Vijayanagara period the kingdom was divided into six main provinces, e.g. Udayagiri, Penugunda (including Guttirājya), Āraga or Malerājya, Candragutti, Mulavayi, Bārakura (or Tuḷu), and Rājagambhira, respectively. After the battle of Rakkasa-tangadgi, as Mr. Richards observes, the kingdom was divided into “Andhra, Karnāṭa, Madura. Chandragiri, Gīngē and Tanjore.” Besides, the following sub-divisions of the empire are enumerated: grāma, nagara, kheda, kharvada, madambe, paṭana, dronamukha, sibmāsana. Their main capitals were Hampe, Hāstīnāvati, Penugunda and Candragiri.

A Controversy:—Besides the above there were a number of divisions in vogue in the historical period e.g. Saptardhalakṣa Raṭarājya or Raṭapādi, the three Mahāraṅgaṇakas containing 99,000 villages, Kundī 3,000, Gaṅgavādi 96,000, Banavāsi 12,000. Karahāṭaka 4,000, Kundī 3,000, Kundūr 1000, Noḷambavādi 32,000, Koṅkaṇa 1400, Tarḍḍavādi 1000, Hāṅgal 500, Kaḍambalige 1000, Koṭṭur 32,000, Halasige 12,000, Edadore 2,000, etc. A great controversy has centred around the question regarding the exact meaning conveyed by these numerical figures. As I have expressed it elsewhere: “According to Dr. Krishnaswami Aiyangar the number may indicate either the revenue or the value of the land produce, or even the number of villages. Rice is of opinion, that the number indicates the revenue. Mr. C.V. Vaidya, on the other hand, strongly asserts, that the number cannot represent villages nor ploughs, and
leaves the problem undecided after suggesting that the number may indicate the amount of land produce paid as government share. According to Dr. Fleet, the figure refers to the number of "townships." In our opinion, however, the explanation lies absolutely the other way. In the Skanda Purana, a fabulous figure of the respective number of the townships and the villages in India is given. India is said to have contained about 72,000 townships and 96,00,00,000 villages. Curiously enough, the Ratarajya is said to have consisted of seven lakhs of villages, which fact nearly agrees with the expression noted above. This Ratarajya did not include Karnataka in so far as it has been separately mentioned in the same chapter. Therefore these numbers evidently indicated something fabulous and exaggerated in them. But one fact is certain that they always represented the number of villages.

III Central Government

We do not find any trace of a republican form of Government in medieval Karnataka. During this period the king was the absolute ruler of the state. The various records describe that a good king was the abode of learning, lustre, prudence, sportiveness, profundity, high-mindedness, valour, fame and delicacy, a friend of things living, spurning the riches of others, making gifts to priests, chiefs and the learned, honouring them and keeping their company. Besides, a good king was also to be well-versed in the science of polity, e.g. Sadgunya, the Caturupaya and the Sapta-Prakrtis. However, it is a fact worth noting, that the majority of the kings of Karnataka proved themselves the greatest warriors, the best statesmen, eminent literary personages, and the best rulers of the state.

Checks on Royal Authority:—In Karnataka we do not find the existence of any public institutions like the Paura and the Janapada, or the self-autonomous bodies (Village Assemblies) of the south, which could control the activities of the king. However, though not to the same extent, the ministers used to assert their

3. The temporary occupation of the Tamil land by the Rāstrakūṭas and the Vijayanagara emperors did include such bodies. But they were not a permanent feature of the State.

9-10
own rights in matters of succession. Further, how-so-ever their power may be limited, the village assemblies could partly work as a check on the king’s authority. Apart from this, with the exception of the many expressions in the inscriptions, the position and the power of the king remained unchallenged.

The Queen:—The position of the queen was unique both at home and in the political life of the state. The extreme instance of their privileged position is to be seen in the Queens of Śri-Puruṣa, Būtuga and Permādi, who ruled together with the king and the Yuvarāja, respectively. The queen also took a keen interest in religious matters. Besides she also took part when the king led an expedition in war.

Succession:—Generally kingship was hereditary in Karnataka. Krishna Rao gives a different version altogether, while dealing with the Gaṅga administration. He says: ‘Normally the reigning monarch chose the fittest amongst his nearest relatives or sons, as heirs to the throne, and the eldest son had no prescriptive right by birth alone. The choice of an heir presumptive to the crown lay between the king’s uncle, if younger than himself; a younger brother or son of his elder brother; his own son or an adopted child.’

Education:—The king supervised carefully over the question of education of the members of the royal family. Arrangements were made to educate them in the science of politics, of elephants, archery, medicine, poetry, grammar, drama, literature, the art of dancing, singing and instrumental music.

1. E.g. Govinda II was deposed and Amoghavārṣa III was installed on the throne. The Gaṅga king Durviniśa’s claims also were suspended. (M.A.R. 1916, p. 233; 1912, pp. 31-32).
2. E.C. IV, Hs. 92; B.C. III, Nj. 130.
7. E.J. X, 62; E.C. XII, Nj. 269, etc.
Yuvarāja:—The selection of the Yuvarāja was generally made in the lifetime of the king, e.g. selection of the Rāstrakūṭa king Govinda. The Yuvarāja was sometimes appointed as Viceroy or Governor of a province, e.g. the Gaṅga king Ereyanga, the Cālukya prince Vikramādi, and king Stamba. He functioned also as a minister as can be seen from the various records. The prince sometimes helped the king in matters of administration.

The Yuvarāja had the status of the Pañcamaḥa-sabdas, and was invested with a necklace which was the insignia of his office.

IV Ministry And Other Palace Officers

In the earlier periods of its history Karnāṭaka was still a nation in the making. It was only after the full-fledged rule of the various dynasties e. g. the Cālukyas (Eastern and Western) and the Rāstrakūṭas that its administrative machinery assumed a 'body and form' and reached perfection during the next few centuries. A brief survey of the institution of the ministry and other Palace Officers in the different periods of Karnāṭaka history may be found useful.

Ministry under the various representative dynasties:

Under the Gaṅgas the following designations of the ministers holding different portfolios occur in the inscriptions: Sarvādhikāri (Prime Minister), Daṇḍanāyaka, the Mannevergaḍe (The Royal Steward), Hiriya Bhaṇḍāri, Yuvarāja and Sandhivigrāhin (Minister for Peace and War)4, spoken of also as Mallavijaya, Śūtrādhikāri and Mahā-Pradhāna5.

In the Cālukya Period there were the Sandhivigrāhin (Minister for Peace and War), later called as Heri Sandhivigrāhin6 and Kannada-Sandhivigrāhin7; Heri-Lāṭa-Karnāṭa-Sandhivigrāhin and

1. E.C. XII, 269.
4. E.C. VI, Mg. 21; E.C. V, Ak, 194; E.C. X, KL. 63.
5. E.C. XI, Dg. 25.
7. Fleet, Dynasties of the Kanarese Districts, p. 457.
Kannada-Heri-Lāṭa-Sandhivigrāhin; Mahā-Pradhāna¹, Mantri, and Saciva² (the Prime Minister).

In the earlier years of the regime of the Hoysalas the system of the Paṇca-Pradhānas or 'Five Ministers' of the Hoysala administration is well-known. They were: (i) Śrīkaraṇādhikāri, (ii) the Hiriya Bhandāri, (iii) the Senādhipati, (iv) the Mahāpasāyita and (v) the Sandhivigrāhin. But later on some more Ministers were included in the staff. The Prime Minister was called Sarvādhikārī, Sarva or Śirāḥ-pradhāna.

In the Vijayanagara period, the Rājagurus (like Vidyāraṇya and Vyāsarāya) play a prominent part. In this period the Kāryakartā³ (whose functions are not still known) and the subordinate officers under the Dandanāyaka like Nāyakas, Amaranāyakas and Paṭṭeyanāyakas appear on the scene. The Vijayanagara emperors otherwise follow in the footsteps of the Hoysalas.

V Palace Staff

The inscriptions also detail the names and functions of other officers of the palace:

In the period of the Gaṅgas of Talkāḍ and the Hoysalas there were the following officers: the Mahāpasāyita (Minister of Robes), Mahālayaka (probably Mahā Āryaka, the Palace Chamberlain), the Antahpurādhyakṣa or Antahpasāyika (connected with the palace secrets), the Nidhikāra (Treasurer), Śāsanādhikārikāsapaṭalika, Rājapāla, Paḍiyara, Hadiyara or Hadihara (the Superintendents of the guiding of the public), and Sajjevella (Durbar Baksi). Then there were the betel-carriers, Superintendent of ceremonies (Sarvādhikāri). Śrīkaraṇa-Heggade, and the Dharmādhikaraṇa⁴ or Chief Justice. The life-guards in the time of the Hoysalas called themselves as Garuḍas. They even used to lay down their lives on their master's death.⁵

5. Rice, Mysore and Coorg from the Inscriptions, pp. 170-171.
During the period of the Kadambas the following were the private secretaries of the king: Rāyasūtrādhikārīn (Royal Draughtsman) ¹, Mahāmātra ², Rajjuka Rahasyādhyakṣa ³, and Lekhaka.

Under the Cālukyas the following officers are enumerated: the Antahpurādhyakṣa (Superintendent of the Harem), Karituragaver-ggade (Minister for elephant-forces and cavalry), Śrīkaraṇa (Chief Accountant), Manneverggadde (Palace Controller), Dharmādhiṅkarin (Superintendent of Religious Affairs), the Śasanādhiṅkarin, the Dānādhiṅkarin, etc.

In the Vijayanagara period the various minor officers of the palace were: the betel-bearers, the Bhātās, the calendar-makers, the officials who conducted the royal worship, the engravers and the composers of inscriptions ⁴.

It may be observed that the designations like the Mahāpradhāna-Daṇḍanāyaka, Mahāpradhāna Sarvādhiṅkarī, Senādhipati, Hiri-yahadavala or Mannevergaḍde, etc. referred to above, indicate the exact role played by the ministers in two or more departments of the state. The ministers were generally learned and skilled in state-craft ⁵. Here are the qualifications described: 'Nārāyaṇa, the chief minister of Kṛṣṇarāja, was dear to him like his right hand and was full of vigour, employed by him in matter of peace and war, conversant with all the rules of state policy, a first-rate poet and kindly speaking, he delighting in the law as if embodied in human form.' They belonged to noble families, sometimes the Yuvarāja being included in the Ministry. Ministers like Cāmunḍarāya did the work both of a politician and a martial hero. The charters issued by the Śilāhāras, who were the feudatories of the Rāṣṭrakūṭas in Koṅkaṇa, frequently describe the whole administrative machinery, mainly of all the ministers and their respective portfolios. Some of the Prime Ministers enjoyed the privilege of having feudatory titles and were

1. E. C. Ak. 123.
2. E. C. IX Nl. 1.
3. E. C. VII. Sk. 29.
5. E. I. IV. p. 60.
entitled to the Pañcamahāśabdas 1 e.g. Dalla 2, the Foreign Minister of Dhruva, and Kālidāsa 3, the War Minister of Jagadekamalla.*
Further, the Kaḷāsi inscription of Govinda IV 4 informs us that generals were supplied with palatial buildings, permitted to use elephants for riding, invested with brilliant robes and cunningly worked stafs, which were the insignia of their office, and were authorised to use a multitude of curiously made parasols. They had, like the Mahāsāmantas, the great musical instruments of their own office. Sometimes the ministers were appointed (e.g. Kālidāsa) as chiefs of the feudatories 5. The kings used to grant them villages 6 renamed after them 7.

We need not add anything in regard to the working of this vast machinery, which was in itself efficient and perfect. The registers of all the original drafts of the royal documents, grants and endowments were kept at separate head-quarters (one such head-quarter being at Thānā) 6. The Cōla records show that "royal orders, when drafted by the secretariat, were countersigned by the Chief Secretary 8."

Generally the grants contained the royal sign-manual, the names of the composer of the grant and the person who conveyed it to the grantee 9.

VI Provincial, District, Town and Village Administration

Provincial Administration

The term Mahāsāmantas is rather differently used in the various periods of Karnāṭaka history. In the Rāṣṭrakūṭa period the governors of the provinces were endowed with this designation. But under the Čālukyas, as Rice would have it, they were to supervise, control and direct the activities of the feudatory chiefs called Mahāmandalasvaras.

The post of the Mahāsāmantas was sometimes hereditary as in the case of Bānkeya and his descendants. They were sometimes

2. E. I. X, p. 89.
3. E. I. VI, p. 140.
5. I.A. VI, p. 139.
called as Rāja or Arasa (i.e. Mārakkaraša, under Govinda III). The office of the Mahāsāmanta was also military. They could exercise the privilege of the remission of taxes 'even without the consent of the king.'

The Governors were assisted by officers like the Nāda-heggade, or Nāda-perggade, or Nāda-gāvunḍa. They had their own courts at their capitals. In the Kaśacurya period Karanäs or imperial censors-styled as Dharmmādhyakṣaṅga and Rājādhyakṣaṅga, used to supervise the policy of provincial Governors. And they possessed powers even to quell any insurrection if it was to arise. These Governors were probably helped by the Rāṣṭramahattaras.

**The District and Taluka Officers**

The Viṣayapatis and the Bhogikas or Bhagapatis managed the administrative work of the town and the Talukā respectively. The Bhogapatis were sometimes given feudatory titles. The Viṣayapatis were probably helped by the Viṣayamahattaras.

It is not necessary to go into the details of the problem of the appointment of the revenue officers, i.e. Nādapāvunḍa and others. Still the Viṣayapatis and the Bhogikas possessed power of remission of taxes. Further, as Dr. Altekar observes, "taxes in kind or foodstuffs and vegetables formed part of the pay of the local officers." 

**The Mahattaras:**—In some of the inscriptions are mentioned the Rāṣṭrapati—Viṣayapati—Grāmakuṭa—Āyuktaka—Niyuktaka—Adhikārika—Mahattaras. The word Mahattara is variously interpreted as: (i) Sheriff, Commissioner, Official and President (Barnett); (ii) also Grāmakūṭaka = village headman (Monier Williams). But we may agree with the conclusion of Dr. Altekar when he says, that "there is nothing improbable in the evolution of the bodies of the Viṣaya and Rāṣṭramahattaras on the analogy of the institution of the Grāmamahattaras which existed almost everywhere everywhere

4. *I.A. XII*, p. 225 (*Leṇḍeyarasa mahāsāmanta*).
in the Deccan from 500 A.D. to 1300 A.D. 1 It is interesting to note in this connection that there was also an officer called Mahattama-Sarvādhikārīn appointed. 2

Town Administration

The towns were administered generally by the guild-corporations with their Prefect called the Paṭṭanaseṭṭī. They were called as Purāṇatis and Nagarāṇatis in the Rāṣṭrakūṭa period 3. Sometimes military officers were appointed to the posts 4. Once, in the time of Jagadekamalla 5, Mahādeva and Pālaladeva were appointed as joint prefects at Bādāmi. As Krishna Rao has aptly summarized the system of administration in the towns: "The Assembly of the town imposed taxes on house, oil-mills, potters, washermen, masons, basket-makers, shop-keepers, and customs on imports and exports, giving exemption to Brahmans from payment of chief taxes, and administered law and order through the Nāgarika or the Toṭigara—the magistrate and the head of the city police. He had to dispose of all important disputes relating to the roads and houses, regulate prices, take the census and keep a record of all persons coming into and leaving the city, at the same time remit regular accounts to the king. He also enforced regulations regarding houses and streets and sanitation, assisted by Gopas and Sthānīkas. The Brahmans enjoyed exemption from payment of taxes and customs dues of the nāḍ, on condition of carrying out annual repairs or managing public affairs, which they successfully performed by appointing one of their members in rotation once a month (māsa-vaggade tana)." 6

The Village Administration

The villages were called by their various designations, e.g. Keri, Kallu, Bidi, Halli or Īru, etc. It should be noted that the villages in Karnāṭaka were of three types, i.e. "Tāmīl, Karnāṭaka and

1. Altekar, op cit., p. 159.
2. I, A. XIII, p. 66,
4. Ibid.
5. Ibid.
Mahārāṣṭra so far as the problem of the village council is concerned". The villages were divided into separate quarters of residence for the different communities.

The village officers consisted of (i) Gāvunḍa or Grāmakūṭa, Gāmunḍa or Sthalagowda, (ii) Yuktas, Ayuktas, Niyuktas or Upayuktas, or (iii) Karan̄s, Senābova, Śānabhoga or Lekhaka, (iv) Watchman (taḷavāra) and other minor servants like begārs (labourers), etc.

_Village Headman:_—The village headman was a hereditary officer. Generally there used to be only one headman for every village though several are mentioned in the inscriptions of the Raṭtas of Saundatti.¹ The headman had to look after the defence ², the militia and revenue administration of the village. He was empowered to try petty criminal cases. He was allotted revenue-free lands in lieu of his services. He also used to enjoy the taxes in kind, payable to the king by the villagers, down to recent times.³ Along with the headman the name of _perggade_ also is mentioned in some of the inscriptions. The headman used to escort royal ladies to their destination.⁴

_The Village Assembly_

As already observed above the village assembly in Karnāṭaka was of three different types. The Tamil type was fully autonomous and the Kuṭuvolai system was in vogue under the same. The Karnāṭaka and the Mahārāṣṭra types consisted of the Mahājanas or village elders, who formed a democratic body equally useful and successful as their sister-institution in the Tamil land.

The Mahājanas were designated as Mahattaras in the Mahārāṣṭra and Perumakkal in the Tamil land. The Mudinur ⁵ assembly consisted of 500 Mahājanas, whereas that of Kukanur,

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1. Altekar, *Village Communities in Western India*, pp. 48,54-55.
was comprised of 1092%. However, the 'Brahmin members of the
assembly were designated as Mahājanas and the Vaiyās as Nakharas.'

As has been pointed out by Dr. Altekar, the Mahājanas formed
the entire group of all the families in any village. The fact of an
inscription at Perur (1022 A.D.) referring to the 500 families of
Perur and on another occasion to an equal number of Mahājanas of
Perur is enough to corroborate the above statement. These
Mahājanas also included all the adult population of the village.
Except in the case of the Brahmadeya lands the Mahājanas consisted
of people of different communities also.

The qualifications of the Mahājanas are described in the
following inscription:

"The earth extols the 'thousand as being men abounding in (good) conduct, seats of incalculable merit,
uniquely worshipped by the world, skilled in arts, having fame like autumnal celestial trees to the companies of cultured and agreeable
men, ravishing the powers of haughty foes, bees to the lotus feet of
the blessed god Kesavāditya. The thousand are birth-sites of supreme
generosity.'"

As Dr. Altekar has described, the main functions of the Mahājanas
were: The Mahājanas of the Karnāṭaka used to perform the functions
of trustees and bankers, manage schools (temples), tanks and rest
houses, raise subscriptions for public purposes, and pay village dues
to the central government. In fact, contributions and taxes were
collected on occasions like the marriage or thread ceremony, etc.
The Mahājanas also helped towards the maintenance of the famous
college at Salotgi. They were very influential in the king's courts.

The Mahājanas used to hold their meetings with the headman as
President, either under a tree or in a local temple, or, as at Kadīyūr,
in a Sabhāmaṇḍapa. Even a foreign traveller Sullaiman epises,
that, "there existed popular courts in India in addition to

1. E.I. IV, p. 274.
2. I.A. XVIII, p. 273 ff. Altekar, The Rastrakūtas and their times,
p. 199.
5. I.A. XII, p. 224.
the king’s courts. The jurisdiction of the Mahājana was limited to petty criminal cases only. In other matters they had full freedom to treat all kinds of cases. However, there was the power of an appeal to the king.

The village revenues comprised (i) the Melvāram or Government share, and (ii) Cuḍivāra or the inhabitants’ share. The Government could not attach the latter. The Servamānya indicated land entirely tax-free. The king used to consult the village representatives in important local matters affecting the village.

VII Justice

The judicial administration in Karnāṭaka had also reached a certain degree of perfection. Besides the king as the supreme ruler there were different kinds of judicial bodies in the state e.g. (i) the Chief Judicial tribunal, i.e. Dharmādhyakṣa or otherwise called Dharmādhyakṣaṅgaḷ; (ii) the Mahādaṇḍanāyaka or the chief of the Nāḍu, who also used to decide matters within his jurisdiction; (iii) the Guild-courts or what the Dharmāśāstras termed as Śreṇi; and, finally, (iv) the headman, or the village assembly, in case there was an assembly in the village.

Krishna Rao is of opinion that “much of unnecessary litigation was avoided by the practice of Samyāsāsana.” The decision in regard to the village disputes was given by the Senābova and it was final.

The higher courts (Nos. I and II) had the power to award capital punishment for murder. The following ordeals were in vogue: (1) ordeal by boiling water and by mounting the balance; (2) ordeal by heated metal: pala-divye; (3) ordeal by killing a snake in a jar; and (4) ordeal by the holding of the consecrated food in the presence of the village God, and others.

2. E, I. XIII, p, 35, fn, 1,
3. E C. VIII, Sb, 132,
A certificate of victory (Jayapatra) was issued to the successful party.

VIII Finance

A study of the problem of taxation and land tenures in the different periods of Karnāṭaka history is interesting. We find therein a gradual development of the various methods adopted by the state towards systematization. The periods of the Cālukyas, Rāṣṭrakūṭas, Hoysalas and Rāyas of Vijayanagara are of special importance.

The following taxes were imposed in the various periods. (I) Under the Cālukyas the following taxes were current: Land Revenue, a family tax called Okkaldere, taxes on the manure pit, oil-mills, betel-leaves, areca-nuts, pepper, saffron, women’s cloth, cart-loads of paddy, cart-tax, oilmongers, weavers, artisans, the partnership tax, the family tax on bullocks, herjjuṅka, Kodavisa, handura-haṅa, and a tax on mirrors which was to be paid by the prostitutes.

Customs duties:—The customs dues were the perjuṅka, vaḍḍarāvula, and the two bikode. These were charged on various commodities, e.g. areca-nuts, drugs, spices, clothes, horses, musk, saffron, yak-hair, pāncavarige, cus-cus grass, etc.

In the Rāṣṭrakūṭa period the main sources of income were:

(a) Regular taxes: Udraṅga, Upārikara (the two being the same as Bhāgabhogakara: bhāga being land-tax and bhogakara being petty taxes on betel-leaves, fruits etc.), Bhūtapratyaya (general excise and octroi duties, and manufacture of articles), or Śulka or Siddhaya, Viṣṭi (forced labour) and miscellaneous taxes

1. E.C. VII. Sk. 192; cf. Dinakar A. Desai, (MS)
2. E.C. VIII. Sb. 299,
5. E.C. VII. Hl, 46.
7. E C. VII. Sk. 110 and, 192,
e.g. on marriage and at the festivity of the attainment of puberty\(^1\), and a tax on men dying without a son or on those who have no sons. (b) Occasional taxations: \(Cāttabhataprāvesyadanda\), \(Rājasevakānām vasatidanda\) and emergency demand of the state. (c) Fines. (d) Income from government properties, seri of crown land, waste lands and trees, mines and salt, and treasure trove and property of the persons dying without heir: (e) Tributes from feudatories.

Besides the taxes mentioned above a list of many more were added during the Hoysala regime \(^2\): “All kinds of goods, even firewood and straw were taxed, excepting glass-rings, brass-pots and soap-balls. The traders paid \(māne-bāb\); āṅgaḍi-gutta was paid by the shop-keepers: the āyagāra and other officers accounted for one-third or one-eighth of the produce to the government; those who sold spirituous liquor paid \(kallali\); the butchers were liable to the half-yearly tax called \(kasāyi-gutta\); washerman paid \(ubbe-gutta\); those who smelted iron, \(homla-gutta\), annually; the weavers and the manufacturers of cotton cloth paid \(jakāyati\); \(gāṅige-gutta\) was the name given to the tax on oil-makers; \(samayācāram\), that on the headman of each caste; \(jāti-mānyam\), that paid by the Mādīgas or Chucklers: the salt-makers had to pay \(uppinamolla\); the cow-herds, \(hullabanni\) for feeding their flocks in the public pastures; \(kāvaligutta\) was the name given to the tax which the Government got by letting out jungles; and those who were convicted of murder (?) (homicide ?) and executors were liable to the \(jāyiri-gutta\).”

The Rāyas of Vījanagara added to the list many minor items of income (cf. B. A. Saletore, Social and Political Life in the Vījanagara Empire).

**Expenditure** :- All these revenues were spent on various items, e.g. military department, personal expenses of the king and the members of the royal family, religious endowments, public works department, and all other items that a good government generally adopts.

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The epigraphical records of the period throw a flood of light on the system of land revenue.

The lands were divided according to the nature of the soil such as Makki (black soil), and for Kummari cultivation, etc. 1 Further, as Krishna Rao observes: "The epigraphical records make mention of three kinds of tenures under which the farmers held the land: (i) The Sarvamānya, a kind of gift wherein the government relinquished all rights. (ii) The Tribhoga, a joint tenure enjoyed by three distinct parties, e.g. a private person, god of the village, Brahmins and Talavittis. (iii) Then there is a mention of grants such as Biṭṭukatṭu (for certain tanks), Kere-kodege and Kaṭṭakodege (for services for the upkeep of the tank), Bal-Galccu, Kalnad or sivane (grants of land made to the family of the fallen heroes). Mention is made in several inscriptions of Rakta Kodege or Nettara Kodege (the same as Bal-Galccu)." 2

In the Vijayanagara period the following kinds of land tenures (which were rent-free) are mentioned: “paṇḍārivādai, jāvita-parru, adaipu, otti, guttigai, servai, and others.”

Taxation:—Further, "the land taxation in the Rāṣṭrakūṭa times was very high. It was about twenty per cent including all the miscellaneous dues like the Uparikara or Bhogakara. It may be pointed out that Sher Shah and Akbar used to claim thirty-three percent of the gross produce from the peasant 3, and the incidence of taxation in Vijayanagara Empire seems to have been still higher 4."

The land revenue was collected both in kind and cash. There are instances to show that even instalments were given to

1. E.C. VIII, Sb. 35.31
the agriculturists for the payment of land revenue. In cases of emergency even remissions were made by the supreme authorities.

Ownership in Land

The various inscriptions of the different periods of Karnata
can show that the government did not claim any proprietary
right in the lands of the realm (except in the case of their own
private property). The Konjur inscription of Amoghavarsa I\(^1\)
and the Tirukk\(\)eyalur inscription\(^2\) clearly prove, that it was
generally the land and not revenue paid that was assigned
to the donee. Further, as Dr. Altekar observes: "the fact that the
king Kanna\(^3\) should find it necessary to give only detached pieces of
cultivable land situated in the different corners of the village
shows that the state was not, and did not claim to be the proprietor
of the entire land of the realm\(^4\)". He even takes the support of
the statements made by Jaimini, Šabara, Kātyāyana, Nilakantha,
Mādhava and Mitrāmiśra, and makes an observation in regard
to Jgainātha, who disagrees with the above authors, that, "Jaganā-
tha is a very late writer and his testimony is contradicted by the
almost unanimous views of both earlier and later writers."

IX Art of Warfare

All the various inscriptions, the accounts of the foreigners,
literature and the various reliefs of art have thrown light on the
problem of the art of warfare in ancient Karnata. We have
dealt with the topic of banners (Dhvajas) used by the various
dynasties in the ancient and medieval periods (cf. Appendix II)
In fact the Kadambas, the Gaṇgas, the Rāstrakūtas, the Hoysalas,
the Yādavas and the Rāyas of Vijayanagara did possess mighty armies
of all kinds. According to Ferishta the army of the Rāyas of Vija-
yanagara on the eve of the battle of Rakkasa-tangadgi consisted of
900,000 infantry, 45,000 cavalry, 2,000 elephants and 15,000

1. *E.I. VI*, p. 29.
auxiliaries. We have tried to deal only with the main problems in connection with this branch of study.

The Daṇḍanāyaka or the Mahādaṇḍanāyaka was appointed as the minister of warfare. There were other subordinates to work under him. The king used to lead the army whenever necessity arose. The remarkable exploits of generals like Bankeya, Cāmundarāya, and the vīragals spread throughout the country may throw light on the heroic spirit of the age.

The elephant, the camel (during the Vijayanagara period), the cavalry and the infantry formed the main divisions of the army

The early Kannada kings seem to have possessed both the naval and land forces. Bharoach, Malpe and others seem to have acted as good sea-ports. The Cālukya king Mangaliśa is described to have conquered the Revatidvīpa. Further Pulikeśi is said to have conquered Puri (which is probably Ghārāpuri or Elephanta) in the north of Southern India. The famous Aihole inscription of Pulikeśi II describes the exploits of the mighty king on the Western coast. It is stated "When he, who resembled the destroyer of cities, was besieging that city, which was the goddess of the fortunes of the Western ocean, with hundreds of ships that had resemblance to elephants mad with passion, the sky, which was as blue as a newly opened lotus, and which, covered with masses of clouds became like the ocean, and the ocean was like the sky".

The following musical instruments among others were in vogue: Pare (Hare), Bheri, Dundubhi, Kontevare, Habbare, Ḍhakka, Mrdanga, Damaṇi, Cambaka, Davuḍe, Ḍolu, Tambaṭa, Nissala (ṇa), Mavruriya, Kahaḷe, Kombu, Boggugahaḷa Heggaḷe (Bugle), etc.

Weapons of Warfare: Mr. Bettigeri has given in detail a list of the weapons used in the medieval period in Karnāṭaka:

2. I.A. VIII, 244.
3. Desai, Ms.
Dinkani, Marul, Sataghni (perhaps gun), Petalu, Tali, Bhalleya, Nejeyu, Kunta, Kanta, Sabala, Itti, Heritti, Silukiitti; swords: Kaigatti, Khandeya, Soratiya Katti, Balaagatti, Karajari, Suragi Haisurige, Baku, Kombugatti, Pandidale, Havina Helige, Sura Nadedava; weapons made out of rope: pasa, Bisuvale, Jottige, Biravagga, Kavaane, Gala, Nuleni, weapons made out of tree: Berke, Birikoradu, Kaigudige, Olalugudige, Nelagumma, Mudgara, Musale, Kavegallu, Dasi (gota), Adduvale, Ballole, Sarachundole, Tugudole, Niccanike; weapons of stones: manegallu, Gundugallu, Dasugunda, Odugallu, Ettugallu, Erugallu, Aregallu, Kavangegallu; and other weapons e.g. Billu, Ambu, Sula, Addayudha, Karegasu, Javadande, Kattali, Kodali, Gade, Kattari, Hara, Tirugani, Kilayudha, Gandaguttari, Guddale, etc.

Further there were other varieties of fighting in vogue i.e. Sambarna, Mallayuddha (dual-fighting), etc.

The following forts are mentioned as strong during the historical period: Erarhbarage (Raichur), Kurugodu, Hangal (Virakote), Gutti, Bellittige, Raatapalli (or Ratthehalli), Soratur, Banavasi, Toregalla, Belgane, Gokage, Ucchanigi, Badami, and Morkhind.

The enlistment to the army was made from all the castes including the Brahmin community (especially as military officers).

X Foreign Relations

We propose to deal with the problem of the international trade under ‘Economic Condition’. Further all the Greek, Persian and Chinese travellers have described how the Hindu kings, in normal times, tried to keep amicable relations with the foreigners: the Persian ambassador from Khusros II received by Pulikesti; the account of the partial treatment given to Mahomedans by the Rashtra dynasty monarchs; or the statement of Abdur Razzaq regarding how he was welcomed with pomp and dignity; or the accounts of Floris and some Englishmen regarding the noble treatment given to them by Venkatapati Raya in A.D. 1614. Further the Rayas of Vijayanagara and the Nayakas of Madura showed their nobility in making grants to the Mahomedan mosques or by allowing the followers of St. Francis Xavier or Fr. de Nobili to spread their

2. cf. also I. A. XII, 257.
3. Elliot, History of India, I, pp. 27-34.
4. Ibid., p. 112.
5. Heras, Aravidu Dynasty, Intro. p. XIV.
own cult on the western coast of India. The instance of the recruitment of Mahomedans in service is well-known.

APPENDICES TO CHAPTER III

I Numismatics

A study of the coinage of the various dynasties which ruled over Karnāṭaka is interesting, but always possessed of super-abundant difficulties. However, it shows the variety of methods which were adopted in different periods of history only to culminate in the more perfect matrix form in the Vijayangara period. We are detailing here in a tabular form how the system of coinage developed in Karnāṭaka. (cf. also Economic Condition: Coinage).

DYNASTIES & KINGS

Coins found in the primitive tombs of the Kistavans of Southern India.

1) Satavāhanas and Cutus

Possess Northern characteristics. Generally cast in moulds with Buddhist symbols. The obverse bear figures of a lion, or horse, or elephant & the reverse Buddhist cross or wheel to which the name of Ujjain symbol is given. The coins of the Kolhāpur branch bear the symbols of bow and arrow in place of the Ujjain symbol.

2) Kadambas

The Padmatankas—with a lotus in the centre round which are four punch-marks of smaller padmas.

3) Early Cālukyas

Earliest specimen—probably Maṅgalīśa. Imitation of the above.

COINS (THEIR NATURE)

Generally silver coins available. They are called Purāṇas or Eldlings. Shape: oblong, angular, square, or nearly round with punch-marks on one or both sides. The symbols cannot be deciphered.
Later Calukyas—Jagadekamella and Calukyacandra

Some of these bear the figure of a Boar with the king’s name punched round about at the circumference. Generally cup-shaped. Use of the double-die brought into vogue.

Yadavas

The above double-die system continued. ¹

Hoysajas

They were productions of a pure die. Elliot remarks that their cognizance appears to have been a bull couchant, which is seen on several of the seals. ² There are also some coins of this dynasty in which the figures of a lion are found in and round the centre. ³

Vijayanagara Period

The matrix system instead of the punch-marked system comes into vogue. "A uniform weight-standard of the pagodas was introduced, the shape and metallic value of the different coins were fixed, and the coinage in general was sub-divided into several denominations". ⁴

1st Dynasty:
Harihara (1) Hanumān (Hanumān Varāyi Varāha)
(2) Garuḍa
Bukka I
Hanumān

2nd Dynasty:
Harihara II (1) Umāmaheśvara, (2) Lakṣmi-Nārāyaṇa, (3) Saraswati-Brahmā, and (4) the Bull.

Bukka II Bull

2. Elliot, Nos. 90-91, pl. III.
### II The Royal Heraldry (Lāṅcchanas)

A complete study of the problem of the Lāṅcchanas of the various dynasties that ruled over Kārnāṭaka is of absorbing interest. The seals on the various copper-plate grants, the stone inscriptions, coins and other evidences give us full information about the Royal Lāṅcchanas and Dhvajas of the different dynasties.

*(Note: Sometimes the Motif on the banner (Dhvaja) and the Lāṅcchana of a particular dynasty are different; but in the case of others the motif of both the Lāṅcchana and the banner is the same.)*

**Name of the Dynasty or Lāṅcchana**

**Dhvaja**

<table>
<thead>
<tr>
<th>Dynasty or Lāṅcchana</th>
<th>Dhvaja</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kodagus</td>
<td>Vanara (monkey)</td>
</tr>
<tr>
<td>Sātavāhanas</td>
<td>Ujjain</td>
</tr>
<tr>
<td>Cutu Sātakarnis</td>
<td>Hill-mark and Tree within rail (cf. Numismatics)</td>
</tr>
<tr>
<td>Gaṅgas of Talkād</td>
<td>Elephant.</td>
</tr>
<tr>
<td>Kadambas</td>
<td>Lion</td>
</tr>
<tr>
<td>Cālukyas of Bādāmi</td>
<td>Boar (Varāha)</td>
</tr>
</tbody>
</table>

*(and sometimes other minor symbols, e.g. Sun, Moon, Gaṇeśa, Lakṣmī, etc.)*
Note: The Insignia of the Cālukyas might be summarized as follows "the white umbrella (Śvetātapatra), the conchshell (Śaṅkha), sounds of the five great musical instruments (Naubata or Pañcamahāśābda), the Pālidhvaja, double-drum (Dhakkā), the boar-badge (Varāha-Lāṅcchana), the peacock fan (Mayūra-piṅca) since Kārttikeya was the special object of their reverence, the spear (Kunta) of Kārttikeya, the throne (Simhāsana), the makaratorana (probably as ornamentals), the Vāhana of Gaṅgā, the golden Sceptre (Kanākadanda), the Gaṅgā and Yamunā."

<table>
<thead>
<tr>
<th>Republic</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vikramādiyā VI</td>
<td>Lion</td>
</tr>
<tr>
<td>(an exception)</td>
<td></td>
</tr>
<tr>
<td>Viṣṇuvardhana I</td>
<td>Lion</td>
</tr>
<tr>
<td>Guttas of Guttal</td>
<td>Lion (Mṛgarāja-Lāṅcchana)</td>
</tr>
<tr>
<td></td>
<td>Vaḷa and Garuda Dhvaja.</td>
</tr>
<tr>
<td>Hoysajas</td>
<td>Tiger or Elephant.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Rāṣṭrakūṭas</td>
<td>Garuḍa</td>
</tr>
<tr>
<td>Kalacuryas</td>
<td>Damaruka Vṛṣabhadhvaja</td>
</tr>
<tr>
<td>Raṭṭas of Saundatti</td>
<td>Sindūr  Suvarna</td>
</tr>
<tr>
<td></td>
<td>Garudadhvaja</td>
</tr>
<tr>
<td>Sindas of Erambarage</td>
<td>Tiger and Nāga  Nagadhvaja</td>
</tr>
<tr>
<td>(the latter of the Bagalkot family)</td>
<td></td>
</tr>
<tr>
<td>Yādavas of Seuṇadesā</td>
<td>Hanumān (Suvarna-Garu-</td>
</tr>
<tr>
<td>(Devagiri)</td>
<td>problem not yet solved)</td>
</tr>
<tr>
<td>Rāyas of Vijayanagara</td>
<td>Boar, Elephant, Durgī etc. (cf also 'Coinage' which details the various devices used by the Rāyas)</td>
</tr>
</tbody>
</table>
CHAPTER IV

ECONOMIC CONDITION

Karnāṭaka, India, China and Western World—Exports and Imports—Prosperous Karnāṭaka—Coins, Weights and measures—Guilds.

A marvellous workmanship in the field of art and architecture, a sound system of administration, a net-work of educational centres spread through every nook and corner, and a perfection reached in every department of life—all these elements would not have been imbibed by Karnāṭaka as a nation provided there were to be an absence of a strong economic foundation. In fact, Karnāṭaka had a perfect guild organisation, a separate chapter on coins, weights and measures, and it possessed all that was necessary to make her people happy through the last hundreds of years. Here we have decided to give a brief survey of the main problems in regard to the economic life of the people.

I Karnataka, India, China and Western World

There was a close commercial contact between Karnāṭaka, the other parts of India, the empires and cities of Rome and Greece, and China. The main trade routes between the southern and northern India were three: (1) through the western coast—the story of the Bhārgavas at Māhiśmatī elucidates this; (2) through the Vindhyā mountains- cf. the story of Agastya's crossing the Vindhyā; and (3) through the eastern direction of India. Sir R. G. Bhandarkar has summarized the position in early India thus: "Communication between the several provinces does not appear to have been very difficult. Benefactions of persons residing in Vaijayanti or Banavasi, and Sorpāraka or Supara, are recorded in the cave at Kārli; of a Nāṣik merchant at Junnar; of natives of northern India and Dattāmitri, situated in lower Sindh; at Nāṣık; and of an oil-monger of Karāḥataka or Karhāđ at Kudem. On the other hand, gifts of natives of Nāṣik and Karhāđ are recorded on the
stūpa at Bharhut which lies midway between Jubbalpur and Allahabad."

In regard to the contact between Karṇaṭaka and the Indus Valley people, we have already observed in the first chapter how the latter were indebted to Karṇaṭaka for the various commodities.

Karnaṭaka seems to have had commercial dealings even with China, because a brass coin of the Chinese Emperor Han-wa-hi was obtained at Chitaldrug.

The commercial intercourse between the West and southern India was of a very ancient date. Herodotus (484-425 B.C.) describes that Pandyon, the King of Madura, arrived to the continent from Crete and settled himself at Athens. He describes these people as Termilai. The recent excavations carried on by Prof. Kundangar and his colleagues at Brahmapuri in the Kolhāpūr State, reveal a close connection between these people, the Greek occupants at Taxila, and those at Arikemedu, near Pondicherry. The Greek larce found at Oxyrhyncus clearly exhibits the knowledge the Greeks possessed in regard to Mālpē and its surrounding province. It is very striking that Ptolemy makes a mention of Brakhmanoi Magoi-the expression Magoi being the equivalent of the Kannada word Magu (cf. infra). Numerous Roman coins are found in different localities in the south.

There also exists the Temple of Augustus at Muziris in the Cochin State. All these are remarkable indications of the close contact between the Greek and Roman merchants and the Indians.

Ptolemy calls the west coast as Pirate-coast-Ariake Andron Pireaton. He refers to the king who belonged to the dynasty of

1. R. G. Bhandarkar, Early History of the Deccan, p. 76.
4. eg. at Chandravalli, Madura Dist., Polachy, Karoor, Vellaloor, Ootsamund and Kannanur of the Coimbatore Dist., Cuddapah Dist, Nelur, Sholahpad, and in the neighbourhood of the beryl mine in Coimbatore District. They are of gold, silver and copper. Cf. also J. R. A.S., 1904.
Sadineis, who seems to be the same mentioned in the Periplus as the Sandanes of Kallien, who proved hostile to the Greeks.  

Ptolemy even expresses that, if the Greek vessels entered the coast even accidentally they were seized and sent under guard to Barygaza, the seat of authority.  There seems to have been direct routes between Nineveh and Babylon; Pātaliputra, Egypt and Arabia, China and the Deccan and Cylon.

The famous Egyptian traveller Ptolemy, the unknown author of the Periplus and other Greek, Arabian and Chinese travellers have left behind them wonderful accounts regarding the geographical and economic conditions existing in ancient Karnāṭaka and other provinces. We propose to deal here with the main results arrived at by Ptolemy and the Periplus briefly. The references made by other authors shall be mentioned on other occasions.

Ptolemy  refers to the following towns and ports in South India. Many of the identifications are our own.

<table>
<thead>
<tr>
<th>Town/Port</th>
<th>Identification</th>
<th>Latitude</th>
<th>Longitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adarima</td>
<td>Adri (Veṅkaṭāḍri)</td>
<td>118°</td>
<td>15° 20'</td>
</tr>
<tr>
<td>Aloe</td>
<td>Ālūr</td>
<td>119°</td>
<td>16° 20'</td>
</tr>
<tr>
<td>Arembour</td>
<td>Erambarege or Raichur</td>
<td>120°</td>
<td>16° 20'</td>
</tr>
<tr>
<td>Arouraiioi</td>
<td>Āryapura or Aihoḷe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Badiamaiioi</td>
<td>Bādāmi (Their capital Tathilba?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baithana</td>
<td>Paithana (The royal seat of (Siro) Ptolemaios or Polemaios)</td>
<td>117°</td>
<td>18° 30'</td>
</tr>
<tr>
<td>Barhousei (Also Byzantium)</td>
<td>Banavāsi</td>
<td>116°</td>
<td>16° 45'</td>
</tr>
<tr>
<td></td>
<td>Vaijayanta or Banavāsi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bardaxema (a town)</td>
<td>Bārdeśa (Goa)</td>
<td>113° 40'</td>
<td>19° 40'</td>
</tr>
<tr>
<td>Benda</td>
<td>Bhīmā</td>
<td>119°</td>
<td>16° 20</td>
</tr>
<tr>
<td>Brakhmanai Magoi (Also Brakhme)</td>
<td>Brahmmapuri-Kolhapur</td>
<td>128°</td>
<td>19°</td>
</tr>
</tbody>
</table>

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1. cf. Supra, p. 28.
3. Surendranath Majumdar, McCrindle's Ancient India as described by Ptolemy (Matter culled out from the whole work).
### ECONOMIC CONDITION

<table>
<thead>
<tr>
<th>Location</th>
<th>Coordinates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benagouron</td>
<td>114°, 10°15'</td>
</tr>
<tr>
<td>Bramagara</td>
<td>116°45', 14°20'</td>
</tr>
<tr>
<td>Deopali or Deopala</td>
<td>115°40', 17°50'</td>
</tr>
<tr>
<td>Gomantaka (Goa)</td>
<td>115°15', 17°</td>
</tr>
<tr>
<td>Kolhapur</td>
<td>119°45', 19°10'</td>
</tr>
<tr>
<td>Indi</td>
<td>123°, 20°45'</td>
</tr>
<tr>
<td>Kalicat</td>
<td></td>
</tr>
<tr>
<td>Kalädgi</td>
<td></td>
</tr>
<tr>
<td>Kanhgir-Hyderabad State</td>
<td>118°, 18°</td>
</tr>
<tr>
<td>Kuntala (Yule)</td>
<td></td>
</tr>
<tr>
<td>Kàveri</td>
<td>129°, 15°15'</td>
</tr>
<tr>
<td>Kônur</td>
<td>117°, 15°</td>
</tr>
<tr>
<td>Karnàtaka or Kannada</td>
<td>120°, 15°</td>
</tr>
<tr>
<td>Karle</td>
<td>120°30', 18°40'</td>
</tr>
<tr>
<td>Mangalore or Manggarouth</td>
<td></td>
</tr>
<tr>
<td>Malpe</td>
<td>119°30', 20°15'</td>
</tr>
<tr>
<td>Zåda-mandala or Berar</td>
<td>15°10'</td>
</tr>
<tr>
<td>Mudgal (Hyderabad State)</td>
<td>119°, 18°</td>
</tr>
<tr>
<td>Cf. Maganur</td>
<td>114°10', 18°40'</td>
</tr>
<tr>
<td>Yule: Muyiri on Malabar coast</td>
<td>117°, 14°</td>
</tr>
<tr>
<td>Mulgunda (Dharwar Dist) or</td>
<td>120°21', 14°20'</td>
</tr>
<tr>
<td>Morkhind (Našik Dist)</td>
<td></td>
</tr>
<tr>
<td>Place</td>
<td>Name</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Nagarouris or Nagarouriaris</td>
<td>Nāgarkhaṇḍa</td>
</tr>
<tr>
<td>Namados (Source in Quindion Range)</td>
<td>Narmadā (Vindhya)</td>
</tr>
<tr>
<td>Nasik</td>
<td>Naśik</td>
</tr>
<tr>
<td>Nausaripa</td>
<td>Nausāri</td>
</tr>
<tr>
<td>Nitra (a Mart)</td>
<td>On Netravati (R)</td>
</tr>
<tr>
<td>Olokhoira</td>
<td>Āḷvakheḍa</td>
</tr>
<tr>
<td>Omenagara</td>
<td>Khambayat or Skambhanagara</td>
</tr>
<tr>
<td>Pantipolis</td>
<td>Yule: Pāṇḍavapura, Pantipura or Hangal</td>
</tr>
<tr>
<td>Pasage</td>
<td>Palāṣgi or Halsi</td>
</tr>
<tr>
<td>Petirgala</td>
<td>Paṭṭadkal</td>
</tr>
<tr>
<td>Poudoperoura</td>
<td>Indicopleustes: Pondo- patana, Podanpur or Bodhanapur or Yodha- nipura</td>
</tr>
<tr>
<td>Pounnata (Where is Beryl)</td>
<td>Punnāṭa or Punnāḍ</td>
</tr>
<tr>
<td>Sarisabis</td>
<td>Sarvajñapura</td>
</tr>
<tr>
<td>Semne</td>
<td>Śravana Beḷagoḷa</td>
</tr>
<tr>
<td>Sirimllaga</td>
<td>Śrī-mallikārajuna or Śṛtsaila</td>
</tr>
<tr>
<td>Soubautton</td>
<td>Saundatti or Sugandhavarti (Belgaum Dist)</td>
</tr>
<tr>
<td>Soupara</td>
<td>Supara</td>
</tr>
<tr>
<td>Tagara</td>
<td>Tegūr (13 miles from Dharwar)</td>
</tr>
<tr>
<td>Tabaso</td>
<td>Siddāpur</td>
</tr>
<tr>
<td>Tiripangalida</td>
<td>Triparvata</td>
</tr>
</tbody>
</table>

The Periplus mentions the following ports and towns on the western coast:

1. Ibid.
ECONOMIC CONDITION


II Exports and Imports

As has been rightly observed by Mr. Srikantaya: "The trade between South India and the Roman Empire was extensive in the first and the second century A.D. It first started in the luxuries of life (e.g. pepper, spices, fine muslin, perfumes, unguents, pearls, precious stones) and later extended to cotton and industrial products. The discovery of the monsoon helped its expansion. It was largest from the time of Augustus to Nero (A.D. 68) ... It was checked and perhaps temporarily stopped by Caracalles' massacre of the people of Alexandria in A.D. 215. Under the Byzantines, the trade was with South-west India, i.e. Travancore and South-west coast, and commerce with the Deccan and the interior declined...... In the Flavian period there was extensive trade with the Malabar Coast."

We have already noted above that there must have been a commercial intercourse between India and China also. We shall now deal with the problem of trade in Karnataka.

The following products were exported from Karnataka:

(1) Cotton—Karnataka has always been a cotton growing country. Therefore, the remarks made in the Periplus,² and by Marco Polo³ and Tavernier,⁴ that cotton and cloth were exported through Bharoach might equally apply to this country.

(2) Indigo—It was exported in 'large quantities' through Gujarat and Thānā both in the 13th and 17th centuries A.D.⁵

(3) Incense and perfumes were exported through Saimur and Thānā.⁶ Further we agree with Dr. Altekar when he observes that, grains like jwārī, bājari-sajjige in Kannada, oil-seeds, from the upper country; cocoanuts, betel-nuts and rice from Koṅkan and

1. Q. J. M. S. XVIII, 294 ff.
sandal, teak and ebony from the Western Ghats and Mysore, must have also been the articles of export then.

(4) **Metallurgical Products**—The Periplus mentions that copper formed one of the chief exports through Bharoach. The traces of more or less extensive workings of copper mines have been discovered in the districts of Cuddappah, Bellary, Chanda, Budhan, Narasapur, Ahmadnagar, Bijapur and Dharwar. Some of them were also in a working order in the time of Hyder Ali.

(5) **Precious Stones**—There were diamond factories at Cuddappah, Bellary, Karme and the Kṛṣṇā Valley near Golconda (Marco Polo, Ibn Batuta and Tavernier). Besides this, Devagiri (Ibn Batuta), Lokkigundi (Lakkundi), Hampi, Aihole, Hālebid, Kalyāṇi, Malkhed must have acted as important markets for the dealings in jewelry. Especially Aihole is described to have been, dealing in large saphires, moon-stones, pearls, rubies, diamonds lapsis-lazuli, onyx, topaz, carbuncles, coreal, emeralds and other articles. King Someśvara himself is said to have been dealing in pearls and stones.

(6) **Tanning Industry**—Karnāṭaka must have also exported leather and products of mat industry.

(7) The Gaṅgavādi (32,000) is always well-known for elephants.

**Imports**—Elephants were imported by the Kannada kings from Gaudāḍesa. Further an inscription dated 1188 A. D., informs us that Chattī Setti, a rich merchant of Arasikere, was importing horses, pearls and elephants in ships by sea and selling the same to kings. The horses from Sind, Arabia and Kāmboja were famous. The embassy sent by king Khośros to Pulikeśin II seems to have been in connection with the trade of horses. According to the Periplus

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6. Tavernier, *Travels in India*, p. 319. 7. E. C. VII. sk. 188.
10. E. C. V, Ak. 22.
the following articles were imported in its time: inferior pearls from the Persian Gulf, dates, gold, slaves, Italian wine, but in small quantity, copper, tin, lead, topaz, storax, sweet cloves, flint-glass, antimony, gold and silver coins, and singing boys and girls for kings"\(^1\). Further, according to Marco Polo, gold, silver and copper used to be imported through Thānā. \(^2\) Some of the inscriptions give a more graphic description in this connection. It is said, 'Tippa imported camphor trees from the Punjab; golden spouts (Bangasmolaka) from Jalanogi; elephants from Simhala; horses from Hurumañji (Ormuz or Persia): essence of civet (saṅkumada) from Gova (Goa); pearls from Āpāgā; musk from Chotangi and silk clothes from China. \(^3\) Another inscription reads: 'Having been selected as his emissaries, the elephants of Gaula, the horses of Turuṣka, the pearls of the excelled lord of Simhala, the fine raiment of Coḷa, the musk of Magadhā, the sandalwood of the lords of Malaya, and the young damsels of Lāla (Lātā), used to proclaim the commands of the lord Saṅkamadeva in public assemblies.' \(^4\) It is worth noting that Barbosa describes the commodities from Pulicat: copper, quick-silver, vermilion, Cambayn wares, dyes in grain (Meca velvets) and especially rose-water. \(^5\)

III The Prosperous Karnataka

Various inscriptions, the accounts of foreigners, and the literature of the period speak of the prosperous condition of Karnāṭaka during the period of her independent rule. The principle ports during the historical period were: (1) Bharoach, which used to export and receive goods coming from China, Sindh and Persian Gulf; \(^6\) (2) Kalyān: Cosmos Indicopleustes describes it as 'one of the five important ports trading in cloth, brass and black-wood logs. Further Navsāri, Sopara, Thana, Saimur, Dhabhol, Jaygad, Deogad and Malvan were the other minor ports.' \(^7\) During the time of the Kadambas Gopakapaṭṭana was an important trading centre. Further, Abdur Razzaq states that, 'in the Vijayanagara times there were 300 seaports, everyone of which is

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3. \(E. I.\) VIII, p. 12. 4. \(I. A. V\), pp. 48-49.
5. Saletor, \(op\ cit\., I. p. 79.
6. Elliot, \(op\ cit\., II, p. 87.
7. Altekar, \(op\ cit\., p. 358.
equal to Kalikot (Calicut).’ All the following capitals of the various
dynasties ruling in Kārnāṭaka must have formed rich trading centres
i. e. Bādāmi, Banavāsi, Hālebid, Devagiri, Kalyāṇi, Veṇgi, and
Hampe. Further the following formed the other centres’ Aihole,
Arasikere or southern Gopakapattana, Lokkigundi, Somanāthapur
Sugandhavarti; and the ‘good-sized cities’ enumerated by Barbosa:
Mergen (Mirjān), Honor (Honrāvūru), Baticala (Bhaṭkal),
Bracelorel (Basrūr), Mangalor (Mangalore), Cumbola (Kumbīla).¹

Thus ‘cotton yarn and cloth, both rough and fine, muslim, hides,
mats, indigo, incense, perfumes, betel-nuts, cocoanuts, sandal and
teak-wood, sesam-oil and ivory’ were the main products of the
country. Whereas the village centres were flooded with rich gardens
and orchards, the towns on the other hand were busy with the buzz
of the merchants from the east and the west. To quote an instance,
the capital (Gopakapattana) was the resort of traders hailing from,
distant countries such as Pandiat, Kerala, Canda, Garda, Bangala,
Gurger, Laṭṭa, Puṣṭa, Srytan, Chendrapur, Sourāsva, Lada,
Koṅkaṇ, Veimulie, Sangameśvar, Cippalons, Shivapur, Pindianna,
Vallapatam, Sinuhalle, Callah and Zangavar.”²

Dr. B. A. Saletore has quoted passages from the works of
Sarvajña and gleanings from the accounts of Paes and other foreign
travellers. Here is the description of Domingo Paes, who was in the
city of Vijayanagara in A. D. 1520: “Now to tell of the aforesaid
kingdom (of Vijayanagara). It is a country sparsely wooded except
along this serra on the east (i. e., of the west of the territory of
Vijayanagara), but in places you walk for two or three leagues
under groves of trees; and behind cities and towns and villages they
have plantations of mangoes and jack-fruit trees, and tamarinds and
other very large trees, which form resting-places where merchants
halt with their merchandise... These domains are very well cultivated
and very fertile, and are provided with quantities of cattle, such as
cows, buffaloes and sheep; also of birds, both those belonging to the
hills and those reared at home, and in this in greater abundance than
in our tracts. The land has plenty of rice and Indian corn, grains,

¹ B. A. Saletore, Social and Political Life in Vijayanagara Empire,
I, p. 70.
² Moraes, The Kadambakula, p. 284.
Beans and other kind of crops which are not sown in our parts; also an infinity of cotton."

Roads and Transport: Though the author of the Periplus and Tavernier complain about the non-existence of good roads through the whole of the Deccan, still, we might observe that the main trunk roads in Karnāṭaka itself were smooth and in strict repairs. An inscription speaks of a trunk-road running from Terdāl in the Sangli State to Hāngal in the Dharwar District. The main means of transport were bullock-carts, (as 'Al-Idrisi would have it: 'chariots drawn by oxen'); or as Barbosa would state (in the Vijayanagara times), "And they carry their goods by means of buffaloes, oxen, asses and ponies and do their field work with these." There were other conveyances e.g. palanquins, elephants, camels, bulls, horses and carriages.

Food and Drink: Without going into the details of the problem we might mention a few names of the sweet-meats that the people used to enjoy: holige, laddu or unde, seekarane, etc. People also seem to have given themselves to exhorbitant habits of meat-eating, drinking, etc., as the item of imports may prove it.

IV Coins, Weights and Measures

Coins: As Dr. Altekar observes, 'Dramma, Suvarṇa, Gaddyānaka, Kaḷañju and Kāṣu are the principle coins mentioned in the period of the Rastrakūtas.' In these periods the following names of coins also are available i.e. Visa, Arevisa, Haga, Paṇa, Honnu and Kāgni, Bel, Dharaṇa, and Māyaḷ and Akkam. There were

1. B. A. Saletore, op. cit., I, p. 43.
2. Schoff, op. cit., p. 43.
3. Tavernier, op. cit., I. chap II.
6. cf. also Sewell, A Forgotten Empire, p. 255.
8. B. C. VII, Sk. 118.
9. Ibid.
gold, silver and copper coins during the period under survey. The coin of Gadyānaka was equal to two Kalaṇju and this weighed about 90 grains. It was a gold coin equal to the modern eight anna piece. Seven Kalaṇju were equal to the modern eight anna piece. Seven Kalaṇju were equal to 20 Kāsus. A Kāsu thus weighed about 15 grains of gold.  

Dr. Altekar has described in detail the weight of the golden Gadyānaka during the different historical periods. Dr. Altekar gives a table as further elucidation of the subject regarding the values of various coins:

<table>
<thead>
<tr>
<th>Name</th>
<th>Metal</th>
<th>Approximate weight</th>
<th>Present value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Dramma</td>
<td>silver</td>
<td>65 grains or 1/3 tola</td>
<td>about 6 as.</td>
</tr>
<tr>
<td>2 Dramma</td>
<td>gold</td>
<td></td>
<td>Rs. 7</td>
</tr>
<tr>
<td>3 Kalaṇju</td>
<td></td>
<td>48 grains or 1/4 tola</td>
<td>Rs. 5</td>
</tr>
<tr>
<td>4 Gadyānaka</td>
<td></td>
<td>96 grains or 1/3 tola</td>
<td>Rs. 10</td>
</tr>
<tr>
<td>5 Kāsu</td>
<td></td>
<td>15 grains</td>
<td>Rs. 1-10 As.</td>
</tr>
<tr>
<td>6 Manjādi</td>
<td></td>
<td>2 1/2 grains</td>
<td>4 as.</td>
</tr>
<tr>
<td>7 Akkam</td>
<td></td>
<td>1 1/2 grains</td>
<td>2 as.</td>
</tr>
</tbody>
</table>

The value of other coins may be illustrated thus: Honnu = two rupees; visa = 1/8 of an anna; " Kāgini (Kākini) = 40 cowries of a pana; Bele = 1/3 of an anna; and Arevisa = 1/3 of a Visa.

Prices of Metals: It is rather difficult to ascertain the relative ratio of metals separately, during the different periods of Karnātaka history. However, we may agree with Dr. Altekar when he says, 'Since the time of the Nasīk Cave inscription No. 12 (2nd Cent. A. D.) down to the time of Tavernier the relative prices of these two metals were fairly constant e.g. 1:15. The ratio before the recent rise in the price of gold was about 1:30; copper was five times costlier than now in the 17th century.'

Measures: (1) Grains: The following grain measures are mentioned in the inscriptions: Mana, Balla, Sollige, Hadaru, Koḷaga (Jakki and Dharma), Khāñduga and Pādi (a small measure). Dr. Altekar gives the following table of measures:

8. Moreland, India at the Death of Akbar, p. 147.
<table>
<thead>
<tr>
<th><strong>Old Names</strong></th>
<th><strong>Old Names</strong></th>
<th><strong>Equivalents in lbs. or tolas</strong></th>
<th><strong>Probable equivalents in our time</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Ševudu</td>
<td>Ārakku</td>
<td>$3\frac{2}{3}$ tolas</td>
<td>These measures were either of the same capacity or perhaps 16 per cent bigger in each case in the district of Tanjore.</td>
</tr>
<tr>
<td>2 Ārakku</td>
<td>Urakku</td>
<td>7$\frac{1}{3}$ tolas</td>
<td></td>
</tr>
<tr>
<td>2 Urakku</td>
<td>Uṛi</td>
<td>15 tolas</td>
<td></td>
</tr>
<tr>
<td>2 Uri</td>
<td>1 Nari or Padi</td>
<td>$\frac{3}{4}$ lb.</td>
<td></td>
</tr>
<tr>
<td>8 Nāri</td>
<td>1 Kurunī or</td>
<td>6 lbs.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Marakkal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Kurunī</td>
<td>1 Padakku</td>
<td>12 lbs.</td>
<td></td>
</tr>
<tr>
<td>2 Padakku</td>
<td>Tūṇi</td>
<td>24 lbs.</td>
<td></td>
</tr>
<tr>
<td>3 Tūṇi</td>
<td>Kālam</td>
<td>72 lbs.</td>
<td></td>
</tr>
</tbody>
</table>

Land Measures: The following land measures were current: Nivartana ¹ (equal to 200 sq. cubits), Kamma or Kamba, ² and Mattar (equal to 100 Kammas).

Measuring Poles: The following were important: Kaccave,³ Agradimba, Maru,⁴ Bherunda ⁵ and Kurdi;⁶ and in the Vijayanagara times, Rajavibhanḍan Köl and Gaṇḍara Gandan Köl.

V Some other Aspects

Irrigation and Land: The whole country was welded with tanks and canals (especially in the Vijayanagara Empire). The Rayatwāri and the Mirāṣī tenures were in vogue. The farming system seems to have fully come into existence in the Vijayanagara times. Moreover, the 'zamindar class to whom were assigned the royal revenues' also existed. Further as Dr. Altekar observes, 'the mention of the Grāmapati along with Grāmakūta in some of the records shows that the former was a village holder'.⁷ However, lands were leased out on the proportion of two to one ⁸ (probably the one-third share was to remain with the agriculturist). Even whole lands and estates were sometimes leased out on a farming system.⁹ Consent of the village Assembly was necessary for the sale of any particular piece of land. But the system was fast losing its vogue. Further, "if a village or land was owned by

2. E. C. VII, Sk. 14; Rice, Mysore Inscr
3. I. A. IV, p. 279. 5. E. C. VI
4. E. I. XII, p. 32. 7. Altekar,
several co-sharers, no new owner could be introduced except with the consent of the whole body". All the artisans of the village, carpenters, barbers etc., were assigned a certain grain share from each farmer, for their maintenance and return of labour. The government revenue was collected both in kind and cash.

Cost of Living: We need not go into details in regard to the prices of the various articles including grains and other necessaries of life. However, the cost of living then seems to have been much lower than what it is now. Dr. Pran Nath, mainly depending upon the Sanci inscription of Candragupta (5th Cent. A. D.) and the Ukkal inscription (10th Cent. A. D.) arrived at the conclusion that the cost of living in the 10th Cent. A. D. was 725 per cent higher than what it was in the Gupta period. But Dr. Altekar has rightly refuted the point by showing the discrepancy in the mode of argument of Dr. Pran Nath viz. in identifying the Dināra of the Gupta inscription with Kaḷaṇju of the other. Further he has proved beyond doubt that the capital outlay for an ordinary meal in the 10th Cent. A. D. was only eight Dināras or twenty Kaḷaṇjus. It should also be noted in this connection that the rates of wages during the historical times seem to have been absolutely decent.

VI Guilds

The most marvellous fabric of the socio-economic organization in Karnāṭaka can be said to be its net-work of guilds. If Karnāṭaka can claim a high antiquity, a definite political history from the time of the Sātiyaputtas or Sātakarnis, and also a continuous growth in all the departments of culture, then we shall have to say that it must have maintained this organization since very early times. The guilds used to regulate trade and industry, train apprentices, and do the banking business, not only for their members but also for the public. The guilds were of two kinds, namely, (1) Craft and (2) Merchant guilds. The craft-guilds were formed of various professions. The

6. Ibid., p. 390.
7. Ibid., p. 367.
merchant-guilds were formed mainly of the Virabanañjigas and also of the community of merchants from various provincial centres (Nānādesis). In fact it is stated in an inscription that, the merchantile community of Hanējeru in the Anantpur District was made up of men drawn from all the provinces of Dravidian India, speaking Tamil, Telugu, Kanānda and Malayāla. Similarly the one at Veṇugrāme consisted of merchants from Gujарат, and Kēraḷa. The guilds of Aihoḷe, Miraj and other centres belonged to the Virabanañjiga community.

(1) Craft-Guilds: These were located in various places i.e. Laksmesvar, Mulgund, Belgāme, Kolhāpur and other places. Generally every profession had had its own guild. In fact there were guilds of betel-leaf sellers, areca-nuts, oil-mongers, palanquin bearers, cultivators, stone-cutters, braziers, carpenters, blacksmiths, goldsmiths, weavers, potters, fruit-sellers, clothiers, milk-men, toddy-drawers, basket-makers, mat-workers, flower-sellers, washermen, cotton-dealers, jewellers, and perfumers.

(2) Merchant-Guilds: The famous centres of these guilds were Dharmavollālu (Dambaḷ, Dharwar District), Ayyavoḷe (modern Aihoḷe), and in the Vijayanagara times, Vijayanagara, Hastināvatī Dorasamudra, Udayagiri, Candragiri, Anṇīgere, Hānugal, Maṅgālūru, Halasige and about twenty-five more. The community of the Virabalaṇjus play a prominent part in these. The functions carried on by these guilds are very well explained in an inscription dated A.D. 1150: "(The Baṇajigas) after visiting the Čera, Coḷa, Pāṇḍya, Malaya, Magadhā, Kausala, Saurāṣṭra, Dhanurāṣṭra, Kurūmbha, Kāmboja, Gaula, Lāṭa, Barbhara, Parasa, Ṛṣya, Ekapāda, Lambakarna, Strīrāja, Ghoṭāmukha and many other centres ..........; with superior elephants, well-bred horses, large sapphires, moon-stones, pearls, rubies, diamonds (Kari&ebne), and various such articles, cardamoms, cloves, sandal, camphor, musk, saffron, malegaja and other perfumes and drugs, by selling which

1. One of the Līhgayat communities. The word is pronounced as Virabanañjiga or Virabanañga, meaning a strict Baṇajiga. Baṇajiga, Baṇañjiga or Baṇañjiga.
8. Ibid., Sk. 11. 9. E. C. V, p. 23.
wholesale or hawking about on their shoulders, preventing the loss by customs duties, they fill up the emperor's treasury of gold, his treasury of jewels, and his armoury of weapons."

The extent of area over which these guilds exercised their jurisdiction was in many cases very wide. In fact the guilds at Mulgund had a jurisdiction over 360 towns. An inscription (1083 A. D.) at Belgâme refers to a guild which had its offices in 18 towns. Further the famous guild of Aihole consisted of 505 Swâmis, the Nânâdeśis, the Sêthhis etc.

The constitution of these various guilds varied according to their profession and extent of work.

The guilds at Lakmesvar had only one head, whereas the guild at Mulgund had four. Further the guilds at Belgâme and Miraj had an executive of nine and fifteen respectively.

The head of the larger guilds was usually the Paţtanaseţti or Swâmi, who was also the town-mayor. He was many a time a Vaddâ-vyavabâri (Senior merchant). Sometimes this office was conferred upon him by a Government servant. He was a personality of great importance and influence in the Government. The guild of Makhara-parivari and Mumuri Danda offered the post to Muddayya Danđanâyaka. Besides the paţtanaseţti, we hear of another dignitary called the Mahâ-Prabhu, especially in the Vijayanagara

The guilds used to hold general meetings and decide matters concerning their affairs. They celebrated festivals, constructed temples, made endowments and patronized scholarship. They also arranged fairs.

The guilds framed their own laws. In the case of craft-guilds the members had to discharge their functions in conjunction with the headman. Those who did not obey the regulations were severely
The guild at Aihole had the privilege of binding the enemy's hand as a badge on a pole and parade about.\textsuperscript{1} The Vīra-Paṇcālas of Terakaṇambi had framed a regulation: Who-so-ever destroys this charter is put out of the Paṇcālas, out of his trade, out of the assembly and the Nād.\textsuperscript{2} Moreover the guilds used to issue edicts. Belgāme had issued 500 edicts. The guild of Dambal had its own chawries and umbrellas. The guilds at Belgāme, Kolhpūr and Aihole had their own banners (Dhvajas). The flag of the Belgāme and Kolhā- pūr guilds had the device of a flute, and the flag of the guild at Aihole was designated as nirudda-gudda. Moreover the members of the Dambal guild were also the 'Masters of Aihole.' Besides this, the guilds had their own militia (e.g. Aihole, Dambal and Miraj), which fact is corroborated even by the accounts of Tavernier.\textsuperscript{3}

The guilds also used to do banking business and look after the management of the various endowments made for charitable purposes. We need not, however, go into the details of the question of the rates of interest these guild-banks allowed during the different periods of Karnataka history.

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\textsuperscript{1} E. C. VII, Sk. p. 106. \textsuperscript{2} E. C. VI, Gn, 34, p 42. \textsuperscript{3} Tavernier, op. cit., 334.
CHAPTER V

SOCIETY AND EDUCATION

Caste system — Family — Position of Women — Some other aspects of Social Structure — Education.

We have already traced the probable social history of the Kannada people in the pre-historic times. During that period the Dolichocephalic race seems to have been the main promoter of their cultural ideas. But later on it seems to have mixed itself with the Negroids of Africa and the Brachycephalic race of the Aryans. With the inter-mixture of races must have also taken place a peculiar growth of culture also. We have an exact knowledge about the social condition of the Kannadigas in the Mohenjo Daro period. And the linguistic peculiarities of the Vedic literature do point to a homogeneous culture of these people (cf. *infra* under Language). The *Mahābhārata* should really be the next document, which really reveals the picture of the non-Aryans in the post-Ṛgvedic period. The *Vṛāyas* seem to have been in predominance then. It is only since the Aśokan period that we begin to get a definite account of the social position of the people. The recently discovered pottery, oil-lamps, ear-ring *vend*ants, pearls, burnt paddy and rye at Brahmapuri, near Kolhāpūr, should really add to our knowledge in this connection.

I Caste System

The Greek and Muslim writers (Ibn Khurdaba and Al Idrisi) have stated that the number of castes in India is seven. Alberuni enumerates a list of sixteen castes as existing in India in his time. The *Smṛtis* of the period indicate the existence of many mixed castes (*miśra* or *samkṣara*) also. Kalhana states that the number of castes was sixty-four. In our opinion, though the


2. Alberuni adds eight kinds of Antyajas after the first four main castes—the fuller or washerman, the shoe-maker, juggler, basket and shield-maker, sailor, fisherman, hunter and weaver; and adds four more—Hādī, Domba, Chandalla and Badhatau cf. Altekar, *The Rāṣtrakūṭas and their times*, pp. 319 ff.

writers of the Smṛtis tried to bring in all the communities (by styling them as mixed castes) in the fold of the Cāturvarṇya, yet all their efforts dwindled on account of the existence of the three religious systems by the side of Hinduism, namely, those of Buddhism, Jainism, and Vīraśaivism respectively.

**Brāhmins**: The Brāhmins in Karnāṭaka assumed an important position in the fabric of society. The Kadambas were Brāhmins. Later the Rājagurus of the Rāyas of Vijayanagara also included two of the eminent Brāhmin personages of the day, namely, Vidyāranya and Vyāsaraṇya. Besides, Brāhmins must have been appointed as ministers in the State. Alberuni states that Brāhmins were styled as Iṣṭins; and that they were discharging their duties in the Agrabhāras and other seats of learning. As Śaṅkarācārya and Alberuni observe, the Brāhmins pursued professions and duties which were not intended for them originally. Even Brāhmin physicians were honoured equally. The main privileges of the Brāhmins were the exemption from taxation, mainly in the case of Brahmājeya lands, and exemption from capital punishment, a fact which is corroborated by the accounts of Alberuni and Bouchet. Brāhmins were allowed to migrate from one province to another.

**Kṣatriyas**: Ibn Khurdaba and Al Idrisi state that 'the remaining classes pay homage to the Sabkataria.' It was from this class that the rulers were selected. Tavernier makes a distinction between the Rajputs and other Kṣatriyas. The Kṣatriyas used to perform sacrifices, studied and cited the Vedas and followed the religion preached in the Purāṇas (and not Vedas). The ordinary Kṣatriyas followed other professions also. They were exempted from death-punishment.

Yuan Chwang states that in his time there were kings of whom three were Kṣatriyas, three Brāhmins, two Vaiśyas and two Śūdras.

5. Elliot, *op. cit.*, pp. 16, 76.
Vaiśyas: The Vaiśyas were fast losing their prominence as Vaiśyas. They were being already classed along with the Śūdras. The Vaiśyas also maintained their own militia.¹

The Śūdras were divided into Satśūdras and Asatśūdras. The Satśūdras were entitled to the privileges of Śrāddha, Saṃskāra and Pākayajñas.²

As we have observed above, the Jains, Buddhists and Vīrāśaivas formed a class by themselves, even as apart from the Cāturvārya.

II Family

The joint-family system prevailed in Karnātaka. We, however, find instances of separation between brothers,³ and between father, sons and brothers respectively.⁴ The wife was the chief mistress of the house. She was to be faithful to her husband. She enjoyed a very high position in society (cf. infra). An instance is given in a Raṭṭa inscription as to how women ministered poisonous herbs with a view to bringing their husbands under control.⁵

Succession: We need not enter into the details of the laws of succession detailed in the Smṛtis. An inscription of 1178 A.D. from the Bijapur District throws some light on the problem. It agrees also with the ordainment of Yājñavalkya (II, 135–6): "If anyone in the village should die at Magadāḷi without sons, his wife, female children (daughter's son?) and any kinsmen and relatives of the same gotra, who might survive, should take possession of his property i.e. bipeds, quadrupeds, coinos, grains, house and field. If none such should survive, the authorites of the village should take the property as Dharmādeya lands."⁶ The widow was also entitled to the office of a Gāvuṇḍa.⁷

Polygamy: The system of polygamy was in vogue in those days. The Hoysala King Narasimhadeva is said to have

¹. Ibid p. 333.
². Ibid.
⁴. Ibid. XI, p. 69.
married 384 wives.\(^1\) Ksiṣṇadevarāya had married twelve.\(^2\) However, generally the kings, the nobles and the aristocracy used to practise this system.

### Surnames:
The system of using surnames was also coming into vogue in the time of the Yādavas of Devagiri. As Dr. Altekar observes, 'many of the surnames given in the records survive in the Deccan even to the present day e.g. Pāṭhak, Dvivedi, Upādhyāya, Dikṣit, Paṇḍuṭa, Paṭṭavardhan, Ghalisāsa, Vedārthada, Prasanna-sarasvati, Praudha-sarasvati, etc.'\(^3\)

### Institution of Marriage:
Anuloma marriages were current in the Kannada country. Ibn Khurdaba endorses the same opinion.\(^4\) Alberuni states that 'the Brāhmmins did not avail themselves of this opportunity.'\(^5\) Bernier \(^6\) (seventeenth century) contradicts the statement of the Dutch Clergyman Abraham Roger, who said that the Anuloma marriage prevailed in the seventeenth century A.D.\(^7\) The system of child marriage was in vogue in those days,\(^8\) though the marriage of Sarayogitā and Prthvirāya is to be counted as an exception. The system of marriage with the maternal uncle's daughter was also in vogue. Jagattunga and the Rāstrakūṭa monarch Indra followed it. Further the marriage of Vikramāditya with Candaladevi may throw light on the Svayamvara form of marriage in those days. One of the inscriptions of the Vijayanagara times reminds us of the system of offering a signet ring at the time of the marriage settlement.\(^9\) It is however interesting to note that regular efforts were being made to stop the system of dowry.

### Widow:
We have already discussed above that widows and daughters were entitled to their right of succession. Further, whereas the Smṛtis of Parāśara, Nārada, Śatātapa have permitted marriages of virgin widows, the Āṅgirasas and Āśvalāyana have expressed

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4. Elliot, op. cit., I, p. 16.
6. Tavernier, op. cit., p. 325.
prohibition of the same. The instance of the marriage of the Gupta Emperor Candragupta II with his elder brother's widow should be treated as an exception. The system of tonsuring widows seems to have come into vogue only after the Rāṣṭrakūṭas. The Vedavyāsa Smṛti alone refers to it (cf. also Pehoa Prāsasti of Mahendrapāla in this connection).¹ Tavernier refers to the custom as being prevalent in his days.²

III Position of Women

The position of women in Karnātaka as compared to other provinces in India or even to that of any country in the world was unique indeed. In this land women enjoyed the privilege of acting as the best administrators. Further, being possessed of the most accomplished manners, they equally shone in the field of literature and assumed an eminent position in the galaxy of mystic saints in Karnātaka.

As Administrators: It is a unique instance in history that the majority of the queens of the various Karnātaka dynasties have acted either as Viceroy, Governors, or heads of religious institutions. The queens of Vikramāditya acted as Provincial Viceroy, and Akkādevī, the sister of Jayasimha actually governed and fought for the country, on account of which she was styled as 'Rana Bhairavi'. Later, Rudrāmbä (from 1260 A. D.) under the name of Mahāmāndalesvara Rudradeva Mahārāya, and the Hoysala Queen Bammaladevi happened to rule over a province and a district respectively. There were others like Umādevi, Queen of Ballāla II, who regulated temple administration and used to take part in expeditions of war. The instance of Jakkiyabbe acting as the Nālagavūnda over Nāgarakhaṇḍa³ may prove the capacity of even ordinary women in matters of administration.

As Fighters and Wrestlers: As we have already observed above, the two queens Akkādevī and Umādevi used to take an active part in the expeditions of war. Besides, the queens and courtiers of the king used to follow the kings in these expeditions. The instance of Amoghavarṣa's mother giving birth to him while

¹. E. I. I, p. 246.
². Altekar, op. cit., p. 345.
³. cf. Supra : Succession.
on an expedition is enough to illustrate the point. The various 
*mastigals* spread throughout the country should really prove 
the martial and patriotic feeling imbibed in them. Women also 
knew wrestling.¹

**Education:** Added to this, women in ancient Karnāṭaka were 
highly educated in different branches of study *e.g.* literature, music, 
dancing etc. The names of Gaṅgādevī, the authoress of Vīrakamāṇa- 
rāyacaritam, the famous Tirumalāmbā, Rāmabhadrāmbā, the 
authoress of Raghunāthābhhyadayam and others in the field of lite- 
rate; or of others like Mahādeviyakkā, Giriyammā and others in the 
field of philosophy—all these shall always be adored in Karnāṭaka 
by futurity. An inscription of the time of Rājakesarivarman 
states that there were five hundred women pupils in the Jain 
Monastery at Vidal *alias* Mādevi Arandimāṅgala.² The description 
given about their general culture in the Raghunāthābhbyadayam is 
however interesting. While describing the splendor of the court 
it is said: 'They (the women) are said to have been proficient in 
composing four kinds of poetry—Citrabandha, Garbha and Āśu, 
and in explaining the works written in various languages. They 
were skilful in the art of Satalekhini and filling up literary verse- 
puzzles (*Padya-Purāṇam*); they were able to compose verses at 
the rate of one hundred in an hour (*Ghaṭikāṣa*), to compose 
poetry in eight bhāṣas (Sanskrit, Telugu and the six Prākṛts). They 
knew how to interpret and explain the poems and dramas composed 
by the famous poets, and to explain the secrets of music of two 
sorts (Karṇāṭa and Desā). They were able to sing very sweetly 
and to play on the Vīnā and other musical instruments like the 
Rāvanahasta. They also knew the art of dancing in its various 
phases'.³

**Harem:** Foreign travellers have given a very graphic and fine 
description of the institution of the harem prevailing in Karnāṭaka 
especially in the time of the Vijayanagara empire. Nicholo di 
Conti states that the ruling king had 12,000 wives.⁴ Apart from 
the exaggeration contained in the above statement, we may remark

that a particular importance was being attached to the harem. A distinction was made between the principal queens, the lawful wives and other inmates of the harem. Barbosa 1 gives an interesting description—'the women sing and play and offer a thousand other pleasures as well to the king; they bathe in the many tanks kept for the purpose. The king goes to see them bathing and she who pleases him the most is sent for to come to his chamber. There is constant jealousy and envy.' Further as Abdur Razzaq describes, 3 "Two women do not dwell together in the same apartment, each one having her concerns separate. Beautiful girls were purchased and added into the Harem".

Courtesans: The institution of courtesans is neither new to Indian history nor to that of Karnataka. However, courtesans used to accompany the king and army in war. 3 Further, they used to perform the services of dancing in temples for which endowments of land and money were made to them. They used to richly decorate themselves. Further, they were entitled to be present on certain occasions at the time of feasts, when festivals were held during the year. 4 The institution of courtesans yielded a vast income to the state. It is stated that the Vijayanagara State maintained a large police force of 12,000 on the income derived from the proceeds of the brothels. 5 As a foreign traveller says, 'the splendor of those houses, the beauty of the heart ravishes, their blandishments and ogles are beyond all description.' 8 There were special streets for the residence of courtesans. They were highly cultured and had won mastery in singing, dancing and other allied sciences.

Other Features: The system of Purdah was not in vogue in those days. Women used to visit bazars. They made thousands of grants to temples and other charitable institutions. The law of stridhana was not unknown in Karnataka.

IV Some Other Aspects of Social Structure

General Condition of the People: Without going into the details of the problem of the pomp of the Royal Durbar, or that of the amenities of the village life, with its assemblies, gardens and

2. Elliot, History of India, IV, 114-15.
4. Ibid.
5. Ibid. p 172.
6. Ibid.
orchards, or that of the town with the Pattana Setti at its head, we shall try to describe the condition of the people in those days in the words of the famous Chinese traveller Yuan Chwang who visited the country of Pulo-ki-she. He says, 'The inhabitants were proud, spirited, war-like, grateful for favours and revengeful for wars, self-sacrificing towards supplicants in distress, and sanguinary to death with any who treated them insultingly. Their martial heroes who led the van of the army in battle went into battle intoxicated and their war-elephants were also made drunk before the engagement. The people were fond of learning, and they combined orthodoxy and heterodoxy.' This must have been the condition of the people also in later centuries with some reformation.

*Their Corporate Life*: The corporate activity of the people was made visible through their joint efforts towards the rebuilding of the empire. Their various joint donations to the temples, assembly, guilds and other items of public welfare are clear evidence on the point. The rulers of the land also gave them a helping hand. The spirit of religious tolerance imbibed by the rulers of the land can be seen from two examples alone. When a conflict ensued between the Jains and the Śrīvaiśnavas, King Bukka gave a mighty judgment in 1368 A.D., and decided the case in favour of the Jains and asked the other party to treat that religion with respect. Then there were centres wherein all the Buddhist, Jain and Hindu gods were kept and worshipped together (e.g. Hari, Hara and Brahmā at Bādāmi; the five Mathas at Belgāme of Hari, Hara, Kamalāsana, Vitarāga and Buddha). Further inter-caste dinners were in vogue in the earlier centuries. Again for the sake of their country or even to militate against the cattle-raiders, thousands of men lost their lives in battle. Eventually hero-stones were erected in memory of the same, and their wives and children were endowed with gifts for their maintenance. The spirit of Hinduism was in tact and the

4. *Ibid*.
existence of a growing hatred towards Islam can be perceived from the sentiments expressed in the Virakampanarayacaritam.

Sati and other forms of Self-immolation: The thousands of mastigals or Mahāsatikals spread throughout the country prove the heroic spirit of women in those days.¹ Marco Polo,² Ibn Batuta,³ Bernier,⁴ and Tavernier⁵ opine that the system of sati was in vogue mostly in the royal families. The instances of Laccala Devi and of the wife of the Kadamba king Ravivarmā may be mentioned in this connection. There were other systems of self-immolation also e.g. (1) Sallekhana: the Gaṅga king Mārasimha II, and Jakkiyabba,⁶ the Nāḷagāvunda, laid down their lives by fasting. It was a Jain custom. (2) Jalasamādhi: King Āhavamalladeva drowned himself into the mighty laps of the Tuṅgabhadrā (3) Finally, people used to take vows and burn or bury themselves along with other persons, or even liked to be beheaded on the happening of certain events.⁷

Dress and Ornaments: Even from the point of view of a comparison between the past and the present, the problem of the dress and ornaments of any people is interesting. In Karnāṭaka we find a kind of gradual reformation taking place since the fifth century A.D. only to culminate in the time of the Rāyas of Vijayānagara. As sources of information we have the accounts of Marco Polo, Ibn Batuta, Barbosa, Paes etc., as well as the paintings and other works of art, and the literature of the people of the land itself. Here is a brief account of the same.

1. They are generally sculptured with a pointed pillar or post, from which projects a ‘woman’s arm’ bent upwards at the elbow. The hand is raised ‘with fingers erect, and a lime-fruit is placed between the thumb and fore-finger. ‘Some of the stones are accompanied with elaborate inscriptions: Rice, op. cit., p. 185.

2. Cordier, Yule’s Travels of Marco Polo, II, p. 342.
5. Tavernier, Travels in India, p. 414.
Early Centuries: Men used to wear two unrestricted clothes, the dhoti and the upper garment. The stitched shirt was not known till the thirteenth or fourteenth century A.D. Ibn Batuta observes that even the Zamorin used to wear a loose garment. People used to wear turbans. They used to grow beards. Umbrellas made of bamboo or of reeds with paper inside, were used.

The Ajanta Paintings show that women used to wear stitched petticoats (kuppasa) and sāris.

Later Centuries: In the Vijayanagara period stitched shirts had already come into vogue. Besides, according to Abdur Razzaq, 'the king wore clothes in a robe of zaitun satin, and he had around his neck a collar composed of pure pearls of regal excellence.' According to Varthema, 'the king used to wear a cap of gold brocade two spans long (or the Turki Toppige). Govinda Vaidya enumerates the different kinds of dress and ornaments worn by the people of various orders and capacities.

Ornaments: Govinda Vaidya describes that, men used to have rings, tāli, caukuli, honnasara (necklace), jule of pearls, kaḍuga, kaṅkāna (wristlets), muri in the wrist, maradiya sarapali, jewelring, honna gałe sara etc. Women used to wear the following: viramudrā-Signet-ring, honna-kāluṇgura-pilli, mentike, kira-pilli, caraṇa, pęṇḍeya, payaṇati, honnugaṇṭesara, raśanā, kaṭisūtra, kāncidāma, muktāli, nose-jewel (boṭṭu), haraloli, trisara, cintāk, nose-ring (mūgutti), kaḍaga, kaṅkaṇa, causara, nūpura, koppu, venṭeya caukali and hombali.' Besides, he has given a detailed description of the ornaments of elephants, horses etc.

Superstitious Beliefs: The people were equally superstitious then as they are to day. They used to worship the nāga (cobra), the ghost-gods, mariyappā, and other deities such as mari, chaudi durgī etc. Further they had full belief in astronomy and astrology.

4. Elliot, op. cit. IV, p. 113; Sewell, op. cit., p. 92.
Festivals, Games and Amusements: Among the various Indian festivals mentioned in inscriptions and early literature the following were observed with pomp and brilliance: Dipavali, Caitrapavitra, Vārṣika Dipotsava, Rathotsava or car-festival, the worship of the lotus, swing-festival, the Mahā-navamī, and Dhvajasevā. Then there were other important items i.e. fairs, sidi or hookswinging etc.¹

The following games and amusements were in vogue: horse-riding, gaming, hunting, cock and ram fights (among royal recreations); animal fights² (i.e. between a boar and a favourite hound of Būtūga II); combats between gladiators and elephants, tigers and bears (in the time of Tirumalarāya)³; kolātam (stick play) and others.

As a matter of recreation the king’s court used to have the seven requisites, namely, learned men, herald, songster, poet, jester, historian and the reader of the Purāṇas.⁴ Provision was also made for the Rasigabhoga of deities-meaning theatricals.⁵

Titles and Decorations: The following titles and decorations were bestowed as a mark of royal favour or as an indication of some other distinction: Paṭṭa or golden band to be worn on the forehead; Gaṅda-pendāra, or golden anklet apparently worn on the leg etc.

Slavery: Dr. B. A. Saletore has given an interesting account of the ‘besa-vaga’ and the sale of human beings in Karnāṭaka. Nicolo di Conti and Ellis and the inscriptions of medieval Karnāṭaka have corroborated the above statement.⁶ We need not go into the details of the problem.

V Education

As the learned scholar F. E. Keay would beautifully express it: “Few countries, and certainly no Western ones, have had systems of education which have had such a long and continuous history with so few modifications as some of the educational...

¹ Cf also B. A. Saletore, op. cit., II, pp. 370 ff.
² E. I. VI., p. 56.
⁶ Saletore, op. cit., II, pp. 113 ff.
systems of India. They produced many great men and earnest seekers after truth, and their output on the intellectual side is by no means inconsiderable. They developed many nobler educational ideals which are a valuable contribution to educational thought and practice."  

Though Southern India cannot boast of big University centres like those at Nālandā, Valabhi or Taxila, yet she could be proud enough of having a vast net-work of a number of agrahāras, brahmapuris, maṭhas, ghatikās and temples which produced hundreds of luminaries of both sexes in the field of literature, art and religion, a fact which is worth imitating by any nation or province in the world. We shall, however, review the same.

The Various Institutions: The supremacy of the Brāhmīns is to be perceived in institutions like the agrahāra, brahmapuri and ghatikā, whereas the maṭhas and the temples belonged to the people of the respective religious systems.

Agrahāras: Though they do not possess the same grandeur and gravity of their contemporary institutions in Northern India, yet the agrahāras served the purpose of small University centres, generally located in whole villages and managed by the community of Brāhmīns. From the period of the Kadambas down to that of the Rāyas of Vijayanagara we find that the following Agrahāras came into being, namely, those at Belgāmi, Kuppaṭtur, Tālgunda, Perūr, Nargund, Begur, Sayyadi, Aihoḷe, Nirgund, Degāme, Arasikere, Neralige, Sarvajñapura etc. It is also interesting to note that the famous college at Salotgi-an Agrahāra village, was built by Nārāyana, a minister of the Rāstrakūṭa king Krṣṇa.  

Brahmapuri: It was a settlement of the Brāhmīns wherein education was imparted to all. They were located in a part of the city or town.

Ghaṭikā—The word Ghaṭikā has been variously interpreted, either as a public assembly for Brāhmīns, a religious centre or an

educational colony." King Mayūraśarmā is described to have paid a visit to all the Ghatikās at Kañci.¹

Mathas—Like the Buddhist Vihāras the Monasteries of the Jains and the Liṅgāyats also formed the other centres of learning in Kārṇāṭaka. As Prof. Moraes has aptly said, "the Matha was a typical Indian monastery with monks, ascetics and students living within its precincts. These monasteries were invariably attached to some local temple or had some temples attached to them."² The sect of the Kālāmukhas among the Śaivas probably hailed from Gujarat³ and was responsible for fostering the same. Some of the famous monasteries of the Ķālāmukhas were located at Belgāmi, Kuppaṭṭur, Bändhavapura, Sindagere, Yewūr, Śūdi, Kurgod etc. The Jain monasteries, however, had spread everywhere in Kārṇāṭaka.

Temple: The temples formed another fabric wherein mostly arrangements were made for primary education. The Salotgi temple college is famous in history. It is also worth noting that the priest, manager, drummers, the singer, dancing girls (devadāsi) and others formed the main staff.⁴

Scope of Education: Though it is possible that the heads of these institutions must have given prominence to the main systems of religion to which they belonged, still, it is interesting to note that they imparted education in all the branches of study. As Prof. Mookerji says,⁵ "the (three) inscriptions are very valuable as showing the circle of knowledge then available and cultivated. There are mentioned the four Vedas with their āṅgas and upāṅgas; mīmāṁsā, lokāyata, bauddha, sāmkhya, vaiśeṣika and other śāstras and āgamas; the eighteen Purāṇas, smṛtis kāvyas and nāṭakas. The agrahāra at Belgāmi, besides these educational institutions, possessed three medical dispensaries. Accordingly the evidence of Sb. 227 in 1158 A. D., Sk. 102 shows that in 1162 A.D. the Koḍiyamaṭha was known as a place for the treatment of destitute sick persons." It is also worth noting that specific provision was made for teaching Nāgara, Kannāḍa, Tigula

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¹ E. C. VII Sk. 176.
² Moraes, the Kadambakula, p. 295.
³ Cf. E. I. XIII, p. 337.
⁴ E. I., XV, p. 93.
⁵ Mookerji, Local Self-Government in Ancient India, pp. 287 ff.
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(Tamil) and Ārya (Marhāṭi) in the college founded and endowed in 1290 by the Hoysaḷa minister Pārumāḷa at Māilangi.¹

Management and Functions: Though the other educational institutions were managed mostly by the heads, still the agrahāras were managed by the assembly of the mahājanas, whose numbers, however, varied from two to four hundred.² The sheriff used to preside. There are instances where members of the imperial family used to manage the affairs. The Ponnavadā agrahāra was under the control of Ketaladevi, wife of Somesvara I. Agrahāras like Belgāmi were absolutely free from any government supremacy. The mahājanas were also eminently educated. The mahājanas of the agrahāra of Kuppaṭṭur are said to have been perfect in all the branches of study.³ It is interesting to note that they also formed centres of militia in cases of self-protection, such as at Lakkundī ⁴ and Kuppaṭṭur.⁵ These agrahāras were free from the encroachment of the soldiers and tax-collectors. The mahājanas also looked after the general management and other municipal duties e.g. sanitation, public works, military, etc. which were necessary in the case of these self-autonomous institutions.

Others Matters: These educational institutions were supported by the kings, queens, nobles, as also by the rich and the poor. They must have possessed big libraries as the expressions Sarasvatī-Bhāṇḍāra and Bhāṇḍārakas would indicate it,⁶ and the Professors who were appointed in these institutions were eminently qualified to foster the culture of the land among the student-world. Some of these institutions had also free boarding houses. The agrahāras were not small in extent i.e the agrahāra of Tālgunḍūr consisted of 32,000 Brāhmans with 12,000 Agnihotris.⁷ Women also used to get education. The Jain Monastery of Vīḍal consisted of 500 women pupils.⁸ The town of Belgāmi alone consisted of seven Brāhmaṇapūrīes, three Puras, five Mathas and several Agrahāras.⁹ Thus the services rendered by these institutions in historical time are really marvellous and eminent indeed!

¹. Rice, Mysore and Coorg from the Inscriptions, p. 179.
². cf. Supra.
³. E. C. VIII, Sb. 249; cf. Dr. A. V. Subbiah, QJMS. VII, p. 166.
⁴. E. I. XV, I. Ç.
⁹. Mookerji, op. cit., p. 287.
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CHAPTER VI

LANGUAGE AND LITERATURE

Introductory — Dravidian and Kannada — Antiquity and History — The
Periods — Centres of Kannada — Patriotic feelings — Kannada and other
Languages — Kannada Alphabet — Metre — Their Literature.

I Introductory

If the Dravidian nature of the Indus Valley Script stands its test of trial in the long run, then two factors may emerge on the scene, namely, that the origin of the Dravidian language can be traced to the hoary pre-Vedic times, and that even the Brāhmī was evolved out of it. Apart from the close connections between the Ancient Median Language or the Finish of North Europe or even the Ostiak of Siberia, and the Dravidian, still the very fact of the existence of a close affinity between the Dravidian and the Brahui, a non-literary language of Baluchistan, should give us courage to believe the above theory - even on account of the vicinity of Baluchistan and the country of the sites of Mohenjo Daro, Chanhu Daro and Harappa. However, we should still wait for further researches in this direction.

II Dravidian and Kannada

The total number of Dravidian speaking population now is about 60,460,000 out of which the Kannadigas number about 10,368,515 millions in all.¹ The group of the Dravidian languages comprises of the Tamil, Kannada, Telugu, Malayālam, Tuḷu, Koḍagu, Tuḍa, Koṭa and Baḍage. Of these the first four alone have their own alphabets, grammar and literature. Kannada also belongs to the Paṅca-Drāvida group of languages — the remaining four of the same being Tamil, Telugu, Malayālam and Tuḷu. Some scholars have, however, introduced the Marāṭhī and Gujarāṭī in this group.² But we are not in a position to agree with the same especially in view of the data available to us at present.

¹. Census Report of 1901; cf. also Barnett, Antiquities of India, p. 35. The later reports are not so reliable.
². Cf. R. Narasimhacharya, Karnataka Kavikarite, I, p. XI.
III Its Antiquity and History

The early Indian literature supplies us with some significant words of Dravidian origin. The expressions *Perum*₁ (Lord, from Dr. *Per*), *āmā* (mother, from Dr. *Ammā*), *Mūrada*₂ (Kārtikeya, from Dr. *Mūruga*), *Śiva* (red, from Dr. *Śiva*); and *Śiva-deva*³ (a nude God, from Dr. *Śiva*), *Sivtha*⁴ (a trade God, from Dr. *Siva*), *Sikna-deva*⁴ (from Dr. *Siva*), and *Perumā*⁵ (Lord, from Dr. *Per*), *Pulinda* (a tribe in South, from *Puli-Huli* - tiger) are used in the *Rgveda*. The expression *Pulinda* (a tribe in South, from *Puli-Huli* - tiger) is used in the *Rgveda*. The Taittirīya Āranyaka speaks of *Nārāyana* (God lying on waters, from Dr. *Nir*-water). The *Mahābhārata* uses the expression *Dūka* (meaning Stūpa, a Megalithic tomb, from Dr. *elu*). All these terminologies give us a bare clue to the effect that the original inhabitants of India had a nude God Śiva, Ammā and Mūruga as their deities, and that the custom of building Megalithic tombs was in vogue amongst them. Rev. Kittel in his Introduction to the *Kanarese-English Dictionary* has given a long list of Sanskrit words originally derived from the Dravidian. We propose to enumerate a few of them here: *Mandira* (temple, from Dr. *Mane*), *Paṭṭa*, *Paṭṭana* (town, from Dr. *Paḍu*), *Kuṭa* (a house), *Bhilla* (a mountaineer, from Dr. *Billa, Bil*), *Muni* (a sage, from Dr. *Mun*), *Nāṭa-Nāṭaka* (province, from Dr. *Nāḍu*), *Maru* (mountain or rock, from Dr. *Maraḍi*), *Malaya* (mountain from Dr. *Male*), *Pāli* (village, from Dr. *Palli*), *Kanaka* (gold, from Dr. *Ken*), *Pulinda* (tribe, from Dr. *Puli-Huli*-tiger), *Mukiṭa* (a pearl, from Dr. *Muttu*), *Āl* (man, as in Paṅcāla), *Min* (a fish, from Dr. *Min*), *Eda* (a kind of sheep, from Dr. *Eraṭa*) and others.

All this clearly indicates an independent civilization of the non-Aryan peoples since originally. The existence of the numerous Megalithic tombs; the early tribes of Pulindas (whose *Lāṅcchana* seems to have been the tiger), the Matsyas, the Pāṇḍyas, the Tāmilis (from *tamas + iḷā* = nether world or Pāṭāla); the microliths; and other finds do indicate the nature of the early civilization of the non-Aryans. They are designated as Vrātyas in early Indian literature.

1. *Rgveda* X, 36.8
5. cf. *Subra*.
and the expression Drulī-Dravidā (from Dravīls-Than) seems to have been applied both in the West and East, mainly because the last vestiges of their civilization remained in the Tamilian tract alone. It is worth noting that the Mahābhārata locates the Dravīḍas in the Tamil land.

IV The Periods

The Rev. F. Kittel 1 has proposed three periods: The classical (from the 10th to the middle of the 13th Cen. A. D.), Medieval (to the end of the 15th Cen.) and Modern (which begins after the 16th Cen. A. D.). Rice 2 divides the same into three but different periods i.e. Pūrvada Haḷegannada (primitive Kannada terminology with the seventh century A. D.), Haḷegannada (Old Kannada, 7th to 14th Cen.) and Hosa-gannada (since that time onwards). R. Narasimhachārya agrees with the same view. 3 But it should be noted in this connection that the advent of the Kavirājamārga (9th Cen.), the beginning of the Śaiva (12th Cen. A.D.) and later Vaiṣṇava (16th Cen. A.D.) literature respectively, have really marked the different stages of the development of the Kannada language. The characteristics of the language in the Pre-Kavirājamārga period possess an individuality of their own. So the three later periods evidently mark a transition from the Pre-Kavirājamārga period.

Pre-Kavirājamārga Period: It should be said that this period abounds in literary activity of the first order. The Minor Rock Inscriptions of Aśoka are the earliest specimen of Brāhmī in Southern India. Next follows the Brāhmī inscription discovered at Vaḍagaon in the Belgaum District. The various coins and inscriptions of the Sātakarṇis and Cuṭu-Sātakarṇis indicate the early instances of Prākṛt. 'The purest Kannāda inscriptions found up-till now are the Halmidi (Mysore) inscription of the fifth century A. D., the Śirguppi (Dharwar District) inscription of Vāmaseṭṭi-arasa of the sixth century A. D., and the Bāḍami inscription of Māṅgalīśa of 578 A. D. (in Bāḍami Cave No. 3).'

Kannāda must have been a spoken language since very early times. The expression Magoi (along with Brakhmānōi) used by

2. Rice, Mysore and Coorg, I, p. 394.
Ptolemy is evidently derived from the Kannada word *Magu*. According to Hultzsch, B. L. Rice and Grierson the Greek farce found at Oxyrhynchus contains words identifiable with those of Kannada e.g. *Brathis = ber adisi*; *Koṭṭos = Kudisu*; *Bere koiccu Madhupātrakke hāki*, etc. It is also evident that Sanskrit also had travelled to this land since before this period. According to Jain tradition Kannada was one of the eighteen alphabets invented by Brāhmī, the daughter of Rśabhadeva, the first Tīrthaṅkara. There is a curious inscription (9th Cen. A.D.) in a Jain temple in the Deoghar Fort containing specimens of different alphabets mostly Dravidian.

The earliest writers who flourished in Karnataka during this period were the poets Samantabhadra (400 A.D.), Kaviparamesṭhi (550 A.D.), Pūjyapāda, Śrivallabhadeva (650 A.D.), author of Cūdamani (Tattvārtha-Mahāśāstra), and Śyāmakundācārya (650 A.D.). The Kavirājamārga refers to the following authors and their works: (1) prose writers like Śvetāmbara Jain Vimala (777 A.D.), author of Praśottaramālā in Sanskrit, Udaya Coḷa, son of king Somanātha(?), author of Udayādityālaṅkāra, Nāgārjuna, author of the medical work Nāgārjuna Kaksapuṭa, Jayabandhu, author of Śūpaśātra, and Durvivīta (600 A.D.) writer of Śabdāvatāra, Guṇadhya's Brhatkathā in Kannada, and the commentary on the fifteenth Sarga of Bhāravi's Kirātārjuniya; and (2) Poets like Śrīvijaya, a Sabhāsada of king Nṛpatuṅga, author of Candraprabhāpurāṇa, Kaviśvara, Paṇḍita, Candra, Lokapāla, Jayabandhunandana, author of Śūpaśāstra (in Campu style), and Saigotṭa Śivamāra (800 A.D.), author of Gajasāstrā (cf. also *infra*).

In his eminent work Mr. Dinkar A. Desai refers to the linguistic characteristics of the literature of this period:

- **Accusative or second-casing** Šān instead of An
- **Genetive** Ā instead of A
- **Locative** Uḷ instead of oḷ
- **Verb-sign (Ākhyāta-pratyaya)** Šān or On Ār-Or instead of Ar.

Further the letter *Ba* at the commencement of a word is *Va*; ī changes

into ' in this period. A double sound occurs in some words instead of a single-Talakkadu for Talekadu.

It should also be noted in this connection that Pulikeśi II seems to have taken a keen part in giving an impetus to Kannada language and literature.

The numerous inscriptions and words like Kannada-sandhi-vigrahin, Nāda-heggade etc. do indicate the sentiment.

**Transition from the Jain to the Saiva period:** The second period lasted till about the middle of the 12th century with the changes mentioned above. The transition from the second to the third period is again interesting.

'During this period the letter | was entirely dropped, and its place taken by ḷa or the half-letter ṭ. The letter pa at the commencement of a word and in verbal forms was changed to ha. And there was a negligence in the observance of the rule of syntax and rhyme (prose).

'Besides this the Campu becomes rather out of vogue and the other metres Saṭpadi, Tripadi and the Ragaḷe come into existence. The Sāṅgatya and the Vacana come into prominence' 1.

**Transition from the Saiva to Vaisnava period:** The writings of Śripādarāya most probably indicate the beginning of the new period. As Mr. Rice aptly expresses it, "Many ancient verbs and nouns fall into disuse. The letter ra begins to be used laxly in alliteration with other letters, and is finally dropped altogether. Verbs, nouns and suffixes hitherto having consonantal endings, now have the vowel u added to them to assist enunciation. The form of the present tense is changed and a contingent future is newly introduced " 2.

V **Centres of Kannada**

We have already discussed the problem regarding the boundaries of the Karnāṭaka empire in the different periods of its history. The Kannada language also was spoken in a vast portion of Southern India. As the author of the Kavirājamārga refers to it: 3

2. Ibid, p. 78.
“In all the circles of the earth
No fairer land you will find,
Than that where rich sweet Kannada
Voices the peoples’ mind.”

Again the author states that Kisuvolāl, Kopāṇa, Oaṅkūḍa and Purigere formed the centres of the Kannāḍa language.1 The master-poet Ādi Pampa refers only to Purigere. The further history of Kannāḍa language depended more on the destiny of its rulers. Along with this, we agree with R. Narasimhacharya when he says that, there were no Northern and Southern Schools of Kannada; wherever such references occur, they happen to be mere translations of Dāṇḍin. 2

VI Their Patriotic Feelings

The Kannāḍa authors have shown a definite sense of patriotic feeling for their mother tongue. In fact since the time of Pulikeśin II, who for the first time tried to introduce Kannāḍa words in the administration (cf. supra), we find regular efforts were made to keep up the purity of the Kannāḍa language. In fact the author of the Kavirājamārga, Durgasimha (c. 11th cen. A.D.) and Nayasena (c. 12th cen.) have all expressed such a patriotic feeling. The famous Aṇḍayya went one step further and composed the “Kabbigara Kāva” in pure Kannāḍa, as even free from its original element of the admixture with Sanskrit. He also expressed his feelings about the same. Later Raghunātha, the author of the Anubhavāṁṛta says about the Kannāḍa language:

“Easy is Kannāḍa like the plantain stripped of skin, like the sugarcane with the covering removed, like milk cooled to comfortable warmth” 3.

Again, the eminent Vaiṣṇava poet Jaganaṭhātha challenges the position of the haters of the Kannāḍa thus:

1. Ibid.
2. Karnataka Kavicarete, II, Intro., p. 16.
3. Iyengar, Popular Culture in Karnataka, p. 91.
"Having perceived the disc of the sun, if a thief instead of bowing at it, through hatred despises it - is that a defect in the Sun (itself)? Even so, of what avail would it be, if anyone hates this work because it is not in Sanskrit" 1?

Besides, the mighty services done by the great Jain Ācāryas, Basava and the Śivasaraṇgas, and the Haridāsas, towards the enrichment of the Kannada language shall ever be remembered with reverence by futurity.

VII Kannada and other Languages

Karnāṭaka has undergone so many vicissitudes in regard to its political activities that it is natural enough to conclude that there must have been a mutual influence between Kannada and other languages like Arabic, Marāṭhi, Hindustāni, Tamil and Telugu. A detailed study of these languages and the Prākrits of the various periods do indicate this.

Kannada seems to have wielded a vast influence on the Marāṭhi and Telugu literature. One would find surprising that the famous Mahārāṣṭrian saint Jñānēśvara has rendered almost the whole of the teaching of Siddhānta Saivism - whose main centre was Belgāmi in Karnāṭaka-in his Anubhavāṁrta. Further the Jñānēśvarī contains innumerable words of Kannada origin. It is also worth noting that the great Jain writer Pradyotanaśūri (7th cen. A.D.) mentions in his Kuvalayamālā that Paithān formed an important centre of Karnāṭaka.

As in the case of Marāṭhi, Kannada greatly influenced the Telugu literature. Nārāyaṇa Bhaṭṭa is said to have known the three languages Karnāṭaka, Prākrit and Paścācika. The Bhārata of Pampa seems to have acted as a great source of inspiration to Nanniah while writing his famous Mahābhārata. Śṛṅkāra admits that he made use of pure Karnāṭaka style. The political compositions of Nāneesodu contain many Kannada words. It is also said that Pampa and Nāgavarmā hailed from the Āndhra country.

VIII Kannada Alphabet and Metres

Kannada Alphabet: Rice summarises the whole position regarding the Kannada Alphabet thus: "The Alphabet is consequently syllabic and follows the orderly arrangement of the

1. Harikathāmṛtasāra, 16, Vs. 34-36.
Sanskrit Alphabet. It even includes forms for ten aspirates, two sibilants and certain vowels and a semi-vowels not required for Dravidian words; but there have been added five characters (e, ø, ɿ, ɿ, ɿ) for sounds not occurring in Sanskrit.  

Metre: Though in the early centuries the borrowing of the Kannada authors was rather on a large scale, still after the 10th century A.D. they began to compose poetry in their own metres e.g. Pada, Suλādi, Ugābhoga, Tattva-suvāli, Śloka, Kanda, Vacana, Gadya, Śisapadya, Vṛtta, Dwipadi, Tripadi, Caupadi, Śatpadi, Aṣṭapadi, Ragāle, Yālapada, Śaṅgatyā, etc. The Campu style was evidently borrowed from the Sanskrit.

IX (i) Kannada Literature

The literary contribution of Karnāṭaka is at once rich and all-sided. In fact the works of the Kannāḍigas are available at present in three different languages, namely Kannāḍa, Sanskrit and Telugu. They cover almost all the branches of study: Philosophy, Religion, History, Biography, Poetics, Romance, Drama, Folksongs, Medicine, Grammar, Astronomy, Palmistry and other Sciences. Out of the numerous Kannāḍa authors only the names of about 934 are available, out of which are 174 Jains, 427 Vīraśaivas, 229 Brahmins and 104 of other communities. It is also worth while to note that this list includes the names of about 42 women writers, (among whom Kānti was the first Jain poetess), 5 Emperors and 75 Mahāmāndalesvāras and Rājas. The sweet and melodious notes of the psalms of Purandaradāsa, the easy flow and rhythm of the lines of Harihara, the grace, ease and beauty obtaining in the works of the 'Three Gems' Pampa, Ponna and Ranna still produce a soothing sensation in the minds of the readers. However, we shall now try to give a brief survey of the works of these eminent Kannāḍa writers.

(ii) Epics and Purānas

The contribution of the Kannada writers in connection with the writing of Epics and Purāṇas is marvellous indeed. Besides rendering the two Sanskrit epics the Rāmāyaṇa and the Mahābhārata into Kannāḍa, they have composed Purāṇas dealing with the life-sketches and doings of either the Jain or Śaiva saints. There are also two

versions of the epics e.g. Jain and Brahmin. We propose to give a short survey of the same.

(a) Ramayana

The Jain and Brahmin writers have rendered the Sanskrit Rāmāyaṇa into two different versions e.g. Jain and Brahmin.

Jain Version: Nāgacandra or Abhinava Pampa (c. 1105) was the first to compose the Jain version of the Rāmāyaṇa. As Rice has rightly suggested it, “the work has a Jain atmosphere, (and) while the main trend of the narrative coincides with that of the Vālmīki Rāmāyaṇa, there is a very wide difference in details”. 1

Besides this, there were other Jain writers who handled the theme similarly i.e. Kumudendu-Rāmāyaṇa in Saṭpadi (c. 1275) by Kumudendu, Rāmacandraracarita by Candrasekhara and Padmanābha (1700–1750), and Rāmakathāvatārā (in prose) by Devacandra (c. 1797). Further the Cāvundatāya-Purāṇa (978 A. D.), the Dharmāmrta by Nayasena (1112 A. D.) and Punyāśrava (1331) by Nāgarāja also give an account of the story of Rāma. The Rāmāvatārakathā by Devacandra (c. 1838) is based on Pampa-Rāmāyaṇa.

Orthodox Version: Narahari (c. 1500) was the first poet to detail the story of Rāma e.g. popularly known as Torave Rāmāyaṇa in an orthodox fashion or the Brahmanical standpoint. He was a master-poet and styled himself as Vālmīki at Torave. Later other works followed. Tirumala Vaidya (1650) completed the portions left unfinished in the major work Vālmīki-Rāmāyaṇa. Further the works i.e. Timmarasa’s (c. 1708 A. D.) Mārkaṇḍeya-Rāmāyaṇa and Timmarāya’s (c. 1708) Ānanda-Rāmāyaṇa are of great merit.

(b) Bharata

There are some famous works on the Mahābhārata in Kannada.

Jain Version: After Kavi Vyāsa (c. 900 A.D.) the famous poet Ādi

1. Cf. Rice, Kanarese Literature, pp. 34–35. The narrative introduces these changes: Rāksasas are designated as Vidyādharas; (2) Brāhmans are replaced by Jain Yatis; (3) Sugrīva and Hanumanta are treated as men whose banners had the figure of a monkey (Vānaradhvaja) and (4) Rāma’s mother is said to have been Aparājītā.
Pampa (born in 902 A.D.) one of the 'Three gems' of his time, composed the work called Vikramārjunavijaya (941 A.D.), popularly known as Pampa-Bhārata. It is the most excellently written work in Kannada poetry. He gave a Jain colouring to the original Bhārata and effected many changes in the original story. Later Śālyā wrote a work on the same, which is better known as Śālyā-Bhārata.

**Brahmanical Version:** The two famous works on the Bhārata written from the Brahmanical standpoint are the Gadugina-Bhārata by Nārāyaṇa (15th Cent.) known by his *nom-de-plume* 'Kumāravyāsa', and the other Jaimini Bhārata by Lakṣmīsa, who wrote it in śatapadi, and 'is the best specimen of its style'. Later the poet Timmanna (c. 1510) wrote the remaining parvas after the Śānti (which were left unfinished by Kumāravyāsa). Further Nāgarasa of Paṇḍhaipūr wrote the Laksṇākavi-Bhārata (c.1728) in śatapadi.

(c) **Bhagavata Purana**

The Bhāgavata became the Handbook of the Vaiṣṇavas as it mainly contained the story of their overlord Kṛṣṇa. The following works are famous i.e. (1) Kannada rendering by Cātu-Viṭṭhalanātha (c. 1531), (2) the prose commentary of Cikkadeva-Rāya (1672-1704 A.D.), and Prasanna-Venkatesa's Kṛṣṇalilābhyudaya (10th chapter of the Bhāgavata), the last of which is famous and popular even to this day. Further there is the prose version of the Bhāgavata under the title 'Kṛṣṇarāja-Vānīvilāsa', reproduced under the patronage of Kṛṣṇarāja Wodeyar III (1799-1868).

(iii) **Jain Puranas**

Especially during the second and third periods the Jains wrote various Purāṇas either regarding the lives of their 24 Tīrthaṅkaras or the sixty-three (Tri-saṣṭi) great people, who, it is said, flourished in ancient times. The following are some of the main Purāṇas written by the Kannada authors: the Harivarṇa or Neminātha-Purāṇa by Gūṇavarmā (10th cent.), the Ādipurāṇa by Ādi Pampa (date cf. Supra)—which stands 'unsurpassed in style among the Kannada works', the Śāntipurāṇa by Ponna, during the reign of Kṛṣṇarāya

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(939–968 A.D.), the Ajita-Purāṇa by Ranna, one of the ‘Three-Gems’ (his other work being Sāhasa-Bhima or Gāḍyuddha), the Cāvunḍa-Rāya Purāṇa (dealing with the lives of the 24 Tīrthaṅkaras) by Cāvunḍarāya in 978 A.D., the Mallināṭha-Purāṇa by Abhinava Pampa (c. 1105 A.D.), the Nemināṭha Purāṇa by Kārnāpārya (c. 1140), the Candraprabhā Purāṇa (1189) by Aggaḷa, the Var-dhamāna Purāṇa (c. 1195) by Ācāraṇa, the Harivamśabhuyudaya (c. 1200) by Bandhuvarmā, the Pārvanāṭha Purāṇa (1205) by Pārvā Pāṇḍita, Anantanāṭha Purāṇa (1230) by Janna, Puspa-danta-Purāṇa (c. 1235) by Vuṇavarta I, Śāntīśvara Purāṇa (c. 1235) by Kamalābhava, and Nemināṭha Purāṇa (1254) by Mahābalakavi.

**Purāṇas on the Life of Jain Saints:** Many works have been written in regard to the life-stories of the Jain saints. The following are more famous: the Dharmanāṭha Purāṇa (1385) by Madhura, the Nemi jīvaśa (1508) by Maṅgarasa, the Śāntināṭha (1519) by Śāntikirti, the Candraprabhā (1550) and Duddanāṅka (1578) by Duddaḷya, the Bharatēśvara caritā (who according to the Jains was a Jain) by Ratnākaravarni (c. 1557), the Munivamśabhuyudaya by Cidānandakavi (c. 1680), and the Bijjalarāya-caritā (Jain version).

(iv) Lingayat Literature on the Lives of their Saints

The Lingayats of Kārnāṭaka have provided us with works dealing with the lives of the ‘sixty-three’ ancient saints Trīṣaṣṭipurātanaru, their founder Basavēśvara and other Śivasaraṇas. The following are among the most important ones: The Basava Purāṇa (1369) in saṭpadi metre by Bhīmakavi, the Mahā-Basavarājacakaritā (c. 1500) by Śiṅgi-rāja, the Vṛṣabhendra-Vijaya (1671) by Saḍakṣaradeva, the Padmarāja Purāṇa (1385) by Padmanāṅka, the Čennabasava Purāṇa (1585) by Virūpākṣa Pāṇḍit, the Prabhulingalīle (or of Allamaprabhu) (c. 1430) by Cāmarasa, the Siddharāma Purāṇa (c. 1165), and the Pavāda of Basavarāja (c. 1700) by Maruḷasiddha.

**Lives of Lingayats, Acaryas and Puratanas:** The following works are important in this connection: the Ārādhya-Caritra (c. 1485) by Nilakanṭhācārya, the Rēvāṇa-siddhēśvara Purāṇa (c. 1500) by Caturmukha, the Rēvāṇa-siddhēśvarakāvyā (1413)
by Mallanā, the Caturāṣya Purāṇa (1698), the Saundara-Purāṇa (c. 1450) by Bannaras, Purātanara-tripadi (c. 1500) by Nijagunaṃyogi, Triṣaṣṭi-purātanara Caritre (c. 1500) by Suranaṅga Kavi (of Puligere), the Vīraśivāmṛta-Purāṇa (1513) by Gubbi Mallanārya, the Tribhuvanatilaka-sāṅgatya (1519) by Viruparāja, the Basava-purāṇada-purātanara Caritre (c. 1550) by Kumāra Cennabasava, the Gururājadcaritre (c. 1650) by Siddhanaṅjeśa, the story of Nannayya by Kavi Mādana (c. 1650), and the Śantiliṅgas-dēśika (1672).

(v) Philosophy and Mysticism

(a) Jain Contribution

The following works are important: The Dharmāṃṛta (a book on morals, by Nayasena, the translation of the work called Dharmaparikṣā by Vṛttavilāsa (c. 1160), the Samaya-parikṣā by Brahmaśīva of Pottanagere, the Triloka-sātaka (1557) by Ratnakaravarni, the Jñānabhāskaracarite (1559) by Nemaṇṇa, the Kannada work Ratnakaranḍaka by Āyata-varmā (c. 1400) and the Jínamunitanaya (c. 17th Cen. A.D.).

(b) Vīraśaiva Philosophy and Mysticism

Here is a list of important works on Vīraśaiva philosophy and Mysticism.

Vīraśaiva Philosophy: The works Śaṭṭhalavacana, Kālajna-vacana, Mantra, Gopya, Ghaṭacakra-vacana and Rājayogavacana by Basava, the Śivatattva-cintāmaṇi by Cintāmaṇi (c. 15th Cen.) the Nurondu-sthala by Jakkaṇārya (c. 15th Cen.), the Saptakāvyya by Guru Basava, the Avadhūta Gītā, the Praudharāyacaritre by Adṛśya (c. 1595), the Śaṭṭhala Jñānāṃṛta by Toṇḍa Siddheśvara or Siddhaliṅgayati (c. 15th Cen.), the commentary on the Sanskrit work Śivayogapradītpikā and the Vivekacintāmaṇi by Nijaguna Śivayogi (c. 15th Cen. A.D.), the Bhāva Cintāratna (1513) and the Vīraśiva-vāmṛta (1531) by Mallanārya, the Sarvajna Padagalu, which are words of wisdom composed by the famous Sarvajna, the Śivādhikya Purāṇa (1611) by Basavalīnga, and the Brahmottarakāṇḍa.

Vacana Literature: The Śivaśaranās have composed thousands of Vacanas dealing with the Vīraśaiva mysticism. As Mr. Rice aptly puts it: "In form the Vacanas are brief disconnected
ragraphs, each ending with one or another of the numerous local mas under which Śiva is worshipped. In style, they are epigrammatical, parallelistic and allusive." The names of about 213 Vakar (twenty-eight of them being women) are known to us up to 416. About 168 amongst them have titular names (nom-de-plume).

Besides Basava, Cennabasava and Allama Prabhu, the following authors also attained prominence: Ittappaiya, Cennaya, Mācideva, Saṅgīya, Muddaiy, Kāmideva, Kāmappa, Rāmaṇa, Ketayya, Maraiya, Basavanna, and Bemmaṇa. Equally remarkable for their marvellous poetry are the following Lingayat women: Gaṅgānbike, the wives of Mallaiyya, Kūndarāṇcanna and of Uruḷinga Peddie; Mahādeviakkā, Mukṭāyakkā, Remṇavve, Kāḷavve, another Remṇavve and another Kāḷavve, Recavve, Gaṅgama, sister Nāgāyi Goggavve, Mūsammā, Thāyamma, Guḍḍavol, Sāṭāyakkā Remamma and Suvarna-Devī.

(c) Advaita Philosophy

Apart from the works on Advaita in Sanskrit, Kannada writers have made some original contributions through their mother tongue i. e. the Anubhavāṁritā "Nectar of Fruition," a leading text book on Vedānta by Raṅganātha or Raṅgavadhūta (c. 1750), and the Jīvasambodhana by Bandhuvarmā.

(d) Madhvism

Besides their numerous contributions in the field of Sanskrit, the Madhvas have produced wonderful specimens of literary art in the field of Kannada literature. Especially the school of the Haridāsas has done an immense service towards the enrichment of Kannada culture. Some of them had their own titular names and others not. The following Haridāsas are rather prominently known: Narāharitīrtha (originally known as Śāmasātri, 13th Cen. A. D.), Śrīpādarāya (15th Cen. A. D.), the author of the Bhramara, Gopi and Venu-Gītās respectively; Vyasāyya, also known as Candrikā-cārya (1447-1539), the author of Tarkatāṇḍava, Nyāyā-ṣṭra and Candrikā (all these are in Sanskrit), Purandaradāsa (1484-1564); Kanakadāsa (of the same era), the author of Narsimhaḥastattra, Mohasatramāgini, Rāmādhīrayansatra and Haribhaktisāra; Vādīmājātīrtha or Soderājara (1490-1600), the author of

17-18
numerous works—16 in Sanskrit and 7 in Kannada; Vijayadasa (1687-1755 A.D.); Gopāladāsa (1717), the famous author of the Haṭavāda; Jagannāthadasa (1727-1809), the eminent author of the Harikathāmṛtasāra, Giriymmā (18th Cen.), Prasannaveṅkaṭēśa, Gurugopāladāsa, Vasudevadasa and others. They composed hundreds of mystic psalms, many of which are available even to this day.

(vi) Sangatya

The Sāṅgatya is a purely Kannāḍa form of composition especially intended to be intoned to the accompaniment of a musical instrument. It came into vogue into the fifties of the 13th century. The following are some of the most important works: The earliest works in this form are the first two works: Aṇjanācaritre and Tripuradahana by Sīsumāyaṇa (c. 1231 A.D.). Various Purāṇas, life-sketches and works on morals etc. are usually written in this style e.g. the Bharateśa-Vaibhava, Gommaṭeśvara, Cōlarājaśaṅgatya etc. It should also be noted that the life-sketches i.e. the Kūmāraṇāmacaritre by Naṇjunda and the Kāṇṭhīravanarasarāja-caritre were written in this form.

(vii) Satakas

The Śatakas are generally written in Vṛtta, Saṭpadi and Kanda. They deal mostly with topics of high philosophy and morals. The following are very important: the Candracintāmaṇi-Śataka (1070) by Nāgavarma, the Pampāśataka (1185) by Haribara, Someśvara-Śataka (1195) by Someśvara, the Śivādhava, Śivavallabhi, and Aipuri Śatakas by Maggeya-māyideva (1430), the Triloka and Aparājīteśvara-Śataka by Ratanākaravarni (c. 1557), Śivamahīma-śataka by Cennamallikārjuna (1560), Pampāvirpa-Śataka by Hiriyāruṇaṇa (1650), Paścima-Rangadhamā-Śataka by Lakṣmīmayya (1700), Virabhadrarāja-Śataka, Śaṅkara-Śataka by Śaṅkaradeva (1620), and Iṣṭa-Śataka by Kāḍasiddhesa (1725).

(viii) Folksongs

This is an interesting form of literature by itself. Mr. Masti Venkatesa Iyengar has given a beautiful survey of the literature on the subject. The songs of the cart-men, the cowherd, the women grinding on the stone, village folks, village lover, the gardener and others—being composed on all the other topics which are not generally
dealt with in literature as being less refined—are of immense interest. Mr. Masti has referred to some songs that are in vogue in different parts of Karnāṭaka e.g. Śrī-Raṅgapāṭi, Malnāḍ and other places. The ballad of Raṅganāyaka and Rāṇi of Nagar, story of Yallammā and further of a lover and his beloved are interesting.¹

(xi) Yaksagana and Kannada Drama

We need not go here into the details of the problem regarding the existence of the theatre in medieval Karnāṭaka. However, the theatres have been constantly referred to since the time of Ādi Pampa. ² While opining that, "the present drama developed out of the Kīḷlekettas and Dāsa-plays", Prof. Kundangar further observes that, "the ancient Kannada drama had its origin in the Yaksagāṇa, a sort of pantomime ... enacted on the stage to the accompaniment of music and dancing."³ The Tulu dynasty seems to have introduced these 'Kathākalis' (which later on developed into Yaksagāṇas) in Karnāṭaka. Raghunāṭha Nāyak wrote the Śrī Rukminīvilās." As Kundangar rightly says, ⁴ "From the 17th century onwards down to the very beginning of the 19th century the play-writers took themselves to the writing of Yaksagāṇas which became more and more attractive, and finally Hanumadvilāsa, Pralhāda, Gayācaritā, Draupadi-vastrāharana, Bānāsura and Kṛṣṇapārijāta held the theatre-goers almost spell-bound". Further he states that, from the end of the 17th century onwards down to the present day nearly 1,500 dramas have been written, about 500 of which are preserved in the Mysore Library.

The oldest extant drama available to us is the Mitravinda-Govinda (a translation of the Sanskrit work Ratnāvali) by Singarāya (1680). Otherwise it is said that Mummaḍī-tammap-Bhūpāla is the earliest playwright.

2. Cf. Pampa, Ādi Purāṇa,, I, 45; Ranna, Gādāyuddha (932) exhibits the stage direction; E. C., Sb. Ins. No. 28, depicts Vira Ballāla as an actor.
4. Ibid.
CULTURAL HISTORY OF KARNATAKA

(x) Romance

About two works of romance written in Kannada are available. Deva-Kavi (c. 1200) wrote the Kusumävali in Campū. After the fashion of Nemicandra’s Lilāvati, it is also a love story. Further, the Udbhatakāvya was written by Somarāja in 1222 A.D.

(ix) Scientific Literature

It is really unique that the Kannada authors have their own say on every branch of study i.e. Science of Cooking (Sūpaśāstra), Science of Horse, Elephant and Cow (Āva, Hasti and Go-śāstras), Medicine, Astrology and Palmistry, Art of Love (Smaraśāstra) etc. They have also produced wonderful works on Grammar, Prosody and Poetics.

Grammar: The chief works on Grammar are: the Śabdasmṛti and Bhāṣābhūṣaṇa by Nāgavarmā (1145), the Śabdamanidarpaṇa by Keśirāja (1260), and the Śabdānuṣāsana (1604) by Bhaṭṭākalaṅka.

Poetics: The following are the important works on Poetics: the famous work Kavirajamarga by Nṛpatunga (or Śri Vijaya?); Kāvyāvaloka (1145) by Nāgavarmā, the Udayādityālaṅkāra (1150) by Udayāditya, the Mādhavālaṅkāra (1500) by Mādhava, the Śrīgāra-Ratnākara by Kavi Kāma (1200), the Rasaratnākara and Sāradāvilās (1550) by Sālva, the Narasālaṅkāra by Timma etc.

(xi) Other Works

Further, there are other important works like the ‘Kabbigara-Kāva’ - otherwise called as 'Sobaginasuggi', Madanavijaya and Kāvana Gellu, written by Aṇḍayya (c. 1235); and numerous translations of the original Sanskrit works such as the Pañcatantra etc.

(xii) Telugu Literature

As Mr. Dutt rightly observes, “The bulk and the best part of the Telugu literature which affords the greatest delight to the minds of the Ādilkhas, is the product of direct patronage of Vijayanagara emperors and their viceroys. It is equally a striking phenomenon, that the above literature has grown both in volume and variety.
under each Vijayanagara Dynasty ". However, we shall have a brief survey of the main works produced by the Telugu poets under the shelter of the Vijayanagara emperors: (In the Saṅgama Dynasty) the Uttara-Harivamsam by Nācanna Soma, the Vikramārkacaritam by Jakkana, the Kriḍābhīrāmam by Vinukonda Vallabhāmātya; (Under the Śāluvas) the Śāluvābhyudayam by Aruṇagirinātha, Jaimini Bhāratam and Abhijñāna-Śākuntalam by Pīṇa Viraṇa; (During the Tulu Dynasty) the Varāha Purāṇam and the translation of the Sanskrit work Prabodha-Candrodaya by the joint authors Nandi Mallayya and Ghaṇṭa Sīṇgayya, the Manucaritra by Pedḍana, the Āmukta-Mālāyā by the emperor Kṛṣṇadeva-rāy, the Pārijātāpaharanam by Timmaṇa, the Rādhāmādhava by Yellāṇārya or Rādhāmādhava Kavi, the Tārakabrahmārājīyam (by the same author), the Kṛṣṇa-Arjunasamvādam by Gopa, the Rājaśekharacaritam by Mallana; (Under the Ārāvīdu Dynasty) the Vasucaritra by Rāmarājabhūṣana, the Kalāpūrṇaṇodhayam by Piṅgala Suranna, a contemporary of Shakespeare, the Rāghavapāṇḍaviya and Prabhāvati Pradhyumnam (by the same author), the Udbhātāradhyacaritram and Pāndurāṅgamāhātmyam by Tenāli Rāmakṛṣṇa, and finally the Vasucaritram (1570 A. D.); (Under the Nāyakas of Tanjore and Madura) various Yakṣagānas on subjects like Rādhā, elopement of Tārā with Candra, Indra and Ahalyā, etc., the Śārāṅgadhāracaritram by Cāmakuru Veṇkaṭa-Kavi, Ahalyāsaṅkrandananam by Veṇkaṭa Nāyak, the Tārā-śaśāṅkāvijayam by Veṇkaṭapati and finally Vijayaraṅga-cokkanātha by Ananta Bhūpāla.

(xiii) Histories and Biographies

The Kannada literature abounds in histories and biographies of kings, philosophers and saints, who flourished in Kārnāṭaka. In fact no other province in India has really contributed to this branch of study so much as Kārnāṭaka has done. We have already dealt with part of the material under the various groups above. The following are equally important in the same connection: the Kānṭhīrava Nārasarāja-Carita by Naṅjakavi, the Kānṭhīrava-Nārasarāja-Vijaya by Govinda Vaidya (c. 17th Cen.), Devarāja-Vijaya by Doddā-Deva Rāya (1559-72), Cikkadevarāya-Yasōbhūṣana and Chikkadeva-Rāja-

Vamiavaḷi (1672-1704), Maisūra Arasagaḷa-Pūrvābhuyudaya by Puṭṭaiya (1713) and Rajendra-nāmē (Chronicles of the Coorg Rājas) by Vīra-Rājendra of Mercara (1808), and Rājāvalikathe by Devacandra (1838).

(xiv) Sanskrit Literature

The contribution of Kannadīgas in the field of Sanskrit literature is marvellous indeed. In fact the working of the three schools of philosophy must have acted as a direct cause for the same. All the three Ācāryas were themselves eminent writers in Sanskrit (cf. infra). Further their disciples also wrote a number of works in Sanskrit. Besides there were works written by others in almost all the branches of study. The Śiva, Viṣṇudharmottara, Liṅga and Mārkaṇḍeya Purāṇas seem to have been written here. We give a brief survey of some important works: The Nalacampū of Trivikrama (10th cen. A.D.), Kavirahasya of Halāyuḍha, Udayasundarikathā of Soḍhala, the Tattvaprācilīki of Trivikrama (late 13th Cen.), the Sannyāyaratnāvalī by Padmanābhathīrtha (late 13th Cen.), the Tattva-prakāśikā and Nyāyasudhā by Jayatīrtha (c. 1340), the Maṇi-mañjari and Madhvavijaya by Nārāyaṇa (c. 1360), the Sarvadarśana-saṅgraha of Mādhava, the Commentaries on the Rgveda, the Brāhmaṇas and other works by Sāyaṇa, the Candrikā, Nyāyāmṛta and Tarkatāṇḍava by Vyāsarāya, the Nītivākyāmṛta by Somadeva (10th Cen. A. D.) the Mitākṣara by Vijnānēśvara, (in the reign of Vikramāditya (1076-1126), the Vikramāṇikadeva-carita by Bilhana, etc.

(xv) Apabhramsa Works

Karnāṭaka was also a seat of Apabhramṣa language and literature. Puṣpadanta established himself at Malkheḍ and was working under the patronage of Bharata, the minister of the Rāṣṭrakūṭa king Kaśṭha or Khottiga. He wrote the following works in Apabhramṣa: Mahāpurāṇa (965 A.D.), Nāyakumārācarī and Zasaharacarī. My friend Prof. Bhayani opines that Svayambhū, the great author of Paumacariu, must have flourished in Kān̄nataka as the Kannada intonation of his wife’s name Sāmiyavvā indicates. A further study is necessary in this connection.
III Appendix to Chapter VI

Burnell details the origin and development of the Kannāḍa Epigraphy as follows:

S. Asoka Character (cave)

[The Asoka character was mainly developed, according to Rev. Hera, from the picto-phonographic inscriptions at Mohenjo Daro etc.]

<table>
<thead>
<tr>
<th>Cera</th>
<th>Ĉalukya</th>
<th>Veñgī</th>
</tr>
</thead>
<tbody>
<tr>
<td>W. Ĉalukya</td>
<td>Old Javanese</td>
<td>Eastern Ĉalukya</td>
</tr>
<tr>
<td></td>
<td>Transitional</td>
<td></td>
</tr>
</tbody>
</table>

| Haḷe-Kannāḍa | Old Telugu | Kannada | Telugu |

The other script which was in vogue in Karnāṭaka was the Nandi – Nāgarī. During the last fifty years or more, after Burnell published his work in 1878, many more materials have become available to us.

Materials: The materials used for writing consisted of stone (cf. Royal grants, Māstigals, Viragals, religious endowments, etc.), palm-leaves, plates of metal including gold and silver and prepared cloth. The innovation mainly was of Karnāṭaka. The use of paper came into vogue after the 11th Cen. A.D.

Eras: The following Eras were used in Karnāṭaka:

1. Kaliyuga Era—the usually received date of the Kaliyuga being the March Equinox of 3102 B.C.
2. The Śaka Era.
3. The Vikramāditya Era.
4. The Ĉalukya Vikrama Era.

The Cycle of Bhāspati of sixty Samvatsaras was in vogue.

[cf. Burnell, South Indian Palaeography, London, 1878]
CHAPTER VII

ART AND ARCHITECTURE

Introductory

As in other branches of culture, Karnataka has created a unique position for itself in the field of art and architecture. The Indus Valley finds have provided us with the best specimens of art in general and temple-building in particular. In fact the representations contain all that was needed for image worship. The various representations of Śiva seated in a yōgic posture, of Śiva in a standing pose, of devotees seated on either side of the god and meditating on him, a devotee kneeling before him, the pītha and the prabhāvalī, indicate the most interesting features of the problem. The stūpa and the later domical design seem to be the direct development of the Megalithic tomb, which was prevalent mainly among the non-Āryan population of India. The Aryans introduced the sikhara in the temple architecture later on. Karnataka made as its own both these schools and created a marvellous field for itself. It is worth noting in this connection that in ancient Karnataka sometimes whole villages consisted of artizans. The inscriptions always speak of excellent engravers (Rūvāri), and like Hemāḍpant in the Mahārāṣṭra, the names of Nila, a vānara 'who built the sētu in the time of Rāma', and Jakanācārya have become house names for types of architecture in Karnāṭaka.

We have already observed above that the Kannadigas were directly responsible for the caves at Kārli, Kaṇheri, and others. In our opinion the similarity between the Bādāmi caves and those at Elephanta may induce us to believe that Pulikēsi's march to that place e.g. Purī, might have acted as an impetus to the artistic features there.

Origin of the Temple: It has been admitted by scholars, with the exception of V. A. Smith, that the domical stūpa is merely a development of the earthen sepulchral tumulus, the form of a tomb being naturally utilized for a structure frequently intended to conserve
bodily relics. 1 But Fergusson stated that the stūpa is the direct descendant of the sepulchral tumulus of the Turānian races. 2 Hence agreeing with the main conclusion of Fergusson we may say that the stūpa was a direct descendant of these Megalithic tombs. For such a conclusion, we get evidences from the Mahābhārata and other Purānic records. It is said in the Mahābhārata that on the advent of the Kali era, "they will revere edūkas" and further, "the world shall be piled with edūkas." 3 Dr. Kittel 4 is of opinion that the word Edūka is of Dravidian origin, it being derived from the Dravidian root elu, a bone; and that the word Edūka meant "a wall enclosing bones." This actually meant perhaps the Megalithic tombs themselves.

Northern and Southern: Added to this, the Aryans while borrowing this system of temple worship, began to add to the strength of the indigenous gods by the creation of their own gods e.g. Viṣṇu and Brahmā which are evidently of a later date. Along with the growth of mythology, we find a sudden change in the art of building also. Then comes into vogue the northern Śikhara with its Āmalaka and a design suited to the worship of their new gods Viṣṇu and Brahmā. And immediately we begin to find a difference between the Southern and the Northern temples and the stūpa. Later, all these styles developed in their own way. But Karnāṭaka pursued a different course altogether. It imbibed all that was best in all these and introduced an architectural style of its own. We shall refer to it presently.

II Karnataka Architecture

The Karnāṭaka Architecture can be divided into the following groups, i.e., Kadamba, Cālukya, Hoysala, Vijayanagara, Buddhist, Jain and Mahomedan respectively. Uptill now, scholars like Fergusson, Cousens and others wrongly designated all the Kadamba, Cālukya and Hoysala styles of architecture as Cālukyan' (or 'Deccan' according to V. A. Smith). But recently Rev. Tabbard and Rev. H. Heras, 5 tried to isolate the Hoysala style from the more generalized nomenclature 'Cālukyan' or 'Deccan'.

5. H. Hem, 'Halebid', Bengal, Past and Present, XXXVIII, 156 ff.
Prof. Moraes drew a further distinction between the Kadamba, Cälukya and the later Hoysala styles. In our opinion all these three different styles helped the evolution of the main Hoysala style, while still remaining distinct. We shall now give a brief survey of these styles.

(i) The Kadambas

According to Prof. Moraes the Durgā temple at Aihoôle embodies the three distinct elements belonging to three different styles of architecture. The aspidal and the Pradakṣiṇā were evidently borrowed from the Caitya of the Buddhists. The curvilinear tower was likewise imitated from the Northern Śikhara and this again was modified by the horizontal stages of the Kadamba vimāna. Though it is very difficult to proceed in this line of investigation with a keen line of distinction as has been drawn by Prof. Moraes, still the development of this style can be perceived in the various temples: the Śaiva temple at Tāḷgūṇḍa, the temples at Kadavoli, the Ṣaṅkha-viśva temple at Halsi—the latter having four panels each crowned by a Kirtimukha (again a Kadamba innovation) and finally the famous Kamālanārāyana temple at Degāmve.

(ii) The Calukyas

As the Brāhmin Kadambas developed their style—all the while forming a fusion between the Northern and the Southern (or Nāgara and the Drāvida)—the Cälukyas, whose insignia bore the emblem of the Boar, did not lag far behind. Their earliest brick temple of Uttareśvara and Kāleśvara at Ter, and further the famous temples at Paṭṭadkal and the Meguti Jain temple at Aihoôle (6th Cen. A.D.) do show traces of the earlier Dravidian style they developed. Further according to Coomaraswamy: “The Virupākṣa temple was most likely built by workmen brought from Kāņcipuram, and in direct imitation of the Kailāpanātha at Kāņcipuram. The main shrine is distinct from the Maṇḍapam, but has a pradakṣiṇā passage; the pilled Maṇḍapam has solid walls, with pierced stone-windows. The

1. Moraes, Kadambakula, pp. 304-05.
2. Coomaraswamy, History of Indian and Indonesian Art, p. 95.
square Śikhara consists of clearly defined storeys, each of considerable elevation. The *Caitya motifs* are much used and there are many sculptured lintels, slabs and monolithic pillars; the sculptures include representations of Śiva, Nāgas and Nāginis, and Rāmāyāṇa scenes. Like other early Dravidian temples, it is built of very large, closely-jointed blocks of stone without mortar. It is one of the best structures in India."

But with the building of the Durgā temple at Aihoṇe we see that the Northern curvilinear tower along the Kadamba horizontal stages as gradually introduced in the Cālukya style. "The Pāpa-nātha temple (c. 735 A. D.) almost contemporary with the Virūpākṣa is in a different style, with a true Āryāvarta Śikhara (of early type with angular Āmalakas on every third course), and with wall-niches of corresponding form; this temple may fairly be described as a cross between the Dravidian and the Āryāvarta styles."

(iii) The Hoysalas

All the Western and Eastern scholars have expressed their admiration about these marvellous and beautiful Hoysaḷa architectural buildings. The following are the main characteristics of the Hoysaḷa style.

**The Star-Shape**: Thus, as shown above, the early Kadamba and Cālukyan temples are always 'square and quadrangular' in shape; but in the Hoysaḷa period the 'star-shaped' form begins to appear. In the meanwhile, the Keśava temple at Hirekadalur (Hasan Taluka) the Cennakesāva temple at Honnavara, the Vīranārāyaṇa temple at Belavaḍi show the transitional stages from the Cālukyan to the Hoysaḷa style of architecture.¹

**Conglomeration of Shrines**: As Father Heras rightly observes, 'one of the peculiarities of the Hoysaḷa style is) the conglomeration of shrines in the same temple; three, four or sometimes five shrines, forming in most cases a cruciform temple — Examples: Keśava temple of Somanāthapūr (a triple shrine) and the Kadambesvāra temple at Hīrekur (Dharwar Dist.).²

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2. Ibid.
Vimana: As observed above, the early Kadamba Vimana consisting of a square pyramid crowned by a Kalasa is appropriated by the Hoysala architects and given a star-shape by means of adding gorgeously profused ornamentations in later centuries e.g. Jwara temple at Arasikere, and the Kesava temple at Somanathapura.

Pillars and Ceilings: No two pillars of the Hoysala temples are similar to each other. Further, we shall discuss about the pendant lotus flowers in the Kadamba Vimanas later on.

Kirtimukha & Screens: cf. under Sculpture.

(iv) The Vijayanagara Style

As Dr. Coomaraswamy observes: “The chief peculiarities of the style are as follows: the full evolution of the pendant lotus bracket takes place; the monolith columns unite to the main straight sided shaft a number of slender cylindrical "columnettes" with bulbous capitals, the roll cornice is doubly carved, the corners having upward pointing projects, the underside repeating the details of wooden constructions. The pillar caryatides, whether rearing lions or Yalis (Gajasimhas) are products of a wild phantasy; at the end of the sixteenth century rearing horses are also found, provided with fighting riders and groups of soldiers below, but these are more especially a feature of the Madura style. Enclosing walls and basements are decorated with continuous reliefs representing epic and festival themes.”

The best examples of the style are: the Vijaya-Viśhala temple with its most beautiful Kalyāna-Mandapa (begun in 1513 A. D. and left unfinished), the Kadaliḷalu Ganesa temple (one of the most elegant temples of India), the Hazar Rāmāyaṇa temple and the temples at Tāḍapatri.

(v) Civil Architecture

There is a single piece of civil architecture belonging to the Vijayanagara period. Coomaraswamy observes, that the remains of palaces and connected buildings consist partly of Indo-Saracenic structures of which the Lotus Mahāl is the best example, combining Hindu roof and cornices with Mahommedan arches and the massive

1. Coomaraswamy, History of Indian and Indonesian Art, p. 124.
stone platforms or basements which are supported by elaborate wooden superstructure covered with gilt copper-plates. Kṛṣṇadeva-raṅga's 'Dasara Dibba' is also equally famous in this connection.

(vi) Caves

The kingdom ruled over by the Cālukyas and the Rāṣṭrakūṭas comprised of the territory occupied by the following: the caves at Aurangabad, Ajantā, Ellorā, Bādāmi and Aihoḷe:—The Aurangabad (6th-7th Cen. A. D.) Buddhist Caves are more or less excavated pillared maṇḍapams, within which is installed the figure of Buddha in a pralambāsana posture.

At Ajantā Caves Nos. I-V and XXI-XXVI, of which XXV is a Caitya, consist of Vihāras. Caves Nos. I and II contain the finest specimen of sculpture. Further, Caves Nos. IV and XXIV contain halls of 28 and 20 pillars respectively. There are four caves at Bādāmi (two Vaiśṇava, Śaiva and the fourth Jain). They are very nicely preserved. Further there are two caves at Aihoḷe (Jain and Śaiva).

Ellorā: The Brahmanical Caves i. e. the Das Avatāra, Rāvanka-khai, Dumar Lena and Rāmeśvara are of special interest.

Kailasanātha Temple: The Rāṣṭrakūta king Krīṣṇa I (758-772) built the Kailāsanātha rock-cut shrine at Ellorā 'which may be a copy of the Paṇānātha at Paṭṭadkal.' It is a glorious piece of architecture.

(vii) The Jain Temples

The Jain buildings consist mainly of the Beṭṭas, Basadis and the monasteries. "The term Beṭṭa is applied to a special form of shrine consisting of a court-yard open to the sky, with cloisters round about and in the centre a colossal image, not of a Tīrthaṅkara, but of a saint ".¹ The image of Gommatesvara on the Dodda-beṭṭa hill (Śravaṇa Belgola) and the other image at Belur are famous. Besides the many Basadis of the Jains, their temples at Moodabidri (near Mangalore, Kanara District) have a peculiar feature of their own. As Coomaraswamy observes, "The style belongs to the time of the kings of Vijayanagara, and is characterised by its flat roofs, flat overlapping slabs, and a peculiar kind of stone column sticking up high."

¹ Coomaraswamy, op. cit., p. 118.
the sides, recalling a Buddhist railing. The nearest analogy for the sloping roofs is found in the Himalayan forms, and some authors have assumed a connection of style between Kannada and Nepal. Perhaps, it is also possible as Dr. Coomaraswamy would suggest it, 'more likely similar conditions have produced similar forms'.

(viii) Mahomedan Architecture

The various mosques and tombs at Gulbarga, Golconda and Bijapur, which according to Havell are only a development of the Hindu style, have attracted the attention of every visitor. About the Bijapur architecture the eminent scholar Fergusson observes, "It is not easy now to determine how far this originality arose from the European descent of the ‘Adil Shahis and their avowed hatred of everything that belonged to the Hindus, or whether it arose from any local circumstances, the value of which we can now hardly appreciate."

The famous Jamī Masjid, the tombs of Ibrahim II, Muhammad, the Āsār-i-Mubārak, the Mīhitāri Mahāl and the tomb of Muhammad Quli (at Golconda) are some of the famous edifices of the day. Especially the Domes are of great structural beauty.

III. Karnataka Sculpture

"In the elder days of Art,
Builders wrought with greatest care,
Each minute and unseen part;
For the Gods see everywhere."

Such is the quotation given by Cousens while describing the beauties of the Halebid temple. In fact we shall not be far from the truth if we say that the foremost contribution of Karnataka to the world culture lies mainly in the field of architecture. As we have remarked above, Karnataka brought about a fusion of the Northern and the Southern. Whereas, in the North the early Bhāraśivas and the Vākāṭakas, and later the Guptas brought about a new and vital change in the atmosphere and created wonderful specimens of art in an Aryan atmosphere, the southerners in the South were trying to preserve and foster the best of the pre-Aryan ideals. But the various dynasties of Karnataka assimilated the best elements of these two and created a beautiful whole of their own. The sculptures of the period may be divided into the following groups: (1) The

1. Ibid., p. 119.
Kadamba period; (2) the Cālukya period; (3) The Hoysaḷa period; and (4) the Vijayanagara period and after. Besides this the Buddhists, Jains and the Mahomedans added their own share towards the enrichment of the Karnāṭaka sculpture. All the artistic remains in Karnāṭaka consist of the decorative, figure and portrait sculptures. We have already summarised above the results of the excavations at Kolhāpur.

Kadambas: Besides the earlier productions at Sorab Taluka, Halsi and Degamve and Hāngal, we may say that the image of Lākṣmī-Nārāyaṇa at Halsi is remarkable for the majesty of its pose and the elegance of its carving. The images of the Kadamba period are both in 'dynamic and static poses' e.g. the figure of Durgā in the Sorab Taluka, and the Madanikās and dancing girls sculptured in the Degamve temple.

Calukyas: The caves at Ajantā and Bādāmī, and the temples at Paṭṭadakal and Aihole form the main structures of the period. The caves at Bādāmī, the Kāmeśvara cave at Ellorā, the facade and the capitals of the pillars in caves Nos. I and XXIV at Ajantā, the Durgā and Virūpākṣa temples at Aihole contain marvellous specimens in sculpture. Havell says that the Dās Avatāra Cave at Ellorā: "is the example of the finest period of Hindu Sculpture". Moreover, the figures of Viṣṇu (Cave No. III), Virāṭarūpa and Vāmana Avatāra (Cave No. II), Ardhanārīśvara at Bādāmī, and Nārāyaṇa at Aihole are the finest representations in this connection. In regard to the last Havell has aptly pointed out that, "it is an unusual representation of Nārāyaṇa in the snake world of cosmic ocean, seated in the pose of 'royal ease' on the coils of Ananta but with four arms bearing only the cakra and war trumpet. Two graceful Nāginis, the snake goddesses, whose magic powers and seductive charms play a great part in Indian folk-lore, flieht lightly as butterflies round the deity bringing their offerings. The playful rhythm of their sinuous serpentine bodies, drawn by a most accomplished hand, fill the whole sculpture with the scene of supreme delight which is said to belong to Viṣṇu's paradise."

1. Moraes, Kadambakula, p. 313.
2. Ibid., p. 316.
3. cf. also Chitaruppi, Ms.
Hoysalas: The Hoysala sculpture is well-known for its Madanakai or bracket figures, the Dvārapālas or gate-guardians, the images of the shrines and the figures of the walls.

Especially the figures (on the brackets) representing dancing girls and in some cases different deities are interesting. They are extremely realistic and graceful.\(^1\) Further, after the fashion of the Buddhists and the Cālukyas, the Hoysalas also adopted the device of introducing the Dvārapālas in their sculpture. As Fr. Heras observes: “the only dress of the Dvārapālas consists of jewels, but those are in such a profuse magnificence that the whole body is practically covered”.\(^2\) The Hoysala images of gods are in a static pose. The image in the Kesava temple at Kausika is very beautiful. The Kīrtimukha is the main contribution of this period. The most striking portion in these temples is that of the images on the walls. Rev. H. Heras says, “The rear of the Hoysala temples, specially those at Sōmanāthapūr and Hālebid are completely covered with images and carvings. The upper portion presents images of gods and goddesses, musicians, dancing girls, heroes, etc. Needless to say that the perfection of details one finds in these images is a real wonder, and it is a pity indeed that such minutely detailed images are placed so high for one is not able to appreciate them properly. Some of those statues bear the name of the sculptor at their base.”\(^3\)

Rayas of Vijayanagara: The Rāyas of Vijayanagara tried their utmost to spread Hinduism through every nook and corner in Karnāṭaka. Whether through painting, sculpture or architecture, they saw that the various images of gods were either painted or hewn out in every part of the realm. The images of Narasimha or that of Gaṇapatī at Hampe may corroborate our statement. The Viṣṇhalaswāmī temple moreover consists of the best scenes which were equally interesting. “On the walls of temples or of other buildings was displayed the sculpture of the Vijayanagara craftsmen. Probably in the whole range of South Indian sculpture it would be difficult to find a match to vie with the variety of Vijayanagara sculpture. In order to prove this, one should go primarily to

\(^1\) Heras, op. cit., p. 164.
\(^2\) Ibid., p. 165.
\(^3\) Ibid., p. 164.
Vijayanagara not to mention Srisailam, Vellore or Muḍabidri or even Bhaṭkaḷ, where are unravelled in stone a social history of this age. Take Vijayanagara for example, and in it the House of Victory. Here can be seen prancing monkeys in unimaginable shapes, kings receiving embassies, queens as well as their husbands witnessing a dancing match, noblemen hunting in the forest either the wild deer or hogs or boars, on horseback or on foot, women looking in the mirror or dancing girls in action, captives brought before the king and a variety of other topics. They are drawn with a caricaturistic touch, pregnant with realism, vitality and power. The obvious heaviness of Hoysala sculpture, especially of the horses, for instance, which one notices at Haḷebid or at Dvārasamudra, is conspicuous by its absence in Vijayanagara sculpture of this period. The deer, the dogs, the prancing horses or the marching soldiers look alive instinct with life, vigour and freshness which are unforgettable.¹

Apart from this, especially the images of Kṛṣṇadevarāya do witness to the excellence of Vijayanagara craftsmen.

Jain Sculpture: The Jain sculpture of the period is also equally varied. Especially the Mānastambhas or Brahmadevastambhhas containing figures of Jina or Brahmā on their capitals are interesting. Besides this the figures of Gommatesvara (56 feet high) on the top of the hill at Śravana-Beḷgola has attracted the attention of many. "The face of Gommaṭa is remarkable for its serene expression, the hair curled in short spiral ringlets all over the head while the ears are long and large...Though not elegant, the image is not wanting in majestic and impressive splendour."²

IV Music

The Kannāḍa theatre and music thrived together in a unique manner. Besides the evidence obtaining in the epigraphic records, art and architecture of the period, we get sufficient information from the Kannāḍa literature in regard to the development of music in Karnāṭaka.

The Kannāḍa authors have written independent works on music e.g. Sārāṅgadeva, Kālinātha, Rāmāmāṭya, Somanāṭha,

Veṅkaṭamakhi and Tulajā Rājendra. Besides these Bhavabhāṣṭa wrote three works i.e., the Anupa-Saṅgīta-Ratnākara, the Anupa-Saṅgīta-Vilāsa and the Anupaṅkuśa. The earliest author is Śaraṅgadeva (between 1227 A.D. and 1240 A.D.) employed in the court of the Yādava king Śinghana. Purandaradāsa wrote the Pillarigīte. Further the famous work on the subject is of Puṇḍalīka e.g. Rāgamanjari.

Some of the master musicians of Karnāṭaka also went to the courts of the Northern Emperors. The famous of them were Gopāla Nāyaka from Daulatabad and Puṇḍalīka Viṭhala. They were entertained in the courts of Allauddin Khilji and Burhan Khan respectively. Janārdanabhaṭṭa adorned the court of Shah Jahan.

The kings of Karnāṭaka were the greatest patrons of music. Further, kings like Kārtavīrya Raṭṭa were themselves well-versed in the Saṅgīna. The Raghunāṭabhyudayam also refers to the Karnāṭaka and Desī music. The Raghunāṭabhyudayam states that, the chief Rāgas in vogue then were Jayaṁaṅgala, Simhalalola etc., and that the tālas to which they were played were Ratilī, Turaṅgalīlī, Raṅgābharaṇa, Anaiṅgaparikramaṇa, Abhinandana, Nanda-nandana and Abhimāla, and that one of the forms of dancing was called as Raghunāṭabhi indian.

The following instruments are enumerated in many of the epigraphic and literary records: Viṇā, Yāl, Maddale, Damaruga, Mahāmuraja, Turya, Nirghoṣana, Trivali, Mrdaṅga, Kahala, Saṅkha, Bheri, Paṭaha, Ghaṇṭe, Kausala etc.

V Dancing

The Kannadigas have also contributed a good deal in regard to the art of dancing. The Raghunāṭabhyudayam refers to the different varieties of dancing (cf. Supra). Even some of the kings of Karnāṭaka are known as the best masters of dancing. The institution of the Devadāsis must be specially mentioned in this connection.

VI Painting

A succinct study has still to be made in regard to the history of painting in Karnāṭaka. Though the workmanship in Vijayanagara

and Bādāmi does not survive to-day, still the best of the paintings are still obtainable at Ajantā, Ellora, Sittannavāsal, Kāṇci, Māmand-pūr, Tirumalaipuram, Tiruvāṇiṇiḷam and Tanjore.

The representations at Ajantā (30° 32' N, 75° 46' E) in tempera and fresco constitute 'the most important mass of ancient painting extant in the world.' They generally run over a very vast period of about seven centuries e.g. between the first century of the Christian era to about 642 A.D. Caves Nos. IX, X, XIX and XXVI are Churches (Caityas) and the remaining are all monastic residences or Vihāras. There is a great likelihood that the caves along with the paintings must have been built under the patronage of the Śatavāhānas, Vākāṭakas and the early Cālukyas. Apart from the representations of the Buddha and Bodhisattvas, the other attractive scenes are the love scene (Cave I), the picture of fighting bulls (I), the seated woman (IX), the six-tusked elephant (V), Rājā and woman (IX), the standing Buddha on pillar (X), long-tailed monkeys (XVII), woman carrying child (XVII), mother and child making an offering to Buddha (XIX), and the woman standing (II).

Fergusson opined that 'he had never seen anything in China approaching its (Ajantā) perfection.' Vincent A. Smith has rightly observed that, the paintings stand the unfair test wonderfully well, and excite respectful admiration as the production of painters capable of deep emotion, full of sympathy with the nature of men, women, children, animals and plants, endowed with masterly powers of execution ¹. Griffiths does full justice to the subject when he expresses that, 'In spite of its obvious limitations, I find the work so accomplished in execution, so consistent in convention, so vivacious and varied in design, beautiful form and colour, that I cannot help ranking it with some of the early art which the world has agreed to praise in Italy. The Ajantā workmanship is admirable; long subtle curves are drawn with great precision in a line of unvarying thickness with one sweep of the brush; the touch is often bold and vigorous the handling broad, and in same cases the impasto is as solid as in the best Pompeian work ... The draperies, too, are thoroughly understood, and though the folds may be somewhat conventionally drawn, they express most thoroughly the peculiarities of the Oriental

treatment of unsewn cloth .... Here we have art with life in it, human faces full of expression, limbs drawn with grace and action, flowers with bloom, birds which soar, and beasts that spring, or bright, or patiently carry burdens, all are taken from Nature's work - growing after her pattern, and in this respect differing entirely from Muhammadan art, which is unreal, unnatural, and, therefore, incapable of development." 1

Ellora: The most important frescoes were found in the ceiling of the Raṅga Mahāl (8th Cen. onwards). The earliest painting is reminiscent of Ajantā, but rather less sensitive; the latter is decidedly inferior. 2 Especially the representations of Viṣṇu and Lakṣmī riding through the clouds, borne by Garudas, as well as that of a rider upon a horned lion and many pairs of Gandharvas or Vidyādhāras are of immense interest.

The main credit should go to the Rev. H. Heras, S. J., for pointing out the importance of the Aravīḍu Dynasty which rendered its help towards the development of art in Karnāṭaka. The account of Domingo Paes 3 and other foreign travellers refer to the paintings on the walls of the Royal Palaces, but none of them have survived to the present day.

The temples of Lepākṣi 4 and Bṛhadisvara 5 contain very fine specimens of painting. In the Lepākṣi temple the Ardhamanḍapa consists of the most beautiful panels consisting of the painting of Dakṣiṇāmūrti, that of Śiva and Caṇḍikesvara-Śiva as Gourīprāsādhaka, or the scene of Anantatāṃḍava of Naṭeṣa. The temple of Bṛhadisvara also contains marvellous specimens of painting.

2. Coomaraswamy, op. cit., p. 100.
4. Ibid., pp. 75 ff.
5. Ibid., p. 87 ff.
CHAPTER VIII

PHILOSOPHY, MYSTICISM AND RELIGION

The main landmarks—Philosophies of Śaṅkara, Rāmānuja and Madhva—The Dāsakūṭa—Vīraśāivism—Religion and Religious sects.

Karnāṭaka is predominantly a land of Religion and Philosophy. During the historic period, we find that Karnāṭaka reared the three of the greatest systems of Indian philosophy, namely, those of Śaṅkara, Rāmānuja and Madhva respectively. It is in this land again that the two Northern philosophical systems viz., Buddhism and Jainism drew inspiration—even from the point of view of material support—and just to build its mighty empire elsewhere in China, Japan, Java and other places, in the case of the former; and in the case of the latter, to remain in this land permanently deep-rooted only to prosper and prosper evermore. Besides these, the three famous schools of devotion of the Haridāsas (popularly known as 'Dāsakūṭa'), the Vīraśāivas and the Śrīvaiśṇavas came into being; and as if to compete with their contemporary institutions in other parts of India, they have all the while tried to rejuvenate the masses with the spirit of universal love and god-head.

I The Main Landmarks

The recent discoveries in the Indus Valley sites have really opened a new vista for the historian. In our opinion these discoveries definitely possess possibilities of acting as a silver line between the Vedic and the pre-Vedic and thus change the whole outlook of scholarship. Certainly new streams of thought will surcharge the whole atmosphere and they shall help us to give a correct perspective in regard to the origin of the history of gods and goddesses, religious superstitions and beliefs, and the mystical notions in man.

The Four Periods: In the light of the above remarks, the history of Indian philosophy and religion can be divided into four periods, namely, (1) Proto-Indian Period; (2) Vedic Period; (3) Purāṇic Period; and (4) the Period of Mysticism.

1. cf. A. P. Karmakar and N. B. Kalamdani, Mystic Teachings of the Haridāsas of Karnāṭaka. Here is an improved version of the same.
CULTURAL HISTORY OF KARNATAKA

During these periods, all the systems of philosophy, mysticism and religion prospered side by side or alternately, and this rich cultural tradition has been handed down to us even to this day. To sum up briefly: 1. Pr-Vedic Period: During the first period the Minas and probably the Ābhīras (derived from the Dravidian root Ayir) seem to have fostered the cult of the Śiva and Raṅga. We, however, get definite information in regard to the worship of the Divine Triad Śiva, Pārvatī and Kārttikeya, the Sun, Linga, and tree respectively. The idea of life after death and especially of reaching the world of Śiva was in vogue. 2. Vedic Period: From the period of Rgveda onwards down to that of the Upaniṣads – the various ideas of the world, creation and later those of Brahmaṇ and Ātman came into being. The cult of sacrifice also takes a definite shape. The idea of rebirth and Karma and all the rudimentary notions of philosophy come into vogue. During the fag-end of this period the mighty doctrine of Buddhism and Jainism swayed the minds of the people. 3. Purānic Period or Religio-Philosophic period: This is the period of consolidation in its true sense. The Hindus marshal all their forces by producing the Gītā, the Brahmaśūtras and all the six Darśanas, and later build a full mythology through the Purānic literature. Side by side with these the Pāñcarātra Sāṁhitās and the Śaiva Āgamas as well as the Nārada Bhakti and Śāntīlya Sūtras come into being. Śāktism takes deep root into the minds of the people. Buddhism and Jainism also build their empires based on logic, mythology and religion. 4. Period of Mysticism: Hinduism receives a new impetus at the hands of Śaṅkara and his successors. And all the saints of India, mainly drawing inspiration from the Bhāgavata Purāṇa, have created various schools of mysticism.

Though much of the past of Karnāṭaka is shrouded in mystery its contribution to Indian philosophy and religion since the time of Śaṅkara is much more known and definite.

II The Three Systems of Philosophy

(1) Life-stories of Śaṅkara, Rāmānuja and Madhva

Śaṅkara:

Śaṅkara seems to have flourished in the 8th century A.D.¹ The sources of his biography are the Śaṅkara-digvijaya of Mādhavācārya and Śaṅkara-vijaya of Ānandatīrtha. Śaṅkara was born either at Kāladi (acc. to Mādhavācārya) or at Cidambarampuram (Ānandagiri), both the places being situated in the Kerala country (Malabar coast). His father’s name was Śivaguru according to Mādhavācārya. But Ānandagiri states Viśvajit and Viśistā as being his parents’ names.

Śaṅkara carried a dialectical controversy through the whole of India, especially the one with Maṇḍana Miśra being very well known.

He established four Maṭhas, namely, at Śrīgeri, Dwārakā, Jyotir-māṭha at Badarikāśrama, and Govardhana-māṭha at Puri. There is a Sannyāsin at the head of every Maṭha who has the title of Śaṅkarācārya, along with which he uses his original name. All the Maṭhas exercise every moral influence upon the people of Śaṅkara’s creed throughout India.

His main works are: Commentary on the Bhagavadgītā, commentary on the ten principal Upaniṣads, the Brahma-sūtra-Śaṅkara-Bhāṣya, the Viśṇu-sahasra and the Sanat-sujātiya, Viveka-cūḍāmāṇi, Upadeśa-sāhasri, Aparoksānubbūti, Ātmabodha, Śatasloki, Mohamudgara and other minor works i.e. Saṭpadi, Stotras of Devī and other deities.

Rāmānuja:

It was in the year 1017 A.D. at Perambudur (near Madras) that the young Rāmānuja was born. His father’s name is Keśavabhāṭṭa. Rāmānuja married Kāntimati, the grand-daughter of Yāmunācārya. In his early years he studied under the Advaitic teacher Yādava-prakāśa. Later a conflict is said to have arisen

¹ Telang tries to place him in the 7th century; Sir R. G. Bhandarkar proposes 680 A. D. as the date of Śaṅkara’s birth (cf. Report on the Search of Sanskrit Manuscripts 1883, p. 157); Max Müller and Prof. Macdonell opine that the birthdate is 788 A. D. (also cf. Phatak, I.A. XI, 1882, pp. 174 ff.).
between Yādava-prakāśa and his young disciple-only to spend the latter in the former’s being converted as the first disciple of the school of Rāmānuja. Yāmunācārya died while Rāmānuja was still young. Still Rāmānuja was invited to adorn the pontifical throne of this great Muni.

Soon afterwards Rāmānuja came under the influence of one Kāncipūrṇa, a non-Brahmin disciple of Yāmunācārya, and who was a devotee of the Viṣṇu temple at Kānci-on account of which there was a sudden turn in Rāmānuja’s career. Afterwards he visited almost all the parts of India with his new ideas and new creed, established a Maṭha at Puri; settled the dispute in regard to the nature of the image of Tirupati; and was back again to Conjeeveram.

Very soon afterwards, he had to fly away into Mysore on account of the policy of persecution of the ruler of the land, namely, Kulottuṅga Coḷa. On his way he made many halts and converted many, among whom was his famous disciple Andhrapūrṇa, who has written a work called Yatirājamārga consisting mainly of the biography of Rāmānuja. During his stay at Tōnṇur, his magnificent victory may be said to have consisted of mainly the conversion of the Jain King Bittideva, later known as Viṣṇuvardhana, into his own creed. There is a Maṭha or monastery of Rāmānuja at Melkōṭe.

During his stay at Mysore, he built the temples of Tirunārāyaṇa at Melkōṭe, and also set up various temples at Belūr and other places in 1117 A.D. to all of which he admitted the Pāṇcāmas on festive occasions. He also allowed the Sātānis in his creed 1.

The main works of this famous Yatirāja are:
1. Vedānta-saṁgraha 2. Śrī-Bhāṣya 3. Vedāntasāra 4. Vedānta-Dīpikā, 5. Gitā-Bhāṣya and other works. It is said that he wrote some of these with the help of his disciple Kūrattālvār. After Kulottuṅga’s death, he returned to the land of his birth, and living a life of full 120 years, he is said to have retired from this world in 1137 A.D.

Madhvacārya:

Madhvācārya was born in or about 1238 A.D. He was born of a Brahmin father named Madhyageha-bhaṭṭa at Rajatapīṭha (or

PJYJAKA) near UDIP, (at KALYANTPUR according to another version) which is situated at a distance of about 40 miles due west of SRINGEI.

Madhva studied under ACYUTAPREKSA, who presided over a Matha at BHANDAKERE and who is said to have written a commentary on the Brahmasutras. Thus, Madhvacarya seems to have owed not a little to this great ACARYA.

Madhva travelled through the whole of India twice. On the east of Madras, he converted many into his creed, among whom was the famous NARRAHARITIRTHA, a Daftadar in the GAJINAM Province, but later a regent of the infant king of Orissa. It was from the treasury of this king that NARRAHARITIRTHA took the images of RAMA and SITA and handed over the same to Madhva, who installed them in his Matha; and they are worshipped even to this day 1.

Madhvacarya is also known by his other names MADHYAMANDARA, PURNA-PRAJNA and ANANDATIRTHA. He is said to be an incarnation of VAYU, after Hanuman and Bhima.

He is said to have founded his chief Matha at UDIP, and two others at MADHYATALA and SUBRAHMANYA respectively. He also divided the main Matha into eight sub-monasteries 'to each of which he gave a swamin'. The worship of KRISHNA is compulsory in these Mathas. There are now eighteen sub-sects. 'The MADHVAS are spread mainly in the KANADA Districts of the Bombay Presidency, Mysore, the western coast from Goa to South Kanara, and in Northern India.'

The main sources of his biography are the MANIMANJARI and MADHVAVIJAYA written by one NARAYANA and his father TRIVIKRAMA separately. The latter has written 'VAYU-STUTI' which also throws light on Madhva's life and teachings.

Madhva was also a lover of music. He wrote 32 works, the main of them being: GITA-BHASYA, GITA-TATPARYA-NIRNA, ANU-VYAKHYANA, SUTRA-BHASYA, ANU-BHASYA, commentary on the UPANISADAS, DVADASA-TATPARYA-NIRNA, VIJYU-TATTVA-NIRNA, TATTVA-SAMKHYANA, TATTVA-VIVEKA, MAYAVA-KHANDANA, UPADHIKHANDANA, the ten PRAKAANAS, EKADA-niNRA and others. Madhvacarya retired from this world in 1317 A. D.

1. R. G. Bhandarkar, VIJYNAVISM, SAIvoISM, etc. p. 82.
Their Common Features

It is a unique instance in history indeed that these logical acrobats should have also been the propounders of the three basic streams of thought upon which probably the science of philosophy itself builds its mighty little empires. But though they differ mainly in regard to the problem of the inter-relation of the three entities, namely, God, World and the Individual Self, yet as having taken root in the same Aupaniṣada doctrines, one finds that there is much that is similar in them. The real contribution of Karnāṭaka in the past should still remain a mystery—though since the time of Śaṅkara onwards it has shown definite capacities of taking the whole world into a higher atmosphere of thought, only to rise and rise evermore. The philosophy of Kant and the doctrine of relativity of Einstein (in the field of Physics) have something in common with the doctrine of Śaṅkara—which fact alone shows the mighty genius of this great personage. The doctrines of Rāmānuja and Madhva also have endowed the religious mind with something positive; and thus the religious fervour imbibed by the people of Karnāṭaka and other parts of India is mainly due to the efforts made by these Ācāryas.

All these philosophical systems seem to possess a common background. All these take the aid of the Prasthānatrayī (i.e. the ten Upaniṣads, Gītā and the Bādarāyaṇa-sūtras). They accept Intuition, Scriptures and Inference, as the main sources of Knowledge. They believe in Karma and rebirth and many of these propound both the Mokṣa and the condition of Jīvanmukti. Like Buddhism and Jainism they base their doctrines on a definite background of ethics and consequently the three modes of life, Jñāna, Karma and Bhakti respectively. Śaṅkara alone tries to get out of the clutches of all these with the help of his peculiar doctrine of transcendental idealism. Till then, he allows people to follow all these which are only true till the period of realization. Thus it can be easily perceived that these three philosophies possess much that is common with the remaining Dārśanas also i.e. Śāṅkhya, Yoga, Nyāya, Vaiśeṣika, and the Pūrva-Mīmāṃsā; and with Buddhism and Jainism in the same manner.

1. Cf. the oft-quoted stanza:
   Īśa-Kena-Kaṭha-Praśna-Muṇḍa-Māṇḍukya-Tittiriḥ Aitareyam ca
   Chandogyam Bṛhadāraṇyakam tathā.
The Doctrine of Sankara

Śaṅkara was really an epoch-making philosopher of the age. Being himself strongly imbued with the spirit of Hinduism, he clearly visualized the forces of the doctrine of the 'Negative void' of Nāgārjuna and the working of the system of Buddhism and Jainaism on the mind of the masses; and seeing chaos abroad, he gave a deadly blow to these heterodox systems by cutting, like his great successor in Germany i.e. Kant, the Gordian knot of empirical reality and transcendental ideality. In doing so, he has created a positive entity like Brahman in the place of the 'Negative void' of Nāgārjuna. In fact his main contribution to Indian philosophy is his theories of Māyā, vivarta and that of the distinction between empirical reality (Vyāvabārika) and transcendental ideality (Pāramārthika). As Dr. Radhakrishnan would very aptly sum up, "For Śaṅkara, as for the greatest thinkers of the world, Plato and Plotinus, Spinoza and Hegel, philosophy is the austere vision of eternal truth, majestic in its freedom from the petty cares of man's paltry life". Let us now enter into the details of his doctrine.

The philosophy of Śaṅkara may be summed up in a nut-shell:

'Brahma Satyam Jagan Mithya Jivo Brahmaiva Naparah' thus indicating that 'Brahman (alone) is true; the world false, and the Jīvas (have no existence) as apart from the Brahman'.

In fact as opposed to the doctrine of relativity and 'negative void' of Nāgārjuna, Śaṅkara propounded that Brahman is the Supreme Being in this universe. It is a positive entity, pure, eternal and intelligent; but possessed of no attributes.

Further, mainly drawing inspiration from Gaudapāda, he says that there is nothing apart from Brahman in this world. The very notion of the empirical reality and transcendental ideality, or of cause and effect, or; subject and object are due to the working of Illusion (Māyā). The Avidyā forms a natural companionship (Svābhāviki) with Brahman and is a cause for all this. In fact the superimposition (Adhyāsa) of the untruth upon the true nature of things (cf. Rajusa-rpa-nyāya or Rajataśuktilānyāya) gives rise to the doctrine of

2. Radhakrishnan, History of Indian Philosophy, II, p. 447.
the *Vivarta-vāda* as against the *Parināmavāda* or *Satkārtyavāda* of the Sāmkhyas.

Śaṅkara has refuted all the other doctrinaires, i.e. the Naiyāyikas, the Vaiśeṣikas, Buddhists, Jains, the Pāṣupatas and others.

The main criterion of Truth, according to Śaṅkara is self-realization (Anubhava). All the others assume a subordinate position to this. On account of this the nature of mokṣa or *sumnum bonum* of life also becomes two-fold, namely, esoteric and exoteric. This realization can take place in the *Śamādhi* or *Turiyāvasthā* (or state of meditation) and not in the other three (*Jāgṛti*, *svapna* and *suṣupti*). It is till then that the world of distinctions as formed of Name and Form (cf. *Brahmasūtras*, *Bhāṣya* II, i, 14) subject and object, cause and effect, have some existence. Till then the existence of Īśvara becomes a possibility and the process of creation, permanence and destruction of the world has got an existence of its own. But when Anubhava begins to reign supreme all these vanish like a mirage in a dreary forest.

Śaṅkara has also created a due place for all the three modes of life i.e. Karma, Jñāna and Bhakti respectively. But he does not give any primary importance to the same, as he does so in the case of self-realization.

(4) The Doctrine of Ramanuja

As has been very aptly expressed by A. Berriedale Keith, "The essential contribution of Rāmānuja to Indian thought was the effort to develop in a complete system, in opposition to the uncompromising Advaitism of Śaṅkara, a philosophical basis for the doctrine of devotion to God (*Bhakti*), which was presented in poetical form in the hymns (*Prabandhas*) of the Alvars." It should be also noted in this connection that, along with the mighty courage he received from Yāmunācārya, Rāmānuja also took the aid of various works to propound his new doctrine i.e. the commentary of Bodḥāyana and the works of Īśa K, Dāmīḍa, Guhadeva, Kapardin and Bhāṇḍi respectively.
The Religious Teaching of Ramanuja

* * *

Brahman = Nārāyaṇa (The Highest - Para)
(Manifests himself in five forms.
Abode Vaikuṇṭha.)

1. His Consorts: Lakṣmī (Prosperity), Bhū (Earth) and Līlā (Sport).
   In Vaikuṇṭha are also the delivered souls.

2. The three or four Vyūhas
3. The Ten Avatāras
   (after the addition of Vāsudeva)

4. Antaryāmin
   (dwells within the heart)

1. Samkārṣana possesses knowledge (Jñāna) and power (Bala)
2. Pradyumna possesses wealth (Āsīvarya) and vigour (Virya)
3. Aniruddha possesses creative power (Śakti)
4. Vāsudeva when added as a fourth Vyūha possesses all the six qualities.
Unlike the tenets of Śaṅkara the doctrine of Rāmānuja creates a distinction between the three entities, God, world and the individual self. His doctrine may be compared to that of a pumpkin and its contents. The seeds and the chaff in it, according to the notion of Rāmānuja, may become the individual souls and the world. They are distinct from the pumpkin itself still remaining within it. Even so, the philosophical entities Brahma, the world and the individual souls are real, eternal, distinct - but still remaining within the Brahma itself, which is possessed of attributes or qualities.

In the Prañāya condition the Brahma is in the causal state (Kāraṇāvasthā). 'From this condition the universe develops by the will of God.' All the souls will take different forms and bodies according to their past Karma (action, deed). When the creation adopts its full-fledged state the Brahma occupies the state of an effect (Kāryāvasthā). Thus Rāmānuja accepts the Pariñāmavāda.

'The individual souls, which are a mode of the supreme soul and entirely dependant upon and controlled by it, are nevertheless real, eternal, endowed with intelligence and self-consciousness, without parts, unchanging, imperceptible and atomic (Brahma-sūtra II, ii, 19–32). Such a doctrine also necessitated a division of souls in their different stages of attainment. Rāmānuja has, however, classified them as (1) Eternal (nitya) like Garuḍa and Ananta; (2) Released, Mukta; and (3) Bound (Baddha).

The doctrine of Bhakti (Devotion) has a prominent place in the doctrine of Rāmānuja; and the other two Jñāna and Karma assume a subordinate position-they forming merely preparatory stages leading to Bhakti, which is an intuitive perception of God. He also adds to the same two more elements i.e. of Prapatti (complete submission) and Ācāryābhimānayoga (under the complete control of the preceptor).

His system of the Vyūhas is explained in the adjoining Table. (cf. also infra 'Religion). He always makes use of the Viṣṇu Purāṇa in support of his arguments.
The Doctrine of Madhva

The doctrine of Madhva can be beautifully summarized through an oft-quoted stanza composed by Vyāsarāya:

श्रीमन्मच्छमते हृरः परतत्सपर्यं जगत्सपर्यो
भेदो जीवगणा हृरनुवर्ता नैचरोभां मग्ना:।
सृजिति ज्ञानास्वाच्छादितम्य भक्तिष्व तत्साध्यं
हस्तादिग्रिति श्रीमाणमस्विलाम्प्यवेच्छो हृरः॥

In fact, unlike Rāmānuja, Madhva is more theistic and he has created a clear bifurcation between the three entities Brahma, World (Jagat) and the Individual Self (cit). In his opinion, Brahma is supreme, real, eternal and possessed of qualities etc., and even so are the Jivas and the world real and eternal. Besides this they are distinct from each other and mutually distinct too. This is his unique doctrine called Pāṇca-bhedā (five distinctions).

His doctrine being more theistic in nature, Madhva always takes the aid of the Ṛgveda, the Bhakti-sūtras, the Pañcarātra-Saṁhitās, the Mahābhārata and the Purāṇas to prove his own doctrine. But the real credit should go to this master-philosopher to the extent that, herein we find a rare combination of philosophy and religion — namely, with the aid of all the Vaiṣṇava religious lore obtaining in the Purāṇas and other works, he has successfully built this marvellous philosophical structure of his own.

Madhva has divided the world into categories like the Vaiśeṣikas, however, introducing a few changes of his own. In solving the problem of cosmology he has taken the aid of the Purānic accounts along with that of the Sāṁkhya in regard to the evolution of Puruṣa and Prakṛti. He adopts the Pariṇāmavada.

Brahman (or more properly Viṣṇu-Nārāyaṇa) according to Madhva is a substance. He is the supreme being in the universe. His abode is Vaikuṇṭha. Lakṣmī is his consort and she is distinct from him. She has two sons, namely, Brahmā (the creator) and Vāyu (the helper in the attainment of 'philosophical solace').

One of the main contributions of Madhvācārya to Indian philosophy is his theory of gradations (Tāratamya). 'The souls
being innumerable, he divides them into three categories e. g. 1. the lesser Gods, the Pitṛs, Rṣis etc.; 2. those who are destined for salvation; and 3. demons, advocates of the doctrine of Māyā and others. In fact there are nine gradations among all the Gods, manes and human beings, according to which even Rudra occupies a subordinate position. ¹

The idea of mokṣa consists in the direct realization of God, for which right knowledge is necessary. Madhva describes in detail the eighteen modes of life in regard to the process of attainment of the highest goal (i.e. Śama, Dama, Bhakti, Śaraṇāgati etc.). The service of Viṣṇu can be performed in three ways i.e. by stigmatization (Aṅkaṇa), by giving his names to sons and others (Nāmakaraṇa) and by worship (Bhajana). The other details in this connection are also given.

It should also be noted in this connection that Madhva propounds a distinction between souls here and a distinction between the souls themselves and God even in heavens above.

III Mysticism In Karnataka

(1) Main features of the Dasaṅkuta and Virasaivism

"This body is Yours; so is the life within it; Yours too are the sorrows and joys of our daily life."

"This body of ours and the five senses, which are caught in the net of illusion, all, all is Yours. O, source of all desires that the body bears, is man his own master? Nay, all his being is Yours". ²

Kanakadasa

Perhaps no other mystic could have equally expressed so beautifully the mystical notions in man. The passage in life of a mystic can be compared to that of a lone traveller in this mundane world. But the life of a mystic becomes at once sublime on account of his being anxious of every phase in life. He is willing to embrace all the sorrows, miseries and disappointments as gladly as he should have done in regard to the better side of life. Side by side with this element

¹. K. G. Bhandarkar, Collected Works, IV, p. 84.
². Iyengar, Popular Culture in Karnataka, p. 78.
of personal equanimity, dispassionateness and universal love, he also possesses a full faith in the supreme power, to whom he ultimately surrenders his all-in-all. While this is the gist of mysticism, the science of mysticism tries to divide all these factors piecemeal, and thus tries to trace the historical aspect of the man and its working.

Like the other schools in India i.e. the Vārakaris, Rāmānandis, Caitanyas and others, the contribution of Karnāṭaka in the field of mysticism is marvellous indeed. If we leave aside the school of the Śrīvaiṣṇavas – which belongs more to the land of the Tamilians we find that the two schools of the Vīraśaivas and the Dāsakūṭa originated in this land since the twelfth and the thirteenth century A.D. respectively. Like all the other saints in India i.e. Jñāneśvara, Ekanātha, Tukārāma, Caitanya and others, the mystics belonging to these schools have made all possible use of the pre-Vedic, Upaniṣadic, Buddhist, Āgamic lore and that contained mainly in the Bhāgavata Purāṇa, and have created their own enchanting structures only to please and please all those who are inclined towards this side in life. These two schools, mainly started by Basaveśvara and Vyāsarāya, have many features in common between them.

In fact, after Buddhism and Jainaism, both these schools were the first in Karnāṭaka to adopt the language of the land, namely, Kannada, in expressing their own religious ideas. The main credit, however, must equally go to Allama Prabhu and Basaveśvara, as it should to Naraharitirtha and Śrīpāḍarāya. Irrespective of the paraphernalia of the philosophical and religious terminology, namely, in matters of the names of gods (Viṣṇu and Śiva), and modes of worship etc., both these schools preach almost the same principles of Ethics. As in the Vīraśaiva system, mystics like Karṇakadāsa and Purandaradāsa have taught the principles of non-distinction of caste in the cause of devotion. Further consciously or unconsciously they have felt the nearness of God, as being both within and without, though the terminology used for expressing this mode of attaining the highest state of bliss is different i.e. Anubhava (Dāsakūṭa) and Anubhāva (Vīraśaivism). Like all the other schools in India both these have given predominance to the Bhaktimārga than the other two i.e. Jñāna and Karṇā respectively. But the Vīraśaivas differ from the Haridāsas mainly in regard to their notion of God.
In fact like the Caitanyas of Bengal, the Virasaivas have given predominance to the love element (as between husband and wife) while expressing their ideas of relationship towards God (cf. *infra*). Apart from this, the Haridāsas and Virasaivas look towards God as father, mother and brother; and they revere him equally from a distance. Though the two schools philosophically disagree with each other—one being Dvaita and the other akin to Advaita and Visistādvaita, they both agree on one point that, the Bliss can be realized and enjoyed here as well as in the next world.

With this brief survey we shall now deal with the main aspects of their teachings.

(2) The Dasakuta

It was early in the thirties of the sixteenth century that a group of mystics started a school, namely, the Dāsakūṭa under the Presidentship of the famous Vyāsarāya (1446-1539 A.D.)—though the main ideas underlying the same were already watered and nourished by the great Naraharitīrtha (1331 A.D.) and Śrīpādarāya (c. 1492 A.D.). The Dāsakūṭa, meaning a gathering or group of slaves or servants of Hari began with a mild beginning and consisted of a few disciples among whom were the famous Purandara, Kanaka, Vijayendraswāmi, Vādirāja and Vaikuṇṭhadāsa. Though the distinction between Dāsaru and Vyāsaru came into existence in the time of Vyāsarāya alone, yet the expression assumed a different meaning afterwards, namely, the two branches of persons using the Kannada or the Sanskrit languages to convey their thoughts were to be called either as Dāsaru or Vyāsaru. A list of about 200 names of the Haridāsas is discovered up till now—in which are included the names of three females.

The Haridāsas were the staunch followers of the doctrine of Madhva. They have produced a vast literature on different subjects and have composed innumerable songs on mysticism (cf. also *supra* 'Literature').

Dark Night of the Soul:

Whereas the philosopher always moves in an atmosphere of intellectual thought, the mystic, on the other hand, roams within the

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2. The Translations adopted in this chapter are from the *The Haridāsas of Karnātaka*. 
world of intuition. In fact, the first stage of mysticism consists of repentance and self-purification. St. John of the Cross designates this as the ‘Dark Night of the Soul’. Further the beginning of this stage in the life of man takes place even with a small incident. The particular incidents of the nose-ring, or the regaining of life, or the defeat in battle really acted as landmarks in the lives of the great Purandara, Jagannatha and Kanakadasa respectively. With the initiation of this stage the Haridasas have expressed their complete repentance for their past sins and a consequent disgust with the mundane existence i.e. land, money and woman. Purandara was now tired of visiting the doors of others like a dog, and Sripadaraya once even thought of hanging himself to the branches of a tree. Yet out of these troubles and turmoils the Haridasas fall back upon the help of God who alone is their saviour. Here is a sublime song of Kanakadasa wherein he draws a distinction between God and himself:

“I am very humble and poor, and Thou art the giver to all the world. I am without any intelligence. When considered, Thou art the bestower of salvation of great merit. What do I know of Thee? Thou art the image of best intellect. Is there anyone that is like Thee? Oh Lord protect us”.

Nature of God: Purandara entreats God with an oath. If God has saved the saints of the past, namely, Pralhada, Bali, Ajamila and others, how can he not save him who has surrendered his all-in-all? God is all-pervading, omniscient and omnipotent. He is the Supreme Lord and mother, father and brother of the devotee and the world. The devotee fully relies on God and tries to merge in his divinity-keeping himself aloof as a separate entity. In fact Sripadaraya’s only prayer is:

“Let my head bow down at Thy feet, Oh Hari, let my eyes of knowledge gaze at Thy figure etc.”

Thus he submits all his personal belongings at the feet of God.

3. Haribhaktisara, 49.
5. Sripadaraya, K., 44.
Realization: And thus the next stage of self-realization begins to dawn upon the mystic. Purandara, Kanaka, Vijayadāsa and Gopāladāsa have all given expression to this stage of realization. Purandara says:

"Purandara Vithala dwelling in my heart is obtained, what else is required? (II, 71)"

Or even Kanaka expresses:

"O Hari the highest goal is achieved by me for ever. Thou Thyself art my preceptor. Thou hast captured my mind and made it rest at thy feet, and I am afraid of none."

Sāṁsāra: The great Leibnitz has given a correct expression in regard to the cobwebs of this evanescent sāṁsāra: "Would any man of sound understanding, who has lived long enough and has meditated on the worth of human existence, care to go through life's poor play on any conditions whatever"? Even the Haridāsas are equally eloquent on the drifting nature of the mundane world. Nothing is permanent, neither land, money nor woman. Kanaka says:

"This body, having appeared just like a bubble on the surface of water, disappears. And in this big forest of Sāṁsāra, I am lost (Haribhaktisāra, 75).

Still the human being is possessed of pride and takes care of his surroundings. But Kanaka just gives a beautiful simile:

"Just like the image of mortar (situated) in a tower appears to have borne the burden of the tower (itself), even so, who is actually bearing the burden of Sāṁsāra (Haribhaktisāra, 82).

All the Haridāsas have their own say on this point.

Rebirth and Karma: All the Haridāsas are full believers in the doctrine of Rebirth and Karma.

Ethics: The very backbone of Hindu philosophy and mysticism consists of a strong foundation of ethics. The Dhamma of the great Buddha was also in our opinion partly responsible for this.

1. Purandara, K. II, 71.
3. Radhakrishnan, History of Indian Philosophy, I, p. 364.
The Haridāsas have accepted all the modes of life, namely, Jñāna, Bhakti and Karma respectively. They also give a due predominance to the devotional side of life. Purandara, Kanaka and Jagannātha (cf. Yāva kuladavaḍenu-in Harikathāmṛtasāra) have clearly laid stress on the non-distinction of caste in the cause of devotion. Kanakadāsa does not believe in the divinity of the lesser gods Durgi, Mari, Cavaḍi, etc. Due predominance is given to the practice of Yoga too. Purandara has admitted the various kinds of Mokṣa (i.e., Sāyujya, Sālokya, Sārūpya and Sāmipya). Haridāsas like Vādirāja and others are staunch advocates of Mādhyavādha alone, though Vādirāja is responsible for the conversion of the gold-smith class in North and South Kanara into the fold of Mādhyavādha. The Haridāsas have also dealt with the other topics: importance of Name, advice to mind etc. They have composed innumerable songs on Kṛṣṇa and the other Avatāras of Viṣṇu. Prasanna Veṅkaṭeśa has also written a work on ‘Rādhāvilās-campū’.

(3) Virasaivism

Sir R. G. Bhandarkar, however, maintained that this was a ‘new system by itself’ and that expressions like Śaṭsthala etc. occurring in it are not to be found in any older system. In our opinion, the system is in no way ‘new’ to Indian religion and philosophy. It seems to be a direct development of the doctrine preached by the Māheśvaras. Like the Tāmil Śaivas the Vīraśaivas also call themselves as Māheśvaras. It is worth noting that the expression ‘Vira’ in ‘Viraśaiva’ looks like an imitation of the original expression ‘Viramāheśvara’. Further some of the terminologies are borrowed from the cult of the Māheśvaras-Tirumūlar, while dealing with the system of the Māheśvaras in the seventh Tantra of his famous work the Tirumandiram deals with the topic of the Śaṭ-sthalas and refers to the six Liṅgas i.e. Anda Liṅga, Piṇḍa Liṅga, Sadāśiva Liṅga, Ātma Liṅga, Jñāna Liṅga, and Śiva Liṅga respectively. The above terminologies are partly to be found in the system of the Viraśaivas also.

The Viraśaiva school is now affiliated to the ‘moderate or sober’ school of Śaivas known as the Śaiva-dārśana, or Siddhāntadārśana

1. Purandara V. 142.
2. Bhandarkar, Vaiṣṇavism, Śaivism, etc. p. 190.
VIRASAIVISM
The Doctrine of the Sat-sthalas
(The realization and practice of which leads to salvation)

I. The Lingasthalas
The Supreme Entity Śiva

\[\text{Cit} \]
\[\text{Śivaśaktyātmaka Niḥkala-Śiva-tattva} \]
\[\text{Liṅgasthala ( Śakti-Praṇāt) Upāsya-Śiva} \]
\[\text{Iṣṭaliṅga} \quad \text{Prāṇaliṅga} \quad \text{Bhāvaliṅga} \]
\[\text{Ācāraliṅga} \quad \text{Guruliṅga} \quad \text{Prasādaliṅga} \quad \text{Mahāliṅga} \]
\[\text{Kriyāsakti} \quad \text{Jñānaliṅga} \quad \text{Parāsakti} \quad \text{Citāsakti} \]
\[\text{Śivaliṅga} \quad \text{Caraliṅga} \]
\[\text{Icchāsakti} \quad \text{Ādiāsakti} \]

II. The Angasthalas
The Supreme Entity Śiva

\[\text{Śivaśaktyātmaka Niḥkala Śiva-tattva} \]
\[\text{Liṅgasthala} \quad \text{Angasthala} \]
\[\text{( Bhakti-Nivrūti-Upāsaka-Jīva )} \]
\[\text{Tyāgāṅga} \quad \text{Bhogāṅga} \quad \text{Yogāṅga} \]
\[\text{Bhakta} \quad \text{Mahēśa} \quad \text{Sarana} \quad \text{Eikya} \]
\[\text{Ṣad-bhakti} \quad \text{Naisthīka-bhakti} \quad \text{Ananda-bhakti} \quad \text{Sāmarasa-bhakti} \]
\[\text{Prasādi} \quad \text{Prāṇa-bhakti} \]
\[\text{Avadhāna-bhakti} \quad \text{Anubhāva-bhakti} \]

as it is called by its followers.* The Vīraśaivas (Stalwart Śaivas) are designated as Liṅgāyats.

**Originator of the System**

A great controversy has been mooted around the question as to the real founder of the system. Some are inclined to hold that Basava was the main founder of the sect, whereas others like Fleet believe that the real leader of the sect was Ekāntada Rāmayya.* There is also a general tradition, namely, that the very ancient ascetics who founded the sect were Ekōrama, Paṇḍitārādhya, Revāna, Maruḷa, and Viśvārādhya, who are 'held to have sprung from the five heads of Śiva, incarnate age after age'. And according to this tradition Basava only revived the system. Brown proposed that these main founders were Ārādhyas. Sir R. G. Bhandarkar endorsed the viewpoint by adding: 'Taking all the circumstances into consideration what appears to be the truth is that the Vīraśaiva creed was reduced to a shape by the Ārādhyas, who must have been men of learning and holy living, and the subsequent reformers such as Basava, gave it a decidedly uncompromising and anti-Brahmanical character. And thus these two sects of the Vīraśaiva faith came into existence.'* Further, he postulates a period of about one hundred years between the origin and revival respectively of this system. But according to Farquhar, the five founders of the system probably seem to be the contemporaries of Basava, 'some older, some younger'.* However, the suggestion of Fleet that Ekāntada Rāmayya happened to be the leader of the new sect appeals to us especially in the light of the story recorded in the inscriptions located in the Somanātha temple at Āblūr (Dharwar District).* The inscription belongs to the reign of Mahāmanḍalesvara Kāmadeva (1181-1203 A. D.) of the Kadamba family of Hāṅgal.

The above story gives us a clear perspective regarding how the basis of the Vīraśaiva faith was being laid. And eventually it was only left for the great Basava to build a strong structure of philosophy on this foundation of Vīraśaiva mysticism. Thus if we can make a distinction between these two i.e. Philosophy and Mysticism - we

2. Fleet, *Dynasties of the Kanarese Districts*, p. 481.  
may say that the first five Ācāryas, under the leadership of Ekanṭa Rāmayya or Ekorrama were responsible for promulgating the school of mysticism, whereas Basava built a philosophical edifice over it. However we shall now study the life and personality of this great Basava.

**Basava**

Though the Vīrasaiva school of mysticism must have come into existence prior to the period of Basava, still the life and teaching of Basava really added a system of glamour to it, so much so, that he was later on considered even as an Avatāra of Vṛṣabha or Nandi. However, peculiarly like many other founders of philosophical schools in India, his life also is shrouded in mystery. Various versions are current and they are recorded in different Kannada works e.g. *Basava Purāṇa*, *Cennabasava Purāṇa*, *Singirāja Purāṇa*, *Basavarāja-regale*, *Vrsabhendra-Vijaya* and *Bijjalarāja Caritre*. The *Basavarāja-regale* of Harihara gives a slightly variant version. Otherwise the other Purāṇas detail the traditional account.

Basava was born at Bāgewādi to his parents Mādiraja and Madalāmbikā. He was an Ārādhya Brahmin. He was designated as Basava on account of his supposed character as an incarnation of Nandi or Vṛṣabha. The Purāṇas generally maintain that he was the minister of Bijjala, and that he caused the murder of King Bijjala on account of the latter’s killing the two devoted Lingāyats Halleya and Madhurayya. The Jain version maintains that he caused the murder of Bijjala because the latter had taken the beautiful sister of Basava as his concubine. As against the opinion of R. G. Bhandarkar, Fleet expresses the view that there is no evidence to prove that Basava caused the murder of Bijjala. ¹ Basava is said to have become absorbed in Saṅgmeśvara at Kūdāl though the Jain version states that he committed suicide. His brother Cennabasava also has attained great fame in the annals of Karnātaka history.

**The Religious Tenets of the Lingayats**

Over three millions of people have imbibed the spirit and cult of Lingāyatism, and they are mainly spread over the whole of the Bombay-Karnātaka, the Mysore territory, the Nizam’s Domi-

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¹ Fleet, *Dynasties of the Kannarēs Districts*, p. 481
nions and part of the Madras Presidency. The five original monasteries described to have been established are as follows:

<table>
<thead>
<tr>
<th>Monasteries</th>
<th>First Māhant</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Kedārnāth, Himalayas</td>
<td>Ėkorāma</td>
</tr>
<tr>
<td>(2) Śrīśaila, Near Nandyāl</td>
<td>Pandītārādhyā</td>
</tr>
<tr>
<td>(3) Bāḷēbāḷī, West Mysore</td>
<td>Revaṇā</td>
</tr>
<tr>
<td>(4) Ujjini, Bellary, Boundry Mysore</td>
<td>Māsula</td>
</tr>
<tr>
<td>(5) Benares</td>
<td>Viśvārādhyā</td>
</tr>
</tbody>
</table>

Besides, there are monasteries in almost all the villages wherein the Liṅgāyats are in predominance. And they all belong to one of the five main monasteries detailed above. The Liṅgāyats are ordinarily divided into four classes, e.g., (1) Jaṅgamas, (2) Śilavants, (3) Baṇajīgas, and (4) Pañcamsālis, respectively.

The Jaṅgamas were not a 'profligate class' as Sir R.G. Bhandarkar once pointed out. As we have seen elsewhere the Śaiva ascetics had spread through every nook and corner in ancient India and evidently the Jaṅgamas later on formed part and parcel of the same. The Jaṅgamas were of two types, e.g., (1) Jaṅgama householders and (2) Celebrate Jaṅgamas. The latter class is held in high respect. The celebrate Jaṅgamas get actual training in a monastery and receive initiation (dīksā).

They are again subdivided into two classes: (1) Gurusthalas and (2) Viraktas. The former are to look after the domestic rites and are entitled to become Gurus. The latter are to instruct people in matters religious and philosophical. The monasteries (including the five main monasteries) in which the former reside are called Gurusthalas, whereas those in which the latter preach and practise are designated as Saṭṭhalas.

The Lingayat: Every Lingāyat has to worship his Guru and the small Linga, which he is ordained to wear 'in a reliquary hung round his neck.' After the birth of the male-child the father's Guru performs the eight-fold (aṣṭāvarāṇa) ceremony, i.e., Guru, Linga, Vibhūti, Rudrākṣa, Mantra, Jaṅgama, Tirtha and Prasāda.

These are called the 'eight coverings' as they are deemed to grant protection from any sin.

At the time of the Dikṣā ceremony the mantra consists of 'Om Namah Śivāya.' The Guru holds the Linga in his left hand, performs worship in the sixteen modes (Ṣoḍaśopacāra), and hands over the same to his Śisya in his left hand enjoining him to look upon it as his own soul, and then ties it round the neck of the disciple with a silken cloth by repeating the Mantra. But before taking the Dikṣā the Śisya performs the ceremony of five pots—which represent the five monasteries. As Farquhar observes, the five pots are placed exactly as the symbols used by the Śmārtas in their private worship are placed.

Lingāyats have to perform the worship of the Linga twice every-day. On the arrival of their Gurus, they have to perform the Pādodaka-ceremony in the usual sixteen-fold manner (Ṣoḍaśopacāra).

The Lingāyats can be divided into two classes:

(1) The Lingāyats proper, and the (2) Ārādhyā Brahmins. They are spread over in the Kannada and Telugu Districts. The latter have more affinities with the Śmārtas Brahmins, and wear a thread (Yajñopavita) clung with the Linga. In our opinion, they seem to have been the first people who accepted Brahmanism, and that they retained both the traditions—the original worship of the Linga and the later acceptance of the Brahmanical cult of the Upanayana ceremony etc. They need not be considered as 'outcast Lingāyats' as some scholars propose to hold them.

They bury their dead. There is no objection to widow remarriage amongst them.

**Viraśaiva Philosophy**

The supreme Being of the Universe is the absolute, highest 'Brahman, which is characterised by existence (sat), intelligence (cit) and joy (Ānanda). It is the essence of Śiva (svatatva) and is designated as sthala. The word sthala is interpreted in various ways:

(1) The various tattvas or principles exist in the Supreme Being originally, and even after the dissolution of the universe they resolve themselves into it. Hence by splitting the word Sthala as Stha (sthāna) + la (lasya—resolving) we get the right interpretation of the word; (2) secondly, the “name is given to it also as it is the support of the whole material and spiritual world and holds all powers, all luminaries, and all souls. It is the resting place of all beings, of all worlds, and of all possessions. (In fact), it is the highest place to be attained by those who seek the highest happiness, and, therefore, it is called the one only and non-dualist sthala (position).”

The Sthala becomes divided itself into two, namely, Āṅga-sthala and Linga-sthala. This is due to the agitation of its innate power (śakti). Lingasthala is the Śiva or Rudra and Āṅgasthala is the individual soul, the worshipper or adorer. Eventually there is a similar division in Śakti also e. g. into Kalā and Bhakti which restore themselves to Śiva and the individual souls respectively. The Śakti leads to action and entanglement with the world, whereas Bhakti acts in the opposite direction and leads towards final deliverance, and brings about the union of the soul and Śiva.

The Liṅga is of Śiva himself. The Liṅga-sthala is divided into three components: (1) Bhāvalinga, (2) Prānalinga and (3) Istalinga.

The Bhāvalinga is without any parts (kalā) and is to be perceived by faith. It is simple sat (existence), not conditioned by space or time, and is higher than the highest. The second is to be apprehended by the mind and has parts and is without parts. The third has parts and is apprehensible by the eye. This confers all desired (iṣṭa) objects and removes afflictions; or it receives its name, because it is worshipped (iṣṭa) with care. The Prānalinga is the intelligence (cīt) of the supreme soul, and Istalinga the joy. The first is the highest principle, the second is the subtle form, and the third the gross form, corresponding to the soul, life and the gross form. They are characterized by use (prayoga), formulas (mantras) and action (kriyā). Each of these three is divided into two: the first into Mahālinga and Prasādalinga, the second into Caralinga and Śivalinga, and third into Gurlinga and Ācāralinga. These six are operated on by six kinds of Śaktis, and give rise to the following
six forms: Cit-śakti, Para-śakti, Ādi-śakti, Icchā-śakti, Jñāna-śakti and Kriyā-śakti respectively. These form also the ways of looking at God.

The *summum bonum* of life consists of a union of the individual soul with Śiva (Sāmarasya). But as Sir R. G. Bhandarkar would suggest that, "the goal thus pointed out does not involve a perfect identity between the supreme and the individual souls, or shaking off of individuality and becoming a simple soul unconscious of itself, which is the doctrine of the great non-dualistic school of Śankara."¹ But according to him again there is a difference between the system of Rāmānuja and Vīraśaivism, in so far as, according to the latter, God possesses a power which leads to creation (and thus, it is the power that characterizes God) whereas the rudiment of the soul and of the external world is His characteristic according to the former. Therefore, rightly does the learned scholar designate the system of the Lingāyats as a school of qualified spiritual monism.

As noted above the Bhakti forms the main characteristic of the soul. It is a tendency which leads towards the final realization and consists of three stages, and corresponding to these, the Angasthala also is divided into three components. We are giving in a tabular form all the results of this system.

**Vīraśaiva Mysticism**

"Do not think that I am a helpless woman and threaten I fear nothing at your hands. I shall live on dried leaves; and lie in swords. Cennamallikārjuna, if you will, I shall give up both body and life to you, and become pure."¹

This was the way in which the great Basava had infused the thrilling note of mysticism in the mind of the masses. The Vīraśaivas, like the other saints of the world, i.e. Plotinus, Jñanēśvara, Mīrābāi, Caitanya, Purandara, Kanaka and others, had imbibed this spirit of optimism in regard to the life in man, let him or she be of any creed, sex or community.

Dark Night of the Soul: The Śivasārātas also passed through this stage. Like others they felt the pangs of Samsāra, repented for their past actions; and now with full faith in God they placed themselves at the mercy of God. Here is a sublime psalm by Basava:

"Spread not the green of the pleasures of the senses before me. What does the brute know but to bend to the grass? Take away my distress, feed me with devotion, and give me a drink of good sense, Oh God Kūdala Sangama".  

Nature of God: The Viśaiva saints have vehemently expressed their views in regard to the all-pervading characteristic of God. Here is a sublime song by Allama:

"In hill, valley and cave he said, and in flood and field, everywhere he saw God. Wherever he cast his eyes, there was God. Unseen of eye, invisible to mind, here, there and everywhere was God Guheśvara overflooding in space."  

Or again, "He knows not diminution nor growth. He does not move. He is the endless victory. Our Guheśvara is the light within light."

Or sometimes the love element, like that of Caitanya predominates. Cennamallikārjuna expresses:

"I have bathed and rubbed on tumeric and have worn apparel of gold, come my lover; come my jewel of good fortune; your coming is to be the coming of my life. Come, Oh come."

Realization (Anubhāva): After these entreaties and self-surrender before God, the devotees enjoy the highest state of Bliss. Here is the perfect song of Mahādeviākā who sees God everywhere:

"The one has become the five elements. The sun and moon, Oh God, are they not your body? I stand up and see; you fill the world. Whom then shall I injure? O Rāmanath"

Basava, Allama and others also reached this stage.

1. Ibid., p. 30.
2. Ibid., p. 38.
3. Ibid. p. 50.
4. Ibid., p. 54.
Ethics: The teachings of the Śivaśāraṇas had a strong and firm ethical background. According to them full faith in God (Bhakti and Bhāva), Jñāna and Karma were the necessary requisites for attaining the final stage of being in tune with the Infinity. They believed in the doctrine of Re-birth and Karma. They did not believe in the existence of many gods. They were against the restrictions of caste in the cause of devotion. Their main contribution to the philosophy of mysticism is their idea of ‘communal property’. ‘Our earnings are also meant for the devotees of God.’ Both Basava and Allama preached it. Besides this they preached the Vīraśaiva religion equally sincerely as the Haridasas did. They also preached that worship of God should be performed with full faith. We shall end this brief survey only with the truthful statement of the eminent Kannadā writer Masti Venkatesh Iyengar: “The Vīraśaiva movement made a great experiment. In revulsion from a dead formalism which seems to have been the prevailing feature of popular religion in those days, it emphasised the share of the mind and the heart is anything worth the name of religion and invited all people to realization.”¹ This marvellous system included people of all castes and communities and it has done a great service to the masses even to this day.

**IV Religion and Religious Sects**

The earliest religion of the land consisted of the worship of the Divine Triad consisting of Śiva, Pārvati and Kārttikeya, and the Liṅga, Sun and others. The Nāga worship seems to have been in vogue as the representations and inscriptions of the time of the Cutu Sātaṅkarnis indicate it. The famous Tālgunda inscription of the Kadambas refers to the Pranavesvara temple ‘at which Sātakarni and other kings had formerly worshipped.’ The Kadambas were evidently the devotees of Śiva as the traditions of their origin and the expression Mukkanna Kadamba would prove it. The Kadambas and the Cālukyas were the worshippers of Kārttikeya also. Besides the Guttas, Sindas, the Pāṇḍyas and other dynasties are closely related to Śaivism. The various sects of the Pāśupatas, Kālāmukhas, Goravas and others came into vogue during the early period.

¹. Ibid., p. 56.
Besides, the two of the best Saiva systems of Siddhāntism and Vīraśaivism originated in Kānṭāṭaka.

Along with the tradition of Śaivism we find that the worship of the Hindu Trinity Brahmā, Viṣṇu and Maheśvara came into vogue during the time of the Cālukyās. The caves at Bādāmi and Elephanta are specific instances in this connection. Later the cult of Hari-hara also was introduced in this land. The famous systems of Vaiṣṇavism, Mādhvaism and Śrī-Vaśiṣṭha were also ushered in this land. They are still the living religions to-day. Side by side with Hinduism, the other religious like Buddhism, Jainism, Christianity and Islam became the features of Kānṭāṭaka religion. We are not in a position to deal here with all the problems in detail. Still one fact can be very much easily perceived that, with the exception of the Muhomedans, all the followers of the other religious systems seem to have observed religious tolerance. It is really unique that at Belgāmi (or Belgāmī) there were the temples of Hari, Hara, Kamalāsana, Vitarāga and Buddha respectively.

We shall now give a brief survey of the early development of the religions and sects below.

The teachings of Śaṅkara, Rāmānuja, Madhva and Basava had their own effect on the minds of the people and all these along with Jainism developed and prospered during the historic period. We shall deal with this problem in brief in the following pages.

(i) Buddhism

As Dr. Altekar has rightly pointed out, 'Buddhism was never so strong in Kānṭāṭaka proper. The highest number of the Buddhist population in the 7th century A. D. could not have been more than 10,000'. It was since the time of Aśoka that Buddhism began to make its appearance in Kānṭāṭaka. Aśoka had set up the Edicts at different places, i.e. Siddāpur, Māski, Koppāl etc. They contain precepts of general Dharma. It is also worth noting that the Kannada merchants from Banavasi and other places made rich and munificent donations towards the construction of the famous caves at Kārli, Kanheri and other Buddhist establishments. The Chinese

1. E. C., VII, sk. 100.
Kanakaradi, Gunaseoa, Elācārya—all of whom contributed to the foundation and later development of the Dravida Saṅgha and thus spread the religion in the Tamil, Telugu and other parts of Karnataka. It should be noted in this connection that after the advent of especially Śaivism, Jainism begins to decline.
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