



SELINUS UNIVERSITY
OF SCIENCES AND LITERATURE

**THE WESTERN GANGA DYNASTY REGIMES
GOLDEN AGE BY KING SRIPURUSHA**

By

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CONTENT

TOPIC	PAGE No
CHAPTER 1	
1.1 INTRODUCTION	1
CHAPTER 2	
2.1 Aim.....	6
2.2 Objectives.....	6
2.3 Methodology.....	6
CHAPTER 3	
3.1 ORIGIN OF WESTERN GANGAS.....	11
3.1.1 Simhanandin coronation of Dadiga.....	12
3.1.2 Simhanandi Vow for Gangas.....	12
3.2 Ikshvaku Lineage.....	13
3.3 Ganges Lineage.....	13
3.4 Krishna Lineage.....	13
3.5 Kanva Lineage.....	13
3.6 Tumbura Lineage.....	13
3.7 Kongu region.....	14
3.8 Ganga Pallava Theory.....	14
3.9 Bharata Lineage.....	15
3.10 Northern origins.....	15
3.11 Ganga and Ganga's.....	15
3.12 Kalinga Ganga's.....	16
3.13 Conclusion about origin.....	16
CHAPTER 4	
4.1 GANGA CHRONOLOGY.....	17
4.2 WESTERN GANGA KINGS.....	22
CHAPTER 5	
5.1 GANGA SAMRAT SRIPURUSHA.....	24
5.2 Salem plates of ganga sripurusha.....	33
5.3 Inscriptions of Sripurusha.....	37
5.4 Lost capital of Sripurusha – MANNE/ MANYAPURA.....	40
5.5 KUVALALA.....	44
5.6 BENGALURU – WESTERN GANGA CITY.....	45

CHAPTER 6

6.1 WESTERN GANGA ADMINISTRATION.....	47
6.1.1 Duties of the King.....	47
6.1.2 The Queens.....	51
6.1.3 The Court.....	51
6.1.4 The Ministers.....	51
6.1.5 Officers.....	52
6.1.6 Statecraft.....	53
6.1.7 Provincial Administration.....	54
6.1.8 Revenue Administration.....	55
6.1.9 The Village Administration.....	58
6.1.10 Land Tenures.....	59
6.1.11 Town Administration.....	61
6.1.12 Military Administration.....	62
6.1.13 Justice.....	65
6.2 RELIGIOUS LIFE.....	68
6.2.1 Hinduism.....	69
6.2.2 Jainism.....	75
6.2.3 Royal Patronage.....	80
6.2.4 Jaina Practices.....	80
6.2.5 Decline of Jainism.....	82
6.3 ECONOMY.....	84
6.4 LITERATURE.....	85
6.4.1 Kannada writings.....	87
6.4.2 Kannada Poets.....	88
6.4.3 Sanskrit writings.....	91
6.5 CULTURE.....	92
6.5.1 Social Life.....	94
6.5.2 Guilds.....	94
6.5.3 Food.....	95
6.5.4 King Durbar.....	96
6.5.5 Women.....	97
6.5.6 Ceremonies of Marriage.....	99
6.5.7 Superstitious Beliefs.....	99
6.5.8 Games and Amusements.....	101
6.5.9 Elementary Education.....	102
6.5.10 Technical Education.....	103
6.5.11 Temple.....	105
6.5.12 University Education (Ghatikas).....	106

6.5.13 Jaina Mathas.....	106
6.5.14 Agraharas.....	108
6.5.15 Shaiva Mathas.....	109
6.5.16 Method of Teaching.....	111
6.6 ARCHITECTURE.....	111
6.6.1 Gangavadi.....	113
6.6.2 Buddhistic Architecture.....	115
6.6.3 Independent Jaina Style.....	116
6.6.4 Pallava Style.....	119
6.6.5 Ganga Sculpture.....	121
6.7 TALAKADU.....	125
6.7.1 Talavanapura.....	126
6.7.2 Coins of Western Ganga kings.....	130
6.7.3 Lakes.....	131
SUMMARY ABOUT WESTERN GANGA DYNASTY.....	133
BIBLIOGRAPHY.....	140

Chapter 1

1.1 Introduction

The Ganga's, like the Kabamba's, rose to political eminence in the middle of the fourth century A.D. and ruled over the southern parts of Karnataka. The Ganga's as a dynasty has long been consigned to the pages of history. However, the buildings they built such as the temples of Talakad, the sculptures that they left behind like the Gomateshwara at Shravanabelogala continue to tell their tale. Unfortunately, apart from Talakad and Shravanabelogala, both people and historians seem to have forgotten the other monuments that the Ganga's left behind. Their political hegemony over what was called Gangavadi lasted for a long period of seven centuries. They played an interesting role in the dynastic politics of South India, in which figured many political heavyweights like the Pallavas, the Chalukyas of Badami, the Rashtrakutas, and the Cholas. The Ganga's were one of the most illustrious who ruled over the greater part of the Mysore region, then known by the forgotten name Gangavadi which survives only in the designation of a community of Mysore people known to this day as the "**Gangadikar Vokkaligars**". The rise and fall of the dynasty of the Ganga's mark an important but neglected chapter of Mysore history[Sheil Ali, 1976].

A brief reference to the general historical condition of the country on the eve of the advent of the Ganga's fits into the general mosaic of the history of India. The decline of the Satavahana empire in the first quarter of the third century A.D. loosened the bonds which had restrained the disruptive forces, always ready to operate in the country, and allowed them to produce their normal result, a medley of petty states with ever varying boundaries and engaged in internecine war. The aggressions of the Kshatrapas on the Andhra territory from the North and Northwest, and of the Vakatakas from the center of the Deccan, deprived the Satavahanas of the most integral part of their empire. The Eastern and Southeastern portions of their empire similarly came under the sway of the Ikshvakus, Salankayanas and Vishnukundins. The Chutas and the Nagas who had claimed relationship with the ruling family of the Satavahanas and achieved great political distinction by wars against the Sakas and Kshatrapas established their independence in the south-western region of the empire.

The Andhras were opposed in the south by the Pallavas who extended their power gradually in all directions and acquired the territory of Tondaimandalam. Virakucha Pallava, with a view to develop and consolidate his territory, skanda ruled. Later it became the settled policy of the Pallavas who had acquired a great kingdom by dynastic alliances, to subdue neighbouring powers and enforce local acquiescence of their overlordship.

The events connected with the history of the Ganga's require to be pieced out and fitted into a mosaic extracted as they are from inscriptions which are sometimes vague indicators of historical events. The difficulty of the historian is further enhanced by the highly controversial chronological framework in which the events narrated in these pages are set. Looking back on the periods mentioned in legends and traditions as well as in the inscriptions of Nagarjunakonda, it may be observed that a famous family married an heiress of the south-eastern block of Andhra territory and daughter of Sivaskanda Naga, a very powerful and influential prince of Mysore, and acquired control over all the dominions including Kuntala which Sivaskanda ruled. Later it became the settled policy of the Pallavas who had acquired a great kingdom by dynastic alliances, to subdue neighbouring powers and enforce local acquiescence of their overlordship.

The events connected with the history of the Ganga's require to be pieced out and fitted into a mosaic extracted as they are from inscriptions which are sometimes vague indicators of historical events. The difficulty of the historian is further enhanced by the highly controversial chronological framework in which the events narrated in these pages are set. Looking back on the periods mentioned in legends and traditions as well as in the inscriptions of Nagarjunakonda, it may be observed that a famous family of kings ruled north of the river Krishna in Andhradesa. This Ikshvaku dynasty seems to have been prominent there between 225 A. D. and 345 A. D. The Ganga founders who claim descent from Ikshvaku Vamsa may really have belonged to this dynasty which not only succeeded to the cultural inheritance of the Satavahanas but a large part of their temporal possessions, thus being enabled to spread Hindu culture to the outside world. The claims of the Chalukyas and the Gangas to their descent from the solar race, the marriage, according to a Nagarjunakonda inscription of an Ikshvaku princess with the King of Vanavasi, and the pride of the Kaikayas in having brought about matrimonial alliances with Ikshvakus and Rajarsis, all indicate that relationship with this family was solicited on account of its high lineage and exalted character. The rule of this dynasty was continued till its displacement by the Salankayanas from the one side and the Kadamba Vakataka expansions on the other. Its disappearance and extinction may be dated roughly about 340 A. D., and it coincided with the meteoric descent of Samudragupta into the south, rudely shocking the stability of existing kingdoms and providing opportunities for enterprising men to carve out kingdoms for themselves. This subversion of the power of the principalities dubiously independent, coupled with the abeyance of political authority capable of enforcing peace and order the direct result of his invasion also favoured the plans of powerful kings, like the Pallavas, for territorial aggrandisement. Like the Kadamba Mayura Sarma, perhaps, the progenitors of the Gangas acted similarly. It is not then improbable that two ambitious Ikshvaku princes came to Perur and laid the foundations of the Ganga dynasty about

the fourth century. If this view is tenable, it will then be possible to arrange in definite chronological sequence the subsequent reigns of the Ganga rulers. The two princes, Didiga and Madhava of the Ikshvaku dynasty marched southwards after the disintegration of the Ikshvaku kingdom, and arrived at Perur still called Ganga Perur, and there met with the Jain Acharya Simhanandi who interested himself in the history of these princes, gave them instruction and obtained for them a boon from the Goddess Padmavati, confirmed by the gift of a sword, and the promise of a kingdom. Madhava with a shout struck with his sword, a stone pillar described as the chief obstacle in the way of his securing the throne, and the pillar fell in two pieces. Simhanandi recognizing this fact as a good omen made a crown from the petals of the karnikara blossoms and placed it on the heads of the brothers and gave them his peacock fan, as a banner. Probably, in due course he provided them with an army and invested them with all kingly powers. There was a considerable Jain element in the population of Gangavadi, and Simhanandi, who exerted great influence upon them, insisted that, as a sine qua non for the people's acceptance of the faith, the princes should lead the way and embrace Jainism. The kingdom thus founded with the help of Simhanandi was named Gangavadi, 96,000 country [Rao, MVK, 1936].

Its boundaries were in the north Marandale, in the east Tondaimandalam, in the west the ocean in the direction of Chera, and in the south Kongu country. Within these limits the Gangas undertook the subjugation of all enemies. The capital at the time of the foundation of the kingdom was Kuluvala. But in later times, Talkad, called Talavanapura in Sanskrit, was the capital. The royal residence was fixed at Mankunda (west of Channapatna) in the seventh century, and at Manyapura, north of Nelamangala in the eighth century. According to the originally uniform practice of having one device for the crest as used on copper plate charters, occasionally with inscriptions on stones and on coins, and another device for the banner, the crest of the Gangas was the Madagajendra or crest of the lordly elephant in rut, and their banner was the Pincha Dhwaja or banner of a bunch of flowers. The Gangas may be described as the principal Jaina dynasty of the South. How Ganga ' came to be their designation, whence their kingdom was called Gangavadi, or Gangapadi, and its subjects Gangadikaras are not accounted for. The only other recurrence of such a name in history is in the Greek accounts of Chandragupta who is described as ruling over the Presii and Gangaridae, which probably existed at the mouth of the river Ganges with Ganga as their capital. Pliny calls its rulers Gangaridae Kalingae who according to their own admission were connected with Mysore Ganga kings. Though there is no evidence that the name Ganga originated with the Gangaridae Kalingae, the fact of the existence of two main branches of the Gangas, the Gangas of Talkad and the Gangas of Kalinga, tracing their appellation to the sacred river Ganges, is borne out by ample epigraphical and monumental testimony [Kamat, 1980].

Western Ganga was an important ruling dynasty of ancient Karnataka in India which lasted from about 350 to 1000 CE. They are known as "Western Gangas" to distinguish them from the Eastern Gangas who in later centuries ruled over Kalinga (modern Odisha). The general belief is that the Western Gangas began their rule during a time when multiple native clans asserted their freedom due to the weakening of the Pallava empire in South India, a geopolitical event sometimes attributed to the southern conquests of Samudra Gupta. The Western Ganga sovereignty lasted from about 350 to 550 CE, initially ruling from Kolar and later, moving their capital to Talakadu on the banks of the Kaveri River in modern Mysore district.

The Western Gangas used Kannada and Sanskrit extensively as their language of administration. Some of their inscriptions are also bilingual in these languages. In bilingual inscriptions the formulaic passages stating origin myths, genealogies, titles of Kings and benedictions tended to be in Sanskrit, while the actual terms of the grant such as information on the land or village granted, its boundaries, participation of local authorities, rights and obligations of the grantee, taxes and dues and other local concerns were in the local language.^[146] The usage of these two languages showed important changes over the centuries. During the first phase (350–725), Sanskrit copper plates dominated, indicating the initial ascendancy of the local language as a language of administration and the fact that majority of the records from this phase were *Brahmadeya* grants (grants to Brahmin temples). In the second phase (725–1000), lithic inscriptions in Kannada outnumbered Sanskrit copper plates, consistent with the patronage Kannada received from rich and literate Jains who used Kannada as their medium to spread the Jain faith. Recent excavations at Tumbula near Mysore have revealed a set of early copper plate bilingual inscriptions dated 444 AD. The genealogy of the kings of the dynasty is described in Sanskrit while Kannada was used to describe the boundary of the village. An interesting inscription discovered at Beguru near modern Bangalore that deserves mention is the epigraph dated 890 that refers to a *Bengaluru* war. This is in *Hale Kannada* (old Kannada) language and is the earliest mention of the name of Bangalore city. The Western Gangas minted coins with Kannada and Nagari legends, the most common feature on their coins was the image of an elephant on the obverse and floral petal symbols on the reverse. The Kannada legend *Bhadra*, a royal umbrella or a conch shell appeared on top of the elephant image.

After the rise of the imperial Chalukyas of Badami, the Gangas accepted Chalukya overlordship and fought for the cause of their overlords against the Pallavas of Kanchi. The Chalukyas were replaced by the Rashtrakutas of Manyakheta in 753 CE as the dominant power in the Deccan. After a century of struggle for autonomy, the Western Gangas finally accepted Rashtrakuta overlordship and

WESTERN GANGA GOLDEN RULE BY KING SRIPURUSHA

successfully fought alongside them against their foes, the Chola Dynasty of Tanjavur. In the late 10th century, north of Tungabhadra River, the Rashtrakutas were replaced by the emerging Western Chalukya Empire and the Chola Dynasty saw renewed power south of the Kaveri river. The defeat of the Western Gangas by Cholas around 1000 resulted in the end of the Ganga influence over the region.

Chapter 2

2.1 AIM

To enumerate King Sripurusha rule as the golden period of Western Ganga Rule

2.2 OBJECTIVES

1. To study the origin of Western Ganga's and their chronology
2. To study Socio- Economic- Cultural life during Western Ganga Rule

2.3 METHODOLOGY

The Research methodology included recognizing, using and interpreting the sources of history towards a careful investigation about the historical knowledge on Western Ganga rule. The research methods primarily involved collecting information from primary and secondary sources.

The Primary sources were raw data containing first-person accounts and documents that are foundational to historical and academic research. Examples Epigraphia Carnatica, public records, artifacts, photographs, art and newspaper articles. The sources were searched from the archives in universities, libraries, and historical societies. The secondary source, reference books based on historical facts of the western Ganga rule.

A Narrative Analysis to analyze content from several sources has been presented in this thesis.

Chapter 3

3.1 ORIGIN OF WESTERN GANGAS

The origin of the Gangas is traceable in the inscriptions. According to them, the early rulers of this dynasty ruled in Ayodhya. Thereafter, they migrated to Ahichchatra, and next the two princes named Dadiga and Madhava migrated to Gangaperur in the south and firmly established their empire in Gangavadi-96000, comprising important towns Nandagiri (Nandi hills near Bangalore) and Kuvalalapura (Kolar), According to Kallurgudda inscription AD 1122, Gangas belonged to Suryavamsa and Ikshvaku family. Based on this belief King Harishchandra and his wife Rohini Devi had a son named Bharatha. Bharatha's wife Vijaya Mahadevi, while she was pregnant took a bath in the river Ganga. Afterward, a son was born. They named him Gangadatta (child born with the blessings of Ganga) as it is traditionally believed. Inscriptions confirm that Gangadatta was the first person in that line, and he named his successor as a descendent of Ganga. Due to that reason, this royal family came to be known as Gangas. Historians do not agree with the argument that Gangas came from Ayodhya and Ahichchatra. Therefore, the argument that Gangas are originally from Karnataka gets strengthened, while most of the scholars accept this line of argument. According to their inscriptions, Kongunivarma was the first ruler of this dynasty. It is learned that he belonged to the *Kanvayana gothra* and Jahnaveya community. By dint of his self-efforts, he established the dynasty of the Gangas [Arthikaje-Gangas of Talakad].

The origin of the dynasty and the commencement of the reign of its rulers are rather obscure. Jayaswal remarks that under the Pallavas there came into existence a sub-kingdom of the Brahmin Kanvayanas who after their original home adopted their dynastic name as the Gangas. These Kanvayanas were very likely an offshoot of the imperial Kanvayanas of Magadha the last king of which dynasty, Susarman, was taken prisoner and removed to the South by Satavahana. These Kanvayanas, known also as Sanghabhrtyas, inheriting the tradition as well as the dominions of the Mauryas, were naturally heirs to those parts of the Deccan and South India over which the Nandas and Mauryas had already exercised suzerainty. This dynasty, which succeeded the Sunga Dynasty about 73 B. C., was able to maintain its powers according to traditions for about 45 years in an empire that was heterogeneous consisting of dominions loosely knit and forming diverse units. The Gangas were of Janhaveya and the Kunvayana gotras and as such it is not wholly impossible that some scion of the family of the imperial Kanvayanas migrated south in search of a kingdom, after the dissolution of the Kanva Empire in 28 B. C. It is very difficult to agree with such early antiquity that is assigned to the foundation of Ganga rule in Mysore.

According to Jain sources, the two princes, Dadiga and Madhava of the Ikshvaku dynasty marched southwards after the disintegration of the Ikshvaku Kingdom and arrived at Perur still called Ganga Perur, and there met with the Jain Acharya Simhanandi is said to have been responsible for the establishment of the Ganga dynasty, and that the Gangas, it is well known, originally belonged to the Jain community. According to this traditional story, Simhanandi considered the brothers Dadiga and Madhava as worthy of establishing an empire and it is said that he gave them the sword and the kingdom as blessed by the Yakshi Padmavathi. Simhanandi recognizing this fact as a good omen made a crown from the petals of the karnikara blossoms and placed it on the heads of the brothers and gave them his peacock fan, as a banner. Probably, in due course, he provided them with an army and invested them with all kingly powers.

3.1.1 Simhanandin coronation of Dadiga.

Konganivarman and son Madhava if assumed ruled for 100 years, we arrive at date 350 AD. Now his brother Dadiga was helped by Jaina Acharya Simhanandin for the foundation of the Ganga Rule. This is mentioned in many inscriptions and is a collateral fact. Acharya Simhanandin is mentioned with Elacharya Padmanandin. But nowhere is Kundakunda is Mentioned, whose is dated in 8 BC- 44 AD. Now Samadrabhatra is mentioned before Simhanandin in inscriptions and he cannot be dated before 250 AD. But this will also take Simhanandin past 300 AD. So, the Coronation of Kongani Verma is around 340AD.

3.1.2 Simhanandi Vow for Gangas.

If you fail in what you promise, if you descend from the Jaina Sasana, if you take the wives of others, if you are addicted to spirits or flesh, if you associate with the base if you give not to the needy, if you flee in battle-your the race will go to ruin

There was a considerable Jain element in the population of Gangavadi, and Simhanandi, who exerted great influence upon them, insisted that, as a sine qua non for the people's acceptance of the faith, the princes should lead the way and embrace Jainism. But, scholars like Dr. S Srikantashastry and Dr. S. Nagaraju believe that there are no contemporary records or inscriptions to support that claim. Whatever may be the merits and demerits of these traditional stories, a very fine thread of historicity can be identified in them. Dadiga and Madhava, the heroes of the Ganga family originally belonged to Karnataka, and in about the middle of AD Fourth century, established a

kingdom, probably small in extent. Based on the contemporary records, many scholars have accepted that the two names Kongunivarma and Dadiga refer to the same individual. What is surprising is that the name of Dadiga does not appear in the early inscriptions of the Gangas. They mention the name of Kongunivarma only. Tamil inscriptions refer to this family as Konguniarasar. It is said that he was the first king in that royal family and that the family came to be known as the Ganga dynasty.

3.2 Ikshvaku Lineage

Traditional Account of Gangas says Harishchandra of the Ikshvaku vamsa (Ikshvaku of Ramayana, Mahabharata) had a son named Bharata, whose wife Vijaya Mahadevi bathed in the Ganges to remove her languor and begot Gangadatta, whose posterity were Gangas. On one inscription, Bhagadatta has bestowed the government of Kalinga, while to Sridatta his brother, was given the ancestral kingdom with the elephant which became the Ganga Crest. God Indra gave to Priya Bandhu one of this dynasty five tokens with a warning that they would disappear if the king proved an apostate. During the aggression by Mahipala of Ujjain on the territory of Padmanabha Ganga demanding the surrender of the five tokens, the two sons of Padmanabha Ganga with their sister and attendant brahmins and the tokens were sent southwards to escape the assault. These two sons Didiga and Madhava were the founders of the Ganga Dynasty. This is 9th-century Legend.

3.3 Ganges Lineage

Kalinga Ganga inscriptions say that Purvasu, son of Yayati being without sons practiced self-restraint and propitiated the river Ganga, which means they obtained a son Gangeya, whose decedents were victorious in the world as Ganga Line.

3.4 Krishna Lineage

Durvinita is mentioned in the Gummareddipura Plates as belonging to the lineage of Krishna.

3.5 Kanva Lineage

Jayaswal says that Gangas are from Kanvayanas of Magadha. The last king of Kanvayanas was Susarman was taken prisoner and removed to the south by Satavahana. The Kanvayana empire according to Jayaswal ended in 28 BC. So, he says the Ganga Empire started around that time.

3.6 Tumbura Lineage

In the Andhavaram copperplate inscription of Indravarman III of the Ganga dynasty, the Ganga's are described as the descendants of the Tumbura dynasty. Vayu

Purana that at the foothills of the Vindhyas, there was a Janapada (human habitation) named Tumura, Tumbura.

3.7 Kongu region.

Some historians claim the earliest home of the Ganga's was the Kongu region in Tamil Nadu accepting into the twelfth century Shimoga inscription. They further qualify their reasoning with a seventeenth-century chronicle called Kongidesarajakkal. They have identified Perur (the place where the prince supposedly met the Jain guru) as a location in the Coimbatore district of Tamil Nadu. This is because some inscriptions call them Konganiyarasas (kings of the Kongu region). However, it has been pointed out that this epithet may have come into use only because the Kongu region came under their control quite early in their rule. However, studies have proven that the earliest lithic record calling the Ganga kings Konganipattam (Kongani crown) starts only with the Serugunda inscription of the 6th century, during the rule of King Avinita, indicating the conquest of the Kongu region by Avinita. This is proof enough that the Ganga's were not natives of the Kongu region of modern Tamil Nadu either. Perur is now identified as Cudappah, Andhra Pradesh.

3.8 Ganga Pallava Theory

The Ganga Pallava Theory was propounded by Mr. Hultsch. His theory is based on Bahur plates which also mention that Konganiverma is the ancestor of Ganga's. Nirputanga is not a Pallava. He usurped the title of Pallavas, Name Kongani verma present in the genealogy in Bahur plates proves that he is a decedent of the Western Ganga Dynasty, not the Pallava Dynasty. If you see Ganga-Pallava theory then it is based on the presence of the name Konganiverma in the plates.

This theory does not take into account that there is no proof to establish that Nirputanga is the decedent of Konganiverma, Kongani mentioned in plates is the same as Konganiverma of Ganga dynasty, Nirputanga is not a decedent of Nandiverma pallavamalla. In this background, another person called Venkayya came into the picture and added more masala into it. His theory is based on the premise that if the king calls himself Pallava then he is Pallava. He adds further that the Dantivarman mentioned in Triplicane, Tiruvellarai inscriptions, and Nandipottaraiyan of Pallavatilaka family are Pallavas, so the family continued to exist after the death of Nandivarman Pallavamalla at the hands of western Chalukya king Vikramaditya II. But he does not apply the theory to Bahur plates, where Nirputanga calls himself Pallava. And Venkayya proposes the Nandivarman, Danti, are Pallava family and there existed another Ganga-Pallava dynasty consist Narashimavarman, Danti, Nandi, and Nirputanga of Bahur plates. They carry the title Vijaya. This theory fell flat when inscriptions of Valuvar, Velurpaliyam proved beyond doubt that Successors of Nandivarman Pallavamalla has Ko-Visaya Prefix and Nirputanga is a son of Nandivarman III. The deciphering of Vayalur plates

has given the complete genealogy of Pallavas as after Pallava, Asoka, Harigupta, Aryavarman, and Some others., we have Kalinda, Byamalla, Kamalla, Vimala, Konkanika, Kalabhartri, Chutupallava, Vikrakurchamalla. Which shows the close political association and Marital relations between Pallavas and Ganga's.

3.9 Bharata Lineage

According to the 1122 AD. inscription of Kalluragudda the Ganga's were descendants of the Ikshvaku dynasty which was ruling Ayodhya. The queen Vijayamahadevi, wife of Bharatha of Ayodhya while taking bath in river Ganga birth to a son Gangadatha. The dynasty of Gangadatha who was born by the grace of the Ganga River became the Ganga's. Vishnugupta of that lineage was so valorous that Lord Indra was pleased by him and he gave him an elephant as a reward. The elephant thus was adopted in the emblem of Ganga's. This is a legend and could not be accepted as a piece of historical evidence. However, the story further runs up to the establishment of a kingdom by Dadiga and Madhava. Indra was pleased with Padmanabha, another king of this lineage, and gave him five emblems or ornamentals seals and cautioned him that if any of the king's descendants took to unethical path the seals would be destroyed. The king Mahipala of Ujjaini wanted these emblems and brought pressure on Padmanabha. But he refused to give them up and a battle was waged. However, as a precaution, he sent his two sons Madhava and Dadiga to the south. These brothers who thus came to the south met a Jain ascetic by the name Simhanadi and under his directions, they established a small kingdom. It was called Gangavadi 96,000.

3.10 Northern origins.

Dr. S.N. Rajaguru has given the following opinion: "Different royal dynasties, while narrating their genealogy, were eager to identify themselves with the famous solar or lunar dynasties of the Puranas" Dr. H. K. Mahatab and other historians have given similar opinions and have said that for this reason, the genealogy available from these inscriptions do not tally with the historical facts.

3.11 Ganga and Ganga's

Most theories have been based on Ganga and River Ganges. Somehow, they should be related. Ganga Empire is called Gangavadi or Gangapadi. However, Ganga's started their kingdom in Kolar and later Nandi Hills (Near Bangalore). Only later Talavanapura (Talakad) was established as Capital. Inscriptions call them Konganis after their Konganiverma, though they call themselves Kanga vamsa.

3.12 Kalinga Ganga's

The Western Ganga king Durvinita is mentioned in Gummareddipura Plates as belonging to the lineage of Krisna, a fact which induces the conclusion that both Ganga's were the same as the Kalinga Ganga's who formed an important line in the seventh and eighth centuries and continued their rule down to the sixteenth century.

3.13 Conclusion about origin

Several field surveys and inscriptional studies in the Bangalore-Kolar, Mandya-Mysore and, Tumkur-Hassan regions by epigraphists R. Narasimhachar and K.V. Ramesh show they originated from these regions in modern south Karnataka. It has been noted that the "**Gangadikara Vokkaligas**" form the largest agricultural group in the old Mysore state (south Karnataka) even today. Burton Stein and L. K. Ananthakrishna Iyer feel the rulers were Gangadikara chiefs [Burton, 1980]. "Indeed, the very lackluster of the Ganga rulers who preceded the Cholas and Hoysalas suggests that they were essentially peasant chiefs who neither sought nor managed to break their ties with the dominant peasant folk of the territory. That peasantry still identifies itself with the ancient Ganga designation; they are called, gangadikaras who in 1891 comprised forty-four percent of the total population of the land-controlling peasantry of Mysore State (i.e., Vokkaligas). Gangadikara is a slight contraction of the term gangavadikara, 'men of the Ganga country'." [Ramesh, 1984; Adiga, 2006]

Chapter 4

4.1 GANGA CHRONOLOGY

The chronology of the early Ganga's is highly controversial and has to be accepted tentatively subject to alterations with the discovery of new and valuable evidence. The genuineness of many copper plates which furnish evidence on chronology has been questioned. There is some amount of agreement in regard to the text and succession list of kings they enumerate, but there is wide disagreement referring to the reading and interpretation of their characters, languages, and orthography. A large number of plates is either not dated at all or is wrongly dated and, to evolve a consistent scheme of chronology purely on the basis of dates given by copper plates, without any reference to other contemporary evidence is to land oneself in a maze of contradictions. Still in spite of these discrepancies in dates, all copper plates not merely present a fairly consistent and consecutive account not discredited by contradictory statements, but are also supported and confirmed by scores of stone inscriptions of all periods and by references

in contemporary records of neighbouring and other dynasties. Therefore, the conclusion is irresistible that the genuineness of the plates does not depend mainly on the specific mention of a date right or wrong, but on its general character, the evidence of language, genealogical details and the like [Panchamukhi and Arthikaje, 1998-2000]

There are a few copper plates which are considered genuine from this point of view and are correctly dated, and these furnish valuable data, on chronology. The date of the Javali plates issued in the 25th regnal year of Sripurusha exactly corresponds with Monday 20th April 750 A. D. and is confirmed by the Kondajji Agrahara plates. Similarly, the date of the Bedirur plates of Bhuvikrama, issued in the 25th year of his reign, corresponds with Thursday 25th March 633 A. D. and these two dates are the starting points in the early Ganga chronology. The Bendiganahalli plates are dated the 13th day of Asvayuja Bahula in the 1st regnal year of Vijaya Krishna Varman and are assigned to about 40Q A.D. by R. Narasimhachar. The Penukonda plates accepted as genuine, from every point of view, explicitly mention the installation of Harivarman by Simhavarman Pallava, and, if the synchronism, recorded by the Penukonda plates of Harivarman and Madhava III with the Pallava kings, Simhavarman and Skandavarman, is interpreted with the aid of the date determined in Lokavibhaga, we know definitely that Simhavarman came to the throne in 436 A.D. It follows from this that Harivarman should have been anointed king sometime anterior to 450 A.D. Tadangala Madhava, grandson of Harivarman, was installed on the throne by Skandavarman III son of Simhavarman, one of the Sanskrit charters, about 475 A.D. when Madhava, as a natural expression of gratitude to the Pallava sovereign for placing him on the throne, issued the Penukonda plates. Madhava is also the author of Kudlur and Keregalur grants and 500 A.D. has

been fixed as an approximate date for the latter. As an identical genealogy and the specific mention of a close connection with the Pallava dynasty are the distinctive features of the Kudlur as those of the Penukonda plates, the Kudlur grant might have been issued sometime between 475 A.D. and 500 A.D. As no clues are given in Tagarti, Melkote and Chukkur plates as to the extent of reign, 500 A.D. might have been the probable year which marked its termination.

Harivarma's date, as mentioned above, has to be fixed between 436 A. D. and 475 A. D. the latter being an approximate date of the coronation of his son Madhava. As Konganivarma who as a boy founded the dynasty, and his son, Madhava, father of Harivarma, came to the throne early in age, they both might have ruled for nearly a century, enabling us thus to fix the date of the foundation of the kingdom about the middle of the fourth century. One other guide to fix the date of Konganivarma is to ascertain the date of Simhanandin who helped him and his brother Didiga in establishing their power. This event is mentioned in many inscriptions as a collateral fact. Acharya Simhanandi is mentioned with Elacharya Padmanandin, and it is very probable that the personal or religious name of Kundakunda was Padmanandin. The date of Kundakunda is invaluable in the determination of the date of Simhanandi and Samantabhadra. Since none of the inscriptions mentioning Kundakunda as the third pontiff of the line with a date corresponding to 8 BC – 44 AD, is of a date earlier than the eleventh century, their testimony has only a certain general value. Bhandarkar and Weber mention Kundakunda as one of the earliest Digambara teachers of very great renown, as a poet and author of many works in Prakrit. In the introduction to his edition of Kundakunda Samaya Sara, Gajadharalala Jain, after a thorough discussion of his subject and his times, concludes, conceding the possibility of a doubt, that Kundakunda lived about the middle of the third century or 250 A. D. Since Samantabhadra and Akalanka the two great Digambara teachers are also mentioned and frequently in this historical order immediately after Kundakunda, Samantabhadra, third in the great order of the seven Kavis, probably lived about the same time or in the last quarter of the third century. Simhanandi is mentioned next to Samantabhadra in inscriptions and his date cannot be fixed earlier than the period ranging from about 250 to 350 A. D. Accordingly, Madhava the founder of the Ganga dynasty, until more satisfactory evidence is available, can be tentatively assigned to the middle of the fourth century or 350 A.D.

It thus becomes manifest that Konganivarma, Madhava, Harivarma and Tadangala Madhava ruled between 350 A. D. and 500 A. D. and Madhava's successors Avinita, Durvinita, Mushkara and Srivikrama during the period between 500 A. D. and 608 A. D., the latter date being the first regnal year of Bhuvikrama. It is evident from the phrases that are invariably applied to Avinita in Nonamangala, Sringeri and Kodinjeruvu plates that he was a posthumous child and was proclaimed king while still in the lap of

his mother. As five grants of his reign have been found of the 1st, 2nd, 25th, 29th and 36th years and seven copper plate grants of his son Durvinita belonging to his 3rd, 4th, 20th, 35th and 40th years, it is wellnigh tenable that both father and son ruled Gangavadi for over a century. The reference in the Gummareddipura grant and in the Hindupur stone inscriptions to Chalukya Jayasimha, Durvinita 's daughters' son, who was in perpetual hostility with, and was eventually slain by, a Pallava king, is an important synchronism which helps us in fixing the date of Durvinita. The Kanthem grant supports this reference, in the stone inscriptions, to the conflict between Jayasimha and his contemporary king of Kaduvetti and his having re-established his power after a period of obscurity, "with the intervention of Durvinita. As Jayasimha ruled in the first quarter of the sixth century, Durvinita 's period will have to be fixed about the same time, a date much too early for him. Dr. Fleet assigns the Gummareddipura plates of Durvinita on paleographic grounds to the first half of the seventh century. R. Narasimhachar, who assigned these plates to about 550 A.D., shifts Durvinita to a later date between 605 and 650 A.D., following the synchronism of Durvinita, Simhavishnu and Vishnuvardhana, suggested by the Avantisundarikathasara. Dr. A. B. Keith admits that though it is difficult to establish the contemporaneity of Bharavi, Simhavishnu, Vishnuvardhana and Durvinita, there is at least no flagrant anachronism. The Aihole inscription of Pulekesin of 634 A. D. specifically makes mention of Bharavi 's fame and Dr. Keith opines that, since Bana ignores Bharavi, he having hardly preceded him long enough for his fame to compel recognition, it is wiser to place Bharavi at 550 A.D. than as early as 500 A.D. It is then not improbable that Bharavi visited Durvinita's court, about that time. This is the only hypothesis that can be reasonably advanced in support of the statement in most of the inscriptions that Durvinita was the author of a commentary on the 15th canto of Kimtarjuniya, though Keith considers this as a piece of literary forgery. Besides, if Durvinita is assigned to the latter half of the sixth century, this will, not merely, agree with the dates of his successors arrived at independently, but also makes him the contemporary of Pulekesin I, Kirthivarman, Mangalesha and probably of Pulekesin II too. As Bhuvikrama came to the throne in 608 A.D. the rule of Durvinita 's successors Mushkara and Srivikrama was short.

Bhuvikrama might have ruled for a considerably long period, for, from one of the inscriptions, we obtain the date 670 A.D. marking the end of his reign. His brother Sivamara ascended the throne in 679 A.D. for, the Hallagere copper plate grant of his 34th regnal year is dated, Saka 635. His reign appears to have been eventful and long, as attested by the [British museum grant, the Bhaktarahalli lithic inscriptions and the Kulagana copper plates which are all assigned to a period between 720 and 725 A.D.

There are numerous copper plates and lithic inscriptions which fix definitely the date of Sripurusha's accession to the throne and rule. The Javali plates give Saka 672 (750 A.

D.) as his 25th year which is confirmed by the Devarahalli plates which give Saka 698 (776 A. D.) as his 50th year, both being verified and accepted by Fleet and Keilhorn. The Halkur lithic inscription dated Saka 710 or 788 A.D. marks the 62nd and probably also the last year of his reign.

Sivamara II succeeded Sripurusha in 788 A.D. and after great vicissitudes in his career, long and sanguinary wars, and loss of the throne, was at last in 815 A.D., reinstated by Govinda Rashtrakuta and Nandivarman Pallava, a fact that is borne out by Sankenahalli and Hiregundagal lithic inscriptions and the Kadaba plates. The latter mention the death of Sivamara fighting in the battle field at Kagemogeyur.

As the Manne grant is dated Saka 750 or 12th regnal year of Bajamalla corresponding with 828 A. D., there is nothing inherently improbable about 817 A. D. being the year of his accession to the throne. Though the Vallimalai and the Honganur lithic inscriptions are silent about the extent of Rajamalla's rule, from the Hindupur temple lithic inscription dated Saka 775, one of the earliest records of Bajamalla's successor Nitimarga Ereganga Perumanadi, we obtain 853 A.D., as marking probably the last year of his reign.

Nitimarga was the donor of the Galigekere plates which are assigned to 860 A.D. His rule lasted only for a period of sixteen years till 869 A.D., as can be gauged from a rude bas relief at the head of the Doddahundi stone depicting his death.

The Biliur stone inscription is dated Saka 809, the 18th regnal year of Rajamalla II who commenced to rule in 870 A. D. His life was one of strenuous activity and for a period of nearly thirty-seven years, he was engaged in incessant hostility with the Nolambas and the Chalukyas of Vengi. The Kabbalur and Sattanur Viragals dated in his 15th and 29th regnal years, the Gattavadipura and Narasapura copper plates dated in Saka 826 and 824, respectively, and the Arkalgud inscription of his 37th regnal year corresponding with the 21st year of his nephew Ereyappa, who was associated with him in the Government of the kingdom are all an eloquent testimony to his great achievements.

Ereyappa or Nitimarga II who had already ruled for twenty years in association with his uncle continued to rule till 935 A.D. according to one of his lithic inscriptions which gives Saka 857, the year Vijaya. Narasimhadeva or Narasinga referred to in the Sudi plates of Butuga, did not survive his father.

Rajamalla Satyavakya III mentioned in Chikka Kaulande lithic inscriptions dated 920 A.D. was killed by his brother Butuga who then ascended the throne in 938 A. D. a date that is obtained from his Sudi plates which record a grant to a Jain temple and are dated

Saka 860. The Andagove Kallur Viragals dated Saka 866 cyclic year Krodhi and corresponding to 944 A. D. belong to his reign. Like the Sudi plates the Atakur stone inscription dated Saka 872 or 950 A. D. refers to Butuga 's exploits in the field of battle. A lithic inscription which records a Kalnatta and is dated 960 A. D. issued twenty-two years later than the Sudi grant might be the last grant of his reign.

Marasimha succeeded him in 961 A.D., and he issued the Kudlur plates a year after his accession in Saka 884 or 962 A.D. The lithic inscription at Karagada, Belur Taluk, dated Saka 893 and the inscriptions at Sravanabelgola, give a long account of his achievements, and the latter records his death in 974 A.D. at Bankapur by the Jaina rite of sallekhana.

He was succeeded by Rajamalla Satyavakya IV in the same year. The Kuduru lithic inscription with an illegal date, and the Peggur inscriptions with Saka 899 (Isvara) or 977 A.D are the only two grants of his period. These inscriptions mention of Rakkasa Ganga as being associated with his brother in the government of the kingdom in 977 A.D. Since the lithic grant of Rakkasa Ganga at Hale Budanur, Mandya Taluk, has on the one side an inscription of the 13th regnal year of Rajendra Chola, who conquered Gangavadi prior to 1024 A. D., Rakkasa might have ruled the kingdom long, acknowledging Chola suzerainty a fact which is further supported by E. C. III Md. 78 which describes a Ganga Permanadi ruling over Karnata, and is dated Saka 944 cyclic year Dunnati corresponding to 1022 A. D. Rakkasaganga the last of the great Ganga's ruled then from 985 A. D. to 1022 A. D. With the establishment of Chola domination, the Ganga's lost their kingdom and sought shelter under the rising Chalukyas and Hoysalas. The Ganga nobility attained to positions of honour under them and contributed their talent and resources to a subversion of Chola ascendancy in Mysore and laying the foundations of the Hoysala Empire which was destined to play in the twelfth and thirteenth centuries a great part in the politics of the Deccan and the South [Chopra, Ravindran & Subrahmanian, 2003].

4.2 WESTERN GANGA KINGS

- Konganivarman Madhava (350 - 370)
- Madhava (370-390)
- Harivarman (390-410)
- Vishnugopa (410-430)
- Madhava III Tandangala (430-469)
- Avinita (469 - 529)
- Durvinita (529 - 579)
- Mushkara (579 - 604)
- Polavira (604 - 629)
- Srivikrama (629 - 654)
- Bhuvikarma (654 - 679)
- Shivamara I (679 - 726)
- Sripurusha (726 - 788)
- Shivamara II (788 - 816)
- Rachamalla I (816 - 843)
- Ereganga Neetimarga (843 - 870)
- Rachamalla II (870 - 907)
- Ereganga Neetimarga II (907 - 921)
- Narasimha (921 - 933)
- Rachamalla III (933 - 938)
- Butuga II (938 - 961)
- Marulaganga Neetimarga (961 - 963)
- Marasimha II Satyavakya (963 - 975)
- Rachamalla IV Satyavakya (975 - 986)
- Rachamalla V (Rakkasaganga) (986 - 999)
- Neetimarga Permanadi (999)



Picture 1: Shows the area of Western Ganga Rule

Chapter 5

5.1 GANGA SAMRAT SRIPURUSHA

Sripurusha was a famous king of the Western Ganga Dynasty who assumed the title of Muttarasa. Sripurusha was a Western Ganga Dynasty king and ruled from 726 - 788 C.E. From the Javali inscription it is said that Sripurusha ruled for 62 years. He had marital relations with the Chalukyas and used titles Rajakesari, Bhimakopa, and Ranabhajana. A warrior and a scholar, he authored the Sanskrit work Gajasastra. Devarahalli inscription calls Sripurusha Maharajadhiraja Paramamahesvara Bhatara. Salem copper plates of Sripurusha and a few other plates of these rulers were very useful in reconstructing the history of medieval Kongu. As per these plates, it is known that a contest with the Pandyas of Madurai over control of the Kongu region ended in a Ganga defeat, but matrimony between a Ganga princess and Rajasimha Pandya's son brought peace helping the Ganga's retain control over the contested region. Sripurusha, grandson of Shivamara I and son of Ereganga succeeded to the throne of his grandfather Sihivamara I. His father Ereganga passed away while his grandfather was yet on the throne.

As per the inscription found at Tirumakudalu Narasipura by B L Rice (T-Narsipur 115), Sripurusha's (Muttarasa) birth was at "**Bannur**" in the same T Narasipura taluk. **Bannur** was known as **Vahnipura** in Ramayana and Mahabaratha. On the banks of river Kaveri, Bannur along with Talakkad has been cultivating paddy for over 1500 years continuously! This region was rarely ever affected by drought. Bannur seems to be a place of considerable antiquity. Though called Vahnipura in modern inscriptions, its name in old Kannada inscriptions is given as Banniyur and in the Tamil ones as Vanniyur. It is likewise called Jananatha-chaturvedi-mangala.

Sripurusha ascended the throne of Gangavadi in 725 AD and proved to be one of the most distinguished monarchs of this dynasty. The numerous grants he issued the Javali plates, the Devanahalli copper plated, the Halkur copper plate, the Nandi copper plates, the Salem plates, and a few others make the chronology of the Ganga's quite clear. The earliest inscriptions of his reign were the Nandi plates belonging to his third reign year dated 728 AD. The Javali plates were issued in the 25th year of his reign in Saka 672, corresponding to 750 AD. The Devanahalli plates in his fiftieth year in Saka 693 corresponding to 771 A.D. And the Halkür copper plates were issued in Saka 632 A.D-710. Keilhorn and Fleet have verified these dates and have concluded that Sripurusha commenced his reign in 725 AD. From the Halkür plates, it can be inferred that he ruled until 788. But Keilhorn and Fleet think that the Devanahalli plates of saka 698 – 776 AD are the last date available for his reign. There is a stone inscription of Sripurusha in the Basavathi village in Mysore district dated Saka 722. The Only details relating to chronology found in it are the month *Pushya*, the weekday Sunday, and the

solar eclipse. During the year Saka 722, the new moon day of *Pushya* corresponds to January 17, 801 A.D, on which day, the *tithi* of *Amavasya* began 2 1/2 *Ghatikas* after sunrise, but no solar eclipse is found to occur on that day according to *Swamikannupillai's Ephemeris*. This detail might have been added to make the occasion appear more sacred. Taking the date 17th January 801, as the date of the grant, this would extend the date of Sripurusha to 801 A.D. And make him a contemporary to some extent of the Rashtrakuta king Govinda III who was in power from 794 to 814 A. D. And Pallava Nandivarman which we cannot accept because Sivamära II was crowned by the Rashtrakuta king Govinda III. The Halkür inscription which was issued in his 62nd year can be taken as his last date, namely 788 A. D.

Before we trace the main events of his reign, it is fitting at this stage to sketch Sripurusha's early career. He is the only monarch who has left behind copious records throwing light on his early career as governor. As a governor of the eastern region of Gangavadi namely, Kerekund 300, Elenagarnad 70, Avanyanad 300, and Penkond 12, an area which was coterminous with the kingdom of the Banas on the basin of the river Palar, he came into conflict with the Banas. The Bana ruler Mahävali Bänarasa who was till then loyal to the Ganga's attempted to encroach on the Ganga territory. Sripurusha is also known as Mädhava Muttarasa led an expedition against

Banarasa and inflicted a blow at Koyattur, modern Laddigan in the Punganur taluk of Chittoor district in Andhra Pradesh. He fought at two more places,, namely Tondakal and Manayatur. In this campaign, Sripurusha was assisted by several Ganga feudatories, one of whom was Dundu, the father of Paramagula Prithvi Nirguida Rāja. He is called in one inscription as Bänakula Kalakala. This title indicates that Dundu took a leading part in the suppression of a revolt. He placed Jagadokamalla, the Bana king and son of Vijayaditya on the throne on condition that the latter should accept the overlordship of the Ganga's. These confrontations with the Banas offered him valuable experience in military affairs which stood in good stead in his later wars with the Pallavas, the Rastrakutas, and the Pandyas. There is a controversy as to the fact whether Ereganga was the father of Sripurusha or not. Ereganga's name first appears in the British Museum plates which mention him as the Governor of certain provinces like Törenäd 500, Kongalnäd 2000 and the Male 1000. But the plates mention a certain

Ereganga,, with nothing to indicate whether this is another name of Navakäma or the name of one of his feudatories. It does not mention either the relationship between Sripurusha and Ereganga or between Sivamara I and Ereganga. It is further to be noted that Ereganga's name is conspicuously absent in the genealogical lists of the Ganga dynasty. However, Lewis Rice has tried to connect the relationship between Sivamära I and Ereganga on the assumption that usually the heir apparent in the Ganga line of

succession was appointed governor of Kongalnäd along with other western provinces of the kingdom. Hence,, Rice concluded that since Ereganga was the governor of Kongalnädu 2000 and other provinces as recorded in the British Museum plates, he must have been none other than Sivamära's son and the father of Sripurusha. The possibility is that Ereganga died as only an heir apparent, and hence he did not rule the Ganga kingdom. This is an assumption based on the absence of Ereganga's name from any of the genealogical lists of the Ganga's. It is still a mystery as to why his name was omitted from the lists of the Ganga dynasty. However, Rice's conclusion is worth considering until the discovery of fresh evidence which may change his view. Sripurusha is also known as Muttarasa. His titles were Muthaiya, a variant of Mutharasa, Prithvikoingani, Konkani Mutharasa, Permänadi Srivallabha, Kaddane, Bhimaköpa, and Ranubhöjana. His imperial title was Konganiräjädhiräja Paramesvara Sripurusha. This indicates the political supremacy of Sripurusha over the Pallavas of Kanchi, who were a great political force in south India. This title was retained by his successors. His titles indicate that he was consistently successful in overpowering his enemies. His reign witnessed remarkable events. Politically the Ganga power reached the pinnacle of its glory during this period, economically the kingdom attained a high watermark of prosperity, and even in the field of literature solid contribution was made by the composition of such works as Gajasastra. But the main interest of his reign lies in the political field, where momentous events were taking place. The Chalukyan power almost became extinct from the scene, the Rastrakutas were just rising, the Banas were on the decline, the Pallavas were struggling hard to maintain their supremacy and the Ganga's gained great ascendancy. Sripurusha was involved in the affairs of all these dynasties, and his triumphant role finally enhanced the power and prestige of the Ganga's.

Sripurusha's reign was occupied by conflict with several other powers of the south as well. In the beginning, the Chälukya-Pallava struggle dragged him into a war against the Pallavas. A little later, with the rise of the Rastrakutas in 757 A.D., one more powerful dynasty emerged with which he was confronted till the end of his reign. Apart from these powers, the affairs of the Pandyas also engaged his attention. We shall first trace his relations with the Pallavas of Känchi. The Chälukyas had always adopted a hostile policy towards the Pallavas, whose encroachment towards the north had to be resisted. The Ganga's were now in the alliance with the Chälukyas in this venture. The Pallava ruler Nandivarman was an ambitious monarch who had launched upon a career of conquest. He cast his covetous eyes on the Kongu territory which belonged to the Ganga's. He was attempting to encroach on the Chälukyan territory as well which adjoined the Pallava kingdom in the northwest. Therefore, prevention of the Pallavas from further expansion was in the interest of both the Chalukyas and the Ganga's. Moreover, Nandivarman launched an attack on the mainland of the Ganga kingdom and

took away an ornament that contained a gem called Ugrödhaya. This necklace which was set with the Ugrödhaya gem had been earlier snatched away from Kanchi by Bhüvikrama. The fact that Nandivarman was able to snatch away the Ugrödhaya shows that in the initial stages of the war he was successful, but Sripurusha did not allow Nandivarman to enjoy this advantage for long. This war with the Pallavas appears to have been the chief military exploit of Sripurusha. He not only defended the kingdom against the Pallava attack but also defeated them in many battles. One such battle was severely fought at Vilandhe. An inscription of 1077 AD. records that the Kaduvetti prince of Kanchi was killed by Sripurusha. in this battle of Vilandhe. He captured the state umbrella of the Pallavas and took away from Nandivarman the title of *Permanadi* Which was subsequently assumed by the Ganga's and was often used to designate them. In this war, Sripurusha was greatly assisted by his son Siyagella who was a very able commander. A *veeragal* at Hiregundugal in Tumkur taluk tells us that Siyagella who joined this war was formerly a governor of Kesumanürnädu. However, Prof. T. V Mahalingam in the *Bānas in South Indian history* has drawn a different conclusion altogether about the outcome of the battle of Vilandhe. He says that Nandivarman II Pallavamalla marched into the country of the Ganga's, fought a successful battle against Sripurusha at Vilandhe, and forced him to surrender much of his Wealth along with the Pallava royal necklace which was set with *Ugrödhaya* gem and had been snatched away from Kanchi by Bhüvikrama on an earlier occasion. But the Ganga inscriptions throw a different light altogether. It is no doubt true that Nandivarman had taken away the necklace from Sripurusha and it was not at the battle of Vilande but on an earlier occasion. In the light of the numerous Ganga records, it is difficult to accept the contention of Prof. Mahalingam that the battle of Vilande ended in the victory of Nandivarman. The Hiregundagal and Sankenahalli stone inscriptions in Tumkur, the Keregödirangäpura plates, and the Narasimharäjapura and Nagar inscription No. 35, all speak of Sripurusha's brilliant victories over Nandivarman. The Keregödirangäpura plates give us a vivid picture of his march to the battle. It says, "Rising with fury at the head of battle, horrid with the assault of heroes, horses, men and groups of elephants, terrific anger, a brilliant sun in illuminating the clear firmament of the Ganga family, a terror to enemies". Sripurusha's great victory won for his reputation. The Narasimharäjapura plates confer on him the title of *Bhimaköpa*. It describes him as the undisputed ruler of the whole earth, "in whose battles the Goddess of victory was bathed in the blood of the elephants cut asunder with the sharp sword". The importance of this battle is further enhanced by the fact that the Bäna ruler of the time participated in it on the side of Nandivarman and yet Sripurusha was able to inflict a defeat on them. Given these facts, it is difficult to believe Prof. T. V. Mahalingam's view that the battle of Vilande was won by Nandivarman.

Besides the Pallavas, the Pandavas were yet another force in south India with whom Sripurusha maintained contacts. It resulted in the conclusion of a matrimonial

alliance between the Ganga's and the Pandyas. The factors leading to such an alliance appear to be very confusing. The Ganga records are all silent in so far as their relations with the Pandyas are concerned. It is only from the Tamil sources that we can reconstruct the relations of these two powers. Even in the Tamil records, it is not quite clear how close contact was built up between the Ganga's and the Pandavas. With the help of these sources, M. V. Krishna Rao has analysed the factors which are not very convincing. He says that the Pandavas waged constant wars with Nandivarman for the supremacy of the Kongu country and for reinstating the legitimate claimant, Chitramaya, on the throne. As Kongudesu happened to be under the Ganga's, why should there be a conflict between the Pallavas and the Pandyas for the overlordship of this territory is not explained. Perhaps the Kongudesu indicated here is not that part which was under the Ganga's but that which was under the Pallava control. It is further stated that the Pandyan ruler Maravarman Rājasimha gained a brief ascendancy over and that his conquests extended far and wide in the teeth of Nandivarman's opposition. Even this is not because Nandivarman was quite a powerful monarch and the Pandyas were relatively a weaker power. Again, it is mentioned that the Chalukyan ruler Vikramāditya II (733-746 A.D.) intervened in the affairs of the Pallavas because he regarded the Pallava ascendancy so close to Ganga territory as a source of danger to the Chālukyas. This prompted an invasion of Kanchi by Chalukya Vikramāditya II who defeated the Pallavas and occupied their territory for some time. Although the Chalukyan occupation of Gangavadi was an undeniable fact, the reason furnished for this the Chalukyan apprehension of the Pallavas over the latter's occupation of Konganadu is difficult to accept. Consequently, according to M. V. Krishna Rao, Nandivarman is supposed to have organized a powerful confederacy of all the southern powers namely the Pandyas the Ganga's and the Pallavas against the Chalukyan king Kirthivarman II and inflicted a crushing defeat on him at Vambai in 757 A.D. This fact is not corroborated by any other source. The Ganga's were the allies of the Chālukyas for a very long time and how could they be a party in a confederacy against the Chālukyas is not explained. Moreover, Sripurusha had fought against the Pallavas and had defeated them in the battle of Vilandhe which is supposed to have taken place in 740 A.D. If Nandivarman had been killed in this battle he could not have been instrumental for the subsequent events, in the formation of either the so-called "Southern Confederacy" or for the battle of Vambai in 757 A.D., Prof. M. V. Krishna Rao further says that one of the feudatories of Kirthivarman namely Dantidurga gained considerable power by entering into matrimonial alliance with Nandivarman and brought about the destruction of the Chalukyan power. This preoccupation of the Pallavas, with the Chālukyas, offered an opportunity to the Pandyas to enhance their power. Rājasimha, the Pandyan ruler, gained a large slice of territory in this war and to fortify his newly acquired territory contemplated a matrimonial alliance with the Ganga dynasty. Sripurusha's daughter was married to the son of Rājasimha by the Malava princess,

Konaraka, and this son was more popularly known as Jatilaparānthaka, who was the successor of Rājasimha to the Pandyan throne. Although the Velvikudi copper plates mention this matrimonial alliance, we cannot subscribe to the circumstances that led to this alliance. In the absence of corroborating evidence, we believe that the Pandyas and the Ganga's came closer together because of their common hostility towards the Pallavas. For a long time, a bitter rivalry was raging between the Pallavas and the Ganga's on one side and between the Pallavas and the Pandyas on the other. To strengthen their position the Ganga's and the Pandyas might have further cemented their cordial relations by a matrimonial alliance. But to think that it was the result of the Chālukya— Pallava struggle is to read too much into events that are not supported by any clinching evidence. However, Sripurusha's reign is eventful even for this close relationship between the Pandyas and the Ganga's.

The reign of Sripurusha is also significant for the Ganga relations with the Rastrakutas. It was during this period that the Rastrakutas were slowly emerging into prominence. They were becoming the lords of a territory over which the Chālukyas had been in power for more than two hundred years, Since the Chalukyas happened to be very close allies of the Ganga's, a conflict between the Ganga's and the Rastrakutas was inevitable. Various inscriptions mention the wars of Sripurusha against the Rastrakutas who were referred to as 'Rattas' By about 758 A.D. the last of the Chālukyan ruler Kirthivarman II was defeated by Dantidurga of the Rastrakutas family who laid the foundation of the most illustrious dynasty that ruled over Karnataka. Dantidurga had been a subordinate chief under the Chālukyas of Bādāmi He assisted his overlord Vikramāditya II in his campaign against the Pallavas of Kanchi. But when Kirthivarman II succeeded Vikramāditya II, Dantidurga found it an opportune time to advance his interests. His ambitious designs led to a conflict with the Chālukyas. The first encounter between these two took place in 754 A. D. and another victory of Danitidurga in 757 A. D. liquidated the Chālukyan empire.

Sripurusha was an eyewitness to these events in the northern region of his territory. He could well visualize that after the overthrow of the Chālukyas. the Rāshtrakūtas were sure to encroach upon the Ganga Kingdom. Dantidurga, however, did not live long to harass the Ganga's. He died in 758 A.D. and was succeeded by his uncle Krishna I, son of Karka. Krishna I took up the task of subjugating the southern provinces of the Chālukyas with great vigour, most' of the Chālukyan feudatories accepted his suzerainty. The Ganga's could not escape the ambitious designs of this Rastrakuta ruler. Krishna I invaded the Ganga kingdom. The Telagaon plates issued by him speak of a Rastrakuta expedition against the Ganga territory in 768 A.D. and the annexation of a part of the Ganga kingdom. He is supposed to have pitched his camp at Mannagara (Mankunda) and Sripurusha was 'compelled to change his provincial capital to Mānyapura or Manne in Nelmangala taluk, Bangalore district. This information is

exclusively from the plates of Telagaon and is not corroborated by any other evidence, whether the provincial capital was captured by the Rastrakutas or there was an apprehension for its capture which led to the shifting of the capital is not known. However, the threat from the Rastrakutas alerted Sripurusha. Most of the records agree on the point that fierce wars were fought between Sripurusha and Krishna I. Sripurusha was ably assisted by his son and general Siyagella whose name appears in many inscriptions. Siyagella was at this time a governor of Marugerenädu 300. The places where the battles were fought by the Ganga's against the Rastrakutas were Pinchanür, Kagimogeyür, and Bägeyür. Krishna I is mentioned in these records as Kannarasa or by a mere title *Ballāla*, *Vallah*, or *Ballavarasa*. The battle of Bägeyür figures prominently in the inscriptions of Sripurusha. In most of these battles, Siyagella fought valiantly and is mentioned in many of the records.

Krishna I was succeeded by his eldest son Gövinda II in 773 A.D. However, his first inscription is dated 770 A.D. With the accession of Gövinda II, the Rāshtrakūta pressure on Gangavādi was relaxed to a certain degree as this monarch was given to a life of pleasure. The task of administration fell on his younger brother Dhruva, who made his position very strong and secure. When Gövinda II tried to remove him from authority, Dhruva killed his brother and usurped the throne. But before this complete victory of Dhruva, Gövinda II had attempted to seek the help of several feudatories in order, to crush Dhruva, Sripurusha had taken advantage of this conflict and attempted to recover his losses by joining Gövinda II. When Dhruva came to power, he hastened to chastise the rulers who had supported his brother. Sripurusha became a victim. In the battle that was fought, Sripurusha was defeated. Several of his chieftains appeared to have fallen in these wars. Thus, the period of Sripurusha witnessed a series of wars against the Rāshtrakūtas who naturally had an upper hand. The Ganga's suffered a severe setback but did not lose their all. The last days of Sripurusha must have been dark owing to the Rāshtrakūta hegemony. However, his son and successor Sivamāra II was able to retrieve the situation to some extent.

Sripurusha took interest in reorganizing the administrative setup of the Ganga kingdom. He divided out the dominion into units over which he appointed his sons as governors who had effective control over the chiefs and feudatories. The entire machinery must have functioned very efficiently or else it would have been difficult for Sripurusha to carry on his incessant wars against the Pallavas and the Rāshtrakūtas. We have references relating to his queens who evinced interest in the administration of the Kingdom. Vijayamahadevi of the Chālukya family was one of the queens of Sripurusha. This indicates the matrimonial alliance which the Ganga's had with the Chālukyas. In the lithic inscription of Sripurusha dated in his forty-second year, Vinayattin Immadi is described as the senior queen of Sripurusha and she was ruling Malevellur, a part of the present-day Mysore district. He had several sons. Among them

mention maybe, made of Sivamāra, Vijayāditya or Ranavikrama, Duggamara or Duggamara Ereyappa, and Siyagella. Sripurusha had appointed all his sons as governors over different tracts of his territory. Thus, Sivamara was the governor of Kadambur in the 28th regnal year of Sripurusha and at another time at Kunigalnadu. Vijayāditya was the governor of Keregodnad in the seventh regnal year and later on, for about thirty years he was the governor of Āsandhinādu. Duggamara was the governor of Kovalalnad in Sripurusha's 42nd regnal year and later on ruling over Ganga 6000, Pummenad, Belathurnād, Pulvakinad 1000 and Munnād 600 and other nāds whose names are not clear in the inscriptions. Siyagella was the governor of Kesumanūnād.

These sons of Sripurusha not only assisted their father in the administration of the kingdom but also independently undertook military campaigns against the enemies, for example, Duggamara had led an army against Kampli in the north Bellary district. It is said that the famous commander of Sripurusha's army namely Siyagella was also one of his sons, who lost his life in the Kāg mogjūr battle (a place in Tumkur district) against the Rastrakutas. Although the royal family had thus shared the responsibility of administering the land, the supreme control was still of the ruler, who was the fountainhead of all power. A portion of the Kongu country was in the administrative division manned by the youngest of Sripurusha's son Duggamāra. The unpublished grant of Salem 771 AD. mentions the fact that the village of Kumaramangalam, not very far from Salem was gifted to Neelakantha, a Brahmin, by Sripurusha, at the instance of Duggamāra. This grant is important because it is supposed to have been issued at the instance of Duggamāra's wife Kafichiyebbe.' She was related to the Rāshtrakūta house and she was the granddaughter of Vikramāditya II through his daughter Vinyāvati married to Rāshtrakuta Gövind rāja son of Sivarāja. Although there was this family connection between the Rāshtrakutas and the Ganga's, the political rivalry could not be avoided because of the aggressive policy of the Rastrakutas who wanted to be the overlords of the entire area. Thus, the Salem grant throws light on two aspects namely administration and politics. In administration, the governors had powers to issue grants. Politically the matrimonial alliance of a Ganga prince with the Rastrakuta family is brought to light.

So far as Sripurusha's religion is concerned, we possess no new evidence to infer that he deviated from the religion of his forefathers. The very name Sripurusha shows that he was a follower of the Vedic faith. But the numerous grants both to the Brahmins and to the Jains indicate his tolerant policy towards all faiths. The Devanahalli plates dated 776 A.D. tell us that he granted a village named Ponnāli in the Nirgunda country for the repairs of a Jaina temple which had been caused to be erected by Kāndacci who was the daughter of Pallavādhirāja and the wife of Paramagula Nirgundarāja. (This Nirgunda Country is identified as the headquarters of a district during the time of the Ganga's and is situated in the Hosadurga taluk very near Āsandi.

It was also called Nirgunda 1000. In the Mercara plates it was called Ganjenäd). This Nirgundarāja must have been a feudatory under the Ganga's, for it was on this rāja's request, on behalf of his wife that Sripurusha bestowed the grant to the Jaina temple. In the third regnal year, Sripurusha is supposed to have made a pilgrimage to Kongesvara in the city of Perur. The reference here is to the Kongesvara Chaityalaya which is mentioned in the Kongudesarājaka. This pilgrimage might have been both political and religiously motivated. He gave a grant to Isvara Sharma, a Brahmin to indicate that the state was involved in promoting the interests of all religions. Politically this pilgrimage is significant because he wanted to impress the Pallavas that the ruler was evincing keen interest by his periodic tours to every nook and corner of his kingdom and that he was a patron of all religions. Sripurusha's palace was often the place for performing religious ceremonies and he was also noted for giving charities.

It is not only for his wars, military conquests, diplomacy, statecraft, and patronage to religious persons and institutions that Sripurusha could lay his claim to fame and popularity but also for his interest in literature and the well-being of his people. Himself an author, he wrote Gajasastra which describes the technique of capturing and taming elephants. This indicates the interest of the ruler in the art of military science since elephants figure prominently in the war fields in those days. This is a unique work in Kannada literature. Unfortunately, a complete portion of this work has not been discovered so far. Sripurusha not only defended his kingdom from the attacks of the Banas, the Rastrakutas, the Pallavas, and the Pandyas but also extended the boundaries of his kingdom in the north up to the eastern part of the Bellary district. Thus, the reign of Sripurusha occupies a very important place in the history of the Ganga dynasty. At a critical time in the history of the dynasty, he ascended the throne and protected it against the severe attacks of the Rastrakutas the Banad, the Pallavas of Kanchi, and the Pandyas. His triumph over the Pallavas was indeed a great achievement in his military career. Himself a poet, he patronized many scholars in the court and granted charities to the learned Brahmins for a scholarship. In religious matters, he adopted the policy of toleration. Economically, the country was prosperous and carried the title of Srirājya or wealthy kingdom. In short, his long reign of nearly sixty-two years witnessed all-round progress.

The rule of Sripurusha Muttarasa seems to have been filled with conflicts with the Pallavas of Kanchi, Pandyas, later the Rashtrakutas who overthrew the Vatapi Chalukyas. The victory of Sripurusha over the Pallava Paramesvaravarman II and assumed the title *Permanadi*. He had good relations with Chalukyas and had helped them fight the Pallavas during the rule of Vikramaditya II and later he fought the Pandyas during the rule of Chalukya Kirtivarman II but suffered a reversal at Venbai. When the Rashtrakutas rose to power, though betrayed by the Nolambas, Sripurusha

had many victories against Krishna I and occupied some Ratta territories. This resistance to Rashtrakutas continued for some time before the Ganga's normalised their relationship with marital alliances. There are numerous copper plates and lithic inscriptions which fix the date of Sripurusha's accession to the throne and rule. The Javali plates give Saka 672 (750 AD) as his 25th year which is confirmed by the Devarahalli plates which give Saka 698 (776 AD) as his 50th year, both being verified and accepted by Fleet and Keilhorn. The Halkur lithic inscription dated Saka 710 or 788 AD marks the 62nd and probably also the last year of his reign. After defeating and dethroning his elder brother Govinda-II, about 780 AD, Dhruva proceeded to punish the kings of Gangavadi (Mysore) and Kanchoi who had espoused the cause of the later. He defeated the Ganga king Sripurusha Muttarasa, took his son Shivamara (II) prisoner, and annexed the whole Gangavadi, thus extending the Rastrakuta kingdom as far as Kaveri in South India. Dhruva nominated a younger son Govinda-III as his successor and appointed the elder son Stambha as viceroy of Gangavadi. As expected Stambha rebelled against his younger brother Govinda-III with the help of Pallava king and the Ganga crown prince Shivamara Muttarasa. Govinda III, the son, and successor of Dhruva proved to be a still greater conqueror. After obtaining an easy victory over the Ganga king Muttarasa (Shivamara) ruling in Gangavadi, he led victorious campaigns in Central and Northern India.

5.2 SALEM PLATES OF GANGA SRIPURUSHA: SAKA 693

(2 Plates) G.S. GAI OOTACAMUND

The present set of copper plates was obtained by the Government Epigraphist for India from MR. M.V.Srinivasan, Manager of Sri Sukavanesvara Temple Salem, in August 1944. The history of this discovery is briefly stated to be as follows- "One Mr. Venkatagiri Bhattar cook of the temple, sometime in 1930, in course of the repairs being done to the temple, near the southern wall of the outer prakāra just to the west of the shrine where the present Nālvars are placed, at the depth of about three feet, found the set of plates in the earth. The present store-room stands now on the spot where the plates were found."¹ The plates are now the property of the temple.

The set consists of five plates each measuring $8 \frac{1}{2}$ 'by $2 \frac{3}{4}$ and about $1/16$ " in thickness. At the proper right, the margin in the plate is a hole, about $\frac{1}{2}$ in diameter, through which passes the copper ring bearing the seal. The ring measures about $3\frac{1}{2}$ in diameter and its ends are soldered into the bottom of the seal which is oval in shape and measures 2" by $1 \frac{1}{2}$. On its surface is carved in relief the figure of a standing elephant facing the proper right. The set with the ring and the seal weighs 130 *to*las.

The characters belong to what is called the Southern class of alphabets and are of the regular type of the period to which the record belongs. The engraving is good and

fairly deep and the writing is excellently preserved. Of the letter, both the early form and the later or the cursive form in Fleet's terminology are found in this inscription. The former is met with in *mukhah* l. 15, *-ākhyas=* l. 25; *nakha* l. 29, *vikhyāta* l. 35 and *likhitam* l. 57; while the later or the cursive form is found in *khandita* 1.2 *mukha* 1.14, *khanda*. l. 28, *khadya* l. 40 and *khanduka* 1.53. Fleet's theory that this later or the cursive form did not occur in genuine records earlier than .A. D. 804 no longer holds the ground. The instances cited above show that both the forms were used at the time of our inscription and the engraver made little distinction between the two. As regards the form of *b*, the closed or box type has been used throughout the inscription, cf. *labdhābala* 1. 2, *Kadamba* 1.11, *bahu* 1. 35, etc. The form of the subscript *n* is the same as that of the primary, the secondary form being absent throughout the record, cf. *-āvasanna* l. 10, *ratn-* 1. 26, *mūdhni(rdhni)* l. 31 and *Nannappa* l. 39. The form of *ph* distinguished from that of *p* by a hook inside at the right-hand stroke, cf. *sphuta* l. 35. Initial *a* is met with in *Aninita* l. 13, *Andarj* l. 14, *anēka* l. 20, *api* l. 23; initial *a* in *ajji(arjji)tanam* 1.47.; initial *i* in *Indarājṃ* l. 43, *Indarājō* l. 47, and initial *u* in *Uttara* l. 50. The vowelless *k* is met within *-āsrik* l. 23, and the vowelless *t* in *as it, =ābhavat* 1. 42, and *kasmimschit* l. 47.

About orthography, the following few points may be observed. The anusvara is changed to class nasal in *jitam=bhagavata* l. 1; and *anusvāra* in place of consonant nasal is found in *nityam* l. 36. The use of *upadhmanya* is found in words *-sūtravritteh=pranētā* l. 6, *-rajaḥ- Pra(pa)vitrikrit*⁹, *-charitah=prati-* l. 22 and *yasyah=pit=* l. 42; and *jihvāmūliya* is used in *bhat örah-kavät-* l. 23, and *amaradhanuh-khanda* l. 28.

The language of the inscription is Sanskrit. The composition is partly in prose and partly in verse, and is, on the whole, grammatically Correct. The following phonetic features are noteworthy. The *voiceless* stops are represented as *voiced* in the intervocalic position in the following words *antaradmā* for *antaratma* l. 12, *adma-köpö* for *atma-köpö* l. 30, *Nilayantha* for *nilakantha* l. 49, and *abahārahakāh &* for *apaharakah* l. 56. This may be due to the influence of the Tamil pronunciation since the record comes from the Tamil parts. The assimilated speech-form *Kanchiyabbā < Kanchiyamba* is met within l. 44.² An epenthetic vowel *-i-* is found in *Saka-varishéshv=atitéshu* l. 50, The consonant after *r* is usually lengthened, cf. *chäturddanta* l. 7, *Harivarmma-* l. 8, *durddanta-vimardda* l. 16, *sastr-ärttha* l. 21 *kirttiḥ*, l. 27 and *mārgga* l. 33. From these instances, it can be seen that this phenomenon occurs both when the vowel preceding *r* is short and when it is long. It is yet to be investigated whether this feature has anything to do with accent and why it is met with in some speech forms and not in others. The following instances, however, show the consonant after *r* to be short or single: *ratn-ārka* l. 26, and *nripatir=babhūva* l. 39.

The inscription belongs to the time of the Western Ganga king Sripurusha. A good number of inscriptions, on stone and copper, of the time of this king, varying in dates from the beginning to the end of his long reign, have been discovered and published, especially in the volumes of the *Epigraphia Carnatica* and the *Annual Report of the Archeological Survey of Mysore*. The genealogy of the Ganga kings given in the present record, from Konganivarma-Dharma-Mahādhiraja up to Sripurusha, is already known from published records.¹ No fresh historical facts, either about the earlier members of the family or regarding the king Sripurusha, come to light, in this record. Duggamara is mentioned in ll. 44-5, and, from the expression putraya Duggamaraya in l. 48, there can be no doubt, that this Duggamāra was no other than one of Sripurusha's sons of that name. We learn from two stone inscriptions from Mulbāgal² in the Kolar District of the Mysore State that this Duggamāra was governing Kuvalāla-nadu 300 and Ganga 6000 under his father

The wife of Duggamara was Kanchiyabbā who is described in ll. 44-6. She was to him as Padma was to Nārāyana, Gauri to Pinākin, etc. One of the two Mulbāgal inscriptions referred to above states that Kanchiyabbe, wife of Duggamāra, was governing Āgali. The importance of the present record lies in the fact that it gives in ll. 38-44 the pedigree of this Kanchiyabbā for three generations, starting from king Nannappa, who had a son Sivarāja, whose son was Gövindarāja. Gövindarāja's wife was Vinayavati whose father was king Vikramāditya, 'lord of the' four directions'. To Gövindarāja and Vinayavati was born Indarāja, and Indarāja's elder sister was Kanchiyabbā; consort of Duggamāra. How these princes have mentioned shows that they belonged to a royal family. In the present state of our knowledge, it is indeed difficult to identify them. The names Nannappa, Gövinda, and Indarāja are, however, reminiscent of similar names in the Rashtrakuta dynasty.' But we do not know of any Nannappa who lived towards the end of the 7th or the beginning of the 8th century A. D. with whose family the Western Ganga's had to do anything either matrimonially or politically.

The Daulatabad plates of Sankaragana (above, Vol. IX, p. 197) inform us that the paternal uncle of (Dhruva) Niruparma was Nanna, brother of Krishnaraja(I) and Son of Kakkarāja (I). Sankaraganarāja is mentioned there. in as the son of Nanna. The Tiwarkbed and Multai plates (above, Vol. XI, p. 279; Ind. Ant., Vol. XVIII, p. 234) also mention a certain Nannarāja, whose father was Svāmikarāja, grandfather Gövindarāja, and great-grandfather Durgarāja.

End of the 7th or the beginning of the 8th century A. D. is the period to which Nannappa the inscription can be assigned, as his great-granddaughter, Kanchiyabbā lived in A. D. 771: the date of the record. The Daulatabad plates referred to in the

previous footnote are dated in Saka 715 or A. D. 793 and so the Nanna mentioned therein will be too late for the Nannappa of our record. Similarly, Nannarāja of the Tiwarkhed plates dated in Saka 553 or A. D. 631 will be too early. The date of the Multai plates, viz., Saka 631 or A. D. 709-10, however, agrees with the period to which we have assigned Nannappa of our inscription. The Multai plates have been considered to be not genuine (Altekar, Rashtrakutas, p. 7). If we assume that the data supplied by the Multai plates are genuine, then the Nannaraja mentioned therein can be identified with Nannappa of our record, since there is no difficulty about the period of the two names. This identification can gain further support from the fact that the name Gövindarāja, grandfather of Nannarāja of the Multai plates, is repeated in our inscription in the name of the grandson of Nannappa. But, so far, we have not come across references about the Western Ganga's coming in contact with the Rashtrakūta family situated so far in the north as Multai in the Central Provinces because of this, it becomes difficult to uphold the above identification.

As noted above, Gövindarāja had married Vinayavati, whose father, - Vikramāditya, is described in ll. 42-3 as *chatur-ddig-adhipa* 'lord of the four directions'. This suggests that Vikramaditya was a powerful king. And the only renowned king of this name at that period, that is to say, about the middle of the 8th century A. D., could be Vikramāditya II of the Western Chalukyas of Bādāmi, whose reign is placed between A. D. 733-34 and A. D. 746-47. It is, therefore, plausible to identify Vinayavati 's father with Vikramāditya II.

The object of the inscription is to register some gifts of land near the village Komāramangala in the *Pudukanda vishaya* to one Nilakantha, the youngest of the five sons of Nilakantha of the Harita *gōtra* and the Pravachana charana.

It is not clear who the donor of the grant was. The reading *vijnapitaya putraya Duggamaraya*, etc., in ll. 47-8, has to be construed with Sri purusha-prathamamamadheyena Prithuvi-kongani maharajena in ll. 37-8. The engraver seems to have omitted something here and hence the difficulty about the 'anvaya. We may, however, interpret the whole passage as follows: At the request of his queen Kanchiyabba, Duggamāra obtained the grant from his father Sripurusha and in turn, made it over to a Brāhmana. The name of this Brāhmana and the details of the grant have been given subsequently in the text. The grant seems to have been made for the benefit of Kanchiyabba 's brother- Indarāja, whose death is referred to just before the grant-portion in the text.

The date of the inscription is given in ll. 50-1 as Saka 693, Chandra (Bhadra)pada Sukla 2, Uttara-Phalguni nakshatra, Sukravāra, which regularly corresponds to Friday,

16th August AD, 771, when the nakshatra was Uttara-Phalguni. How the number 93 is expressed, viz., navati-tri-samvatsara is not correct in Sanskrit. It may, however, be due to the influence of the Dravidian style.

As regards the places mentioned in the record, the village Komaramangala is to be identified with Komāramangalam in the Tiruchengode taluk of the Salem District. It lies at a distance of about 30 miles from Salem where the plates were found. The List of Villages in the *Madras Presidency* gives several places in the Salem District, which go by the name of Pudur. One of them may be identified with the Pudukanda of the inscription.

5.3 Inscriptions of Sripurusha

- i. Two inscriptions copied at Agodu and Hemmige, both in T – Narasipur Taluk, belong to his reign. The former, on a stone built into the ceiling of the Siddhesvara temple, cannot be completely read. It appears to record that while Sripurusha- maharaja was ruling the earth Madigo... granted some land, and ends with this imprecatory sentence – May the family of him who destroys the grant perish. The other record, which is on a stone near the Kannada School at Hemmige, tells us that while Konguni-maharaja was ruling the earth and Permanadigal was governing Pemoge, the residence of the queen (*arasiya baseti*), Deva made some grant. This Konguni-maharaja is apparently Sripurusha, who had the title Prithvi- kongani, and Permanadi his son Sivamara. It is also likely that the names represent Sivamara I and Sripurusha, who were the first to assume the titles Prithvi-Kongani and Permanadi respectively. Pemoge is the village Hemmige itself. A fragmentary Sanskrit inscription on a stone brought from some other place and built into the north outer wall of the Patalesvara temple at Talkad, which mentions Permanadi and a Nolamba king, may also belong to the reign of Sripurusha none of the three records is dated.
- ii. The Hindu -Online edition of India's National Newspaper - Chikmagalur- Friday, Aug 17, 2007 -ePaper - about stone inscription found at Hirehallur in Kadur Taluk. H.M. Nagaraja Rao, epigraphist, and Hareesh Singategere, advocate, have deciphered an eighth-century stone inscription found at Hirehallur in Kadur Taluk, Chikmagalur district, Karnataka that throws new light on the genealogy of the Ganga kings. There is one Shiva temple at Hirehallur. The unpublished broken hero stone inscription belonging to the period of Ganga king Sripurusha, about 725-788 A.D, was unearthed during the renovation of the Mallikarjuna temple in Hirehallur in Kadur taluk. The inscription mentions the title of Ganga ruler Sripurusha as 'Prithvi Konguni Mahadhiraja Parameshwara Bhattara,' who

- captured Asandinadu which was ruled by Nirgunda Mutharasa and his son Dunnamma.
- iii. According to Mr. Singategere, the inscription mentions that king Sripurusha seized a place, and Nirgunda Muttarasa who was ruling Asandinadu, and his son Dundamma participated in a fight. Dundamma (Dunnamma) and his son Paramagula were so far considered feudatories of the Ganga king Shivamara. But they seem to be the family members of Sripurusha. If Sripurusha who was also known as Mutturasa and Nirgunda Muttarasa named in the inscription were the same people, then Dundamma was the son of Sripurusha. The inscription reveals for the first time that Sripurusha had other titles like Arivallabha and Vallavarasa.
- iv. A fourth *viragal* informs us that when Konguni-maharaja Sripurusha was ruling the earth,..ktigan, elder brother of Sreivamman, a lion among pundits, fought and fell at Bageyur in Ballaha's war. Another of the same reign, mentions Siyagella and records the death in a war with Ballavsarasa of some one (name gone) who is praised as a Rama in war, a terror to the hostile army and a Purandara in valour. Two more records of Sripurusha's reign, which are mostly defaced, mention his son ; but it is to be regretted that the name is completely gone in both. In one of them the king's eldest son is mentioned as governing....makere, and one Muka-gamunda as having died in some battle. In the other the king's son is mentioned as the governor of Marugure-nadu with the statement that one of his house children (*mane-maga*) fell in some battle. Since in a previous inscription (para 51) Siyagella was also mentioned as the governor of Marugare-nadu in the same reign, we may infer that he was one of the sons of Sripurusha. But in two other records he is mentioned as governing a different nadu. The battle of Bageyur is also referred to in 3 other *viragals*. One of them says that when Kaddane was ruling the earth and Siyagella was governing Kesummanu nadu, maridasa Kariyatamma a servant of multi-arasa and house-child of Nagatarasa, fought and fell at Bageyur in Ballalaha's war : and that the accomplished swordsman Siyagella granted for him, through friendship, the village of Gundingal (the present Hirigundagal). As in a previous record we were told that the battle of Bageyur was fought during the rule of Sripurusha, Kaddane of this epigraph is perhaps to taken as surname of the same king, though it has not been met with in other inscriptions. Both the other *viragals* referring to the battle mention Siyagella and record a grant of land as *baigalchu* for the heroes that fell in the fight. One of them, however, informs us that the hero fell was Kurakalaramanaliyar, a servant of Siyagella, and that he came away with anger from Ranali-arasa and attacked Ballaha's army. Ballaha or Ballavarasa of these records refers to either Krishna I or Govinda II, both of whom as Vallabha (*Indian Antiquary*,XI.124). There is only one more epigraph to notice in this reign. It

records that when Srivallava was ruling the earth, and Siyagella was governing Kesumannu-nadu, Pebbilannallakkal fought and fell in the war with Kaduvatti. From Nagar 35, of 1077, we learn that Sripurusha had the significant name Srivallabha and that he killed Kaduvatti (the Pallava king) of kanchi in the battle of Vilarde. The *viragal* no doubt refers to this battle.

- v. Nirgunda: Sripurusha Muttarasa is also known as Nirgunda Muttarasa. Nirgunda figures in the following Inscriptions. No. 181 - (A.R. No. 114 of 1913.) - ON A SLAB SET UP IN THE COURT-YARD OF THE BHIMESVARA TEMPLE AT NILAGUNDA, HARPANAHALLI TALUK, SAME DISTRICT - This is dated Chalukya-Vikrama year 35 (current), Vikrita, Bhadrpada, ba. 11, Adivara, Uttarayana-Sankranti (error) corresponding to A.D. 1110 September 11, Sunday, in the reign of the Chalukya king Tribhuvanamalladeva who was ruling from Kalyana. His Dandanayakas, Anantapalaya and, Muddarasa (= Muttarasa = Mutharasa) who were in charge of the toll revenue, made a gift of a portion of the tolls for the service of the god Bhimesvaradeva at Nirgunda. The record is damaged.
- vi. Three viragals copied at Hirigandagal, Tumkur Taluk, refer themselves to the reign of king Sripurusha. His surname Prithivi – Kongani occurs in two of them as also the name of his famous general Siyagella. The epigraphs relate to wars between the Gangas and the Rashtrakutas. One of them tells us that in a battle against Kannarasa, in which Kittarasa, Valigatta's son Pulikadda-arasa and Siyagella took part, Komara fought and fell at Ogaballi. Another says that Siyagella's house-on (*mane-magattin*) fought against Ballaha and fell. The third inscription is fragmentary, giving only the name of the ruling king. Kannarasa is Krishna I; and Ballaha is either Krishna I or Govinda II (*Indian Antiquary* XI, 124). The period of these records may be about A.D. 775.

These five lingas represent the five faces of Siva. The positions of the lingas are given in the following verse---

Arkanthas to puratah Patalesas to dakshine |

Paschime Sikanatha uttare Mallikarjunah ||

Vaidyanathas tu bhagavan madhye Kailasa-nayakah |

The day on which a visit to the five lingas confers the highest merit is specified in a verse which runs thus.—

Kartikasyasite pakshe tv amayam indu-vasare |

Darshanam mokshadam viprah kitasthe oba divakare ||

The Gokarna-tirtha mentioned above is a pond to the north of the Vaidyesvara temple.

5.4 Lost capital of Sripurusha – MANNE/ MANYAPURA

Manne, more than a thousand years ago, was a thriving city. It was also the capital of the Ganga's. The earlier Ganga's had Talakad near Mysore as their capital. However, one of their powerful rulers, Sripurusha (725-778 AD), shifted his capital from Talakad to Manne. Manne was also called Manyapura. Sripurusha established Manne as his capital as a mark of his victory over the Pallavas of Kanchipuram in the late 8th century AD which today presents a desolate and pitiable sight. There are just three temples to showcase the Ganga architecture here. The other structures have long crumbled to the onslaught of modernization and official apathy.

The process of urbanisation under the Western Ganga's can be seen in Manyapura. It may be identified with modern-day Manne located in the Nelamangala Taluk of Bangalore Rural district. One of the earliest references to the settlement is dated to about mid-eighth century, which refers to it as a *Manne-grāma*, housing the 'victorious camp' of Sripurusha.⁴¹ The occasion was the donation of the village named Belpur to 120 brahmanas. The donated village was situated in *Sindaviṣaya*. This reference to Manne as a *grāma* (village) has been interpreted by Malini Adiga as a contradiction to an earlier reference to it as the site of the victorious camp of Sripurusha. But in the light of the fact that the boundaries between the urban and the rural spaces during the period of our study were not always sharply demarcated, one can argue that this seeming contradiction is actually an indicator to the fact that the identity of the settlement as a *grāma* had still not been overshadowed by its new identity as a *pura*. Thus, this seeming contradiction seems to be an indicator of the agrarian roots of Manyapura.

All other later references to the place referred to it as Manyapura and Manyanagara. Interestingly, the references to Manyapura during the Ganga period are confined only to the reign of Sripurusha and his immediate successor Shivamara II, which roughly covers the period from eighth to early ninth century. After that, no Western Ganga inscription refers to the settlement of Manyapura. But this silence should not be read as the loss of importance of Manne as a seat of power. Rather it seems that it was due to the loss of the Western Ganga control over the region to the Rashtrakutas. Even during the Rashtrakuta rule, the continuation of Manyapura as a flourishing centre of exchange is attested by a copper plate grant of Govinda III, which records the grant of the village Pervadiyur to a Jaina temple. The inscription further states that the services of dance, poetry and music were offered by women attached to the temple, which indicates to the resource basis of the temple and the mobilisation of goods and services caused by the demands generated by it.

It seems that the absence of any reference to Manyapura or Manyapura-*viṣaya* prior to the reign of Sripurusha was not merely a coincidence and that Manyapura emerged as the seat of district-level (*viṣaya*) administration only after the state-sponsored activities were located there, creating in the process a power centre in the region. Though the available records do not throw any light on these activities, the least one can assume is the creation of physical infrastructure in the form of administrative buildings and residential structures for the functionaries, which would have not only met the needs of the functioning of the state but would have served as the symbols of the state's power. In addition to the physical infrastructure, the state or its agents would have also got involved in the creation and patronage of the symbols of divine power. The construction of a Jaina temple by the *samasta-sāmanta-senādhipati* (commander of all the feudatories) Shrivijaya towards the end of the eighth century seems to be one Srivijaya. With the permission of *Yuvarāja* Marasimha, he also made the following grants to the temple—the village of Kirruvakkur, three *kaṇḍugas* of paddy field under the tank of Perjjadi, three *kaṇḍugas* of paddy field under the tank of Baḷa-mangala; one garden under the tank of Manneyalar, six *kaṇḍugas* of paddy field under the Seregere tank and six *kaṇḍugas* of paddy field under the Kergere tank. Interestingly, the record refers to it as Manyanagara also. The suffix of *nagara* in its name shows that it had earned reputation as an urban center. This reputation as *nagara* would have been accompanied by the commercial activities assuming greater significance, which in turn enriched the trading community. The riches of the community are indicated by the construction of another religious monumental Manyapura, that is, a Sun temple by the guild of merchants/bankers (*śrēṣṭhigaṇa*). So, on the occasion of the donation of the village Masekkalli to the temple for the conduct of services such as *bali*, *dhupa*, etc., by Marasimha, it was recorded that the city was inhabited by 'the *śrēṣṭhi-gaṇa* which was meticulous about earning its wealth through righteous means'. This construction would have further increased the demands for the goods and services required by the religious centers. Not only that, the land donations made to these religious institutions would have also expanded the hinterland of Manyanagara by integrating these donated lands in the exchange network centred on it. That the process of agrarian expansion in the hinterland was a continuous process is attested by the location of a *nava-vadhū* field in this hinterland. Not only that, in some instances, the donated village was located in a *viṣaya* other than Manyapura-*viṣaya*. For example, *Yuvarāja* Marasimha granted the village Masekkalliin Ponnudike-*viṣaya* to the Sun temple for the conduct of services such as *bali*, *dhupa*, etc. That may mean that the donation would have added complexity to the web of exchange networks by ensuring the mobilisation of goods and services at the trans local level. Thus, the emergence of Manyapura as an urban center and its further development seems to be rooted in the appropriation of Manne-*grāma* by the state as a seat of district administration. This appropriation would have created the demand for non-locally available products and services by the state and its

representatives. The construction of the religious establishments at Manyapura would have significantly contributed to it in two ways. Firstly, it created the demands for goods and services needed for their daily consumption, which would have increased during periodic fairs at these establishments, a common feature of the shrines during early medieval India. The periodic fairs would have seen conglomeration of not only devotees but also merchants from at least nearby centers of production. The expanding resource base of the temple through the receipt of grants would have only furthered these economic developments. One can make out that by providing employment to various artisans and professionals, the temple would have redistributed its resources. Secondly, the donations made to the temples by the ruling elites were located not only in its near vicinity but also in some different *viṣaya*. That would have contributed to the mobilisation of products and services on inter-regional level.

What once was a bustling city is now a mere hamlet with a few thousand people. Apart from a welcome arch that proclaims Manne to have been the capital of the Ganga's, there is no other written material in and around Manne to give more details of the once beautiful city to tourists and visitors.

All that remains are a few inscriptions scattered about the village, testifying to the grandeur of the long-gone days. The main temple in the village or rather the chief temple of Manne is Mannemma. Interestingly, this deity is reckoned to be the sister of Annamma, who is the grama devathe of Bangalore. Apart from them, the other sisters are Madapuradamma, Madhugiri Maramma, Kuralliyamma and Dandina Sirada maramma. Another ancient temple is that of Kapileswara. This is believed to be 1200 years old. Though it is in ruins, it can still give you a feeling of awe. The life-sized Dwarapalakas at the temple, beautifully carved windows and pillars are all that remains of the grand temple that it was.

Apart from this temple, another interesting structure is the Sule Gudi or the temple constructed by a prostitute. This is a Jain Basadi. Inscriptions uncovered by B. L. Rice, an epigraphist and historian, ascribed this temple to a general in the Ganga Army named Srivijaya. The inscription says Srivijaya built the Jina temple in Mauyanagara or Manyapura. It says Sripurusha granted his General the village of Kru-Vekkur. The priest of the temple was Prabhachandra, a disciple of Pushpanandi, the learned head of his gana or group. Pushpanandi, in turn, was one of the many disciples of Toranacharyya, who is described as the wisest man of this country.

Three inscriptions were engraved on plates and found at Manne itself. They were engraved by Virakarmmacharya, the Royal Engraver. Another fine structure is the Someshwara temple which too is in ruins. Other's temples in the village are dedicated to Hanumanthrayaswamy, Eswara, Maramma, Ganesh, and Kukkalamma.

Sripurusha had a palace here and once Manne became the capital, it prospered. At that time, Bangalore perhaps was so small that it did not even merit a mention. The Bangalore we see today had not been formed. Manne soon became the center of the Ganga trade and commerce. Sripurusha endowed Manne with some of the most beautiful temples, palaces, lakes, wells, and other structures, including a fort. None, of them, survive today. After Sripurusha, Manne slowly began losing its importance. The Ganga's too began losing ground and towards the eleventh century, they were overwhelmed by the Cholas. Manne was their second capital after Kolar.

After the decline of the Cholas, Manne was an important city for the Rashtrakutas. Tamil records state that Mannekadakam or Manne was the headquarters of Rashtrakuta Governor Kambarasa. Manne is about 24 kilometers from Nelamangala. To reach the place, travel on the Tumkur road till you reach Budhihal. Take a right turn there and travel for about 16 kms till you reach an arch.

The arch proudly states that this is Manne, the capital of the Ganga's. Interestingly, Sripurusha's wife, Kanchikabbe, ruled over Agali principality in Andhra Pradesh. Today, Agali is a small village in the Ananthapur district. Inscriptions dated 748 A.D. confirm Kanchikabbe as the ruler of Agali.

The place that abounds with historical monuments has been neglected by the Archaeological Survey of India and the State government. There are the ruins of the ancient temple of Kapileshwara, dedicated to Lord Shiva. This 1,200-year-old temple has a magnificent stone sculpture of two Dwarapalakas at the entrance, which is imposing even today. Inside, there is a partly damaged Nandi statue but the idol of the main deity is missing. Less than 500 metres north of the Kapileshwara temple is the Someshwara temple, built by the Cholas, with a shivalinga and a statue of Nandi.

Saptha matheyaru: In between these two temples, there are seven idols lying on the bank of an ancient tank, the Saptha matheyaru (Sapthamathrikas) or seven divine mothers of Hindu mythology — Brahmi, Vaishnavi, Varahi, Maheshwari, Kaumari, Indrani and Chamunda.

Akkathangiyara gudi: The remains of an ancient Jain basadi is also present in the midst of Manyapura. Referred to as the Sooleyara Devasthanam by the locals, the basadi was said to be built by temple dancers.

Mannemma Devi temple: This is said to be the only temple where the Goddess is seated on an elephant. The provenance of the idol is better understood when we

consider that the royal emblem of the Ganga also features an elephant with an umbrella.

Sri Vijaya Basadi : We can find a ruined Jain basadi with 17 pillars in the middle of this village. Its structure is very different from many other temples. It has an elevated roof which is not less than 20 feet high. The incomplete/fallen roof structure indicates that there existed a much bigger structure. Carving of Dharanendra & Padmavati Yakshi on the roof - Further, except the carving of Dharanendra Yaksha and Padmavati Yakshi on its roof we cannot find any thing else. It is rare to find such carvings of Dharanendra and Padmavati Yakshi together on the roofs of a temple.

Jain Tirthankar's Head: In addition to the above structures, we can find the head of a Jain Tirthankar that was found around the Sri Vijaya Basadi during an excavation few years back. This head is been cemented to the floor and exhibited in the premises of Government High School, Manne.

Inscriptions at Manne: A copper plate inscription that was found at Manne states that a Jain temple here was constructed by Srivijaya the general of the Ganga King Marasimha at Manyapura the current Manne where the copper plate was obtained at the Ganga royal residence under Sripurusha. It further states that Srivijaya granted the Kru-Vekkur village, (current Kuruvelluru village at a distance of 3 Kms from Manne) for maintaining this temple. The inscription states that priest of the temple was apparently Prabhachandra a disciple of Pushpanandi, the learned head of his gana, who was the disciple of Toranacharyya of Kundakundanvaya Gachha, described as the wisest man of this country, who lived in the Salmali village. The plates were engraved by Visvakarmmacharyya, the usual designation of the court engraver. The period of the copper plate inscription is 797 AD.

Temple on its Ruins: It is sad to see such a uniquely built Sri Vijaya basadi on its ruins. The temple has been converted into a cow shed to store dried grass and a dumping yard to store tire Wood. The temple is in its ruins and there is no one to look after this ruined Jain temple from the Jain community. Very soon the temple might fall down and we are on the verge of losing another Jain Heritage Centre.

5.5 KUALALA

Identified with the modern-day Kolar town of Kolar taluk and district, the site finds first mention in the Chaluvanahalli plates of Simhavarman II. Dated to about fifth century, the plates record the donation of two *nivarttana* of wet-land below the tank of Kunalala-*adhiṣṭhāna* in Kunalalaviṣaya. Another set of Chaluvanahalli plates of Madhavavarman III, also dated to fifth century, record the donation of three pieces of wet land below the tank of Kunalalain Kunalala-*rāṣṭra*. In both the instances, grants were made as per the *brahmadēyarules*. But the donation of *brahmadēyas* do not mean that

it was merely a village. The suffix of *viṣaya* or *rāṣṭra* in the name of Kuvalala suggests that it was a seat of district administration also. As in the case of Perura-*adhiṣṭhāna* and Manyapura, the attempts to expand the agrarian hinterland of Kuvalala-*pura* continued even after its emergence as an urban centre. From sixth century ce, we start getting references to Kuvalala-*viṣaya*. The Bedirur grant of Bhuvikrama, dated to early seventh century, records the donation of the village Bedirur in Hodali-*viṣaya* to Vikramaditya-*gāvunḍa*. The record throws interesting light on the history of Kuvalala. It suggests that the great-great-grandfather of the donee Vikramaditya-*gāvunḍa*, Banavidhyadhara-Prabhumeru-*gāvunḍa* was the lord of Kolala-*viṣaya* (*kolālavīṣayādhipa*). It may mean that Kolala was originally the seat of a local ruling house, which was appropriated by the Western Ganga state.

From eighth century, our records start referring to the administrative unit, governed from Kuvalala, as Kovalala-*nāḍu*—300. Was this change in the term due to the change in the language used in the inscriptions or to some administrative reorganization. While the inscriptions of the early period written in Sanskrit used the term *viṣaya*, the ones composed in Kannada language used the term *nāḍu* for denoting its place in the administrative hierarchy. Our sources do not provide any answer to the question. The nature of references to the city of Kuvalala changes after the early ninth century. The city from now onwards is mentioned not as the headquarter of any administrative unit but as a prized possession of the Ganga rulers. So, throughout the ninth and tenth centuries, references to the city are found in the eulogy section of the inscriptions, referring to the king as *Kovalalapura-paramēśvara* (the lord of the city of Kovalala). That also during the times when the Western Ganga state was facing threats from the competing polities of the Rashtrakutas and Nolambas, and the rulers were losing their control over the region.

5.6 BENGALURU – WESTERN GANGA CITY

If one has to determine Bengaluru's age, the earliest evidence is inscribed in the Panchalingeshwara Temple located in Begur town off the Bengaluru-Hosur Road. This medieval trading center has an 1,100-year-old inscription, the oldest known reference to what has come to be India's technology capital. Begur, just 3.6 km from the Bommanahalli junction, dates back to the 9th century and is said to be an important center for the Western Ganga Dynasty and the Chola Kingdom. "Earliest Dravidian inscriptions called the area 'Veppuru' (Vepu means neem in Tamil and Telugu). This eventually became Behuru in Kannada. As Kannada transforms ha into ga, it eventually became Begur," said Devarakonda Reddy, president, Karnataka History Academy. The name, he added, might be a reference to a large neem tree in the area, which is a rarity in this part of the country. Known for its famous Nageshwara temple with Panchalinga (five Shiva lingas), a fort and a lake, Begur was the center of 12 villages including Thogur, Haralur, Yellukunte, Sarakki, Kudlur and Hulimangala. All these villages were

owned by Nagatara, the chief commander of the Ganga king Ereganga Neetimarga II, who waged a war against the Nolambas in the Battle of Tumble-Padi in Kotagiri district in 910 AD. While Nagatara died fighting, Irugamaiah took over as chief and erected hero-stones in the memory of his dead commander. "These hero-stones of Begur, now preserved in the Government Museum, are unparalleled in Asia," said Reddy. The hero-stone depicts war and its aftermath in three distinct segments. The lowest rung depicts the cavalry and dead corpses being fed on by vultures and crows, the middle portion depicts war scenes with symbols of trumpets, weapons, elephants and horses while the top most portion shows the hero in heaven, surrounded by apsaras.

Although the Begur of today has its highflying residential locality and industries, its heritage lingers. The fort, for instance, bears inscriptions that offer proof of the existence of a Jain community in the area. Feudal chieftain Nagatara himself was a Jain and the area still retains some evidence of Jain settlements. The mud fort, which covers 3.5 acre, is abandoned and neglected, its existence often overshadowed by that of Begur's temples. Begur's Panchalingeshwara temple gives earliest proof of Bengaluru's existence. The earliest reference to the name "Bengaluru" was found in a ninth-century Western Ganga Dynasty stone inscription on a "vīra gallu" (literally, "hero stone", a rock edict extolling the virtues of a warrior). In this inscription found in Begur, "Bengalūrū" is referred to as a place in which a battle was fought in 890 CE. It states that the place was part of the Ganga Kingdom until 1004 and was known as "Bengaval-uru", the "City of Guards" in Halegannada (Old Kannada).

The Nageshvara temple complex (also spelt Nageswara and called Naganatheshvara locally) is located in Begur, a small town within the Bangalore urban district of Karnataka state, India. From inscriptions, it is known that Begur was once called Veppur, and Kelele (in Western Ganga King Durvinita's Mollahalli grant inscription of 580-625 A.D.). Two shrines within the temple complex, the Nageshvara and Nageshvarasvami were commissioned during the rule of Western Ganga Dynasty Kings Nitimarga I (also called Ereganga Neetimarga, r. 843-870) and Ereyappa Nitimarga II (also called Ereganga Neetimarga II, r. 907-921). The remaining shrines are considered a later day legacy of the rule of the Chola Dynasty over the region. An Old Kannada inscription, dated c. 890, that describes a "Bengaluru war" (modern Bangalore city) was discovered in this temple complex by the epigraphist R. Narasimhachar. The inscription is recorded in "Epigraphia Carnatica" (Vol 10 supplementary). This is the earliest evidence of the existence of a place called Bengaluru. as per Agamik Girish deekshit the chief priest the Nageshwara swamy shrine is oldest among Panchalinga's it was bodayana Maharishi who built the main temple.

Chapter 6

6.1 WESTERN GANGA ADMINISTRATION

The Western Ganga administration was influenced by principles stated in the ancient text *arthashastra*. The *praje gavundas* mentioned in the Ganga records held responsibilities similar to those of the village elders (*gramavridhas*) mentioned by Kautilya. Succession to the throne was hereditary but there were instances when this was overlooked. The kingdom was divided into *Rashtra* (district) and further into *Visaya* (consisting of possibly 1000 villages) and *Desa*. From the 8th century, the Sanskrit term *Visaya* was replaced by the Kannada term *Nadu*. Examples of this change are Sindanadu-8000 and Punnadu-6000, with scholars differing about the significance of the numerical suffix. They opine that it was either the revenue yield of the division computed in cash terms or the number of fighting men in that division or the number of revenues paying hamlets in that division or the number of villages included in that territory.

Inscriptions have revealed several important administrative designations such as prime minister (*sarvadhikari*), treasurer (*shribhandari*), foreign minister (*sandhivirgrahi*), and chief minister (*mahapradhana*). All of these positions came with an additional title of commander (*dandanayaka*). Other designations were royal steward (*manevergade*), master of robes (*mahapasayita*), commander of the elephant corps (*gajasahani*), commander of cavalry (*thuragasahani*), etc. In the royal house, *Niyogis* oversaw palace administration, royal clothing, and jewelry, etc. and the *Padiyara* were responsible for court ceremonies including door keeping and protocol.

Inscriptions that specify land grants, rights, and ownership were descriptive of the boundaries of demarcation using natural features such as rivers, streams, water channels, hillocks, large boulders, the layout of the village, location of forts (*kote*) if any in the proximity, irrigation canals, temples, tanks, and even shrubs and large trees. Also included was the type of soil, the crops meant to be grown and tanks or wells to be excavated for irrigation. Inscriptions mention wetland, cultivable land, forest, and wasteland. There are numerous references to hamlets (*palli*) belonging to the hunter communities who resided in them (*bedapalli*). From the 6th century onwards, the inscriptions refer to feudal lords by the title *arasa*. The *arasas* were either brahmins or from tribal backgrounds who controlled hereditary territories paying periodic tribute to the king. The *velavali* who were loyal bodyguards of the royalty were fierce warriors under oath (*vele*). They moved with the royal family and were expected to fight for the master and be willing to lay down their lives in the process. If the king died, the *velavali* were required to self-immolate on the funeral pyre of the master.

6.1.1 Duties of the King

There was a distinct and, in some ways, very enlightened conception of kingly duties among the Ganga's. The secret of successful government lay according to them, in the perfect; confidence which the people had in their king and ministers, in the mutual trust in the good faith of one another, in the identity of government with popular interest and the united effort of the king and the people to bring about the greatest good of the greatest number. The sovereign's duty was to promote the highest well-being of the people and the *raison d'être* of all political institutions was the satisfaction of material wants and the moral elevation of the entire community. The Kadambas are represented as studying the requital of good and evil (Prati-kṛta-svadyaya-charchaparāś). Kiriya Madhava was not at all eager to fill the throne as he was said to have assumed the honours of the kingdom only for the sake of the good government of his subjects. Durvinita and Sripurusha and other great successors of Madhava evinced a similar solicitude for the welfare of their subjects. " Their practice was that of the Manu's, the policy they adopted was the policy of the ancient kings, the good of the others was the wealth they accumulated; the satisfaction of their dependents they reckoned as their satisfaction." The Ganga sovereigns like others displayed great anxiety in being remembered by posterity as those who strictly adhered to and carried out the precepts laid down by Manu/Dharmasastras and Niti Sastras. The king's responsibility for the maintenance of social and moral order was the outcome of the sacerdotal conception of the origin of the state, the early rise of the priesthood in the history of the country, and the very early division of the people* by Varnas. "The king shall never allow the people to swerve from the appointed duties (Dharma), for, whoever upholds his duty, adheres to the usages of the Aryas, and follows the duties of the castes and orders (Varnashrama Dharma) will attain happiness in this world as. in the next." "The rules enjoined in the Vedas for the orders of castes and Ashramas are Dharma; and it is incumbent on everybody to refute in public assembly anyone who casts aspersion on this, the statement " These and similar references bearing out the maintenance of Dharma as a sacred and inviolable duty of the king, persist with extraordinary frequency in Ganga and Kadamba inscriptions. Madhava Konganivarma acquired and ruled a country of the gentlemanly population; (Sabha-java-Jaya-janitajanapadasya) and he was known as Konganivarma Dharma Mahadhiraja Vishnugopa was devoted to the worship of gurus, cows, and brahmins. In the Uttanur plates, Durvinita is described as resembling Vaivasvata Manu in the protection afforded to the castes and religious orders. Nitimarga is praised as the foremost of the kings ruling according to Nitisara. The duty of protecting the subjects extended not merely to the promulgation and enforcement of ordinary laws, but also to save the state's unseen and supernatural dangers, and both were necessary to prevent the oppression of the weak by the strong. The King received his share of the revenues of the state, as well as, a corresponding portion of the increase in (spiritual merit among the people, in return for the protection that he gave to! the subjects. "To make a gift oneself is easy; to protect another's is

difficult, whether giving or protecting, 'protecting another's gift is more meritorious than giving.'" Though the idea of protection extended to the inner and public life of the subjects, the government was not paternal, for there was no restriction on individual liberty, and the state recognised (the institution of private property and individual propriety right over all forms of wealth including land.

The Ganga state was not theocratic because the priestly class had 'no organisation fitting them to act together for common purposes underacknowledged leaders, and also because the kings never allowed themselves to be swayed by any sect or fettered by any priestly organisation. The Hindu theory of kingship was never permitted to degenerate into a divine imposture and profane autocracy. Jugglery in the divine name of the creator was not possible for the Hindu king, as the race never allowed the craft of the priest to be united with the office of the ruler/Still the advice of the priesthood was ever deemed important, and the history of the lives of Simhanandi, who assisted Didiga and Madhava in the foundation of the Ganga kingdom and rule it according to his instructions, of Vijayakirthi and Pujoyapada, contemporaries of Avinita and Durvinita, of Toranacharya and his disciple Puspanandi gurus of Sivamara and Agitasena the royal preceptor of Marasimha and Chaundaraya, bears eloquent testimony to the influence they brought to bear on the administration of the state. The Acharyas greatly determined the character and career of their royal disciples, and inscriptions of the period are too fulsome' in their adulations of their royal donors. Durvinita is spoken of as an abode of matchless strength, a Yudhishtira in virtuous conduct, an expert in the theory and practice of politics. The Kudlur plates of Marasimha praise "his delight in doing good to others, his aversion to woman and wealth and in the matter of giving ear to evil report regarding the good, his diligence in making gifts to sages and brahmins and his solicitude for those who sought his protection. "Learning, forbearance, truth, self-restraint, purity, noninjury to life, obedience to spiritual guides, pity for the afflicted, profundity/ high mindedness, spurning the riches of others, reverence towards God and brahmins, were some of the attributes which the inscriptions mention in praise of Ganga sovereigns.

Limitations of power: The king held the same position in the macrocosm of the state as the headman of the village community did in his smaller sphere. The royal authority was by no means despotic, for the constitution itself was designed not in the interest of the king or one class, but to secure for 'all classes as full a measure of liberty and spiritual and material possessions as their respective capacities and considerations for the common well permitted.

Kingship was established for the maintenance of the whole system of traditional laws, religious and civil, which governed society. The subjects while they acquiesced in the divine nature of kingly authority, at the same time sought to impose a check on the autocracy of kings by holding that laws were also divine and incapable of being

changed. The kings: had thus no legislative power, and their main duty was to administer justice and to maintain peace and tranquility by suppression of evildoers. Besides, the existence of local rajas or Samantas who were left more or less in the full enjoyment of their authority, was a great check on royal pretensions. The opposition of a confederacy of Samantas to an oppressive ruler was formidable. The despotism of the king was also to a great extent regulated by the wholesome check imposed on him by his ministers and counsellors whose advice he always sought.

Though kingship was usually hereditary, the right of succession to the throne was not vested in the family 'of the reigning monarch absolutely; it was contingent on the approval of the state council, whose power was nominal, the king has the right to choose and dismiss his ministers. Still, at the king's death, the Council exercised their traditional prerogative in the interest of the state to overrule family rights to the throne. Instances of Harsha, Rajaraja, and Vikramaditya invited by ministers to accept the throne, of Nandivarman Pallavamalla elected by both ministers and leaders of the people, of the succession of Rashtrakuta Kambha by his younger brother Govinda, contemporaries of Sivamara Saigotta, of Durvinita's claim to the throne being set aside by his 'father Avinita in favour of another son by a different mother amply exemplify the prevailing practice of the day. 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 son or an adopted child. The Yuvaraja, as well as other princes of the family while young were given a liberal education not only in the sciences of politics, of elephants, archery, medicine, poetry, grammar, drama, and itihasa, but also in the art of dancing (Bharata Sastra): singing and instrumental music. They were appointed early as viceroys or governors of provinces so that they might gain acquaintance with the duties of administration, and later bring to bear the weight of their rich and valuable administrative experience on the efficient management of the state. Ereganga governed Torenad, Kongalnad during the sovereignty of Sivamara, while Sripurusha himself a governor of Elenagarnad, Avanyanad, and Ponkunda before he came to the throne, entrusted the work of administration of Kadambur, Asandinad, Kovalalanad, during his reign to his sons Sivamara, Vijayaditya, and Duggamara Ereyappa. The princes were sometimes associated with the sovereign in the task of administration and the responsibility of government devolved on their shoulders when the king was engaged in hunting or foreign expeditions. The transfer of viceroys and governors seems to have been resorted to frequently to ensure the safety and integrity of royal power. The practice of polygamy, despite marked predilection being shown by the king to one or other of his wives, often entailed an embarrassing situation in the choice of heirs and frequently embroiled the children of the king by different wives in civil wars for succession.

6.1.2 The Queens

The Queen not only enjoyed equality of status with the king and often they appeared by his side at durbars as is manifest from the interesting friezes in front of the Belur temple, but also exercised considerable political power along with other children of the royal family, and assisted the king in the maintenance of equality and justice and humane administration. A few of the Ganga inscriptions make mention of the Queens of Sripurusha, Butuga, and Permadi, ruling together with the king and Yuvaraja, in coordination with the king's authority, and sometimes independently, the provinces that were assigned to their care. The chief Queen had as her insignia, like the queens of the Hoysala dynasty, the white conch, the white umbrella, the goldenrod, and the Chamaras. The queen not only participated in the public functions of the king, regulated temple administration, and interested herself in the distribution of religious endowments, construction of temples and tanks, but also took part in the king's expeditions.

6.1.3 The Court

The period was one of unprecedented storm and stress, order could be restored only by the exaltation of the kingly office and the maintenance of a splendid court where the king presented himself on public occasions decked in all the magnificent trappings of royalty. His court consisting of Samantas, court officials, the queen, the chowrie bearers, royal gurus, and other dignitaries presented an imposing spectacle. The king who drew around himself employing his lavish generosity a galaxy of eminent poets and scholars listened to their creations, or discussions in the durbars and sometimes took part in philosophical disputations not only for the sake of the intellectual recreation that they afforded but also for understanding the deeper truths of religion that they revealed. These debates besides, gave the king an admirable opportunity of noting the qualifications and worth of the men gathered around his throne. Gifts of land to brahmins and Acharyas and remission of taxes were made on such august occasions.

6.1.4 The Ministers

The king was the apex of the whole administrative system, but owing to the complicated duties attached to the kingly office, he was often compelled to seek the assistance of a council composed of ministers, military commanders, men of the priestly class, and poets. There was no system of election and all the members of the council were appointed by the king. The ministers constituted a powerful body and administered the state during the minority of its sovereign. As the position of the ministers was the difficult one of reconciling the will of the king to the wishes of the people, often popular opinion exonerated the king in times of distress and held the ministers responsible for having misguided him. The Panchapradhana became more powerful with the establishment of Hoysala power and extension of dominion. The number of ministers required for the council was regulated by the needs of the state, there being no hard

and fast rule about it. The officers of state were differentiated from those of the palace. Ministers like Dandanayaka, commander, Sarvadhikari (the prime minister), the Mannevergadde (the royal steward), Hiriya Bhandari, Yuvaraja and Sandhivigrahi minister of peace and war, spoken of also as Mallavijaya Sutradliari, Maha Pradhana (the chief minister and spokesman of the Council) assisted the sovereign not only in the task of government, displaying the intelligence of Brihaspati and Mandhata in their skill and politics and administration of justice, but also accompanied the king on his tours and expeditions. The Council in the time of the Hoysalas was composed of Srikarannadhikari, the Hiriya Bhandari, the Senadhipati, the Mahapasayita, and the Sandhivigrahi. The offices of Sandhivigrahi and Sarvadhikari seem to have devolved in times of war, on the shoulders of the Hiriya Danda Nayaka, who obeyed implicitly the command of the sovereign on momentous issues of declaration and suspension of hostilities. The Council of ministers was recruited entirely by merit, and membership was sometimes hereditary, as can be gauged from the life of Chaundaraya, who like his father and grand-father ministers of Butuga and Marasimha, entered with his brother Nagavarma, the service of Marasimha and Rakkasa and served them with signal loyalty and devotion. From the designation of ministers mentioned in inscriptions as Mahaprachanda Dandanayaka Mahapradana and Dandanayaka Sarvadhikari Mannevergadde Dandanayaka and soon, it is manifest that the functions of ministers were not always clearly differentiated and that recruitment was from men who were skilled both in the art of warfare and statesmanship, and that the titles Sarvadhikari or Dandanayaka bestowed on officers of merit, did not denote any political authority.

6.1.5 Officers

The chief officers of the palace were Mahapasayita (minister of Robes), Mahalayaka probably Maha Aryaka (the palace Chamberlain) or Antahpuradhikshya, Antapasayita, connected with the palace (secretary), and Nidhikara (treasurer) Sasanadhikari kaksapatalika, Rajapalaka, Padiyara, Hadiyara or Hadihara (the superintendents of the guard at the palace,) SajjeValla (Durbar Bhakshi), Hadapada (betel carrier). The officer Sarvadhikari is referred to in some inscriptions as superintendent of ceremonies and in others as chief of the Karanas, Srikarana Heggade. Another officer associated with the king was Dharmmadikarana or Dharmakaranika, mentioned as investigating religious as well as local boundary disputes and administering justice. He was known under Hoysala rule as Lokopakarakarana, an officer appointed for confirming public benefactions made by the king. With the growth of Hoysala power, officers like Tantradhikari Manevegadde (royal steward) and Bahattara Niyogadhipati, superintendent of officers, seem to have been added to the palace establishment.

For the effective administration of the kingdom, the king needed reliable private secretaries and confidential clerks whose counsel he sought on every question of weight. Expediency alone might have demanded the creation of these posts. There are references to Raya-Sutra-Dhari (royal draughtsman), to Mahamatra not as a moral censor but as a supervisor of Sasana expressions, to Rajjuka probably an officer in charge of revenue settlement, and to Rahasyadhika⁴ (private Secretary) and Lekhaka. The lekhaka who made records in Kadita and probably whose duties overlapped with those of Raya-Sutra-Dhari and Mahamatra, was expected to possess ministerial qualifications, to acquaint himself with all kinds of customs, and languages, methods of revenue collection and expenditure, to be smart in composition, good in legible writing and sharp in reading, so that he could attentively listen to the king's orders and after having well deliberated over the matter, might reduce the order to writing. Great importance was attached to the king's business being done in writing, for the prevailing political conception was, that the king who did state business without a written document (lekliya) was practicing fraud on the state. The written orders of the king, beginning with invocations of deity followed by genealogies of the ruling sovereigns, with eulogies of their deeds and conquests and ending with the king's signature, were to pass through the royal secretary to the chief secretary who with other heads of departments, home, justice, and diplomacy, having passed it directed that it should be entered in the revenue register, by the revenue officers and accountants. Minute attention seems to have been paid to business routine and there was a considerable amount of circumlocution in the government offices.

The power of the council and the king's secretaries seems to have considerably weakened in a later period, when the kings narrowly engrossed in military aggrandisement, preferred to come under the sinister influence of military officers rather than under the men learned in the Dharmasastras.

6.1.6 Statecraft

The great importance was attached to diplomacy and statecraft is inferable from the fact that the study of Nitisara was considered obligatory on princes. Madhava prided himself on being an expert in the science of polity even including its secret doctrines. The Bedirur plates of Durvinita refer to him as endowed with the three constituents of regal power, Prabhu Sakti, (imperial power which enabled him to augment his resources and win his rivals over) Mantra Sakti, (power of discretion or diplomacy) Utsaha Sakti (power of active will). To most of the kings, warfare for the vindication of the right of conquest, and military aggrandisement seem to have been the source of constant occupation. Consequently, alliances with other states were made for defence against the aggression of formidable powers on their territory and in certain cases to prevent the dangerous outgrowth of one particular state or to thwart the designs of the enemy by

sheer combination and thus attain one's object. Sometimes alliances were made for the acquisition of territory. Some of the sovereigns were said to have acquired not only the Saptanga-Rajyabut also the Chaturupaya or four expedients against the enemy, sowing-dissensions, negotiation, bribery, and open attack. It was an accepted political doctrine that no war should be waged without previous declaration of hostilities, that unfair methods of fighting should not be resorted to, that noncombatants should not be molested and that in the pacificatory settlement that followed the war, local rights and usages should be respected, as well as the vanquished local dynasty restored to the people. The Ganga king Avinita claimed to have maintained the rights of the country which he conquered. Not only was Sivamara restored to the throne with all his territory, by Govinda III Rashtrakuta, but also both Govinda and Nandivarman II bound the diadem on Sivamara's brow with their own hands as if in recognition of his rights to his ancestral kingdom.

6.1.7 Provincial Administration

From the glimpses, we obtain of the social and political life of Gangavadi we see that the state was organised elaborately with a full supply of departments and completely graded officials, with well-defined duties reminding in detail, of the Mauryan and Gupta administration. The kingdom was divided for purposes of efficient administration into several provinces which were sub-divided into Nadus and Vishayas, Ventyas, Khampanas comprising of groups of villages and towns, the village constituting the lowest administrative unit. (Rashtrapati, Vishayapati, Gramakuta Kayuktaka Niyuktakadhikara). The territorial divisions were more popularly known as Gangavadi 96,000, Banavasi 12,000, Punnad 10,000, Kerekunda 300, the Elenagarnad 70, the Avanyanad 30, and Ponakunda 12, and some of the oldest inscriptions bear out that the reckoning had a more direct reference to the amount of revenue realised rather than to extent of cultivation or the real or exaggerated and traditional number of cities, towns, and villages, that constituted the district or the state, ample evidence being available to substantiate all the interpretations.

Each province was held by a viceroy who was either a prince of the royal family or a powerful noble of the state, or some representative of the old ruling dynasties. Ministers of the king were often appointed as governors. The government of every province was a replica of the central government and the viceroy kept his army, held his court, made charitable grants, and behaved like an autocrat within his jurisdiction. The governor was generally styled the Dandanayaka or Dannayaka who combined both civil and military functions and in newly acquired territories acted as a Senadipati, Chamupati, or general. Those who exercised control over Samantas or feudatory chiefs obtained the title of Maha Samantadhipati, an office which the Hoysalas continued and designated it as the superintendent of feudatories (Manneya Maha Samantara

Adhithayahara) and reinforced it with additional duties, that of acting as the warden of the marches, particularly in the most strategic and vulnerable northern frontier.

The governors of provinces are variously known as. Senadhipati Hiriya Heddavala, Maha Prachanda Dandanayaka Dannayaka Sarvadhikari, were responsible for the collection of taxes and the administration of justice. But the governor could neither make remissions of revenue or increase the revenue by levying tolls and other imposts without the consent of the king. To the king, the position of governors was that of a feudal vassal, though they exercised supreme authority in their respective spheres of jurisdiction and even possessed the right of waging war with each other. During the period of Hoysala sovereignty, the governors became primarily military officers enjoined with the duty of preservation of peace and order, and protection of the frontiers, and the maintenance of a permanent body of troops under them (Padaividu).

The Heggades is variously known as Rajadhyaksha Heggade, Rajadhyakshada Karnam in charge of districts, likewise combined civil and military functions, but in financial matters were subject to the control of Srikarana, Sarvadhikari who was one of the chief ministers of the council supervising revenue and financial departments of the kingdom. Changes in administrative organisation, minute territorial divisions for administrative purposes, and clearer definition of the duties of officers, seem to have appeared with the establishment of Rashtrakuta overlordship. Owing to the complication and arduous nature of civil administration, several important towns were made treasury centers and were assigned to the care of Bhandaris (Bhandara Vadadadhipar) as Srikaranadhikari, Manikya Bhandari, and Kosadhyakshas and these assisted the Heggades in the efficient management of revenue work and in the collection of taxes in the tracts that were not given exemption. Of the several other officers who were subordinate in authority to Heggade were Sunkaveggade and Srikarana Heggade and the latter was an important officer of the district being assigned the work of writing down in the Sevadi the taxes due from each individual to the government and such of the remissions that the king had ordered. Similarly, accountants (ganakas) were placed under the control of Pattagaras, nayakas, officers in charge of military stations, manneya, an officer in charge of fortifications, under Nadgaundas Nad Prabhus in charge of Ventyas and Kamjpanas, and lastly under Prabhus or gaudas holding Paripatya of the village. Often these accountants were promoted, on the testimony of efficient service, to the position of a Srikarana and sometimes to that of a Bhandari of the local treasury.

6.1.8 Revenue Administration

The principal source of government revenue was the land tax, the normal rate according to immemorial tradition, being one-sixth of the gross produce. For the

assessment of this tax, a very careful survey of cultivable land was made of which a register was kept so that every cultivator knew the exact amount for which he was liable.⁴ The king who would usually not venture to demand more from the cultivators directly in defiance of public opinion and traditional laws, probably, in times of great emergency and with the consent of the popular assemblies raised the rate to one-fourth of the produce, an enhancement made at very rare intervals. Though all cultivable lands were not measured according to one uniform measurement according to different methods of measurement, the soil was divided into classes according to its fertility; and the method of calculation of assessment was not arbitrary, for a moderate assessment was made for the first two years making due allowances for vagaries of the seasons and nature of the soil, and assessment after, was fixed in the third year. Remissions however were granted when lands were uncultivated, and when they suffered from too little water or inundations, in case, the crops raised were such as required irrigation.

The instrument used for purposes of measurement was generally a pole of which different sizes are mentioned in the inscriptions. There was the Bherunda pole the Ganga pole the Margundi pole the kachchavi pole Ottola pole the Danda or the staff of the royal standard, the Varisaikkol, which was used for the measurement of wetland particularly Etta land, and the pole of 18 spans each of 12 fingers breadth called Mana Danda as well as poles of thirty-six steps and forty-eight steps. The units of measure for the land generally used were Nivarthana Matta and Kamma the last being the smallest unit. Other measures used for Nava Dhanya were Mishka; 10 of which formed a phala; 64 phalaa Mana; 20 Mana a Kolaga; 20 Kolaga a Khandaga.⁶ Adda also was used for husked rice, Soilage for paddy, and Mana for oil. Several inscriptions mention Suvarna, Nishka and Gadyana, types of gold coins being used for gifts and daily transactions, as well as coins of smaller denominations. A half Suvarna was called Pon or Hon, doubtless a corruption of Hana or Pana. References are made to coins of the type of Haga, Kodevana, Kasu, and Jiera drachmmas, of whose ratio to the gold is not clear in the inscriptions. The conspicuous absence of silver coins in currency organisation is to be accounted for by the inadequate supply of silver to meet the circulation of a vast country. All the gold coins of various denominations were in the form of spherules (gulige) quite plain and smooth, save for a single very minute punch mark. The Ganga gold coins had an elephant on the obverse, and floral design on the reverse and weighed between 52.3 to 58.5 grains.

Besides the ordinary tax of one-sixth of the produce of communal lands, one-fifth of the produce of forest tracts and of lands on which dry crops were raised, and one-third of the produce of lands cultivated below tank and one-third of under-ground treasures (Tri-bhogabyantara), which were all the king's due according to the oldest Aryan tradition, there was the revenue from irrigation assessments, tolls on

merchandise and excise and fines imposed for various offences. The recognised principle about the incidence of taxation according to Sukra's Nitisara, was, that the king should levy taxes upon the peasant as a garland; maker gathers leaves and flowers from the trees in the forest and not like a charcoal burner. The excise appears to have been farmed out or managed by an agent appointed by the government, and it is referred to under the different heads of Hejunka or Perjjunka. Customs duties on the chief articles of trade, Kirikula or miscellaneous duties on articles in which the transactions were small, Vaddaravula and Panneya, taxes on water supply and areca and betel leaves, bilkode sunka tax paid on every load of betel leaves, by the towns' people, Lailalike, Manneya, Aya, Daya and Dasabandha, a ten percent tax on all miscellaneous articles of daily use, and Viravana and tax on salt were some of the most important dues that were collected. In the levy and collection of customs duties particularly in regions where the transport of grain and other commodities had to be carried on using pack bullocks, exemptions from payment of tolls were allowed to a few articles of necessity as areca nut, husked rice, tamarind, oil, and ghee.

The village assembly which was responsible to the supreme government for the collection and payment of dues, in addition to the special taxes levied by the central government, levied many other taxes such as Hadike, Horane Malabraya, Avicchu, taxes on land occupied by houses, on looms, ploughs, on markets, and on sugar mills, and received miscellaneous forced labour, accountant's fee, tribute, subscription for making boundaries, double-payment to the army or for compensation of loss incurred, fodder for horses and elephants. These different obligations were not all like taxes, but more of free will offerings, of first fruits of orchards by gardeners and ryots, and supplies of food and fodder and means of transport to royal armies or officers while on tour. Though the rates of levy varied in different regions, several inscriptions mention of 10Panas for elephants, an Alakku for every load of pepper, a Kavalige for betel leaves, a Uri for grain, and Kasu for cloth, etc., as being levied as excise by the village parliaments. Performance of forced labour for the land-lord, payment of land-tax, grazing tax, marriage tax, ordinary incidents of feudalism, and several indirect taxes in the shape of customs duties on articles of daily consumption, all seem to suggest that unfortunately the interests of the tillers of the soil were not always consulted in such fiscal arrangements.

The system of collection of land and excise revenue was simple. The gauda and Karana of the villages were responsible for keeping a register of householders and their lands, which gave their occupations, caste, income, and property in the servants and livestock, and the amount of the tax payable whether in money or kind if they were not exempt from taxation, or state service for which they were liable instead of taxes. The Nayaka and Nadgavunda of the districts had under them a staff of revenue officials who

performed similar duties for the larger groups of villages and townships. A collector of customs who probably combined the duties of administrator and judge and an examiner of state records, Dharmma Karanika was posted for every district with office staff to register merchants and their goods which passed through the district and to examine passports. The official staff of Karanikas were not only writers of legal documents, and superintendents of accounts but were also officers in charge of village lands. We have references in several inscriptions to accountants also under the control of Heggades, Pergaddeor Nadu Prabhus, and to Senabova, and Collectors and teridara, officers of land tenures (Manne Magatiny overseer, superintendents, and keepers of land registers, all of who were responsible for a meticulous entry of excess and deficiency in the revenue register.

6.1.9 The Village Administration

The village or the grama formed the backbone of the country and its administration. The villages remained undisturbed during internecine wars and self-contained in their administration, having their hereditary headman and accountants. The policy of the Central government was one of developing local self-governing institutions so efficiently that they should call for little interference from the central power. The main function of the central government consisted in adjusting local authorities in the just exercise of their rights, against powerful miscreants in high places who had defied their control. Each village had an Assembly which usually met in the Mandapams of the village temple. How the admission to the Assembly was regulated is not known, though in the south, in the ninth and tenth centuries, admission to the Mahajana of the village was confined to shareholders on the agrahara, if they knew the Vedas, or at least Mantra Brahmana and Dharma Sastras. But this condition did not preclude men of other castes and royal officers from being present while the deliberations of the meetings were going on.

The assembly had both deliberative and executive functions. Custodians of all charitable endowments themselves, often provided endowments for temples and other religious institutions free of all taxes, by selling village lands and after making provision for royal dues. The assembly not only collected some part of the revenue of villages including some part by artisans instead of taxes but also ordered that the temple authorities should takeover judicial jurisdiction themselves and punish any offence committed against the land by villages. Some inscriptions run like this: "If anyone makes a misrepresentation to the officers who come here in connection with the house and lands which we have granted to him as a Sarva Manyu" or we authorise the pujaris to receive suttu kadam and a share of the produce of the above land. If the Gramani tried to destroy a charity and if the Assembly knowing this neglected to take steps (Idanaridu Upekshishidaradade) the assembly itself was responsible for the destruction of the

charity. The Assembly through committees collected taxes such as Bittu Vatta, Talarike, Bala Pana and granted exemption chiefly to temples. There was the confiscation of lands in default of payment of taxes. The Committee of the Assembly attended to public wells, reservoirs, and irrigation works. They also kept the accounts of transfers of land and revenue receipts. The Mahasabha borrowed money and paddy, agreeing to pay a fixed rate of interest at stated times, probably to meet the expenses connected with the repairs of tanks, ponds, and channels, and gardens. It permitted landholders to use the water from the tank of the villages, sometimes free and sometimes nonpayment of a fixed water tax. It was also responsible for the division of agraharas into equal parts, the regulation of the amount of taxes payable by each division, as well as the relation between divisions, about the introduction of improvements and use of roads, gardens, and water. When the Assembly sold lands, it agreed to settle disputes about the boundaries of such lands and sometimes it set aside the former decisions on land as unequal and got the fields measured by agents before making an equitable distribution which had the force of law, and compelled recognition by the parties concerned. Such Samaja Sasanas was also endorsed by the king and those who violated or transgressed the agreement were excommunicated and punished. All these accounts were periodically subject to audit by the king's officers and inspectors, who detected misappropriation of charitable endowments. Undisputed matters the king's authority was sometimes¹ invoked. Inscriptions speak of DharmmaKaranika holding inquiry on land and religious disputes and affecting a settlement amicably to all parties concerned. But for all practical purposes, the king's officers did not ordinarily interfere with the administration of local affairs, though they occasionally called for accounts and adjusted matters relating to temple endowments particularly Brahma Deya and Devadana lands. The temple priests who were enjoined to maintain gifts of land endowed on temples, and their families, enjoyed great respect in the village community and were designated as Tammadis or Sthanapatis.

6.1.10 Land Tenures

The method of allocation of gifts of land varied in character. Some were known as Umbali a regular rent-free gift followed by the traditional eight-fold rights of possession. The cultivators distinguished the land according to the quality of the soil, as Makki Blackland, land for Kummari cultivation, and so on. The epigraphical records make mention of three kinds of tenures under which the farmers held the land. The Sarvamanya is a kind of gift wherein the government relinquished all rights, Tribhoga a joint tenure enjoyed by three distinct parties, e.g., a private person, God of the village, and Brahmins, and Talavrittis. The gifts of lands to gods, brahmins, and temples, and other charitable institutions were made sometimes for definite periods free of all taxes, and sometimes to endure as long as the sun and the moon, immune from all taxes. We hear of land grants to Brahmins made in villages or groups of villages under the

designation of Agrahara. The entire landed property was divided into Vrittis, which varied in extent according to the extent and area of the villages. Gifts of land were made to individual Brahmins for a great scholarship, (Vidyadana) for profound knowledge of the Sastras and distinctions in the ritualistic observances. Sometimes gifts were made to temples, and temple priests on special ceremonial occasions. Camping places (Bidara) on ceremonial occasions were constructed for the use of Tahiti Matutinal (tinier priests) who came to beg for alms. We have cases of lands acquired by purchase, by private persons, and transferred to temple authorities to make provision for the rites and festivals of the Gods. The mention of grants of Bittu Kattaor Bittu Kattu for certain tanks is made in many inscriptions and probably this was similar to Dasabanda which was land granted at one-tenth of the usual rates, to a person in consideration of his constructing or repairing a tank. Probably it was a reduction in the usual rent for Bittu sowing or cultivation. Kerekodege and Kattukodege were also grants of land made rent-free for the service rendered in construction or upkeep of a tank. Another type of land mentioned in inscriptions is Ettaland or land irrigated by water levers. References to Bittu-Kattu, Desabanda, and Kerekodege grants bear testimony not only to the solicitude of kings for the promotion of the welfare of their subjects by the erection of dams on rivers from which channels were led off, construction and repairing of tanks, wells, and reservoirs but also to the vital importance that was attached to the provision of a good supply of water for irrigational purposes.

There are interesting references to other types of land gifts made rent-free and bestowed on the soldiery for the meritorious services rendered in expeditions and wars. Grants of land made to the family of the fallen man were sometimes styled as Bal-Galcchu' or Kalnad. The grants were made with the washing of the fallen man's sword, probably to purify it from the stain of slaughter. Kalnad though it means a Stoney track, but from the way it was used, signified a land granted for the support of the family of a man who had fallen in battle or been otherwise killed in public service. Mention is made in several inscriptions of Eakta Kodege or Nettara Kodege similar to Balgalcchu and Kalnad, signifying grants to the family of the fallen heroes particularly while defending the village against aggressors or engaged in the recovery of the stolen cattle, from robber gangs or enemies of the village. An essential condition making the grant inviolable was the immunity afforded to the gift from encroachments by the eighteen castes of the village, composed of the agricultural, artisan, and trading classes, the Balgai headed by the Banagigas, and the Yedagai headed by the panchalas with the Madigas at the bottom.

The village authorities were the headmen(gaunda) the senabova, manigar, and the Gramalekhaka. It was the duty of the headmen to collect revenue and with the help of the local men to secure the village from the inroads of robbers. To the extent he was

the chief revenue officer, he exercised judicial authority as well as that of the police magistrate. He was neither elected by his co-villagers nor appointed by the king. He was a hereditary officer with hereditary rights which he could transfer by sale. The office of the gauda sometimes was continued to the widow on the death of her husband and references to the skill and ability of her management of the village officers are noticed in a few inscriptions. The headman was entitled to all that the king could expect from a village as fuel, grass, fodder, oil-cloth, vegetables, salt, etc. The Gaud probably was a member of the Nadu. Assembly and as he was also the settlement officer of the Nādu, he participated in the deliberation of the council and assisted the members in arriving at an amicable settlement of disputes on a definition of boundaries.

6.1.11 Town Administration

A natural consequence of the consolidation of the Aryan tribal system into large states and kingdoms was the general development of the village settlements into larger towns and cities planned on the same principles in which the different villages united, were grouped around the royal palace. The site for the construction of the town was always chosen in a place that was well wooded, fertile with supplies of water and food, and not too far from the hills. The towns were well fortified with several lines of forts intercepted by deep and impassable moats. The town was required to construct good roads, wells and reservoirs, public parks, and orchards, taverns, temples, and "garden tanks filled with lotus" and groves and chatrams for traveler's rest in. Puras varying in number from two to seven according to the importance of the town and strength of population, Mattas and Agraharas dedicated to learning and study of the sastras, and Ghatikas supports of piety and mines of enjoyment were a special feature of town life, attracting students from all parts of the country, to take advantage of the facilities provided for the pursuit of knowledge.

The town composed of all the eighteen castes as gavareyas settles, Ankakaras, Gavundas, etc. was governed by the town corporation which was directed to maintain the work of merit and enjoin the irreligious, to leave it alone. The Assembly was composed of the Mayor, the Senabova, Manigara, and representatives of the Mumuri Danda, and trading guilds. The administration of the towns was usually in the hands of merchant guilds, Nigama Sabhas sometimes expanding themselves into an assembly of the citizens of which the Pattana Swami was the head. We learn from epigraphical records that all-important towns as Talkad, Mankunda, and Manyapura, the residential capitals of the Ganga's had all a corporation and a Pattana Swami who looked after public health, maintained houses of charity, and repaired roads. The town organisation was predominantly mercantile, comprising of guilds "Srenis" of oil-mongers, potters, bankers, day labourers, bamboo workers, and panchalas or five guilds of artisans. The guilds received deposits and paid interest on them. Though merchants of brahmin

descent importing horses and elephants, and pearls in ships by the sea, and selling them to kings, are spoken of in a few inscriptions, the mercantile and traditional classes were mostly "Vira Banajigas" whose formal meetings or convocations were generally accompanied with setting up, the diamond "Vaisanige or Bayasanige" as the symbol of their guild. The towns were also the meeting place of merchant caravans of which the Kerala and Malayala merchants are mentioned as wearing Vibhutipatta, and as making gifts, as experts in testing gems and gaining credit as suppliers of the wants of kings and as truthful negotiators of alliances between hostile kings.

The assembly of the town imposed taxes on houses, oil mills, potters, washermen, masons, basket makers, shop keepers, and customs on import and exports, giving exemption to brahmins from payment of chief taxes, and administered law and order through the Nagarika or the Totigara the magistrate and 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, and at the same time remit regular accounts to the king. He also enforced regulations regarding houses and streets and sanitation, assisted by Gopas and Sthanikas. The brahmins enjoyed exemption from payment of taxes and customs dues of the Nad, on condition of carrying out annual repairs or managing public affairs, which they successfully performed by appointing one of their number in rotation once a month. (Masa Veggade tana).

The Assembly of the towns enjoyed great autonomy and freedom, and their rights and privileges regarding making grants license general administration of the town were zealously protected and safeguarded by the king who in one of the inscriptions, is interestingly referred to as having bought the Umbali land belonging to a Setti, the Pattanaswami of the town, by washing his feet (Kalagarclichu) and with the knowledge of the priests and townsmen, by making a suitable agreement with him.

6.1.12 Military Administration

The military organisation of the kingdom, probably, was one of feudal character. Besides the king's troops, the provincial governors supplied their quota in time of war, and were also required to give all kinds of assistance's kings could collect as many soldiers as they wanted without difficulty. The permanent standing army, composed of infantry, cavalry, and elephants was not only a war machine thoroughly well-equipped and drilled to a high state of efficiency, but was animated by the highest spirit of devotion and loyalty to their sovereign and recognised by the people as their defence against misrule and foreign aggression. Though references are made to the conventional Chaturanga, there is no specific mention of the chariot as an integral part of military organisation. Chariots might have been used very rarely as can be inferred

from the study of the friezes of the Halebidu and other temples containing sculptures of war scenes, of the epics depicted in the manner in which the battles were fought in the days of the Kadambas, Ganga's, and Hoysalas. A form of open trek cart with disc wheels and axles dove-tailed to the top of the cart with a wooden band and drawn by horses, seems to have been used in the field of battle. Mention is made of the cartmen (bandiyakara) in Hoysala inscriptions and it is possible that he not only made supplies of the sinews of war but often participated in battles. The high military officials usually bore the title Dandanayaka or Danayaka or Mahaprachanda Danayaka, Maha Samantadhipati and Senadhipati Hiriya Heddavala. Next in order in the military hierarchy, were the Dandadhipas the generals eulogised in several inscriptions for their firmness, goodness, appropriate generosity, courage, behaviour, and profundity. The masters of the horse were known as Pallikaras, Adalajas, and Asvadhyakshas or Turuga Sahani. The other officers were the superintendents of mines (Okara Mandalika) Vaidya and MahaVaddavyavahari who was probably an army contractor responsible for commissariat supplies. There were the wardens of the marches in all the frontiers of the kingdom and those who were stationed in the eastern frontier were known as (Muda Datara).

It may have been a custom among the Ganga rulers, as it was also in the time of the Hoysalas, to enlist in the army local robber tribes like the Bedas who were expert archers. The army contained men of all castes including goldsmiths and carpenters. Sometimes there were caste contingents separately organised and placed under Danayaks who were brahmins. The infantry, composed of regular and irregular troops, king's messengers, and servants, was counted to be of not much value. The Samantas often engaged a mercenary army while campaigning in a distant country. The foot soldiers armed themselves with flat coats of leather and flat helmets and steel armours and shields to protect themselves against javelin thrusts and arrow shots, while they used bucklers, broad swords, lances and arrows, and javelins, for purposes of assault. They carried firearms of some sort. They were also initiated into the difficult methods of climbing hill forts. The cavalrymen wore breastplates and flat helmets and used lances, daggers, swords, and bucklers on the battlefield. The horses which were mostly imported by sea for war operations were protected by coats of mail.

The elephant formed a very important part of the army and it was given special training in killing warriors, (vadhakrama) being made to trample underfoot stuffed objects of human shape. Mavantas (elephant drivers) and Ekkatigar (soldiers employed to guard the elephants during the battle) were given special training in elephant management. The commander of the elephants was known as Gaja Sahani. As the use of elephants developed the courage, strength, and skill of fighters special training seems to have been given to soldiers and princes in fighting the elephant, and many

Ganga princes are mentioned in inscriptions as young lions breaking the pride of elephants. Butuga, the younger brother of Rajamalla II defeated the Kongas who resisted his tying up elephants and he captured many herds according to the old custom. The art of catching elephants, of rearing and training them to fight had reached perfection under the Ganga's, and from Sivamara's Gaja Sataka which he wrote in Karmada after profound research into the methods of elephant's management, it is clear that there were regular treatises on all these subjects. Probably as elephants were captured in the country, every Samanta was required to maintain a number of them, and sometimes villages were assigned to chieftains in perpetuity for the purpose. Though the elephants constituted the first line of defence in the field of battle, standing like an impregnable wall, still, in the case of a stampede they often determined the result of the battle, turning a situation in the imminence of a victory into one of defeat and disaster. The most terrible fighting was that with the elephant force, and the fight always tested the valour and physical strength of the fighters. Inscriptions extol the king's valour in attacking black masses of elephants in the words "Soaked with blood issuing from the elephants falling under the stroke of his sword, like mountains struck by the thunderbolt of Indra and in which demons and paisachas closely followed dancing headless trunks.

Warfare was a constant occupation of kings employed for purposes of defence and battles were always savagely fought out in the pasture region. The government levied such taxes as Aneya Sese, Kudureya Sese, and Dandina Bhyagate to meet the extraordinary demands of the army during the period of warfare. As the slaughter of men was sinful, the ministers often advised their sovereign on the eve of battle to abandon active hostilities in preference to fewer savage methods of deciding the victor of the day, as jalayuddha (battle between tuskers in water) Mallayuddha (single combat). Conches, horns, and kettledrums were sounded while the army was on the march, and Javanikes (tents) were used for an encampment on the field. Bova's (carriers) Bidina bovas, Hiriya Kottarada Bovakkal, and Jagati Kottali were camp followers. When the elephants marched to battle, they were conducted by Harikara. They were bound with chains on the legs and round the stomach to get control over their movements. The line of elephants was followed by infantry with bows and arrows, cavalry, bandwagons carrying food for the army. The banner was attached to the king's chariot or the elephant in front of the army. The deep-voiced drum when sounded could be heard from afar elating the spirit of the soldiers and striking terror into the hearts of the enemy. Priest Ketakicharya, accompanied the army to perform daily ceremonies. Biting the straw by the enemy was taken to be a token of surrender. The strategy and tactics used in the field of battle were an old-fashioned one, based on ancient textbooks which took no account of foreign methods and the unity of command was always hampered by tribal or sectarian divisions and personal jealousies. The loss

of the leader was always the annihilation of the cause. When once a panic ensued, nothing availed to keep together the fleeing troops and a defeat was turned into a rout.

Border skirmishes usually began with the capture of cattle, taken to be one of the many hostile demonstrations of the enemy. The driving off cattle from grazing grounds into the intervening woodlands, was tantamount to an act of defiance and was followed by an affray for recovery of cattle, in which individual distinction was crowned with the grant of rent free-land. In cases of death in such patriotic exploits, a grant of land called Balgalchu or Eakta Kodagi was made to the family, by the chief of the nad or the king. Whenever victory hung in the balance, it was customary for the commander to entrust the command to some noted champion and confirm it with the presentation of betel leaf, with the solicitation to devote his life to retrieve an impending defeat. To be chosen for such an enterprise was always deemed as a great honour. The courage of the warriors was stimulated by the belief that their deeds of valour were eagerly watched by celestial nymphs who, if they fell, would bear them away from the battlefield in a triumphant procession to enjoy the delights of paradise. A peculiar feature of the Ganga military organization was the dedication of a few to the service of their king swearing to die with him on the field of battle or accompany him on the funeral pyre. One of Nitimarga's followers evinced his fidelity, by being buried alive under his master. When Rajamalla Satyavakya died of hiccough at Kombale, certain of his followers committed themselves to death in the fire through sorrow for his decease. These lifeguards of the king came to be known in the time of Hoysala kings as Garudaas and several inscriptions bear testimony to the inviolable vow of Garuda forces varying from one hundred to thousand, and their committing suicide when their sovereign died, along with their wives and servants.

6.1.13 Justice

There is no evidence of a regular judicial procedure in inscriptions and it seems fairly certain that a sort of rough and ready justice was dispensed according to the discretion of the authorities. The king was the supreme court of justice and in important cases his intervention was effective. He never showed any partiality even towards his kith and kin and whenever any of his relatives committed an act of injustice, he never failed to grant redress to the aggrieved party. The king appointed judicial officers as Dharmmadhyakshangaland Bajadhyakshangal who were to scrutinise morality as well as judicial and political affairs. Their main duty was to check disloyalty to the throne and to maintain the purity of justice, morals, and charitable endowments. Maha Dandanayaka and the chief of the Nadus also exercised powers of control and punishment and were spoken off as Droha-gharatta. Dharmadi Karna or Dharmakarika inquired into revenue disputes and administered justice.

One of the striking aspects of judicial administration in Gangavadi was that of partition and inheritance of property. Some inscriptions recognise the right of the widow and her daughters to the property on the death of the man without male issue. Some other inscriptions completely ignore the rights of the widow and recognise the claims of the brothers of the deceased. One inscription gives reference to the claim of the son-in-law failing which is that of the uncles Kiriya and Hiriya and their sons. The practice of allowing the children of female slaves to inherit the estate, on the failure of all other heirs, seems to have been universal in the country, as can be gleaned from several inscriptions which mention the regulations regarding the claims of women and children of female slaves (Tottinamakkalige saluvudu). The property was used for charitable purposes in the last resort, by common agreement among the people in the absence of all heirs inclusive of the slaves to the property. No great distinction was observed in civil and criminal cases. Civil cases to be settled by the king's court or the chief judicial officers were very few, and practically the settlement of judicial disputes devolved on the shoulders of the village parliaments and corporations of towns. All disputes and questions had to be decided by or on the evidence of the leading men of the locality. Much unnecessary litigation was avoided by the practice of Samyasaana, failing which, by that of public sales in the presence of the leading men of the village. When disputes about the boundaries arose, the officers of the Nadu, as the Gaudas, merchants, and the people of the village assembled at a place to inspect the property and to hear evidence, and give final decisions in the matter. Because of the importance of the matter, the unanimous decision of a large assembly of persons was always solicited. The decision was recorded by the Senabova of the village and it was incumbent on the parties concerned to accept the award of the arbitrators. Usually, the Kula in legal proceedings constituted the first court where attempts were made to bring about an equitable distribution of disputed territory. If its authority was questioned or repudiated, then the Sreni the trade guilds of the locality, the Puga, corporations of men of different castes and occupations, and all residents of the same place, arbitrated in the matter. Superior to these local courts were the officers of the king, who in consonance with the wishes of the assembly enforced unanimous decisions on the contestants; when reliable evidence was not available then they gave decisions either by an examination of boundary marks or on the testimony of the respectable people of the village. The king settled the boundaries on his authority and divided the disputed territory equally between the two parties. The scope of the disputes over land sales was further limited by the provision, that taxpayers should sell their immovable property to taxpayers and the holders of Brahma Deya (tax-free) lands only to those who possessed already such immunities.

Besides, the sale of the immovable property had to be made in the presence of witnesses, with the consent of the sons, the Jnati, the neighbours, the relatives and the

Mahajan as and was always to be accompanied by gifts of gold and water. The sellers agreed to settle the disputes about the boundaries if any disputes arose after the transactions. The usual practice was giving land only for cultivation (Jalapashana Varjitabele Bhumiyagol) and forbidding its mortgage to another. Sometimes the sale of the land was restricted only to those who could carry on services or it is being transferred to the creditor himself on settlement of debts. The custom, as in some unusual instances, of exacting fines and threatening eviction of the tenant in case of misdemeanor, slander or adultery, the threat¹ of deprivation of property, and punishments in case of violation of customary laws, Samaja Sasanas or compacts about the preservation of pastures, and lands and management of temples, seem to have considerably circumscribed the scope of legal disputes and reduced the volume of judicial work for the king and his courts. In the administration of justice, strict regard was paid not only to the privileges of castes, corporations, and families but also to local customs and any infringement of a recognised law or usage was visited with heavy penalties. Most of the disputes were about the demarcation of boundaries of land, and to avoid the danger of injustice being done to any one of the parties, the king or officers of the Nadu often allowed the parties to call in divine evidence in the form of an ordeal. The ordeals were resorted to, only in the last instance when documentary evidence and testimony of neighbours were not available or were inadequate. religious austerities and observances were cited as witnesses in ordinary contested suits, in trials concerning heinous offences, as treachery, disloyalty, assault, slander, or violence, the ordeals alone were the witnesses. The ordeals by balance, the fire, the water, the poison, and the rice were resorted to in trials to obtain exoneration from serious allegations. The ordeal by balance was prescribed for the brahmins, women, children, old and cripple, while that of fire and water and poison for Kshatriya, Vaishya, and Sudra respectively. The rice ordeal seems to have been administered in case of larceny. Several inscriptions merely mention the holding of the consecrated food in the presence of the village God (Divyava Hididu). Probably ordeals were performed in the presence of a large body of people and invariably in front of a temple. After the worship of the deities of the village by wise and pious brahmins, a Sirapatra leaflet containing the subject matter of, the accusation was placed on the head of the man performing the ordeal, by the chief judge with the mantra saying that the sun, the moon, and the fire know the action of men. After the ordeal, the judges examined the result and gave a decision, and a certificate of victory (Jayapatra) was issued to the successful party.

The government was free from cruelty and was not debased by the system of espionage. The king let the people live their own lives without needless interference and was temperate in the repression of crime. As Jainism, the dominant religion of Gangavadi laid the strongest emphasis on moral rectitude and sanctity of animal life and promoted high truthfulness and honesty among the people, crime seems to have

been rare. The administration of criminal justice was not characterised by an uncompromising sternness and slight regard to human life as was the case in the early period. It was considerably milder and offences were generally punished by fines, the death penalty is inflicted only in cases of murder. Rough and ready justice was dispensed with and most of the cases were decided by ordeals. The local authorities were invested with magisterial powers and as a frequent resort to the capital, was not possible a great many of them were decided by them. One of the special characteristics of Ganga grants is their insistence on heavy penalties being imposed on offenders for breaches in the town wall, channel, banks of reservoirs, or destruction of groves and cattle. The sinner who destroyed the tank or grove or a cow was not only guilty of slaughtering tawny cows on the banks of the Ganges, of being stained with the murder of a thousand brahmins of Varanasi, but also of incurring the result of five sins and of suffering eternal perdition in the place appointed for such sins.

Concerning local fights, the King's representatives in the Nad administered justice. Death seems to have been the punishment for murder, for, a powerful wrestler for having the misfortune in killing in a match or a bout, his opponent a relation of a king was marched off to Talkad and put to death. The dwelling place of a chief who had kept possession of a dog that did not belong to him was burnt and his property was confiscated.

6.2 RELIGIOUS LIFE

The Western Ganga's gave patronage to all the major religions of the time; Jainism and the Hindu sects of Shaivism, Vedic Brahmanism, and Vaishnavism. However, scholars have argued that not all Ganga's kings may have given equal priority to all the faiths. Some historians believe that the Ganga's were ardent Jains. However, inscriptions contradict this by providing references to *kalamukhas* (staunch Shaiva ascetics), *pasupatas*, and *lokayatas* (followers of *Pasupatha* doctrine) who flourished in Gangavadi, indicating that Shaivism was also popular. King Madhava and Harivarma were devoted to cows and brahmins, King Vishnugopa was a devout Vaishnava, Madhava III's and Avinita's inscriptions describe lavish endowments to Jain orders and temples and King Durvinita performed Vedic sacrifices prompting historians to claim he was a Hindu. Jainism became popular in the dynasty in the 8th century when the ruler King Shivamara I constructed numerous Jain *basadis*. King Butuga II and minister Chavundaraya were staunch Jains which is evident from the construction of the Gommateshwara monolith. Jains worshipped the twenty-four *Tirthankars* (*Jinas*) whose images were consecrated in their temples. The worship of the footprint of spiritual leaders such as those of Bhadrabahu in Shravanabelagola from the 10th century is considered a parallel

to Buddhism. Some Brahminical influences are seen in the consecration of the Gomateshwara monolith which is the statue of Bahubali, the son of *Tirthankar Adinatha* (just as Hindus worshipped the sons of Shiva). The worship of subordinate deities such as *yaksa* and *yaksi*, earlier considered as mere attendants of the *Tirthankars* was seen from the 7th century to the 12th century.

Vedic Brahminism was popular in the 6th and 7th centuries when inscriptions refer to grants made to *Srotriya* Brahmins. These inscriptions also describe the *gotra* (lineage) affiliation to royal families and their adherence to such Vedic rituals as *asvamedha* (horse sacrifice) and *Hiranyagarbha*. Brahmins and kings enjoyed a mutually beneficial relationship; rituals performed by the brahmins gave legitimacy to kings and the land grants made by kings to brahmins elevated them in society to the level of wealthy landowners. Vaishnavism however maintained a low profile and not many inscriptions describe grants towards its cause. Some Vaishnava temples were built by the Ganga's such as the *Narayanaswami* temples at Nanjangud, Suttur, and Hangala in the modern Mysore district. The deity Vishnu was depicted with four arms holding a conch (*sanka*), discus (*cakra*), mace (*gada*), and lotus (*padma*).

From the beginning of the 8th century, patronage to Shaivism increased in every section of the society; the landed elite, landlords, assemblies (*samaya*), schools of learning (*aghrahas*), and minor ruling families such as the Bana, Nolamba, and Chalukya clans. The Shaiva temples contained a Shiva *linga* in the sanctum sanctorum along with images of the mother goddess, Surya (Sun god), and Nandi (a bull and attendant of Shiva) which was normally enshrined in a separate pavilion facing the sanctum. The *linga* was man-made and in some cases had etchings of Ganapati (son of Shiva) and Parvati (consort and wife of Shiva) on it. Due to the vigorous efforts of priests and ascetics, Shaiva monastic orders flourished in many places such as Nandi Hills, Avani, and Hebbata in the modern Kolar district.

6.2.1 Hinduism

The Hindu mind has always been prone, to quote Niti Vakyamrta of Somadeva, to recognise Dharma as the common heritage of all mankind, and particular usages as special only to classes or castes enjoined in their respective scriptures bearing on Varnasrama-Dharma. This toleration was the accepted principle of the state, in religious affairs, and was consistent with existing practice as a state policy. The kings patronised different sects heretical and religious and even took a leading part in religious discussions and disputes, for they liked to hear learned discourses and discussions between savants expounding diverging faiths. The scholastic character of theological discussions, of recognising the opponent's defeat in argument as the criterion of truth and the recognition of the supremacy of logic in preference to revelation, were some of the notable features of the religious life of this period. The beliefs of the Hindus and other communities abounded in all kinds of theistic and atheistic views and one could

discern several strands of religious belief among the people. The beliefs were compounded of such varied elements such as nature worship, worship of creatures like the snake, and worship of many gods and goddesses presided over by the supreme deity living in celestial lokas, ancestor worship, veneration of parents, worship of spirits, hero worship and at the same time a form of a pure monotheism which thrived very well amid this conglomeration of beliefs.

Brahmins and kings enjoyed a mutually beneficial relationship, rituals performed by the Brahmins gave legitimacy to kings and the land grants made by kings to Brahmins elevated them in society to the level of wealthy landowners who brought forest dwellers into the religious caste-based society. During the later part of the Ganga rule, with the rise in Jain popularity, patronage to Brahmins reduced. The Brahmins now sought and occupied influential positions in the military and administration. Brahmins started to make donations to building memorials for fallen heroes and land grants to build temples. By the end of the 10th century, Brahmin's residents in *agraharas* (schools of learning) were participating in puranic forms of worship in temples, constructing new ones, or acting as trustees for *devabhoga* grants (temple grants). Vaishnavism, however, was in a low profile and not many inscriptions describe grants towards its cause.

From the beginning of the 8th century, patronage to Shaivism increased from every section of society; from the landed elite, the landlords, the assemblies (*samaya*), and the schools of learning (*agraharas*). Hereditary ruling families such as the Bana, Nolamba, and Chalukya clans gave patronage to the Shaivism. Among minor Chalukya kings in the Gangavadi region, Narasinga Chalukya of Mysore constructed the Narasingeshwara temple, and Kings Goggi and Durga build the Buteshvara temple at Varuna in the modern Mysore region. Shaivism received patronage from local landlords, particularly from the 9th century onwards when temple priests and ascetics played an active role in temple construction.

Unlike Jainism where strict doctrines prevented ascetics and monks from being involved in temple-based activities, such regulations did not hamper the Shaiva preceptors who dedicated their energies towards gathering devotee support for monastic activities. The Shaiva temples enshrined a Shiva *linga* (phallus) in the sanctum sanctorum along with images of the mother goddess and Surya (Sun god) for worship. Sometimes Vaishnava deity images were included asserting the all-encompassing nature of Shiva. Nandi (a bull and attendant of Shiva) was normally enshrined in a separate pavilion facing the sanctum. The *linga* was man-made and on occasion had etchings of Ganapati (son of Shiva) and Parvati (consort and wife of

Shiva) on it. Due to the vigorous efforts of priests and ascetics, Shaiva monastic orders flourished in many places including modern Nandi Hills, Avani and Hebbata in Kolar district, Baragur and Hemavati in Tumkur district, Pemjeru, Mysore, and Shimoga. Apart from these monasteries, seats of *kalamukha* orders existed in modern Kolar, Mysore, and Tumkur districts. These orders were less visible in modern Hassan and Chikkamagaluru regions where Jainism was popular.

The earliest inhabitants of Gangavadi were a race of serpent worshippers. They were, probably, a powerful Scythian race who invaded India before the appearance of the Aryans and established their colonies all over the country. Inscriptional records of kings claiming Naga descent, marrying daughters of the Naga race, and using Phani Dhawaja or serpent flag as a symbol of royalty, leave no room for doubt that the Nagas of Gangavadi, as of the other parts of India, were a real and powerful race of people to whom the application of the term Naga was not merely a tribal name but an appellation used by later Brahmanical writers to distinguish them from the rest. Their veneration for the Naga must have been the basis of this appellation. Naga worship was more widespread and intense in the South and Gangavadi than in other parts of India. These people were cut off by nature from the rest of the peninsula and their popular beliefs were less subject to the influence of neighbouring culture and religion. Though there are references in mediaeval inscriptions of the South, to kings giving donations to brahmins for performing the donations to, indicative of a wholesale subjugation and extinction of Nagas as serpent worshippers, it is difficult to determine when Naga worship came to be superseded by Saivism and other forms of worship.

Saivism in its early phases was influenced by animistic and Naga cults. The romance of Siva, a trans-Himalayan God, his desire to have a part in the worship of the conquering Aryans and their sacrifices, his disturbance of Aryanrites, and his ultimate exaltation to the status of one of the trinity, all elucidate the intimate struggle between Aryan gods and non-Aryan gods for supremacy. Of all the three gods of the Trinity, it is Siva, who represents chiefly then on-Aryan or Turanian element in Hinduism by his intimate connection with the Earth as lord of the mountains and master of the ghosts. It is as difficult to state when the Linga cult became prevalent, in the country, as it is to fix the time when the worship of Siva coalesced with that of the Linga. That Siva was being revered in the form of the Linga in the first century A.D., appears pretty certain, for this worship seems to have been the state religion at the time of the early Kushans and Kadamba kings. Sporadic settlers, followed later, by progressive streams of brahmins, gradually spread themselves up to the end of the peninsula and impressed their religious thought upon the local inhabitants, long before the active spread of Buddhism or Jainism. The Jogayyapetha and Mayidavalla grants, the Malavalli and Talgunda inscriptions recording grants to Brahmins for the worship of Siva, and references in inscriptions to the people north of Vengadam, of Erainainadu (Mysore), speaking the

same language Vaduki, confirm the belief that the brahmins had migrated to the South in the first few centuries after Christ, and had made extensive settlements there. Knowledge of the peculiar thoughts, manners, and religious tenets of the Dravidians led to an interchange and assimilation of ideas hitherto strange to these Aryan invaders. Dravidian culture had a matriarchal element and the Aryan pantheon which had not admitted goddesses to supreme authority so far, probably because of the patriarchal character of its culture, absorbed much of the religious spirit of the Dravidians, who from a remote period had worshipped the mother earth as the principal deity. The Aryan religion underwent a change that was affected as much by intellectual development as by the environment. The brahmanisation of the old native gods and goddesses was accomplished gradually, with the result that most of the spirits and objects dear to the soil were now exalted to the status of divinity and assigned a place in the Hindu Vedic pantheon. Dravidian goddesses as Gramadevata or Kshetradevata, a titular deity of the village or town as Kali, Durga, and others in the development of theistic and devotional Hinduism were incorporated gradually into a consistent theological scheme as manifestations of one goddess who is herself the supreme power, energy, or Sakti the power inherent in the male deity. The early forms of worship such as those of spirits, Naga and Linga, flourished in the country contemporaneously with Buddhism, and Jainism.

There is a divergence of opinion regarding the time when Buddhism was introduced into the south. Some scholars contend that it was already flourishing in the country long before the time of the great Maurya. Though the Buddhistic chronicles of Ceylon profess to carry the time of the advent of Buddhism to the South as far back as the age of Buddha himself, the absence of any real knowledge of its history anterior to the age of Asoka leaves on one the impression that the active diffusion of the religion, might have been brought about solely by the energetic efforts of Asoka and Tissa of Ceylon. Among the countries to which the emperor sent his great missionaries are mentioned Mahishamandala (Mysuru), Erainaiyur, Vanavasi, and Aparanta, mostly comprising of the dominion of Mysore and its neighbourhood. The Andhra who established their hegemony in the Deccan after the dissolution of the Mauryan Empire was ardent Buddhists. The religion gained ground during their rule in those parts of southern India as Chitaldoorg, Shimoga, and Kollahpur, and Paithan which had acknowledged their rule. There were Buddhistic centers of considerable importance, both in the east and west of their empire, as Purvasilla and Avars Ula Sangharanas at Dhanyakataka (Amaravati). The Buddhistic work Manimekhaiai refers to the Brahmin settlements with their sanctified places for the celebration of sacrifices, large hermitages for the votaries of the Jaina religion, places for the residence and propagation of the Saiva faith, and well-provided garden places, for the Buddhists, as having existed in close propinquity with one another in the country. It is probable that the earlier culture of the Deccan between 225 BC and 225 AD took a definite shape, primarily under

Buddhistic stimulus, and emerged into the new Brahmanical culture of the post-Satavahana period. It received the patronage of the Ganga kings along with other creeds in the country. Madhava II made grants to Jain temples, and Buddhist viharas. But Buddhism could not take deep root in Gangavadi and the South as it was intolerant of ritualism. At the same time, it lacked the political influence that the other religions possessed in the royal households. It provoked great hostility owing to its nihilistic aspects. A leading religion in the Sangham period, it declined in the age of Nayanmars and Alwars. Sambandar, Manika vachakar Tirumalisai, Tondaradipodiyalwar, Tirumanghai Alwar, Nammalwar, were some of the great savants who realised the futility of endless religious discussions and the need for devotion to one supreme being, whose nature was Love. They engaged themselves in regular missionary work and carried crusades relentlessly to wipe out all heretical sects like Buddhism and Jainism which tended to disintegrate society. During the reign of Harivarmaa Buddhist disputant, Vadimada Gajendra, in the pride of his learning affixed to the main door of the palace at Talavanapura a pattra or(scroll) asserting his claim to be the foremost scholar in logic, grammar, and other branches of learning. Then a Brahmin named Madhav Bhatta put his presence to the proof before the king and when the Buddhist opponent denied the existence of the soul, the latter established its existence and vanquished him. The king was pleased and gave the victorious brahmin the title Vadhiba Simha and with it the gift of the Orekondu village. Likewise, Butuga or Nanniya Ganga worsted a Buddhistic controversialist in what appears to have been an open debate.

While Buddhism gradually became extinct in Gangavadi owing to the preponderance of Jainism, Brahmanism with its remarkable capacity to assimilate the vital elements of other cultures strengthened itself by absorbing the ethical aspect of its two rival creeds. The introduction of Brahmins into Stanagundur by the Kadamba king Trinetra from Ahicchatraagralliam the admission of brahmins into Pallava country by Mukkanti and the devotion of Vishnugopa during the same period to the worship of Brahmins and the tradition of his having lost the Jain tokens which were the heirlooms of his house are pieces of evidence indicating the general public recognition of Brahmanism in the south. Madhava and Harivarma are represented as being devoted to the worship of the gurus, cows, and brahmins. Tadangala Madhava is described as the reviver of donations for long ceased festivals of the gods and sacrifices. Avinita, Durvinita, Sripurusha, and Marasimha are mentioned in copper plate grants as maintaining like Manu, the castes and religious orders of the south and making large grants of villages to Brahmins. Brahminism continued to preserve its old Vedic rites and sacrifices along with the worship of other native gods who were exalted to the Vedic pantheon. It enjoyed great patronage and even preferential treatment from Ganga kings though they were of Jaina persuasion.

The practices of some of the devotees of Siva were almost staggering and their beliefs strange. There were the Pasupatas sometimes called Mahesvara, who extolled Siva as the Almighty, wore the marks of sacred ashes on their persons, and worshipped the image or phallic emblem of the deity. Some cut off their hair, others made it into a top knot; some went about naked and smeared themselves with ashes, but all persevered in austerities to seek release from mortal existence. Some believed in a set of demons who were the followers or companions of Siva and who were to be propitiated by human sacrifices or by oblations of the flesh of the dead. The Kapalikas worshipped Bhairava, wore garlands of skulls, offered sacrifices of animals and human beings, feasted on flesh and wine, worshipped women as the embodiment of Adi Sakti, and at the same time, recognised the equality of all classes of people including the Panchamas in the act of divine worship. Many stories are current which testify to the strange beliefs of the Saiva cult and their prevalence all over Gangavadi. A Mahendra raja of Ganga lineage applied to Rajamalla I to permit the construction of a temple for the goddess "Kilta Bal-eretti-Bhatari" apparently a form of Sakti. The worshipper of the goddess was a Vaikhanasa, one whose mode of worship was under Vaikhanasa Agamas. The Tantric Siva worship and Candika worship seem to have originated in the south among the Andhras and the Dravidians who were always spoken of as the chief priests in these rites. Saivism in Gangavadi, however, was qualified monism that abhorred the bloody sacrifices and the revolting practices of the Kapalikas. It regarded Vedas and Agamas as its scriptures, the former being intended for the twice-born and the latter for all. Lakulisa Pasupatas or Kalamukhas exercised considerable influence in Gangavadi in the ninth, tenth, and the following centuries. Inscriptions also refer to other orthodox and heretical sects which adhered to their doctrines and lived in amity with the followers of other religions was in no small part due to the propagandist activities of the great Jain Acharyas.

It is surmised that the Jaina religion penetrated South India as early as 300 B.C. and that Bhadrabahu, the last Srutakaveli, who predicted a twelve years' famine in the north, led the Great Migration across the Vindhya's, accompanied on this journey by his disciple, the Mauryan emperor, Chandragupta. On reaching Sravanbelgola and perceiving his end nearing, the Srutakaveli ordered the Jaina community to proceed on their journey, himself remaining at Vindhyagiri, the smaller hill at that place. There he died, tended in his last moments by his disciple. Upon the death of Bhadrabahu, Chandragupta continued there as an ascetic for several years, worshipping the footprints of his guru, till his death by the Jaina rite of Sallekhana. It must also be remembered that up to this period there was no split in the Jaina fold and indeed this great migration constituted the initial fact of the Digambara tradition. The Bhadrabahu legend is further supported by a complete absence of the Svetambaras in the south where the Jains claim to belong to the Mula Sangha or the Original Congregation. It

may also be observed that the Digambar had gone from Bhadalpur (Pataliputra) or Tiruppapuliyaam (modern Cuddalore) to Delhi and Jaipur for religious propagandism.

For close upon half-a-millennium from this time on, Gangavadi witnessed a vigorous and intensive campaign by rival religions competing for supremacy as well as the peregrinations of religious leaders embracing different faiths on a missionary enterprise amongst the rulers and the masses. The Jain Acharyas began proselytizing on an extensive scale and secured a rapid spread of their religion; and by about the 4th century A.D., Jainism had come to dominate the life and thought of the people of Pandya, Chola, and Chera kingdoms. Tamil classical literature prospered under Jaina auspices, and Kaveripatanam and Madura became centers of great literary importance. Illangovadigal younger brother of a Chera king and contemporary of Gajabahu of Ceylon was a Jain and author of Silappadikaram. Tradition mentions a sage Kundakunda as having occupied the pontifical chair about 8 B.C. and carried on the work of propagation. The scattered fact sculled out from traditions and literary remains, the identification of Elacharya, the author of Kural, with Kundakunda, the priority of Rural to Silappadikaram, and Manimekhalai produce cumulative evidence to conclude that Kundakunda was of Dravidian origin belonging to the Dravida Sangha. He probably lived in Pataliputra, the seat of Dravida Sangha, and wrote Panchastikaya, Dvadasamukha, Pravachanasara, and Samayasara in Prakrit, then the court language of the Pallavas, for the benefit of his royal disciple Sivakumara Maharaja. He is reported to have made triumphant journeys to Pandya, Chola, and Chera kingdoms to spread the Jaina Dharma, and converted them to the true faith.

One of the most remarkable teachers of his line, intent on vigorous religious propaganda and on wiping out heretical and nihilistic doctrines of Buddhism, was Samantabhadra, who lived in the neighbourhood of the third century A.D. He is said to have been skillful in reducing to ashes the depressing and abstinent disease Bhasmaka. An interesting story is told in Eajavali Kathe how he, on the advice of his guru, went to Kanchi to gratify his voracious and morbid appetite and how he miraculously suppressed that appetite and earned the conversion of Sivakoti of Kanchi to Jainism. His disciple, later on, came to be known as Sivakotacharya celebrated in Jaina history for writing a commentary on Tatvarthasara. It was a custom in those days for a drum to be fixed in a public place in the city.⁸ Any learned man who wished to propagate a doctrine or prove his erudition and skill in a debate would strike it by way of challenge to disputation. Samantabhadra made full use of this custom and powerfully maintained by his great learning and polemical skill, the Jaina doctrine of Syadvada. This preceptor addressed one unnamed king of Karahataka (Karhad) perhaps the capital of the Silaharas and undertook a missionary tour to Pataliputra, Malwa, Sindhu, Tikka, Kanchipura, and Vaidesa.

6.2.2 Jainism

Simhanandi is another celebrated teacher who is mentioned in many inscriptions as helping Madhava Konganivarma in founding his dynasty and establishing his power. He took up the cause of Madhava and Didiga, and in due course, he provided them with an army and invested them with all kingly powers. He finally insisted on the two brothers changing their faith to Jainism, as Gangavadi was then predominantly Jain, and attempted with their support to secure the solidarity of the Jaina community. The immediate successors of Simhanandi were Vakragriva, Vajranandin, author of Navastotra, and Patrakesari, renowned as a refuter of the Trilakshana theory of matter Utpada, Vyaya, and Dirauvya existence, extinction, and endurance. He is not the Acharya referred to by Prof. Patak who imagines him to be identical with Vidyananda supposed to be a contemporary of Akalanka and the refuter of Astasasti and Pramanapariksa. Sumatideve was the author of Sumatisaptaka containing wise thoughts on fortune, wealth, pleasure, and salvation. Kumarasena and Chintamani were the immediate predecessors of the reputed Srivardhadeva, sometimes called from his birthplace, Tumbulacharya, and the author of Chudamani containing 96,000 verses, a fact retold in Bhattakalanka's Sabdanusasana. An inscription quotes a couplet by Dandin³ of the seventh century highly praising its author who produced Sarasvati from the tip of his tongue just as Siva produced the Ganges from the tip of his top knot.

Before the 8th century, Jain temples were called *Chaitya*, *Cediya*, *Jainalaya*, *Jinageha*, or *Jinabhavana*, the term *Basadi* being used only later on. Jain popularity received a further boost from the Ganga overlords, the Rashtrakutas, from the time of Amoghavarsha I. However, evidence shows a decline in its popularity among local leadership (landlords or *gavundas*) from the 10th century when they began to favour Shaivism. The true age of Jain popularity in the region was from the 8th-century rule of King Shivamara I leading to the construction of numerous *basadis*. King Butuga II and minister Chavundaraya were staunch Jains which is evident from the construction of the Gomateshwara monolith. A historian has claimed that the majority of those Jains seeking release from the material world (moksha) by inviting death through rituals and asceticism (sannyasa) were from the aristocratic and prosperous mercantile community, such rituals among people from lower social classes being a rarity. Women made endowments to Jain causes too, a royal concubine Nandavva and a wealthy feudal lady Attimabbe being examples.

Jains worshipped the twenty-four Tirthankaras (*Jinas*), whose images were consecrated in their temples. Some scholars believe that Jain worship was not meant to gain boons or favours from the deity, rather meditate and obtain perfection through detachment. However, one historian claims a study of contemporary Jain literature reveals that spiritual and temporal benefits were sought. The assignment of creative and destructive powers to *Tirthankars* is considered a parallel to the beliefs of Hindus who assigned these powers to Brahma, Vishnu, and Shiva, the holy trinity (Trimurti).

The worship of the footprint of spiritual leaders such as those of Bhadrabahu in Shravanabelagola from the 10th century is considered a parallel to Buddhism. Some Brahminical influences are seen in the consecration of the Gomateshwara monolith which is the statue of Bahubali, the son of *Tirthankar* Adinatha (just as Hindus worshipped the sons of Shiva).

The worship of subordinate deities such as yakshas and yakshinis, earlier considered as mere attendants of the Tirthankaras, was a development of the 7th century to the 12th century. This is considered the beginning of devotional cults which elevated yakshi Jvalamalini Kalpa and Bhairava Padmavati Kalpa to deity status. Jvalamalini, depicted with flames issuing forth from her head and holding such attributes as a bow, shield, arrows, sword, discus (*cakra*), etc., in her eight arms and riding a buffalo was the attendant of the eighth Tirthankara, Chandraprabha. Padmavati was the *yaksi* of the twenty-third Tirthankara, Parshva, and may have been derived from the Hindu namesake. Cult worship is considered consistent with the assimilation of forest and tribal dwellers into the Jain faith and a caste-based society. While asceticism was upheld in the earlier period, an increased inflow of endowments from wealthy merchants and royalty made monks more settled in temples. Prayers, chanting's, decoration, and anointment of the deity in Digambara temples were carried out by upajjhayas or acharyas. In contrast, lay devotees in Svetambara derasars undertook these activities and the temple staff merely did the cleaning. Ascetics did not indulge in any direct contact with the image of the deity, rather they spent time in penance and contemplation. A historian has proposed that Jain temples may have employed courtesans (*Devadasi* or *Sule*) though this may have been a post-10th-century development.

A contemporary of Srivardha was Pujyapada also called Devanandi who probably belonged to the first half of the seventh century. He was a Jaina muni or anchorite who practiced Yoga and was believed to have acquired extraordinary psychic powers. He travelled throughout south India, encountered disputants, and successfully vanquished them in open debate. He is reported to have gone as far as Vidhcha (Behar) in the north. His learning extended over a wide range and enabled him to make valuable contributions to Jaina philosophy, logic, and grammar. Possibly, Pujyapada was the preceptor of Durvinita as Sabdavataara (the name of Nyasa on Panini) is attributed to a Jain grammarian by name Pujyapada belonging probably to the latter half of the sixth century. Pujyapada was followed by a few Acharyas of the type of Mahesvara who probably kept up the traditions of Mulasangha by maintaining the supremacy of Jainism over other conflicting religions.

According to Digambara Darsana, a Dravida Sangha was founded at Madura by Vajranandi, a disciple of Pujyapada, for spreading the Jaina faith. Ganga's, Pallavas of

Kanchi, and the Rashtrakutas of Malked were staunch Jains, one or two even going to the extent of persecuting other religions. We learn from the inscriptions of Western Chalukya kings Pulekesin II, Vijayaditya, and Vikramaditya II that they favoured the Jaina faith by executing repairs to temples and granting villages to them. Akalarika, a Jain teacher from Belgola who had been educated in the Bauddha college at Ponnatanagara (Trivatur) is reported to have vanquished the Buddhists in disputations at Kanchi. He addressed three verses to a king Sahasatunga Himasitala and in the third verse claims to have overcome the Bauddhas in his court. He secured the conversion of the prince and the banishment to Ceylon of the Bauddhas who was said to have come from Benares in the third century A.D. Akalanka's period also witnessed the reinforcement of Jainism by a further migration of Jains from the north to Tondaimandalam and the establishment of their settlements at Annamalai, Madura, and Sravanabelgola. Sandusena, Indusena, and Kakanandi were some of the reputed teachers of the Jaina settlements at Annamalai. Pushpasana, Vimalachandra, and Indranandi who belonged to the original congregation at Sravanabelgola were probably the colleagues of Akalanka and contemporaries of the great Ganga rulers of the eighth century Sripurusha and Sivamara II. Toranacharya and his disciple Pushpanandi were gurus of Sivamara. Vimalachandra, a contemporary of Akalanka, challenged the Saivas, Pasupatas, Bauddhas, Kapalikas, and Kapilas in a letter which he applied to the gate of the palace of an unnamed king with a surname Satrubhayankara, whose city thronged with troops, horse and lofty elephants. Paramadimalla, during his extensive missionary tour, is reported to have quoted averse in the presence of a king named Krisnaraya, probably, of the Rashtrakutas. Aryavada, another great Jaina missionary, observed the vow of Kayotsarga on the small hill at Sravanabelgola maintaining the limbs in a state of absolute immobility and thus obtained deliverance from the eight terrible kinds of Karma. Charukirti and Karmaprakurti were probably his contemporaries. Sripala Deva mentioned in Jinasena's Adipurana like Aryavada was a Trividyactiarya, profound in grammar, logic, and philosophy. Matisena and Hemasena followed the latter and earned the great distinction by challenging Buddhist disputants in the court of one of the Rashtrakuta kings of the period. Elacharya who belonged to Desigana and Pushtakagaccha was the guru of Ereyappa a disciple of Sridharacharya. He subsisted on the water for one month and expired by Samadhi.

The period between the ninth and tenth centuries witnessed a great religious revival in every part of the peninsula with the object of eradicating heretical doctrines of Jainism and Buddhism. The cult of Bhakti embodied in the revival of Saivism and Vaishnavism of the seventh and eighth centuries, was a reaction to Vedic exclusiveness, Jaina asceticism, and Buddhist moralism, and provided for the saving priest or preceptor as an essential factor to attain salvation. To secure the required ebullition of emotion, visits to places of holy reputation, acts of memorial service in temples, and the pouring out of one's heart in verses and dancing were introduced.

These changes in Hinduism considerably increased its influence and secured the adhesion, loyalty, and devotion of all those who were in the Jaina fold and were eager to expose to the world the inconsistency between the life led by their teachers and the beliefs to which people now adhered. If Sambandar brought about the downfall of Jainism in the Pandya kingdom, Appar expelled the Jains from the Pallava country. The rise of Saiva saints and the Vaishnava Alwar's, and their intensive and active propaganda against the Jains, the triumphant disputations and successful peregrinations throughout the Deccan and the north of the great Advaita philosopher Sankara and Manikkavachakar and the establishment of mutts and organisations in important centers of Saiva and Vaishnavite persuasions, all effectively removed Jainism from south India by about the latter half of the ninth century.

As a result of these aggressions, the Jains in the Tamil country sank into numerical and political obscurity though they retained in full their intellectual vitality and continued to bring out books on grammar, lexicon, and astronomy. Inscriptions found in Malur, Periyakulam, Palni, and Madura taluks indicate the extent of the territory over which Jaina influence was felt and the work done by Kurandi Astopavasi and his famous disciples, and others as Gunasena, Naganandi, Aristanemi, Ajjanandi referred to in Jivaka Chintamani, and Mandalapurusha, a disciple of Gunabhadra and author of the Tamil metrical dictionary. After their persecution in the Pallava and Pandya countries by the saint's Appar and Sambandar, the Jains probably migrated in large numbers to Gangavadi always their center, and settled at Sravanabelgola.

The Mulasangha produced about this time some remarkable Jaina Acharyas who exerted great influence in Gangavadi and the Rashtrakuta kingdoms. Prabhachandra, one of the most influential Jaina teachers who preceded Jina, the guru of Amoghavarsha, influenced his sovereign in carrying out works of piety and encouraging Jaina thought and religion. Jina was the author of Adipurana and his royal disciple, according to Chaundaraya Purana wrote Jinad Jiarma dipikastaka. Gunabhadra, a disciple of Jinasena, was a contemporary of the Rashtrakuta king Krishna II who ruled between 880-911A.D. and wrote Uttarapurana. Ajitasena reputed to be the author of Alankara chudamani and Maniprakasa was a disciple of Gunabhadra and the guru of Marasimha and the celebrated Ganga minister Chaundaraya. Marasimha in 973 A.D. retired to Bankapur to end his days by religious exercises at the feet of Ajitasena and died after observing the vow of Sallekhana. Chaundaraya and his son Jinadevana were both lay disciples of Ajitasena and dedicated a temple to him at Sravanabelgola.

During the time of Ajitasena and his immediate successor's great efforts were made with royal support to revive Jainism. Dayapala who composed the Hitarupasiddhi was the disciple of Matisagara and fellow student of Vadiraja. The latter was one of the most remarkable teachers in the latter half of the tenth century who challenged rival religionists in the capital of the Chalukya sovereign Jayasimha II (1018-1042). Srivijaya

mentioned in Kesiraja's Sabdamanidarpana and worshipped by Butuga, Marasimha, and Rakkasa Ganga was a contemporary of Vadiraja.

Arhadbali conspicuous in Jaina history for dividing the Mulasangha of Saraswati Gaccha into four sanghas, Sena, Nandi, Deva, Simha, 'to minimise hatred and other evils that might arise owing to the nature of the times' was a disciple of Gunabhadra as Ajitasena.

6.2.3 Royal Patronage

The most powerful supporters of Jainism in the south of India in their day were the Ganga's. Simhanandi the great Jaina Acharya, who assisted in the foundation of the Ganga dynasty about 350 A.D., insisted that, if the people were to accept the faith, the princes should lead the way and enter the Jaina fold. Consolidation of the Jains followed in Gangavadi as a matter of course. The Ganga's, always ruled under the protecting and wakeful eye of Jinendra. Intensive propaganda on behalf of Jainism was carried on everywhere. Though the change of faith of Vishnugopa into Vaishnavism perhaps caused the five royal tokens given by Indra to vanish as foretold in the original warning and Todangala Madhava, Avinita, Durvinita and Mushkara showed distinct predilection towards Brahmanical Hinduism, nevertheless, Jainism, on the whole, prospered widely in Gangavadi under the Ganga's. The Ganga's from the time of Srivikrama adhered more steadily to the Jain religion and with the Ganga's and the Rashtrakutas favouring this great faith, it had a remarkably grand career for a few centuries side by side with the Saiva and Vaishnava forms of Hindu religion. Numerous endowments for temples and temple buildings sprang up.

Several of the Ganga kings like Nitimarga, Butuga, and Marasimha were not only well-known for their learning and scholarship in Jaina philosophy but were also remarkable for their great acts of piety. Bastis, monasteries, bridges, manastambhas, renovation of tanks, gifts of villages for religious and humanitarian purposes followed. Chaundaraya, himself the author of a history of the Tirthankaras, constructed the Chaundaraya basti and the colossal image of Gomatesvara at Sravanabelgola. Even Rakkasa Ganga and Nitimarga III during the dark days of the dynasty continued their patronage of this religion. The temple at Talkad was constructed and other works were undertaken by them. Talavanapura or modern Talkad, the capital of the Ganga's for about eight centuries, was once a mighty city, adorned with beautiful temples and monuments of architectural interest but it is now, submerged in the sand dunes inexorably hoarded up by the river Kaveri; and who knows that someday, a merciful providence may render munificent aid and thus help towards restoring the architectural beauties and reviving in true and glorious colours the past memories of Ganga rule.

6.2.4 Jaina Practices

Asceticism has always been the ideal of Digambara Jainism. The conquest of the weakness of the flesh expresses itself in the renunciation of clothing and a rigid clinging to the austerities of ascetic life. Of all the ascetics, a Jaina sadhu stands apart by the peculiar nature of his garments and austerities, as he was expected to observe the five great vows and redress himself from the dandas, salyas, garvas, and pramadas which taint the soul. The Jain Acharyas were skilled in the contemplation of the Jaina faith and the twelve Bhavanas. The Jaina Acharya was expected, with the perpetual idea of the transitoriness of the world and the helplessness of man before inexorable death to subdue greed by egoism and purify his intellect. He was to believe in the inevitability of the fruition of Karmas (asrava) and the subjugation of the soul to a never-ending cycle of births and rebirths (samsara). A clear conception of the dependence of one's future on oneself (ekatva) was another attitude which the Acharyas had to cultivate, together with the separation of all else and the clear idea of the solitude of the soul born alone and passing alone (anyatva). Since ignorance of the truth, passions, evil propensities, and senses lead the mind towards external objects of the world (asrava), sedulous attempts were to be made to redeem the soul from karmic matter through right knowledge and self-restraint (samvara) and shedding of Karma already there, by subduing anger by forbearance, pride by humility, duplicity by sincerity, greed by contentment, sense objects by control of the senses.

Freeing the eternal spirit from the bonds of eternal matter by asceticism and austere religious practices was thus the fundamental fact in the life of the Jaina Acharyas of the Ganga period. He who could not resist his passions and could not endure austerities could commit suicide, for the Jain ascetic was assured of Nirvana after twelve years of asceticism consisting of very rigid fasts. Of the twelve Pratimas or fasts that he had to observe, the first seven extended progressively from one to seven months and were not undertaken during the rainy seasons. Hence, they covered nearly nine years. The next three fasts extended to seven days and nights each, while the eleventh and the twelfth were of only one day and one night's duration. The Jaina teachers never washed and some of them were reputed as Maladharins or the bearers of dirt, just to illustrate their contempt of worldly habits.

The Sravakas or Bhavyajanas had also a rigid duty to perform as their gurus, for in the Jaina society the differences between the training of a layman and that of an ascetic were no tone of a kind but one of degree. As a part of his religion, he was required to abstain from all thoughts and acts of injury to all living beings to avoid falsehood and theft in all forms and to wean himself off all sexual appetites and sordid feelings born of an innate and insensate desire for worldly possessions. So, even about the duties of the house-holder, the permanent note which dominated the whole body of

prescribed codes of duties was noninjury to all sentient beings (ahimsa) and an uncompromising series of self-denials.

Several inscriptions mention Pratimas and Lekhanas undertaken by Jain gurus. Most of them which go back to the seventh and eighth centuries A. D. record the death of men and women by religious suicide or by starvation to death by the performance of the vow of Sallekhana which is thus described in the Ratna-Karandaka of Samantabhadra: "When overtaken by calamity, by famine, by old age or by an incurable disease, to get rid of the body for Dhanna is called Sattekhana. One should by degrees give up solid food and take to liquid food; then giving up liquid food, should content himself, gradually with warm water; then abandoning even warm water should fast entirely and thus with mind intent on the five salutations should by every effort quit the body. Firm faith in Jainism, observance of the Anu, Guna, Siksa Vratas, and Sallekhan as according to rules at the time of death these complete the duties of the householder. "Though the taking of life is the greatest sin conceivable to a Jain an exception was made in favour of vow of voluntary starvation which was looked upon as the highest proof of that victory over bodily passions which made a perfect Jaina. The inscriptions at Sravanabelgola record the steadfastness of those who fulfilled the vow of Samadhi Sanyasana or Sallekhana by keeping their minds free, "on the one hand from relenting's and on the other from impatience for death, and letting their thoughts dwell on those who had conquered the flesh before and had attained the state of the gods and simply awaiting released by death. " A more expeditious and pleasant method of putting an end to one's life was that of Jalasamadhi performed by the Chalukya Somesvara and others.

6.2.5 Decline of Jainism

The decline of Jainism in the south was early and sudden. The opposition came from the revival of Saivism by about the eighth and the ninth centuries. Still, the religion could resist the inroads into it and maintain its hold on the people for another two centuries, on account of powerful royal support is obtained, and the identity of its ritualistic ordinances with Hindu ceremonial. Its influence waned considerably after the tenth century owing to inherent and adventitious causes. Corruption gradually crept in, owing to their contact with people of various customs, methods, and practices. Its original purity was tainted by the introduction of undesirable changes, and the religion which started with the condemnation of rituals ended by becoming as ritualistic as Brahmanism. Every relaxation of the old thorough-going position which was welcomed and supported by the converts from other faiths only aggravated weakness in the reform movement. Ideas ceased to grow, scholastic learning alone received rewards and recognition and there was no longer any spirit of change and progress anywhere to counteract the growing decay. Even the old ideal of life, the salvation of the Arhat to be won in this world by self-culture and self-mastery clouded by punctilious observances of all the ceremonial ordinances of the faith and pursuit of the straightest path of

orthodoxy. The code of discipline, abstinence, and morals was far too stringent and austere for the large number of monks and Bhavya-janas. The adoption of Sanskrit to express philosophical and religious ideas enshrined in their scriptures showed the extent to which Brahmin thought had penetrated the growth of Buddhism and Jainism. Pali bore an increasing admixture of Sanskrit after the second century A. D. The change in the form of expression connoted a subtle change in thought. When the Mahayanists and Jains re-stated their doctrines in terms of Brahmin philosophy, the change was complete and gave away the logical position of their founders, preparing thus for a religious reaction in favour of orthodox Brahmanism and Saivism, accelerated to a great extent by the trend of political events.

The Cholas were great devotees of Siva and used their political power for the suppression of Jainism. The statues of sixty-three Nayanmars in the Chola temple, and the paintings of the bloody episodes in the mantapas of the Meenakshi temple at Madura bear witness to the active persecution of the Jains in the Chola country. The Western Chalukyas also were devout Saivas and if the traditions are to be believed Jain statues and idols in the Basti were thrown away and the puranic gods were substituted. The Kalachuri rule which followed the rule of the Chalukyas in the last quarter of the twelfth century, despite its being a religious movement in favour of Jainism could not stem the returning tide of Saivism, the Lingayat Schism under Basavanna.

If Jainism suffered great vicissitudes in its fortune in the south owing to the active hostility of Saivism, it had a spell of prosperity for some time in Mysore probably due to the influx of large bodies of Jains from the south after the seventh century. Sravanabelgola, Maleyur, and Humcha mathas the last ones founded by Jinadatta Raya continued to be still strongholds for a considerable period and enjoyed the great patronage of even some of the Hoysala kings and generals. The leaders of the community, during the interregnum, between the decline of Ganga power and the foundation of the Hoysala power, were themselves Jains and actively encouraged the construction of temples and Jain Bastis.

The fall of the Rashtrakutas and the Ganga kingdom of Talkad in 1004 A.D. and the wide conquests and temporary domination of the Chola kings bitterly hostile to the Jaina faith and destruction of Jain temples and monasteries were a cataclysm to Jainism. The revival of Kalamukha Saivas in the eleventh century, the probable change of faith of Vikramaditya VI, the greatest ruler of the century, the revival of Vaishnavism, and the conversion of the Hoysala Vishnuvardhana to Vaishnavism completely alienated the kings from the austere teachings of the Jains. Losing the support of the royal family in Gangavadi, persecuted by the Cholas in the Tamil land, and displaced by the Lingayat's in the southern Maharatta country, Jainism naturally succumbed in south India finally. Still, it lingered on for two more centuries, but the rise of the powerful kingdom of Vijayanagar, standing as the champion of Hindu civilization and culture, and

a bulwark against Muslim aggressions, completely relegated to the background Jainism which had for a long time held a pre-eminent position in Mysore. Under-nourished and under-fed, for want of popular and royal support, Jainism lost much of its importance and sought refuge in a few of its original and well-known centers where once Jain Sanghas had flourished and constituted the nucleus of great and active propaganda.

6.3 ECONOMY

The Gangavadi region consisted of the malnad region, the plains (Bayaluseemae), and the semi-malnad with lower elevation and rolling hills. The main crops of the malnad region were paddy, betel leaves, cardamom, and pepper, and the semi-malnad region with its lower altitude produced rice, millets such as ragi and corn, pulses, oilseeds and it was also the base for cattle farming. The plains to the east were the flatlands fed by the Kaveri, Tungabhadra, and Vedavati rivers where cultivations of sugarcane, paddy, coconut, areca nut (*adeka totta*), betel leaves, plantain, and flowers (*vara vana*) were common. Sources of irrigation were excavated tanks, wells, natural ponds, and water bodies in the catchment area of dams (*Katta*). Inscriptions attesting to irrigation of previously uncultivated lands seem to indicate an expanding agrarian community.

Soil types mentioned in records are black soil (*Karimaniya*) in the Sinda-8000 territory and red soil (*Kebbayya mannu*) Cultivated land was of three types; wetland, dry land, and to a lesser extent garden land with paddy being the dominant crop of the region. Wetlands were called *kalani*, *gadde*, *nir mannu*, or *nir panya* and were specifically used to denote paddy land requiring standing water. The fact that pastoral economies were spread throughout the Gangavadi region comes from references to cowherds in many inscriptions. The terms *gosahasra* (a thousand cows), *gasara* (owner of cows), *gosasi* (donor of cows), *goyiti* (cowherdess), *gosasa* (protector of cows) attest to this. Inscriptions indicate ownership of cows may have been as important as cultivable land and that there may have existed a social hierarchy based on this. Inscriptions mention cattle raids attesting to the importance of the pastoral economy, destructive raids, assaults on women (*pendir-udeyulcal*), abduction of women by *bedas* (hunter tribes); all of which indicate the existing militarism of the age.

Lands that were exempt from taxes were called *manya* and sometimes consisted of several villages. They were granted by local chieftains without any reference to the overlord, indicating a de-centralised economy. These lands, often given to heroes who perished in the line of duty were called *bilavritti* or *kalnad*. When such a grant was made for the maintenance of temples at the time of consecration, it was called *Talavritti*. Some types of taxes on income were *kara* or *anthakara* (internal taxes), *utkota* (gifts due to the king), *hiranya* (cash payments), and *sulika* (tolls and duties on imported items). Taxes were collected from those who held the right to cultivate the land; even if the land was not cultivated.

Siddhaya was a local tax levied on agriculture and *pottondi* was a tax levied on the merchandise by the local feudal ruler. Based on context, *pottondi* also meant 1/10, *aydalavi* meant 1/5 and *elalavi* meant 1/7. *Mannadare* meant land tax and was levied together with shepherds' tax (*Kurimbadere*) payable to the chief of shepherds. *Bhaga* meant a portion or share of the produce from land or the land area itself. Minor taxes such as *Kirudere* (due to the landlords) and *samathadere* (raised by the army officers or *samantha*) are mentioned. In addition to taxes for maintenance of the local officer's retinue, villages were obligated to feed armies on the march to and from battles. *Bittuvatta* or *niravari* taxes comprised usually a percentage of the produce and was collected for constructing irrigation tanks

6.4 LITERATURE

The Western Ganga rule was a period of brisk literary activity in Sanskrit and Kannada, though many of the writings are now considered extinct and are known only from references made to them. Chavundaraya's writing, *Chavundaraya Purana* (or *Trishashtilakshana mahapurana*) of 978 A.D, is an early existing work in prose style in Kannada and contains a summary of the Sanskrit writings, *Adipurana* and *Uttarapurana* which were written a century earlier by Jinasena and Gunabhadra during the rule of Rashtrakuta Amoghavarsha I. The prose, composed in lucid Kannada, was mainly meant for the common man and avoided any reference to complicated elements of Jain doctrines and philosophy. His writings seem to be influenced by the writings of his predecessor Adikavi Pampa and contemporary Ranna. The work narrates the legends of a total of 63 Jain proponents including twenty-four Jain *Tirthankara*, twelve *Chakravartis*, nine *Balabhadras*, nine *Narayanas*, and nine *Pratinarayanas*.

The earliest postulated Kannada writer from this dynasty is King Durvinita of the 6th century. *Kavirajamarga* of 850 A.D., refers to a Durvinita as an early writer of Kannada prose. Around 900 CE, Gunavarma I authored the Kannada works, *Shudraka* and *Harivamsha*. His writings are considered extinct but references to these writings are found in later years. He is known to have been patronised by King Ereganga Neetimarga II. In *Shudraka*, he has favourably compared his patron to King Shudraka of ancient times. The great Kannada poet Ranna was patronised by Chavundaraya in his early literary days. Ranna's classic *Parashurama charite* is considered a eulogy of his patron who held such titles as *Samara Parashurama* Nagavarma I, a brahmin scholar who came from Vengi in modern Andhra Pradesh (late 10th century) was also patronised by Chavundaraya. He wrote *Chandombudhi* (ocean of prosody) addressed to his wife. This is considered the earliest available Kannada writing in prosody. He also wrote one of the earliest available romance classics in Kannada called *Karnataka Kadambari* in sweet and flowing *champu* (mixed verse and prose) style. It is based on earlier romantic work in Sanskrit by poet Bana and is popular

among critics. *Gajashtaka* (hundred verses on elephants), a rare Kannada work on elephant management was written by King Shivamara II around 800 CE but this work is now considered extinct. Other writers such as Manasiga and Chandrabhatta were known to be popular in the 10th century.

In an age of classical Sanskrit literature, Madhava II (brother of King Vishnugopa) wrote a treatise *Dattaka Sutravritti* which was based on earlier work on erotics by a writer called Dattaka. A Sanskrit version of *Vaddakatha*, a commentary on Pāṇini's grammar called *Sabdavathara*, and a commentary on the 15th chapter of a Sanskrit work called *Kiratarjunneya* by poet Bharavi (who was in Durvinita's court) are ascribed to Durvinita. King Shivamara II is known to have written *Gajamata Kalpana*. Hemasena, also known as Vidya Dhananjaya authored *Raghavapandaviya*, a narration of the stories of Rama and the Pandavas simultaneously through puns. *Gayachintamani* and *Kshatrachudamini* which were based on poet Bana's work *Kadambari* were written by Hemasena's pupil Vadeebhasimha in prose style. and Chavundaraya wrote *Charitarasara*.

From very early times, Sanskrit and Prakriti languages were extensively cultivated. The prevalence of Brahmanical religion from about the beginning of the first century A.D. bears testimony to the currency of secular and Brahmanical literature in Gangavadi. Along with literary activities in Sanskrit, Prakriti also seems to have been extensively used in the country as can be gleaned from the Ashokan inscription, and the coins in Prakriti of the Satavahana and Kadamba kings. The Malavalli stone inscription and Sivaskanda Varman's grant to brahmins are additional testimony, bearing out the same fact. From the beginning of the first century practically till the close of the eleventh century Prakrit was generally adapted by both the Jains and Brahmins for literary purposes, as can be seen from the treatise on Jain cosmography, referred to in the Lokavibhaga, Anupreksha by Kundakunda Acharya and several Prakriti works by Tumbalur Acharya and others. Partly sectarian motives and partly a zeal to spread culture and thought might have induced the Jains to use Prakriti and the vernaculars predominantly in instruction for promoting their religious tenets.

The Jain Acharyas, as can be inferred from the inscriptions and extant works, were also the greatest cultivators of Sanskrit. Samantabhadra and Pujyapada wrote several Sanskrit works which were well known and commented upon by Kannada writers of a later period. *Sabdavatara*, a Sanskrit grammar also known as *Anekascsha*, *Vyakarana*, *Sarvarthasiddi*, a philosophical work, *Jainabhiseka*, a treatise on poetics and prosody, and *Samadhisataka* were some of the works which are attributed to Pujyapada. Though the Sanskrit version of the Ramayana and the Mahabharata were current in the time of Madhava Varma as testified to by a copper plate inscription of the 4th century A.D. one Ravisena Acharya who, probably, flourished in the 7th century

A.D. wrote Padma Charite or Mcharamayana, comprehensive of all the current versions of the story of Rama.

During the seventh and the eighth centuries due to the persecution of the Jains in the South, a large number of Jains came and settled in Gangavadi, and there was an indirect stimulus for the development of Jaina literature and thought under Ganga patronage. It was during this period, on the strength of the Jain population and the patronage given by the Rashtrakuta and Ganga kings, the Jain Acharyas made peregrinations to Kanchi, and other Buddhistic and Saiva centers, and there challenged the exponents of its rival doctrines to disputation. A vivification of Jaina thought was attempted by several Acharyas in the writing of commentaries or sutras on old Jaina works. Akalanka, the celebrated Jaina philosopher who conquered the Buddhists at Kanchi wrote Asta Sakti, a commentary on Samantabhadra's Apta Mimamsa. Works as Uttara Purana by Gunabhadra, Kalyana Karaka, work on medicine by Ugraditya, and several others on different branches of human knowledge were written by the Jains. Some of the Ganga kings like the Jain Acharyas are mentioned in inscriptions as eminent in wisdom and scholarship in religious and secular literature. Madhava II was a touchstone for testing the learned and the poets, good in. Nitisastra and author of a Vritti on Dattakasutra or Aphorisms of Dattaka, who probably, lived in the 1st century A.D. before Vatsayana. Durvinita, one of the greatest kings of the 7th century wrote a commentary on Panini and the 15th Sarga of Kiratarjuneya of Bharavi.

6.4.1 Kannada writings

The prose piece of Chavundaraya, who was a famous Ganga minister and army commander, known as *Chavundaraya Purana* (or *Trishashtilakshana mahapurana*) written in 978 A.D, is an early existing work in the genre in Kannada and is a summary of the Sanskrit writings, *Adipurana* and *Uttarapurana*, written by Jinasena and Gunabhadra during the rule of Rashtrakuta Amoghavarsha I. The prose, composed in lucid Kannada, was meant mainly for the common man and avoided any reference to complicated elements of Jain doctrines and philosophy. In his writing, the influences of his predecessor Adikavi Pampa and contemporary Ranna are seen. The work narrates the legends of twenty-four Jain Tirthankaras, twelve *Chakravarti's*, nine *Balabhadra's*, nine *Narayana's*, and nine *Pratinarayana's* – narrations on Jain proponents.

This writing states that along with the Tirthankaras, their mothers were also worshipped, particularly by women. The worship of Vaishnavana, the keeper of celestial treasure was for acquiring moral and religious merit (*punya*), the worship of Dharnendra was for acquiring sons and of Shridevi for warding off influences of evil deities (*vairi devategal*). The author eulogises his preceptor Ajitasena Munindra thus: "He removes the stain of karma and awakens the spirit of those close to him (*aptavarga*), he

astonishes rival disputants and secures the goddess of liberation (*mokshalakshmi*) to those desiring it. O Bhavya, worship the lotus feet of Ajitasena Munindra with a pure mind".

The earliest known Kannada writer from this dynasty is King Durvinita of the 6th century. Kavirajamarga of 850 A.D., refers to him as an early writer in Kannada prose. It is claimed that the name Durvinita is found only in Kavirajamarga and Western Ganga inscriptions before the Magadi inscription of 966 A.D. This according to historians is proof enough that the Durvinita mentioned in Kavirajamarga is the Western Ganga king.

Gunavarma I, the Kannada epic writer authored *Shudraka* and *Harivamsha* (also known as *Neminatha Purana*), the earliest known Purana in Kannada, around 900 CE. His works are considered extinct but are found referenced in later years. He is known to have been patronised by King Ereganga Neetimarga II in the late 9th century - early 10th century. In his writing *Shudraka*, the author has favourably compared his patron to King Shudraka of ancient times. The great Kannada poet Ranna (who was also a soldier by training), who along with Sri Ponna and Adikavi Pampa is considered the "three gems of Kannada literature" was patronised by Chavundaraya, the Ganga minister in his early literary days. Ranna's classic *Parashurama charite* which is considered extinct may have been a eulogy of his patron who held such titles as *Samara Parashurama*. Ranna later went on to become the poet laureate of Western Chalukya Kings Tailapa II and Satyashraya.

Nagavarma I, a Brahmin scholar who came from Vengi in modern Andhra Pradesh (late 10th century) was also patronised by Chavundaraya. He wrote *Chandombudhi* (ocean of prosody) addressed to his wife. This is considered the earliest available Kannada writing in prosody. His other existing writing, *Karnataka Kadambari* written in sweet and flowing *champu* style (a composition written in a mixed prose-verse style) has found popularity with critics and is based on an earlier romance in Sanskrit by poet Bana. *Gajashtaka* (a hundred verses) a work on elephant management, known to have been written by King Shivamara II around 800 CE, is now considered extinct. Other writers from the close of the 10th century whose names are known are Manasiga and Chandrabhatta.

6.4.2 Kannada Poets

Of the several Dravidian languages, Kannada, the language of Karnataka, like Tamil is of great antiquity. From the inscriptions and references in the works of poets of the 9th and 10th centuries to Halekannada and the beautiful style in which the inscriptions of the time of Sripurusha and others are engraved on stone, or copper plates, it is obvious that Purvada Halekannada or primitive old Kannada, probably the

language of Banavasi, was widely cultivated before the period of the great poets. The period of the Purvada Halekannada might have terminated about the end of the 7th century, while Halekannada began about the 8th century and was extended nearly as long as the 14th century. Samantabhadra, Kaviparamesti, and Pujoyapada or Devanandi are mentioned by Pampa and other poets as the most distinguished of the early Kannada authors. Samantabhadra was the author of Bhashat Manjari, Chintamani Tippanni, and several other works. Srivardha Deva, also called Tumbalur Acharya, was the author of Chudamani, and this has been praised as one of the greatest works in the Kannada language by Bhatta Kalanka in his Karnataka Sabdanushasanam. He was also the author of works on Sabdagama, Yuktyagama, and Paramagama, as well as on poetry, drama, rhetoric, and the fine arts. A work like Chudamani which had the eulogistic testimony of the great poet Dandin who flourished at the close of the 7th century, could not have been produced had there not already pre-existed a considerable literature in Kannada and widespread cultivation of the language. The great Rashtrakuta king, Amoghavarsha Nripatunga who ruled between 814 to 867 A.D. mentions in his Kavirajamarga the names of great poets as Vimala, Udaya, Nagarjuna, Jayabhandu, Durvinita, and others who acquired great fame in the world of rhythmic prose. Of the old poets (Purvada Kavigal), who wrote poems in Kannada, Srivijaya, Kavisvara, Pandita, Chandra, Lokapala were remarkable for their great excellence in style and comprehensiveness of the subject of poetry.

Between the ninth and the tenth centuries, the moral conceptions of the time, the exaltation of the sense of human brotherhood, and longing after a higher and a nobler standard of life and action, hatred of oppression, and a desire to inculcate the doctrine of Ahimsa and Syadvada and love for one's language, culture and thought were expressed by a crowd of writers with such fire and eloquence as to carry them to the heart of the people. The center of literary activity was Gangavadi and Kisuvolal Kopana, Puligere, and Omkunda, and the language attracted the special attention of the scholars to its systematic study and culture. Several poets and scholars strove in the true spirit of scholarship to outvie one another in embellishing their native language and purging it from the admixture of foreign elements. A knowledge of Sakkadam, considered to be a tadbhava formed from the word Samskrita was deemed to be the necessary mark of a scholar, though the best poets always used it apart from the local vernacular. From statements of Nagavarma and other great poets, it is obvious that Kannada was not dependant for purposes of composition on Sanskrit, for the standard poets always ridiculed "the mongrel productions of those who could not write in Kannada without a resort to Sanskrit, condemning the practice, as the mark of an imperfect education, and advocating purism in the separate use of the two languages"

The use of classical Sanskrit words in their unaltered form whenever desired, and the tad- bhava to suit the language of the people, strict adherence to the use of

tense and cases and the rule of syntax, pleasing euphonic junction of letters, and intermixing poetry with passages in prose commonly known as Champu were some of the characteristics of the literature of the period. Several types of Kannada as Olugannada, Belugannada, Achchakannada, probably, derivatives from Sanskrit seem to have prevailed in the Ganga country along with other local dialects.

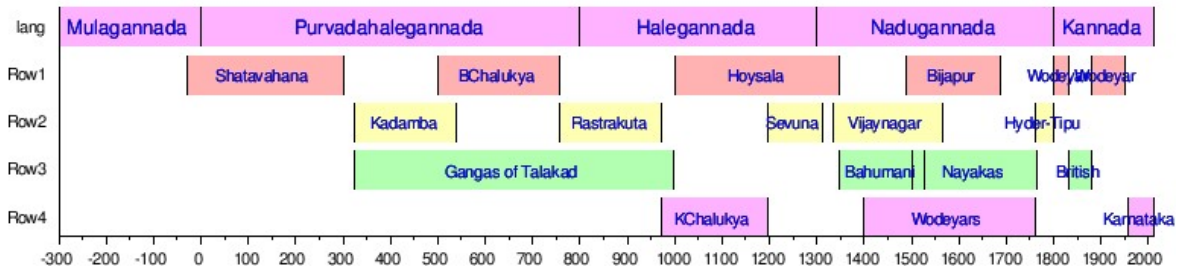
The greatest poets of this period Nagavarma, Pampa, Ponna, Asaga, Chaundaraya, Ranna, and others were all invariably Ubhayabhasha Chakravartins with expert knowledge of Sanskrit, Prakriti, and the local languages. The earliest poet of this period was probably Gunavarma, the author of Harivamsa, and other works, and a contemporary of the Ganga king Eriappa who ruled between 886-913 A.D. Asaga named by Ponna and Kesiraja was probably the author of Vardhamanasvami Kavya. Among the galaxy of great poets of the period, Pampa, variously known as Kavitagunarnava, Guruhampa, Puranakavi, Sujanottamsa, Hamsaraja, stands pre-eminent. Pampa was born in 902 A.D. and was descended from a brahmin from the Vengi country. Abhiramadevaraya, his father was a resident of Vikramapura, one of the Agraharas in Vengi, and from conviction became a Jaina. Pampa's patron was Arikesari, a prince of the Chalukya family ruling over one-fourth of the country called Jola. With the pious determination to essay for the good of the world, Pampa, the devout Jaina, accomplished in an incredibly short time of three months and six months, the remarkable feat of completing Adipurana and Vikramarjunavijaya or Pampa Bharata. Laghupurana, Parsvanathapurana, and Paramarga are some of the other works that are attributed to him.

Honna, Ponniga, Santivarma, Savana, and by such other ' names Ponna is referred to in literature, and he was Pampa's great contemporary and was the author of Santipurana which he styles as Puranachudamani. For his superiority over all other poets, in command of both Kannada and Sakkada, in the Akkaradarajya or the realm of letters, he received the title of Ubhaya Kavichakravarti, from the Rashtrakuta king Krishna who was also known as Nirupana and Akalavarsha. Chaundaraya the patron of Ranna was the author of Chaundarayapurana.

Of the poets of the latter half of the 10th century, Ranna was mentioned as Kaviratna, Abhinava Kavichakravarti, and by other appellations has been considered to be the greatest of the Kan- nada poets. He was of the Valegara kula that of the bangle sellers and was born in 940 A.D., in Mudavalalu, a village of the Jambhukhandi 70, in the Beligere 500. His mother was Abalabbe. His father was Janavallabhendra. Ajitasenacharya was his guru and his lord was Chaundaraya. He was the author of Gadhayudda and Ajitpurana, and the latter he styles as Puranatilaka comparable with Adipurana and Santipurana of Pampa and Ponna. Gadayuddha and Ajitapurana were probably written between 983 and 998 A.D. An emperor in the empire of poetry, lie was

honoured by Taila II as well as by Samantas and Mandalikas. He received a Madanavata, a parasol, Chowri, an elephant, and a Bhattagave, and the title of Kavichakravarti from the emperor. He was well versed in both grammars Jinendra and Sabdanusasana. He says that Pampa, author of Adipurana, and Ponna, author of Santipurana, and himself constituted the three jewels that illuminated the Jaina religion. While praising Atimabbe, his patroness, as a Danachintamani in many verses, he incidentally refers to Butuga, Marasimha, Sankaraganda, probably of the Challaketana family and feudatory of Amoghavarsha, and Chaundaraya, as being justly honoured for their great liberality and patronage they extended to men of letters. A Kesidandanayaka, known as Brahma, apparently a great literary character is also referred to by him as having revised his poem.

Nemichandra, author of Kaviraja Kunjara, and Lilavati, a Sringeri Kavya, with the poetry of a high order was the great contemporary of Ranna and also the tutor of Taila. Nagavarma the author of Chudamani lived during the reign of Rakkasa Ganga and was patronised by Chaundaraya, His guru was Ajitasenadeva likewise the guru of the poet Ranna. All the poets who belonged to the close of the tenth century were remarkable for their scholarship, knowledge of languages, and sublimity of sentiment. In the works particularly of Pampa and Ranna are noticeable a certain tragic grandeur, classic severity, facility and grace of expression, a delicacy of phrase, symmetry, regularity in arrangement of sentences, and range over every quality of poetic excellence.



Picture 2: Evolution of Kannada Language under various Kannada Rulers

6.4.3 Sanskrit writings

This was the age of classical Sanskrit literature. From the earliest times, Western Ganga kings showed a strong inclination towards the fine arts. King Madhava II (brother of King Vishnugopa) wrote a treatise *Dattaka Sutravritti* on earlier work on erotics by a writer called Dattaka. To King, Durvinita has ascribed the Sanskrit version of *Vaddakatha*, a commentary on Pāṇini's grammar called *Sabdavathara*, and a commentary on the 15th chapter of a Sanskrit work called *Kiratarjunneya* by poet Bharavi (who was in King Durvinita's court). King Sripurusha wrote a treatise on

elephants called *Gajashastra* and King Shivamara II is known to have written *Gajamata Kalpana*.

Hemasena, also known as Vidya Dhananjaya authored *Raghavapandaviya*, a narration of the stories of Rama and the Pandavas simultaneously through puns. His pupil Vadeebhasimha wrote in prose *Gayachintamani* and *Kshatrachudamini* based on poet Banas *Kadambari* and minister Chavundaraya wrote *Charitarasara*.

The Western Ganga's used Kannada and Sanskrit extensively as their language of administration. Some of their inscriptions are also bilingual in these languages. In bilingual inscriptions, the formulaic passages stating origin myths, genealogies, titles of Kings, and benedictions tended to be in Sanskrit, while the actual terms of the grant such as information on the land or village granted, its boundaries, participation of local authorities, rights and obligations of the grantee, taxes, and dues and other local concerns were in the local language. The usage of these two languages showed important changes over the centuries. During the first phase (350–725 AD), Sanskrit copper plates dominated, indicating the initial ascendancy of the local language as a language of administration and the fact that the majority of the records from this phase were *brahmadeya* grants (grants to Brahmin temples). In the second phase (725–1000 AD), lithic inscriptions in Kannada outnumbered Sanskrit copper plates, consistent with the patronage Kannada received from rich and literate Jains who used Kannada as their medium to spread the Jain faith. Recent excavations at Tumbula near Mysore have revealed a set of early copper plate bilingual inscriptions dated 444 AD. The genealogy of the kings of the dynasty is described in Sanskrit while Kannada was used to describe the boundary of the village. An interesting inscription discovered at Beguru near modern Bangalore that deserves mention is the epigraph dated 890 that refers to a *Bengaluru* war. This is in *Hale Kannada* (Old Kannada) language and is the earliest mention of the name of Bangalore city. The Western Ganga's minted coins with Kannada and Nagari legends, the most common feature on their coins was the image of an elephant on the obverse and floral petal symbols on the reverse. In the Kannada legend *Bhadra*, a royal umbrella or a conch shell appeared on top of the elephant image. The denominations are the *pagoda* (weighing 52 grains), the *fanam* weighing one-tenth or one-half of the *pagoda*, and the quarter *fanams*.

6.5 CULTURE

The Western Ganga society in many ways reflected the emerging religious, political and cultural developments of those times. Women became active in local administration because Ganga kings distributed territorial responsibility to their queens such as the feudal queen Parabbaya-arasi of Kundattur and the queens of King Sripurusha, Butuga II, and feudal king Permadi. Inheritance of fiscal and administrative

responsibility by the son-in-law, the wife, or by the daughter is evident. The position of the prime minister of King Ereganga II and the position of *nalgavunda* (local landlord) bestowed upon Jakkiabbe, the wife of a fallen hero are examples. When Jakkiabbe took to asceticism, her daughter inherited the position.

The devadasi system (*sule* or courtesan) in temples was prevalent and was modelled after the structures in the royal palace. Contemporaneous literature such as a *Vaddaradhane* makes a mention of the chief queen (*Dharani Mahadevi*) accompanied by lower-ranking queens (*arasiyargal*) and courtesans of the women's royal quarter (*pendarasada suleyargal*). Some of the courtesans and concubines employed in the harem of the kings and chieftains were well respected, examples being Nandavva at whose instance a local chief made a land grant to a Jain temple. Education in the royal family was closely supervised and included such subjects as political science, elephant and horse riding, archery, medicine, poetry, grammar, drama, literature, dance, singing, and the use of musical instruments. Brahmins enjoyed an influential position in society and were exempt from certain taxes and customs due on the land. In turn, they managed public affairs such as teaching, local judiciary, functioned as trustees and bankers, managed schools, temples, irrigation tanks, rest houses, collected taxes due from villages, and raised money from public subscriptions.

By Hindu belief that killing a brahmin (*Bramhatya*) was a sin, capital punishment did not apply to them. Upper caste Kshatriyas (*satkshatriya*) were also exempt from capital punishment due to their higher position in the caste system. Severe crimes committed were punishable by the severing of a foot or hand. Contemporary literary sources reveal up to ten castes in the Hindu caste system; three among Kshatriya, three among brahmin, two among vaishya, and two among shudras. Family laws permitted a wife or daughter or surviving relatives of a deceased person to claim properties such as his home, land, grain, money, etc. if there were no male heirs. If no claimants to the property existed, the state took possession of these properties as *Dharmadeya* (charitable asset). Intercaste marriage, child marriage, a marriage of a boy to maternal uncles' daughter, *Svayamvara* marriage (where the bride garlands her choice of a groom from among many aspirants) were all in vogue. Memorials containing hero stones (*virkal*) were erected for fallen heroes and the concerned family received monetary aid for the maintenance of the memorial.

The presence of numerous *Mahasatikals* (or *Mastikal* – hero stones for a woman who accepted ritual death upon the demise of her husband) indicates the popularity of Sati among royalty. Ritual death by *sallekhana* and by *jalasamadhi* (drowning in water) was also practiced. Popular clothing among men was the use of two unrestricted garments, a Dhoti as a lower garment and a plain cloth as upper garment while women wore Saris with stitched petticoats. Turbans were popular with men of higher standing and people used umbrellas made with bamboo or reeds. Ornaments were popular

among men and women and even elephants and horses were decorated. Men wore finger rings, necklaces (*honnasara* and *honnagala sara*), bracelets (*Kaduga*), and wristlets (*Kaftkina*). Women wore a nose jewel (*bottu*), nose ring (*mugutti*), bangles (*bale* or *kankana*), and various types of necklaces (*honna gante sara* and *kati sutra*). During leisure, men amused themselves with horse riding, watching wrestling bouts, cockfights, and ram fights. There existed a large and well-organised network of schools for imparting higher education and these schools were known by various names such as *agraharas*, *ghatikas*, *brahmapura*, or *matha*. Inscriptions mention schools of higher education at Salotgi, Balligavi, Talagunda, Aihole, Arasikere, and other places.

6.5.1 Social Life

From what is mentioned in Kavirajamarga and in the statements of Pampa that his works were read by all classes, one is tempted to infer that the people of Gangavadi referred to by even the Jain Acharyas as ***bhavyajanas*** were passionately fond of learning, well-instructed, and paid respect to moral and intellectual eminence. The education and enlightenment of the masses were accomplished by various cultural agencies, as recitations of ballads scenic representations of the epics and Puranas, periodic lectures, and special festivities and Kathas which inculcated high ethical and philosophic ideals. Great educational work also was done by Sadhus who recognised no political barriers nor any distinctions of race. They were deeply versed in antique wisdom and possessed the culture accumulated by the constant travel, and were content to live a life of poverty, despite sometimes belonging to wealthy families. The people were courteous, pleasant of speech, truthful, just, tolerant, generous, and hospitable, and great votaries of love and wealth.

6.5.2 Guilds

The majority of the population being agricultural, lived, assembled in villages, with the one all-absorbing occupation of going to the field for labour and returning with cattle home at night. Probably that villages varied very much in different parts of the country, some open, and others fairly well fortified with walls and defences to restrict the aggressions of hostile enemies, of the midnight marauders who came to steal cattle. Each village had its annual fairs and festivals, and temples and houses for lodging strangers, pilgrims, or religious mendicants. The condition of the country people, could not have been prosperous as they had to contribute by way of taxes and perquisites a large part of their income to the royal treasury, government officers, or local religious institutions. The towns too were walled and rendered impregnable by moats, bastions, and other devices. Many of them teemed with a large population, the insecurity of life and property making the growth of such fortified towns under the strong protecting hand of a governor, or a king imperative. The guilds were important organs of the municipal

government of the towns. The most powerful of this guild organisation was that of the Vira Panchalas consisting of goldsmiths, coiners, blacksmiths, carpenters, and masons.

These guilds had numerous branches in the country which followed the rules, regulations concerning wages, and succession to property, determined by the central body in the capital. They too, like the oilmen, potters, and tailors who constituted themselves into separate guilds for industrial purposes and observed Samaya Dharma (caste piety), paid professional taxes. The numerous trading guilds or communities that are spoken of in inscriptions, bear witness to the rich trade of the country, its important exports and imports, the easy means of communication, and various modes of transport that were available during the period. Gavaras, Settis, Virabanagigas, Manigars, Nanadesis, and Desakaras, were some of the communities of merchants, who like industrial classes were organised into guilds. Strongly entrenched behind the ramparts of communal or guild rights and privileges (Virabanagiga Dharma) they were able to help each other against difficulties and robbery and impose heavy penalties on offenders for transgressions of guild regulations. These guilds were bankers also, dealing with loans and deposits. Merchants who wandered from country to country in caravans using buffaloes or carts and pack animals, dealt largely in such articles as musk, saffron, mustard, turmeric, cotton, cloth, sandalwood, areca nuts, forest produce, beryl, ghee, spices, horses, salt and precious stones. Though their journey was sometimes hazardous, subject to grave dangers of confiscation and molestation from robbers and wild forest tribes, the main roads called Heddari and cart tracks and small roads tributary to the main ones were well preserved and zealously protected by local authorities. Weights and measures were systematised but were not uniform throughout the country. There were well-established commercial laws and practices and from Krayapramana Patras or contracts effected between individuals or groups often in the presence of village assemblies, one can infer that a very high standard of commercial morality was maintained.

6.5.3 Food

Jainism by insisting on the practice of universal virtues as honesty, truthfulness, justice and toleration, self-restraint, and sanctity of animal life, had completely transformed the outlook of the people towards animate and inanimate creation and to a denunciation of bloody sacrifices and rituals. Religion also made people very abstemious in their habits and food. Though few inscriptions speak of the nature of the food that was taken by the people, it was probably both in-country and town, unleavened bread with boiled vegetables, clarified butter, or oil and spices. The inferior castes ate meat along with vegetables and spices. Drunkenness was confined to them because it was a matter of natural propensity with them. The poor and the rich alike chewed betel with the hard nut of areca mixed with a sort of lime made from shells and with various spices, according to one's means. Some of the sweet-meats as holige,

laddu, seekarane, unde, seem to have been popular among the people, as borne out by Parsva Pandita in his Parsvanatha Purana. A class of brahmins is described as well versed in the science of sacrifices (Yagna Vidhya}, devoted to the study of shadangas and performance of the six duties and as incessant drinkers of the Soma juice (avichchina Soma pitabhyam) With the decline of Jainism in the country and the establishment of Hoysala sovereignty with Vaishnavite persuasion and the revival of rituals and sacrifices, animal food seems to have been revived and indulged in by the kings and the nobility too. Onions, country fowls, pigs, and the flesh of bears, elephants, pigeons, horses, dogs, and animals used in sacrifices were forbidden in eating.

6.5.4 King Durbar

The King often would invite people of all classes to witness his pomp and pageantry. He would seat himself on the throne in the durbar hall, filled with men enveloped with cotton fabrics, ornaments, garlands, and scents, and attended with fly-whisk bearers. From the sculptural representations in temples and references in contemporary chronicles, it is clear that the ladies of the harem appeared without a veil in the open durbar, and sat in the rear of the throne. The priest, amatyas, mantris, princes, and sachivas who came with suitable dress and ornaments were assigned a place of distinction. Samantas, mandala- adhipatis, lords of countries, heroes, and feudatories occupied the right and left side in front of the king, while officers of districts and villages, Dharmadikarins and officers in charge of market rates, weights, and measures, passports, roads, infantry, body-guard, elephants, horses, and chariots, of education, musical instruments, of mines, of liquor, also adorned the durbar decked with all the magnificent trappings suited to their respective positions in the official hierarchy. There were the loyal servants holding vases of betel leaves and nuts or holding drawn swords, alert and raptly attentive. Poets, singers, heralds, dancers, conversationalists, ankamallas were noted for their bravery, and men of sanctity, bhattas, soothsayers, were others who attended upon the king and received his hospitality. On such great and auspicious occasions, the nobility appeared dressed in cotton coats with long arms, jewelled head dresses with golden ornaments, and Karnavatamsa or earrings. Normally men wore a waistcloth and a dhoti and left their breasts unprotected. Complete clothing with the headdress was insisted upon in durbars and royal occasions. Men wore their hair tied up to a knot behind.

The king observed the Tulabhara ceremony and weighed himself against precious metals, during the celebration of his birthday. Hiranyagarbha and Tidapurasha gifts were made to brahmins on such august occasions. Decorations and titles were conferred on prominent public men, on generals with great military distinctions, the most dignified of which was the Patta or the golden band to be worn on the forehead. Another high distinction that was bestowed upon celebrated generals and officials was the Ganda-Pendara an anklet worn on the right leg. Valuable presents as elephants'

chariots and endowments of land were made along with decorations as a mark of royal favour. Todar and Pende jewelled anklets embossed with medallions and worn on the left leg were bestowed on Garudas who wore them as a pledge of unflinching loyalty and devotion, together with the determination to die with the master and not survive him. Physicians celebrated for their knowledge of medicine (Nutana Vaidyakala) scholars learned in writing several languages, and writing with both hands, and for performing a hundred avadhanas (mnemonic feats), asukavis, Satavadianis, poets who composed extempore and in a short time, Salaki Acharyas, experts in stichomancy in answering questions by putting a stick into a palm leaf book at random and finding a suitable passage, were also the recipients of gifts of land and honour from the king.

6.5.5 Women

The king usually had many wives who performed sati at his death, A numerous harem guarded by hunchbacks and old men maintained by the king may not be too fragmentary evidence to bear out its popularity in the country in the early period. He had female attendants who guarded his inner apartments and carried fly-whisks as one of the insignias of royalty. The queen and women of the royal family and the nobility observed a certain amount of seclusion. Companions of the queen and servants were capable of writing and arranging little scenes for the amusement of royalty. Women were held in high respect. Education was common among women of the higher classes and they were taught arithmetic, grammar, poetry, prosody, and fine arts. The princesses are mentioned in inscriptions as being great scholars and patronesses of poets and learned men. Some of the queens brought up precocious, children and later on, despite their low status in life married them into the royal family and conferred on them high ministerial positions. They were also remarkable for their religious fervour and distribution of charity. At the height of Jaina religion, culture and education, rectitude and piety, liberality and charity, had come to permeate all sections of the people, engendering in their devotion for the faith and practice of austerities. Seela and Vinaya were considered to be the true mark of sound education and Jainism insisted upon the cultivation of these virtues. Some women of the nobility were renowned for their learning in medicine, for intelligence and influence, and the exposition of high ethical and philosophical truths. A few earned Vibhutipatta, a mark of high distinction for erudition and scholarship. We learn from inscriptions, of highly cultured and educated women who renounced the world with all its joys and took shelter at the sacred feet of Jina, and acquired the true inner vision. Many women earned a high and honourable place in society as great educationists and devotees of religion, and as the most efficient instruments for promoting the solidarity of the religious organisation and successful propagation of the faith among the multitude.

Fine arts: dancing, singing, and instrumental music were considered to be a great accomplishment among women of noble families. The musical instruments that were in

use then, were the flute, samudraghosa, Katu-Mukha Vadhitra (a kind of trumpet), the band of five instruments as tantri, tal, nakara, bije, jhanjh and turya, veena, and drum.

Dancing: Dancing was accompanied by singing, drum, and instrumental music. Proficiency in several types of dancing as Bharathi, satvaki, kaisike, arabhate, and different kinds of pose and expression of feeling was considered to be a mark of distinction. Bhuchaladevi, a perfect dancer attracted the king with her dance and won the king as well as titles of Patrajagudale (head of the world of dancers). Dancing halls with stone pavements in courts and temples were constructed and embellished by kings, and often, from donations by the rich who were great patrons and promoters of music, dancing, and decorative arts.

Portraiture: Noble damsels were also taught painting and decoration (Alekyra krama) and the use of brush, pure and colour paints, and needles. One of the fascinating contents of the art of painting which because of its emotional value had come to be largely utilised for ethical purposes was portraiture. The portraits were "expressions of form, recollection of appearances and delineation of character," in so far, they attempted to establish the identity of individuals, partly by rendering their features, and partly by other associations essential for their identification a motif which was maintained up to a very late period. Chitra Phalakas or prepared mediums applied over slabs of terra cotta stone or pieces of wood, approximately a board, and colour boxes with a brush, were used for painting. The vastness of conception, the force of expression, perfect grace, and complete mastery of the materials of the painter revealed in the Ajanta frescoes not by any means an isolated instance of contemporary painting, testify to centuries of artistic development which contributed to the making of such precious mural documents in the life of the nation. For the painting of animals and birds and representations of human scenes, the artists found their inspiration in the human and animal life surrounding them. Cave painting as at Ajanta, or at Sittanavasal near Pudukottai, is the earliest document in the art of the -country followed later by painting and decorations of gods and goddesses with colourful dress and ornaments upon palm leaf manuscripts in which the Jains specialised. The students of painting were introduced to the study of portraiture and picture drawing along with music and other fine arts.

Dress: The dress of women was nearly the same as it is today, but only larger and longer sarees and bodices of various bright colours were worn by them. The dancing girls wore breeches, to facilitate freedom of locomotion or free movement of the body. Various ornaments as jewelled girdles, necklaces, earrings and bracelets, and several kinds of cosmetics were used to enhance the beauty of expression. The body and cheeks were anointed with saffron paste to keep them cool and golden. It was a mark of beauty to have almond eyes unduly elongated and often reaching from ear to ear, and they were adorned with collyrium. A pretty touch of freshness was given to black curly

locks for which the maidens of Karnataka were famous, by a wreath of flowers and scents and perfumes.

6.5.6 Ceremonies of Marriage

Polygamy was not uncommon in the higher ceremonies' strata of society. Marriage was a marriage matter of religious necessity rather than of individual choice though the custom of Svayamvara was occasionally observed by princesses, as borne out by Chandralekha's choice of Vikramadeva and Punnata's princess's choice of Avinita. The absorption of foreign and aboriginal races into the new Hinduism, and the great religious movements of the period tended to reconcile the jarring strife of sectarianism in a broad religious philosophy, and bring the north and south closer together in a linguistic, literary, and social sense had created new social groupings, a large number of new castes, and new conventions about occupations and intermarriages. Probably this explains the prevalence of inter-marriages between brahmins and Jains and people of different religious persuasions. The Jains observed sixteen ceremonials, very similar to the brahmins, the principal of which were as Garbhadana, Pumsavana, Simantakarma, Jatakkarma, Namakarana, Annaprasana, Chudopanayana (the ceremony of tonsure), Upanayana, Sastrabhyasa, Samavartana (the return of a student on the completion of his studies under a teacher), vivaha and Antya Karma

Marriages were performed with many ceremonies, the essential parts of which were, the joining of hands of bride and bridegroom; and pouring water over their hands with a golden kalasa; and the bride taking seven steps, particular texts being repeated for each, at the end of which the marriage was declared indissoluble. The couple was then presented with garments, gems, jewels, elephants, horses, cows, servants, and lands to the accompaniment of instrumental music and singing of the songs of heraldry. Presentation of garments and gold to brahmins, sumptuous entertainments and dinner, and betel leaves and nuts, were made on all the four days at the end of which the bridegroom and bride decked with ornaments and mounted on a richly caparisoned elephant were taken in procession through the main streets of the city glowing with illuminations. With polygamy, enforced widowhood, and early marriage, the social life of a vast majority of women did not differ materially from that of their sisters of today. Along with music and dancing, which to a great extent relieved the languor and monotony of domestic life, the girls recreated themselves in games as Annekal, Tirekal in which pebbles were tossed up and caught so that while one was in the air, the other was picked up. The younger girls exhibited Kolatam on certain occasions to the entertainment of the multitude.

6.5.7 Superstitious Beliefs

The love of magic and the supernatural and the marvellous, and belief in the potency of mantras and tantras seem to have been strong in the popular mind. Probably intending to guard the cattle against famine and epizootic diseases, the kings set up yantra stones all over the country, with mystical diagrams carved on them thirty-two small squares, with thirty-two letters of what was called a sarvatobhadra verse, and the syllable *hrim* repeated twelve times. Mantravadins were employed for exorcising of spirits. Different kinds of medicines were prepared for curing ills of the body and mind and even stupidity. Some kind of collyrium when applied to the eyes was believed to give the ability to discover hidden treasure. Sights of conflagration, black cloth, oil, naked monks, dishevelled women, mutilated and blind people; cobra and hare were considered to be very inauspicious while making a journey. People instinctively credulous believed in the prognostications of the soothsayers. Sudra mendicants appeared early in the morning at the doors of houses with a small rattle drum in their hands and ascribed their predictions to Pingala birds consulted before dawn.

Sati: A large number of mastikals of elaborate workmanship discovered all over the country, with different panels depicting women encircled by flames, or a raised hand projecting from its right extremity and bearing a lime fruit between the thumb and the forefinger, point to the widespread practice of sati or self-immolation. The hopes of immediately entering on the enjoyment of heaven, and of entitling the husband to the same felicity, as well as, the glory, attending such a voluntary sacrifice, were powerful inducements to excite the enthusiasm of women for going through the awful trial. Inscriptions bear witness to more than human serenity of sati, her gentle demeanour, her care to omit nothing in distributing her last presents and paying the usual marks of courtesy to relations and bystanders, her going through all ceremonies with astonishing composure and presence of mind and apparent insensibility to the terrors and agonies of death by fire. Jain Sravakis and nuns endowed with ascetic qualities often starved themselves to death by the rites of Sallekhana. Persons under a vow or lingering under incurable dis- orders performed self- immolation by leaping into the fire, or by plunging into a river and by other modes.

Vows of self-sacrifice were undertaken by royal servants and chiefs with the object of attesting undying attachment and fidelity to their master, and these were accomplished either by entering into a fire and being burnt to death or buried alive under the master's body, and becoming thus Kilgunthe. Vows of self- destruction were not merely undertaken to vindicate love or fidelity for others, but sometimes in conformity to the fulfilment of a cherished desire. This is borne out in the vow of a cowherd to give his head "to swing on the pole before the Gods" if the king should obtain a son and that of a woman who promised to give up her life on the day of the death of her chief's mother. One of the inscriptions records the intrepidity and determination of a soldier to go on pulling out the nails of his fingers so long as the fort

remained unrecovered from his enemy, and how, being discomfited by failure, he cut off his finger and threw himself down to death from the top of a Bherunda Pillar. Devoted servants who took a vow not to survive their master offered their heads to be cut off, on the occurrence of their master's death. The process of decapitation (*sidi-tale-godu*), or offering of the springing head, was ghastly, in so far, the votary was seated close to an elastic rod or pole with its end attached to the topknot of his hair, so that the head when cut off, sprung up with the rebound of the rod released from its tension.

From the glimpses we obtain of life in Gangavadi, we realise that the people had reached a high degree of civilisation and culture. It has to be conceded that some kinds of revolting usages as *sati* and *Hook-swinging* prevailed in the country, that society remained normally at a dead level with no conspicuous objects to guide the course of the community. Despite these discouragements, society was able to struggle against them and attain a high pitch. The administration was highly systematised, and its most remarkable feature was the great interest that village assemblies evinced in the discharge of their manifold functions. The state was a congeries of little republics whose constitution and general condition remained unaffected by war or revolution, or rapid rise and sudden changes of dynasties. The religion of the people was hardly a dogma, but a working hypothesis of human conduct adapted to different stages of spiritual development and different conditions of life, and as such there was no religious persecution of any kind for one's profession. The great epoch between the seventh and the tenth centuries was the most fascinating one in the life of the country, full of colour and animation. This was characterised with a lavishness of wealth, of life, of beauty, of colour, of the display, and prodigal enjoyment of light and sunshine, as opposed to the old sober notions of dress, dwelling, and life; with a general burst of delight in the new resources of thought and language which literature felt to be at its disposal; with a reproduction of the passion, caprice, largeness of feeling and sympathy and quick pulse of the delight of the age in art, architecture and sculpture.

6.5.8 Games and Amusements

Hunting, wrestling, and acrobatics seem to have been the favourite pastimes of the king and the people. One of the inscriptions of 982 A.D. describes the unparalleled skill displayed by Rashtrakuta Indra in a game at ball, probably Polo indicated by the mention of the use of horses in the game. " Indra alone is capable on earth of making the various movements such as *Sukhara*, *Dushkara*, *Vishama*, and *Vishama Dushkara*, in the four directions; who knows like *Ratta Kandarappa*, the beauty of making movements with great velocity inside, outside, to the right and the left without missing the circuit, avoiding such defects as going in a circle, ascending, turning round and retreating and hitting exactly the ball (*girige*) with the stick, neither going beyond nor coming short of it.

The higher classes often recreated themselves in their beautiful orchards and groves were, the trellised walks closely covered with highly scented flowers and slender stems and impervious shades of areca and champak trees and the gushing of little rills, afforded dark and cool retreats, profound silence and repose, from the intolerable glare of the sun. Often in summer, the king and the princes had an elaborate bath in Snana-grihas constructed of black-marble or crystal, and ankdaras massaged their bodies and fair maidens rubbed them with scented oils, mixed with different herbs, and treated them with lukewarm water.

The outdoor amusements of the townspeople probably were confined to those at fairs (sante) and festivals, where they congregated in large numbers and entered into it with infinite relish and every sign of peaceful festivity and enjoyment. Even, in pilgrimages to temples, though the long anticipation of worship to be performed, the example of other pilgrims invoking the god aloud, and the sanctity of the place, concurred in producing the strongest feelings of devotion, still, the feeling of amusement was much stronger than that of religious zeal.

6.5.9 Elementary Education

At the lower stage, the village and town schools were an integral part of an organised system of popular education. There was the normal type under which the teacher as a settled householder admitted to his institution, pupils of tender age and retained them as whole-time inmates of his house and imparted learning under regular system of rules in an atmosphere of rigorous discipline governing the entire life of the pupil. Along with these settled homes of learning were the academies like Vidya Peethas, Mathas, Agraharas, and Ghatikas which specialised in higher branches of study both secular and religious, and constituted the highest type of competing for social and educational institutions which ministered to the moral and spiritual wants of students. Academic meetings for purposes of philosophical discussion, fluctuating bodies of peripatetic scholars wandering through the country in quest of knowledge, and national gatherings and congresses in which representative thinkers of various schools met and exchanged views, were other powerful agencies intended for the propagation of culture and thought.

The initiation of a pupil into the school was symbolical of his consecration to service and the cultivation of a life of righteousness. The complete and harmonious development of the human body and soul in their strength and beauty, the perfect and full yet regulated enjoyment of earthly life, in its social as well as individual form, the broadening and strengthening of human sympathies, the cultivation of power to find joy and delight in all that is noble, beautiful and true, and above all the attainment of spiritual happiness, these seem to have been the fundamental ideals which governed

the Aryan educational system. This objective alone constituted the greatest function and final safeguard of society.

It must be conceded that premium was placed Elementary more upon beauty and perfection of soul in wisdom, fortitude, temperance, and justice than on power and vigour of personality. Elementary and popular education comprised the art of writing, prayers, learning grammar, distinguishing meanings of words, their classifications and distinctions, arithmetic, sciences as mechanical arts, of astrology, prosody, and metre, the science of reasoning by which the orthodox and the heterodox and the true and the false could be thoroughly appraised and evaluated, as well as the sciences of the inner life devoted to the investigation of the paths of religious attainment. Narasimha Deva the eldest son of Nitimarga was learned in the science of politics, elephants, archery, grammar, medicine, bhārathasastra, poetry, itihāsa, dancing, singing, and instrumental music. Military arts, legends, history, dharma and arthasastras, music, and dancing were some of the subjects which even royal pupils learned and practised. They were expected to be perfect in the four tests of character, as loyalty, disinterestedness, continence, and courage. The art of dancing and music enjoyed a peculiarly favourable place in the curricula of studies in so far as the princes and women often entertained the court with artistic skill and deftness of graceful movement without being in the least apprehensive of their exalted position and reputation is in jeopardy.

Intensive specialisation in any branch of knowledge was not always aimed at as it was thought to develop a narrowness of mind, the natural concomitant of concentration on one branch of study to the exclusion of every other. The attention of the pupils was made to sweep over a large and comprehensive vista of knowledge, cosmopolitan, and even inclusive of such unusual subjects as the knowledge of the significance of cries of animals and birds, decoration, pantomime, and masquerade. It was a matter of the greatest discomfiture for the princes to be ignorant of sciences and arts which were of considerable utility in the understanding of men and society and interstate diplomacy. Inscriptions are too fulsome in their adulations of kings who were proficient in sastras and languages and who earned great esteem as poets or authors of treatises on such subjects as the arts of elephant management, archery, and social psychology

6.5.10 Technical Education

The system was a mixture of vocational and classical training. The earlier training, as we learn from the inscriptions and contemporary writers were essentially secular, and children of ordinary men whether of Jaina or Brahmanical persuasion, probably, went through a course of secular studies before they parted ways in metaphysics. The government and the educational system decreed the equality of rights under the law and not equality of result. It opened the door of opportunity to all and took

from no man the fruit of his energy and endurance, knowledge, skill, patience and thrift, to repair the just consequences of another man's incompetence and worthlessness. It recognised wide differences in the circumstances, the work, and the outlook of the people, and distinguished between the kinds of learning which were best suited to differing and inevitable conditions of life. It thus gave as much prominence and honour to manual skill as to intellectual occupation

Probably, the country stood for a balanced educational system, the best and the broadest that could be made, and therefore, good enough for all wherein the individual found what he wanted and could if he liked to go as high in the education ladder as he wanted. It was not a system wherein undue prominence was given to any particular interest which aided anyone as against any other. The tendency was towards imparting of a liberal education, and there are many inscriptional pieces of evidence which bear out the fact that such education being given to princes and children of other classes and technical education to those who desired proficiency in the several mechanical arts, like metalwork, sculpture and the like, which were thought to be of very great importance to the body politic. Since the time Gangavadi was a viceroyalty of Satavahanas, there was a great advance of industrial education, and public and private patronage had induced an intensive specialisation in industrial arts, and handicrafts.

The most highly organised and efficient of the industrial classes were Virapanchalas comprising of goldsmiths, (akkasaliga) coiners (kammada acharigal) blacksmiths (kammara) carpenters, and masons. The five hundred Svamins of Ayyavale Vim Banagigas, Gavaras, Settiguttas, Ankakaras, the manigaras, telligar, (oil-man) Chippiga-gothaligal (tailor) constituted other important trading communities of the country. The social status of these artists, craftsmen, and traders was not low as it became afterward. In the finest period of Indian art, particularly between the eighth and ninth centuries when the national culture found expression as completely in art as in literature, these claimed and enjoyed a high social status in the community equal to the Brahmins.

The art of engraving and sculpture attained a high stage of development in the time of the Ganga's and were exclusively cultivated by the Panchalas who wore the sacred thread and considered themselves as Visvakarma Brahmanas. Their class title was usually Achari, but in most of the inscriptions of the Ganga period the term Oja or ojjha and sometimes Srimat is used, signifying a guru, or Acharya, Bidigoja probably one of the sculptors of the Gomata image, Madhurovajha of the time of Raja Malla I about 828 A.D. and others, with various titles as Biruda-ruvari, Gondola Badiva, Machchariparuvargala Ganda, Ruravari, Giri- Vagradanda, all seemed to have enjoyed great influence in the community. The craftsmen being deeply versed in national epic literature always figured in the history of India as missionaries of civilisation, culture, and

religion. Their intellectual influence being creative and not merely assimilative was at least as great as that of the priests and authors.

The fundamental feature of technical training consisted in the fact that the young craftsman was brought up and educated in the actual workshop of his master, serving him as his disciple, even though he happened to be his son. In the workshop, he stood in the peculiar relation of a disciple whose life was consecrated by devoted personal service and sacred attachment to his master. This created an atmosphere in which alone, one could best imbibe and spontaneously assimilate the excellences of his master, and the essential secrets of his trade. The workshop of the craftsman was always recognised as a sacred mystery, as a sacrament than as a secular trade. This religious conception of his craft combined with thorough technical training which gave him a detailed knowledge and skill in the intricacies of his art was calculated in producing a master craftsman. The latter in his turn preserved and transmitted to posterity the artistic and technical excellence of his trade richly consolidated by his contribution.

In the admission of an apprentice to the trade, the barriers between occupations were not so fixed and rigid as those between castes. The work, and the immunity his art had from exploitation for profit, and cut-throat competition, and above all the " spiritual conception of the serious purpose of art, encouraged him to give to his work that contentment of mind and leisure and pride and pleasure for its own sake essential to all artistic excellence."

6.5.11 Temple

The temples were supported by the state, endowments from benevolent citizens, and contributions from different industrial and commercial classes. The heavy expenditure that was saddled to the budget of the temple in the maintenance of a large establishment inclusive of a bodyguard, dancers, cooks, drummers, remsigas, goldsmiths, decorators, pergade, puranikas, and Acharyas, was partly met by visiting fees, tolls levied on merchants and farmers, interest on endowments, taxes on articles, and partly by guilds of oil mongers, rice merchants and others who supplied perpetually oil, rice and other requisites to the temple. The apprehension of being doomed to eternal perdition and their race becoming extinct coerced the merchants to be strict in the maintenance of endowments.

A prodigious concourse of people always gathered on festive occasions in temples in which music, dancing, pantomime, lectures, displays, acrobatic feats, despite the religious character of festivals, did a great deal to relieve the humdrum monotony of life. The great festivals were of the Uttarayana, Dakshinayana, Chaitra, Tulapurusha, Suggi, and Dipavali and Nulu Habba among weavers, when Vibhuti and Vilya were offered to God, and worship, decorations, illumination, and ablutions were

performed. The dripping pot, a kind of mechanism for reading time, seems to have been provided for, in the temples, so that the authorities could conduct their morning, noon, and evening prayers regularly.

6.5.12 University Education (Ghatikas)

The institutions that disseminated higher instruction in several departments of human knowledge were the Ghatikas, Agratiaras, Brahmapuris, Mathas, temples, and Bhatta Vrittis. Though references describing the nature of Ghatikas are inadequate, from the Kadamba sovereign Mayura Barman's allusion, it can be made out to be an institution of the highest learning, where the pupils and scholars obtained the highest knowledge in religious and secular literature. They were probably institutions intended for discussions and religious disputations, like the conferences convened by kings in whose presence learned discussions on philosophical questions between the professors of different doctrines were held. The Indo-Aryan mind was trained to recognise the supremacy of logic to that of tacit acceptance of dogma. Consequently, the art of logical refutation of an opponent's position was regarded as of great importance. Owing to the popularity of this ancient custom, scholars, and founders of new theories repaired to these institutions for the propagation of the truths of doctrines they professed. The member who distinguished himself in the discussion was known as Ghatika Sahasa as is revealed in the Huligere plates of Sivamara in which a reference is made to a Ghatika Sahasaya Madhava Sarmane. These Ghatikas, as can be gauged from references to the participation of Samantabhadra, Pujyapada, and others in the disputations held in the Ghatika at Kanchi were inter-provincial like the Tamil Sangham and attracted students from all parts of the country. The reputation that followed a successful disputant in these assemblies was so high that it was an inducement to all scholars to persevere in their studies especially in the abstruse and subtle doctrines of religion and metaphysics and keep up a high standard of intellectual attainment, with the object of winning victory in the assembly of learned men. This custom seems to have reacted powerfully to the educational atmosphere of the country.

6.5.13 Jaina Mathas

Associated with these early educational institutions were the monasteries and Chaityalayas mostly of Jaina persuasion, which attempted the dissemination of their religious doctrines among the masses. The great Jaina monastery at Patalika (in South Arcot district) existing in a very flourishing condition in the 7th century A.D. and Chaityalayas at Perur, Manne and Talkad and other places of importance were of this type. They acted as powerful levers in stimulating thought and promoting learning and literacy among the people. The great mission of the Jaina Sangha was ethical and was expressed in the ideas of obedience, charity, and poverty. Monasticism arose from a protest against vice and corruption that prevailed in society and pointed the way to a

deeper religion and nobler life. The confusion and distress that followed the dismemberment of the Andhra Empire, and the inroads of foreigners to the country, naturally made life so unsafe and burdensome as to drive large numbers of men and women to the cloister to occupy themselves with the world to come. More powerful than these extraneous causes that led to a life of monasticism was the predilection of the Aryan mind to mysticism which furnished the foundation for the monkish world-fleeing view of life, the distinguishing feature of the early Middle Ages. Mysticism satisfied emotional cravings which found no satisfaction in the cold, austere, and arid abstractions of Buddhism. An intense, ecstatic feeling, deliberately induced, often became an object in itself. In their mysteries, if they did not teach a higher morality, they raised the worshipper above the level of old conventional conformity and satisfied in some way his longing for communion with the Supreme Being and assurance of life beyond.

Mysticism devoted to a life of contemplation and devout communion, appeared when religion began to harden into formulae and ceremonial. It constituted a reaction of spirit against the letter, and like monasticism arose as a revolt against vice and corruption and growing secularisation of religious institutions, and primarily to satisfy the immediate demand for religious experience. The mysticism of the period taught a belief in the three aspects of the soul, Physiological, Psychological, and Spiritual, and that the highest could be obtained only by withdrawal from the world of activity and sensation to that of pure thought or pure existence. The discipline consisted in the gradual purification of body and mind by divesting the mind of all sense impressions of the outside world and filling it with thoughts of spiritual life. "Dialectics and logical gymnastics came to be used to strengthen the mind for mystic contemplation, and in the later Middle Ages, scholasticism came to reduce to rational form the prevailing mysticism and to draw out-static contemplation into dynamic reasoning, and offer a rational justification of truths revealed in the mystic state of ecstasy.

From the early centuries of the Christian era, mysticism and scholasticism co-existed in the country, for the tendency among monks and mystics was to turn to ancient authorities and to reach truth by their study, interpretation, and reconciliation (Samanvaya) of rival texts. The method that was adopted by all religious disputants and theorists was scholastic. It consisted in citing all known authorities on both sides of a given problem, then draw an orthodox conclusion, and then by a variety of distinctions and devices to show how each authority could be reconciled with its conclusion. It assured that all truth was to be found in authorities and that when properly interpreted, they agreed. Though this led to mere abstractions, indulgence in over-subtle distinctions, and verbal quibbles, it was useful in making the confused mass of traditional and irrational doctrines, systematic and rational and scientific, and bring a tremendous intellectual activity to bear on monastic and episcopal institutions and the

higher life of society. This tended to produce subtle and acute minds blazing their way through the tangle of difficult texts. The result was that every prejudice was changed to light, every confusion unravelled, every error convicted, and the shame of ignorance intensified, and love of truth kindled into a passion.

6.5.14 Agraharas

The employment of dialectics in disputations and discussions had the most wholesome effect on thought in so far as it tended to turn the attention of the pupils from ritualism and devotion to logic and speculation. It corrected the narrow sectarianism and bigotry incidental to such institutions as Mathas and temples. The various educational agencies attempted to keep alive the interest of the people in the several branches of secular and religious knowledge by considering religious, traditional, and inherited cultures. The Agrahara consisting of learned brahmins was one of this type that attracted large bodies of students into its academic atmosphere. It was usually situated at some distance from the cities far away from the restlessness and agitation of the world, in villages where the unobtrusive influences of earth and sky combined with green foliage, water, fields, the songs of birds and fresh breeze of heaven, would pass imperceptibly and unsought into the soul, or sweep gradual gospels in. Though the nucleus of a small school sometimes expanded itself into that of an Agrahara, the majority of them were invariably state foundations given as gifts by the royal donors or governors for the acquisition of merit and the promotion of learning and education. The land that was endowed was divided among the brahmin families and the rest was constituted as an endowment for maintaining the different departments of study and conducting religious service in the temple attached to the Agrahara. The grants of land, gardens, and money made after the foundation of the Agraharas were consolidated with the original fund which enabled the authorities, with the interest accruing from the augmented funds, to expand courses of study, build rest houses, establishments for maintaining poor students, housing pilgrims, and wandering scholars. The income being thus assured, the brahmins were naturally devoted, or dedicated to studying and imparting instruction thus making the Agrahara a center of learning and a university. Sometimes Mathas were founded in the Agraharas of other denominations with heavy endowments enjoying immunity from taxation and official jurisdiction

The endowments came probably under the direct authority of the brahmins who formed a corporate body, and controlled the properties, and administered the affairs of the Agrahara. The assembly of the brahmins exercised civil and municipal duties as well as that of organising a celebration of plays, entertainments of visitors and scholars, and arrangements of disputations, exposition, and interpretation of new and conflicting doctrines by the learned. Sanitation, construction, and repairing of roads, organisation, and distribution of charities were other types of work that devolved on the shoulders of the Mahajanas. They, in consonance with the practice of the age, trained themselves in

military exercises and constituted themselves as leaders in battle whenever their Agraharas were threatened by invasion or raids by the aboriginal tribes. The Mahajanas were perfect in Yama, Niyama, Bhajana, Dharana, Japa, Manana, Svadhyaya, and Samadhi and proficient in Rig-Yajur-Sama and Atharva Vedas, the Vedangas the eighteen puranas and Smritis, in music, dialectic, Kamasastras, Natakas, and Alankaras (rhetoric). They were acquainted with the languages of Karnataka, Lata, Dramila, and other countries and all their written characters (lipi). They delighted in offering food, medicine, and asylum to those who sought their protection. They performed punctiliously the duties assigned to them by law, of which receiving gifts, and officiating as priests were the primary ones.

A vivid description of the educational life in an Agrahara is given in one of the inscriptions of the twelfth century. "In some streets were brahmins reading the Vedas, sastras and six systems, of tarka; in some were mantapas intended as theatres for new shows; in some temples were groups of brahmins either reading the Veda or all at once listening to some higher science or unceasingly carrying on discussions in logic or joyously reciting puranas or settling the meaning of all manner of Smriti, drama, and poetry. To studying, teaching, listening to good precepts and the rule of their faith were the brahmins devoted

Unlike the Agraharas, the Brahmapuris were simply settlements of brahmins in cities and towns devoted to the dissemination of learning. It was not a corporate body enjoying rights and privileges and possessing property like the Agraharas, though the Brahmins had Vrittis for their maintenance. Talkad and Manyapura had Brahmapuris which were increased in number in later times under the patronage of the Hoysalas. The Mathas that were in existence for a long time were residential colleges housing monks, ascetics, and students who were not only provided with instruction but food and clothing free of charge. The poor, infirm, and the destitute found 'free boarding and lodging in the Matha, whether founded by kings, chieftains, or by Gurus of great education and scholarship. The Mathas were pioneers in education. The scholastic attainments of the preceptors were prodigious in so far as the inscriptions record their proficiency in Jainism, Buddhism, Tarka, Kavya, Vyakarana, Nataka, Bharathasastra, and other sciences. The Acharyas of Maleyur were spoken of as uprooters of Mimamsakas, Tathaghatas, and Sankhyas.

6.5.15 Shaiva Mathas

The last two centuries of Ganga rule were days of passionate emotion and highly strung enthusiasm. Never had the souls of men been so deeply stirred by the ideas of raising the whole existence of mankind to a higher level. It was a case of regenerating the whole people, apparently doomed beyond redemption by the spread of the nihilistic doctrines of Buddhism, by regulating it from within from the inmost depths of its

nature. Sankara carried on his relentless crusades against them and founded Mathas in Sringeri, Kumbhakonam, and other centers. The Alwar's, Nayanmars, and other theists found the way of devotion as the best and the only means of expressing the deep-seated religious instincts of the masses than resort to the dry agnostic philosophy of Buddhism, or the arid metaphysics of Hinduism, too cold and austere to satisfy the passionate and emotional nature of the people. All the activities that had been called into life by the age that was passing away, were seized, concentrated, and steadied to a definite aim by the spirit of religion. Life, as a result, gained in moral grandeur, in the sense of the dignity of manhood, in orderliness and equable force. Mathas and monasteries arose in all parts of the country intending to propagate the new impulse and became gradually great centers of learning, of which the Kalamukha Mathas were prominent.

The Kalamukha priests who were attached to the Mathas and monasteries were great educationists. They were probably followers of the Bhakti cult as they observed exercises such as lying upon the sand, muttering holy words, devotional perambulations, dancing, and singing and thus worked themselves to a state of psychical exaltation and religious ecstasy. They are described in one of the inscriptions as "Sishya Chataka Varshakala, mukhar," indicating thereby that they were in great demand by the student body. Their names usually ended in Rasi, Sakti, and Abharana. There were both married men and brahmacharins possessing the eight attributes of Yoga, Yama, Niyama, and Dharana, etc. The celibate priests were held in greater esteem than their married brothers. They were not only the heads of Mathas and the monasteries in Mysore but also of the residential colleges that were associated with them. By the force of their dynamic personality and great scholarship in the Vedas, Vedangas, Kavya, nataka, Bharata sastra, and other sciences, they attracted students of different ages and degrees of culture from all parts of the country. During Hoysala sovereignty when their influence was considerable, they were styled as "Rajaguru" As pontiffs of Kedaresvara, Panchalingesvara, and Nandikesvara and Kusumesvara and other temples, they were the recipients of great patronage of governors and kings. The Rashtrakuta king Govinda III in 807 A.D. made a grant to Isvara Dasa, a disciple of Kalasakti and head of the matha in the temple of Nandi.

Netra Sivacharya, a disciple of Sakari Bhattaraka "a moon in the firmament of pure Saivism" received for the renovation of Siva temple at Alur in Nirgunda Vishaya a similar grant with exemption from all imposts from Vijayaditya Uanavikrama. Though the Kalamukha mathas were pre-eminently religious institutions, from the comprehensive scheme of studies accepted and taught by them, the distinction which some priests claimed in grammar and literature one can see that secular learning also was imparted in them. The curriculum of studies included among others, grammar, Darshanas, Lakula

Siddanta, Toga and Dharmasastras, puranas, poems, comedies, polity, logic, music, and painting.

6.5.16 Method of Teaching

The method of teaching in these universities was oral. It was meant to direct the disciples to mental activity rather than to instruct them in dogma. Education that was imparted in them was not merely one of development of intellectual skill but growth in selfconsciousness, in the power of right judgment and character depending upon an intimate knowledge of the phenomenon of life and nature and capable of being developed by use and extended by experience. Jainism, the dominant religion of the country like Buddhism emphasised the use of the vernacular as the medium of instruction, Illustrations by allegories, parables, and stories were pressed into service in vivifying knowledge. Stress was laid on example rather than on precept, thus making it imperative for students to transmute their learning to action. The most potent factor in the system more potent than even the corporate influence of the community was the personality of the Guru who touched the deeper springs of the student-being by personal example, resting upon a clear ideal and easy method of approach, which the disciple could follow, by sympathy, moral in-sight, sense of justice, the candour of heart, self-discipline, consistency of conduct, and a reverential attitude of mind. The staging of plays, amusements, and recreations which the Mahajanas organised for the benefit of the student body, as well as the healthy open-air life, the pleasurable sensation of growth, all formed a solid foundation to the joys of existence. The student's career was not merely a pis-aller but a vocation, a life work in the highest sense. The Agrahara or Ghatika was not merely an academy where students gathered for study, but a temple where the transcendental duties of the individual to his fellow citizens and the state were offered. Such great medieval universities gradually fell into desuetude and were rendered powerless by loss of income, moral inertness, by their antagonism to the deep religious convictions of the people, and blind hostility to the new intellectual movements that later stirred the country

6.6 ARCHITECTURE

The Western Ganga style of architecture was influenced by the Pallava and Badami Chalukya architectural features, in addition to indigenous Jain features. The Ganga pillars with a conventional lion at the base and a circular shaft of the pillar on its head, the stepped *Vimana* of the shrine with horizontal mouldings and square pillars were features inherited from the Pallavas. These features are also found in structures built by their subordinates, the Banas and Nolambas.

The monolith of Gomateshwara commissioned by Chavundaraya is considered the high point of the Ganga sculptural contribution in ancient Karnataka. Carved from fine-grained white granite, the image stands on a lotus. It has no support up to the

thighs and is 60 feet (18 m) tall with the face measuring 6.5 feet (2.0 m). The serene expression on the face of the image, its curled hair with graceful locks, its proportional anatomy, the monolith size, and the combination of its artistry and craftsmanship have led it to be called the mightiest achievement in sculptural art in medieval Karnataka. It is the largest monolithic statue in the world. Their free-standing pillars called *Mahasthambha* or *Brahmasthambha* are also considered unique, examples of which are the Brahmadeva pillar and Tyagada Brahmadeva Pillar. At the top of the pillar whose shaft (cylindrical or octagonal) is decorated with creepers and other floral motifs is the seated *Brahma* and the base of the pillar normally has engravings of important Jain personalities and inscriptions.

Other important contributions are the Jain basadis' whose towers have gradually receding stories (*talas*) ornamented with small models of temples. These tiny shrines have in them engravings of Tirthankaras (Jain saints). Semicircular windows connect the shrines and decorative Kirtimukha (demon faces) are used at the top. The Chavundaraya basadi built in the 10th or 11th century, Chandragupta basadi built in the 6th century, and the monolithic of Gomateshwara of 982 AD are the most important monuments at Shravanabelagola. Some features were added to the Chandragupta basadi by the famous Hoysala sculptor Dasoja in the 12th century. The decorative doorjambs and perforated screen windows that depict scenes from the life of King Chandragupta Maurya are known to be his creation. The Panchakuta Basadi at Kambadahalli (five towered Jain temple) of about 900 AD with a Brahmadeva pillar is an excellent example of Dravidian art. The wall niches here are surmounted by *torana* (lintel) with carvings of floral motifs, flying divine creatures (*gandharva*), and imaginary monsters (*makara*) ridden by *Yaksas* (attendants of saints) while the niches are occupied by images of Tirthankaras themselves. Other notable constructions were the Vallimalai Jain caves and the Seeyamangalam Jain temple during the reign of Rachamalla II, and the 5th or 6th-century Parshvanatha temple at the Kanakagiri Jain tirth.

The Ganga's built many Hindu temples with impressive Dravidian gopuras containing stucco figures from the Hindu pantheon, decorated pierced screen windows which are featured in the *mantapa* (hall) along with *saptamatrika* carvings (seven heavenly mothers). Some well-known examples are the Arakeshvara Temple at Hole Alur, Kapileswara temple at Manne, Kolaramma temple at Kolar, Rameshvara temple at Narasamangala, Nagareshvara temple at Begur, and the Kallesvara temple at Aralaguppe. At Talakad they built the Maralesvara temple, the Arakesvara temple, and the Patalesvara temple. Unlike the Jain temples where floral frieze decoration is common, Hindu temples were distinguished by friezes (a slab of stone with decorative sculptures) illustrating episodes from the epics and puranas. Another unique legacy of the Ganga's are the number of *veergal* (hero stones) they have left behind; memorials containing sculptural details in relief of war scenes,

Hindu deities, *saptamatrikas*, Jain Tirthankaras, and ritual death (such as the Doddahundi hero stone)

6.6.1 Gangavadi

Gangavadi, from the early centuries of the introductory Christian era, has been a veritable museum of monuments, temples, sculptures, and stambhas that bear remarkable witness to the splendid vitality and intellectual refinement of the people. These architectural survivals have been considered to belong severally either to Buddhist, Jaina or Hindu, or Dravidian, Chalukyari, or Hoysala types. Eminent writers have adopted this classification to indicate the most active periods of progressive designs in the architectural history of the country as they reflect the alterations produced to some extent in artistic conceptions by changes in the religion of the country or dynastic beliefs.

The general opinion is that the various styles met within Mysore and South India in the apsidal temple, the pyramidal storied structure, the wagon-headed roof, and the circular shrine chamber with a great variety of plan and design are mere developments of Buddhistic buildings. The prevalence and popularity of the Buddhistic dedicatory, funeral, and memorial stupas before the Hindu ones, the paucity of the oldest examples of independent Hindu plastic arts before the Christian era, and the marked similarity of a few early Hindu temples in form and on a plan with early Buddhistic specimens have led to the presumption that Hindu architecture is derived from the Buddhist. Students of Indian architecture firmly believe that the structure and symbolism of the South Indian temples grew out of Hinayana Buddhism. The symbol common to Buddhist nonasceticism and Brahmin asceticism, viz. the domed stupa, which covered the sacred shrines, and the procession path, windows, finials, pillars, sculptural motifs, and other elements of Buddhist iconography possibly entered into the Hindu style. It is stated that the stupas which were attended, revered, and patronised by the people were converted into Hindu and Jaina temples, and their conversion was probably accomplished by adding a row of pillars all-round the Chaityalayas and by covering the added area with sloping roofs. The square rathas of Mamallapuram which represent a fully developed and sophisticated style, are considered to be copies of Buddhist viharas and like the originals from which all the vimanas and gopurams or gateways of Dravidian temples are derived. The architectural forms of these early buildings of the sixth and seventh centuries were dictated by local conditions and influences. The persistence of expression in forms appropriate to wood on stone was probably due to the availability of large quantities of timber in Mysore and the South and stone obtainable in shafts up to a great length. Similarly, the vertical and horizontal repetition of complete buildings in miniature in temple construction markedly noticeable in these monuments are supposed to be merely the enlargements of the structural arrangements

of the many-storied Buddhist pyramidal viharas or monasteries. 1 These replicas or series of laboriously mounted oblong platforms in diminutive size in the form of a pyramidal structure, and crowned by the barrel-vaulted roof, or the Pallava spherical dome, merged themselves into a general decorative pattern by combination with figure and animal sculpture, thus completely obliterating the original design of the mediaeval Buddhist stupa and gave us the highly enriched gopurams and vimanas of the Dravidian temples. Probably stripped of its ornaments, a ruined Hindu temple presents today the same appearance as a mediaeval Buddhist stupa.

Havell remarks that a Dravidian temple is a glorified stupa and that there is no evidence of the existence of any great architectural tradition among the Dravidians before the Aryan civilization penetrated the South. It is also said that the origin of the South Indian temples has to be traced not to Buddhist stupas but to primitive architecture that existed in the South before the advent of Brahmanism, Buddhism, or Jainism. The practice of constructing megalithic tombs and sepulchral memorials that was prevalent among certain tribes and castes of South India in the early centuries of the Christian era and the testimony of epigraphical pieces of evidence showing the erection of Siva temples as memorials on tombs of important personages seem strong to justify the latter point of view. The crude megalithic structures, dolmens, cromlechs, and hero-shrines essentially tumular and external, spread all over Mysore and the South, might have been the nucleus based on which the early Buddhist architecture of the South developed.

Owing to these sharp differences of opinion on the origin of temples, it is possible to contend that an adequate classification of mediaeval architecture is geographical and that ethnic and sectarian classifications are misleading. However divergent the specimens of architecture in Mysore and the South in point of plan and design may appear to be, there is beneath them a fundamental unity of spiritual urge and aesthetic inspiration. To the Hindu, Buddhist, or Jain, his whole life was an affair of religion in the past, and nowhere was this religiousness more clearly manifested than in architecture and sculpture, through which he sought to realize the all-embracing notion of his faith. The architecture was thus employed in raising a fitting dwelling place for the supreme being and sculpture was an eloquent channel for emotional expression.

Further, there was the subservience of architecture to social continuity. The social and religious life of any particular epoch was reproduced in its art and architecture. To judge from the early temples of Mysore, the artists were not only concerned with the supreme theme of the fundamentals of life. They wanted to reveal in their work collective emotions, folk concepts, and social ideals, a striking feature being the introduction of figure and animal sculpture. The great intellectual awakening of the Gupta period widened the mental outlook of the people and manifested itself in all the departments of human activity such as literature, art, and architecture. For the first

time, lofty ideas and themes of the renaissance and Brahmanical revival came to be revealed and expressed and communicated as live intimate realities and experiences in architecture. The sculptors, who had drunk deeply from this new fountain of learning, aimed at the crystallization of the conflicts, direction, and objective of human endeavour. The passionate forms and epic contents revealed in the rich sculptures of the caves at Ellora and Elephanta and other temples of the period bear testimony to this tendency. Probably that this development of figure and animal sculpture was largely the result of the earlier attempts which the Jainas had made in embellishing their temples and samavasarana structures with sculptures of gods and goddesses. The emphasis that fell on decoration and sculpture and elaborate ornamental profusion, noticeable in the temples of the ninth and twelfth centuries, is due incidentally to the discovery of fine, chloritic schist which enabled the sculptors to produce so much of the beautiful, delicate, lace-like tracery which characterises the later works of art. Architecture and sculpture no doubt were regulated by canons of temple ritual and the craftsman's code and manual but these, instead of being serious impediments to an unfettered display of genius, were elastic enough to allow the creation of things of beauty as objects of joy forever.

6.6.2 Buddhist Architecture

The earliest monuments of Buddhists, Jaina, and Pallava remain in Gangavadi go back to a period when a part of Mysore was a Satavahana viceroyalty and Buddhism dominated the minds of the people. Though no distinctly Buddhist rock-cut temples or stupas of stone or wood have so far been traced in Mysore, still the representation of the chaitya on coins shows that the structural form of the chaitya was quite familiar to the people. The Malavalli pillar stone with the Prakrit inscription of Haritiputra, the Banavasi inscription recording the grant of a tank and a vihara, the Talgunda pillar inscription, all testify to the existence and popularity of the chaitya grihas and viharas in Mysore. Such grihas and viharas, centers of great Buddhist propaganda, providing accommodation for the residence of monks and ascetics and a meeting place for both laymen and members for worship, continued till the sixth century A. D., depending on their maintenance on royal patronage. In the sculptured representations on coins and on inscriptions the figures of Buddha are conspicuously absent, while the events of his life appear to be narrated in aniconic symbols quite in consonance with the puritanical spirit and esoteric teaching of the Buddha. The Mahayanists of the north emphasized bhakti or devotion in their ceremonies, adopted the Yavana culture that was near it, and constructed the images of the Buddha and bodhisattvas. They preferred the Sikhara to that of the Dome in erecting temples of worship. From inscriptions, it is clear that the form of Buddhism which prevailed in Gangavadi was the Hinayana and as such the Hinayanists of the South emphasized Jnana or knowledge as the point par excellence in

their religious life and adopted the stupa in exclusion to the sikhara as their architectonic symbol.

6.6.3 Independent Jaina Style

While the Buddhists left few traces of their architecture in Mysore and South India except for the traditions of jainas style embodied in the designs of Saiva temples, the Jainas enjoyed a considerable share of royal patronage under the Ganga's have preserved for us fine memorials of their early history. Jainism co-existed with Buddhism from the period of the Mauryas and became an active proselytising creed under the Ganga's and the Jaina A chary as of the Original Congregation. As the religion of the Jainas and Buddhists are similar in several respects, a strong presumption arises that the style of the Jaina temples was very closely allied to the Buddhist style. The Jaina Tirthankaras are represented as seated in the same cross-legged attitude as the Buddha and it is difficult to mark off one from the other. In the absence of any conclusive evidence regarding the existence of an independent Jaina style of architecture, Fergusson and Havell, among others, are of opinion that Jainism did not create a special style of architecture of its own and that it adopted local building traditions to vivify royal and public interest in their creed. It may be admitted that all religions received their inspiration from a common storehouse of symbolic and conventional devices, and stupas, railings, and wheels were available to the Buddhist, Jaina, or Hindu as religious or decorative elements. The Jainas had their stupas in the time of Asoka, not particularly as symbols of any religious cult but as memorials of the dead associated with the practice of burial. The stupa was venerated by the Jainas, for they intended it to symbolize a definite philosophical concept just as the Buddhists considered Parnirvana or the merging of the finite ego with the infinite. Like the Buddhists and the Brahmins again, their ascetic ideal was symbolised by the stupa dome which covered the tower of the shrine, the layman's ideal of bhakti or karma marga being represented in the sikhara. A philosophical compromise of these two ideals was later symbolised by the combination of the two structural types, the sikhara being covered by a dome. With the diffusion of Indo- Aryan culture and the propagation of Buddhist and Jaina doctrines in the south, the nagara style or what Fergusson calls the Aryavarta style seems to have begun to spread and by about the early mediaeval ages had become universal not only in the north but practically over the whole of e peninsular India. Generally, in the nagara style of structure, the shrine was square or rectangular with the sikhara or spire rising to a point. Many temples in Mysore, and the Aihole and Pattadkal temples, in which the path of circumambulation is lighted by stone lattices in the outer walls and with a modest and small sikhara on the top, prove that this style was for a time prevalent in the Kan- nada and Chalukyan territories. The nagara style in the sixth and seventh centuries was superseded by the vesara style whose distinctive feature was a rectangular shrine with a spire rising in regular steps and terminating in a

hemispherical dome. A manifestation of this new style is noticed in the early period of the seventh century not only in the Chalukyan districts at Badami, Aihole, and Pattadakal, in the Malegatti and Virupaksha temples but also the temples of Mamallapuram and Kanchi. A glimpse at around samavasarana structure of the Jains with three battlements consisting of sculptures of door-keepers, the twelve congregations as Sramanis, Vaimanikas, Bhavanapatis, Vyantaras, and several divisions of goddesses, and crowned by an octagonal top with the lion throne, the Dhama Chakra and Asoka Tree with Jina figures on all four sides in the pose of ordinary meditation, impresses on one the belief that this structure was the parent of the vesara style.

The Jains built Chaturmukha or Chaumukh temples which were in the form of a mantapa or a hall cruciform in plan with a lofty doorway and pillared portico on each of its four sides and a verandah running all around. A flat roof formed of massive granite slab and exterior walls and pillars sometimes decorated with figures of Jaina saints were other features of this type of temple. The collonaded portico in front was usually cruciform in plan and was surmounted at the top by a pointed dome, resting on eight columns with bracket capitals and struts the most distinctive features of the Jaina style. The Jains created also the three-celled temples for housing Tirthankaras with their attendants, Yakshas, and Yakshinis. The Chalukyas built one or three cells, so-called from being all attached to a central mantapa, the main garbhagriha, and the chief deity facing north or south. The geometrical designs closed windows and figures of Gajalakshmi on the lintels, pyramidal towers marked with horizontal stages, and narrow tooth-like indentations, similarly suggest a Jaina origin. The Hoysalas like the Chalukyas copied the existing Jaina models and constructed the famous Trikutachala and Panliakutaciatala temples. According to Bergess and Fergusson, the Jaina style of architecture prevalent in the south pressed northward as far as Ellora in the seventh and eighth centuries taking its Dravidian elements with it. Later in the tenth century, there was a great outburst of Jaina magnificence which continued for some time more. The Indra Sabha and the Jagannatha Sabha cave temples constructed under the patronage of the Chalukyan kings and nearly contemporary with the great temple of Kailasa illustrate the extension of the Jaina style in the north.

Some lost Specimens of Early Jaina Architecture: Inscriptions bear out the prevalence of Jinalayas or chaityalayas and bastis in Gangavadi and Banavasi made of wood and conforming to this style Architecture. of architecture before the Pallavas came to dominate and transform its architectural motifs. Madhava, the founder of the Ganga dynasty, established on the hill of Mandali a basadi of wood that received great patronage by his successors. Avinita and Durvinita are eulogised in inscriptions as benefactors of temples and chaityalayas. Marasimha's general Srivijaya caused to be made an auspicious Jinendra temple, 'Lofty and im-maculate suited to the grandeur of the royal capital Mamie.' Sripurusha is reported to have made a grant to a Jaina temple

construct- ed at Gudalur by Kandachchi. The Ganga sovereigns manifested a similar solicitude for Brahmanism by making large endowments to Brahmin temples. The grant of villages by Harivarman to a scholar for the worship of Mulasthaneswara and by his son Avinita, for the worship of Hara, bear testimony to the existence of Hindu temples, the sculptures, and plan of which were identical with the prevailing style of the Jains. We learn from the inscriptions that the temples, Vinitesvara, probably a Temple constructed in memory of Avinita, and Nitimargesvara, Jagadhara Nagaresvara, and Sivamaresvara, were maintained by the rich subsidies made by Ganga sovereigns.

In the light of the knowledge obtained of early Chalukyan structures contiguous to and contemporaneous with those of the Ganga monuments of the period some essential features, which in all probability characterised Jaina structures in the country, may be mentioned. The garbhagriha always received light from one of the central halls and the palpable darkness so created by bad lighting served the purpose of exciting the religious fervour of the devotee for concentration and contemplation and made him believe to have visualised the sentient movements of the feature of God. The Images of Tirthankaras were invariably placed in oblong or square cells while those of Gajalakshmi always appeared on the outer doors of a Jaina temple and was never carved over the shrine door, the latter being preserved for the image of Jaina. The walls and the ceilings were profusely ornamented with rich sculptures of a seemingly weird and symbolic character, and carvings of the principal incidents in the life of a Jina. Larger temples had encircling them a great open court which was generally studded with a great number of cells for housing Jina images. In some temples, an upper shrine was provided with a projecting front and entrance and the first storey of the tower seems to have been its distinctive feature. Provision was made for a stone ladder in the north aisle of the mantapa leading to the roof in the tower in which an upper shrine was located. "The Jains used in their temple construction horizontal arches and domes which were not copies of wooden models. " From Meguti and Aihole temples which were originally Jain it is clear that a Jain temple had not only arches and domes but the shrine itself was surrounded by eight small rooms in place of pradakshina, antarala, and porch, and the roof of the mantapa was supported by sixteen square piers. The construction of a verandah to a temple must have been probably Jain, for Fergusson states, "It is not easy to settle in the present state of our knowledge whether the Buddhist chaityalayas had or had not verandahs." The outer walls were probably plain and the temples faced all directions, north, south, west, and east, the Jains being not very punctilious about the observance of Hindu superstition that temples should not face south.

Later Ganga Jaina Temples: The later Ganga's, if the early Jaina temples in Mysore are any guide in the matter, followed the Dravidian style. Building a temple as in the case of all Jains, who have an instinctive love of the picturesque, was a prayer in stone

which they thought would secure for them the delights of paradise in the life hereafter. Between the seventh and tenth centuries when the propagandist activities of the Jaina Acharyas were at their height, some of the most elegant specimens of architecture were raised in all important Jaina centers as Javagal, Kuppattur, Algodu, Ankanathapura, Chikkahanasoge, Heggadadevanakote, Kittur, Humcha and above all at Sravanabelagola, where both the " historic and the picturesque clasp hands." The Chandranatlia basti at Hanagal, the Santinatha basti at Kuppattur, the Adinatha basti at Hanasoge, the Parsvanatha basti at Kittur, the Guddada basti of Bahubali, built by Vikramaditya Santara in 898 A. D., the Panchala basti built by Chattala Devi, the Pallava queen and the adopted daughter of Rakkasa Ganga, the Makara Jinalaya at Angadi with vestiges of old Jain bastis and the ruined figures of Tirthankaras, all bear testimony to their construction in the early Dravidian style.

These are all built-in gradually receding storeys, ornamented with little simulating cells which with their connecting links are adorned with semi-circular dormer windows. Behind these cells, the walls are divided by slender pilasters into narrow apartments, and in each is placed the statue of a deity of cross-legged Tirthankaras in a contemplative mood. The outer walls of most of these temples are similarly ornamented with pilasters and crowned with a row of ornamental cells. The Sasana and Chandragupta bastis on the Chandragiri hills known also as Katvapra or Kalbappa hills in Sravanabelgola have garbhagriha, sukhansi or three cells and a narrow verandah in front with seated Yaksha figures. The Chandragupta basti has been considered to be one of the oldest temples on the hills and is attributed to Chandragupta. Chaundaraya basti has a garbhagriha, sukhansi, navaranga, and a porch with verandahs attached. Chandraprabha basti was built by Sivamara, son of Sripurusha, about the beginning of the ninth century while the Chaundaraya basti, the most imposing on the hill both in style and dimensions, was undertaken and completed by Chaundaraya about 982 A.D. His son Jinadevanna probably adorned his father's structure by adding an upper storey which he dedicated to Parsvanatha. The outer walls of this temple are decorated with pilasters and crowned with three fine friezes, one of the small ornamental niches, the second of the head and trunks of Yalis, mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. In most of this bastis is a square cell surrounded by a cloister at the back of which is a vestibule from which the small shrine is entered. The vimana over this cell which contains the principal image is sur- mounted by a small dome as in the case of every Dravidian temple, while the shrine itself is sur- rounded by walls of unusual thickness to support the vimana.

6.6.4 Pallava Style

A further stage in the evolution of architecture in Gangavadi was reached when the Pallavas in their scheme of expansion and the full tide of their hostility towards the

Chalukyas encroached upon Ganga and Kadamba territory and attempted at consolidation of their power. There was a great upheaval in religious thought about the seventh century, with the rise of Vaishnava and Saiva saints who carried on propagandist activities to suppress the nihilistic tendencies of Jainism and Buddhism. This period witnessed also the beginning of temples and their monuments in stone instead of perishable materials such as brick or wood. Great improvements were introduced in the design and structure of temples in the time of Mahendra Varman, Narasimha Varman, and the most striking feature of the style was the type of pillars used in temples. Cubical pillars with an octagonal shaft in the middle and decorated with a conventional lotus design and corbel capitals were now replaced with elegant pillars with a conventional lion at the base carrying on its head the shaft of the column with double brackets between the capital and architrave intended for supporting the corners. This was a stone copy of a wooden model.

This new style spread to Gangavadi and Chalukyan territory when the Pallavas were at the height of their power and revolutionised their indigenous architecture. The wooden structures which the Jains had built for religious purposes were now converted into stone temples. Structural prototypes of the Pallava style with storeyed vimanas and gopurams, horizontal mouldings and shadows, square pillars, corridors and enclosures, and attenuated pilasters on outer walls came to be repeated in Gangavadi and in some parts of the Chalukyan territory where the Pallava influence became supreme after the dissolution of the Eastern Chalukyan power. The Kalahastesvara temple in Mdugaldurga was founded by Billichorasa of the Pallava family, the Somesvara temple at Gangavaripalli, the Bhoganadisvara temple at the foot of the Nandi hills, and the Ramesvara temple at Arkere, all seem to be manifest copies of the Mamallapuram pagodas.

The Somesvara temple in Gangavaripalli is one of the earliest Pallava buildings in the state, built much earlier than the temple at Nandi. The temple consists of the garbhagriha, sukhanasi and navaranga, and mukhamantapa with a small gopura over the shrine. Dwarf pillars resting on the heads of sculptured lions the distinctive feature of the Pallava style—plain structure and ornamental friezes on the ruined mantapa that lies to the left to the entrance to the temple, unmistakably speak of the Pallava influence and the architecture of the period. The Bhoganandisvara shrine, the oldest portion of the Nandi temple, was built by Ratnavali, consort of Banavidyadhara about 810 A.D. and was patronised by the Rashtrakuta king, Govinda III. It consists of a garbhagriha, sukhanasi, a navaranga carved with small figures and two pierced windows opposite to each other, and a ceiling decorated with astadikpalakas in their proper directions with Siva and Parvati in the central panel. The outer walls have pilasters and turrets, a frieze of large images representing the marriage of Siva and Parvati, with a smaller frieze of swans above, and, conspicuously, two pierced windows which, unlike the perforated

windows of other temples, have fine figures of Dakshinamurti, with holes in the inter-spaces to admit light. The original shrine has been so completely overshadowed by pillared corridors and enclosures that the Nandi temple and other Dravidian structures now appear to be a fortuitous aggregation of parts arranged as circumstances required during the long course of their erection, thus lacking in complete symmetry, plan, and structure.

During this period there was not only the construction of new temples but also the rehabilitation of old ones. Temples that were in wood were converted with the advent of the new style into Dravidian temples, dedicated either to Siva or to Tirthankara worship. The Kapilesvara temple at Manne, once the celebrated capital of the Ganga's, is a brick structure with a navaranga and good pillars and pierced stone windows, ornamented creepers with dancing figures represented in all convolutions. The garbhagriha of the Somesvara temple in the same place and built of the brick seems to be as old a structure as the former, probably going back to the eighth century. The Makalingesvara temple at Varuna, once the capital of the chiefs of a minor branch of the Chalukyan dynasty, is a small plain building and has a narrow frieze running along under the roof with minute sculpture illustrative of the Ramayana and executed in a realistic and spirited manner in a remote Jaina style. The Kannesvara temple at Kannambadi built by the Rashtrakuta king Krishna III in 812 A.D. is no longer in existence. The Arkesvara temple at Vijayapura with grants of Sivamara and Ereyappa, the Patdlesvara and Mardlesvara temples of Talkad with Ganga inscriptions, the Narasimha temple at Kunche with an inscription of Satyavakya Permadi, the Nagesvara temple at Begur can all be assigned to a period when the Ganga's were at the height of their power.

6.6.5 Ganga Sculpture

Stambhas - The distinctive contribution of the Ganga's to the architecture of the period seems to be the erection of mantapas, free-standing monuments, and colossal statues of Tirthankaras on the hill in Sravanabelgola. Unlike the four-pillared pavilions of the Hindus, the Jain mantapas are five pillared, with a pillar at each angle and one in the middle, as can be gauged from the pavilion before the entrance to the hillock on Sravanabelgola, the middle pillar being so supported from above that a handkerchief can be passed through below its base. Fergusson states "If anyone wished to select one feature of Indian architecture which has its perfection and weakness there are probably no objects more suited for this purpose than these stambhas or free-standing pillars. There are two types of pillars with which the Ganga architects were familiar, Manastambhas and Brahmadeva pillars. Manastambhas have a pavilion at the top containing standing Jina figures, facing the four directions as the one in front of the Parsvanatha basti. The Brahmadeva pillar has a seated figure of Brahma at the top like the Kuge Brahmadeva memorial figure, built-in 974 A. D. in honour of the Ganga king

Marasimha, and Tyagada Brahmadeva pillar, built by Chaundaraya in 983 A.D. Though it is not quite clear whether a wooden origin can be claimed for these stambhas or whether they have any connection with the obelisks of the Egyptians both are invariably monoliths still, these pillars are undoubted, as Fergusson has pointed out, like the Dipadans and Dwajastambhas of the Hindus, the lineal descendants of Buddhist lats which bore inscriptions on their shafts with emblems of animals on their capitals. The Tyagada Brahmadeva pillar carved out of a single block of stone rests on a base beautified by figure sculpture and contains on the north side the inscriptions of Chaundaraya, giving a glowing account of his exploits, and on the south, figures of Chaundaraya flanked by chauri-bearers, and of his Guru Nemichandra. The shaft of the pillar is decorated with a graceful scroll of fine bell-shaped flowers and beautiful flowering climbing shrub the honeysuckle, which gives striking resemblances to Asoka's pillars, especially the one at Allahabad which has a beautiful scroll of alternate lotus and honeysuckle.

Veeragals - The Ganga's developed a unique type of sculpture in veerakals and decorative friezes in temples for which the Hoysalas, later on, became distinctively famous. The discovery of a sort of clay chlorite with a fine-grained hardness, capable of taking a high polish and reflecting the effect of light and shade with wonderful appropriateness and thus enabling the artist to display the softness of the flesh by the deftness of the chisel stroke, completely revolutionised the art of sculpture after the tenth century. The sculptural representations of elephants with hanging necklaces and bent tusks, as on the Kyathanahalli stone inscription and the Tayalur stone, and on the Atukur stone of the time of Butuga, representing the boar hunt, the fight between the hound and the boar with their tails turned up in anger and each warding off the blows of the other, are very natural, realistic and life-like. The Doddahundi stone depicting Nitimarga's death, the king resting on a double pillow attended by Agarayya, his family servant, and his warrior son, Satyavakya in full panoply, is a good piece of elaborate interesting sculpture. The physical exhaustion of the king, the anguish of the son at his father's death, and the ineffable joy of the major domo at his opportunity for self-sacrifice, are on the whole very vividly portrayed. The Begur stone of the time of Ereyappa (890 A.D.) represents how in the spirited battle of Tumbepadi, the chief Nagatara under Ereyappa 's orders fought against Ayappa, the son of Mahendra and lost his life and made a triumphant ascent to the world of gods. There are three panels in it, as generally in the scenes of most virakals representing those in which the hero fell, his ascent to heaven borne along in a car surrounded by celestial nymphs, and his being seated in the immediate presence of divinity. The depiction of the foot soldiers in different attitudes and postures of striking, rising or falling, accoutered with all the implements of warfare and engaged in a very close sanguinary fight, and the representation of Nagatara, seated on a well-caparisoned steed and advancing along with other cavalry officers against the enemy, who is seated on a beautiful but agitated

elephant, all reveal colour, movement, and great animation. This class of sculpture, though varied and ruder in execution than the representation of the scenes of warfare in epic poems on the temples, are unique in their way since they illustrate scenes from the life and the costumes, weapons, and other features of the time in which they were erected.

Bettas - Like the bastis, the Ganga monuments are represented by bettas (literally hills) or courtyards open to the sky and containing the image of Gomatesvara who seems to have had a peculiar attraction to Jaina sculptors. These open courts are invariably surrounded by a corridor containing cells with Jaina images with, at some distance, a heavy wall. A good part of it as in Dodda Betta is picturesquely formed by natural boulders. The unfinished statue of Bharatesvara is complete only to the knee with an inscription of about 900 A.D. and the colossal statue of Gomata standing on the summit of Dodda Betta in simple human form without any support above the thighs are the most remarkable specimens of Ganga sculpture. Other Jaina works of this kind are found at Karkala and Enur both in the district of South Canara, once a very important Jaina settlement. The Karkala statue, about 41 feet 5 inches high, was erected by Virapandya on the advice of his Guru Lalitakirthis of Hanasoge; Timmaraja in 1604 in consonance to the wishes of his spiritual adviser Charukirthis of Belgola erected the Enur statue which is about 35 feet high.

Gomata Statue - Gomata is otherwise known as Bhujabali, according to traditions the second son of Adinatha, after generously restoring the kingdom to his brother Bharata, retired to the forest for the practice of austerities and attained great fame by his victory over karma. Bharata erected at Pandarapura a golden statue of his brother, 525 bow-lengths in height, known as Kukkutesvara or Kukkuta- Jinesvara which was worshipped by the gods but which soon became inaccessible to men, the region is infested with Kukkuta sarpas or cockatrices. Traditions vary about the antiquity of the statue. Devachandra reports in his Bajavalikathe that Rama and Sita Brought it from Lanka and installed it on the hill at Sravanabelagola. The Sthalapurana and Bhujabali Charitre written by Panchabana, refer to the revelation of Gomata in the form of a stone image on the larger hill to Chaundaraya who consecrated it sometime about 983 A.D. during the reign of his sovereign Rachamalla. An inscription of 1180 makes the clear statement that Chaundaraya, minister of Rachamalla, had the statue of Gomata made, and we have further synchronous records in Kannada, Tamil, and Maharashtra languages respectively engraved at the sides of the image itself stating the same fact. Chaundaraya does not mention the erection of the statue in the long account of his exploits and personal gallantry which he has recorded in his work Chaundarayapurana composed by himself in 978 A.D. and as such the Gomata image could not have been installed before that period. It must have been established and consecrated before 993 A.D. as the great Kannada poet Ratna, more popularly known as Ranna made in his

work to Gomata which, appellation it came to acquire probably later after Nemichandra's great work Gomatasara.

The face of Gomata is remarkable for its serene expression, the hair curled in short spiral ringlets all over the head while the ears are long and large. The figure is treated conventionally, the shoulders being broad, the arms hanging straight down the sides with the thumbs turned outwards. The image is represented with an attenuated waist, legs a little dwarfed below the knee, and other anatomical details revealing an extreme simplicity of contour. Though not elegant, the image is not wanting in majestic and impressive splendour. The figure has no support above the thighs. The ant-hill with emerging serpents, the lower limbs, and the climbing plant madhavi twining around both legs and arms and terminating at the upper part of the arm in a cluster of berries of fragrant white flowers, probably symbolize the complete absorption of the ideal ascetic in meditation and penance. The pedestal is designed to represent an open lotus and upon this, the artist has worked a scale corresponding to three feet four inches which were probably used in laying out the work. "Gomata was probably cut out of a boulder which rested on the spot: it is larger than any of the statues of Barneses in Egypt. It is carved in fine-grained light granite and has not been injured by weather or violence and looks as bright and clean as if just fashioned from the chisel of the artist. The face is its strong point considering the size of the head which, from the crown to the bottom of the ear, measures six feet six inches. The artist was skillful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile with which Gromata gazes out on a struggling world." A glance at the image impresses on one the idea that the artist seems to have meditated not on the "glory of the naked human form, nor the proud and conscious assertion of human personality, but on the heavenly model that leads us from ourselves into the universal life," while translating the sublime idea of man's victory over his karma into such a piece of ineffable art. Two Yakshas, Chauri-bearers, beautifully carved and richly ornamented, in royal marks, dress and crown and fruits in the left hands attend on Gomata. To the left of the enclosure, there is a dvarapalaka of imposing height and size with four hands with maces of different kinds in, three of his hands, while the left hand is in the abhaya pose. The akhanda bagalu or the doorway with a lintel beautifully carved with a seated figure of Lakshmi with flowers in her hands and elephants on either side bathing her, the Brahmadeva pillar with a pavilion at the top, and the figure of gullakayajji below it, were all caused to be made by Chaundaraya. The pillared hall in front of the image with elaborately carved ceilings containing figures of Indra and the Asia Dikpalakas was erected by Bala Deva in the early part of the twelfth century. The Jaina pantheon includes among many of the favourite Brahmanical divinities, Sarasvati and Lakshmi as the most prominent. Indra is as prominent in Jaina as in Buddha mythology and with his consort, Indrani is frequently figured on the lower jambs of doorways of Jaina temples whilst larger figures of Yakshas and Yakshinis are represented as gods at the entrance of the shrines. The

navagrahas or nine planets are frequently represented at the foot of the asana of the Jaina images as also the Asia Dikpalakas. It may also be observed that all the figures of Tirthankaras have a triple umbrella or tiara over their heads and are identically alike except for the snake crest over Suparsva and the right hand laid over the left in the lap with the palm upwards. All the Yakshas and Yakshinis have similar tapering headdresses; the Yakshas are naked to the navel and the Yakshinis are more fully clad, and all sit in the lalita mudra or with one foot down and the other tucked up in front; all hold the front right hand up before the breast open with the palm outwards (varadahasta) / These features as well as conventionalised representations of Omkara, Hrimkara, etc., are prominent in all the Jaina temples of the Ganga period.

6.7 TALAKADU

The earliest authentic record mentions the name of the city as 'Talavanapura' in the Ganga line of kings. Prince Harivarma, who reigned in 247 – 266 A.D., made this region his capital and subsequent kings of his dynasty followed. At the beginning of the 11th century, the Ganga's succumbed to the Cholas, who captured Talakad and called it by a new name as Rajarajapura, which did not last for a long time. About a hundred years later, it was taken over by the Hoysala king Vishnuvardhana who drove the Cholas out of Mysore. Later, in 1634 A.D., Talakadu was conquered by the Rajahs of Mysore.

The archaeological excavations conducted at Talkad have taken the antiquity of this place to the stone age (megalithic) period corresponding to pre-Christian era. Later it exhibited Satavahana or early historic culture datable to 2nd century AD. A very interesting find of this period was the equipment used for manufacturing counterfeit Roman gold coins, may be used for pendants, as evidenced by terracotta mould showing the reverse of the coin of Roman emperor Augustus or Tiberius.

The village goddess of Talkad is called Bandarassamma and a small temple houses this goddess. The annual fair or jatre attracts a large number of devotees from nearby villages. In addition to the temples mentioned above there are more than 25 temples which are in ruins.

Talakadu has derived its name from two hunters called TALA and KADA. They also have a mythological story which goes like this:- A sage Somadatta with his 16000 disciples was on his way to Siddhashrama situated on Mount Somarka to worship Lord Shiva. Enroute wild elephants killed him. He was reincarnated as an elephant and continued worshiping the god with his disciples at a place where a 'salmali' tree stood. In due time the Lord appeared and blessed them all with mukti or emancipation of the soul in human form from the cycle of births and deaths. Now, later in the course of time, two hunters called Tala and Kada, were travelling in the region. They struck the 'salmali' tree with an axe and blood gushed out. They fainted. When they regained

consciousness, they heard a voice telling them how to dress the wound and heal the tree. The hunters did as instructed and became 'pramathagana' (whatever that means). Lord Shiva who suggested medicine to his own illness came to be known as "Vaidyanatheswara" (The Lord of Physicians). The place became famous as Talakadu and the blood which had oozed out got mixed with earth and got the name "moolamrithika". The sacred mix is supposed to cure all diseases including those caused by misdeeds of previous births.

The early history of Talakad is the history of the Ganga's. But, Ganga inscriptions in Talakad itself are very few. It is most likely that many of them lie buried under the sand. So are perhaps the Ganga monuments also of which several may have been Jain Bastis. The earliest authentic record which mentions that the Ganga king Harivarma was residing in this city of the Karnatadesa seems to belong to about 500 A.D. (Ind Ant. VI II, p. 212). The record of Sripurusha Ganga (Ep. Carn Vol. III Tn. I) which is said to have been found in the backyard of Chikkiengar's house belongs to the king's first regnal year, possibly 726 AD), , at, which time, however, the council of 'twenty five' of Talakad seems to have been a powerful political body. whatever may have been the royal absolutism. The Ganga's appear to have held sway over Talakad for about 500 years and to have become, during the latter part of the period, subject to the authority of the Rastrakutas.

6.7.1 Talavanapura

It is identified with modern-day Talakad in T. Narasipur taluk of Mysore district. The available sources for our enquiry at Talakad are richer as compared to any other urban center under the Western Ganga's due to the availability of the preliminary findings of the excavations conducted at the site. The site had been under continuous occupation since the Megalithic period and also provides evidence of its engagement in the trade network encompassing peninsular India during the early historic period. The excavations conducted at Talakad have not brought any evidence to suggest any intermediate phase of decline between the early historical period and the Ganga period. During the Ganga period also, we come across evidence of its engagement in an intraregional exchange network and its importance as a political center. There is also no inscription referring to it as a *grāma* (village), as we have noticed in the case of Manne or Manyapura above. Thus, it seems that Talakad had emerged as a center of trade and commerce much before the establishment of the Western Ganga rule in the region. It presupposes the existence of a hinterland in addition to its nodal location in an exchange network. Its location on the Kaveri River seems to have contributed to the creation of this exchange web by facilitating easy transportation of goods and services. As it emerged as a local seat of power during the period of study, the channelization of revenue to the city, in addition to the goods and services demanded by the members of

the administrative apparatus, would have contributed to the greater growth of trade and commerce.

The earliest reference to Talavanapura, with undisputed dating, is found in the Hallegere plates of Shivamara I. Dated to about early eighth century, the plates record that at the time of making the grant, Shivamara I was camping at Talavanapura. The record does not throw any light on the nature of Talavanapura as a settlement, nor does it record any donation made in its immediate hinterland. It records the construction of a bridge across the Kiline river. This action resulted in the unification of four villages leading to the creation of a new village called Pallava-*taṭāka* on the northern side of Koregodu in Koregodu-*viṣaya*. Passing through two phases of division and donation, the newly constituted village ended up in the division of seventy-two shares and their donation to fifty-five brahmanas. Thus, the state's action of constituting a new village and its donation to brahmanas resulted in the reorganisation of the village land-holding pattern with the obvious aim of increasing the revenue potential of the village. Location of the village near Koregodu, which seems to be a seat of administration of Koregodu-*viṣaya*, suggests that it constituted the immediate rural hinterland for Koregodu. Thus, the economic benefits arising out of the constitution of a new village and its subsequent distributions would have benefitted not only Koregodu but also Talavanapura, as the latter would have received a part of the surplus in the form of revenue.

As in the case of Perura and Manyapura, the urban processes at Talavanapura were also stimulated by the construction of a temple. The Mercara plates of Avinita, Year 388 record that a Jaina temple called Shrivijya-*jinalaya* was constructed by a minister of Akalavarsha Prithivivallabha at Talavana-*nagara*. The same temple received the donation of village Badaneguppe in the year 808 A.D. from the Rashtrakuta governor Kambharaja Ranavaloka while he was residing at the victorious camp at Talavananagara. The village was located in the country called Punnada-Ede-*nāḍ*.⁶¹ The contribution of a religious institution in the process of urbanisation has already been discussed above in the context of Perura-*adhiṣṭhāna* and Manyapura.

It seems that by eighth century, its reputation as a commercial center was well established. This commercial center, named as Talakad, was possibly located outside the physical limits of the royal capital Talavanapura, though not beyond its functional limits. This assumption is based on the fact that the references to Talakadu or Talakad are always found with references to some trade guilds. The Talakadu inscription of Sripurusha, dated to early eighth century, refers to Talakadu and records the remission of some unspecified taxes to the Twenty-five of Talakadu. The Twenty-five of Talakadu has been identified as a corporate body at Talakadu but its nature is not clear. The record provides no clue to the type of economic activities carried out under its aegis. As a result, we do not know whether it was an artisanal guild or a mercantile guild.

Whatever be its nature, its presence indicates to the corporatization of economic activities. Besides that, the reference to the taxes indicates the commercial nature of these economic activities which were taxed by the state. It is also stated that the donation was made by Arakesi⁶⁴ as per the request of Sind-*arasa*, Devasatti-*arasa* and Manasija, only after seeking due permission from Sripurusha. Though the record does not indicate the status of these three persons requesting for the grant, the suffix *arasa* (meaning ruler) in the names of the two of them indicate that they were some prominent persons or may be some local rulers. But why did they make a request for the grant of taxes to the Twenty-Five of Talakad. Was it aimed at directly or indirectly promoting the commercial interests of the entrepreneurs of the territories under their control? The available records do not answer these questions. But the very fact that they made the recommendation to the king in this regard suggests that their interests were somehow related to the corporate body. That is an indicator of the emergence of Talakadu, in the vicinity of Talavanapura, as a commercial center with interests of the people from other places converging there. Talakadu again appears in our records after a gap of about two centuries. The Talakadu inscription of Nitimarga, Shaka 857, refers to Talekad⁶⁶ and indicates that by then it had earned the reputation as a *pattana*. This inscription, dated to 934 A.D. records that during the reign of Nitimarga Permmnadi, a tank was constructed by the *mahānagara* of Talakad, *paṭṭaṇavasantara* Manchayya, and the 'Twenty-five'. They are said to have obtained, after due payment, a *bittuvaṭṭa* (for the maintenance of the tank) for 'as long as moon and sun endure'. Of these, the term *paṭṭaṇavasantara* seems to be an official designation held by Manchayya. Though the duties assigned to him are not clear, the prefix *paṭṭaṇa* in his designation suggest that by now Talakad was officially recognised as a *paṭṭaṇa* (Kannada variant of the Sanskrit term *pattana*). In the context of early medieval period, the term *paṭṭaṇa* is taken to mean a commercial town or a trading center. The *mahānagara* of Talakad has been interpreted as the administrative body of Talakad by B. R. Gopal. But D. C. Sircar explains *mahānagara* as a merchants' guild of a city, which would mean that the expression 'mahānagara of Talakad' referred to a merchants' guild of Talakad. Keeping in mind the nature of the enterprise recorded in the inscriptions, that is, construction of a tank and the receipt of a *bittuvaṭṭa* for its maintenance, it is more likely that the body was a merchants' guild with some commercial interests in the agrarian expansion in its immediate hinterland. These interests could be rooted in the nature of items in which the members of the guild traded. Regarding the identity of Twenty-five of Talakad, one can notice its recorded existence for about at least 200 years.

The act of construction of a tank jointly by *mahānagara* of Talakad, *paṭṭaṇavasantara* Manchaya and the Twenty-five of Talakad, and the allotment of a *bittuvaṭṭa* grant for its maintenance suggest that the venture was commercial in nature and was taken up as a private initiative. That may also mean that Manchaya, in spite of holding the official designation of *paṭṭaṇavasantara*, was a person with commercial

interests in agrarian expansion also. Thus, in spite of the fact that the thrust of the record is once again on agrarian development, one cannot undermine the urban character of Talakad. It may actually be attributed to the nature of early medieval urban centers, which had witnessed growth from below and not from above, and were based on agrarian growth. In addition to that, it is worth reminding that the inscription was a land grant charter, the subject of which was bound to be agrarian in nature. The above survey of the sources throwing light on Talavanapura suggests its growing importance as a political and religious center, which contributed to its emergence as a 'nagara' by eighth century and as an inland trading center (*pattana*) by the tenth century. The strategic location of Talavanapura facilitating traffic between the plains to the north and south of Kaveri appears to have played an important role in its urbanization

The list of non-rural settlements of the Western Ganga domain includes a number of other settlements also. As such references are sporadic in nature, evolution of such centers cannot be traced. But these references do provide some important insights into the issue of trade and urbanisation in the time and space under discussion. For example, while referring to the location of the donated village Kandasal, the Kandasala grant of Madhavavarman, dated to about 433 A.D., refers to Giri-nagara in Kalingujya-rājya. The reference to an urban center in the nascent stage of the development of the Western Ganga state suggests that the process of the emergence of urban settlements and exchange centers in the region was not dependent only on the emergence of an organized state structure; however, the emergence of such a structure would have surely accelerated its pace.

The example of the urban center called Sangamapura suggests that an urban Centre could be established by direct action of a king also. The Keregalur copper plates of Madhava-II mention that Sangamapura, located in Sendraka-viṣaya, was established by the Ganga king Madhava II. It is the only recorded instance from the Western Ganga records of the creation of an urban center 'from above'. However, we do not have any other information regarding the layout of the city. Whatever be its nature, one can safely argue that the establishment of this town would have contributed to the demand of artisanal and commercial products and services. These plates refer to another such settlement named Kirumundanur-nagara situated in Devalige-viṣaya. These record the donations including five villages in Vallavi-viṣaya and the right to collect one-tenth of the income of the *nakaras* (merchants) of Kirumundanur to twenty families of brahmanas engaged in a variety of professions. These professions included various types of state services in addition to serving as the chiefs over *maṇigrāmaśreṇis* and as lords over the merchants of the Tuviyal group. The existence of mercantile groups, taxation of merchants and the existence of *maṇigrāma-śreṇi* indicate that commercial activities at Kirumundanur were in full swing.

The archaeological excavations conducted at Talkad have taken the antiquity of this place to the stone age (megalithic) period corresponding to pre-Christian era. Later it exhibited Satavahana or early historic culture datable to 2nd century AD. A very interesting find of this period was the equipment used for manufacturing counterfeit Roman gold coins, may be used for pendants, as evidenced by terracotta mould showing the reverse of the coin of Roman emperor Augustus or Tiberius.

The village goddess of Talkad is called Bandarasamma and a small temple houses this goddess. The annual fair or jatre attracts a large number of devotees from nearby villages. In addition to the temples mentioned above there are more than 25 temples which are in ruins. Out of these cluster of temples, only five were selected for the special honour and ritual of Panchalinga Darshana which takes place on a special day of significant Hindu astrological and astronomical phenomenon. It should be the month of Karthika with five Mondays and the fifth Monday should coincide with new moon day (amavasye) with Visakha, Jyesta or Anuradha Nakshatras and Kuhu yoga.

6.7.2 Coins of Western Ganga kings

The Ganga's of Talakad ruled for over seven centuries from 4th to 11th century AD. Their coinage is rare. A group of gold coins called Gajapati pagodas with caparisoned elephant on the obverse and a floral design on the reverse are attributed to these kings. The attribution is based on the similarity of the caparisoned elephant seen on the coins and the animal depicted on their copper plates and seals.

The Western Ganga's Elephant (Gajapati) Pagoda circulated in Lanka is evidenced by a hoard of 179 discovered in 1922 at Allaippiddi in the Jaffna district. The Gajapati pagodas and similar fanam coin were probably introduced about 1080 when Gangavadi emerged from Chola domination. The Gajapati was rare at the time of Thunberg's visit to Lanka in 1777. The Elephant was the crest of the dynasty called Ganga's. Western Ganga's with capital Talkad in 450 AD is modern Karnataka (Mysore). Friedberg is in error to list these Pagodas as from Orissa since that is eastern Ganga not those who minted these pagodas.

The Western Ganga's Elephant (Gajapati) Fanam may have circulated in Lanka alongside the similar pagoda coin. Govind Prabhu of India who has researched these coins, comments that these coins are scarce and that this is a nice genuine specimen which looking at this particular elephant style could be dated back to 12th century AD. Pankaj Tandon felt the reverse looked more like a Rooster. It is of the same weight as the Hoysalas gold Fanam coin which is however thinner and larger (8mm) and was marketed in US with this title.



Gold Pagoda - Western Ganga Dynasty - Elephant Series - 3.74 gms - 1



Gold Pagoda - Western Ganga Dynasty - Flower over Elephant - 3.77 gms - 2



Gold Pagoda - Western Ganga Dynasty - Dagger over Elephant - 3.76 gms - 3

Picture 5: Gold Coins of Ganga's

6.7.3 Lakes

Bellandur Lake: Bellandur is home to the Bellandur Lake that was built during the reign of the Western Ganga dynasty in the 10th century CE. Historical artifacts excavated along the bed of the Bellandur lake shows evidences of early human settlement in the region. Dolmens, standing stones, stone circles, tools and other artifacts tracing their origin to the Megalithic Period have been discovered in Bellandur. Another excavation carried out by historian D.R. Gordon in 1945 unearthed ancient Roman coins in the region. During the reign of the Chola dynasty in the 11th century CE, Bellandur was called Vikrama Chola Mandala. Tamil inscriptions from Cholas have been found at Kammasandra near Bidarahalli. Inscriptions from the earlier Ganga Dynasty can also be found at the hero stone (veeragallu) of King Sri Purusha.



Picture 3: Ganga-era inscription stone discovered inside Begur lake

Kunigal Kere – Constructed by Sri Purusha of Ganga dynasty, Repaired by Rashtrakutas in the late 9th century. Though there are no major rivers in Tumkur district, the region houses more than 2000 lakes. The bigger and famous ones have interesting history associated with them. Most of the villages, towns in Tumkur bare the names ending with Samudra/Sandra, Kere/Gere, Kunte or start with the name 'Kodi' which all denotes the abundance of water sources in the region.



Picture 4: Sripurushana Samadi at the banks of Kaveri near Mudukuthore

SUMMARY ABOUT WESTERN GANGA DYNASTY

Western Ganga was an important ruling dynasty of ancient Karnataka in India which lasted from about 350 to 1000 CE. They are known as Western Ganga's to distinguish them from the Eastern Ganga's who in centuries ruled over Kalinga. The general belief is that the Western Ganga's began their rule during a time when multiple native clans asserted their freedom due to the weakening of the Pallava empire in South India, the Western Ganga sovereignty lasted from about 350 to 550 CE. The Ganga's accepted Chalukya overlordship and fought for the cause of their overlords against the Pallavas of Kanchi. The Chalukyas were replaced by the Rashtrakutas of Manyakheta in 753 CE as the dominant power in the Deccan, the Western Ganga's accepted Rashtrakuta overlordship and fought alongside them against their foes. The Rashtrakutas were replaced by the emerging Western Chalukya Empire and the Chola Dynasty saw renewed power south of the Kaveri river. The defeat of the Western Ganga's by Cholas around 1000 resulted in the end of the Ganga influence over the region, and literature of the modern south Karnataka region is considered important.

The Western Ganga kings showed benevolent tolerance to all faiths but are most famous for their patronage toward Jainism resulting in the construction of monuments in places such as Shravanabelagola and Kambadahalli. The kings of this dynasty encouraged the fine arts due to which literature in Kannada and Sanskrit flourished, is an important work in Kannada prose. Many classics were written on various subjects ranging from religion to elephant management. Multiple theories have been proposed regarding the ancestry of the founders of the Western Ganga dynasty. Some mythical accounts point to a northern origin, the Western Ganga's were of the Kanvayana gotra and traced their lineage to the Ikshvakus of the solar dynasty. Historians who propose the southern origin have further debated whether the early petty chieftains of the clan were natives of the southern districts of modern Karnataka, these regions encompass an area of the southern Deccan where the three modern states merge geographically.

It is theorised that the Ganga's may have taken advantage of the confusion caused by the invasion of southern India by the northern king Samudra Gupta prior to 350, the area they controlled was called Gangavadi and included regions of the modern districts of Mysore. They controlled some areas in modern Tamil Nadu and Andhra Pradesh. The founding king of the dynasty was Konganivarma Madhava who made Kolar his capital around 350 and ruled for about twenty years, the Ganga's had consolidated their kingdom with Talakad as their capital. Their move from the early capital Kolar may have been a strategic one with the intention of containing the growing Kadamba power. By 430 they had consolidated their eastern territories comprising modern Bangalore, King Durvinita ascended the throne after waging a war

with his younger brother who was favoured by his father. The Pallavas of Kanchi supported Avinita's choice of heir and the Badami Chalukya King Vijayaditya supported his father-in-law, from the inscriptions it is known that these battles were fought in Tondaimandalam and Kongu regions prompting historians to suggest that Durvinita fought the Pallavas.

Durvinita was well versed in arts such as music, some inscriptions sing paeans to him by comparing him to Yudhishtira and Manu figures from Hindu mythology known for their wisdom and fairness. The Ganga's were feudatories and close allies who shared matrimonial relations with the Chalukyas. This is attested by inscriptions which describe their joint campaigns against their arch enemy, the Gangavadi territories came to be called as the Gangavadi-96000 comprising the eastern and western provinces of modern south Karnataka. King Sripurusha fought the Pallava King Nandivarman Pallavamalla, a contest with the Pandyas of Madurai over control of Kongu region ended in a Ganga defeat. When the Rashtrakutas replaced the Badami Chalukyas as the dominant force in the Deccan, King Shivamara II is known for his wars with the Rashtrakuta Dhruva Dharavarsha. The Ganga resistance continued through the reign of Rashtrakuta Govinda III and by 819, Rashtrakuta Amoghavarsha I gave his daughter Chandrabalabbe in marriage to Ganga prince Butuga I.

The Ganga's thereafter became staunch allies of the Rashtrakutas, Butuga II ascended the throne in 938 with the help of Rashtrakuta Amoghavarsha III. He helped the Rashtrakutas win decisive victories in Tamilakam in the battle of Takkolam against the Chola Dynasty, the Rashtrakutas took control of modern northern Tamil Nadu. The Ganga's were awarded extensive territories in the Tungabhadra river valley. King Marasimha II who came to power in 963 aided the Rashtrakutas in victories against the Gurjara Pratihara King Lalla and the Paramara kings of Malwa in Central India, a minister in the Western Ganga court was a valiant commander. He served King Marasimha II and his successors ably and helped King Rachamalla IV suppress a civil war in 975, the Rashtrakutas had been supplanted by the Western Chalukya Empire in Manyakheta. The Chola Dynasty who were seeing a resurgence of power under Rajaraja Chola I conquered Gangavadi around the year 1000, large areas of south Karnataka region came under Chola control for about a century.

The Western Ganga administration was influenced by principles stated in the ancient text arthashastra. The praje gavundas mentioned in the Ganga records held responsibilities similar to those of the village elders mentioned by Kautilya. Succession to the throne was hereditary but there were instances when this was overlooked. The kingdom was divided into Rashtra and further into Visaya and Desa, the Sanskrit term Visaya was replaced by the Kannada term Nadu. Examples of this change are Sindanadu-8000 and Punnadu-6000, they opine that it was either the revenue yield of the division computed in cash terms or the number of fighting men in that division or the

number of revenues paying hamlets in that division or the number of villages included in that territory. Inscriptions have revealed several important administrative designations such as prime minister, all of these positions came with an additional title of commander. Other designations were royal steward, master of robes, officials at the local level were the pergade.

The pergades were superintendents from all social classes such as artisans, the nadabovas were accountants and tax collectors at the Nadu level and sometimes functioned as scribes. The nalagamigas were officers who organized and maintained defence at the Nadu level. The prabhu constituted a group of elite people drawn together to witness land grants and demarcation of land boundaries. The gavundas who appear most in inscriptions were the backbone of medieval polity of the southern Karnataka region. They were landlords and local elite whom the state utilized their services to collect taxes, inscriptions that specify land grants and ownership were descriptive of the boundaries of demarcation using natural features such as rivers. The crops meant to be grown and tanks or wells to be excavated for irrigation. Inscriptions mention wet land, cultivable land, there are numerous references to hamlets belonging to the hunter communities who resided in them. The inscriptions refer to feudal lords by the title arasa.

The arasas were either brahmins or from tribal background who controlled hereditary territories paying periodic tribute to the king. The velavali who were loyal bodyguards of the royalty were fierce warriors under oath. They moved with the royal family and were expected to fight for the master and be willing to lay down their lives in the process. If the king died, the velavali were required to self-immolate on the funeral pyre of the master. The Gangavadi region consisted of the malnad region, the main crops of the malnad region were paddy, betel leaves. The plains to the east were the flat lands fed by Kaveri, sources of irrigation were excavated tanks. Inscriptions attesting to irrigation of uncultivated lands seem to indicate an expanding agrarian community. Soil types mentioned in records are black soil in the Sinda-8000 territory and to red soil Cultivated land was of three types, wet lands were called kalani. The fact that pastoral economies were spread throughout Gangavadi region comes from references to cowherds in many inscriptions.

The terms gosahasra gosasa attest to this. Inscriptions indicate ownership of cows may have been as important as cultivable land and that there may have existed a social hierarchy based on this. Inscriptions mention cattle raids attesting to the importance of the pastoral economy, lands that were exempt from taxes were called manya and sometimes consisted of several villages. They were granted by local chieftains without any reference to the overlord, given to heroes who perished in the line of duty were called bilavritti or kalnad. When such a grant was made for the maintenance of temples at the time of consecration, some types of taxes on income

were kara or anthakara. Taxes were collected from those who held the right to cultivate land, siddhaya was a local tax levied on agriculture and pottondi was a tax levied on merchandise by the local feudal ruler. Based on context, pottondi meant 1/10, aydalavi meant 1/5 and elalavi meant 1/7. Mannadare meant land tax and was levied together with shepherds' tax payable to the chief of shepherds.

Bhaga meant a portion or share of the produce from land or the land area itself. Minor taxes such as Kirudere and samathadere are mentioned, villages were obligated to feed armies on the march to and from battles. Bittuvatta or niravari taxes comprised of a percentage of the produce and was collected for constructing irrigation tanks. The Western Ganga's gave patronage to all the major religions of the time, however scholars have argued that not all Ganga's kings may have given equal priority to all the faiths. Some historians believe that the Ganga's were ardent Jains, indicating that Shaivism was popular. King Madhava and Harivarman were devoted to cows and brahmins, Jainism became popular in the dynasty in the 8th century when the ruler King Shivamara I constructed numerous Jain basadis. King Butuga II and minister Chavundaraya were staunch Jains which is evident from the construction of the Gommateshwara monolith. Jains worshipped the twenty four tirthankars whose images were consecrated in their temples.

The worship of the footprint of spiritual leaders such as those of Bhadrabahu in Shravanabelagola from the 10th century is considered a parallel to Buddhism. Some brahminical influences are seen in the consecration of the Gomateshwara monolith which is the statue of Bahubali, earlier considered as mere attendants of the tirthankars was seen from the 7th century to the 12th century. Vedic Brahminism was popular in the 6th and 7th centuries when inscriptions refer to grants made to Srotriya Brahmins. These inscriptions describe the gotra affiliation to royal families and their adherence of such Vedic rituals as asvamedha and hiranyagarbha. Brahmins and kings enjoyed a mutually beneficial relationship, Vaishnavism however maintained a low profile and not many inscriptions describe grants towards its cause. Some Vaishnava temples were built by the Ganga's such as the Narayanaswami temples at Nanjangud, the deity Vishnu was depicted with four arms holding a conch. Patronage to Shaivism increased in every section of the society, the Shaiva temples contained a Shiva linga in the sanctum sanctorum along with images of the mother goddess.

The linga was man made and in some cases had etchings of Ganapati and Parvati on it, Shaiva monastic orders flourished in many places such as Nandi Hills. The Western Ganga society in many ways reflected the emerging religious, women became active in local administration because Ganga kings distributed territorial responsibility to their queens such as the feudal queen Parabbaya-arasi of Kundattur and the queens of King Sripurusha. The wife or by the daughter is evident.

The position of prime minister of King Ereganga II and position of nalgavunda bestowed upon Jakkiabbe, the wife of a fallen hero are examples. When Jakkiabbe took to asceticism, her daughter inherited the position. The devadasi system in temples was prevalent and was modelled after the structures in the royal palace. Contemporaneous literature such as Vaddaradhane makes a mention of the chief queen accompanied by lower ranking queens and courtesans of the women's royal quarter. Some of the courtesans and concubines employed in the harem of the kings and chieftains were well respected, education in the royal family was supervised and included such subjects as political science.

Brahmins enjoyed an influential position in society and were exempt from certain taxes and customs due on land. In turn they managed public affairs such as teaching, by virtue of a Hindu belief that killing of a brahmin was a sin, capital punishment was not applicable to them. Upper caste kshatriyas were exempt from capital punishment due to their higher position in the caste system. Severe crimes committed were punishable by the severing of a foot or hand. Contemporary literary sources reveal up to ten castes in the Hindu caste system, family laws permitted a wife or daughter or surviving relatives of a deceased person to claim properties such as his home. If no claimants to the property existed, the state took possession of these properties as Dharmadeya, Svayamvara marriage were all in vogue. Memorials containing hero stones were erected for fallen heroes and the concerned family received monetary aid for maintenance of the memorial. The presence of numerous Mahasatikals indicates the popularity of Sati among royalty.

Ritual death by sallekhana and by jalasamadhi were practiced. Popular clothing among men was the use of two unrestricted garments, turbans were popular with men of higher standing and people used umbrellas made with bamboo or reeds. Ornaments were popular among men and women and elephants and horses were decorated. Men wore finger rings, women wore a nose jewel. During leisure, men amused themselves with horse riding, watching wrestling bouts, cock fights and ram fights. There existed a large and well organised network of schools for imparting higher education and these schools were known by various names such as agraharas, inscriptions mention schools of higher education at Salotgi. The Western Ganga rule was a period of brisk literary activity in Sanskrit and Kannada, and Uttarapurana which were written a century earlier by Jinasena and Gunabhadra during the rule of Rashtrakuta Amoghavarsha I The prose. His writings seem to be influenced by the writings of his predecessor Adikavi Pampa and contemporary Ranna.

The work narrates the legends of a total of 63 Jain proponents including twenty-four Jain Tirthankar, the earliest postulated Kannada writer from this dynasty is King Durvinita of the 6th century. Kavirajamarga of 850 CE, refers to a Durvinita as an early writer of Kannada prose, Gunavarma I authored the Kannada works. His writings

are considered extinct but references to these writings are found in years. He is known to have been patronised by King Ereganga Neetimarga II, he has favourably compared his patron to King Shudraka of ancient times. The great Kannada poet Ranna was patronised by Chavundaraya in his early literary days. Ranna's classic Parashurama charite is considered a eulogy of his patron who held such titles as Samara Parashurama, a brahmin scholar who came from Vengi in modern Andhra Pradesh was patronised by Chavundaraya. He wrote Chandombudhi addressed to his wife. This is considered the earliest available Kannada writing in prosody. He wrote one of the earliest available romance classics in Kannada called Karnataka Kadambari in sweet and flowing champu style.

It is based on an earlier romantic work in Sanskrit by poet Bana and is popular among critics, a rare Kannada work on elephant management was written by King Shivamara II around 800 CE but this work is now considered extinct. Other writers such as Manasiga and Chandrabhatta were known to be popular in the 10th century, Madhava II wrote a treatise Dattaka Sutravritti which was based on an earlier work on erotics by a writer called Dattaka. A commentary on P ini's grammar called Sabdavathara and a commentary on the 15th chapter of a Sanskrit work called Kiratarjunneya by poet Bharavi are ascribed to Durvinita. King Shivamara II is known to have written Gajamata Kalpana, known as Vidya Dhananjaya authored Raghavapandaviya, a narration of the stories of Rama and the Pandavas through puns. Gayachintamani and Kshatrachudamini which were based on poet Bana's work Kadambari were written by Hemasena's pupil Vadeebhasimha in prose style. And Chavundaraya wrote Charitarasara. The Western Ganga style of architecture was influenced by the Pallava and Badami Chalukya architectural features, the stepped Vimana of the shrine with horizontal mouldings and square pillars were features inherited from the Pallavas.

These features are found in structures built by their subordinates, the monolith of Gomateshwara commissioned by Chavundaraya is considered the high point of the Ganga sculptural contribution in ancient Karnataka. The image stands on a lotus. It has no support up to the thighs and is 60 feet tall with the face measuring 6 5 feet, the combination of its artistry and craftsmanship have led it to be called the mightiest achievement in sculptural art in medieval Karnataka. It is the largest monolithic statue in the world. Their free-standing pillars called Mahasthambha or Bhrahmasthambha are considered unique, at the top of the pillar whose shaft is decorated with creepers and other floral motifs is the seated Brahma and the base of the pillar has engravings of important Jain personalities and inscriptions. Other important contributions are the Jain basadis' whose towers have receding stories ornamented with small models of temples. These tiny shrines have in them engravings

of tirthankars. Semicircular windows connect the shrines and decorative Kirtimukha are used at the top.

The Chavundaraya basadi built in the 10th or 11th century, some features were added to the Chandragupta basadi by famous Hoysala sculptor Dasoja in the 12th century. The decorative doorjambs and perforated screen windows which depict scenes from the life of King Chandragupta Maurya are known to be his creation. The Panchakuta Basadi at Kambadahalli of about 900 with a Brahmadeva pillar is an excellent example of Dravidian art. The wall niches here are surmounted by torana with carvings of floral motifs, other notable constructions were the Vallimalai Jain caves and the Seeyamangalam Jain temple during the reign of Rachamalla II. The Ganga's built many Hindu temples with impressive Dravidian gopuras containing stucco figures from the Hindu pantheon, some well-known examples are the Arakeshvara Temple at Hole Alur. At Talakad they built the Maralesvara temple, unlike the Jain temples where floral frieze decoration is common, Hindu temples were distinguished by friezes illustrating episodes from the epics and puranas. Another unique legacy of the Ganga's is the number of virgal they have left behind.

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