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"STUDIES OF SOCIETY IN TRANSITION"
(SKETCHES OF MEDIEVAL SOUTH INDIAN HISTORY)

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July 2016

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The Impact of Hindu tenets on Jainism in medieval south India -with special reference to Hoysala period

Abstract

The Hoysalas kings who ruled South India have left behind a legacy of rich culture, fine arts and social life. Their contribution to societal cultural and architectural life is very significantly remembered in the annals of South Indian history. Religion always played a pivotal role and represented the policy of toleration and equality of faiths followed by the medieval South Indian rulers. The Hoysala kings were very cautious in their religious policy because they ruled over a large area with subjects who followed various religions. Jainism was a royal religion along with Shaivism & Vaishnavism. Sub sects such as Kalamukha Shaivism, Pashupatha Shaivism also had significant number of followers. This paper probes in detail about discernible changes in Jainism & the impact of Hindu religion on Jain religious practices & rituals.

Key words: Hoysalas, Shaivism, Vaishnavism, changes in Jainism, impact of Hindu religion on Jainism, Art Culture & religious beliefs

Introduction: Hoysala kings were Jains by belief is evidenced through several inscriptions & contemporary literary evidence. Their Jaina origin was established through Hoysala kings such as Sala, Nripakama, Vinayaditya, Ereyanga and Ballala I who were devout Jains. Most of their subordinate & contemporary rulers were also Jains. Abundant Jaina monuments and inscriptions bear witness to their patronage to Jainism.

Hoysala kings & Jainism -Ereyanga, the Hoysala king, is said to have made many grants for worship in various shrines, food and vessels in Shravana-belgola. It was during the time of Hoysala Vishnuvardhana A.D. that Jainism had its hey-day in Karnataka. His queen, Shantale, was a devout Jaina and got constructed a

number of basadis. Narasimha I was a Vaishnavite but he had much respect for Jainism. He visited Shraavanabelgola in A.D. 1159 and made grants to Jaina temples built by his minister Hulla. (Ram Bhushan Prasad Singh, Jainism in Early Medieval Karnataka).

Many of the feudatories of the Hoysalas were Jains by profession. The Santaras are good examples. Bhuja-bala Santara, one of the chiefs of this dynasty, caused temple to be constructed in his capital, Hombuja, in 1061AD. The Seuna kings had Jaina raja-gurus though they were not Jains themselves. (Ram Bhushan Prasad Singh, Jainism in Early Medieval Karnataka). They made grants to Jaina establishments. *Simghana*, one of the kings of this dynasty, made donations to the *Jinalaya* in Purikere-nagara,



for the worship and made grants to the temple of Ananta-tirthankara-Jina-bhattaraka . Jina-bhattaraka was the Raja-guru of *Rāma-chandra*. All medieval dynasties supported all religion because it was apolitical exigency besides the need of the subjects was demanding. (Presley .A. Franklin -Religion under Bureaucracy Policy and Administration for Hindu Temples in South India Cambridge university press 2008).

Contemporary dynasties.- Rattas of Saundatti, Sendrakas, Silaharas, Guttas of Guttal, Nolamba pallavas, Mannera Masalevade chiefs, Nidugallu chiefs, Banas of Khandavamandala (Kopana), Kongalvas Santaras and Changalvas all these royal dynasties were followers of Jainism.

Similarities & dissimilarities with Hindu philosophy _In matters like theories of rebirth and salvation, descriptions of heaven, earth and hell, and belief in the fact that the prophets of religion take birth according to prescribed rules; one can find similarities between Jainism and Hinduism. Since the disappearance of Buddhism from India, the Jains and Hindus came closer to each other and that is why in social and religious life the Jains on the whole do not appear to be much different from the Hindus. In matters like dress and ornaments, occupations and professions, games and amusements,

language and literature, outlook on life and behavior, superstitions, beliefs and practices, religious festivals and fasts, sacraments and rituals, there are various common things between Jainas and Hindus, and especially the vegetarian Hindus, in various geographical regions of India.

In fact there are certain castes whose members are found in both the Hindus and the Jainas and to some extent marital relations are still maintained between the Jaina and Hindu sections of the same caste.

In the south India , digambara Jainism, for all its prominence in aristocratic circles, was attacked by Hindu devotional movements that arose in South India as early as the 6th century. One of the most vigorous of these Hindu movements was that of Veerashaivas or lingayats , which appeared in full force in the 12th century in northern Karnataka, a stronghold of Digambara Jainism. The Lingayats gained royal support, and many Jains themselves converted to the Lingayat religion in the ensuing centuries

Political affinity -The Digambaras' involvement in politics allowed Jainism to prosper in South India Jain teacher Suddattacharya was the guiding principle behind the establishment of the Hoysala kingdom Many political and aristocratic figures had Jain monks as spiritual teachers and advisers.



Epigraphical evidence reveals an elaborate patronage system through which kings, queens, state ministers, and military generals endowed the Jain community with tax revenues and with direct grants for the construction and upkeep of temples. During the 10th century the Ganga General Chamundaraya oversaw the creation of a colossal statue Gommateshwara at Shravanabelgola. While Mahavira had rejected the claims of the caste system that privileged Brahman authority on the basis of innate purity, a formalized caste system nonetheless gradually appeared among the Digambara followers. This hierarchy was depicted and sanctioned by Jinasena in his *Adipurana*. The hierarchy differed from the Hindu system in that the Kshatriyas were assigned a place of prominence over the Brahmins and in its connection of purity, at least theoretically, with a moral rather than a ritual source. In addition, Jinasena did not see the caste system as an inherent part of the universe as did Hindu theologians and lawgivers.

The reciprocal influence- There are a large number of epigraphical instances referring to unique ritual practices, prevalent festivities, social gatherings, ceremonial customs which were practiced by Jains in Hoysala society. In the period of 6th – late 12th century, Jain monks of both sects, perhaps influenced by intense royal patronage, changed from being wandering ascetics to permanent

residential pontiffs in temples or basadis. A legacy of this transformation is the contemporary Digambara practice of the *bhattaraka*, through which a priest takes monastic initiation but, rather than assuming a life of naked ascetic wandering, becomes an orange-robed administrator and guardian of holy places and temples along with dispersal of scholastic commitment. Some medieval Jain writers saw this compromise with ancient scriptural requirements as both a cause of and evidence for the religion's inexorable decline.

Bhattaraka sampradaya-These Bhattarakas headed traditional Digambara institutions. They were responsible for training scholars, maintenance of libraries, managing endowments, presiding over installation ceremonies and managing Jain spiritual institutions. Thus a Bhattaraka sampradaya influenced both dharmas. He was an expert in all scriptures, had the authority to recite the suri-mantra while consecrating images. He was also responsible for preserving the religious & scholastic order. He was the head of the six limbs of the sangha such as shravaka, shravika, pandita (brahma), muni (vrati), aryika and Bhattaraka. Their pedagogic temperament & disposition was collectively mirrored in the didactic progression & societal advancement.

Pilgrimage - A great deal of importance came to be attached to pilgrimages to



Jain shrines especially during October – November every year. pilgrimage viewed as a particularly meritorious activity, is popular among Jains . Places of pilgrimage were created during the medieval period at sites marking the principal events in the lives of Tirthankaras, some of which were destroyed during the Muslim invasions, which started in the 8th century. Other shrines that have become pilgrimage destinations are Shravana Belgola in Karnataka state,

Sub sects- In the 10th century, Digambar tradition was divided into two main orders. The MUIa snagha which includes Sena gana, Deshiya gana and Balatkara gana traditions Kastha sangha , which includes the Mathura gana and Lat-vagad gana traditions. The Bhattarakas of Shravanabelagola and Mudbidri belong to Deshiya gana and Bhattaraka of Humbaja belongs to Balatkara gana Instantaneously various Shwetambara monastic sub sects appeared, forming on the basis of both regional and teacher associations. Some of the most important of these sub sects still exist, such as Kharatara gachcha which became popular in 11th century.and the tapa gaccha. These included lay followers, often differed markedly from one another over issues of lineage, ritual, and the calendar, and claimed to represent the true Jainism. According to tradition, their leading teachers sought to reform lax monastic

practice and participated in the conversion of Hindu Raj put clans in western India that subsequently became shvetambara jain caste groups. Although most *gacchas* accepted the practice of image worship, the lonka gaccha, did not. Founded by the mid-15th-century layman lonka shah, the lonka gaccha denied the scriptural warranty of image worship and in the 17th century emerged as the non-image-worshipping sthanakavaasi sect. At the end of the 18th century, the sthanakavasi underwent a schism when bhikshu founded the terapanthi sect, which claims to have avoided heresy and laxity throughout its history by investing authority in a single teacher.

Yantra worship-The Siddha Chakra Yantra puja is another great festivity. It is designed in pure and holy place. The yantra was colorfully designed with wheat, green dal, black gram, Bengal gram and rice. Holy recitation, meditation, worship and prayer are carried out for the Navpad and also, worship is offered to other gods, goddesses. powers etc.

Asceticism -Importance on asceticism increased. Jainism encourages fasting, yoga practices, meditation in difficult postures, and other austerities. According to Jains, one's highest goal should be salvation. For this, a soul has to be without attachment or self-indulgence. This can be achieved only by the monks and nuns who take vows of ahimsa,



satya, asteya, brahamcharya ,aparigraha .

Chaturmasa- It is a holy period of four months (July to October), beginning on the eleventh day of the first bright half moon, until prabhodhini ekadashi the eleventh day of karthika . Chaturmasa is still reserved the year for penance, austerities, fasting, bathing in holy rivers and religious observances for all. During this period , all followers resolve to observe vow , be it of silence or abstaining from a favorite food item, or having only a single meal in a day. The observation of Chaturmasa became more pronounced. There were constant references in epigraphy during Hoysalas. It is a holy period of four months (July to October), beginning on Shayani Ekadashi—the eleventh day of the first bright half, Shukla paksha, of Ashadh (fourth month of the Hindu lunar calendar)—until Prabodhini Ekadashi, the eleventh day of the first bright half of Kartik (eighth month of the Hindu lunar calendar) in Hinduism, Buddhism and Jainism. Chaturmas is reserved the year for penance, austerities, fasting, bathing in holy rivers and religious observances for all. Devotees resolve to observe some form of vow, be it of silence or abstaining from a favorite food item, or having only a single meal in a day

Sanghas - There were many Jain sanghas during this period. the following were very popular.

Mula Sangha is an ancient monastic order. Mula literally means root or original. The great preceptor kunda kundacharya is associated with Mula Sangha. The oldest known mention of Mula Sangha is from 430. Mula Sangha was divided into several branches. According to Shrutavatara and Nitisaara bhatta raka Indranandi, Acharya Arhadbali had organised a council of Jain monks, and had given names (gana or sangha) to different groups. The four major groups were Nandi Gana, Sena Gana, Deva Gana and Simha Gana. The Bhattarakas of Shravanabelagol a mudabidari , and Humbaja belongs to the Nandi Gana.

Yapaniya was a Jain order popular in western Karnataka which is now extinct. The first inscription that mentions them by Mrigesavarman (AD 475–490) a Kadamba king of Palasika who donated for a Jain temple, and made a grant to the sects of Yapaniyas, Nirgranthas (identified as Digambaras), and the Kurchakas (not identified). The last inscription which mentioned the Yapaniyas was found in the Tuluva region southwest Karnataka, is dated Saka 1316 .According to Darshana-Sara, they were a branch of the Shwetambara sect, however they were regarded to be Digambara by Swetambara authors. The Yapaniya monks remained naked but followed some Shwetamabara views. They also possessed their own versions of texts that have been preserved in the



Shwetambara tradition. The great grammarian Shakatayana, who was a contemporary of the Rashtrakuta king Amoghavarsha was a Yapaniya, as mentioned by Malayagira in his commentary on the Nandi Sutra.

Gana- there were many ganas of Jains which had influence in society gachchaanyavaya bali .gachcha was the branch of Gana & anvaya was the sub division

Shastradana- the practice of " shastradana" was influencing the scholarship in Jain literature . Each branch had its own basadi ¹. There were cognizant changes in secular & religious literature. These basadis were called by different names such as Chaityalaya Chaitya Jinagaara, Basadis etc. Some of the important places in Southern Karnataka where good Jain basadis can be seen are Sravanabelgola, Jinanathapura , Basadi halli Halebeedu, Humcha, Chikka hanasoge, Nitturu Arasikere and other places. Besides these places listed above there are also a number of places in the region where Jaina basadis are still extant. Many of them are either in disrepair or have been renovated during later times thus losing their original shape.

Festivals – Some of the Hindu religious beliefs & worships such as Lakshmi puja Deepa puja , Sharat pooja, Shruthu panchami , Jnana panchami etc have been imbibed by

Jains .The Jain community started adopting some of the Hindu festivities . Temple or basadi became a place of high social congregation . Festivities such as Shrutha Panchami ,Yaksha Panchamai , Siddha Chakra, Shrutha Nompī ,Jivadaya asthami, Nandishwara Asthami etc became popular. Large mass of people joined together in these festive days. Goddesses such as Padmavathi enjoys an independent religious life and is very popular amongst Jains. According to the Digambara tradition, Padmavati and her husband Dharanendra protected Parshva when he was harassed by Meghalin. Shwetambara tradition, however, does not list Padmavati among the main queens of Dharanendra.

Worship of Female Goddess – Worship of females goddesses such as Padmavathi & Jwalamalini became popular . The Yakshini (guardian spirit) of the Eighth Tirthankara, Shri Bhagwan Chandraprabhu in Jainism and was one of the most widely invoked Yakshinis in Karnataka during the early medieval period. "Bhirava padmavathi kalpa" a treatise on the spells & mystical forms of Padmavathi made this worship popular following the Hindu tradition of worshipping goddesses Lakshmi & Saraswathi . padmāvati was considered as the protecting goddess of 23rd Theerthankara. Goddess Padma vathi was encompassing



several affiliations closely linked with Atharva veda. According to sacred Jain literature Jvalini Kalpa, a cult in her honor was started by a tantrik teacher of the monastic order called Dravida gana. A legend has it that, the Goddess herself, instructed proficient saint Elacharya to systematize the occult lore sacred to her. From the inscriptions it is evident that rites were performed in her honour.

Scholarship -Many versatile scholars of this period wrote on both religious & secular literature adding to the scholastic temperaments. Jain writers continued to use the traditional *champu*, composed of prose and verse. Important literary contributions in Kannada were made not only by court poets but also by noblemen, commanders, ministers, ascetics and saints associated with monasteries. Great Jain poets such as Pampa and Ranna at the beginning of Medieval Period. Pampa was a great scholar who twisted an infra structure for Kannada poetry which has stood the test of time for 1100 years. Pampa, Ranna, Nagachandra, Janna, Nemichandra. Keshiraja, Ratnakarvarni and Brahmashiva have made exceptional scholastic contributions to the advancement of the Kannada language and literature. A series of literary texts based on the life & contributions of Jain Theerthankaras worthy of special mention. 'Adipurana', 'Ajitapurana', 'Mallinatha purana', 'Shantipurana', 'Ananthanathapurana',

'Yashodharacharite' and Bharatesha Vaibhava' are very significant compositions. (Pollock, Sheldon (2003). "Critical Tensions in the History of Kannada literary culture".).

Scholarship Jain scholars have also contributed to the advancement of sacramental religious and philosophical literature of the Kannada language. They have written in major languages such as Sanskrit, Prakrit and Kannada. Kundakunadacharya, Gunabhadracharya and Chavundaraya, 'Panchastikayasara', 'Samayasara', 'Pravchansara', 'Mahapurana', 'Purvapurana', 'Dhavala traya' are very significant scholarly works which have augmented the progression of Literary activities of Medieval Karnataka. (Nandi R.N. Religious Institutions and cults in the Deccan 600-1000 A.D. Delhi 1973 ,Origin and Nature of Shaivite Monasticism – the case of Kalamukhas in R.S. Sharma and V. Jha ed. Indian Society Historical probings Delhi 1974,The Origin of the Veerashaiva Movement IHR II No.1 1975Client ritual and Conflict in Early Brahminical order IHR VI Nos 1-3 1979 Feudalization of the State in Medieval South India Social Science Probing 1984).

Sumantha Bhadra- Sumantha bhadra was the first Jain writer to write on *nyāya*, which has had the largest number of commentaries



written on it by later Jain logicians. He also composed the *Ratnakaranda Srāvakācāra* and the *Svayambhu Stotra*. Scholars such as Simhanandi, Vajranandi, Charukeerthi, Sripaladeva, Traividya acharya, Hemasena, Elacharya, Anathaveerya were important scholars of that period. The place where Elacharya propounded his system is described as Malaya Hemagrama in the south Karnataka region identifiable with Maleyur in Chamarajanagara in the of the Mysore district in of Karnataka. As described in an inscription dated 909 AD this place is holy to the Jain disciples. The inscription also registers a grant in the favor of a Jain basadi.

Pontification – Like in Hindu religion even Jain religion came to have pontiff sets. Besides Jain pontiffs are mentioned in epigraphs namely Akalankadeva, Ajithnatha deva, Muni Chandra sena deva, Shruthi keerthi punditha, Damanandi trividya deva, Bhanu keerthi deva, Kumara nandi deva.

Conclusion - Jainism which enjoyed a highly respectable status under the liberal patronage of the Hoysalas suffered a setback during the beginning of the Vijayanagara rule. This was apparently due to the sudden emergence of Veerashaivism on the one side and Sri Vaishnavism on the other, which wielded considerable influence on the ruling families of Vijayanagara. Their absorption of Hindu, conventional, iconographic & cultural traditions

helped them to stay ahead in literary & religious sphere. They continued to evolve as a part of Hindu religion with peaceful co-existence in this religion even after Hoysala regime weakened in southern India.

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A leader par excellence- personality sketch of military general perumala dandanayaka

Abstract

Hoysala dynasty ruled over a vast region of south India & witnessed a great stable polity, secular society & flourishing economy. Their contributions to the field of administration, state craft & religion excelled all other contemporary dynasties. They bequeathed a great living through spotlighting on all round progression of empire. All the rulers of this dynasty achieved socio religious synthesis. This comprehensive societal policy replicated righteous influence on other nobility as well. Nobles , rich merchants & especially Hoysala generals excelled with each other in promoting social harmony & religious secularism. They ranked on top in streamlining collective & communal relationship. They focused on congenial living among all members of society. Amidst political upheavals & military turmoil, these Generals commissioned themselves in a variety of socio cultural bridging activities. Such visionary & futurist measures reflected an affirmative support for the survival of Hoysala dynasty along with tumultuous political situations. This paper examines on such warrior leader Perumala dandanayaka who was a great soldier, great warrior & a philanthropist, being an important military head . He achieved socio religious harmony by sheer amalgamation of valor & compassionate concerns.

Key words : Hoysala warriors , Perumala dandanayaka , military achievements , philanthropic achievements , tumultuous political situations

Introduction – Hoysala dynasty ruled over a vast region of south India & witnessed a great stable polity, secular society & flourishing economy. Their contributions to the field of administration, state craft & religion excelled all other contemporary dynasties. They bequeathed a great living through spotlighting on all round progression of empire. All the rulers of this dynasty achieved socio religious synthesis. This comprehensive societal policy replicated righteous

influence on other nobility as well. Royal people, rich merchants & especially Hoysala military generals excelled with each other in promoting social harmony & religious secularism. They ranked on top in streamlining collective & communal relationship. They focused on congenial living among all members of society. Amidst political upheavals & military turmoil, these Generals commissioned themselves in a variety of socio cultural bridging activities. Such visionary & futurist measures reflected an affirmative support for the survival of Hoysala



dynasty along with tumultuous political situations. one such general who was perumala dandanayaka great soldier, great warrior & a philanthropist, being an important military head achieved socio religious harmony by sheer amalgamation of valor & compassionate concerns. (Ayyar, V Venkatasubba (1943). South Indian Inscriptions Vol XII. Madras. Archaeological Survey of India).

Perumala dandanayaka - as a military chief - Peramadideva was the Military head of Hoysala king Narasimha III, He worked under two Hoysala kings Someshwara Narasimha III & Ballala III. He was a great soldier, great warrior, great educationist & a philanthropist. He was titled as "lokopakaara" He gave donations to 15 Vaishnava centers & 12 Shaiva centers excavated 7-8 tanks. His children were also very courageous & valorous Among them Madhava Dandanayaka & six sons He was a Tamilian but he learnt Kannada & supported the cause of Kannada language .The following were the temples he built for Shaiva followers.

- ✓ Agara
- ✓ Halasooru
- ✓ Belluru
- ✓ Hagalahalli
- ✓ Yelanduru
- ✓ Aaladuru
- ✓ Balaganchi
- ✓ Holenarasipura
- ✓ Hanagallu

- ✓ Punganuru
- ✓ Chitradurga

Panchikeshwara style of temples - He made Panchikeshwara style of temples popular meaning temples with five compartments. He built Vaishnava temples in Aalagodu, Belluru, Bemmaturu, Hedetale , Holenarasipura, Kaligaanahalli, Kellavatti, Narasamangala , Tirumala Narasipura.

Donations to agraharas- He was a great educationalist. He gave huge donations to Udhbhava Vishwanatahapura Agrahara. He was very much interested to extend the educational benefits to people of this region.

Titles of perumala dandanayaka Perumaala dandanayaka titles of socio religious charity.

Other donations- Perumala dandanayaka was also instrumental in making contributions to other temples in the present Mysore region.

Temple of gopala swamy -This Temple is dedicated to Lord Venugopala Swamy was constructed in 1315 by Perumal Dandanayaka. The temple has an architectural style of the Chola kings The Gopuram of the temple is single-tiered and is supported from the compound wall of the enclosure. These attempts of the generals well establishes the political relations between Hoysalas & Cholas. The political situations during this



period was one of tribulations & turmoil. There were clouds of Turkish invasions .the ravaging armies of Delhi sultans was entering the southern borders. Still the circumstances was reclining deeper because the succumbing of Pandyas Hoysalas Cheras was imminent. There was no support for these dynasties except that there was some acrimony between them which did not fructify in any positive amalgamation.

Conclusion – Thus Hoysala dynasty was one of the premiere ruling families of Karnataka which has contributed hugely to the cultural wealth of the state, particularly in the fields of architecture and sculpture. The history of the Hoysala dynasty in inextricably linked with the events that were enacted in the other important dynasties of the South such as the Chalukyas, The Cholas and the Pandyas. All this was possible because not only kings & royal personalities but also military Generals & war lords contributed to the promotion of art & architecture. Thus Perumala deva was one such great military general under Hoysala kings who was not only philanthropic but was also a great military general who proved his valor in war field also. He was a bridge between Chola kings & Hoysala kings in the wake of political turmoil which existed during this period the acts of Perumala dandayanayaka stands high in the history of South India.

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An evaluation of sources of revenue during Hoysalas

Abstract

During Hoysala period the economic life was well grounded & economy was affluent. There were several instances of their references in vast number of epigraphs in the region. Economy, being the life blood of administration Hoysala rulers gave paramount weightage to the fiscal matters. The economy of this region could be studied through the working of the land revenue system, collection of taxes, coinage, exports, market economy, tax collectors bureaucracy, mechanism of trade, trade guilds, the financial system & various other issues connected with economic activity etc. The economic system of the Hoysala Dynasty was principally dependent on agricultural activities.

Key words: Hoysala rule, avenues of income, revenue system, revenues bureaucracy, need for new tax mechanism

Introduction – The economy of Hoysalas which is reflected through the working of the land revenue system, collection of taxes, coinage, exports, market economy, tax collectors bureaucracy, mechanism of trade, trade guilds, the financial system & various other issues connected with economic activity etc exhibits great & flourishing economy. The economic system of the Hoysala Dynasty was principally dependent on agricultural activities. Two kinds of property-owners were there – prabhu gavunda or lord of gavundas and praja gavunda or gavunda of people. The business of import and export was thriving and export commodities included spices, cloths, valuable stones, herbs, salt manufactured from salt pans, earthenware, gold, gemstones, rhino horn, ivory, aloe wood, ebony, sandalwood, fragrances, seasonings and natural resin. These

were exported to countries and territories

The taxable items- Taxes such as house tax, manure tax, cattle tax, garden tax, well tax etc besides there were taxes on drugs, spices, clothes, areca nut, saffron, women goods, fine cloth, betel leaf, cart loads, turmeric, ass loads, sandal items, horses, barbers, silk, sugar, grain, sesames, elephants, bulls, fuel carts, fruits, leather, ropes, masons, ferry tax etc were internal taxes. Taxes and duties were imposed on weddings, lines of work, commodities in transit on carts or horse-drawn vehicles, and cattle. Taxes on manufactures of betel leaves, black pepper, paddy, ghee, palm leaves, condiments, sugar, coconuts, and goods such as valuable stones, gold, sandalwood, fragrances, fiber, ropes, accommodation, fireplaces, stores, sugarcane presses, and cattle pans



have been found from the village registers.

The sources of revenue- The treasury was an imperative ingredient of the state. Taxes such as house tax, manure tax, cattle tax, garden tax, well tax etc besides there were taxes on drugs, spices, clothes, areca nut, saffron, women goods, fine cloth, betel leaf, cart loads, turmeric, ass loads, sandal items, horses, barbers, silk, sugar, grain, sesames, elephants, bulls, fuel carts, fruits, leather, ropes, masons, ferry tax etc. The records of the period mention a formidable array of taxes and many of them were main sources of income to the state. Land revenue was a very important tax and source of state revenue. It was assessed in proper proportion to the produce and differed according to the crops and seasons. The usual practice was $1/4^{\text{th}}$. The additional demands for maintaining irrigation works and other public utility works were the order of the day. The other sources of revenue were customs and excise duties, transport, mines, ferry, professional taxes, forest produce, voluntary contributions, unclaimed properties, and tributes from feudatories. In addition to taxes and tolls listed above taxes were levied on various goods of merchandise such as drugs, spices, clothes, areca nut, saffron, women goods, fine cloth, betel leaf, cart loads, turmeric, ass loads, sandal items, horses, barbers, silk, sugar, grain, sesames, elephants,

bulls, fuel carts, fruits, leather, ropes, masons, ferry tax etc.

The nature of taxation- Nature of taxes during this period show that they were heavy. The inability to pay taxes made some people to move away but such instances were very few. The villager had to pay a number of taxes such as house tax, manure tax, cattle tax, garden tax, well tax etc. They had to render free service sometimes they had to provide service as soldiers. These taxes illustrate that the state had large revenue which was spent on the protection of the state the maintaining of a very large army king and his court officials were paid in the form of share of revenue. Taxes were collected both in kind and cash this necessitated a formulation of an organized department to maintain account and to safeguard the money allocation of revenue for various administrative purpose.

The revenue officers- The revenue department consisted of various officers such as sunkada veggade was assisted by number of officials. They helped him in collecting revenues as well as taxes. Dasavandha or $1/10^{\text{th}}$ of the revenue of a place granted by some of them must have been a part of their share which they received as their salary. The epigraphs speak of officials gifting a part of their share of taxes to the temples. Many epigraphs record grant of their share to the services of temples as an act of charity. Generally, the proceeds were collected during harvest season. Some



records give a factuality about privations & hardships suffered by the people at the hands of unscrupulous officers and the king ordering that those officers should not enter the concerned villages to collect taxes and if the officials exacted tolls, firewood grain gifts ornaments clothes would be flogged. People not paying taxes were very few or their number was negligible. Sometimes there were call against collection of taxes by people. A large number of occupations & livelihood activities are mentioned in epigraphs which goes to show that all these occupational cliques had to pay levies to government regularly.

Farming as a primary occupation

As majority of the people lived in villages' agriculture and cattle rearing was the main occupation. Owning of landed property was considered as a privilege, as land was the best gift. Land was under common ownership. We also find a mention of landless laborers in epigraphs. Any type of rewards for any type of meritorious & praiseworthy work was the gift of land. Religious & secular beliefs induced individuals and groups of persons to organize works of charity. Among these types of gifts of charity, gifts to temples outsized and feeding ascetics and distribution of food was an important act of charity.

The sarvamanya landed gifts - The Sarvamanya type of gifts were also

given. In times of famine & severe calamities, consideration as regards cess was shown. The upper strata of people donated profoundly for secular & religious purposes. The epigraphical evidences make us believe that the people lived a high-quality and contented life. Epigraphs mention all types of vegetables and food articles of consumption as available for living which goes to show that the people lead a comfortable & relaxed life.

Tax assessment - This was done by the village assembly who were responsible for collecting for the government. Land revenue was called *Siddhaya* and included original assessment called as *Kula* and various cesses. Taxes were levied on professions, marriage, goods in transit on chariots, carriages, domesticated animals. Taxes on commodities like gold, precious stones, perfumes, Sandalwood, ropes, yarn, residence, hearth, shops, cattle pans, sugarcane presses and produce like black pepper, betel leaves, ghee, paddy, spices, palm leaves, coconuts and sugar are mentioned in records. Cattle tax was called *balavana* and loom tax was called *maggadere*. Fines for violating tax laws were also collected. The village assembly could levy tax for a specific purpose like construction of a water tanks.

The tendering system-Epigraphs mention contributions to various services in the form of coins. There



were ample evidences to show that the coinage was firmly established. Coin was a means of exchange. They were minted in mints known as kammata. Goldsmiths were employed through government for this purpose. These people worked through guilds. An inscription from Hassan region mentions of coins such as Pana, visa, hon, hana, Nishka etc. Both gold and silver coins are mentioned in inscription. The king appointed faithful officers to look after the mints.

Gadyana coin- Gadyana was a monetary unit. Those which were minted at Lokkundi were known as 'Lokki gadayana'. Dwarasamudra had a mint. Gadyana was a gold coin of highest value. The other coins were functional denominations of gadyana. Pana was $1/10^{\text{th}}$ of the value of gadayana. Haga was also a coin. Visa which was $1/16^{\text{th}}$ of a pana. Bele was lesser in value than a haga. All Hoysala coins were of gold in three denominations. Varaha was the top order coin which weighed 63 grams. This was a clear replica of Chola coins. Kalanju was about $1/4^{\text{th}}$ of a tola in weight and 2 kalanjus were equal to 20 kasus and one kasu was 15grms in weight. These coins are mentioned in several epigraphs of the region. There were a number of measures as found mentioned in these epigraphs. They mention the names such as Salage Mudes, Veeraganga Kolagas, Solage Kolagas, Solages, Mudes, Kammas, Khambas, Nivarthanas etc.

Imports -Import of horses on the western seaboard was a flourishing business and inscriptions speak of Brahmin merchants who were active. The Arabs were engaged in supporting the need for horses from all South Indian & North Indian kingdoms. Rich forest produce like Teak was exported through ports of Kerala. There are references to Merchants from this region who settled in Arsikere Halebeedu Beluru regions. Virgals or hero stones in the coastal areas depict ships indicating active sea trade with shipping fleets. Piracy was common and Virgals made for dead heroes have been found all over the Hoysala empire. Inscriptions mention a flourishing textile industry. Trade with overseas kingdoms reached unprecedented levels.

Exports- South India especially Hoysala empire exported textiles, spices, medicinal plants, precious stones, pottery, salt made from salt pans, jewels, gold, ivory, ebony, wooden items camphor, etc were sent to china. In addition, perfumes especially sandalwood reached western ports which was the entry port to Egypt, Greece, & Alexandria. Architects known as Vishwakarmas, sculptors, quarry workers, goldsmiths and others whose trade directly or indirectly related to construction of temples were also prosperous due to the vigorous temple building activities undertaken.



Conclusion- Thus there were many sources of revenue during Hoysalas. The economy was depended on several sources of revenue. The monetary management was run smoothly through the assistance of occupational guilds. Hoysalas enjoyed great export import facility. The epigraphical evidences make us believe that the people lived a high-quality economic life during Hoysalas . Incessant wars necessitated heavy imports of horses & Hoysala kings supported all types of industries & the economy was thus flourishing.

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Educational promotion during Hoysala period & impact on societal values

Abstract

Education during Hoysala period championed many societal values. The life of the student here reflected ideal principles. While living with the preceptor the life of the student in Agrahara was very well designed. Education was an embodiment of virtues & intrinsic values. The education was embedded with regulations & disciplinary restraint. The lessons of responsibility, submissiveness, compliance, devotion etc were taught as a part of education. The educational values were perpetual & ceaseless as it meant to endow with insight about salvation. This paper examines the social values of education taught in Agraharas. The ethical values of such education reflected in the cultural transition of this period.

Key words: Hoysala period, Agraharas, disciplinary education, perpetual nature of education, cultural transition

Introduction -Hoysala period was an eyewitness to a colossal cultural transition under Hoysala rulers through intensification of temple building, creation of Higher educational institutions, promotion of donations to educational institutions, enhanced endowments of land, & money, rapid progress in conception of religious and secular literature etc

Impact of education on social values - Agraharas during this period promoted the individual pupil with highest concern. This assisted in building up a strong master-pupil relationship and consequently personal attachment between the preacher or preceptor and the pupil and the master was of an abiding nature. The work of teaching was regarded as a sacred duty by all masters and not a merely a business

transaction. The master pupil relationship was held high. The violation of any of these principles was treated as a wrongdoing which could not be rectified by any probability. It attracted severe punishment also. (George W. Spencer, "Religious Networks and Royal Influence in Eleventh Century South India," Journal of the Economic and Social History of the Orient, XII, Pt. I, January 1969, "Royal Initiative under Rajaraj I," The Indian Economic and Social History Review, Vol. 7, No. 4, December 1970).

As the Education taught in Agraharas during this period included both mundane and ultra mundane life of man and hence it played a significant role in the life of and process of internal development



of an individual. The epigraphs from Kikkeri Hosa Holalu Govindanahalli Hariharapura , Madihalli , Bachihalli , Santhehalli , Beluru , Dorasamudra , Betthalli , Nuggihalli , Virupaskihalli , Goruru , Navilahalli , Naaguru , Somapura , Kadaluru , Kavinahally , Baguru , etc maintain very clearly that promotion of "Self" was very imperative to living a good life.

The education inculcated in Agraharas during this period instilled in students the spirit of dutifulness, faith, morality and self discipline. The Students were thus made obedient in Learning, Intelligent in applying their knowledge for society & skills in earning an honorable livelihood.

This education in Agraharas during this period was always considered an inevitability for attaining sublimation of life or salvation. Men were given the knowledge of the almighty, his ultra powers and cognizance through religious instruction and practicality which assisted in attaining Moksha or emancipation. (**Kesavan Veluthat**-The Early Medieval in South India .Oxford: Oxford University Press, 2008).

Agraharas & societal values

Agraharas during this period championed many societal values. The life of the student here was very ideal. While living with the preceptor the life of the student in Agrahara was very well designed with regulations & discipline. He was

taught the lesson of dutifulness through the habits of early rising, timely bathing , studying, reciting, assisting , etc. The education in Agraharas during this period taught the habits of simple living through limited clothing, limited eating and very limited routine needs. His life was structured so as to un vitiate him from luxury living such as heavy eating, uncontrolled luxury habits etc. Control over the sensual appetites was repeatedly emphasized. (Kesavan Veluthat- The Early Medieval in South India .Oxford: Oxford University Press, 2008) .

The education in Agraharas during this period sought during this time made a student chaste in habits, great in thinking, divine in behavioral attributes and a master in all scholastic temperaments. The education in Agraharas during this period contributed towards social life also. A pupil who received such rich valuable education grew to be responsible householder when he married. He rightfully discharged duties towards society, village, and family. He was alive to all types of responsibilities which the society asked for. He was bound by his duties towards society in all respects. Society never faced the problems of any anti social mentality rising up nor unsocial element rising its tentacles in society there by damaging the societal well being or ruining the social welfare. The the social organization was well set and



was in a position to contribute to the total human progress. Highest water mark was thus achieved through educated human beings and society held high several social values. As a undeviating outcome of societal modification the Hoysala society underwent a lot of mobility among the various scholar groups. They exhibited a propensity in Vedas , Upanishads , Kavyas, Grammar , Astrology , Astronomy etc

As the encouragement of education was catering to the societal needs there were lot of changes in the religious & ritual practices as well. The scriptural rigidity was becoming easier. The education of the period stood a witness to improved & simple ritual practices in several ways. There are ample corroboration with regard to religious literature being composed by other seatrain scholars. The rewriting of scriptures, agama literature, secular adaptations etc was an important reflection of educational pattern. The varied Upanishadic conceptions of god was often quoted, that Brahman rituals were not essential to spiritual release, and that individuals might choose different deities or methods of worship. Books on Ritualistic practices were written as straight consequence of this development. Epigraphs of this period include vast quotations on Vedic conceptions. This broad outlook facilitated through education helped the growth of alternative ritual perspective in the realm of religious ritual practices. (

George W. Spencer, "Religious Networks and Royal Influence in Eleventh Century South India," Journal of the Economic and Social History of the Orient, XII, Pt. I, January 1969, "Royal Initiative under Rajaraj I," The Indian Economic and Social History Review, Vol. 7, No. 4, December 1970) .

The education in Agraharas during this period assisted maintenance of required institutional arrangements , cognitive living with cohesion , gave religious satisfaction, heightening self esteem with great knowledge, helped adoption of relevant practice ritual, helped development of sacred & sacramental beliefs , informal & indirect agencies of socialization & communication, motivational reorganization of community , social & academic support ,spread of classical knowledge

Conclusion- Thus the education in Agraharas during this period sought to make a student chaste in his habits, great in his thinking, divine in his behavioral attributes and a master in all scholastic temperaments. Thus the social organization was well set and was in a position to contribute to the total societal progress. Highest water mark was thus achieved through education and society was stimulated to hold high several social values. The social values of education taught in Agraharas were reflected in the social mobility, architectural enhancements, literary & scholastic fields. The



ethical values of such education reflected in the cultural transition of this period was carried by other dynasties which followed the fall of Hoysala empire.

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Realization of religious equality through religious donations during Hoysalas - a note on sravanahalli record of chandaladevi

Abstract: This paper deals with donations of women towards uplifting Jain religion during Hoysala period with special reference Chandala Devi the senior queen of Hoysala King Vishnuvardhana. The Hoysalas kings who ruled South India and they have a great legacy of rich culture, fine arts and socio-cultural life. Their contributions to societal cultural and architectural life are very appreciably considered in the annals of medieval south Indian History. The Hoysala kings were very watchful in their socio religious policies because they ruled over a large area with people who followed various religions. Jain religion which a royal religion along with Shaivism, Vaishnavism, pashupatha sect, etc was boosted by royal patrons as well as common people with equity..

Key words: Hoysalas, religious policy, Jainism. Status of women, contributions of women ,Chantdala devi

Introduction The Hoysala kings were very watchful in their socio religious policies because they ruled over a large area with people who followed various religions. Jain religion which a royal religion along with Shaivism, Vaishnavism, pashupatha sect, etc was boosted by royal patrons as well as common people with equity. This paper deals with donations of women towards uplifting Jain religion during Hoysala period with special reference Chandala devi the senior queen of Hoysala King Vishnuvardhana. This exhibits the equality of women in society. This also depicts the democratic spirit that prevailed in the society in religious matters. All these works were considered as meritorious in society. It was a tradition of good faith that kept them to bestow such huge endowments. We have instances

to show that women could follow any religion. The example of Hoysala queen Shantala showed that even women could achieve greatest spiritual bliss through self efforts. They kept alive the spirit of healthy religious tradition & helped it continue through their own selfless contributions.

Position of women in medieval south India- The Position of women in medieval south India represents the status of women. One of the truest measures of a nation's advancement is the state of its women. It is through the women that a new generation comes up. As portrayed in history and mythology a woman a Hindu women was educated and several of them achieved fame as scholars some were philosophers and



some were queen regents. Women enjoyed freedom of movement and expression and were accorded a position of dignity and respect in the family and society despite her education and liberation. Hindu woman was expected to portray and reflect the virtues of womanhood and fulfill her prime responsibility as a wife and mother. These roles required of her certain prescribed behavior and rights and responsibilities in return for which she was assured of maintenance, support and respect.

The woman in medieval Indian society they were not restricted from enjoying political social cultural religious and economic activities though modesty was considered the highest among their graces. This high ideal of womanhood and feminine virtues is reflected in some of the hymns of the Alvars such as those of Tirumangal Alvars a contemporary of Nandivarman pallvamalla. The women of Tiruvallikeni in Madras are referred to as peerless on earth presumably noted for their beauty and virtues of charity.

The status of women were high in the upper strata of society. Their rights of property may be presumed and the charities and gifts to temples attest to this fact. The position of women during this period needs special mention. There are veritable epigraphic sources to define their emerging potency to deliver their strength. many women supported

the construction of temple in this region—epigraphs speak of many women who built jinalayas and basadis also gave grants to other religious institutions. Women made endowments to other religious institutions and mutts as an act of charity. Women were religious minded & this was fanned by the presence of Bhakthi cult as well.

The spread of Jain religion

The historicity of Jain tradition is amply borne out both by literacy and archaeological evidences in this region. The evolution of and development of Jain religion in Hoysala kingdom forms an integral part of the study of Jainism in Medieval South India. Among the various religions that existed in Karnataka Jainism is the oldest. This religion has given lot of contributions to the development of culture, society, religion, art and architecture. The building of Jain basadis among Jain devotees forms an interesting topic. The erection of Jain images of theerthankaras and their attendant deities forms an important topic in the history of Architecture of Jain Basadis.

Jainism & women Jainism also allowed women to thrive in all fields.- Jain women Maravve and Balabbe are said to have been a disciple of Madhava Chandra of Jaina Mula sangha. A Record from thumba devanahalli records the construction of a basadi by Asavabbarasi queen of



kadamba chief Ereyanga deva. Chandaladevi wife of senior queen of Hoysla Vishnuvardhana gifted the hamlet of kavanahalli in the village of Mandagere for the worship and offerings and feeding the ascetics and students in the veera kongalva jinalaya. With the rapid spread of Jainism there arose several Jain settlements in various parts of South India. Especially Karnataka.

Sravanahalli record –This refers to a gift of Kaavanahally a hamlet of the village Mandagere by Chandala devi the senior queen of Hoysala Vishnuvardhana and her younger brother Duddamalladeva for worship and offerings and feeding the ascetics in the Veera Kogalva Jinalaya. The gift was made over to the Jain guru Prabhachandra Siddantha deva disciple of Meghachandra Trividya deva of Mula sangha .Desiga gana pustaka Gachcha and Konda kundavaya. It is said that the Village Mandagere was received as baluval by the queen from her father prithvi Kongalvadeva. Some other epigraphical information throw light on this. (Burton Stein-The Economic Function of a Medieval South Indian Temple. The Journal of Asian Studies Vol. 19, No. 2 (Feb., 1960).

Historic importance of the record

This record is important because of following reasons . It mentions Jain schools of philosophy. It mentions Siddantha deva disciple of Meghachandra Trividya deva of Mula

sangha. It mentions that the Village Mandagere was received as baluvali by the queen from her father prithvi Kongalvadeva. Royal women had property rights which they claimed through fathers as ancestral property. It is known that Kongaldeva was the father of Chandala devi and kongalvas were feudatories of Hoysalas. It is known that even though her husband king Vishnuvardhana was attracted towards Sri Vaishanva religion she continued to support Jain religion through benefactions. Royal Women could choose their socio religious ties on par with their husbands.(Burton Stein-The Economic Function of a Medieval South Indian Temple. The Journal of Asian Studies Vol. 19, No. 2 (Feb., 1960).

The conclusion- Thus we find from epigraphs sources that the women had ample opportunities to cultivate the religious urge and give concrete expressions to it in their own way. It is interesting to know that not only women belonging to upper strata but also even ladies with humble origins took an active part in constructing the temples for various gods and various religious monuments such as basadis and feeding homes for ascetics, mutts. Women from all sections of life offered liberal grants to such as lands and money for various varieties of worship festivals for maintenance of gods chariots building lamp lighting for priests etc for feeding the ascetics & others. This



exhibits the equality of women in society. This also depicts the democratic spirit that prevailed in the society in religious matters. All these works were considered as meritorious in society. They kept alive the spirit of healthy religious tradition & helped it continue through their own selfless contributions.

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The Implications of Endowments by Women with Special Reference to Hoysala Period

Abstract: Women could thus gift lands, convert villages as Agraharas, erect stone epitaphs, could build jinalayas, could consecrate images, could renovate temples, and could build extensions to temples such as Mantapas and Gopurums etc. Their support also was extended to building works of public utility such building tanks anicuts bands and river canals. This above narrated discussion goes to depict the empowerment of women. During Hoysala period many women indulged in various welfare activities both socio religious and administrative. They had the power to express their like mindedness of converting the villages as Agraharas and educational centers. This also explains their responsibility towards heralding a good administration. Their involvement in these activities was the outcome of the progressive societal life boosted by Hoysala kings who were the epitome of benevolence and good administration.

Key words: Women during Hoysala period, donations & charities . Implications new researches

Introduction : During Hoysala period many women are mentioned in epigraphs as to have donated lands or money or other assistance to their express their within religion Their empowerment of rights can be seen in following records. Chandaladevi wife of senior queen of Hoysla Vishnuvardhana gifted the hamlet of kavanahalli in the village of Mandagere for the worship and offerings and feeding the ascetics in the veera kongalva jinalaya. Burton Stein, in his "Integration of the Agrarian System of South India" in R.E. Frykenberg(Ed.), Land Control and Social Structure in Indian History, Madison, 1969, pp. 191-194; & "Goddess Temples in Tamil Country, 1300-1750 A.D.," presented to the CSRI Workshop, University of

Chicago, May 24-26, 1974 deals about the charities & donation to temples. It is said that this village was received as Baluvali by the queen from her father Prithvi Kongalvadeva. Another 12th century inscription eulogizes Bammavve of kikkeriyapura as devotee of god Brahmeshwara in Kikkeri . An inscription from this pale mentions to royal gift of the village Boovanahalli to the brahmeshwara temple built by bammavve nayakiti. Some women erected hero stones in memory of valorous deeds of their husbands brothers or fathers .Malavve elder sister of Maleya got erected a hero stone. Maleya swami was the pattanaswami who fell while fighting the Muslim army ibid p.65 this was when Hoysala king Someshwara was



ruling the Hoysala empire .Women also laid down their lives as garudas. An inscription from agrahara bachihally refers to the death of kanneya nayaka his three wives vumnavve javanavve and Kallavve ten lenkitis and 21 lenkas all of whom laid down their life as garudas on the demise of the Hoysala King Someshwara . An epigraph from EC Vol VI P.82 reveals the fact that the hero belonged to the mugila family and that his predecessors had similarly become garudas his genealogy is given .

The stone inscriptions and hero stones

The stone inscriptions and hero stones proudly mention the genealogies of such lenkas who became garudas. These are described as the nayakas of lenkavali and as the senanayakas of the nayakas in charge of kannadiga manneya. They were administering kabbahu nadu sivaneya nayaka along with five lenkas had given up his life when Ballala deva died. Like wise Lakkeya nayaka and his wife gangadevi and three other lenkas had become garudas. Ganda narana setti and his wife maravve nayakiti are stated to have become garudas to the Hoysala king Ereyanga while his son hoyisala setti and his wife machavve nayakiti had laid down their lives with Bittideva their son kureya nayaka with the wives maravve and chikka madavve and seven lenkas became garudas to Narasimha I. Rangeya nayaka son of kanneya nayaka with

his wives ketavve nayakiti hinnavve anyakiti and manchavve nayakiti ten lenkitis and 21 lenkas became garuda when Hoysala Nrasimha III died. Another inscription refers to the construction of Bhairaveshwara temple at Bommayanayakanahally or Bhivarapura. By rekhavve elder sister of mahapradhana Someya dannayaka. She converted the village into an agrahara and granted it with 4 vrittis of god and some lands to her son in law Mareya nayaka the Sthanika of Machanakatta her daughter Tippavve and Tippavve's daughter Soyakka. This grant is called as preeti daana which was made voluntarily swayichche odambattu (EC VI kr 98 Bhairapura Vol Vi pp.79-80.) It belongs to the period of Narasimha deva III. Sometimes stone inscriptions were erected by officers in commemoration of queens for example the mahapradhana Adisingeyya nayaka converted the village of Kallhalli into an Agrahara and renamed it as Devalapura after the queen Demaladevi. The gift made by the king to Rajaguru Gummatadeva appears to have made over by the donor to the mahajanas Varahanatha kallahalli Kr 108 p.96 EC vol VI. Madala mahadevi consecrated the grant of a village to god Tuvveshwara. Another record refers to the renovation of the ranaga amantapa and probably also the mukha mantapa by a woman who was the daughter of Bogegowda granddaughter of Marinnanje gauda



and great granddaughter of Boge gowda. A hero stone records the death of Nagaya son of Bangali Ereyamma in a cattle raid.

Conclusion – Thus Women could thus gift lands, convert villages as Agraharas, erect stone epitaphs, could build jinalayas, could consecrate images, could renovate temples, could build extensions to temples such as Mantapas and Gopurums etc. Their support also was extended to building works of public utility such building tanks anicuts bands and river canals. This above narrated discussion goes to depict the empowerment of women. During Hoysala period many women indulged in various welfare activities both socio religious and administrative. They had the power to express their like mindedness of converting the villages as Agraharas and educational centers. This also explains their responsibility towards heralding a good administration. Their involvement in these activities was the outcome of the progressive societal life boosted by Hoysala kings who were the epitome of benevolence and good administration.

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Stages of emergence of temple as a commune – roles & responsibilities of a temple in medieval south India

Abstract : Temples have been a part of splendid Indian heritage ever since the dawn of community living. Temples were not only places of worship but also communes of joint living. A temple was a societal force to reckon with including varied degrees of development as a commune. The ascendancy of the temple as a religious institution forerunning socio religious responsibilities as a role model in a community was a measured & stable progress. The temple represented a revolutionary force in south India through several quarter of spiritual & theistic offshoots. This paper focuses here is on key features of a temple, it's structure as a temple and it's magnitude as a undisputed political conformist with versatile dimensions which evolved and the steady advancement of distinct regional cultures and economies.

Key words: Hoysala period , roles of temple , responsibilities of temple, contributions of temples , shift in roles , community empowerment.

Introduction -There have been numerous studies discussing the origin of a temple as a community. Burton stein, Cynthia Talbot, Arjun Appadurai, etc have studied temples during medieval period. It proved a strong ideological weapon during the Bhakti movement and was able to register Hindu Brahmanical religion as a comprehensive leader of answering diverse community needs. Its potential as an institution was realized by almost all dynasties which ruled south India. The temple had functions of administrative, social, economic, political, and cultural nature that were interrelated in a multifaceted manner. The temple grew into an Institution incorporating all these features. In his work on the Tirupati temple, Stein concluded that temples became centers through which state resources

were redistributed during the pre colonial period. Stein notes that "fairs augmented urban trade. Regular and periodic fairs were established on the main roads to great temples during the times of major festivals"(Burton stein, Cynthia Talbot, Arjun Appadurai, etc have studied temples during medieval period. Burton Stein- the Economic Function of a Medieval South Indian Temple. The Journal of Asian Studies Vol. 19, No. 2 (Feb., 1960) & Burton Stein-The Economic Function of a Medieval South Indian Temple. The Journal of Asian Studies Vol. 19, No. 2 (Feb., 1960),

1. **Temple as a coherent institution-** The other stimulus to the literature of the early medieval age was chronicles of ruling families of the period. (Cynthia Talbot) Temples gave institutional spotlight to this



reformed Hinduism. The temple received a variety of gifts and endowment in the form of lands, flower gardens, oil mills, the musical instruments, ornaments, cows, betel leaves, areca nut, oil, images, fruits & flowers, carts, troughs, golden armors, pedestals, curtains, cots, seats, crowns, bells, thrones, salvers, worship articles etc. these donations were made by the king, the queens, the members of royal court, their staff, Ministers, & the landed gentry. Many occasions were chosen for donations such as victorious expeditions, birth of heirs, royal birthdays, & any other events of good fortune. Thus, the temples served as a bridge of Dharma between the people of different classes and the king. The temple during this period enjoyed numerous privileges such as free grazing lands, free lands for worship, free cattle stock, free work force, free claim over stray property, exemption from tolls and other levies, besides big landed properties.

2. **Temple as a shaper of regional culture** -Temples and kings were decisive in determining regional cultures; both institutions had the further effect of stimulating urbanization. Temple depicted almost everything connected with socio-economic life of the community. It carried vigorous messages of good over evil. As

land became a property, land gained elevated resale ability & value. It became a commodity with high assessment. Sale deeds of lands being sold or purchased are found in epigraphs of this region.

3. **Temple as an urban centre** – Temple had a correlated augmentation to become an urban centre. Both ruling families lavished treasure for adorning the deities and attracted a large permanent population of priests at each temple and multitude of pilgrims whose needs created the basics for extensive urban centres. Such an increase in importance of the city led to a natural population increase as well as demands for more resources. But growth was also constrained by the huge battlements thrown up around, punctuated by the massive Gopurams. The only viable solution was to erect yet another wall around the existing one. While Agraharas became joints of community living, the vicinity became a suburban center with temples and students flocking to this center from surrounding neighborhood. This led to several livelihood requirements such as water, wells, provisions etc. Construction of tanks and sluices thus followed immediately. Individuals or corporate bodies were encouraged to build tanks by means of land grants and remission of taxes. The



maintenance of the irrigation works involving repairs to damaged tanks removal of silt and prevention of damage was a mandatory duty which was vested in the Village Assembly. The source of finance for their maintenance often came from private charity , temple contributions , state help and income from excavated tank (Burton Stein).

4. **Temple as a commune**-The types of people needed to keep the household of the temple running included suppliers of food, flowers, and baskets, potters, carpenters, blacksmiths, leather-workers, sweepers, tailors, bamboo workers, painters, and washers. Arts surrounding the temple and its festivals included music, dance, drama, painting, calligraphy, and cottage industries such as white wash, enameling , dyeing, pottery, tailoring, embroidery, and the manufacture of bangles, mud lamps , flower bags , flower baskets , colors , turmeric pastes, beaded necklaces , agarbattis, aromatic cones, temple furniture, and toys.
5. **Temple as a king maker**-Temples played a major role in royal politics not only because the ruling aspect of the deity was emphasised, but because of the nature of temple ritual. Temple acted as a king maker because of the superior powers it had & it could dictate terms as & when

required. There were several injunctions & sanctions the temple wielded. The temple was the only authorized institution to deliver sanctions on the king & his authorities . He could endorse his legitimate mark on the dynastic ascendancy only through spiritual sanctions. King looked at the spiritual support of the temple priest for dynastic squabble/dispute/ re arrangement/split/ partition / division etc. Any rescheduling of cabinet, alteration in transfer of a capital city , or a military expedition ,marital alliance with the neighbourhood dynasty , or a encamping of the royal entourage , each had a analogous link with the temple authorities. The nobles & the clergy men had to adhere to the authoritarian power of the temple establishment. Hence, we see escalation of the endowments to temples by the nobility during 10th & 12th centuries.

6. **Temple as an endowment asset** - Temple administrators, acting on behalf of people as men of godly stature , honoured generous people who endowed the temple with diversified donations/ activities such as worship at a temple, giving gifts of land , giving gifts of agricultural produce , giving gifts of jewels of gold & silver etc. The greater the gift, the greater the honour which was shown as a part of the ritual of worship. Hence there was



amplification in the number of sacred spiritual performances in the temple. The Temple catered to various ritualistic performances increasing annually. The gift of land was attached with sacramental sanctions through the temple. It was considered as Raja dharma or royal duty. Epigraphs of Hoysala period point out very evidently to the quintessence of Raja dharma in these lines. "This bridge of dharma is common to all kings and should be protected by you from time to time". Land gifts were given by those kings who could perform Tula purusha, Gosahasra, Ashwamedha, and other such Yagas. The ritual rites became a mandatory obligation for king to involve himself in religious executions. The royal court volunteered such ritual practices very often. It was considered a pious act besides a part of Raja dharma. The king had to keep his subjects happy by generating welfare measures. He had to keep his kingdom free from invasions & atrocities of neighbourhood kings. He had to evolve a competent & proficient administration in all respects.

7. **Temple as a corporate body** -Rich and powerful associations of urban-based corporate trade bodies in south India conducted their commerce over the whole of the peninsula and beyond to South-east Asia. These trade

groups provided media for translating Dravidian culture from India to South-east Asia, a spill-over and extension beyond the subcontinent of early medieval urbanization. The early medieval period was a distinct departure in many ways and it was the pattern for future development. The regionalization of culture, of religion and of politics was the critically significant process of the early medieval age. This involved two sorts of subordinate processes. One was the extension and transformation of Sanskrit forms dating from Gupta times. Many forms, however, were adapted to local values and were brought into localized culture through modification. Simultaneously as well, local and even folk cultural elements were given Sankritic meanings. This sort of synthesizing of political, religious and cultural elements was a central feature of the regional process and assured that whatever unity is assumed about the classical Gupta age was forever dissolved in later times.

8. **Temple as a centre for expanded legitimacy**-Ambitious chiefs tried to legitimize their enlarged political claims through their utilization of Jain, Buddhist, and Hindu rituals. This utilization became a process of regionalisation of politics in that it was necessary to mix northern



symbols of divinity with local ones, since the gods of the Hindu pantheon were distant from the experience of ordinary people.

9. **Temple as a center of commodity**

production-This period of political and cultural creativity coincided with the rapid development of commodity production, the manufacturing by hand of goods which made India's reputation in these early times as a land of fabulous wealth and elegance. (K. Sundaram, Studies in Economic and Social Conditions in Medieval Andhra (1000-1600 A.D.), Madras, 1968).This reputation attracted people to the subcontinent, feeding further the vitality of commerce within and beyond South Asia. It is often observed that Jain and Buddhist ideologies lingered so long in India because they provided a moral shadow to the practical values of merchants and moneyed men. They may also have provided an institutional framework that linked Buddhist and Jain monasteries with the high commerce of the age. Hindu temples would eventually assume that role. Another aspect of the political and cultural development of the age was the widespread acceptance of caste as a way to incorporate disparate groups into the new states and the new links between urbanization, commerce and manufacturing.

10. **Temple as an elitist forerunner** -

The people from elite class such

as Nobles , Military Generals, war Lords etc patronized Brahmin families, through granting them rich villages and fertile lands, in return for priestly services which would legitimize their status. Brahmins were not only necessary to would-be kings over expanded domains; they were also interesting to the lords of villages as a way of strengthening their authority over the low status laborers who worked their rice fields. (K. Sundaram, Studies in Economic and Social Conditions in Medieval Andhra (1000-1600 A.D.), Madras, 1968) .

Conclusion- Thus the foremost reason that the South Indian temples were able to perform this integrative function was their wide appeal in the society & their ability to incorporate members of different communities into one community of worship. By providing employment to artisans, peasants and by lending money to agriculturalists in their vicinities, South Indian temples also redistributed the property of the wealthy to other segments of society. The widespread approval accorded to patrons of temples meant that, during the later Vijayanagara age, religious gifting could be used as a strategy by outside warrior. It led to the total regionalization of culture, of religion and of politics.



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Sacrificing for a royal cause - reflections on lenka deaths during Hoysala period

Abstract: There is huge number of Hero Stones called popularly as Veeragals and Mahasatikals in local language, spread extensively in & around the boundaries of Hoysala country. These stones inscriptions known generally as hero stones speak about mortified deaths called as Lenka or Garuda deaths. These stones are very important from the point of view of Historical analysis. They frequently portray the warriors, their valorous deeds, their martyrdom, & their venerable deaths along with royal people or for a royal cause. These are very interesting as a resource of historical study about medieval south Indian society. They illustrate death of persons in peculiar & unusual circumstances. This paper portrays the variety. Nature of such deaths & analyses the socio religious causes of these kinds of martyr deaths during Hoysala period. The paper argues about introduction of the innovative conception of lenka deaths as an answer & as an evidence of new found authority in times of political turmoil.

Key words: Hoysala period, hero stones, lenka deaths, socio –religious background, causes for increased deaths.

Introduction-These stones inscriptions known generally as hero stones speak about mortified deaths called as Lenka or Garuda deaths. These stones are very important from the point of view of Historical analysis. They frequently portray the warriors, their valorous deeds, their martyrdom, & their venerable deaths along with royal people or for a royal cause. These are very rich source of historical study about medieval south Indian society. A group of people called as lenkas / garudas died along with the death of the king. There were both men & women in this group. They died through beheading themselves with sharp weapons. This has been depicted in the outer walls

.There was such unauthentic deaths which were published through inscriptions in the local language so that the death of such people were commemorated. This was considered as ideal death as well.

Types of deaths During the period under study we come across various types of deaths identified generally as velevali, jolavali, lenkavali, sahagamana, sallekhana & nishidhi have been mentioned in inscriptions. All these types of death have been mentioned in epigraphs & other contemporary literary records. The nature of death differed in each case while some were sacrificial deaths some were self immolation type of deaths.



Epigraphical instances- There are several epigraphs which deal with Lenka deaths. An inscription narrates the death of Gandanarana setti and Maravve Nayakitti are stated to have become Garudas to the Hoysala king Ereyanga, while their son Hoysala Setti and his wife Machavve nayakitti laid down their lives along with Hoysala king Bittideva . Their son Kureya Nayaka with his wives Maravve and Chikka Madavve and seven lenkas became garuda to Hoysala king Narasimha I . Another inscription narrates the death of Rangeya nayaka , son of Kanneya nayaka , along with his three wives Ketavve Nayakitti, Honnavve Nayakitti and Manchavve Nayakitti along with ten lenkittis and 21 lenkas became garuda when Hoysala king Narasimha III died. Another record refers to the death of Hadapada Saayanna who along with his Master Someya dannayaka of Bematurakal fought and killed the enemies in a battle against Kampila at Holakere. The deceased hero hailed from the village Chittanahalli. There are instances of such deaths being increasing at the time of the death of the authorized king.

The political implications-There was several political manifestations to such peculiar deaths.

1. The period of Hoysalas was a period of great military activity. It was the period of political tribulations

& wars. The whole of south India was facing strife & struggle.

2. Smaller kingdoms were under the threat of being devoured by the bigger ones. The menaces of the Turkish armies were close by.

3. The kings have to face the external enemy as well as internal adversary. This called for the change in royal portrayal of supremacy.

4. The power politics was thus made a part of the royal insignia. Kings needed to boost his subjects in to believing that he had a great admirer . He wanted to prove that he is supreme & he was the political head of the situation.

5. Thus a tradition of having a set of people supporting the king in life & death was manifested during this period. These followers who were the staunch followers of the king sacrificed their lives at will for the sake of the kings.

The death of the garudas

The death of Hoysala king Bittideva, Narasimha I , Narasimha II , Narasimha III etc was followed by the death of these garudas. The deaths came in at a right time because the ideals of honesty & virtuousness was attached to ideals of Bhakthi .These lenkas were also called as garudas at a later stage. The garuda was the vehicle of god Vishnu. Hence the name carried religious footage. The garuda signified valor , courage , honesty & unconditional faith towards the master. The garuda was thus a symbol of sincere loyalty to the



king. The garudas were sacrificing their lives almost hereditarily. Sometimes the whole family became martyrs. Thus Hoysala society witnessed a clear change in socio-cultural values. This period also depicted the transformation of political spirit that prevailed. This was a clear changeover in socio-religious matters. The political turbulence necessitated several innovative ideas to create a positive atmosphere for the incumbent & the question of fidelity mattered most in these cases. It was thus a conception of an original political ascendancy.

Conclusion- thus during the Hoysala period political situation demanded such new innovative methods to signify political authority. This was an answer to the internal adversaries as well. All these act of suicidal deaths were considered as meritorious in society. It was hailed as a tradition of good faith & martyrdom. The political injunctions of the turbulent time kept them to lay down their lives. They became ideal instances to show that both men & women could follow their inclination towards martyrdom and become an icon of virtuous nature & deliver good ideals without gender discrimination. The society came to reflect the honesty & integrity of people towards royal insignia.

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Agraharas of Mandya district- with special reference to Hoysala period

Abstract: This paper examines the process of institutionalization of educational centers during Hoysala period. Being a great period of literary & scholastic progress, the Hoysala period was known for extensive distribution of educational centers as well. South Indian history has extensively referenced to the establishment of Agraharas as the centers of learning. These Agraharas were the centers of imparting education. These were donated to learned Brahmins & scholars who excelled in various shastras. Such villages were called Chaturvedi Mangalas, also meaning the centers of study of Four sanctified Vedas.

Keywords : Hoysala period , Agrahara , educational institution , progress , support form elite class, political support.

Introduction – The process of institutionalization of educational centers during Hoysala period. Being a great period of literary & scholastic progress, the Hoysala period was known for extensive distribution of educational centers as well. The spread of educational institutions & the attitude of the political power holders towards institutionalizing them for political benefits. South Indian history has extensively referenced to the establishment of Agraharas as the centers of learning. These Agraharas were the centers of imparting higher education.

The sacred study of all four Vedic Texts was considered as the most blessed Act even during Hoysala period. The scholars who received land grants had to carry on their specified six duties like Yajana, Yaajana, Adhyayana, Adhyaapana, Daana and Pratigrahana as according to the Smriti Texts were acted as custodians of Vedic Knowledge. The Brahmin Scholars were given land, house and other provisions for their scholastic work. The suburban center away from residential locality was together later developed into a great educational center called popularly as Agraharas. The extensions in towns which were reserved for Brahmins were called 'Brahmapuris'. In these Agraharas and Brahmapuris Brahmins who had achieved mastery over the Vedas and the Vedangas. In the same way, Agraharas established for the Veerashaiva scholars came to be called "Shivapuris". Maradipura, Maddur and Basaralu are examples for such Shivapuris.



Subjects of study The Epigraphs of the region mention chandassu ,tarka shastra ,shatkhandas ,nyaya, Mimamsa Veda and Vedantha ,alankara were taught. It is known from titles of scholars as Gnana vidya Parinitha ,Yagna Parayana ,Veda parayana , Mouna anushtana parayana, Kalamukha Samayakartara Tarka praveena etc. Some of these scholars had titles such as called as Aneka Vidya Visharada Gadya padyaVacho vilasa Maha vaada Vichara parinitha etc.. The instruction was given mostly in Logic, Grammar , Theology , Criticism, Philosophy , Mathematics and other subjects.

Centers of study Mandya, Tonnuru, Malavalli, Nagamangala, Nelamangala, Udduru, Tondanuru , Melukote , Boodanuru Akki Hebbalu, Anekere , Aghalaya , Kikkeri ,Doddarasikere, Bhairapura, Varahanatha Kallahalli, Kellangere, Doddaga, Hosaholalu, Hariharapura, Sindaghatta, Sravanuru Bachialhalli Malaguru, Guttallu, Agrahara Bachahalli, Byalandakere were important educational centers during this period .Other places such as Doddajataka, Govindanahalli, Hariharapura, Hemmanahalli, Honnenahalli, Hosa Budanuru, Hosaholalu, Hosakote and Dadaga. Kambadahalli were also linked agraharas centers . Hosaholalu Kambadahalli, Kelagere, Kere Tonnuru , Sooranahalli, Srirangapattana, Sukhadere were famous for Jain learning centers. Navile, Palagrahara Satanuru, Somanahalli Srirangapattana . Navile, Palagrahara Satanuru, Somanahalli Srirangapattana were popular study centers for Sri Vaiashnava religious learning. Akki hebbalu- Sri Lakshmi devi, Sri lakshmi narasimha & sri konkaneshwara temples were built in Akki hebbalu which flourished as a great center of Vaishnava learning. Nagamangala –Nagamangala was another important learning center with the establishment of Sri Channakeshava Sri Lakshmi Narayana Sri Soumya Keshava , Sri Mahalingeshwara temples to credit. Centers such as palahalli , Ramapura , Nelamne , Maralgadde , Somanathapura came to be identified with Shaiva learning centers. The Melukote was also an important Vedic education centre, according to inscriptions. Antaravalli near Malavalli, Arakere near Srirangapattana Mandya District Gazetteer and Belagola were also famous Agraharas. Besides these established Agraharas several other smaller & lesser known places were also spreading education .

Epigraphical references- An inscription of 1276 A.D. belonging to Hoysala King Narasimha III found at Hosa boodanuru village mentions 'Srimad anadi Agraharam Mandayada Matrajanagalu' illustrates that the present Mandya was an Agrahara during Hoysalas . According to another inscription from Nagamangala it was an ancient Agrahara. There are references to the renovation of this Agrahara by the Bammaladevi, royal queen of Hoysala king Vishnuvardhana. The village of Belluru was also an important Agrahara and inscriptions of 12-13th centuries confirm that it was renamed as Udbhava



Narasimhapura Agrahara. Marehalli near Malavalli was another important Agrahara under the Cholas in the 11th century & 12th century . Tonnuru was also another important Agrahara and inscriptions reflect that it was called Yadava Narayana Chaturvedi Mangala and Agrahara Tondanuru. The epigraphs mention donors of land to agraharas in great poetic titles such as Ashritha Kalpa vriksha , Bandhujana Chinthamani , anandana vinoda, sakala jeeva dayanidhi, chatusamaya samudhdharana, kalideva paadaraadhaka. An inscription from Nagamangala refers to a grant of land & house to Chakravarthi Bhatttopadhyaya a great master & scholar , from a local officer , on the occasion of his son receiving initiation from the recipient . Great men of letters flourished here. They hailed from vibrant scholastic backgrounds ,various geographic localities and from many cultural standards.

Salaries for teachers -Most of these teachers who taught in Agraharas received benefits and endowments in the form of villages which were freed from all imposts. This also explains the monetary benefits extended to these teachers in lieu of salary. The Agraharas were made a sub urban center by constructing a temple or through consecration of images and deities wherein habitation were made. Besides they were honored through many titles and many benefits by elite class and by Royal Court.

Benefits Of Agraharas -These Agraharas helped the society in following respects

1. Assisted Maintenance of required institutional arrangements
2. Cognitive living with cohesion
3. Gave Religious satisfaction
4. Heightening self esteem with great knowledge
5. Helped adoption of relevant practice ritual
6. Helped Development of sacred & sacramental beliefs
7. Informal & indirect agencies of socialization & communication
8. Motivational reorganization of community
9. Social & academic support
10. Spread of classical knowledge

The beneficiary brahmas granted lands to temples in the period immediately following the transformation of villages into Agraharas .Most of the settlements converted into Agraharas during this period were peasant Villages. Not all Agraharas were made free of imposts & taxes. The grantees had to pay a quit rent. From the times of Narasimha I onwards the Agraharas were also taxed or were made to pay a part of their revenues to state as a share. The temple net work provided a viable Mechanism for the royalty & nobility to



assert privileged claims over land .Local rural resources were rearranged or redistributed through the establishment of Agraharas.The Legitimacy of such creation of Agrahaars was discernible in the active participation of the agencies of political power in the creation of promotion of a network of temple centered monastic groups .Epigraphs mention that land donations were made by kings who performed Tula purusha. Shivachaara sampanna. These Agraharas & scholastic activities & other attitudes related to them were maintained throughout because the members of the society found themselves in a supportive social environment & they interacted with each other through scholastic attributes.

Conclusion-Thus the act of establishing agraharas was not merely symbolic of the desire of the persons for the acquisition of great knowledge & attainment of salvation through education but it was also social, political, cultural , economic & moral benefits it was offering to the whole society .

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Diplomatic Relations Between Sevunas of Devagiri & Hoysalas of Dorasamudra – A Study In Medieval South Indian Interstate Relations

Abstract : The perceptive study of the relations between the Sevunas and the Hoysalas of Dorasamudra is very important to identify the political contention that existed among the south Indian dynasties during medieval period. Sevunas kingdom from the beginning had to fight against the Hoysalas. Both stood antagonistic & aggressive to each other. They fought several battles towards gaining supremacy in Deccan But their antagonistic strategy led way to hostilities. Each marched against other aggressively. An absence of susceptible & sensitive diplomatic communications between these two kingdoms caused malicious spoil. An affirmative shift towards reconciliation & mutual understanding might have led to a ceasefire between these two kingdoms. But non existence of good relations between these two kingdoms attracted many enemies in & around Deccan peninsula. These two kingdoms were engrossed in mutual betrayal & infidelity . The imprudent & indiscreet diplomatic relations between these two kingdoms projected unpredictability & volatility. This paper attempts to bring out the causes behind betrayal & deceptive strategies between these two kingdoms & probes in detail about the intimidating approach of the rulers towards their exit from the Southern political map.

Key words: Hoysalas , Sevunas , interstate policy , diplomatic relations , Islamic impact on local dynasties.

Introduction: The perceptive study of the relations between the Sevunas and the Hoysalas of Dorasamudra is very important to identify the political contention that existed among the south Indian dynasties during medieval period. Sevunas kingdom from the beginning had to fight against the Hoysalas. Both stood antagonistic & aggressive to each other.

The reign of Sevuna king Bhillama V marks an imperative segment in the history of interstate relations of the

Sevunas & Hoysalas. The credit of establishing an independent kingdom goes to Bhillama V, whose instantaneous predicament was to surmount Kalyana area, which had already been conquered by the Hoysala Vira Ballala II .The Kadambas, the Sinda of Yalburgi and other trusted feudatories of the Chalukyas were reluctant to accept Sevuna over lordship. He finally succeeded in bringing under his control all these feudatories. At the same time a few feudatories of the Chalukya were not ready to submit to



Bhillama V. Before unfolding the Hoysala - Sevuna conflict, it is necessary to know the gains of Vira Ballala II, which led to a long drawn rivalry between two dynasties. After the fall of the Chalukya dynasty both the Hoysalas and Sevunas tried to occupy as much as territory as possible. As a consequence they fought many battles. Ballala was contemplating to expand his territory in the north. In about 1187 A.D. he led a campaign against the Pandya chief of Uchchangi and achieved a decisive victory against him. Afterwards he turned his attention against Kalachuri kings and inflicted a defeat on them. The Kadamba kings were subdued and the fort of Hangal came under his control. The feud between the Kalachuri kings and Chalukya King Someshwara IV, gave him an opportunity to push his forces further. He captured a considerable portion of the Chalukya territory before 1189 A.D. He is described as the conqueror of the region as far as Heddore i.e., the river Krishna including the tracts of Puligere and Belvola. It is very difficult to say whether he marched as far as Krishna or not. Undoubtedly he succeeded in extending his territory in the northern direction. Finally he succeeded in occupying Kalyana.

As Kalyana was occupied by Vira Ballala II, the Sevunas were disappointed. Therefore the Sevuna ruler Bhillama V decided to capture Kalyana from the hands of the Hoysalas. In Kalyana itself both the

armies fought a battle. There are no epigraphical evidences which refer to the results of the battle. But from Hemadri's account it is very clear that Bhillama V fought against the Hoysalas and acquired 'Kalyanalakshmi'

It was a great success to Bhillama V. Bhillama V being encouraged by his victory, chased the army of Vira Ballala II. When Ballala II's army retreated, Bhillama V seems to have occupied many places on the border. Thus a major portion of Kuntaladesa was occupied by the Sevuna army.

He soon crossed the Malaprabha river and by the end of 1189 A.D., his authority was recognized in Annigeri and Dharwar district. Soratur was the farthest point in the South that Bhillama could reach though some of his inscriptions, apparently by convention refer to his being the lord of the whole of Kuntala. But soon the Hoysala army opposed the move of the Sevuna troops. The above mentioned inscriptions state that Bhillama was pushed back up to Lokkigundi, But a few inscriptions mention, that he was repulsed up to river Krishna. A decisive battle was fought at Soratur between Bhillama V and Vira Ballala II.

There are Bhillama's records also which help us to provide clue that he ruled for two more years after the battle with Ballala II in 1189 A.D. Another inscription from Karadkal



¹bearing identical date refers to him. The third one comes from Bhairavadigi in Bijapur district and is dated 1191 A.D. mentions about his rule. The fourth and fifth are from Muttagi and Hippargi in the same district also speak of the rule of Bhillama. The former of them is dated in July 1192 A.D. and the latter, in the month of Aug. of the same year. All these records which refer to the reign of Bhillama, clearly indicate that he was on the throne till at least the month of Aug. 1192 A.D.

A number of inscriptions belonging to Ballala III and his successors mention this great battle. Ballala's own inscription of 1202 A.D. describes as follows, "when Bhillama, priding in his military strength faced the enemy on the battle field, Ballala pushed forth his single elephant, pursued the enemy from Soratur to Lokkigundi and killed him." Another inscription of his son Narasimha II credits him with the victory thus, "When the Sevuna king came with his huge force consisting of two lakhs of soldiers, twelve thousand horses, and the like, Ballala, with his single elephant pushed back the rival army and pursued the enemy from Soratur to the river Krishna" E.C. Vol. V, Ak. No. 5. & Ibid, Vol. VII, Hl. 48. In this battle Bhillama suffered a humiliating defeat. The latter statement is apparently exaggerated, since Bhillama is known to have held the territory below the Krishna river in 1192 A.D. Different views have been expressed by scholars about the

date of the battle. According to Fleet it took place in the latter half of 1191 A.D. Fleet has stated that Bhillama lost his life in the battle itself. The above conclusion is supported by the fact that very few records of Ballala fall within this period and none of these associate him with his capital Dorasamurda. They clearly establish the fact that he was away from the capital. In this connection another inscription from Arsikere dated April 1190 A.D. states that Ballala's queen Umadevi was ruling then from Dorasamudra.

But there are evidences to prove that Bhillama survived the battle and lived for at least two years after that. A passage from Vyavaharanitaa a Kannada work on Mathematics by Rajaditya, refers to this battle and while describing it says that Bhillama ran away with his horses from the battlefield. After that his son Jaitugi had succeeded him in 1192 A.D. Bhillama V was succeeded by Jaitugi II. He ruled from 1192 to 1200 A.D. Even during his reign also the hostility continued between the Sevunas and the Hoyasalas. Jaitugi tried to reconquer the territories which were lost to Ballala II. Bhillama could not push beyond the river Malaprabha. But Jaitugi seems to have moved to the south of this river and succeeded in capturing Lakkundi. An inscription dated 1195 A.D. Koligunda states that Ballala conquered Lakkundi by defeating Jaitugi. Though Ballala was able to



capture Lakkundi, still he was sensing danger from Jaitugi's side .

This is evident from the references in inscriptions to his repeated campaigns at Lakkundi and other places in this northern part of his territory. For example, he was in Lakkundi in 1199 A.D. In 1200 A.D. he was at Huligere In 1205 A.D. he was again camping at Lakkundi As indicated by the existence of an inscription of Singhana dated 1202 A.D. at Sudi in Dharwar District, his influence was slowly spreading in that area, but obviously, by then he had not yet established his rule there. This was because Hoysala Ballala II had a stronger hold in this area and he did not allow Singhana to penetrate into it. He therefore chose to wait for a more opportune time and planned his southern expedition after his campaigns in the north.

A study of the inscription of his reign as well as those of Ballala shows that he did not directly attack the latter. Instead he first put down the smaller powers like the Kadambas of Goa, the Silharas of Kolhapur, the Rattas of Savadatti and the like. Apparently Singhana thought of first bringing them under his control, thus preventing them from joining Ballala's side. The Sinda chief always often proved to be a source of trouble to Hoysalas and preferred to accept the overlordship of Sevuna. Being the trusted feudatories of the Chalukyas of Kalyana and also of the Kalachuris in the past, the Sindas were reluctant

to accept the authority of the Hoysalas, but they could not stand up against the latter power and were subjugated by Ballala. The then Sinda chief Ishvaradeva II was not happy about his subordinate position and was revolting against Ballala whenever an opportunity arose.

When the Chalukyas reestablished their authority after defeating the Kalachuris, Mallideva II, the successor of Ishvaradeva, preferred to accept Chalukya Someshvara IV's over lordship to Ballala II. He, however, could not continue in this position for long, as the Chalukya power also disappeared. Ballala II decided to bring this Sinda chief under his control. After repeated attacks, he finally succeeded in subduing the Sinda chief by 1198 A.D. Sinda chief had no alternative than to accept the over lordship of Ballala II till about 1204 A.D. But Ishvaradeva III, who succeeded Mallideva was eager to throw off the Hoysala yoke. The support which he expected from Singhana II, who was marching southward to conquer the Hoysala territories, made him to oppose the Hoysala kings. He formed an alliance with Singhana II to free himself from the clutches of the Hoysala kings. His inscription of 1208 A.D. significantly states that the Sindas succeeded in establishing independent authority over the territory, thus ignoring the Hoysala kings, who were quite powerful then. From an inscription of 1215 A.D. it is understood that he was



acknowledging the authority of Singhana. Vira Ballala II was upset by this development.

As a result he attacked the Sinda territory. The battle took place near Madanabage, modern Madanabhavi, a village near Belagutti. In this battle probably Hoysala kings were not successful in subduing the Sinda army. It seems many battles were fought between the forces of Sinda Chief and the Hoysala. Many records reveal that a fierce battle was fought between Ishvara's general Chinnayya and the Hoysala army in 1216 A.D.

When the Hoysala Generals failed to subdue Sinda chief, Hoysala king Ballala II himself marched with an army and invaded Belagutti, which was now in charge of Bommideva of Bandanike, obviously a subordinate of Ishvaradeva.

Even then the Hoysalas king were not successful, as the Sinda chief received support from the Sevunas. Many hero stones which have been discovered are the concrete evidences to the skirmishes that took place between the Sinda kings and the Hoysala kings. It is clear if Sevunas ruler had not come to the help of Sinda kings, definitely they would have been subdued by the Hoysala kings. But the relationship between the Sevunas and the Sinda chief were strained soon. It appears that the

Sinda chief wanted to maintain his independent position.

Inscriptions show that after the death of Isvaradeva in about 1229 A.D. his son Kesavadeva continued the same hostile attitude towards the Sevunas generals. An inscription of 1232 A.D. states that he attacked Honnabommiseti, the governor of Banavasi but was defeated. But when the Sevuna ruler tried to impose his authority over him by appointing his own officer to govern that area, the Sinda chief raised the standard of revolt. Isvaradeva was helped by many small chieftains such as the Nayakas of Santalige - nadu to maintain his independence.

Biradeva, the successor and probably the son of Keshavadeva, continued his struggle against the Sevunas. Many hero stones which have been discovered in the Sinda territory refer to many battles that were fought between 1244 and 1249 A.D. An inscription of 1244 A.D. states that when Biradevarasa was ruling at Belagavatti, Lakhanapala attacked his territory and a battle took place at Hattivur. This Lakhanapala has been identified with Lakshmipala, the general of Singhana, who participated in a number of battles fought on behalf of the Sevuna king. These victories of Singhana were due to so many factors. Ballala II himself personally had to withdraw from his northern frontier in order to solve a crisis in the Chola kingdom. Taking advantage of the weakness of Chola



Kulottunga III, the Pandya king Maravarma Sundara Pandya led an invasion into Chola territory. Chola ruler could not withstand the attack of the Pandya. During this crisis he appealed to Vira Ballala II for his help. Ballala II realised that this opportunity would definitely enhance his influence in the Chola territory. He deputed his son Narasimha I to help the Cholas. Chola ruler with the help of Narasimha I regained his throne and expelled the Pandyas from the Chola territory.. Probably this was the factor which resulted in the success of the Sevunas ruler against the Sindas Dinakara Desai, op cit p. 53-4. After this Ballala deservedly earned the title 'Chola-rajya-pratishtapanacharya' (the restorer of the Chola kingdom) and Pandya Gajakesari

Vira Ballala II was succeeded by king Narasimha to the Hoysala throne in 1220 A.D. began to evince interest in the affairs of the Chola kingdom. Rajaraja III, the successor of Kulottunga, marched to the Pandya country and attempted to re-establish the Chola supremacy. In retaliation the Pandya ruler invaded the Chola kingdom and occupied Tanjore. Rajaraja fled from the capital. Narasimha again marched and helped the Chola ruler and reinstated Rajaraja on the throne. From these interventions the Hoysala kings were benefited. In 1226 A.D. Narasimha's younger son Smvara was placed in charge of those territories in the Chola kingdom with

the headquarters at Kannanur. But Narasimha's involvement in the Chola country adversely affected the northern boundaries of his kingdom. This was a golden opportunity to Sevuna ruler Singhana II to push his territory Southwards. Narasimha made many attempts to expel Singhana from Southern occupations. A battle was fought in 1223 A.D. It resulted in the death of two generals, Vikrama and Pavusa on the Sevuna side. These battles continued for a long period. An inscription of 1235 A.D states that the Hoysala general Harihara led an attack against the Sevunas. In spite of these attacks Narasimha could not expel Sevuna ruler from Southern strongholds. Nevertheless, he seems to have made some attempts to recover the lost territory from the Sevunas.

An inscription of 1248 A.D. gives Someshvara the title seunorbipalabal-arnava-davanala, indicating thereby that he had a clash with the Sevuna army. But there are not other records to throw much light on the conflicts between these two dynasties. The Hoysala kings, during the reign of Someshvara tried to recover the territories which they had lost to the Sevunas. But Someshvara met with reverses. indicates that the former successfully opposed the Hoysala army. Someshvara preoccupation in the affairs of the Tamil country was probably the main reason for his setback in the fights with the Sevuna king As Someshvara was forced to go again to solve the



Chola Pandya conflict, the northern frontiers of his kingdom were neglected. King Kannara who was succeeded by king Mahadeva in 1261 A.D saw the division of Hoysala kingdom into two parts. King Someshwara had divided the Hoysala Kingdom giving the Karnataka territories to his son Narasimha III, and the Tamil country to Ramanatha, another son of his by a Chola princess. But the brothers were not satisfied with the division. Ramanatha was constantly invading the Karnataka territory of Narasimha III. This situation in the Hoysala territory encouraged Mahadeva to march towards the South. In his expedition first he attacked the territory of the Kadamba Chief Kavadeva and subdued him. Another Chief attacked by the Sevuna ruler was Santara Chief Bommarasa.

Later , he attacked the Hoysala kingdom itself. But both the rulers claim victory over the other. An inscription of 1271 A.D. of the Hoysala ruler states that Mahadeva ran away from the battle field. But a few Sevuna records also found in the Chitradurga district which speaks of Sevuna victory Ramachandra, the son of Kannara overthrew him and forcibly occupied the throne. But he also faced very serious problems.

Therefore it is very difficult to say whether the Hoysala kings drove away the Sevunas from their territory. After the death of Mahadeva, his son Amana ascended

the throne in 1271 A.D. But his rule lasted only for a few months.

During his reign also the hostilities between the Sevunas and the Hoysala kings continued. As Narasimha III was entangled himself in his fight against his own half-brother, Ramanatha, found it very difficult to protect the northern frontiers. Therefore Ramachandra also after his accession turned towards the Hoysala kingdom. He sent his general Joyanayaka of Haveri to invite the Hoysala territory. This attack was followed by a more vigorous one towards the end of 1276 A.D.. The Sevuna army gained an upper hand and marched very close to the Hoysala capital.. The Sevuna generals boasted that they would conquer Dorasamurda and would destroy Hoysala kingdom Saluva Tikkama's attempt to conquer Dorasamurda were foiled by the Hoysala Ankanayaka. The Sevuna army lifted the siege of Belavadi and retreated . Unfortunately the Sevuna inscriptions give different versions of this campaign. The Harihara inscription of 1277 A.D. claims that Saluva Tikkama successfully completed the campaign against Dorasamudra by capturing it and collecting much booty. Further the record says that on his way back he halted at Harihara and built a temple of Lakshminarayana and Mahadeva. But these claims of the capture of Dorasamurda far from true. Singeya Nayaka the governor of Kummata in Bellary district stood as



the strong supporter of the Hoysala king and participated in many battles fought against the Sevunas. His son Khandeyarayaneya had participated on the Hoysala side, in the battle of Belavadi.

In view of this, Ramachandra took steps to put down Singeyanayaka by sending an army against him in the beginning of 1280 A.D. Even after this incident the hostilities continued. Therefore Sevuna Ramachandra sent an army again against the Governor of Kummata in 1283 A.D. In the battle Sevuna army retreated again. Finally through diplomacy the Sevuna ruler tried to win over to his side Singheya nayaka.

Unfortunately Ankanayaka lost his son in one of the battles. Another general who took part in the battle on sides of the Hoysalas was Khandeyarayaneya, also known as Kampilaraya

Meanwhile Sevuna kingdom was attacked by Ala-ud-din Khilji, and its ruler Ramachandra was defeated. Ala-ud-din Khilji collected much wealth from Ramachandra and returned. Instead of taking a lesson from this attack and patching up the differences with his neighbours to put up a united opposition in the event of a further attack, Ramachandra continued his enmity with them. He started attacking the feudatories of the Hoysala kings. His general Yebaranayaka attacked the territory of Santara chief Ketayanayaka, who

was a feudatory of Hoysala Ballala III and the two armies met at Nulgeri, the result of this battle seems to have been inconclusive, for Yebaranayaka attacked the territory again in 1302 A.D. and this time on the instruction of Ballala, Sodaladeva opposed the Sevuna General at Salur.

In 1303 A.D. Kampiladeva the general of Ramachandra attacked Holakere and in the battle that ensued, Ballala's general Someyadandanayaka lost his life. Someya had married the sister of Ballala (E.C. VIII, Nr. 27; MAR, 1931, p. 186, No. 72, Ibid, 1944, p. 160, Nos. 38 and 39). Towards the end of 1308 A.D. offensive came from the side of Ballala III, when he attacked Nakkigundi. It appears, from the records that Ramachandra suffered reverses and Ballala destroyed the fort E.C. IX, Bn. 53; E.C. VII, Sa. 156. Nakkigundi, though its name is similar to the village where the record is found. i.e., Nekkundi. But both cannot be the same since the latter village which is in Bangalore Taluk could not have been in the Sevuna territory. Further, it figures in an inscription as Nergunde. Thus Ramachandra engaged himself in warfare with the Hoysala kings by neglecting his northern frontier. The result was another attack on the Sevuna kingdom by the Delhi Sultan in 1307 A.D.

Conclusion- The above study reveals that the Sevunas and the Hoysala



kings of Dorasamurda stood as inveterate enemies for an elongated period. The Sevunas in order to occupy the former Chalukya territory fought many battles against the Hoysala kings. Similarly, the Hoysala kings once being the feudatories of the Chalukyas of Kalyana claimed their right over Kalyana and its southern territories. Many wars were fought to achieve their ends. As a result of these incessant wars, both the kingdoms were weakened and fell a prey to the unfamiliar & alien incursion. The onslaught of Muslim armies claimed the death knell of these two kingdoms. A lack of diplomatic communications between these two kingdoms. An affirmative shift towards reconciliation & mutual understanding might have led to a ceasefire between these two kingdoms. But non existence of good relations between these two kingdoms attracted many enemies in & around Deccan peninsula. These two kingdoms were engrossed in mutual betrayal & infidelity. The imprudent & indiscreet diplomatic relations between these two kingdoms projected unpredictability & volatility.

Conclusion- This political instability & unsteadiness among Deccan kingdoms was blessing in disguise to the Islamic incursions. These kingdoms failed to identify the precariousness of the situation. The state of affairs were so quick in changing that a king on throne hardly could take any decisive

preventative measure but to succumb to Islamic armies. An impressive & tactful strategy towards cessation of hostilities would have heralded a bright era in the diplomatic relations leading to armistice & peace agreement. A closer interstate truce would have negotiated amicably towards closure of divergence. There was no anticipatory diplomatic appraisal. The comprehensive assessment of the northern enemy was ignored completely. This disregard & ignorance gave a severe blow to these two kingdoms & the severity of the blow was not only ultimate but it was complete.

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New reflections on coins of Sevunas

Abstract: The coinage under Sevunas even though depicted influences of coinage of other contemporary dynasties but there were specialties which were discernible about their specialties. The shape, the weight, the look & the script everything had a specialty under coinage of Sevunas. This paper expresses new reflections on the coinage system of Sevuna period based on new archeological evidences. The distribution of the Yadava gold coinage was fairly uniform throughout the areas subject to their influence. There was, however, a definite shortage of silver in South India, and even billon coins were seldom issued. The tiny size of the silver coin introduced in the Yadava kingdom hints at a local scarcity of silver and consequent high price.

Key words: Sevunas coinage, new researches on coins, contemporary influences, specialty of the coinage

Introduction- The Sevunas of Devagiri, also known as the Yadavas of Devagiri came to prominence as independent rulers in the latter half of the 12th century, but their political career had commenced two centuries earlier, that is in the middle of 9th century A.D. itself. Sevuna Chandra I (C.835 to 860 A.D.) is the earliest member of the family. Details about him are to be found only in the records of his successors and in the narrative of Hemadri. The Sangamaner epigraph states that the territory over which he ruled came to be known after him (Seunachandra I). Vaddiga I, fourth in order of succession after him, is known to be a subordinate of Rashtrakta Krishna III (939 to 967 A.D.). On the basis of this fact, Sevunachandra may be surmised to have ruled approximately between 835 A.D. and 860 A.D. Amoghavarsha I Nripatunga was then the ruler. Accordingly Dhadiyappa I, Bhillama I and Rajugi (C. 860 to 935 A.D.) were the predecessors of Vaddiga I (c. 935 to

970 A.D.) He was succeeded by Bhillama II (970 - 1005 A.D.). He became a feudatory of the Chalukyas of Kalyana. Taila II, the Chalukya ruler overthrew the Rashtrakta authority and established an independent kingdom. Bhillama II who had been hitherto the Rashtrakta feudatory, was now forced to change his allegiance to the Chalukyas of Kalyana. Once he became a feudatory, Bhillama turned out to be a very important ally of the Chalukyas. He was succeeded by Vesugi I (C. 1005 - 1010 A.D.).

Then Bhillama III, the son of Vesugi I ruled from (1010 to 1055 A.D.). It seems he made an attempt to assert his independence from the Chalukyas. But Samvara I by giving his sister Avvaladevi in marriage to Bhillama III diplomatically won over to his side. After him Vesugi II (C-1055 to 1068 A.D.) ruled. During the reign of Sevunachandra a civil war broke out between Samvara II and his younger brother Vikramaditya VI.



Sevunachandra II supported Vikramditya VI. With the accession of Vikramditya VI to the Chalukya throne in 1076 A.D. Sevunachandra's prestige and status increased. As a reward for his services more territories were added to the Sevuna fief by the Chlukyan monarch. Afterwards Singhana I (1110-1145 A.D.), Mallugi II (c. 1155 to 1165 A.D.) and Kaliya Ballla (c. 1165 to 1173 A.D.) ruled. However with the accession of Bhillama V (1173 -1192 A.D.), the fortunes favored him to realize the dreams of establishing an independent kingdom.

Coins of yadavas of devagiri Coins of Yadavas of Devagiri included both gold and silver coins although the former was common. Coinages of South India have been regarded as forming a separate field of investigation. That this distinction is substantive and not arbitrary is obvious from the very different currency systems of the Deccan and the South. The major gold resources of India were scattered throughout the peninsula, and they provided the metal for gold currencies in most parts of the Deccan in the early medieval period. By AD 1185, Yadava King Bhillama V had established his rule throughout the Maratha country, establishing his capital at Devagiri near present day Aurangabad (Maharashtra). The kingdom was a powerful presence in the thirteenth century, constantly involved in warfare in the south and north.

The gold coin- The gold coin found during the prominence of Yadavas of Devagiri was not flat, hut cup shaped due to the force of the central punch. The metrology of the issue was remarkably well regulated, with minimal variation in weight from the minting ideal. These coins of Yadavas of Devagiri, called 'padma tankas' in the literature from their central motif of a padma or lotus, were the coins of the Devagiri treasury. On the other hand, the silver coinages of the Yadavas were rare, being known from a single lot gathered in the Nasik region, and stray pieces.

Gadhैया paisa coins-The distribution of Gadhैया paisa coins was found to extend into the Godavari valley, which lay in the Yadava kingdom. However, it is also estimated that the use of a relatively pure silver coin may have been the greater imperative, especially in an area where relatively pure precious metal coins were the norm

The value of silver coin The value of silver is considered to be relatively high for a coin weight of just 0.917 g. presumably this was done to permit modest purchases. The scarcity of the silver coinage, which after all had no local tradition of use, indicates a very limited distribution during the dominion of Yadavas of Devagiri.

1. The major gold resources of India were scattered throughout the peninsula, and they provided the metal for gold currencies in most



- parts of the Deccan in the early medieval period
2. use of a relatively pure silver coin may have been the greater imperative, especially in an area where relatively pure precious metal coins were the norm
 3. The scarcity of the silver coinage, which after all had no local tradition of use, indicates a very limited distribution during this period
 4. the silver coinages of the Yadavas were rare, being gathered only in the Nasik region

Conclusion- The distribution of the Yadava gold coinage was fairly uniform throughout the areas subject to their influence. There was, however, a definite shortage of silver in South India, and even billon coins were seldom issued. The tiny size of the silver coin introduced in the Yadava kingdom hints at a local scarcity of silver and consequent high price. The major gold resources of India were scattered throughout the peninsula, and they provided the metal for gold currencies in most parts of the Deccan in the early medieval period which was helpful for coin minting during this period.

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Reflections on societal progression through royal women - status of women during Hoysala period as reflected through epigraphs of Hassan region

Abstract: This paper examines the role of women especially royal women in promotion of special progression as depicted in epigraphs. Medieval South Indian society various examples of social mobility and religious equality among women . It is considered as a persistent factor of socio religious studies which has being scrutinized minutely these days. The studies about medieval Indian women reflected that there were metamorphic redesigning of social structure during this period. There were several examples of lower ranked and high ranked women attaining higher posts and responsibilities as well as assuming roles in society. This high role of women is portrayed as the most vital aspect of medieval South Indian society in this study.

Key words: Reflections on societal progression, royal women role ,status of women , Hoysala period , epigraphs of Hassan region

The introduction- Indian Women have always been a reflection of energy, potency , astuteness , ambition & intricate judiciousness . Women have always shown high interest in all socio cultural activities. They have been a good support in Administration ,they have been portrayed as a pillar of strength in conflicting situations whether political or religious . The debates on women during Hoysalas period, their zeal in the process of progression which have been reflected in countless number of epigraphs strewn all round the Hoysala empire is reflective of the contemporary progressive thoughts.. Karnataka has been a repository of very good and gracious culture. Religion always played a pivotal role and represented the policy of toleration and equality of

faiths followed by the medieval South Indian rulers.

The contributions of women in enriching this culture has been very great. A large number of epigraphs provide an insight into the role of women in society. Epigraphs have eulogized the royal women which goes to show that they commanded high respect . Women played different roles as mothers sisters daughters wives concubines queens administrators etc. We find from epigraphs sources that the women had ample opportunities to cultivate the religious urge and give concrete expressions to it in their own way. It is interesting to know that not only women belonging to upper strata but also even ladies with humble origins took an active part in constructing the temples for various gods and various religious monuments such as



basadis and homes for ascetics, mutts.

women from all sections of life offered liberal grants to such as lands and money for various varieties of worship festivals for maintenance of gods chariots building lamp lighting for priests etc for feeding the ascetics & others. This exhibits the equality of women in society. This also depicts the democratic spirit that prevailed in the society in religious matters. All these works were considered as meritorious in society. It was a tradition of good faith that kept them to bestow such huge endowments. There are instances to show that women could follow any religion. sometimes husband and wife could be following two different religions. The example of Hoysala queen Shantala showed that even women could achieve greatest spiritual bliss through self efforts. They kept alive the spirit of healthy religious tradition & helped it continue through their own selfless contributions. The Epigraphical evidences show that women enjoyed great religious equality & commanded high respect in society .

Women also enjoyed political equality. Some of them joined hands with their husbands in administering the vast empire. Some of them independently discharged the duties of governors and rulers. Some of the women acted as regents and some of them served as trustees and managers of temples. The special

mentions of nada gaavundisis remarkable.

There are contemporary sources about some of the women looked after the internal administration of their husbands while their partners were far away or on expeditions. Women as sisters were of great help to princesses as Akkadevi Suggaladevi Bachhabee Shammavve and others shared the responsibility of administration with their brothers. Epigraphs also mention Jakkaladevi who ruled independently. Some epigraphs also mention women as governors of provinces.

There are instances of women of royal court ordering public utility works and temple services to be done at their instance. Ketaladevi ordered for lighting a perpetual lamp in a temple for the service of god. Makanavve mother of Kshetrapalaka who is called as heggadithi excavated the tank and named it makasamudra .Honnave got the temple of Dudda renovated Chattavve got a stone erected for her son who died in a fight .An instance of two wives living together with their husband is mentioned in an epigraph which reflects existence of polygamy .An inscription records the construction of Jain temple at Heragu and consecration of a deity of Chenna Parshwa natha by Jakkavve The inscriptions refers to a grant of the Vilalge Hiruvanahalli and others attached to the village Shanthi grama of Seegeandu by Hoysala Vishnuvardhana made over to



Shanthala devi the queen , for distribution of 220 Brahmans An inscription deals with the efforts to a lady named tange pennakka who paying money got back the lands pledged by Nambis of the temple Another record says Tange Pennakka daughter of Akkalayakka made a grant of one balla of rice for offerings daily in the temple of Vasudeva of goraru agrahara and got released the temple land which was pledged. A lady be name avve Mayakka is mentioned purchased a site from the mahajanas of Byadarahalali hamlet of Goruru agrahara and got the tank excavated named Machasamudra in memory of her son at an expense of 3500 gadyanas..Another record refers to Senior queen of Veera Ballala II as ruling from Mahavajeya durga. Padmala mahadevi is mentioned in some epigraphs as a great donor. (EC Vol VIII 206 byadarahalli Goruru (V Hn 164 8) p 7-428 211 EC Malligevalu (1936 _2) p 430 112 Hiri kadaluru (V Hn 84)P 320 refelct on the donations.

The impact of bhakti movement on women Women also came under the preview of Bhakti.. Owing to this Movement they had the liberality of offering devotions. , Women were considered as equal to man in spiritual and social order , Brahman men domination over women was set aside as a taboo .The Devadasi system which elevated women to high ranking in society through renunciation gained momentum.

Their immediate readiness to dispense away with social restrictions was the outcome of their willingness to do away with the male superiority which always came adjoined with male superseding. . This naturally lead to reformation of their position. Thus the impact of bhakti lead to sexual flexibility.

They have been a good support in Administration ,they have been portrayed as a pillar of strength in conflicting situations whether political or religious . The debates on women during Hoysalas period, their zeal in the process of progression which have been reflected in countless number of epigraphs strewn all round the Hoysala empire is reflective of the contemporary progressive thoughts

conclusion- Our study thus has attempted to probe in detail about role of women in initiating societal changes which became incumbent during the rule of Hoysalas. The inculcation of Bhakti movement and its application had far reaching impact on society which showed signs of universal acceptance to the doctrines proposed by this movement. Women had their share also in this religious movement .So far a conservative society the Hoysala society witnessed an overdose of new activities by women which portrayed simple living and high thinking through a unique approach called donations. Their immediate readiness to dispense away with social



restrictions was the outcome of their willingness to do away with the male superiority which always came adjoined with male superseding.. Women were considered as equal to man in spiritual and social order , Brahman men domination over women was set aside as a taboo. The Epigraphical evidences show that women enjoyed great religious equality & commanded high respect in society . Women also enjoyed political equality. Some of them joined hands with their husbands in administering the vast empire.

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New light on epigraphs from Pandavapura on Hoysala lineage

Abstract: This paper attempts to clarify some contrasting issues relating to dates of the accession of the Hoysala kings from epigraphs of Pandavapura region. There are several inscriptions in Pandavapura region belonging to the Hoysala dynasty which bear various historical anecdotes. There have been very significant historic facts hidden in these records. Dissimilar views' regarding the ascendancy of several kings of this dynasty has been a debated issue since times. Several contrasting issues relating to dates of the accession & other political points.

Key words; Epigraphs of Pandavapura, New light on Hoysala lineage, Ascendancy factors, epigraphic evidences

Introduction : Pandavapura is a small taluk in Mandya district now. It was a part of the Hoysala kingdom. There are numerous epigraphs found in this region. The Places like Tonachi , Pandavapura, Hiri Kalale , Chikka Kalale , Krishnaraja pete , Nagaraghatta , Somanahalli , Shambhu halli in this region hold several epigraphs which are found in temples precincts, Jain temples , open yards, etc

A record from Tonachi mentions Tribhuvanamalla poysaladeva as the king. The date of the record is saka 954 A.D. Hoysala king Vinayaditya was ruling in this year. Hence the king mentioned in the record is identified as Hoysala King Vinayaditya. In another inscription it is stated that Hoysaladeva who was ruling Ganga- mandala had titles like mahamandalesvara, lord of the excellent city of Dvaravathi and a sun of the famous Yadava race . As Vinayaditya was still ruling at

Hoysala valadeva is, in all likelihood, Hoysala King Vinayaditya.

Inscription from Sunkatondanur states that mahamandaleshwara Hoysaladeva was ruling the kingdom from Dorasamudra. Hoysala King Vinayaditya himself had borne the titles "Dwaravathipuravadheeshwara" meaning Lord of the Excellent City of Dwaravati, by 1095-96 A. D.

In the Tonachi record also he is referred to only as Mahamandaleshwara Tribhuvanamalla Poysaladeva. Historians have assigned that record to the reign of Hoysala King Vinayaditya. Since the king is referred to only as Mahamandaleswara Poysaladeva in the Tonachi record belonging to the beginning of his reign- period, this record may also be attributed to Hoysala King Vinayaditya. but the primary question is , whether Dorasamudra had already become the Hoysala capital by then, cannot



be satisfactorily answered. It is not known on what grounds this identification is made. One of the reasons to consider this Hoysaladeva to be Vishnuvardhana seems to be that there is no reference to Dorasamudra in the inscriptions of Vinayaditya. In another inscription from KR pete. dated 1114-15 A.D., the Hoysala king is referred to in this as Mahamandaleshwara Bitti Hoysala deva.

It is known from an inscription from Krishn raja Pete that Mahasamanta Machaya -nayaka was administering Maligeyuru during 1140 A.D. However, in 1117 A.D. Balleya-Nayaka was administering probably the same Maligyuru. If this meaning is applied, Balleya-nayaka would then become a brother of Hoysala King Vishnuvardhana. But Hoysala King Vishnuvardhana had no brother by that name. The term has also another meaning i. e., sister 's husband. if this term is thus interpreted, Balleya-nayaka would be the husband of the younger sister of Hoysala queen Shantale. An officer named Chinna is said to be administering a small division.

A record from Hirikalale, so un published. The lower portion of the stone bearing this record is the damaged.. In this record it is stated therein that Chinna was administering mankike -12. On the southern face of the same stone there is another record of 1113 A.D. since

this record belongs to the reign - period of Vishnuvardhana, it may be surmised that the former record also was issued at the same time. if so, this record would be the earliest record of the Hoysala King Vishnuvardhana in the present volume.

1. Another record from Pandavapura records the construction of a basadi and registers the grant of the villages Manikadodalur and Mavinakere for the same by the Hoysala Mahapradhana. Punisamayya..
2. Another inscription is engraved on a pillar in the Navaranga-mantapa of the shrine of the goddess in the Lakshminarayana temple at Tonnuru. It refers to refers to Hoysala king Vishnuvardhana- pratapa-Hoysaladeva and states that a, tantradhishhtayaka, mahapasayita, heggade surigeya nagayya got constructed navaranga- mantapa
3. A record from the same village, dated 1175 A.D. from the period of Ballala II, refers to the remission of Pannaya a tax by Nayaka- heggade of probably referring to the Surigeya nagayya.
4. Another record which is undated, records Mahapradhana, Srikanada Heggade Naganna got constructed the Mantapa. The first record belongs to the reign- periods is identical, it may be surmised that he probably assumed office during the last



- years of Hoysala king Vishnuvardhana's rule and continued in office even during the reign- period of Hoysala king Ballala II
5. Another record from Hosakote is a worn out record registering a grant to Shivayogi Dharmapuri Bhatta by Hoysala king Vishnuvardhana Poysaladeva, his mother Tuluvaladevi and his elder brother Nripa – bhupa .
 6. A record from Soma bhuvanahalli also belongs to the reign –period of Hoysala king Vishnuvardhana Hoysaladeva. Though there is a reference to the grant of a village to god Tuvvaleshwara god consecrated by his mother (Thammavve)Madala –mahadevi in that record, it is clear has to whom the term Tammavve applies. The record is slightly worm out in the middle . Yadavapura his mentioned in this record.
 7. However . in the Hosakote record Tuluvaladevi his described has the mother of Hoysala king Vishnuvardhana. As is well known Hoysala king Vishnuvardhna and his brothers were the sons of Echaladevi. Then .what was the relation between Tuluvaladevi and Hoysala king Vishnuvardhana ?could it be that she was another wife of Ereyanga?
 8. One record registers a grant of land to god Karideva of Tolanche by Hoysala king Vishnuvardhana the conqueror of Nangali.
 9. The Nagaraghatta record states that Hoysala king Vishnuvardhana was residing at Bankapura.
 10. . However, it is known that Vishnuvardhana conquered Bankapura in c 1136 A.D. Even there after he used to reside at Bankapura now and then.
 11. The record also refers to his capturing Viratapura since this conquest took place in 1141A.D.The record might have come in to existence after 1141 A.D
 12. Another inscription refers to a grant made to Veera Kongalva deva by Chanvaladevi, the piriyarasi Hoysala king Vishnuvardhna along with her younger brother Dudda Malladeva.
 13. The gift village Kavanahalli was situated within the Mandagere-srite. an administrative unit under Hoysalas. It is stated that the queen had received Mandagere as a dowry (baluvali) from her father Prithviya-Kongalvadeva. Parbhacarbar-siddhantadeva. the recipient of the gift was the disciple of Meghachandra Traividyaadeva belonging to Mula-sangha. Desigagana and Pustaka –gachchha
 14. In the transliterated portion of the text there in the name of the queen which has been read as Chantaladevi. The preceptor of



this queen .was also the preceptor of Shantaladevi probably this is the reason for Dr. Shamashastry to indentify Chandaladevi as Hoysala Queen Shantaladevi.

15. Another epigraph is engraved on the basement stone of the Janardhana temple at belagola.
16. Dr M. H. Krishna has discussed in detail the importance of this record published in the Annual report for the year 1944. He has equated the cyclic year and other details of date given there in with 1098 A.D, November 22
17. The record does not mention the saka year. There are find variations in readings of texts published by us and the given by Dr Krishna. Dr. Krishna says that the record registers a grant of land by the Mahajanas including Laviyanna. tirunarayanap – puramal.chrulaviymma and pommiyanna,of kongu konda – shri vishnuvardhana – posaladeva chaturvebimangala to gods Rama and Lakshmana got consecrated by Udubhava – sarvvajnadevap-perumal at the sarvalamamasyad – agrahara nasi.
18. According to the text, the aseha-mahajanas. including valai-annan Thirunarayanpa perumal. siruvalai-annan and pommiyonna. valaikulam alias kongungukonda-Vishnuvardhana –posaladeva – chturvedimangala to gods Rama and Ikshmana got consecrated by ududhava-sarvvajnadevat –

perumal at the sarvanamasyad-Agrahara.

Conclusion: Thus There are several inscriptions in Pandavapura region belonging to the Hoysala dynasty which bear various historical anecdotes. There have been very significant historic facts hidden in these records. Dissimilar views' regarding the ascendancy of several kings of this dynasty has been a debated issue since times which find supportive evidence in these epigraphs . Several contrasting issues relating to dates of the accession & other political affairs are dealt in these records.

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The archeological importance of Hosaholalu during Hoysala Period

Abstract: The Hosaholalu is a tiny place in Krishnarajapete taluk which is famous for Temples & Jain basadis. There are several epigraphs found in this region which points to the promotion of this place as a sacred region. The epigraphs of this region are significant as they betray the status of women , progression of Jain religion in this region, the educational importance of the region as an Agrahara. The epigraphs of the place refer to the rule of Poysaladeva over Gangavadi 96000 , spread to Jainism , construction of a Trikuta Jinalaya , disciples of Jain pontiff Vijayakeertideva , beautiful Jain sculptures consecrated , Consecration of Vaishanva Idols , etc.

Key words: Epigraphs found, Reference to Hoysala kings, Jain religion , Agrahara

Introduction:

The epigraphs of this region are significant as they betray the status of women, progression of Jain religion in this region, the educational importance of the region as an Agrahara reference to rule of Poysaladeva over Gangavadi 96000 reference to the construction of a Trikuta Jinalaya at Kattarighatta reference to disciples of Jain pontiff Vijayakeertideva reference to beautiful sculptures consecrated reference to Vaishanva temple built reference to spread to Jainism

Donations by Demikabbe: Inscription on the staircase of Sri Lakshmi Narayana temple epigraph refers to the rule of Poysaladeva over Gangavadi 96000 and records the construction of a Trikuta jinalaya in Kattarighatta by Demikabbe wife of Nolambisetti or chavundadi the Pattanaswami of Dorasamudra.

An Inscription on the Southern part of Parshwanatha Basadi. An Inscription on the peetham of Padmavathi image of same Basadi. An Inscription on the wall of same Basadi. A Hero stone in a nearby coconut garden. A Hero stone on the door way in same garden. A Hero stone near Basavanna image near the tank. An Inscription on the staircase of Sri Lakshmi Narayana temple

Eight records are reported from this place which has two Jain records of the Hoysala Vishnuvardhana regime is at the neighbouring village Kattrighatta. These records refer to the construction of a Trikuta Jinalaya at Kattarighatta caused by Demambika Setti kavve, the wife of Nambi Setty. Moreover, the temple was handed over to a teacher Shubhachandra Siddhantadeva with some grants.



The Parshwanatha temple at Hosaholalu - The Parshwanatha temple at Hosaholalu is a recent structure. A record of about 13th century, on the pedestal of a Padmavathi sculpture, states that the sculpture was installed by the disciple of a Vijayakeertideva.

The Lakshminarayana temple

The Lakshminarayana temple is a fine example for the artistic beauty of Hoysala Architecture. The temple is proportionate in measurement and outstanding in its exemplary combination of decorated sculptures with minute carving and gives the onlooker a memorable pleasure. The temple stands facing east on a six feet high platform with six pattikas and poly angled ground plan. It has three garbhagrihas and the main garbhagriha only has antarala. A common navaranga at the centre has unified these garbhagrihas. The doorframe of the main garbhagriha has attractive five band decorations. The garbhagriha houses some festive sculptures as well as a grand sculpture of Nambi-Narayana holding Padma, Gada, Shankha and Chakra in his arms flanked by Sridevi Bhudevi. The garbhagriha in the northern side houses a tall Lakshminarayana sculpture.

Epigraphia Carnatica Volume VII krishnaraja Pete mentions these epigraphs as well as Hayavadanarao in his *Mysore Gazetteer* has given some important information about

the deity in the southern garbhagriha of the navaranga of this temple. He says that the Venugopala sculpture originally installed here was shifted and installed in the Kannambadi temple during the reign of Narasaraja Odeya. Now it is submerged in Kannambadi river waters. Old pillars have been used to construct a spacious sabhamantapa and a mukhamantapa in front of the navaranga in about 16th century. A record dated 1532 A.D. on a pillar in the Gopalakrishna temple. The present sculpture of the deity Gopalakrishna in the southern garbhagriha was installed in 1953 A.D. The main garbhagriha has an attractive Dravidian shikhara and a Sukhanasi. The shikhara is attractive with minutely carved sculptures. There are beautiful sculptures of Ganapati and Mahishamardini in the devakosthas of the navaranga. The mammoth lathe turned pillars holding the navaranga, glitter with some beautiful small madanika sculptures on the bodiges.

The ceiling has lotus decorations as well as enchanting carvings of Krishna, killing the serpent Kalinga. On one of the bodiges of a pillar, a sculpture of a monkey sitting in a majestic posture drinking tender coconut is referred as 'Hebbettu Anjaneya'. This seems to be a narration opposite to the meaning of a prevailing proverb that says, "Does a monkey know the value of a tender coconut". There are some indications



of kakshasanas in the Navaranga. Some Vahanas or vehicles used during festivals are housed in this mantapa. The exterior artistic sculptural wealth of the temple surpasses the interior decorative carvings of the temple. The beauty of sculptures on the Platform, Walls, shikharas and sukhanasis create a new world of marvel to the tourist. The Platform of the temple is decorated with Pattikas of Elephants, Horses, Creepers, Puranic tales, Crocodiles and Swans.

To increase the height of the temple, the walls are constructed in two phases. The lower phase has sculptures of Chaluvanarayana, Brahma, Vishnu, Lakshminarayana, Keshava, Chaturvimshati Vishnu, Paravasudeva, Yoga Narasimha, Lakshminarasimha, Indra, Rama-Lakshmana, Harihara, Bhairava, Bhairavi, Kali, Adishakti, Govardhanadhari Krishna, Kalinga mardana, Lakshmi, Natya Saraswathi, and other carvings of many more deities. The panel above this has small but decorated single-double Pillars, shikharas and small devakoshtas as well as some small sculptures.

Here there are carvings on Pattikas depicting the tales from Mahabharatha, Ramayana and Bhagavatha. The scene of 'Vasudeva standing in front of a donkey with folded hands' probably refers to the proverb " To get one's work done, one

has to prostrate even before donkey". Similarly behind the kakshasana to the left of the temple are beautiful dashavatara sculptures of Vishnu and some couples.

The temple resembles the architectural beauty of Belur-Halebeedu temples. The restructured Parshwanatha temple on the road to the fort's main entrance is to the left of the Lakshminarayana temple. It has a garbhagriha, an open antarala, a navaranga and an open mukhamantapa. The temple is facing east and the garbhagriha houses sculptures of Parshwanatha, Ananthanatha and Padmavathi Yakshi as well as Dharanendra-Padmavathi sculptures in the navaranga, said to have been brought from the Bellibetta. Near to this is a damaged tall beautiful sculpture of Bahubali

The three frieze hero stone in front of the Lingabasaveshwara temple in the outskirts of the village has makara torana decorations. The arms of the soldier are decorated with significant armband ornaments. The scene of a hero attaining the abode of Shiva is excellently carved. The Pontiff Vadiraja is considered to have installed the six feet tall Hanumantha sculpture in the local Anjaneya temple. There is a 30 feet tall Garuda pillar in front of it. There is a village called Hariharapura nearing to this Hosaholalu. Originally, it was located two km away from the present location and was an Agrahara during the Hoysala



period. A record refers to it as 'Sarvanamasyada Srimad Dharmabhoja Vishnuvardhana Hariharapura. Based on this the antiquity of the place can be assigned to Vishnuvardhanas' reign.

Conclusion: Thus The epigraphs found in the temple are very important as they depict the status of women the temple architectural designs the carvings & the consecration of the idols. The place gained importance as it was an Agrahara during the Hoysala period. Even though there are several theories of the main deity being shifted the temple has several special exquisiteness about it. Efforts to make this place a tourist attraction can be more fruitful. The Temple & the Basadi hold historical value as any other temples precinct of Hoysala regime.

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Role of forts in 18th century warfare-Reflections on the new archaeological Discoveries in Dindigul fort

Abstract: This paper focuses on the new archeological discoveries in Dindigul fort which was one of the key forts in the 18th century. The fort of Dindigul played an important role in 18th century warfare. It is a welcome sign that such a key monument is being renovated by the Archeological survey of India (ASI) and the new researches have thrown light on the techniques of warfare and the engineering skills followed by then. The fort was always an important to modus operand of medieval warfare. The structural designs, the cellar, the big thick walls, the canopies, the inclines, the interior drawers, the ventilations, etc all had superior engineering technology which boosted the warfare skills.

Abstract: Madurai, Mysore, kingdoms

Introduction

The Dindigul Fort is a 17th-century hill fort situated in the town of Dindigul in the state of present Tamil Nadu in India. The fort was built by the Madurai Nayakkings in 1605A.D. and was later passed on to Kingdom of Mysore Wodeyars in the early 18th century. Later it became an important fort during Hyder Ali and Tipu Sultan reign of Mysore. In 1799A.D. it came to the supervision of the British East India Company. The British army stayed at Dindigul fort from 1798 to 1859. After that Madurai was made head quarters of the British army and Dindigul was attached to it as a taluk, in 1866, 11th November Dindigul became a Municipality. The city got its railway station in 1875 when rail line for Trichy to Tuticorin was constructed. Dindigul given to British in 1792 was under the rule of the British. Until we got our Independence on 15th August 1947.

Discovered artifacts-There is an abandoned temple on its peak apart from few cannons. Today the fort is maintained by the Archaeological Survey of India. Approaching from Madurai the huge rock emerges on the horizon like a "Dhindu" hence the city's name, Dindigul. Amidst paddy fields and coconut groves, it stands out like a welcome symbol, one kilometer short of the city centre. Under the Mysore reign in the 18th century, this fort marked the border between the Madurai and Mysore kingdoms. Today the fort is an important landmark of Dindigul town and a tourist center.

The historicity of the region The history of the fort has The Madurai Nayaka king Muthu Krishnappa Naicker started building the rock fort in 1605, and completed it in 1655 during the reign of Thirumalai Nayaka. A temple was later built on the tip of the rock. Rani Mangammal, during her regime, carved out 600 steps in the rock fort to reach a



hill temple. During the Muslim invasions the Idol was relocated to the present Abiramiamman temple in Dindigul Bazaar. Hyder Ali, after taking over the Mysore throne in 1755, made several additions and repairs. The fort played an important role in their campaigns.

The construction details

1. The rock fort is 900 feet high and its circumference is around 2.75 km.
2. Cannon and gunfire artillery made its entry during the 17th century; hence the fort has double walls to withstand heavy artillery.
3. Cannons were installed at vantage points around the fort (still there) with an arms and ammunition godown built with modern safety measures.
4. The double-walled room was fully protected against external threat and was well ventilated.
5. A thin brick wall in one corner of the godown helped guards escape in case of emergency.
6. The sloping ceiling of the godown prevented seepage of rainwater. It has 48 rooms that were once used as cells to lodge war prisoners and slaves, a spacious kitchen, a horse stable and a meeting hall of the army commanders of Hyder Ali and Tipu Sultan.
7. All the vital decisions regarding warfare were taken here. There were long deliberations regarding security of arms &ammunitions

stationed here. The construction highlights the ingenuity of Indian kings in their military architecture.

8. The fort also has its own rainwater reservoirs constructed by taking advantage of the steep gradient & incline. This is a unique feature of this fort.
9. The fort took 54 years to build. It was strategically important in several military operations from the Nayak dynasty till Tipu Sultan. The fort is known to have played a prominent role during the battles between the Madurai Nayaks and Mysore, Marathas armies, later between Hyder Ali, Tipu Sultan and British armies. There were many strategies planned to take hold of this strategic fort.
10. Hyder Ali's family lived here in 1755 along with his wife and then five-year-old son Tipu. This was a breeding ground for Tipu as he learnt many skills of warfare here. Later Haider Ali became the Maharaja of Mysore. In 1765 Haider Ali went back to Mysore. In 1777 he appointed Purshana Mirsaheb as governor of Dindigul. He strengthened the fort and made few changes. One among them is the construction of present gate and he ordered to close the East Gate. Hyder Ali had also constructed a mosque beneath the fort for his soldiers. This was an additional construction by Hyder ali .His



wife Ameer-um-Nisha-Begam died during delivery.

11. From 1784 to 1790, the fort was under the rule of Tipu Sultan. His chief Commandant, Syed Ibrahim, under whose care the fort was entrusted, constructed several additional rooms, fortified the walls and repaired many parts. He ordered to brought docon the statues of padmagirinathar & Abiramiambigai from the hill temples to the Kalahastheeswara Swamy temple.
12. In 1783 British army, lead by captain long Dindigul. In 1784 after an agreement between the Mysore province and British army. Dindigul was restored by Mysore province. In 1788 Thippusultan, Son of Haider Ali was crowned as King of Dindigul.
13. After Tipu Sultan was defeated in the II Mysore War in 1790, the British took control of the fort. It became the central point of all their company activities hence after

Recent researches in Dindigul fort

1. The Archaeological Survey of India has unearthed in the Rock Fort here 33 iron balls used for cannons and a 200-kg iron ball used for tying the legs of war prisoners and slaves.
2. The ASI in Pudukottai district found the iron balls, during renovation, in one of the seven canals, which were formed 14 feet

below the surface for quick discharge and collection of sewage at the bottom of the fort.

3. Officials of the ASI reported that the iron balls were meant for canons installed at vantage points around the fort. They were very heavy which display the engineering techniques of that period.
4. Another finding was an arms and ammunition godown built with all modern safety measures. It was built to secure 100% safety for all kinds of things stored here.
5. The double-walled room was fully protected against external threat and well ventilated. This was because this was a strategic point in this fort.
6. A thin brick wall in one corner of the godown helped guards escape in case of emergency. This was a make shift door for emergency exits.
7. The sloping ceiling of the godown prevented seepage of rainwater. This was a very farsighted construction technique because the fort always housed arms &ammunitions. To prevent them from being becoming wet was conceived as a major design of this fort.

Renovating a heritage- the work of ASI:

1. A strong workforce a 150-member workforce was engaged in the excavation work
2. The team was renovating 48 rooms used as cells to lodge war



prisoners and slaves, a spacious kitchen, a horse stable and a meeting hall of the army commanders of Hyder Ali and Tipu Sultan.

3. Desalting of five tanks in the fort was also taken up. Damaged ceilings and inner and outer walls of the buildings were being renovated with a paste made of limestone, cement and sand to maintain traditional appearance.
4. A grill gate was fixed in each room.
5. Electric wiring was undertaken to give a facelift to the rock fort.
6. Barbed wire fence was being provided around the rock fort campus.
7. The ASI appealed to the Collector to remove encroachments around the fort to keep the surroundings clean.
8. The height of the Rock Fort is 900 feet and the circumference of the rock is around 2.75 km with fine steps for ascending. Rani Mangammal, during her regime, carved out 600 steps in the rock fort to reach a hill temple

Conclusion

Thus the fort of Dindigul played an important role in 18th century warfare. It is a welcome sign that such a key monument is being renovated by the ASI and the new researches have thrown light on the techniques of warfare and the engineering skills followed by then. The fort was always an important to


modus operand of medieval warfare. The structural designs, the cellar, the big thick walls, the canopies, the inclines, the interior drawers, the ventilations, etc all had superior engineering technology which boosted the warfare skills.

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