CHAPTER IX

Economic Conditions

Introduction

A close examination of inscriptions, sanads and kadatas reveals a rough picture of some of the economic conditions existing in the Śrīṅgēri Samsthāna from the Vijayanagara times' right up to 19th century. A few aspects pertaining to sources of income and items of expenditure, land transactions, occupations, coinage, prices, weights and measures etc. are described here.

As noticed in the earlier chapters, before the rise of Vijayanagara, the Śrīṅgēri Matha had no property of its own. The lands granted by the Vijayanagara, Keladi, Marātha, Muslim and Mysore rulers, converted it into a Samsthāna. With the acquisition of lands the Matha's property increased and thereby enhanced its economic status. Besides landed property, the Matha once possessed a number of valuable articles.

Sources of Income

a) Income from agricultural products

The secular heads and a number of rich people granted
lands to the Sringeri Matha; as a result, the Samsthana was in possession of vast cultivable lands spread over different parts of modern Karnāṭaka and also outside the state. Certain portions of land were brought under direct cultivation, whereas the rest were handed over to the tenants. In the absence of relevant sources, it is difficult to specify the total income of the Matha derived from different sources at various periods. Moreover, the transaction was not always in cash.

Paddy, areca, cardamom, pepper, betel-leaves, coconut, tobacco etc., were the important agricultural products which were the main sources of income for the Samsthana.

A few documents in the kadatas refer to paddy as the main crop and a source of income for the Matha. For instance, in Śaka 1742 (A.D. 1820), Visvēśvarayya, the Subedār of Koppa, ordered Rāmayya, the pārputyagāra of Hoskere, to give paddy of the Government, worth 50 varahas to the Sringeri Matha. Similarly, Visvēśvarayya ordered Narasayya, the pārputyagāra of Hosapāṭṭana, to give paddy worth 80 varahas to the Matha. These instances prove that a part of the Government owned paddy was annually remitted to the Matha from different parts of the kingdom.
During drought, the Matha gave concessions to its ryots. For instance, two ryots named Rangayya and Badayya, in Nandana Samvatsara (A.D. 1832), submitted a binnavattale to the Matha, requesting concessions in remitting the paddy as fixed by the Samsthana. From the binnavattale, it appears that the paddy crop failed owing to drought. Accordingly, they paid four khandugas of paddy and promised to pay the remaining twenty-eight in the subsequent Samvatsaras.

Another important source of income was areca grown in the Samsthana. A few documents in the kadatas refer to areca-gardens. In Saka 1730 (A.D. 1808), Sri Satchidananda Bharati III, granted areca garden consisting of 700 plants to Nagaappa of Yaḍahalli. For having received the garden, the grantee gave 8 varahās and 4 hanas to the Matha. The garden was granted on the condition that the grantee should annually remit 4 varahās and 2 hanas to the Matha.

More or less on similar conditions, Sri Satchidananda Bharati III, granted areca gardens to a number of persons like Vehkatakrisnaya, Rāmayya, and others.

It is learnt from a kadata that the property of
an heirless person, after his demise, was taken over by the Matha. But while taking over the property, the Matha gave a part of the land to the wife of the deceased for her maintenance. Such an acquired property was again granted to a different person. However, while taking over the property of the heirless persons the Matha had to take the prior permission of the government. For instance, in Saka 1754 (A.D. 1832), Sri Narasimha Bharatl VIII, granted svāstya (which was handed over to the Matha by the widow of Vehkatēvara Sōmayāji) worth 9 varahas to Śām Bhaṭṭa, the son of Nārāyaṇa Jōis of Daḷavaḷ agrahāra.

Cardamom and pepper were grown in gardens along with areca. As usual the ryots of the Śrīṅgēri Śīme remitted a part of these crops to the Matha. On many occasions the Government bought these crops both from the Matha and the ryots. For instance, in Saka 1707, Krödhi Samvatsara (A.D. 1785), Köṭe Narasappayya, the Subedar of Nagar asked Naraśi Bhaṭṭa, Pārṇapatvagāra of Śrīṅgēri, to sell the entire yield of cardamom and pepper to the Government. The ryots of the Śrīṅgēri Śīme who grew these crops were also asked to sell them only to the Government. The ryots were further told not to sell them to any private parties. However, the ryots were given the standard prices.
The sources of income to the Matha in kind included coconut. For instance, in सक 1733, Prajōtpatti Samvatsara (A.D. 1811),¹⁴ Chikkai Setty, the grandson of Annapai Setty of Balakur grāma, submitted a binnavattale to the Matha. From the binnavattale, it appears that the Setty, who cultivated the Matha's coconut garden used to remit 28 ½ (twenty-eight and a half) varahas hard cash and 1000 coconuts to the Matha per year. From सक 1733 onwards, he promised to give 1365 coconuts, besides twenty-eight and a half varahas. The increase of coconuts from 1000 to 1365, leads us to infer that the revenue rates were revised from time to time depending upon the yield and other economic factors.

A few binnavattales¹⁵ pertaining to guttige (an exclusive right of sale or a contract) of tobacco tell us that some persons got the exclusive rights of sale of tobacco from the Matha, and for this privilege, promised to remit revenue regularly to the Matha. One or two examples may be given here.

In सक 1736, Bhāva Samvatsara (A.D. 1814),¹⁶ Timmappayya of Channagiri, submitted a binnavattale to the Matha. It says that he was privileged to have the guttige of tobacco, for which he promised to remit 30 varahas per annum to the Matha.
Similarly in A.D. 1830, Hosurayya of Shimoga, enjoyed the guttige of tobacco and hemp; and in return promised to remit 95 gadyānas per annum to the Matha.

b) Income from forest products

The Śrīṅgēri Samsthāna being rich in forests, got income from forest products. The jungles of the Samsthāna supplied timber and fuel to meet the demands of the times. Even now when the exploitation of forests is going on an unprecedented scale, the Śrīṅgēri taluk is rich in forests. In those days, when there was less demand for wood, the Samsthāna could preserve its forest wealth.

The kadatās of the 18th and 19th centuries make frequent references to Śriṅgandha (sandal-wood). It appears from the kadatās that this precious wood was in abundance in the forests of the Samsthāna. The transactions relating to sandal-wood took place between the Matha, the Government, the merchants and the rich people. The Matha on some occasions bought sandal-wood from the Government and on other occasions sold it to the Government and the merchants. A few instances of its transactions may be cited here.

In Dundubhi Samvatsara (A.D. 1802-03), Divān Pūrnaiya wrote to Rāmrao, the Subēdār of Nagar taluk,
asking him to receive sandal-wood from the Sringeri Matha and give money to it according to the standard Government rate.

Krisnaraja Wodeyar III, on 15th December 1815, issued a nirupa to Narasayya, the amil of Koppa, ordering him to permit the Matha to sell its sandal-wood to rich people.

The nirupa of Krisnaraja Wodeyar III, dated 15th December 1815, addressed to Lakshmimanayya, the amildar of Chandragutti, says that the entire sandal-wood in the Sarvamanya, Parna was to be cut off and handed over to the Sringeri Matha.

The Maharaja in A.D. 1819, issued a nirupa to amils, killedars and maniyagars, informing them of the grant of sandal-wood in the Sarvamanya and Ardhamanya villages of the Matha for the worship of Sri Sarada. The Matha was privileged to cut and sell Strigandha to merchants. But the merchants had to pay duty to the Government while carrying it away to their respective places.

From a nirupa dated 14th July, 1828, issued by Krisnaraja Wodeyar III to Baks Basavarajayya of Belur Government office, it is understood that 12 villages in Belur taluk, Sirakaraqi village in Koppa and Andavalli
in Chandragutti taluk, in all 14 villages, were made sarvamānya villages of the Matha. The Matha was privileged to take away sandal-wood from these villages without any obstruction.

Honey was also a source of income for the Matha. Beehives in the Śriṅgēri śīme were given to persons on a contract basis. For instance, in Śaka 1759 (A.D. 1837), a person named Manjayya of Hulimane, submitted a bīna-vattalē to the Matha. It says that he was given contract of the beehives in four parts of the śīme. For having taken-up the contract, he promised to submit six potfuls of honey and also bees-wax to the ugrāṇa (warehouse) of the Matha.

c) Ownership of mines

On 22nd October 1908, Krishnāraja Woḍeyar IV, granted to Śrī Satchidānanda Śiva Abhinava Narasimha Bhāratī, the ownership of mines in the Śriṅgēri Jāgir and also in Ināmati villages (lands assigned in charity) outside the Jāgir. Accordingly, the Guru was to own all types of valuable metals, stones and coals in the said area and this privilege was to be enjoyed perpetually even by the successors of the grantee.
d) **Other sources of income**

Besides agricultural and forest products the other sources of income for the Matha were kānike (dues), fines, customs duty, contracts, etc.

The Matha's agents made enquiries into the acharā-vichāra of the Matha's disciples residing at different places and collected charana-kānike, mulanaksatra-kānike, dipārādhane-kānike, prāyaschitta-kānike, etc., from them. For instance, a nirūpa,\textsuperscript{27} dated 5th September, 1832, issued by the British Commissioner to the amils of different taluks, tells us that the agents of the Matha were empowered to make an enquiry into the acharā-vichāra of the disciples and to collect different types of kānika from them.

Tipu Sultan in Subhakrutu Samvatsara (A.D. 1782-83), issued a nirūpa\textsuperscript{28} to killedāre and pārupatyagāre, asking them to warmly receive the Svāmī (Śrī Satchidananda Bhāratī III) and not to prevent him from collecting the usual kānikas.

On some important occasions the devotees sent presents to the Matha. As seen earlier, in A.D. 1815, Krisnaraja Woḍeyar III, made arrangements to send presents to the
Similarly in the same year, Liṅgā Shāstri, the Purohita of the Mysore palace remitted 1000 varahas and supplied provisions to the Matha. The provisions were meant for santarpane on the occasion of the coronation of Śrī Narasimha Bhārati VIII.

Besides these, on a number of occasions the Matha received presents (udugare) of various types both from secular and subordinate religious heads. As and when the Matha received presents, it gave receipts to the concerned parties.

A few binnavattales pertaining to suṅka or duty tell us that certain persons appointed on contract basis were to collect duty from the merchants and remit the same to the Matha. For instance, in Śaka 1711 (A.D. 1789), Narasappayya of Kalasa submitted a binnavattale to the Matha promising to remit the amount derived from duty.

A number of nirūpas tell us that the Matha was exempted from duty while importing or exporting goods. For instance, on 23rd January 1831, Kṛṣṇarāja Woḍeyar III, issued a nirūpa to the amila of Koppa, Maṅḍagadde, Vastāre etc., asking them not to obstruct the free movement of the Matha's goods. Even the people of sarvamānya villages of the Matha were exempted from Governmental taxes.
The Matha also derived income from maniya (superintendence of the Matha's garden). For instance, a binnavattale pertaining to maniya, belonging to Vikrama Samvatara (A.D. 1830), says that a person named Kalle Sāma Bhatṭa took over the maniya of the Matha's garden and promised to collect the prescribed revenue, areca, pepper etc., from the tenants and remit the same to the Matha.

The Matha derived income from sale of shops also. A few nirūpas in the kadatas deal with this kind of sales. For example, in śaka 1731 (A.D. 1809), Śri Sat-chidānanda Bhāratī III granted a shop measuring 8 sticks (Entu kōlu) on the royal street of the Śrīṅgēri Pēthe (pethe rājabīdī) to Venkaṭakrīṣṇayya, the son of Bhōjarāya. The shop was granted on the condition that the grantee should annually (kālamprativallu) pay 3 varahas as kāṇike to the Matha.

The merchants of Śrīṅgēri, besides paying regular taxes, at certain times, gave kāṇike to the Matha. From a binnavattale (A.D. 1814), it is known that the merchants of Śrīṅgēri, for having made additional profit in areca trade, together gave 300 varahas as kāṇike to Śrī Śāradāmbā.
On certain occasions, the Matha collected fines from those who misbehaved. From a letter (A.D. 1814) written by Manjappa of Koppa to the Guru, it is understood that a person named Hebbar of Kikare was found an offender for having carried on a dishonest trade at Sringeri. It appears a person named Surappayya of Kikare, on behalf of the defaulter, perhaps being a surety, remitted 1250 gadyānas to the Matha.

The Matha also derived income from upādhi (service of temple priest). A few documents in the kaḍatas refer to such upādhīs. Śrī Abhinava Satchidānanda Bhāratī I, in Śaka 1670 (A.D. 1748) granted the upādhi of Sarasvatī-Sūkta, to be conducted at the holy feet of Śrī Sāradāmba, to Śeṣa Bhāṭṭa, the son of Veṅkatēśvara Bhāṭṭa. For having granted the upādhi, the Matha received 6 varahas from the grantee.

As noticed earlier, the gaudas or the village-chiefs, who were appointed by the Matha, also paid money to the Matha. A kaḍata pertaining to accounts gives a list of ettuvali (collections) from different villages.

The items of expenditure

As the Matha derived income from various sources, it had correspondingly to spend on certain items. A huge
amount was spent on the maintenance of the Dharma Samsthāna. Though it is not possible to give an account of the exact amount spent on different items, still one can have a rough idea of the items of expenditure, with the help of available sources. The Matha had to spend on the regular conduct of worship in temples, on festivals, charity, employees, education, guests, santarpāne, construction and renovation of temples etc. A few examples indicating the items of expenditure may be cited here.

The Matha being a great religious centre, naturally had to spend more on the conduct of religious functions. The Brahmins of the priestly class were appointed as priests in different temples. Their duty was to conduct regular worship in their respective temples. Such priestly classes were either granted lands or paid salary.

In Saka 1737 (A.D. 1815), 48 Śrī Abhinava Satchidānanda Bhārati II, granted upādhi, pertaining to Sata-rudrabhaśaka, to be conducted at the holy feet of Śrī Vidyāśāṅkara, to Sivarām Bhaṭṭa, the son of Narasimha Bhaṭṭa. The payment included both kind and cash. Sivarām Bhaṭṭa received 10 khandugas of paddy worth one gadyāna, besides three and a half gadyānas in cash. The above document also sheds
light on the rate of paddy then prevalent (10 khandugas of paddy valued at one gadyāna).

Besides paying salary to archakas, the Matha had to meet the day-to-day expenses incurred in temples on naivedya, nandādiṣṭa, etc.

No doubt, the Samsthāna was richly endowed with landed property. But the Gurus had to spend a lot on the conduct of festivals like Navarātre, Vasantōtsava, Rathōtsava etc. On such occasions, the devotees gave presents and kanikes to the Matha; but while actually conducting such functions, the Matha had to spend a lot from its treasury. For instance, an account-book from the kaddas gives the list of items made use of on the occasion of a Rathōtsava (car festival). The list includes Sōma-Kalasa, Rakṣogna-kalasa, Uttrāyana-kalasa, Pradhāna-kalasa, Dvāra-kalasa, etc., numbering in all 129. On this occasion, presents and daksine were given to Brāhmanas who conducted Veda-pārayana and japa. On the occasion of a Rathōtsava, goods worth 82 gadyānas were bought to meet the expenses of samārādhane and 100 gadyānas for japa and Veda-pārayana.

Similarly, money was spent on japa, Veda-pārayana, grocery, charity, clothes, etc., on the occasion of Mahānavami.
No doubt at the time of the renovation of Sri Saradamba temple (A.D. 1737) and consecration of its tower, the devotees sent presents and kanikes to the Matha; but the Matha had to shoulder the burden of additional expenditure.

The Matha had to spend on its employees who were either paid in cash or in kind and in certain cases a part of salary in kind and the remaining in cash. The sarvādhikārīs, pārupatyāgārs, subedārs, amulḍārs, killedārs, senobovas, maniyagārs, bokkastas, archakas, parichārakas, etc., were paid-servants of the Matha.

From a binnavattale (Durmati samvatsara, A.D. 1741), submitted by Narasi Bhaṭṭa of Gōplapura to the Matha, it appears that he was appointed to make an enquiry into the āchāra-vichāra of the Matha's sāivas residing in Bidārūru, Māḷūru, Muttūru, Āgumbe, Āduvali, Āraga, Uduvani, Mahādevapura, Madhuvaṅkanāḍu, etc. For the service that he rendered to the Matha he received 12 gadyānas towards his salary.

Another binnavattale (kīlaka samvatsara, A.D. 1789), mentions 16 varahas as the salary of a person named Narasappayya of Kalasa who collected duty on behalf of the Matha.

Similarly, a binnavattale (Īsvra sam., A.D. 1817),
pertaining to maniya of Śrī Ṛatha’s garden, records 18 varahas as the salary of a maniyagara.

The kadatas pertaining to accounts contain the list of items of expenditure. In fact, it was the duty of a karanika of chāvadi to keep an up-to-date annual account of the Samsthāna. The items of income and expenditure of the different Samvatsaras are neatly recorded in the kadatas numbering more than 500.

For instance, the items of expenditure as given in one of the kadatas are as follows:

1) Devatā veccha

It was an expenditure incurred on deities. The deities mentioned are Śrī Mahābāleśvara of Gōkara, Śrī Mukāmbikā of Kollūru, and Śrī Vīrabhadra, Śrī Saṅkara Nārāyaṇa and Śrī Basavanna.

2) Dharma veccha (an expenditure on Dharma)

For instance, Subba Bhaṭṭa of Āvaṇchu was helped by the Matha to perform his son’s upanayana.
3) **Kandāchāra**

Brahmins and Śudras were paid for the service (religious and menial respectively) they rendered to the Matha.

4) **Tundu sambala**

It was a payment made to persons who were appointed only for certain occasions. For instance, *tundu sambala* was paid to cooks appointed during *santarpane*.

5) **Kṣaṇya veccha**

It was an expenditure incurred on purchase of grocery and other articles including salt, tamarind, green-gram, lentils, wheat, chick-pea, jaggery and horsegram and clothes, shawls and blankets; gold, silver, bronze and copper.

6) **Uchita veccha** (expenditure on presents)

Śaṅkara Nārāyaṇa Śastri and Puṭṭayya Śastri were given presents.

7) **Vināma veccha**

It was an expenditure incurred on those who brought ārati (a burning lamp in a platter waved on auspicious occasions) from the palace and also on hautboys.
8) **Adaya veccha**

It included an expenditure incurred on the occasion of the car festival of Sri Saradamba and also the purchase of paddy.

9) **Padi veccha**

It was an expenditure pertaining to an (extra) allowance in food (grain, salt, vegetables and all that is required to prepare a meal), given to persons.

10) **Kuli veccha**

It was an expenditure on labour. For instance, an expenditure incurred on the construction of a temple at Bidaruru. Kuli veccha also included payment made to women labourers and to men who made tin articles etc.

11) **Kada veccha**

It included grant of loans. For instance, loans granted to Rām Bhaṭṭa and Sri Mallikarjuna temple.

Another kada57 pertaining to accounts says that the Maṭha gave kānike to a number of deities like Vidyāsahkara, Janārdana, Vidyāraṇya, Hanumanta, Hiri Narasimha, Rāmachandra, Maleyāla Brahma, Bhairava, Simhagiri
Vidyāsākara, Hole Visvanātha, Kappe Saṅkara, Aśvanātha-
Nārāyaṇa, Kālika, Rāmēśvara, Nīrākāra, Śrīṅgēśvara,
Śeśvēśvara, Mallikārjuna, Śītārāmachandra, Vināyaka, etc.
Similarly, scholars, dēvaṇīgas, chikka-pāruṇatvagārās,
ṣedobovas, māṇiyagārgās, persons engaged in vinīyōga,
servants, etc., were also paid by the Maṭha.

The Samsthāna spent money in connection with Vara-
chavati-bēgūna, Abavana, Parvatithi, Laksadīpti, Śivarātre,
Yugādī, Rāma-navami, Narasimha-jayanti, Aksaya-tadīgā,
Kode-amavāse, Vyāsa-paurnāmi, Makara-ṣaṅkrānti, Varamahāla-
keśi vrata, Upākarma, Gōkalēśṭami, Vināyakana-chavati,
Ananta-chaturdāsi, Umāmahēśvarana-vrata, Pitru-divasa,
Vasanta, Śani-pradēśa, Janma-nakṣatra 'sānti, Chandra-grahana,
Sūrya-grahana, Guru ārādhana, Ārādhane of Brahmadēva,
etc.

The various items purchased by the Maṭha for its
ugrāna (warehouse) included, paddy, rice, green-gram,
gingely-seed, wheat, horsegram, savares, mustard, lentils,
ghee, honey, oil, castor-oil, dry-ginger, cardamom, garlics,
onions, tamarind, wax, paper, sulphur, soap, milk, etc.

The items of expenditure also included dāna or charity.
For example, on the occasion of the demise of Śrī Satchidā-
nanda Bhāratī II, in A.D. 1741, the Maṭha made various types
of gifts of cows, land, til, gold, ghee, cloth, grain, silver, salt, fruits, honey, etc.  

Land transactions

A good number of kadatas tell us of the land transactions in the Sringéri Samsthāna. These transactions were between the Matha and the individuals and also among the individuals. Lands were sold and bought. Certain individuals who rendered service to the Matha were granted lands who got the right of ownership and could bequeath such property. As the Samsthāna went on acquiring more and more lands, it went on granting them to individuals and also institutions such as mathas, temples and agra-hāras. Such lands were in certain cases rent-free and in certain other cases rated at quit-rent. The Samsthāna encouraged agriculture and took proper care of the ryots.

(A) Sale and purchase of lands

Lands were sold and bought. For instance, in Saka 1705 (A.D. 1783), 62 when Śrī Satchidānanda Bhāratī III was reigning, Lakṣminārāyaṇa Sastri, the son of Timmappa Bhāṭṭa, sold out a quit rent land for 20 varahas to Lakṣminārāyaṇa Bhāṭṭa, the son of Timmanṇa Bhāṭṭa. For perpetuating the
validity of the transaction, the sun and the moon and the mahājanas of Sringapura were made witnesses.

The Matha also purchased lands from the private parties. For instance, in Saka 1636 (A.D. 1714), Subrahmanya Bhaṭṭa, the son of Timmappa Bhaṭṭa, sold out a quit rent land in Kailikere grāma (in Bārakūru rājya), to the Sringērī Matha for 59 varahās and 1 hana.

(B) Grants of lands

While dealing with the relations between Sringērī and the various secular heads, we have made mention of the lands and villages granted to the Matha. Some of these villages were treated as sarvamāṇya (lands or villages exempt from all tax whatsoever) and the rest ardhamāṇya (lands or villages partly exempt from taxes).

The Matha also granted lands to individuals. For instance, in Saka 1574 (A.D. 1652), Sri Satchīdānanda Bhāratī I, granted lands worth 12 varahās to a person named Devaru Bhaṭṭa, the son of Accha Bhaṭṭa. The grant contains the details of land.
(C) Exchange of lands

Some times lands were exchanged. For instance, in Saka 1733 (A.D. 1811), Sri Satchidananda Bharati III, according to the request made by Venkata Narasi Bhatta, granted svāstya to him in exchange of the land. Such transactions pertaining to exchange, were generally stylked "āgata-pratyāgata".

(D) Umbali lands

The umbali lands were primarily subsistence grants. The Samsthana, in recognition of the services rendered by certain persons, granted rent free lands to them. Of course, the grantee was required to pay kāṇike to the Matha.

For instance, in Saka 1737 (A.D. 1815), Sri Abhinava Satchidananda Bhatta II, granted "Sistina bhūmi" (a standard-land) of the Srimatha in Badadabailu (in Andavalli maganī) as the "umbali bhūmi" to a person named Channa, the grandson (from daughter) of Kenda Jawda. The Matha received 60 varahas towards kāṇike from the grantee. Channa also promised to pay regularly 3 varahas as kāṇike to the Matha.
(E) Uttāra lands

The Samsthana granted rent-free lands to certain individuals, as a reward for specific services they rendered to the Samsthana.

For instance, in Saka 1745 (A.D. 1823), Sri Narasimha Bhārati VIII, granted the uttāra land in Harakeri (Gajānūru) to Lākṣaṃi Narasimha Sāstrī, the son of Kṛṣṇa Sāstrī. For having received the uttāra, the grantee promised to worship (upādhi) God Rāmesvēra of Harakerī.

(F) Grant of lands to agrahāras

The Brahmins of the agrahāras were also granted lands for promoting their religious studies. For instance, in Saka 1389, Harihara II granted 30 vrittis in Kikkunda (Sāntalīgenā) to Śrīmatha for the Brahmins of the Śrīṅgērī agrahāra.

(G) Vrittis

The term "vṛitti" (small land holding) occurs quite often in the kadaṭas pertaining to grant of lands. The vrittis were often granted to the mathas for the maintenance of chhatras or feeding houses. For instance, in A.D. 1628, Vēṅkataṭpa Nāyaka of Keladī, granted one of
the 64 vrittis of the Visvanāthapura agrahara to Śrī Satchidānanda Bhārati I of Śrīngēri for the maintenance of a feeding house.

But vrittis could be sold and bought. In Saka 1731 (A.D. 1809), Subramanya Bhāṭa, the son of Timmaṇṇa Bhāṭa, sold a vṛtti to Subba Sāstri, the son of Gaṅgādhara Bhāṭa.

In certain cases, the purchaser of lands promised to make payments on kantu (instalment) basis.

The Kadatas refer to bhūgyādhīpatra meaning a mortgage bond by which the lender assumes temporary use of the property mortgaged.

Rented houses

The houses were given for rent. A person named Timmappa, the son of Yellappa, gave a house for rent to Kencha. The rent fixed for the house was 1 gadvāna. The house being an old one, Kencha had to renovate it; and that was why he promised to pay the rent of the current Samvatsara (Piṅgala samvatsara) in the subsequent samvatsara.
Occupations

The foregoing description of the various items of income and expenditure and land transactions, gives us an idea of the different occupations that the people of the Samsthāna followed like religious activity, agriculture, trade, smithy and carpentry.

The Sringerī Matha being a great religious centre, naturally religious activities had a greater significance in the day-to-day lives of the people of the Samsthāna. For Brahmins, particularly of the priestly class, worship of deities and conduct of festivals and other religious functions was itself an occupation. These Brahmins were supposed to be promoters of religion and knowledge.

The numerous instances of land grants involving the Matha and the fact that the Matha itself cultivated lands directly or through its tenants clearly indicate that agriculture was an important occupation of the majority of the people. A number of documents in the kadatas tell us that areca, pepper, cardamom, plantains, betel-leaves, paddy and sugarcane were cultivated. In fact, agricultural products were the main sources of income for the Samsthāna.
Trade was the next important occupation of the people. A few nirūpas say that shops were granted by the Matha to merchants. In Saka 1731 (A.D. 1809), Sri Satchidānanda Bhārati III, granted a shop to Veṅkaṭa Kṛiṣṇayya. The nirūpa mentions the name of Jaṅgama Seṭṭy Vīrabhadrayya, who was definitely a merchant.

The merchants who earned good profits from trade used to remit, kānike to the Matha. The duty collected from the merchants at various toll nakas points out that trade flourished in the Samsthāna.

Besides agriculturists and merchants, there were weavers, goldsmiths, metal workers, carpenters, oil-millers, and servants, engaged in their respective professions.

Coinage

Since the Vijayanagara times the Sringeri Samsthāna came to be under the political control and protection of one or another secular head, naturally, the coinage that was in vogue during the different regimes was also used in the Samsthāna. The coinage current in the Vijayanagara times was continued by the Kēladi rulers with a few changes.

"The important dominations of the coinage under
Vijayanagara were the gadyāṇa (variously called pagoda, varaha) or ponpratāpā, (also called mada or madai), kati, pāṇa, hāga, chinnā, tara, jatil and kāsu. The coins were of gold, silver or copper. 74

"In the Keladi state, the varaha (or gadyāṇa), honnu, darana, haṇa, mupāga, adda, hāga, bēle, vīsa, arevīsa and kāsu were the denominations of coinage in the descending order." 75

The kadatas pertaining to nirūpas, binnavattaleś and accounts record ga, the short form of gadyāṇa together with varaha. The term varaha appears to have been replaced by gadyāṇa in connection with revenue matters. 76 For instance, in Saka 1737 (A.D. 1815), 77 Śrī Abhinava Satcidānanda Bharati II, granted untāli in Badadabailu (in Andavalli māgane), to a person named channa who paid gadyāṇa or varaha 60 to the Matha.

The next coin of a lower denomination was the honnu. It was a half varaha or gadyāṇa. While referring to revenue matters two vertical strokes were used to symbolise honnu just after gadyāṇa (e.g. ga 2 1/10). For instance, in a letter 78 dated Saka 1627 (A.D. 1705) pertaining to the sale of a house including the site, we learn that a person named Timmappayya Purāṇika received ga. 12 1/10 (twelve and
a half varahas or twelve gadyānas and one honnu) from
Subbayya for having sold the house including the site. If
there was no honnu in a particular figure, then the sign
"0" was used for nil. For example, in a binnavattale pertaining to maniya, we are informed that Sri Veṅku
Bhaṭṭa, the son of Lakṣum Bhaṭṭa of Shimoga, received ga. 18 6 (eighteen varahas) towards his salary from
Sri Matha.

The next coin of a lower denomination that was
frequently used in the Śrīṅgerī Samsthana was hana. It
was a tenth part of the varaha, or one fifth of the honnu.
While writing a hana, no particular sign was used. However,
the Kannada numerical figures were written after the
honnu denoting the hana. Thus 4 gadyānas and 2 hanas,
for instance, would be expressed by 4 2. The sign '0' was
used to indicate 'nil' in the place of hana. Thus 5½ ga.
or 5 gadyānas and 1 honnu would be expressed as ga 5 ½.

The next coin of a lower denomination was the mupāga.
It was half and a quarter of a hana or a coin of three-
fourths value of a hana. The sign used for the mupāga was
three vertical strokes just after hana. Thus 6 gadyānas
8 hanas and 1 mupāga, for instance, would be expressed
by ga. 6 8 1.
The next denomination was adda which was half of the hana. While writing adda two vertical strokes were marked just after hana. Thus 5 gadyānas 7 hanas and 1 adda for instance, would be expressed by ga. 5\,2\,2.

The next lower denomination was the hāga which was one fourth of a hana. Thus, four hāgas would make one hana or two hāgas make up one adda or three hāgas make up one mupāga. A single vertical stroke was marked to symbolise a hāga. For instance, 2 gadyānas 7 hanas and 1 hāga would be expressed by ga. 2\,2\,2.

The next lower denomination was bāle. Two bāles went to make up one hāga, four bāles to one adda and eight bāles to one hana. Thus it was a half hāga or a quarter adda. When put in figures, two horizontal strokes after the hana or adda or hāga, symbolised the bāle. For instance, from a nirūpa dated 14th July, 1928, issued by Krishnaraja Wodeyar III to Sri Appanayya, the māmledār of Kavaledurga, it is understood that the annual income (Sarvajītī Samvatsara) of the Śrīgārī Maṭha from the Sarveśānī villages of the Koppa taluk was Haidarā gadyāna 161\,3\,3 (one hundred and sixtyone gadyānas, eight hanas, one mupāga and one bāle).
The *visa* and the *arevisa* were the next denominations in the coinage system. The *visa* was one fourth of the *hāga* or four *visas* went up to make a *hāga*. The *arevisa* obviously meant a half *visa*.

*Kāsu* was perhaps the smallest unit. The *kāsu* was one sixteenth of a *hāga* or sixteen *kāsus* went to make up one *hāga*. However, there is no reference to *kāsu* in the kaḍatas.

During Hyderali’s time *gadyāna* was styled "Hyderi gadyāna."

A receipt submitted by Bistavadhani, the *parupatya-gāra* of the *Matha*, to the Government, records different names of the coinage like *bahadari ga*; *bensari ga*; *purī nānya, kanthirāi ga*; *rāj rupee, kumpani rupee, suratti rupee* etc., about which no detailed information could be gathered.

With the ascendance of the British, rupee and its other denominations, ane and pai came to be used in the *Samsthāna*. For instance, from the *binnavattale* dated Śaka 1779 (A.D. 1857), submitted by the *archakas* of the Goddess Banasahkari of Bādāmi to the *bhandāra* of the *Sriṅgeri Matha*, it is understood that the *archakas* received
rupees thirty per annum from the Matha for having worshipped the Goddess.

Prices

From the kadatas, we can gather a little information about the value of a land, a shop and a cow and a calf.

a) Land

For instance, one of the documents in a kadata tells us that in Saka 1574 (A.D. 1652) Sri Satchidananda Bharati I granted land to Ramachandra Varanasi of Sringeripura. The land yielded 95 khandugas of paddy and an areca garden with 1318 plantations. The entire land was valued for 24 varahas. An already constructed house including site that came within the land were also granted.

Similarly in Saka 1705 (A.D. 1783), when Sri Satchidananda Bharati III was the pontiff of the Sringeri Matha, a person named Lakminarayana Sastri sold 20 khandugas of paddy land to one Lakminarayana Bhatta for 2 gadyandas.

We have seen that the Matha used to grant shops to merchants and in return received kanike from them. For
instance, in Saka 1730 (A.D. 1808), a shop situated in the eastern line of the Sringeri bazar, was granted to Bāpu Bhāyi the son of Pate Bhāyi of Bhatkal on condition that the grantee should pay 6 varahas as kānike to the Matha, besides 6 hanas to be paid annually as kānike.85

The approximate price of a cow and a calf that were auctioned could be noticed from a letter dated 17th September, 1848, written by the Divisional Superintendent of Astagrama addressed to Puṭṭarāya, the Māmelār of Bēlūr Taluk. Accordingly an unowned red cow and its white calf were auctioned for two and a quarter rupees and one bele (2 \text{\$	ext{=}$}).86

From a binnavattala, dated C. A.D. 1758, it is understood that a person named Sūri Bhāṭṭa, the son of Gōpāla Bhāṭṭa of Gōkarna received 15 gadānās from the Sringeri Matha to meet the expenses of the construction of a mukhamantapa to the Mallikārjuna Svāmi temple at Gōkarna.87

Though the above cited examples give us information about the prices, in the absence of accurate exhaustive records it is dangerous to generalise about the prices of lands and articles.
Weights and measures

The kadatas are also useful in knowing about the weights and measures then prevailing. The common measures used while weighing articles and grains were mana, dade and seer. Mana was a measure of capacity. Four dades or 40 seers went to make up one mana. The immediate lower denomination of a mana was dade. It was a weight of ten seers and equivalent to the fourth of a mana. Still a lower measure of capacity was a seer the 1/40 of a mana and a 1/10 of a dade. For instance, there is a reference to mana, dade and seer in a nirупa dated A.D. 1815. The said nirupa records that Krisnaraja Woectomy III presented a silver pitha and pādukas to Śrī Abhinava Satchidānanda Bharatī II, the successor of Śrī Satchidānanda Bharatī III. In order to prepare these valuable articles, 40 manas and 1 dade of silver and 2 seers of gold were used. 88

For measuring the foodgrains, the measures of capacity were khanduga, kolaga and padi. 20 kolagas or 50 seers went to make up 1 khanduga. Padi was equal to half a seer. For instance, in a copy of a nirupa dated Saka 1745 (A.D.1823), there is a reference to khanduga, kolaga and padi. 89

While assessing the sowing capacity of a land, the measures of capacity like khanduga, kolga and padi were applied. For
example, a copy of a land-grant dated Śaka 1574 (A.D. 1652), while describing the categories of land worth the total revenue value of 12 varahas states 37 1/4 (37½) khandugas of paddy, 750 areca plants and a house with a site. This land in Vidyaranyapura was granted by Śrī Satcidānanda Bhāratī I to a person named Devaru Bhaṭṭa. 90

The above mentioned measures of capacity continued to exist even during the post-Independence period when they were all substituted by the present metric system.

Thus the foregoing account pertaining to the acquisition of property by the Samsthāna, sources of income and items of expenditure, land transactions, occupations, coinage, prices, weights and measures etc., indicate the general economic conditions that prevailed in the Samsthāna, through the ages. In general, the economic condition of the people of the Samsthāna was satisfactory in ordinary times. The limited demands of the people could be met from the incomes of their respective occupations. However, under abnormal conditions the plight of the Matha as well as of the people in the Samsthāna was miserable. It was really unfortunate that sometimes the prosperity of the Samsthāna could not be maintained owing to the raids of the marauders like the Kaḷaṣa and the Maṛāṭha contingents.
Notes and References

1. See Chapters relating to Srināgēri's relations with various secular heads.

2. Kād. 1, Nos. 2, 3 and 42; Kād. 2, No. 12; Kād. 3, No. 17; Kād. 32, No. 50.


4. Ibid.


6. Kād. 1, No. 35; Kād. 3, Nos. 31, 42, 48 and 52; Kād. 28, No. 30; Kād. 36, No. 113; Kād. 116, Nos. 97-103.

7. Kād. 1, No. 35.


9. Ibid., No. 42.


11. It appears that the Matha had control over property owned by its disciples.


15. Kād. 1, No. 29; Kād. 3, No. 57; Kād. 9, No. 61; Kād. 57, No. 21; Kād. 77, No. 12, etc.


18. "Kā. 3, No. 3; Sg. R., 125; Kā. 10, No. 64; Kā. 12, Nos. 12 and 66; Kā. 37, Nos. 22 and 72; Kā. 137, No. 32; Kā. 183, Nos. 3 and 5; Kā. 201, No. 8 etc.

19. Kadatas pertaining to transactions in sandal-wood mostly belonging to the reign of Krīṣṇarāja Wodeyar III's reign, make this point clear.


22. Ibid., No. 66.

23. "Kā. 3, No. 3; Sg. R., 125.

24. "Kā. 10, No. 64.


27. Kā. 36, No. 9.

28. Kā. 65, No. 10; Kā. 66, No. 129.

29. Kā. 12, No. 57; Kā. 28, No. 21.

30. Kā. 12, No. 150.

31. Ibid., No. 146; Kā. 28, No. 64.

32. For details, see the earlier chapters - Śrīνgērī and the various secular heads.

33. Kā. 28, No. 22; Kā. 34, No. 67; Kā. 37, No. 19.

34. Kā. 1, No. 41; Kā. 3, No. 14; Kā. 82, No. 27.

35. Kā. 82, No. 27.
36. Ka. 3, No. 53; Ka. 8, Nos. 18 and 30; Ka. 32, No. 46; Ka. 75, No. 22 etc.
37. Ka. 108, No. 31; Sg.R., 144.
38. Ka. 32, No. 46.
40. Ka. 1, Nos. 34 and 36.
41. For details see, K.N. Chitnis, Keladi Polity (KP), pp. 132-133.
42. Ka. 3, No. 45.
43. Ibid., No. 44.
44. Ka. 10, No. 24; Ka. 28, No. 35; Ka. 29, No. 16; Ka. 37, No. 28; etc.
45. Ka. 29, No. 16.
46. Ka. 28, No. 12.
47. Ka. (Accts), No. 176.
48. Ka. 37, No. 28.
49. See Chapter, Religious Conditions, in the present thesis.
51. Ibid., pp. 33-35.
52. Ka. 25, No. 23; Ka. 45, No. 82 and 135; Ka. 122, No. 55; Ka. 147, No. 26.
54. Ka. 82, No. 27.
55. Ka. 132, No. 69.
56. Ka. (Accts), 125, pp. 35-64.
57. Ibid., 26.
58. Ibid.
59. Ibid. In the glossary, I have tried to explain the meaning of as many terms as possible.
60. Ibid., pp. 205-228.
61. Ibid., 212.
62. Kd. 1, No. 2.
64. Ibid., No. 50.
65. Kd. 12, No. 11.
66. Kd. 37, No. 21.
67. Kd. 21, No. 72.
68. Sk. R., 5.
70. Kd. 122, No. 51.
71. Kd. 1, Nos. 34 and 36; Kd. 132, No. 50.
72. Kd. 132, No. 50.
73. Kd. 3, No. 45.
75. Ibid., p. 199.
76. Ibid.
77. Kd. 37, No. 21.
78. Kd. 36, No. 117.
80. \textit{Ka}. 8, No. 18.
81. \textit{Ka}. 28, No. 22.
82. \textit{Ka}. 34, No. 66.
83. \textit{Ka}. 81, No. 44.
84. \textit{Ka}. 1, No. 2.
85. \textit{Ibid.}, No. 34.
86. \textit{Ka}. 9, No. 58.
87. \textit{Ka}. 45, No. 112.
88. \textit{Ka}. 12, No. 57; \textit{Ka}. 28, No. 21; \textit{Ka}. 37, No. 8.
89. \textit{Ka}. 21, No. 72.
90. \textit{Ka}. 32, No. 50.