I

INTRODUCTORY

1. Significance of the study.

It is necessary to consider at the outset, the need for a study of this kind. Economics in our country, has its deep roots in the past, due to the fact that ideas and doctrines put forth by many of our ancient authorities are closely akin to modern trends of thinking in this land. Besides the fact that our ancient thinkers had a fairly well-developed and well-knit political framework and a social organization, they devised institutions of a varied kind, operating then under complex forces.

A study of this sort has many handicaps. As we have to deal with a country of wide size and numerous population, there will be differences in local conditions and changes in growth and development, brought about by vicissitudes of history. Thus, purely indigenous and old currents and moulds of thought and practices get altered beyond recognition, in time, due to the rise of new native schools of thinking. More so, because of the impact of outside forces and ideals.


2. "Most of the modern ideas, accepted ideals, and working institutions of a socio-economic character can be traced to their foundations, thousands of years ago". Ibid p.4.
These, naturally, have led to differing conditions of economic life and institutions. To give an instance, people, south of the Vindhyas, in historical times, developed a commercial outlook unlike the Aryans who chose to remain primarily agricultural. This was because of the geographical and geological differences. Also, because of the peculiar characteristics, traditions and outlook of the people which made for variations in their daily life and activities. Infiltration of new ideas and practices by outsiders from time to time, have brought into currency entirely new meanings to some of the technical terms besides changing the behaviour of the people. Such latter changes have increased the difficulty of discerning governing principles and true foundations of our society. For instance, the meanings given today to such terms as monarchy, republic or democracy, or those, expressing property-interest in lands and mines. These seem to be totally unrelated to the times with which we are dealing.

8. (1) Scope of the study.

It is intended to study in the following pages the economic conditions in Medieval Karnátaka covering a period

1. "Broadly speaking, the south, or the country below the Vindhyas mountains and the Narmandá and Mahánadi valleys, was a rocky plateau full of primeval forests, high mineral resources, but relatively poor agricultural wealth. It, therefore, gave more prominence to commerce, to transoceanic as well as coastal voyages for purposes of trade, which the Aryans in the North, primarily agricultural, with a high degree of cattle wealth failed to appreciate." Ibid pp. 10-11.

of 4 centuries, viz. from the end of the 10th to the beginn-
ing of the 14th. To define the chronological and territorial
limits of our study is our next problem. Fortunately, the
political history of Karnataka gives scope for such an
analysis here. The re-establishment of the western Chalukya
power at Kalyana in 973, provides the starting point and the
end of the Hoysala rule, in or about 1346, the concluding
point of our study. A second problem relates to the territorial
question. It is quite beyond the scope of practical poli-

tics to follow in a study of this kind the political fortunes
of a dynasty or dynasties which sometimes went beyond the
territorial limits of modern Karnataka and to make it as the
basis for our study. The study has, therefore, been confined
to the geographical limits of modern Mysore State as far as
evidence goes.

(ii) Method of study.

Planned economic development, it has been held, requires
a regional approach, if it is to succeed. Regional peculiari-
ties, shaped by various factors or forces, do count in
planning on a massive scale. For instance, crop-pattern will
not have much value in practice without a proper analysis of
regional variations in soils, climate, rain-fall etc. It is
therefore proposed to study economic conditions in Karnataka,
by breaking up the region into some of the following economic
zones, on a comparative basis.
Zones

I. West and North-Western zone.
   Districts covered: North and South Canara, Belgaum, Bijapur and Dharwar.

II. North-Eastern zone.
   Districts covered: Bider, Gulbarga and Raichur.

III. Central-Northern zone.
   Districts covered: Ballary.

IV. (a) Central-West,
    (b) Central-South,
    (c) South-Eastern and
    (d) South-Western zone.
   (a) Shimoga
   (b) Chitradurg
   (c) Tumkur, Bangalore, Kolar, Mudya and
   (d) Mysore, Geog, Chickmagalar and Baser.

(iii) Plan of the work.

After dealing with the sources of information, political history and factors of economic development in this chapter, the study of the village economy is taken up in the next two chapters. Some of the general and vital aspects, such as, the concept, origin, name, type and parts of a village, as gleaned from inscriptions, are studied in the earlier sections of the second chapter. The study of the 'Land system' which includes some of the controversial and at the same time interesting problems such as ownership, tenure, succession, settlement of disputes and trustees, are taken up next. In each case, wherever

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1. For details see Lokanathan, P. Techno-economic Survey of Mysore, Delhi, December 1958. Slight modifications have been made in order to adjust the Zonal pattern to Archaeological Survey circles particularly relating to epigraphs. Thus Zone I corresponds roughly to Bombay Karnataka, Zone II to Hyderabad Karnataka, Zone III to Madras Karnataka, and Zone IV to old Mysore State. A separate map showing Economic Zones and etc. is drawn up and appended to the chapter. See 'map' and Dr. Lokanathan Techno-Economic Survey p.15 Map 6 and page 3 Map 1. During Historical times, North and South Canara were one and his leanings more towards Bombay Karnataka geographically and hence has been put under Zone I.
or necessary and practicable, theoretical background, accompanied by a consideration of what prevailed in practice in the various parts of Karnataka, is given. Any departure from the accepted principles is given its due attention. The Chapter is concluded with a survey of the part played by local authorities, the Mahajanap, village and mād-officers and, the participation of the people in the economic activities of the time. An outline is also given of the official procedure followed.

The third Chapter is devoted to the study of agriculture and irrigation systems. The first part deals with agriculture and attention is focused upon the problem of sub-division and fragmentation, types of soil, crops, agricultural practices, production and economic use of plants. An attempt made to study each problem with particular reference to what the contemporary writers of Kannada literature have said about each one of them, besides, trying to find out what the inscriptions have to say in the matter. It is very difficult to make a clear distinction between theory and practice. For, what prevailed in practice, by way of custom, obviously became the source-material for the theorist whose injunctions were rarely set aside in practice. There can be no better test of the veracity of the above conclusion than the fact that, today, an agriculturist in India, still, considers some of them as axiomatic and consciously or unconsciously, has taken to them. The irrigation system considered next, is studied under construction, maintenance,
types, costs and etc. Lastly, a section on fishing is added.

The fourth chapter deals with all those aspects which are intimately connected with urban economy, such as, towns and town-planning, corporations or guilds, industries, inland and foreign trade, banking and migrations. Next, the fifth chapter, in which problems of currency, weights and measures and taxation, the 'nucleus' of a sound and stable economy, are treated in as detailed a manner as possible. The last and final chapter (Sixth) on standard of living is written from a novel point of view, in the light of, Keynesian analysis of the General theory of Employment. Factors, then, which might have promoted saving and investment, the two major components on which a nation's economic prosperity rests any time, are considered in detail.

Such things as cannot obviously form a part of the main body of the thesis, but which, at the same time, are necessary for the proper understanding of the economic conditions of the times, are discussed in the appendices. For instance, the issue as to what the common man thought or believed about ordinary things which immediately affected his day-to-day existence, is taken up and analysed. It is followed by a considered summary of the views of the "commentators" who lived in Haranaka during the time. Their views on such concepts as would throw light on the factors of production viz. Land, labour, capital or organisation are taken up and studied. Besides a select Bibliography and 'napo', notes, if any, are added on one or two
economic terms, the interpretations of which are still matters of controversy.

13: Sources of Information:

(A) Inscriptions: - India is not only rich in inscriptive remains but they are also the only sure grounds of reaching historical results in every line of research connected with its ancient past. It is almost entirely from a patient study and examination of the inscriptions that our knowledge of ancient history of India has been derived. It involves, an examination of a large number of inscriptions, for seldom does, a single inscription, taken by itself, establish anything of special importance.

In general, inscriptions, even as those of South India, can be classified into the following categories according to the purposes they have, in view: -

(i) Viragala, Satigala, and epitaphs.
(ii) Votive records.
(iii) Donations or endowments to gods and (iv) Secular grants.

The donative records are, by far, the most numerous and in a vast majority of them, we have a mass of title-deeds to real property


2. See Imperial Gazetteer of India, Indian Empire, II Historical (New Edition) Chapter I for the views of Peg.
and of certificates of rights to duties, taxes, fees, perquisites and other privileges. While the copper-plate grants are actual title-deeds and certificates themselves, the stone inscriptions, which are of the same nature, sometimes also mention the bestowal of copper-plate charter. In such cases, the stone-tablets are to be regarded as 'public intimations' of the validity and completion of the transaction, privately undertaken. Also, most numerous of them are royal donations, bestowing not merely small holdings, but sometimes villages and etc. The donor also specifies his authority by referring to his title, rank, territorial jurisdiction and name of the king, if he is an officer, and of the over-lord, if a feudatory noble. Incidentally, references to pedigrees. It is not uncommon to praise the donor as well as the recipient.

South India is rich in inscriptions, whose total number cannot be gauged with any amount of accuracy. Walter Elliot, Rice and Fleet are the pioneers in the field. Referring to inscriptive finds in Mysore State itself, C. N. Rao said as early as 1930, "The State is rich in epigraphical records, almost every village in it of any importance having some find in it. Altogether over, 14000 inscriptions have been discovered in the State and many more are being found every year."

1. Dikshit distinguishes between tambrā-sāraka, pratita-sāraka and sila-sāraka. It was the practice to have 3 copies of each award made, the first to be kept in the archives, the second handed over to the donee and the third engraved on stone for public. See his Local Self-Government in Medieval Karnataka, Bharati, 1964, pp 2-3.

2. To his text of 3 C Volumes should be added inscriptions published in M A N and 3 C Supplementary Volumes 14, 15 and 16.

3. C. Nayakarana Rao (2d) Mysore Gazetteer, II (1) Bangalore,
Chola inscriptions generally (majority of which are in Tamil) are found on the basement and outer walls of temples in long simple lines that go right round the building. The Kollasala inscriptions which occur a wide range from Tanjore in the South to Sholapur in the North and from Coorg in the west to the east-coast in South Arcot, are mostly found engraved and are remarkable for their beautiful and artistic execution. Nilekanta Sastry, referring to the sources of the history of Chālukyas of Kalyana, says "The nature of the sources for the history of Chālukyas of Kalyana is generally the same as that of those for the earlier Badami period; only the inscriptions, both of the Chalukyas themselves and of the contemporary dynasties, with whom they came into friendly contact, are more numerous and better preserved; stone inscriptions and with them the Kannada language, gain greater importance in the records of the period, copper becoming rarer."

The chief languages used in the inscriptions of the time are Sanskrit, Kannada, Tamil and Gravita. Tamil inscriptions

1. New Ed. 1930. Chapter I, p.44. Considerable number of inscriptions have since been published in S I I Volumes. Of particular interest to the subject under study are S I I Bangalore Volumes 9, 11, 15, 17 and 20, already published. K R I Bhave published five volumes dealing with inscriptions of Bombay-Karnāṭaka. In addition the E I Volumes published annually also those of the Kannada districts of Andhra Pradesh and Madras make up the list of latest additions.

2. N. Gaz., II(1) p.46.
are found mainly in the districts of Kolar, Bangalore and Mysore.

As regards the value of the inscriptions found in Mysore State, C.R. Rao states: "Besides the direct light thrown on the rise and fall of kingdoms and dynasties in it, we have a vast variety of detail, about the country and the people, their manners and customs, their religion and philosophies, their superstitions and beliefs, their feasts and fasts and infinite variety of social practices are to be found enshrined in them. But for them, the history of the State for many a century would have been perfect blank, difficult to fill, even in outline, from any other source or authority." It is proposed to refer again to the inscriptions, as and when topics are taken up for detailed treatment individually. The writing of the Thesis is based essentially on the study of inscriptions.

Kannada literature: It is pleasant to record here that a number of literary works in Kannada written during the period offer corroborative and fresh evidence on various aspects

1. Darrodt says "For historical purposes the Kannada inscriptions are superior to those in Tamil" - Mysore, p.206. It is true, "But for the study of economic and social conditions as opined by the learned scholar himself, Tamil inscriptions do provide a variety of information. Unfortunately, so far as medieval Kannâtaka goes, such inscriptions are few and far between.


3. For the study of almost every Chapter, inscriptions form the main source of information. Studies connected with agriculture, public works, towns and town life, the system of taxation, currency, weights and measures, building activity,
of the economic life of the people. Works like Battarayana and Lohagiriva throw a flood of light on the agricultural practices and beliefs, plant protection, grafting and transplantation, methods of increased production, and economic use of plants, creepers and herbs for different medicinal and non-medicinal purposes. They go a long way in giving guidance to the art of providing irrigational facilities, weather forecasts, direction of wind and rain and etc., information useful to the better understanding of the conditions of the common man. Also, the economic thoughts and attitudes of the ordinary man towards the day-to-day economic transactions of the people are gleaned from works like the Vechnas of Basavanna and other Virasaiva contemporaries. So also, Panchatanta of Durgasimha Smetara Sataka of Pallavki Somatana. Of special interest in their writings is the simplicity and force with which they have presented them. Of the other works, similar in nature, Nayakas's Dhrvamritam is one, equally useful to commerce. Besides lexicons like Nagavarma's (II) Abhidhamnavastutika, Mangaraja's (II) Nangabhidhana helps us in knowing about weights and measures and currency. Khagendra Baidaritama again, a work of Mangaraja II on toxins introduces us to a number of medicinal preparations, specific for snake bites and etc. There are some purely literary works like Ragavraksha's Parischandra Kavya and Namichandra's Leelavati Thabhanda, of use in writing chapters on agriculture, towns and town-life.

prices and land values. More than anything, it is the corporate organisation which owes much to this body of inscriptions, as also the measures of social security.
These are of added value, for, some of the authors actually lived in the regions with which they were concerned.

4) Sanskrit works: (1) Commentaries.

Vijnānēvara, the most important, ablest and most authoritative commentator of the period, provides the theoretical setting for the study regarded as the most eminent of all writers on nībodhā. Speaking of Mitākṣara, P.V.Kane observes "The Mitākṣara of Vijnānēvara occupies a unique place in the Dharmaśāstra literature. It represents the essence of Dharmaśāstra speculation that preceded it for about two thousand years and it became the fountain-head from which flowed fresh streams of exegesis and development." It speaks to the extraordinary merits of the work that it came to be regarded as a great authority by the British Indian Court on various matters of Hindu Law. Besides being a commentary on Vijnāvalokana which it professes to be, Mitākṣara brings together numerous smṛiti passages, explaining away contradictions, assigns proper province and scope to various 'dicta' and performs the happy task of synthesising apparently disconnected smṛiti injunctions. The work, probably written between 1070-1100 was


composed when Vikramaditya, apparently Vikramaditya VI, was ruling from Kalyana. Though the work is said to imply brevity, Vijnanesvara does not mind descending to enormous lengths, occasionally, to make his work comprehensive. He is also credited with another title DasGUthra or Asanga duaka. Mitakesara, particularly the Vyavahara section, is useful for a study of the kind undertaken here. Vijnanesvara, by a skilful interpretation of the texts, attempted to bridge the wide gulf that existed between the theoretical setting of the Srimulkara and that of what prevailed in actual practice, which varied from region to region. Being more acquainted with the regions of the Deccan, Vijnanesvara's views on 'Vyavahara' are of considerable value to us.

Equally interesting are the commentaries of Devanabhatta, called 'Srimulakandrika', a well-known and exhaustive digest on

1. See Khone, H.D.S., I, pp. 239-300 for a discussion of the date.


3. Of the two writers, both of whom lived in Kamata, Vijnanesvara, most probably, belonged to the region of Raichur or Gulbarga as clear from Nartur inscription of Vikramaditya VI, dated 1123. It refers to one Vijnanesvara or 'Vijnanesve', also called Yacala originally hailing from Haseyanada in Attalinada (region of Bidar), He belonged to Kayapa Gokula. The inscription refers to him thus, 'Srimat Trihvanamalir Vijnanesvaraya samata Srimat Vijnanesvara bhutana ka .... etc. A.P.G.S. No 6, Inc. No.32, pp. 70-75. The only doubt is about Gokula. Vijnanesvara belonged to Bhramadwaja Gokula. It is likely that he must have gone in adoption to a family of another Gokula. The native place of Vijnanesvara has been discussed by Dorrett who finds a home for him in the region of Raneabhadra, similar to what is stated here. See for details his article "A new light on Mitakesara as a legal authority" J.I.H.xxx(i) April 1932 pp. 25-55. It may be conjectured that Devanabhatta belonged to Santiyana, Hassan district. This however is based on the mention of one Devanabhatta among the 84 Avahinis of the village who received share. See N.A.R 1940 Rs 4 line 45, p.118.
Dharmaśastras. Its originality and freshness lie in the advancement of its own views after considering the views of others. The work placed in about 1228 differs from Mitākṣara in a number of things, such as distribution of property etc. Of course, it cannot stand comparison with the former in respect of greatness.

The other work "Tirukottai Tirukkōrai" by Narayana, also a southerner, in manuscript, a copy of which is in the Madras Government oriental library, belongs to about 1500. It is a work written by a disciple of Vijñānāvāra and differs in certain respects. All these three works, written by writers of the time hailing from South India, go a long way in providing the necessary theoretical background to a proper study of institutions like property and incidental problems in their proper setting.

(ii) Other Sanskrit works: Of the works considered here, Bihara's Vikramādītīyakarita is more of biographical interest except for some topics of customs relating to the standard of life and hence not of much use to us. But Minasalīsā or Abhāsinītārtha Chintāmāni of Someswara III is an encyclopaedia dealing with "cooking to Kingship". While the work is indispensable for a student of administration, the Chapter dealing with "Spānōpabhōga, Vīlārābhōga, Vastrāpabhōga, Bhūmīpabhōga and etc. are a mine of information, throwing light on the manufacture

1. For details see Bane, H.D.S. Vol. I, p.293.
of perfumes, ornaments, dress and ointments. The Chapter on "Katayamāṇa" or Angling helps one to know about fishing as a sport. A recently published manuscript on the life of Vikramāditya by his son Śrīśvēra III, it is a historical Chau, belonging to 12th Century. Though incomplete it describes the life of illustrious Vikramāditya. Except for the portion regarding a routine description of the country and capital, it is not much useful.

D. Pēdadenās or folk-songs: They are to be regarded as a source of information written in Tulu language. They seem to help in knowing about agriculture, commerce and industrial conditions,rado use of, for the first time, by Sealoto for historical purposes. We can also place on somewhat similar lines "Janapada Sāhitya" in Marathi Language. But these folk-songs, so long as they cannot be easily dated, are of doubtful value.

E. Foreign notices:

Of the various travellers who visited the country fully or partially, the latter touching the coast lines only and others who based their accounts on the knowledge of these travellers, the following categories are distinguishable.

(a) Travellers and visitors from Arab and other Muslim countries.
(b) Europe.
(c) China.

(a) Arab and other Muslim countries:— With the advent of Islam and till the 14th century a number of Arabs visited the country either for travel, commerce or adventure. This was more so between the 9th and 13th centuries. Though the travellers or those who based their accounts on them had no clear picture of the topographical divisions of the country, they have done a great service in mentioning the places of commercial importance along the west-coast and interior as also the products exported and imported. The most important of them are Ibn Khurdadbeh (844-849), Sulayman, Yaqubi (875-900), Abu Zayd (930), Magi (945-960), Abul Faraj (969), Istakhri, Ibn Hawqal, Magidini, Biruni (973-1048), Qazwini (1205-1283), Dimishq (1225) and Abul Fida (1273-1331).

Ibn Battuta (1304-1368), from Tangier, during his travels in India (1323-1347), visited several important ports on the west-coast of Ksara (Karnataka) and has left invaluable accounts of some of them.

(b) Marco Polo (1254-1324), 'Prince of travellers,' refers to ships, ship-building, plantation crops etc., in a general way and useful to some extent in understanding piracy on the west coast of Karnataka.

1. For a detailed and critical analysis see Naipar S.M.H, Arab Geographers' Knowledge of Southern India. Madras, 1942 p. 12 ff.

4: Political History.

An attempt will be made in this section to give a brief account of the political vicissitudes of the three major dynasties, viz. Chalukyas of Kalyana, Hoysales and Yadavas who ruled the country for well over 4 centuries.

(a) Country:—The limits of Karnata empire in historical times extended far beyond the territorial limits of Karnata proper in which lies our main interest, the boundaries differing according to the personal achievements of various rulers. The authors, patronised by different rulers, made the situation more complicated by giving exaggerated accounts of the dominions of their patrons. But, in the opinion of D.C. Sircar, accounts containing such claims have to be regarded as merely conventional.

A second point concerns nomenclature and territorial limits of the areas of Karnata in which we are immediately


2. Many traditional works like Mahabharata and Puranas, classical works like Bhrigu-Samhita of Vardhamihira and other non-traditional and recent works like Satyanchandra Vithika of 18th century and some which throw light on the problem. See Studies in Geography of Ancient and Mediaeval India, p. 78 ff and Vartangi et al., p. 40 ff; for views of Sircar and Breytaghauri respectively.
interested. It was only in the 12th century that the term Karnataka began to acquire a comprehensive meaning, the areas, roughly, corresponding to modern Karnataka. The term Kuntala also came to be understood in its widest sense as meaning the whole of the Kannada country, constituting the empire of Kalyana and including Southern Mysore. To a considerable extent, Bilhana should be regarded as one of the progenitors of such a view in so far as he treated Kuntala and Karnataka as synonymous and removed the earlier narrow conception and thus laid historians under a deep debt of gratitude. Before the time of Bilhana or to be more precise, before Amoghavarsha whose Kavirajamarga gives a still broader view of Karnataka, the views, epigraphically as well as in literature, appear to have been very narrow or restricted.

We can therefore conclude as follows:

(i) The conception of Karnataka proper then, did not differ fundamentally from that of modern Karnataka except for the exclusion of such regions as South Kanara, parts of North Kanara, Coorg and so on. They had a justification for excluding

1. See Yajna, E.H.D. II pp. 43-43 for the views of Fleet regarding the territories included in Kuntala and based on a scientific analysis of records.

2. "Kverinda ma godavari vare mirde nadda Kannada dol Shivisita janapadam vasudha va inyam vi jina vi nada vi sajam" (I 36: Kavirajamarga) (Trans: "Twist Sacred rivers twain it lies - From famed Godavari To where the pilgrim rests his eyes on Holy Nâveri" - Yajna, E.H.D. I p.41).

3. For a detailed discussion of all those views see Yajna, E.H.D. I p.40 ff and for other views Sircar, Studies in Geography of ancient and medieval India, p.107.
them. Parts of North Banara, less Banavasi and South Banara, were
considered parts of Konkan Vina. So also, Kodagu as outside.

(ii) This broad vision of Karnaṭaka evolved itself gradually from small beginning.

(iii) It is perhaps with a feeling of sentimental attachment to the term 'Kuntala' which was largely going out of use, that Vijayanagara rulers retained its use, by creating a
'Kuntala' division or Vigna.

(b) **Historical account.**

(i) **Chalukyas of Kalyana:** At the end of the 10th century the Western Chalukyas were once more triumphant and ruled the whole of the Deccan from the Western Sea to the Eastern Chalukya frontier, having as vassals, many powerful feudatory families. They had succeeded in supplanting the Röstraṭkutas. Similarly, the Ganges had been weakened and a part of their territories occupied by the Cholas. The initial years of Tailapa II (975-997), the re-establisher of the Chalukya fame, were spent in overthrowing a number of opponents like the Ganges and 3 Pārāśara Nānja. He was involved in a conflict with the Cholas as well, who avenged the battle of Tekkōlam by regaining Gangavadi

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and Molahavadi. The period of Tailapa, being one of transition, ceased considerable economic dislocation and territorial losses to a power from outside Parnataka and was not one of unqualified prosperity. The periods of his immediate successors like those of Iriva-bodanga Sa-hyā-srāya (907-1007) and Jayasiha II (1015-48) were marked by further Chōla incursions, the targets of attack, again, being the fertile tracts of Rayur, Mīcāb, Banavasi and Kolli-pākkī, the latter facing attacks simultaneously from north and south. Besides considerable territorial losses to powers, north and south, Jayasiha was put to ignominious Muzan (Mīcāb). Rājendra II claims to have taken back to his country property worth 7½ lakh which also speaks to the soundness of the economy. This was followed by 20 years of peace when again under Sōkāsāra I (1032-68) the Chōla - Chāluṇya conflict was renewed with great vigour accompanied by wanton cruelty. The newly established capital, Kaliṇī, was sacked countered by an attack on Kāndhi. Mention may be made of the famous battles of Koppam in 1034 in which Rājādītya died, in the reign of Sañgāravinda and Rājakānta, all in the reign of Sōkāsāra. All

1. ibid. p.323. The real reason for reconquest of these regions was more economic than political. See Rysulas, pp. 11-14.
3. ibid. p.337. There was a breakdown of civil administration in some places.
5. K.A.N. Sastry is inclined to identify it with Koppam.
6. ibid. p.342. Some regard this same as Rājāl sāngam battle.
7. K.A.N. Sastry is inclined to identify it with Kāndhī at the junction of Tunga and Bhadra in Mysore.
these invasions aimed at Saichur doab—"The Cockpit of Deccan"—were marked by revenge of the country, defilement of rivers and destruction of towns and villages. Though no political advantages attended these battles, it is true that under Somesvara the Chalukya power extended immensely, Venâi, brought under control and the Pratiharas and Târâdasarâ, defeated completely. Somesvara, by no means, neglected arts of peace. Kalyâna, the permanent capital was beautified.

After a troublesome reign of Somesvara II—(1068-76) marked by succession disputes and desire rivalry between himself and his brother Vikramaditya, which considerably disturbed the peace of the land, the latter succeeded in achieving his goal of capturing the throne in 1076. Vikramaditya VI (1076-1126), who began his reign with an era of his own, had a long and comparatively peaceful reign as both the Chalukya and Chola potentates realised the limits of their capacities and the new equilibrium established then, continued unchanged for nearly 40 years. The numerous inscriptions of the period bear witness to the general prosperity and contentment that prevailed in the land, a bloom-tide of arts and of poetry. Somesvara III (1126-1138), the far-famed author of Abilasîtor—the chintâsâni, however, was not as fortunate as his predecessor. With more interest in

1. Ibid., p. 350 ff. for details.

2. Ibid., p. 352 ff. for details of the struggle and discussion of views.

3. Ibid., p. 352 ff. Jyesimâ's rebellion and encounters with Hysales were some of the incidents.
religion and letters than in war and politics, he had to suffer considerable loss of territories particularly to Hysala Vina, who had declared his independence by now. The Hysala incursions reached their climax under Jaga donde II (1130-1149) and it marked only the beginning of the end of Chalukya rule though their nominal suzerainty was acknowledged by others including the Hysalas. Tailapa III (1140-53), by no means an able ruler, had a very difficult time and possessed neither military ability nor statesmanship to prevent disruption, brought about by disloyal feudatories like Hysalas, Yadasas and Yakshiyas. The more immediate danger came from KInachuryas Bijkala who ended up the struggle by capturing power by 1156. It was a kind of peaceful political revolution which no doubt caused considerable administrative dislocation though it did not destroy peace of the country or cause damage to life and property. The interval between the death of Tailapa III in 1153 and the accession of his son Somasvaka IV in 1184 can only be regarded, from the standpoint of Chalukya Empire, as a period of great confusion and unsettlement. Of course, the interregnum did not bring any substantial advantage to Kilachuryas either, who had to face similar troubles. The only power which profited most in this confused state and gained by the mistakes of Kilachuryas were

1. ibid p.373
2. ibid p.376.
3. ibid p.377.
4. See Thesis for a detailed account of the history of Kilachuryas.
the Bysalas, who continued to pay nominal allegiance to the family of Chālukyas. Sōmāvara IV (1164–1200), the last of the Imperial line, literally destroyed the last of the Bālacharyas with the help of Bāmes, evidently an opportunist. Sōmāvara was not allowed to live in peace. Yādava Shillama and Bāyana vīrabalīkā II divided amongst themselves the territories of Chālukyas, the rivers Krishna and Vaiṣṇavatī, forming the dividing line. This duel between the Bysalas and Yādavas did cause considerable dislocation to the country's economy. The other power which gained was that of the Kāmpītas.

(ii) Bysala family:- The Bysalas, who rose to power in the west of Kīsore, were a family of the Chōlo, claiming legendary origin from Yādavas. The initial period of the Bysalas was marked by fight with Chōlas, Kāngālvas and the others and the credit for marshalling their strength and resources goes to Vinayāditya II. The greatest ruler in the Bysalas line, celebrated as the recover of his country from Chōlas and establisher of independence of Bysalas was Dīttideva or Vīsnuvardhana.


2. see Subrahmanyan, N. "The Bysalas" JIH XLII (iii) December 1901, 275–305, for a Tamil origin of the dynasty, based on etymological studies. It is extremely doubtful whether 'Poy' in Bālachāra means 'falsenheit'. Poy or Pay has generally meant "tch striko" or "to smite". So also, the derivation of Dīttidūrī from Dīttideva. See Coelho, William, "The Bysala Varsa, 1st (52), Bombay, 1920, p. 10, and Barrett, Bysalas, p. 16 and p. 34 for the origin of the term Bysala and Dīttideva. The Tamil origin has been discussed earlier by Coelho, with no finality. See his Bysala Varsa pp. 16–17.

(1110-1135). As characterised by Darrett, "It was a reign which saw few years of liminary inactivity and fewer in which some scheme for the enlargement of the Hoysala dominions was not actually being promoted". Of all his campaigns which brought him territory and glory was the capture of Talakad, an exploit accomplished in or about 1117. The conquest of Gangavadi was followed by other conquests and a number of inscriptions refer to conquests as far south as Râmâvaram. So also in other directions, after the battle of Kâmapâla in which Gangaśāja was victorious against Gâlakyaśa. It is claimed that by 1121 Visnuvardhana's empire extended on the east to Rângili (Western part of Kolar), South to Kâma, Châlam and Ânale (Salem, Coimbatore and Trivandrum); West to Bâmakur in South Eranare and North, to Sâvimâla (Somewhere towards Krishna). After a brief respite, hostilities were renewed in the north centering round Hôygal and by 1133 Visnuvardhana shifted himself to Bônkâpura from where he directed operations. Though Bânkâpur was captured for the fourth time in 1161, the death of Visnu in 1142 and the feeble

1. See K.A.N. Sanyury, History of South India, Madras, 1955 for the dates taken from them. The same work has been followed for the dates of other Hoysala rulers. (p.215). See also Sagarin Coelho, Hoysala veersa pp.116-117 regarding the discussion on the date of Visnuvardhana's death.
2. Darrett, Hoysales p.44.
5. Darrett, Hoysales' - p.47.
rule of Narasimha I led to the loss of these areas to Chälukyas.

It was Ballala II (1173-1220), the most outstanding ruler in several respects and subsequently Narasimha II (1220-1258), who attempted to re-establish Hoysala power. Ballala appears to have been given a free hand east and west of Tungabhadra and with the disappearance of Kilaśhurya and restoration of the Chälukya power, his chances became brighter than ever. He was engaged in the struggle with the Yadavas for over 30 years (1191-1220) before he could extend the Hoysala frontier in different directions, say to the north of Tungabhadra up to Malayprabha where it joins Krishna.

Narasimha II carried forward the scheme of his father and made the Hoysala name famous as far as Rāṅgāvaran. A fact which deserves mention was his interference in Chōla politics i.e. the restoration of Rājarāja to Chōla throne, but to the discomfiture of his own people. The Hoysala position in the north was thereby weakened to a considerable extent, resulting in the loss of territories to the north of Tungabhadra, though it was richly compensated by control secured over a part of the richest land in the Chōla country in and around Eranānur. Narasimha had extorted the same from Rāja Rāja as a prize for the help given.

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1. Darrott, Hoysalas p.70.
3. How much sacrificed this cost the people of Hoysala country is clear from the fact that a special tax "Chōla Kuruva bhandi" was imposed in 1218 and continued to be imposed long after the need for it was over. See Darrott, Hoysalas p.108.
4. ibid p.115.
The period of gradual decline started with the reign of Somasvvara (1233-1267) whose time was the most tragic of all the reigns of Hoysala rulers. The source of his misfortunes lay in his preoccupation with the Tamil country which naturally produced adverse effects in the north. The position of Hoysalas was equally bad in Chola court and a time came when they were driven out even from Koppalur, of which Somasvvara was so fond. Somasvvara was compelled to divide the kingdom among his two sons, Ramanath (at Srirangam) and Narasimha III (at Dwarasamudra). As pointed out by Derrett, the Government of the State was in the hands of a retired invalid and two adolescents. While Narasimha could not rise to the occasion to stem the tide of Yadava invasion, the period of Viraballala III (1291-1342), practically the last ruler of the dynasty, saw the end of Hoysala power, the only salutary feature being the reunion of Hoysala dominions. The interests of Ballala conflicted with those of Yadavas, Kakatiyas and Pandyas. When the empire was exhausted completely, the Muslim invasions of 1310 and 1327 put an end to the Hoysala power, while Viraballala himself lost his life in a fight against Jadura Sultans. Next to nothing is known about Viraballala IV, though he gave a tough fight to Harisena on his own account and one of his last inscriptions

1. The reason for partition, hitherto believed to be due to the vastness of the kingdom has been disproved by a record of 1233. It seems to show that the division was brought about to put an end to the quarrel between the two brothers (Narasimha and Ramanatha). See for details Ritti Shrinives 'Inscriptions from the Saravati valley' JDU (2), 1987, 117 (Social Sc.).
bears the date 1346. There is some thing pathetic and tragic in the final end of the family which could claim to itself as many great kings.

(iii) Yādavas:— The history of the Yādeva dynasty which dominated Desh politics during the 13th century goes back to 9th century. Of the various rulers of the dynasty, Bhilama-V was the first to take initial advantage of the unsettled political conditions following the disappearance of Chālukyas. Bhilama took Kalyāna and captured the whole of the Southern Chalukya Empire and pursued the Hoysales as far as Hassan in Mysore State. But very soon, i.e. in 1181 in a series of battles, particularly at Scratūr, the Yādavas had to face defeat at the hands of Hoysales and driven across Krishna and Malaprabha. For the next 80 years these two rivers formed the Southern-most boundary of Yādavas and the territory between Tungabhadra and Krishna passed over to Hoysala hands. This was accepted in good faith by both the parties for the next few years before Simhapa avenged the battle of Scratūr by renewing hostility. During the next couple of years, Anantapur, Bellary, Chitradurg, Bhader and Shiroga districts were brought under their control, governed by their own officers or through their feudatories. Practically throughout the 13th century these areas

3. ibid p. 594.
4. ibid p.585 and p. 687.
continued to remain under their control, though they did not command loyal feudatories always.

(iv) Feudatory families: - A number of feudatory families ruled over the different parts of Karnāṭaka. To make a mere mention of some of them, the Sindas, of a purely Kannada stock, were the most important ones ruling from various places. Among the mahāmonḍalāśayāras the Yelurgo Sindas were the most prominent and ruled over the territory collectively called Sindavadi. Similarly Rattas of Saudatti ruled over the Kundi country and were responsible for economic prosperity to a large extent. Besides the Kadambas, now reduced to subordination, there were the Guttas of Guttavolal and some of those families added to the economic prosperity of Karnāṭaka.

5: Factors of economic development.

The object of writing this note is to focus attention on the fact that the economic prosperity or decline of the people during a period is associated closely with:

(a) geography,
(b) political conditions,
(c) religious beliefs and customs,
and
(d) social institutions like the Joint Family System and Caste system of the country.

1. ibid p.1038.

2. For a detailed account of some of the families see 'The Mahāmonḍalāśayāras under Chilukyas of Kalyan' by Dinkar Dedi, Indian Historical Research Institute 1951.

(a) Geography: Natural and mineral resources.

The varied physical features, soils, river system and varying degrees of rain-fall, have considerably led to regional differences in the growth of natural vegetation and crops and, worked for agricultural prosperity or decline. According to Lokanath, "Topographically the state is a study in contrast.... Because of historical and partly for climatic and related reasons, the contrast pervades the economic field also." This fact, else true of the medieval Karnatak to a considerable degree becomes clear with the regionwise analysis of agricultural conditions of the economy, attempted in the 3rd chapter.

Summing up the effects of the geographical conditions on the medieval economy, E.C. Raychaudhuri observes "In the Deccan, physical features, the mountains, forests and river systems made themselves prominently felt. It may be mentioned in a general way here, that during the historical times, the vast table land - with its mineral and agricultural resources, thriving commerce through ports located on the east and western sea-board did become the seats of empires. Similarly, some of the mountain retreats and impregnable fortresses gave adequate defence to places such as Dórasamudra, Dóvagiri, Koppal, Ínegundi, Ídagal...

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1. For details and regionwise classification see Lokanath, Toilno-Social Survey of Mysore, Chapters I and II. Also K.Acharya, History of South India, p.48-53 for a graphic description of all important river systems of Karnatak. L.R. Rao, Mrs. Goa, Vol. I, p.6 ff and Vendani, BBC I p.12 ff for the effects.

2. See further Teelno-Social Survey of Mysore, Preface F, v.

and Raichur against invasions, and for peace and security, essential for economic prosperity. It is equally true that topographically unprotected areas, but fertile regions like the Raichur doab (Edadaranad) were more vulnerable to attacks and often drenched in blood when contending forces on either side of Tungabhadra and Krishna were locked up in deadly conflict. It, therefore, appears that the very possession of a fertile tract was a 'bless' or 'curse' and Geography occasionally proved treacherous. Besides innumerable references to rich natural vegetation which provided scope for forest-based industries, medicinal and toilet preparations the reference to a number of mints, jewellery and smithy workshops indicate the existence of mines etc. It will be interesting for us to know that modern surveys, have revealed gold deposits in the areas of Raichur, where actually a mint was located at Hiriya Gobbur.

(b) A brief survey of the political history of Karnataka during the period of study has revealed to us the hard fact that it was not a happy one throughout. Besides the endless conflict between the Chalukyas and Cholas, Hoysalas and Chalukyas, and finally Hoysalas and Cholas and other southern powers, the wars were carried into the interior of territorial boundaries causing irreparable destruction to life, property and standing.

1. Lohmann, E.R. Survey, 3.4. S.R.D I.p.C. Traces of extensive copper mines discovered in the districts of Bellary, Chiknapah, Bijapur and Dharwar show that those were worked right up to the time of Ryder Ali. Copper, being much costlier metal than now, was an article of export from the beginning of Christian era. Ibn Battutah and Marco Polo's references to the diamond mines near Bellary-Krishna Valley near Golconda, Malkhed was an important market for precious stones unearthed round about. See Altekar, Rashtrapati and their times, Poona 1974.
were DBA used by niscreanto to lift cattle and crops. These were made use of by miscreants to lift cattle and etc. and make confusion worse confounded. According to Darrett, such periods of war caused endless misery and economic dislocations to the people at large.

2. (c) Religious beliefs: Though it would not be very correct to say that the Hindus have taken more always to a less 2 materialistic view of life, rotting economic progress, it is true that religious beliefs, moral codes and scriptures and the attempt to avoid as far as possible the wrath of God on them, permitted the economic activities of the people somewhat in thought, word and deed. If material progress is to be judged by the rate of industrial growth, keeping in view the difficulties, dangers and limitations under which the medieval economy had to work itself out, it must be said that there was considerable progress in building activity, industrial arts and crafts though slightly religious biased. It was religion, therefore, which usually regulated the every day economic life whether, it be an occupation like agriculture, or lending of money for interest, fixation of wages, inheritance of property, taxation, commerce, public works or social security measures. Agrahāras, for instance. It was not always true that religion proved a

1. See Revell H. S. K. Ayyangar, Historical Inscriptions of Southern India, Madras, 1938, P.187-188 for the considered view of Revell. A cursory glance of the inscriptions of the period noticed by the Editors, reveals on an average at least one raid a year. The insecure nature of life and property during good times is also revealed in the names which some of the villages bore - Kadurwalli (Kedu: fight), Naktāpura (NattaGali) and Baras (Yara (blow))

2. See 'Some Hindu economic ideas and practices" By V.G. Ramakrishna Iyer contributed to Raja Sir Annamalai Chettiar Commemoration Volume, by Annamalai University, 1931.
congenial or helping factor in maintaining prosperous economic conditions. While temples were the first attractions of the common man or men with means to 'rest their cares' or to make them fitting repositories of 'excess' wealth, they also became agencies of sloth, idleness, indifference or neglect of proper care of lands, donated liberally by the public. While temples, in the beginning served as centres of social security, subsequently they did not maintain the same standard. This could be seen in the enormous expenditure on feasts, ceremonies etc. which, till today have become a part of the normal activity, placing a heavy load of ancestral debt on the heads of our farmers. Similarly 'cow protection' has now become a bane or curse on the rural economy.

(d) Structure of our society:— Lastly, the structure of our society or social organisation, as shaping the economy of the times, has to be considered. Particularly, the caste and the Joint Family systems. It is true that either the one or the other has been more influential, especially in shaping the corporate type of life which permeated the entire rural life in more than one sense. Those institutions helped them to manage their economic activities by themselves in a peaceful and disciplined manner and to get a proper training in the theory and

1. See Malalingam, T.V. South Indian Polity, Madras 1955 p. 538 ff. While it may not be quite appropriate to describe our corporate or communal type of life as exact replica of what obtained in English Tornship, the factors which bound them were slightly different from ours. It is very doubtful whether the Anglo-Saxon and Teutonic societies were kept together by such factors as Joint family and caste systems, obligation to discharge the rina etc. It is perhaps those factors which made our society relatively more enduring, while...
art of self-government. In so far as the lands were held in trust by the head of the joint families, it avoided the sub-
division and fragmentation of land to a considerable extent, except where grants themselves led to such inevitable situations.

1. See below Chapter III for a full discussion on this problem under agriculture.