CHAPTER-4

SOCIAL LIFE AND ECONOMIC CONDITIONS

4.1 SOCIAL DIVISIONS, STATUS OF WOMEN, WORKING CLASS PEOPLE

The society of Aland 1000 was divided broadly into two categories viz ruling class and working class.

The social setup of the time was existed as shown below.

**Brahmanas:** Who involved in Shatkarma Nirata Yaga, Yajna, Adhayana, Adhyapana, Dana and Prati Dana.

**Kshatriya:** Who were usually called the Guard’s / saviours of the society.

**Vaishya:** Trading class people.

**Shudra:** Serving class people.

Medhatiti, opines A Shudra disciples were also use to get education as mentioned in Mitakshara by Vijnaneswara.

A Brahmana by name Naranayya Nayak became a chief of the army and Maha Amatya under Vikramaditya VI and responsible for the construction of Tripurusha Temple¹.

Akkalkot inscription dated. AD 1122 refers to the Senani Mahadava Bhatta who made liberal grants to Kandarpeshwara, Keshava Deva and Shri Kaleshwara Temple. Though he was a Brahmana but elevated to the highest military officials
positions reveals that, Brahmana’s not only plays important role in the ritualistic studies but also in the polity of the region.²

Bilhana refers to the rulers right from Tailapa II to Someshwara IV highlighting their conquests and victories and became the living testimonies of the Kshatriya class³.

An epigraphical record of AD 1092 of Akkalkote praises the efforts of Maha Mandaleshwara Jogamarasa as Kalachurin Kula Martanda, reveals Kshatriyas spirit of sista pratipalana and Dushta Nigraha.

**The Vaishyas:**

The role of the Vaishyas was for ahead with other dynastical rule. Their vital role in Trade and commercial activities and the economy was over helming. They were called by various names such as Vanija, Vanika, Banija and Veera Bananju.

**Social life:**

Social life as depicted by Vijnaneshwara in his Mitakshara:

The contemporary work describes the existence of prostitutions. The courtesans has a peculiar position. Though they were despised as persons sacrificing something specially Honourable in a woman they enjoy a position of fame and honour. Prostitutes were respected for their achievements in fine arts, the traditional Kalas, which had been ceased to be cultivated by other section of society.
In Medieval Karnataka, however Vesyas doubtlessly enjoyed much wider latitude in society than other women. It is understood the Vesyas were told sprung from certain heavenly nymphs (Apsaras) and called Panchachudas and constitutes a separate i.e. a fifth caste.

**Institution of prostitution**

Contemporary inscriptions refers to some persons, who took pride in their epithets such as Vesya Bhujanga, Vitachakravarthi and like Bhujanga vita. The prostitutes were subject to a certain tax (obviously a professional tax) Suledere, certainly indicating their considerable number in society.

**Devadasis**

Dancing girls were attached to various temples well known as Devadasis. Who often enjoyed not only grants of land, house, money etc., but also certain privileges for instance they were exempted certain taxies as house tax, mirror tax. During this period quarters were built for courtesans attached to temples to the very vicinity of temples. An officer called Sulevala was in charge of the music and dancing services held regularly in temples sulevalike stood for his office. Sati was quite rare down to C1000 AD.

Anugamana is general duty of all woman except who are pregnant or gave an infant baby. The wife’s duty is to do good to her husband when he is alive; and when he is dead to destroy herself. Indeed epigraph of 11th and 12th century AD refers to many instances of Sati.\(^4\)
Status of woman

The study of the status and position of woman figures a significant aspect in the history of mankind. It forms an important chapter in the social setup of Alande 1000 region. Women enjoyed the high status in society and seen with honours and respects during the early Vedic period through their knowledge and scholarship. Woman participated in the socio-religious activities in par with the man. Due to the under changing circumstances on account of changes in social and political condition, her position is considerably reduced.

Of course, a large number of woman held a place of honour through their pious living in the family. The Social conditions seem to have been favourable for them. Even to take part in public affairs. Some of the woman played a vial role through their interest in building temples and making grants to the religious and educational institutions.

In the field of Administration:

Though the King was the pivot of administration but the queens played a vital role in the administration of the realm. The queens of Karnataka (Particularly Alande 1000) were not remained as panini’s observation of Asuryam passey (residing in the palaces always even without exposing sun light) but shouldered the administration of the territorial divisions under their lords like other imperial dynasties. Few of them may be mentioned here.
Somaladevi:

Somaladevi, the queen of King Jagadekamalla is stated to be governing Alande 1000, took a leading role in installing the image of Goddess Saraswati at Nippani and granted three Mattars of land and two gardens for the worship of the same Goddess and for maintenance of Vidhyarthis and preceptors*. Epigraphical records of Balutgi from Raichur district dated AD 1029 and AD 1031 refers to queen Somaladevi as governing Alande 1000.

Nugudoni inscription dated AD 1031 also revels about Somaladevi as the governor of Alande 1000^6.

Jakaladevi:

The renowned queen of Vikramaditya VI was ruling from Inguluge. The Epigraphical record of the same place dated AD 1095 records, Jakaladevi was governing the Inguluge which was situated in the Arala-300.^7

Chandaladevi:

Chandaladevi was ruling over Alande 1000 which was one of the major provinces of the Kingdom.^[8] Sridevi Akka, sought the permission from the emperor Vikramaditya VI and Bibbarasa, the Mahamandaleshwara of Alande 1000 installed the statue of Jagannatha Keshava and donated a lot for the Angabhoga, Rangabhoga of the temple along with Savitri and Mallyakka. The incident shows that both the men and woman were equal in their religious attitude^9.
Bachaladevi

The queen of Bijjarasa, the Mahamandaleshwara extended grant to the Anumeshwara temple of Handarki is mentioned in Handarki inscription AD 1119.

Several endowments by women

Epigraphical records of Alande 1000 region depicts the donations and the grants made by women, particularly belonging to the royal families was outcome of the progressive and noble ideology of the medieval period. Women could thus gifts lands, converts villages as agraharas, could built Jenalayas, temples etc. Their support was also extended for the works of public utility. Thus high ideal of womenhood and Virtues is reflected as shown below.

Donations towards the uplifting of Jainism:

Many women built Jinalayas and basadis also gave grants to other religious institutions and Mathas as an act of charity.

Princes of the royal family generally received a good education in literature and of the fine arts, some were equal on occasion to the tasks of administration and war.10

The role of women in high society was varied important, and generally speaking pleasant. Freedom was more available to women in the royal urban families. Records describes the participation of the women in the fine arts i.e. Chalukyan’s queen Chanduladevi and Kalachuri queen Savaladevi shown their skill
in dance and music. Inscriptions emphasis public acceptance indicating that sati (A custom in which died mens widow use to immolate herself on her husband’s funeral pyre) though present was on voluntary basis Ritual deaths to achieve salvation were seen among the Jains who preferred fast to death (Sallekhana) while people of other communities chose to jump on spikes (Shoola Brahma) or walking into fire on eclipse.

**Caste System**

The institution of caste with all its social implications was accepted almost universally. The general atmosphere was one of the social harmony and contentment with the existing order, differences and disputes there were –there has been no society without them, but they were seldom acrimonious. The out casters who tilled and did the land and did menial work and lived in the hamlets at distance from the village.

**Education System**

Vernacular learning and culture, the three R’s were taught in the village schools which met under the shade of a tree or Verandas of temples and the village teacher was called as Vatti or Akkariga.

An Epigraphical record of Harasoor dated. AD 1097 refers to a person Bhaskara Shetty, who had the title of Vaishya Kula Kumadini Marthanda. It is interesting to note the Aihole 500 guild was functioning in this region. They built
many temples and made several grants. The Vaishays were engaged in trade and commercial activities from food grains to precious stones. The artisans such as Ganiga’s (Oil men), Tambuliga’s (Betel-leaves), Badiga (Carpenter) used to receive some grants for their services.\textsuperscript{11}

The inscription of Mandurpa dated AD 1187 reveals that there were other communities like drummers, musicians and dancers who offered services in temples for which they received grants.

An Epigraphical record of Madiyal dated AD 1184 records the existence of “Sulegere” and Holkeri (The quarters of the out caste or Chandala people).

\section*{4.2 FOOD DRINKS FAIRS AND FESTIVALS}

Regarding the eating habits, Brahmana’s, Jains, Buddhists and Shaivas were strictly vegetarian while the taking of different kinds of meats was popular among the other communities. Market place vendors sold meat from domesticated animals such as goats, sheep, pigs and boar. The standard of living was high. Jawar, wheat and rice were the staple food of ordinary people. Some section of the population were vegetarians but the rest are ate meat. There is information of the special delicacies decides ordinary food in Basavaraja Devara Ragale ascribed to Harihara.

Manasollasa of King someshwara III describes the Kings dietary in two separate sections called the enjoyment of food and the enjoyment of drinks.
Raghavanka mentions many kinds of foods such as fried paddigs, Chakkali, Arebonu, Phen, Shavige etc. Whereas Kumaravyasa describes some non-vegetarian food like Fish and muttons were occasional food and spicy foods like Mandige, Dosara (Dose), Iddalike (Idli), Majjika (Majjige), Hunase, Kavali, Ambarikayi, Genasu and Menasus were generally used for their food habits.

Ninbarga inscription state the light on the use of turmeric, potato, date (Kharjura), and the constant use of pan (Vilya), and Betel nut was mentioned in Madiyala inscription and Albeurani’s accounts.

**Dress**

The royal family members use special verity of cloths with wide borders which covered the entire body. High quality cloth like fine cotton and silk were in vague. The younger one has short sleeved tunic tied rounds the hips with gird. The priest use to wear garments and ear rings. The ministers had suitable dress with ornaments.

**Amusement**

The people of the period were fond of indoor amusements by attending wrestling matches (Kusti) or watching animal fight such as cock fights and ram fights or by gambling. Horse racing was a popular outdoor amusements.
Fairs and Festivals

Fairs and Festivals were frequent and entertaining by travelling troupes of acrobats, dancers, dramatist and musicians was often provided. The fairs and festivals were held regularly and these provided opportunities to the people not only to relax by coming together into contact but also provides a platform to perform their talent in arts, crafts through their performances. Festivals stated in the inscriptions surrounding Anandooru 300. Depicts several important fairs and festivals like parva of chaitra, Pavitra Utsava (Thread ceremony) Sankranti, Shravana Masa, Aswijamasa, Navaratri Grahanas or eclipses. (Grahana was also recorded as parva) were celebrated in all houses and temples of the village.

Ornaments

People of this period both men and women used jewellery for personal decorations and adorned themselves with different ornaments. Various head ornaments such as Mukuta, Kesa Mukuta, Mouli, Kirita and Chudamani used by men. Whereas Chudamani, Mukutajala and Venikunja were used by women. Hand ornaments such as Kadaga, Valaya (Bangles), Ruchika (Wrist less hastavali, bracelets) and neck ornaments, Karna Abharana, Kundala were used by both men and women.

Women took to elaborate hair and coiffures and were very fond of arranging their hair in different patterns. The belts worn by women below the navel were often decorated once.
Social Philosophy of the Sharanas

The social setup of Pre-Sharanas Period:

Both the epigraphical & literary sources reveals the social divisions of the contemporary society. Its refers to the existence of the guilds of betel sellers (Tambaligar sasirvar) weavers (Saligar aivdimbar). Vijnaneswhara observes hinamana (under weighed (unmana (over weighed) Sankara sonkirana (adulterated goods) in their selling corrupt practices, leading to the commercial immorality of the age is mentioned in a proverb of Nayasena as namma settiya matollidu ballam Kirudembante (our setris words are good but his measure is smaller). The prostitutes enjoys much wider latitude in society than other women & they were subject to pay certain tax such as suledere (professional tax). Devadasi who often enjoyed not only grants but also certain privileges.

Sharana Sankula:

It was a congregation of practical thinkers, who can he called as sharanas discussed everything that under the roof of anubhavamantapa, and offered tangible solution to every religion & Solved problems of the time, shouldered the responsibility to free every individual from the shackles that bound him.

During the 11th & 12th century, the socio-Religious life was almost rotten with meaningless way of living & ritualism.
The sharanas of 12th century took the situation in their hands and tried to establish a clean & sober society and aimed at to create a stable society based on social equality irrespective of caste, colour, sex etc.

The Sharana shouldered the responsibility of bringing social change constituted a cross section of society having in its member from the elite down to the lowest strata. They shed immense light on the many aspects of the commoner’s life, who laid the life of darkness due to their ignorance & innocence.

**Social Discrimination**

By the time of Sharanas emerges to fore front, the four varna system was prominent, giving way to manifold caste system. Siddharama defines the “Veerasaivas are above fourfold Varna system”. Basaveshwara denies the varna system & condemned with his strong sayings “Varnanam Kim prayojan” what merit yon will going to get through Varna? Sounds that Varna system should be collapsed.

Eighteen caste was an idiotic phrase by that time, soddala Bacgara gives list including the following castes; Brahmana, Kshatriya, Banajiga, Vokkalia, Golla Kumbara, Panchala, Uppar, Nayanda, Domba, Agas, Beda, Kabbila, Holiya, Ediga, Samagar, Macchiga, & Sudda Madiga. But Ambigara Chowdaiah gives a slightly different hot i.e. Kanchugara, Banajiga, Ediga, Mopugara, Beda, Kumbara, Hendagara, Kallukutiga, Akkasaliga, Badiga, Kamatiga, Kalnji, Kudu Vokkaliga, Samagar, Macchiga, Holiya & Bylagara.
Knowing these all, it is to note caste discrimination was the base of society. Sharanas aimed to establish a society free from prejudices of caste or colour. They divided humanity as a whole into two i) Bhaktas (believers) & ii) Bhavis, (the nonbeliever). Sharanas attempted to redefine castes, Basavanna say ‘He who kills is a Madiga & He who eats rubbish is a Holeya.

Madara Channaih hold his opinion there are two castes, the good & the wicked not eighteen. Kalavve “How a person will going to become a Bhakta, endengrising his caste superiority.

**Sharanas Social Philosophy**

They realized the philosophy of universal onenessness. A Sharana is one who never afraid of

1. Anything or anyone in fighting for justice.
2. Who lives by carrying out his Kayaka & who decides that the return he obtained from Kayaka are meant for his family & the society which are organic parts of his life.
3. Sharanas stood for work culture. Sharanas were the poor people most of them were from working class & from lower strata of society.
4. A person produce something which is against the ethics is not called Kayaka.
5. Compassion is the base of Religion.
6. Social equality was the breath of the social philosophy of the Sharanas.
Sharanas wanted to demolish the existing society which was marked by caste scepters, social hierarchy, Social in equality & social suppression of women & weaker sectors.

Sharanas wanted to build a new society which could be of casteless, classless, work oriented & free from the exploitation.

The sharanas not merely laid down the theoretical grounds for elimination of caste system, establishing social inter course, dignity of labour. But made attempts to realize those objective in reality. A marriage alliance was made between a son of Haraliah & daughter of Madhuvarasa by the sharanas to break the caste system.

**Sharanas crusade against Exploitation**

Ignorant & under privileged mass were subjected to utter humiliation in the hands of the higher ups. The exploitation was done in the name of God, religion, caste, creeds & Social statue” Sharanas believed that- Priestly class was responsible for all kind of exploitation of the society since the Vedic times. The visionaries demanded the religious freedom & Social justice & questioned what sort of religion it can be without compassion.

Sharanas wanted to bring about revolutionary changes for the better changes affecting every sphere of human activity.
Emancipation of Women:

Sharanas challenged the description policy of the traditionalist in regard to women & her status. They declared women are equals of man. Like men they were welcomed to take part in at the activities & spiritual discussion held at Anubhava mantapa. The contemporary age witnessed the galaxy of enlightened women.

Women is not maya (illusion) but really divine.

Sharane by name Goggave questioned and challenged discrimination between men & women in the following Vachana.

“If a man likes woman is normally considered, women as his asset what could be the answer if the same was undertaken with woman?”

Sharanas were liberal in their attitudes allowed woman to wear & worship linga (The symbol of God) which made them to attain religious and philosophical height.16

The sharanas & work culture:

Sharana advocated work culture, work ethics & dignity of labour, stressed lot on to build a new society on the basis of humanism & compassion. Compassion is the foundation of religion.

I) Kayaka:

A doctrine which explains the dignify of labour, there is no discrimination in kind of work but every work is equal. Mean of work should be ethical is nature.
II) **Dasoha (Sharing)**

The earning which in excess than required to satisfy the physiological needs of individual should be shared through distribution to the wellness of the society.

(Ramajan Darga opines the efforts of Sharanas as a social orientation. Sharanas followed a secular approach where people enjoys equal status).

**Sharanas concept of Equality & Human Values:**

Was based on the assumption that soul is the same in all man & Women “The soul that moves about his body is neither female nor male.

Intercaste marriage of Haralayya’s son with Madhuvarasa’s daughter laid the foundation for humanity based on human relations. The sacrifices made by them need to be remembered by all human beings.

Basaveshwara said in his Vachanas as

‘Whose is he, who, o where? Let them say rather

He is own, he is ours’ will be exemplary of the humility.

**4.3 TRADE & COMMERCE, WEIGHT & MEASURES.**

The work Okkalu means a cultivator. It also means house hold or family. By these two meanings one can asserts that, the cultivators who settled in new villages were also known as the house holder of that village. The assembly of the group was known as “Aivattokkalu” (fifty households), “Aravattokkalu” (Sixty households).
The word Okkalu term often appears to such expressions as Mailaralingana Okkalu or Yallamana Okkalu. Okkalu means resident of a place. It also means tenant of lands and houses.\textsuperscript{17}

**Agriculture:**

Agriculture was the basis of the economy during those days. It is evident the wells were constructed at the region for the purpose of drinking water and even for irrigational purposes. Madiyala inscription of 12\textsuperscript{th} century AD refers to the construction of well.\textsuperscript{18} The feudatory chiefs the Aral-300 were the great builders of the tanks and they constructed several tanks at Handarki for the purpose of Agriculture namely Chandeshwar Kere, Gundi Kere, Kosan kere and Tarsekere etc.\textsuperscript{19}

Acharya sarveshwara the pontiff of Shankara Devara Temple at Madifala (Modern Madiyala) made provision to lift the earth from his field to utilize it for the repair of tanks.\textsuperscript{20}

**Crops**

Nagavarma’s accounts gives fairly good idea of the crops grown were like Paddy, Jawar, Wheat and horse grain. Several inscriptions of the region refers to garden crops like mango, lemon, jackfruits and blackberries, Jambu and orange. In addition to these crops oil seeds such as safflower(Kusubi), Castorsheets, Linseed, Sesames (Ellu), flaks (Pundi) etc. fruits such as Banana and Kabbu was grown from which Jaggry (Bella) was prepared.\textsuperscript{21} Animal power was utilized to carry the goods.
The animals like horses, elephants, camels, buffaloes and asses were used. Inscription of Hodal refers to the buffaloes, oxens probably utilized for the transportation services.

**Sources of revenue**

Land revenue was the main source to the exchequers. Agriculture being the main occupation of the region, quite naturally much of the treasury’s income was derived from land taxes. Land was divided into different types such as wet, dry, garden land, grass land, waste land and forest. Taxation was fixed upon the fertility of the soil. Siddaya, dasavande (tax equal to one tenth of the subjects) divasayada-sunkha, Bhattayyas, Niruni sunkh (water-cess) Melivana (Plough tax), Tippesunka and the like.\(^{22}\)

The Gobbur inscription records a grant of money collected at the rate of one Hana on every Kunteya meli, by Meli-1000 for worship and offerings to got Mahalinga Meleshwara installed by them.

Prejjuvika, Kirudere, santevana these taxes were imposed on imports and exports, Manevana (house tax), Hostiluvana (Threshold tax), Kannadivana (Mirror tax), Maduveya Sunkha (Marriage tax) Angadi dere (Shop tax), Dombadere (tax on Tumblers) Gana-dere (Tax on oil mills) Navind-dere (Tax on barbers) Sulavana (A functionary in charge of music and dancing services).
Guilds around the Alande 1000 region.

Guilds were the association of artisans or merchants who controlled the practice of their crafts in a particular towns. Guild is an association of merchants or of craftsmen, organized to maintain standards and to protect interest of its members. Romila Thaper informs that the guild system began in the early Buddhist period. Each guilds has its own professional code, working arrangements, duties and obligations.

The history of the existence of guilds, the economic organization is traced back to Vedic period namely Shreni and Shreshti as its president. The association of the merchants for the purpose of production and distributions, in due course of time it developed as an organization. The donations of these guilds were reflected in the inscriptions of south India since 7th and 8th centuries. Aihole-500 guild was the most popular guild situated at Aihole of Bagalkot district of Karnataka. Several guilds existed during the hay day of Chalukyas and followed by the Kalachuries and the Seunas reveals the magnificent information of the socio-economic conditions of the Alande-1000 region.

L.D. Barnet said in an off quoted passage that they formed a vast organization of associated traders which about the 12th and 13th centuries had spread a network over the greater part of south India and Ceylon with simple commerce and hence developing an elaborate social and semi military system strikingly recalled the East India company.
They were the Setti, Veerabananjus, Nanadushis, Nakhara, Mummuri dandas, their central body was at Aihole, which was the seat of their board of directors. Consisting a council of 500 members.\textsuperscript{24}

Contemporary epigraphs do refers significantly enough to the guilds of betel sellers (Tambulige Sasiravar) Weavers (Saliger-Aivadimbar) and of many such others. The guilds were purely economic organizations, control the administrations of many townships. Epigraphical records refers to ‘Meli’ which indicate the presence of agricultural guilds to which the agriculturists of the locality where members. The term ‘Aivattokkalu’ and ‘Aravattokkalu’ refers to the existence of ‘Meli’. The various kinds of taxes were mentioned as ‘Siddaya’ ‘Sunka’ Pannaya’, ‘Vaddaravula’ and ‘bilkode’ in Kannada inscription of the period.

**The Veera bananjus:**

The Veera Bananjus were described in the Dambal inscription as ‘persons whose breasts were embraced by the goddess of perfect impetuosity & bravery. They had their own army and police force which was used to safeguard their transport of goods from place to place. In the beginning they were Jains later on converted to Virashaivisham.

**Nanadushis:**

Nanadushis considered as the federation of merchants who visited many countries was made up of all traders in a place such as grain merchants dealing in
various articles had their own organizations. Mummuri dandu consists with an officer who was the leader of 4000 Kannada Mummuri dandus. The guilds were took part in administration in consultants with the imposition of taxes. They were well known for Philanthropic activities such as construction of wells, tanks and making the grants to the temples the Mitakshara of Vijnaneshwara enjoins the kings duty of preserving their peculiar rules of conduct. The unity of the guild man and harmonious relations between the state and the guilds were responsible for their prosperity.

**Aiyahole Aiynoor**

Aiyahole Aiynoor reference around Ananduru -300 which according to inscription of 1166 of Malakavate belongs to the reign of Kalachuri king Bijjalaarasa along with his queen Rambha devi gave endowments to the basadi. It also records various merchants like Veerabananju, Shrimad Aiyahole Aiynoor and Mummuri dandu, Setti guttar and Bhanda Vattar were referred. Vangi inscription registers Merchant guild of 500 Svamis and trading system with measuring scales like Hedage, Solluge, Nalku Hedige, Ardha Solluge were mentioned several inscriptions of Alande-1000 region refers to the yard sticks such as Manikeshwara Kolu, Benakoluvana Kolu (Rudrawadi inscription), Kolavayyana Genu kolu (Karanjige), Gandaridityana piriya kolu (Tengli inscription) throw the flood of light over the existing trading system.
Trade and commerce

The economic prosperity of the region is proved by the existence of numerous guilds and association of the craftsmen and merchants. Kundalagaon inscription of 12th century AD records the merchant guild of Aiyyahole-500. Whereas Malakavate inscription refers to various guilds.

Hodal inscription dated 1180 refers to the existence of Aiyyahole-500, 36-Bidu, Mummuri dandu and Ubhaya nana deshi’s.

The Chalukyas of Kalyana and Kalachuries had a flourishing trade with different areas. Trade was not confined to one particular caste.

Industries

During this period oil industry was popular. The oil mill catered to the needs of common man temple and the places. These are generally manual stone-oil-mills were either drawn by bullocks, or turned by hand or pressed with feet. Every village had a oil monger and oil mills to extract oil.

Production of cloth

Production of cloth was always an important industry. The region of Alande-1000 which covers the area between Maharastra and Karnataka, where several persons were engaged in spinning and weaving. Abhilashaartha Chintamani of King someshwara III used the detailed account of different types of cloths like Sire, panda, Kadapa, Hodike, Balumadi, Pattepancha, Noolu including the cloths made from silk.
Merchants and their gifts:

Mardi inscription of AD 1121 states some officers along with the merchants gave gifts to Gatrishwara of Mardi (Modern Marudige). The grant was entrusted to Anandjiya.28

Kundaragaon inscription belongs to Kalachuries records, merchant guild of Aiyyahole -500.

Malkavati inscription registers the gifts given by the merchants, sunka vergade where the detailed account of the mercantile operations in terms of sale, purchase of commodities are mentioned.

Vangi, inscription records that merchant guild of 500 svamis gave gift to the God Bhimeshwa.29

Reference to ‘Entu hittu’ is made in the Akkalkot inscription of AD 1204 where Singana devara of the Seuna family gave various donations to the God Mallikarjun of village Dudhani.
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