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REVIEW ON REVENUE AND COINAGE SYSTEM UNDER GANGAS OF TALKADU

Dr. Nivedita Swamy

Assistant Professor Govt. First, Grade College Kamlapur.

ABSTRACT:

Talakadu is a desert-like town on the left bank of the Kaveri river 45 km from Mysore and 133 km from Bangalore in Karnataka, India. It once had over 30 temples, Talakadu famous. It is famous for the Vaidyanatheshwara Temple dedicated to Lord Shiva. The town has been a witness to the rise and falls of several great kingdoms including Cholas, Pallavas, Gangas, Vijayanagar and Hoysalas. The place derives its name from two local chieftains Tala and Kada and this called Talakadu. Due to the dam, the water around the Kaveri river became very shallow, exposing the sand that had built up in the river bed over thousands of years. This sand dried very quickly in the sun, and the south-westerly winds carried deposited the particles on the old Talakadu town. Talakadu is also known as the Curse of Talakad by Queen Alamelamma of the Wodeyar Dynasty, Mysore. The place was named by chieftains named Tala and Kada. It is thus called as Talakadu. The temple timings are 6 am to 6 pm on all the days of the week. It is dedicated to Lord Vishnu. Talakadu Keerthi Narayana Temple was built by the Hoysalas upon winning Talakadu from the Cholas. Apart from the main temple, you'll see a grand stone entranceway,



KEY WORDS: *old Talakadu town, grand stone entranceway, Queen Alamelamma.*

INTRODUCTION :

Talakad came under the Hoysala Empire in the 12th century. The Hoysala ruler built the impressive Vijayanarayana Chennakesava Temple at Belur. Subsequently, after the Hoysalas, the powerful Vijayanagara Kingdom rulers and the Maharajas of Mysore ruled the place. Temples : The temples were submerged in sand. More than thirty temples, it is stated, are beneath the sand, but the Kirti Nārāyana temple has been successfully excavated. The most imposing temple left uncovered by the sand is that of Vidyatheshwara temple. Shivalingas are located in Talakadu. Most of the temples in the city are claimed to be built under the rule of the Vijayanagar Kings with several features added by the Hoysalas. The Pathaleshwara, Maruleshwara, Arkeshwara, Vaidyanatheshwara and Mallikarjuna temples form the five revered Lingas of Talakadu and represent the five faces of Shiva. The Western Ganga Dynasty an important ruling dynasty of ancient Karnataka in India, known as Western Gangas to distinguish them from the Eastern Gangas who in later centuries ruled over modern Orissa. The Western Gangas began their rule during a time when multiple native clans asserted their freedom due to the weakening of the Pallava empire in South India, a geo-political event sometimes attributed to the southern conquests of Samudra Gupta. The Western Ganga sovereignty lasted from about 350 to 550

C.E., initially ruling from Kolar and later moving their capital to Talakad on the banks of the Kaveri River in modern Mysore district.

After the rise of the imperial Chalukyas of Badami, the Gangas accepted Chalukya overlordship and fought for the cause of their overlords against the Pallavas of Kanchi. The Rashtrakutas of Manyakheta replaced the Chalukyas in 753 C.E. as the dominant power in the Deccan. After a century of struggle for autonomy, the Western Gangas finally accepted Rashtrakuta overlordship and successfully fought along side them against their foes, the Chola Dynasty of Tanjavur. In the late tenth century, north of Tungabhadra river, the emerging Western Chalukya Empire replaced the Rashtrakutas and the Chola Dynasty saw renewed power south of the Kaveri river. The defeat of the Western Gangas by Cholas around 1000 C.E. resulted in the end of the Ganga influence over the region.

Though territorially a small kingdom, the Western Ganga contribution made an important contribution to polity, culture and literature of the modern south Karnataka region. The Western Ganga kings showed benevolent tolerance to all faiths but most famously for their patronage towards Jainism resulting in the construction of monuments in places such as Shravanabelagola and Kambadahalli. The kings of that dynasty encouraged the fine arts due to which literature in Kannada and Sanskrit flourished. Ninth-century Kannada literature refers to the Ganga King Durvinita of sixth century as an early writer in Kannada language prose. Many classics had been written on various subjects ranging from religion to elephant management.

HISTORY

Multiple theories have been proposed regarding the ancestry of the founders of the Western Ganga dynasty. Some mythical accounts point to a northern origin while theories based on epigraphy propose a southern origin. Historians who propose the southern origin have further debated whether the early petty chieftains of the clan were from the Kongu region in modern Tamil Nadu or of the southern districts of modern Andhra Pradesh. Those regions encompass an area of the southern Deccan where the three modern states merge geographically. A theory states that the Gangas may have taken advantage of the confusion caused by the invasion of southern India by the northern king Samudra Gupta prior to 350, and carved out a kingdom for themselves. The area they controlled had been called Gangavadi and included regions of the modern districts of Mysore, Chamarajanagar, Tumkur, Kolar, Mandya and Bangalore in Karnataka state. At times, they also controlled some areas in modern Tamil Nadu and Andhra Pradesh. Konganivarman Madhava, who made Kolar his capital around 350 and ruled for about 20 years, had been the founding king of the dynasty.

The Gangas had consolidated their kingdom with Talakad as their capital. Their move from the early capital Kolar may have been a strategic one with the intention of containing the growing Kadamba power. By 430 they had consolidated their eastern territories comprising modern Bangalore, Kolar and Tumkur districts and by 470 they had gained control over Kongu region in modern Tamil Nadu, Sendraka, Punnata and Pannada regions in modern Karnataka. In 529, King Durvinita ascended the throne after waging a war with his younger brother whom his father, King Avinita, favored. Some accounts suggest that in that power struggle, the Pallavas of Kanchi supported Avinita's choice of heir and the Badami Chalukya King Vijayaditya supported his father-in-law, Durvinita. Inscriptions reveal that those battles had been fought in Tondaimandalam and Kongu regions, prompting historians to suggest that Durvinita fought the Pallavas successfully. Considered the most successful of the Ganga kings, Durvinita had been well versed in arts such as music, dance, ayurveda and taming wild elephants. Some inscriptions sing paeans to him by comparing him to Yudhishtira and Manu: figures from Hindu mythology known for their wisdom and fairness.

Politically, the Gangas constituted feudatories and close allies who also shared matrimonial relations with the Chalukyas. Inscriptions, which describe their joint campaigns against their arch enemy, the Pallavas of Kanchi, attest to that. From the year 725 onwards, the Gangavadi territories came to be called as the "Gangavadi-96000" comprising the eastern and western provinces of modern south Karnataka. King Sripurusha fought the Pallava King Nandivarman Pallavamalla successfully, bringing Penkulikottai in north Arcot under his control temporarily for which he earned the title

Permanadi. A contest with the Pandyas of Madurai over control of Kongu region ended in a Ganga defeat, but a matrimony between a Ganga princess and Rajasimha Pandya's son brought peace helping the Gangas retain control over the contested region.

After an uneventful period, Butuga II ascended the throne in 938 with the help of Rashtrakuta Amoghavarsha III. He helped the Rashtrakutas win decisive victories in Tamilakam in the battle of Takkolam against the Chola Dynasty. With that victory, the Rashtrakutas took control of modern northern Tamil Nadu. In return for their valor, the Gangas received extensive territories in the Tungabhadra river valley. King Marasimha II who came to power in 963 aided the Rashtrakutas in victories against the Gurjara Pratihara King Lalla and the Paramara kings of Malwa in Central India. Chavundaraya, a minister in the Western Ganga court had been a valiant commander, able administrator and an accomplished poet in Kannada and Sanskrit. He served King Marasimha II and his successors ably and helped King Rachamalla IV suppress a civil war in 975. Towards the end of the tenth century, the Rashtrakutas had been supplanted by the Western Chalukya Empire in Manyakheta. In the south, the Chola Dynasty, who saw a resurgence of power under Rajaraja Chola I, conquered Gangavadi around the year 1000, bringing the Western Ganga dynasty to an end. Thereafter, large areas of south Karnataka region came under Chola control for about a century.

ADMINISTRATION

Principles stated in the ancient text Arthashastra influenced the Western Ganga administration. The praja gavundas mentioned in the Ganga records held similar responsibilities as the village elders mentioned by Kautilya. Succession to the throne had been hereditary but instances of that being overlooked occurred. The kingdom divided into Rashtra and further into Visaya and Desa. From the eighth century, the Kannada term Nadu replaced the Sanskrit term Visaya. Examples of that change include Sindanadu-8000 and Punnadu-6000 with scholars differing about the significance of the numerical suffix. They opine that represented either the revenue yield of the division computed in cash terms or the number of fighting men in that division or the number of revenue paying hamlets in that division or the number of villages included in that territory.

Inscriptions have revealed several important administrative designations such as prime minister treasurer. All of those positions came with an additional title of commander. Other designations included royal steward, master of robes, commander of elephant corps, commander of cavalry. In the royal house, Niyogis oversaw palace administration, royal clothing and jewelry and the Padiyara had responsibility for court ceremonies including door keeping and protocol. Inscriptions that specify land grants, rights and ownership described the boundaries of demarcation using natural features such as rivers, streams, water channels, hillocks, large boulders, layout of the village, location of forts if any in the proximity, irrigation canals, temples, tanks and even shrubs and large trees. Also included, the type of soil, the crops meant to be grown and tanks or wells to be excavated for irrigation. From the Mavali inscription and Indivalli inscription, inscriptions mention wet land, cultivable land, forest and waste land. Numerous references existed to hamlets belonging to the hunter communities who resided in them. From the sixth century onwards, the inscriptions refer to feudal lords by the title arasa. The arasas had been either brahmins or from tribal background who controlled hereditary territories paying periodic tribute to the king. The velavali, loyal bodyguards of the royalty, had been fierce warriors under oath. They moved with the royal family, expected to fight for the master and be willing to lay down their lives in the process. If the king died, the velavali protocol required self-immolation on the funeral pyre of the master.

ECONOMY

The Gangavadi region consisted of the malnad region, the plains and the semi-malnad with lower elevation and rolling hills. The main crops of the malnad region had been paddy, betel leaves, cardamom and pepper and the semi-malnad region with its lower altitude produced rice, millets such as ragi and corn, pulses, oilseeds and it also served as the base for cattle farming. The plains to the east, constituted flat lands fed by Kaveri, Tungabhadra and Vedavati rivers where cultivations of sugarcane,

paddy, coconut, areca nut (adeka totta), betel leaves, plantain and flowers had been common. From the Melkote copper plates and Mamballi inscriptions, Medutambihalli inscription of ninth century Sources of irrigation had been excavated tanks, wells, natural ponds and water bodies in the catchment area of dams. Inscriptions attesting to irrigation of previously uncultivated lands seem to indicate an expanding agrarian community.

Soil types mentioned in records range from black soil in the Sinda-8000 territory and to red soil. From the Doddahomma inscription of Rachaballa IV of 977 Cultivated land categorized into three types; wet land, dry land and to a lesser extent garden land with paddy being the dominant crop of the region. Wet lands called kalani, galde, nir mannu or nir panya had been specifically used to denote paddy land requiring standing water. Pastoral economies spread throughout Gangavadi region, as evidenced from references to cowherds in many inscriptions. The terms gosahasra gasara, goyiti Inscriptions indicate ownership of cows may have been as important as cultivable land and a social hierarchy based on that may have existed. Inscriptions mention cattle raids attesting to the importance of the pastoral economy, destructive raids, assaults on women all of which indicate the existing militarism of the age.

Siddhaya referred to a local tax levied on agriculture and pottondi to a tax levied on merchandise by the local feudal ruler. Mannadare literally meant land tax, levied together with shepherds tax payable to the chief of shepherds. Bhaga meant a portion or share of the produce from land or the land area itself. Minor taxes such as Kirudere had been mentioned. In addition to taxes for maintenance of the local officer's retinue, villages had an obligation to feed armies on the march to and from battles. Bittuvatta or niravari taxes comprised usually of a percentage of the produce collected for constructing irrigation tanks.

CULTURE

The Western Gangas gave patronage to all the major religions of the time; Jainism and the Hindu sects of Shaivism, Vedic Brahminism and Vaishnavism. Scholars have argued that some Gangas kings may have been prejudiced. Some historians believe that the Gangas had been ardent Jains. Inscriptions contradict that by providing references to kalamukhas pasupatas and lokayatas who flourished in Gangavadi, indicating that Shaivism had been also popular. King Madhava and Harivarman had been devoted to cows and brahmins, King Vishnugopa practiced as a devout Vaishnava, Madhava III's and Avinita's inscriptions describe lavish endowments to Jain orders and temples and King Durvinita performed Vedic sacrifices prompting historians to claim he had been a Hindu.

Jainism became popular in the dynasty in the eighth century when the ruler King Shivamara I constructed numerous Jain basadis. King Butuga II and minister Chavundaraya had been staunch Jains, evidenced by the construction of the Gomateshwara monolith. Jains worshipped the 24 tirthankars whose images had been consecrated in their temples. They believed that the tirthankars had creative and destructive powers, similar to the beliefs of Hindus who assigned those powers to the holy trinity Brahma, Vishnu and Shiva.[58] The worship of the footprint of spiritual leaders such as those of Bhadrabahu in Shravanabelagola from the tenth century parallels Buddhism. The consecration of the Gomateshwara monolith, the statue of Bahubali, the son of tirthankar Adinatha displays some brahminical influences. The worship of subordinate deities such as yaksa and yaksi, earlier considered as mere attendants of the tirthankars had been seen from the seventh century to the twelfth century.

Vedic Brahminism proved popular in the sixth and seventh centuries when inscriptions refer to grants made to Srotriya Brahmins. Those inscriptions also describe the gotra affiliation to royal families and their adherence of such Vedic rituals as asvamedha and hiranyagarbha. Brahmins and kings enjoyed a mutually beneficial relationship; rituals performed by the brahmins gave legitimacy to kings and the land grants made by kings to brahmins elevated them in society to the level of wealthy landowners. Vaishnavism maintained a low profile, few inscriptions describe grants towards its cause. Some Vaishnava temples were built by the Gangas such as the Narayanaswami temples at Nanjangud, Sattur and Hangala in modern Mysore district.

SOCIETY

The Western Ganga society in many ways reflected the emerging religious, political and cultural developments of those times. Women became active in local administration because Ganga kings distributed territorial responsibility to their queens such as the feudal queen Parabbaya-arasi of Kundattur and the queens of King Sripurusha, Butuga II and feudal king Permadi. The son-in-law, the wife or by the daughter eventually inherited fiscal and administrative responsibility. The position of prime minister of King Ereganga II and position of nalgavunda bestowed upon Jakkiabbe, the wife of a fallen hero offer examples. When Jakkiabbe took to asceticism, her daughter inherited the position.

The devadasi system in temples prevailed, modeled after the structures in the royal palace. Contemporaneous literature such as Vaddaradhane makes a mention of the chief queen accompanied by lower ranking queens and courtesans of the women's royal quarter. Some of the courtesans and concubines employed in the harems of the kings and chieftains attained respect, examples being Nandavva at whose instance a local chief made land grant to a Jain temple. Education in the royal family had been closely supervised and included such subjects as political science, elephant and horse riding, archery, medicine, poetry, grammar, drama, literature, dance, singing and use of musical instruments. Brahmins enjoyed an influential position in society, enjoying exemption from certain taxes and customs due on land. In turn they managed public affairs such as teaching, local judiciary, functioned as trustees and bankers, managed schools, temples, irrigation tanks, rest houses, collected taxes due from villages and raised money from public subscriptions.

CONCLUSION:

The virtue of a Hindu belief that killing of a brahmin constituted a sin, they escaped capital punishment. Upper caste kshatriyas also had been exempt from capital punishment due to their higher position in the caste system. Severe crimes committed had been punishable by the severing of a foot or hand. Contemporary literary sources reveal up to ten castes in the Hindu caste system; three among kshatriya, three among brahmin, two among vaishya and two among shudras. Family laws permitted a wife or daughter or surviving relatives of a deceased person to claim properties such as his home, land, grain, or money if no male heirs existed. If no claimants to the property stepped forward, the state took possession of those properties as Dharmadeya. Intercaste marriage, child marriage, marriage of a boy to maternal uncle's daughter, Svayamvara marriage.

The presence of numerous Mahasatikals had been also practiced. Popular clothing among men consisted of two unrestricted garments, a Dhoti as a lower garment and a plain cloth as upper garment while women wore Saris with stitched petticoats. Turbans had been popular with men of higher standing and people used umbrellas made with bamboo or reeds. Men and women enjoyed wearing ornaments; they decorated elephants and horses. Men wore finger rings, necklaces. During leisure, men amused themselves with horse riding, watching wrestling bouts, cock fights and ram fights. There existed a large and well organized network of schools for imparting higher education and these schools were known by various names such as agraharas, ghatikas, brahmapura or matha. Inscriptions mention schools of higher education at Salotgi, Balligavi, Talagunda, Aihole, Arasikere and other places.

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