



DYNASTIES OF KARNATAKA

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ABSTRACT:

The Chalukya dynasty, which ruled Karnataka from the sixth to the twelfth century CE, is regarded as one of the most significant periods in the state's history. The Chalukyas built some of Karnataka's most impressive structures, including the Badami and Aihole cave temples. Mayurasharma laid out the Kadamba administration. He knew a lot about Brahmanism. It is said that Mayurasharma came to Kanchi to get an education, but some Pallava officials made fun of him. He took up a military career to avenge his insult, defeated Pallava officials, and the Pallavas acknowledged Mayurasharma's independence.



dynasty of Karnataka that was based in Vijayanti or Banavasi. The Kadambas were an ancient royal family from Karnataka, India, who ruled northern Karnataka and the Konkan from Banavasi, which is now part of the Uttara Kannada district. They lived between the years 345 and 525 CE. Mayurasharma established the kingdom around 345 and later demonstrated that it had the potential to grow into an imperial size. The titles and epithets used by its rulers and the marriages they maintained with other kingdoms and empires, like the Vakatakas and Guptas of northern India, provide evidence of their imperial ambitions. Mayurasharma claimed sovereignty after defeating the Pallava armies of Kanchi, possibly with the assistance of some native tribes. During Kakusthavarma's reign, Kadamba power reached its peak. The line later kept on administering as a feudatory of bigger Kannada realms, the Chalukya and the Rashtrakuta domains for north of 500 years, during which time they expanded Hanagal, and Chandavar. Pre-Kadamba, the ruling families were the Mauryas, Satavahanas, and Chutus, none of whom were native to the area. Because it was the first indigenous dynasty to use Kannada for administrative purposes, the Kadamba dynasty is significant. Kadambas maintained their independence by maintaining a low level of allegiance to Yadavas and Hoysalas of Dorasamudra, two other major power brokers in Deccan. In southern India, four distinct Kadamba families ruled: the Kadambas of Hangal, the Kadambas, the Kadambas of Belur, and the Kadambas of Banavasi. Mayurasharma established the Kadamba dynasty in 345 AD. It was believed that their ancestors came from the Himalayan foothills.

KEYWORDS: Kadamba administration, native tribes.

INTRODUCTION

Kakusthavarma, the dynasty's heir, ruled with authority. The Gupta dynasty of northern India cultivated marital relationships with the family as an accurate representation of this kingdom's sovereign status. King Shivakoti, a descendant of this dynasty, converted to Jainism as a result of exhausting, never-ending battles and bloodshed. The Kadamba lords called themselves Dharmamaharajas and an outright independence was framed by the Kadambas. Vakataka Prithvisena defeated Kangavarma, Mayurasharma's successor, who had to fight the Vakataka for Kuntala's safety. But he was able to keep his freedom. His child Bhagiratha is said to have recovered his dad's misfortunes. His brother Kakusthavarma became the most ferocious and powerful ruler of the kingdom after his son Raghu died fighting the Pallavas.

The Kadambas and the Western Ganga Dynasty, two of their contemporaries, established the first native kingdoms to exercise full autonomy over the land. The dynasty ruled as a vassal of the larger Kannada empires, the Chalukya and Rashtrakuta empires, beginning in the middle of the 6th century. During this time, they branched out into smaller dynasties. The Kadambas, the Kadambas of Halasi, and the Kadambas of Hangal stand out among these. The Mauryas and later the Satavahanas, the ruling families that ruled the Karnataka region prior to Kadamba, were not natives of the area. As a result, the center of power was located outside of the territory that is now known as Karnataka. The first indigenous dynasty to use Kannada, the soil language, as an administrative language was the Kadambas. In the study of the development of the region as an enduring geopolitical entity and the development of Kannada as an important regional language, this period in Karnataka's history serves as a broad historical starting point. The native Kannadiga origin and the north Indian origin of the Kadamba dynasty are the two theories regarding its origin. The Kadambas' North Indian ancestry is only documented in later records of their offspring's descendent dynasty, so it is generally accepted as myth. The Kadamba family name is commonly associated with this Dynasty in the South India region.

Through the Talagunda inscription, historians assert that this kingdom belonged to the Brahmin caste or was of Kadambu tribal origin. When the Kadambas came to power, their language, Kannada, quickly gained political and administrative prominence. It is asserted that the Kadamba family was without a doubt of Kanarese descent. Early inscriptions of King Krishna Varma I also mention the Kadambas' Naga ancestry, indicating that the family was from Karnataka. Skanda Gupta, the son of Kumara Gupta, was married to one of his daughters. His other daughter was married to Narendrasena, a Vakataka king. According to the Talagunda inscription, he had similar relationships with the Bhatari, the Alupas of South Canara, and the Western Ganga Dynasty of Gangavadi. Kalidasa, a great poet, had visited his court. After Kakusthavarma just Ravivarma who came to the high position in 485 had the option to expand upon the realm. A series of disagreements within the family, as well as with the Pallavas and Gangas, marked his rule. He is also credited with defeating the Vakatakas, which allowed him to expand his kingdom all the way to the Narmada River in the north. The majority of Karnataka, which is now known as Maharashtra, formed the core of their kingdom. Family disputes led to the decline of the kingdom following his death. Shantivarman is referred to as "The master of the entire Karnataka region" on the Birur plates of Kadamba Vishnuvarman. During Harivarma's reign, the Tripurvatha branch that split off in 455 ruled from Murod in Belgaum for some time before merging with the main Banavasi kingdom. The Badami Chalukyas' strength ultimately cost the kingdom. After that, the Kadambas became the Badami Chalukyas, Rashtrakutas, and Kalyani Chalukyas' feudatories. The replacements of Mayurasharma took to the name "varma" to show their Kshatriya status.

OBJECTIVE:

The Kadambas of Banavasi, a political and cultural powerhouse in Uttara Kananda, are the subject of this paper's investigation and analysis. Likewise investigate later Kadamba tradition of Hangal arose as a vassals and keep on thriving.

STRUGGLE OF KADAMBA DYNASTY

The Kadamba family split into two branches when Kakusthavarman passed away. The other branch ruled from Tripurvata, while one branch continued to rule from Banavasi.

- The family was reunited by Tripurvata's ruler, Krishnavarma-I. However, the Chalukyas of Badami defeated the Kadambas and took their kingdom around 540 A.D.
- In the southern Landmass, three lines in particular the Pallavas, Pandyas, and the Cholas were the significant powers during this period.
- From the 3rd century A.D. until the rise of Cholas in the 9th century A.D., the Pallavas rose to prominence. However, the Pallavas' origins are up for debate.
- The early Pallavas and the greater Pallavas were the two groups of Pallava kings.
- Inscriptions in Tamil and Sanskrit describe the early Pallavas. They are said to have made sacrifices and ruled over a well-organized territory that extended from the eastern sea to the western sea and covered the northern part of the Peninsula.
- In the 6th century A.D., Simhavishnu, the famous Pallava king, increased his family's power and prestige.
- Mahendravarman-I, Simhavishnu's son and successor (600–630 A.D.), was a versatile genius. He was a singer as well as a poet.

Kadamba artifacts representing the foundation of Karnataka

The question of whether the Kadambas originated locally or were earlier immigrants from northern India has divided historians. The question of whether the founders of the kingdom belonged to the Brahmin caste, as described in the Talagunda inscription, or to a local tribe, is another contentious issue. History specialists Chopra et al. claim that the Kadambas were the Kadambu tribe, which fought the Chera kingdom (modern-day Kerala) during the Sangam period. The important Sanskrit and Kannada inscriptions of Talagunda, Gundanur, Chandravalli, Halasi, and Halmidi shed light on the Kadamba dynasty. A lot of interesting coins with Nagari, Kannada, and Grantha legends were minted by them. Some of these are copper coins, but the majority are gold coins. The punching method was used to create the majority of the coins. The coins have been punched with a different punch for each alphabet or symbol. A hole in the middle of the coin houses the primary device or design. This is frequently punched so deeply that the coin takes on the appearance of a concave cup or saucer. Since the lotus (padmtt) is the central symbol on the obverse of most Kadamba coins, they are commonly referred to as padmatankas (lotus coins). The lion rather than the lotus is depicted on the obverse of some Kadamba coins.

Kadamba Dynasty

The ancient royal dynasty of Karnataka known as the Kadamba Dynasty ruled from Banavasi, which is now part of the Uttara Kannada district. After that, the dynasty branched out into Hanagal and continued to rule as a feudatory of the larger Kannada empires, the Chalukya and Rashtrakuta empires. They ruled large portions of Karnataka when King Kakushtavarman was in power. The Mauryas, Satavahanas, and Chutus, the ruling families that controlled Karnataka in the pre-Kadamba era, had moved to the region, and the center of power was located outside of present-day Karnataka. The Kadambas became the first indigenous dynasty to use Kannada, the soil language, for administrative purposes. In the study of the development of the region as an enduring geopolitical entity and the development of Kannada as an important regional language, that era in Karnataka's history serves as a broad historical starting point.

Kadamba dynasty - Origin

- The Kadambas established one of the first local kingdoms to exercise independence from the Western Ganga Dynasty.

- Beginning in the middle of the 6th century, the dynasty ruled for approximately 500 years as a vassal of the larger Kannada empires, the Chalukya and Rashtrakuta empires. During this time, it divided into subsidiary kingdoms.
- Inscriptions written in Kannada and Sanskrit are the primary sources for the history of Kadamba.
- The inscriptions of Talagunda, Gundanur, Chandravalli, Halasi, and Halmidi are just a few of the notable ones that shed light on the previous royal lineage of Karnataka.
- Their Manavya Gotra and Haritiputra (lineage) ties them to the Banavasi Chutus, a Satavahana kingdom feudatory, who lived nearby.
- This is demonstrated by the inscriptions on Gundanur and Talagunda.
- One of their earliest inscriptions, the Talagunda inscription of crown prince Santivarman, provides what may be the most likely explanation for the establishment of the Kadamba monarchy.
- Mayurasharma's family was named after the Kadamba tree that grew in Talagunda, which is now part of the Shimoga district in Karnataka.
- Mayurasharma is also identified as the founder of the kingdom by the Talagunda inscription.
- Society under the Kadamba dynasty
- In organized Hindu society, the Brahmins and Kshatriyas dominated the caste system.
- A distinctive feature of mediaeval Indian society was the erecting of memorial stones to honor the deceased hero (a "hero stone").
- The inscriptions and relief sculptures on these stones were meant to glorify the fallen hero.
- India's current Karnataka region contains the highest concentration of such stones, totaling over 2650 and dating from the fifth to twelfth centuries.
- Even Jainism and Buddhism, which initially gained popularity by rejecting social hierarchy, eventually adopted the characteristics of a caste-based society.
- Given that the Rig Veda's funeral songs gave no permission for the practice, it appears that Sati was practiced much later than the Vedic period.
- Physical education was greatly valued by men. According to the book Agnipurana, men should not exercise until they have either a full or partially digested meal.

Inscriptions:

Mayurasarma and his guru, Virasarma, traveled to Kanchi in the Talagunda inscription to continue their studies of the Vedas at a Ghatika. Because of a miscommunication, he and the Pallava guard got into a fight, which cost Mayurasarma his dignity. In high fury, the Brahmana stopped his examinations, left Kanchi, swearing retribution on the rude Pallavas, and had plan of action to arms. It was a clear rebellion against the arrogance and authority of the Pallavas. Mayurasarma gathered an army, drove out the Pallava officers who were guarding the frontier, and he occupied Sriparvata (Srisailem). He then collected tributes from the Brihad-Bana and other kings and subdued them. The Pallava kings were unable to control Mayura's power, so they came to an agreement with him and acknowledged his authority over the region from the Western Ocean to Prehara. It also says that Mayurasharma was from Talagunda, which is now part of the Shimoga district, and that the Kadamba tree near his house gave his family their name.

Architecture:

The Kadambas' contribution to Karnataka's architectural heritage ought to be acknowledged. It is possible to identify the Kadamba style, which shares some characteristics with the Chalukyan, Pallava, and Satavahana architectural traditions. Their Shikara, known as the Kadamba Shikara, is the architectural highlight. The Shikara is shaped like a pyramid and rises in steps without any ornamentation, reaching its peak with a Stupika or Kalasha. Several centuries later, the Doddagaddavalli Hoysala temple and the Mahakuta temples at Hampi employ Shikara architecture. Perforated screen windows are used in temples, as evidenced by the architecture and sculpture of Kadambas, who laid the groundwork for the Chalukya-Hoysala style that followed. In Banavasi, there is still the Madhukeshwara temple, which is a Shiva temple. It was built by Kadambas in the 10th century and has been renovated

numerous times. It's an excellent piece of art. One of the temple's most popular tourist attractions is the beautiful stone cot. Noteworthy are the Mahakuta temples in Hampi, the Doddagaddavalli Hoysala temple, and the Madhukeshwara (Lord Shiva) temple in Banavasi.

The Madhukeshwara Temple, built in the 9th century and dedicated to Lord Shiva, the supreme God in Shaivism, a major branch of Hinduism, is the main attraction of Banavasi, an ancient temple town in Uttara Kannada District bordering Shivamogga District in the south Indian state of Karnataka. One of the oldest coins ever found was recently discovered here, a copper coin from the 5th century with a Kannada script inscription. According to the Directorate of Archaeology and Museums, the inscription on the coin in ancient Kannada establishes without a shadow of a doubt that Banavasi had a mint in the 5th century. The finding of the coin helps those who want the Kannada language to be considered classical. According to the Talagunda inscription, Mayurasharma traveled to Kanchi, the Pallava capital, with his guru and grandfather Veerasharma to study the Vedas. At the time, Kanchi was a significant Ghatikasthan, or learning center. After being humiliated by a Pallava guard (horseman), Mayurasharma quit his Brahminic studies there and went to war to get revenge. This can be seen as a successful rebellion of Brahmins against the Pallavas of Kanchi's control of Kshatriya power.

Mayurasharma first established himself in the forests of Shripurvata (possibly modern Srisailem in Andhra Pradesh) by subduing the Banas of Kolar and defeating the Antharapalas (guards) of the Pallavas. Mayurasharma was unable to be contained by the Pallavas under Skandavarman, so they recognized him as a sovereign in the areas from the Amara Ocean (Western Ocean) to Prehara (Malaprabha River). The inscription uses terms like "Senani" and refers to Mayurasharma as "Shadanana," which means "six-faced god of war," leading some historians to believe that Mayurasharma was initially appointed as a commander (dandanayaka) in the Pallava army. As a result of the confusion brought on by Samudragupta's defeat of Pallava Vishnugopa (Allahabad inscriptions), Mayurasharma established his kingdom with Banavasi as its capital. It is additionally realized that in different fights, Mayurasharma crushed the Traikutas, Abhiras, Sendrakas, Pallavas, Pariyathrakas, Shakasthan, the Maukharis and Punnatas. Mayurasharma granted 144 villages to Talagunda's Brahmins, known as Brahmadeyas, as a way to commemorate his accomplishments. Mayurasharma invited a lot of well-educated Vaidika Brahmins from Ahichchathra in northern India to revive the ancient Brahminic faith and carry out royal rituals and the related duties of the empirical government. The Havyaka Brahmins assert that they are descended from these early 4th-century Brahmin settlers.

Economic activities

The primary sources of information regarding the economy and the factors that influenced it are inscriptions and literature. Adiga says that research done by historians and epigraphists like Krishna, Kalburgi, Kittel, Rice, B.R. Gopal, and Settar shows that the kingdom relied on income from both pastoral and agricultural elements. Cattle raids, cowherds, and shepherds are mentioned in numerous inscriptions, most of which are from the modern Shimoga, Bijapur, Belgaum, Dharwad, and Uttara Kannada regions (the ancient divisions of Belvola-300, Puligere-300, and Banavasi-12,000). The numerous hero stones given to those who participated in cattle raids served as a reminder of both the importance of herding and of lawlessness. The adjective's use of the terms gosai (female goyiti), gosasa, gosasi, and gosahasra, as well as the imposition of taxes on milk and milk products, the existence of substantial cattle herds, and the donation of a thousand cows as a sign of the donors' affluence (gosahasram pradarum), all point to this.

Due to the fact that the quantity of grain produced and the number of cattle heads determined opulence, mixed farming—a combination of grazing and cultivation—seems to be the way to go. It is mostly controlled by the wealthy Gavunda peasantry—the Gowdas of today. There are a number of records that mention giving grazing and cultivable land in the form of kolagas or khandugas to people who fought cattle thieves or their families. Except for the hill tribes known as Bedas, most communities do not practice a nomadic lifestyle. According to Durrett, they were a semi-nomadic community who frequently relied on the abduction of women and cattle theft from nearby farms. The Bedas made their

living by selling stolen cattle, forest products like meat, sandalwood, and timber, and crops from unorganized agriculture to merchants.

Town (palli) depictions in lithic and copper plate records, for example, the Hiresakuna sixth century copper plates from Soraba, incorporated its regular (or man made) bouncing milestones, design of horticultural fields, fixes to existing and recently developed water tanks, water system channels and streams, soil type and the yields developed. The Mahajanas and kings, who claimed a portion of the produce irrigated by the tank or both, were preoccupied with tank repairs and the construction of new ones. Newly irrigated lands were subject to taxes, a sign that the rulers actively encourage the conversion of dry land to cultivable wet land.[51] There is a significant distinction between the following types of landholdings: Inscriptions from the third to fourth century in South India depict both Brahmadeya (individuals) and non-Brahmadeya (collectives). The Shikaripura Taluk inscription and other records indicate that women occasionally held land and served as village headmen and counselors.

The cities and towns (mahanagara, pura, and Polal) that are frequently mentioned in Kannada classics like Vaddaradhane (circa 900) and Pampa Bharata (circa 940) operated solely on the excess produce of the rural hinterland. It is clear that these urban entities were the centers of administrative, religious, and economic activity from references to townships with specialized classes of people like diamond and cloth merchants and their shops, merchant guilds (corporate bodies), important temples of worship and religious hubs, palaces of the royalty, vassals and merchants (setti), fortifications, courtesan streets, and grain merchants and their markets.

Later Kadambas

Hanungal was another name for Hangal. In the state of Karnataka, it is a town in the Haveri district. It is on the Dharma River's left bank and has the remains of a fortification along the riverbank. The town has a large Tarakeshwara temple, as well as Ganesha, Bileshwara, Ramalinga, and Virabhadra temples, as well as a well-known Veerashaiva Kumaraswami matha. The Hangal Kadambas had their capital in Hangal. In early records, it is referred to as Panungal, and tradition links it to Viratanagara from the Mahabharata. The Kadambas of Hangal were established by Chattadeva. He was a western Chalukya feudal lord. In 973, with the assistance of Kadambas, the Western Chalukyas defeated the Rashtrakutas and ascended to power. Then, Kadambas chief Chatta Deva was given permission to rule Banavasi by Taila II. From 980 to 1031 AD, he established a stronghold in the western Tungabhadra river basin under the protection of Chalukya.

Up until the 14th century AD, Chatta Deva's heirs enjoyed a great deal of independence and ruled almost entirely over Konkan. The Kadambas of Hangal are the occupants of both Banavasi and Hangal who were Chatta Deva's heirs. Hangal gained prominence during the Kalyani Chalukyas, who ruled the Deccan from the 10th to the 12th century. Following the Chalukyas' fall, the Hoysalas took control of Hangal. Hoysala architecture is used in the Bileshwara temple in Hangal. In the 11th century, Kadamba Bayalnad emerged as a rule. The Gangas of Talakad had just been conquered by the Cholas, ending their dynasty. Under their leader Raviyamarasa, the Kadambas appear to have established their own kingdom in Bayalnad. According to one inscription, one of these kings made Kirttipura, which is in Punnad Ten Thousand, their capital. The Kadambas became the principality of this province, which claims a well-known past. All of the titles typically associated with Kadamba rulers, such as mahamandalesvara rajadhiraja, which refers to the royal dynasty, were worn by the Kadambas of Bayalnad. They were kings with their own will. They are associated with the bull signet, the monkey flag, and the lion seal, the latter of which served as the Pallavas' dynastic symbol.

CONCLUSION

The Kadambas were an ancient royal family from Karnataka who controlled northern Karnataka and the Konkan from Banavasi, which is now in the Uttara Kannada district. They were connected to the Banavasi Chutus, a feudatory of the Satavahana dynasty, through their affiliation with the Manavya Gotra and Haritiputras (lineage). This is supported by the inscriptions at Talagunda and

Gundanur. Mayurasharma is likewise named as the realm's organizer in the Talagunda engraving. The Halmidi inscription was the first known epigraph to use Kannada script (Kadamba script) in its early stages. The inscription on a stone discovered at Halmidi has been dated to C. 450 CE and is associated with Kakusthavarma, the Kadamba ruler, whose reign is estimated to have occurred between 435 and 455 CE. An ancient royal family from Karnataka, India, the Kadambas, ruled from Banavasi in the Uttara Kannada district of northern Karnataka and the Konkan. Mayurasharma established the kingdom around 345 and later demonstrated that it had the potential to grow into an imperial size. The titles and epithets used by its rulers and the marriages they maintained with other kingdoms and empires, like the Vakatakas and Guptas of northern India, provide evidence of their imperial ambitions. Mayurasharma claimed sovereignty after defeating the Pallava armies of Kanchi, possibly with the assistance of some native tribes. During Kakusthavarma's reign, Kadamba power reached its peak. The Kadambas and the Western Ganga Dynasty, two of their contemporaries, established the first native kingdoms to exercise full autonomy over the land. The dynasty ruled as a vassal of the larger Kannada empires, the Chalukya and Rashtrakuta empires, beginning in the middle of the 6th century. During this time, they branched out into smaller dynasties. The Kadambas, the Kadambas of Halasi, and the Kadambas of Hangal stand out among these. The Mauryas and later the Satavahanas, the ruling families that ruled the Karnataka region prior to Kadamba, were not natives of the area. As a result, the center of power was located outside of the territory that is now known as Karnataka. The first indigenous dynasty to use Kannada, the soil language, as an administrative language was the Kadambas. In the study of the development of the region as an enduring geopolitical entity and the development of Kannada as an important regional language, this period in Karnataka's history serves as a broad historical starting point.

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