

Regal Tradition of Karnataka: Kadamba Dynasty

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INTRODUCTION

Legends proliferate about the starting point of the Kadambas. As indicated by one record, Trilochana Kadamba, likewise known from the Halsi and Degamve records as Jayanta, who had three eyes and four arms established the dynasty. Born out of the perspiration of Shiva, which had fallen under a Kadamba tree, he got the Kadamba. As per another fantasy, Lord Shiva and mother earth brought forth Mayurasharma, having three eyes. One more legend expresses that Mayurasharma had been destined to a sister of Jain Thirtankara Ananda Jinavritindra under a Kadamba tree. Every one of those legends originated from the records of the later Hangal Kadambas and Kadambas of Goa.

As indicated by Grama Paddhati, a Kannadawork managing the historical backdrop of the Tulu Brahmanas, Lord Shiva and goddess Parvathi brought forth Mayurasharma under a Kadamba tree in the Sahyadri mountains and consequently the name Kadamba. An engraving of the Nagarakhand Kadambas, a later relative tradition, gives an unbelievable record and follows their genealogy back to the Nandas. As indicated by the engraving, King Nanda, who had no beneficiary, appealed to Lord Shiva in the Kailash mountains when a superb voice prompted him that two children would be destined to him, would bear the name of Kadamba Kula (family) and they ought to be told in the utilization of weapons.

Two speculations to the starting point of the Kadamba administration exist, a local Kannadiga inception and the other a north Indian birthplace. Notice of the north Indian root of the Kadambas seem just in their later records of their branch relative administration, considered amazing. The most punctual record making that guarantee originated from the 1053 and 1055 engravings of Harikesari Deva, replicated in engravings from that point, portraying Mayurasharma as the forebear of the kingdom who

set up his strength on the summit of Mount Himavat. However, that hypothesis has minimal mainstream support as early records come up short on the legend. Regal groups of the Deccan in the eleventh-century time frame frequently devised northern cause speculations. Despite what might be expected, the family gets its name from the Kadamba tree basic just toward the South India region.

History specialists have isolated on the issue of the standing of the Kadamba family, regardless of whether the authors of the kingdom had a place with the Brahmin position as guaranteed by the Talagunda engraving, or originated from innate beginning. A case has been made that the Kadambas had been a clan called the Kadambu, who clashed with the Chera kingdom (of present day Tamil Nadu - Kerala locale). The Kadambus' discover notice in the Tamil Sangam writing as totemic admirers of the Kadambu tree and the Hindu god Subramanya, a famous divinity in South India. While a few students of history have contended that they originated from Brahmin plummet, making Mayurasharma's predecessors locals of northern India, the counter contention reasons that dravidian people groups regularly got into the Brahmanic rank amid ahead of schedule and later medieval occasions. Being local Kannadigas, the Kadambas speedily gave authoritative and political significance to their language, Kannada, in the wake of coming to power. The thinking proceeds with that the group of the Kadambas without a doubt originated from Kanarese genealogy and may have been conceded into the Brahminical position. Kadambas had been basically Mysoreans. The Naga plummet of the Kadambas has been expressed in early engravings of King Krishna Varma I as well, which affirms the family originated from present day Karnataka. Engravings in anskrit and Kannada give the fundamental wellsprings of the Kadamba history. The Talagunda, Gundanur, Chandravalli, Halasi and Halmidi engraving establish a portion of the essential engravings that toss light on this old controlling group of Karnataka. They had a place with the Manavya Gotra and of Haritiputras (genealogy), which associates them to the local Chutus of Banavasi, a feudatory of the Satavahana realm. Both the Talagunda and Gundanur engravings bear witness to that. Inscriptions of the Kadambas in Kannada and Sanskrit attributed to the fundamental tradition and branch kingdoms have been distributed by history specialists. 21 Kannada and two Sanskrit engravings have been deciphered and distributed by George M. Moraes.

The Kadambas printed coins with Nagari, Kannada and Grantha legends which give extra numismatic proof of their history. Coins with Kannada legends have been found from the standard of the Kadambas. Kadambas had been the primary rulers to utilize Kannada as an extra official managerial language, as confirm by the Halmidi inscription. The Kadamba- Western Ganga Dynasty period had been of earth shattering significance to Kannada language for those rulers previously gave the Kannada language official language status. Three Kannada engravings from their initial guideline from Banavasi have been found. A few early Kadamba line mint pieces bearing the Kannada engraving Vira and Skandha had been found in Satara collectorate. The coins have been saved at the Archeological Section, Prince of Wales Museum of Western India, Mumbai. A gold coin of King Bhagiratha (390-415 C.E.) bearing the old Kannada legend Sri and Bhagi likewise exists. Ongoing revelation of fifth century Kadamba copper coin in Banavasi with Kannada content engraving Srimanaragion it demonstrates the utilization of Kannada at the authoritative dimension further.

CULTURE AND RELIGION

The Kadambas pursued Vedic Hinduism. The organizer, Mayurasharma had been a Brahmin by birth however later his successors changed their surname to Varma to demonstrate their Kshatriya status. Some Kadamba lords like Krishna Varman played out the steed penance (Ashwamedha). Their Talagunda engraving begins with a summon of Lord Shiva while the Halmidi and Banavasi engravings begin with a conjuring of Lord Vishnu. They assembled the Madhukesvara sanctuary, thought about their family divinity. Numerous records like the Kudalur, Sirsi records talk about stipends made by them to academic Brahmins just as to Buddhist viharas.

The Kadambas likewise belittled Jainism and assembled various Jain sanctuaries dissipated around Banavasi, Belgaum, Mangalore and Goa. Rulers and Queens of the tradition won fame for their help of writing, expressions and liberal awards to sanctuaries and instructive organizations. A few relatives dissipate around present day Goa, Belgaum, Mangalore and Bangalore. Adikavi Pampa very talked about that kingdom in his works, as shown by his axioms on Banavasi: Aaramkushamittodam nenevudenna manam banavasi deshama (I will treasure the sweet recollections of Banavasi notwithstanding when

tormented), Maridumbiyagi mEN Kogileyagi puttuvudu nandanadol Banavasi deshadol (As a honey bee or as songbird should one brought into the world here in this excellent nation of Banavasi).

ADMINISTRATION

The Kadamba rulers called themselves Dharmamaharajas like the Satavahana lords. Dr. Mores has distinguished different bureau and different positions in the kingdom from engravings. The PM (Pradhana), Steward (Manevergade), secretary of gathering (Tantrapala or Sabhakarya Sachiva), insightful older folks (Vidyavridhdhas), doctor (Deshamatya), private secretary (Rahasyadhikritha), boss secretary (Sarvakaryakarta), boss equity (Dharmadhyaksha) and different authorities (Bhojaka and Ayukta). The military comprised of officers like Jagadala, Dandanayaka and Senapathi.

A crown sovereign from the illustrious family helped the ruler in organization. Princesses of the imperial family gotten arrangements as governors of different regions. Lord Kakusthavarma had delegated his child Krishna as emissary of Thripurvataha locale. That later demonstrated inconvenient to the Kingdom as it offered open door for reprieve away groups in the kingdom.

The kingdom partitioned into Mandalas (regions) or Desha. Under a Mandala had been Vishayas (regions). A sum of nine Vishaya have been identified. Under a Vishaya had been Mahagramas (Taluk) and Dashagramas (Hobli). Mahagrama had a larger number of towns than Dashagramas. One 6th of land produce must be made good on as regulatory expense. Charges included Perjunka (demand on burden), Vaddaravula (standardized savings charge for imperial family), Bilkoda (salex charge), Kirukula (land charge), Pannaya (betel charge) and other expert assessments on merchant.

Kadamba Kings (345-525)	
(Banavasi Kings)	
Mayurasharma	(345 - 365)
Kangavarma	(365 - 390)
Bagitarha	(390 - 415)
Raghu	(415 - 435)
Kakusthavarma	(435 - 455)
Santivarma	(455 -460)
Mrigeshavarma	(460 - 480)
Shivamandhativarma	(480 – 485)
Ravivarma	(485 – 519)
Harivarma	(519 – 525)
(Triparvatha Branch)	
Krishna Varma I	(455)
Vishnuvarma	
Simhavarma	
Krishna Varma II	
Pulakesi I (<i>Chalukya</i>)	(543-566)

ART AND ARCHITECTURE

The commitment of the Kadambas to the structural legacy of Karnataka positively merits recognition. The Kadamba style has recognizing qualities, incorporating a couple of things in the same manner as the Chalukyan and the Pallava styles. They drew from the

structural custom of the Satavahanas. Shikara, called Kadamba Shikara, comprises the most conspicuous component of their design. The Shikara has a pyramid shape and ascends in ventures, with no design, with a Stupika or Kalasha at the best. That style of Shikara had been utilized a few centuries later in the Doddagaddavalli Hoysala sanctuary and the Mahakuta sanctuaries in Hampi. A portion of their sanctuaries additionally utilized punctured screen windows. In engineering and figure, the Kadambas added to the establishment of the later Chalukya- Hoysala style.

The Madhukeshwara (Lord Shiva) sanctuary worked by despite everything them exists in Banavasi. Worked in tenth century and revamped commonly, thesanctuary speaks to the apex of their craft. The stone cut with awesome carvings draws in numerous who acknowledge great craftsmanship to the sanctuary.

Economy

Engravings and writing are the primary wellspring of data about the economy and the components that impacted it. As indicated by Adiga, from studies led by history specialists and epigraphists, for example, Krishna, Kalburgi, Kittel, Rice, B.R. Gopal and Settar, it is clear the kingdom relied upon incomes from both farming and peaceful elements. Numerous engravings, primarily from the cutting edge Shimoga, Bijapur, Belgaum, Dharwadand Uttara Kannada areas (the old divisions of Belvola-300, Puligere-300, Banavasi-12,000) notice cows attacks, cowherds and shepherds. The various saint stones to the individuals who battled in dairy cattle assaults meant that disorder as well as of the significance of crowding. The notice of the terms gosai (female goyiti) , gosasa, gosasi and gosahasra in the descriptive word, the inconvenience of expenses on milk and milk items, the presence of huge dairy cattle crowds and the gifting of a thousand cows as a characteristic of the givers luxuriousness (gosahasram pradarum) show bovine grouping was an essential piece of the economy. There are records that notice the shepherd settlements (kuripatti), cowherd settlements (turpatti) and various references to little villas (palli).Blended cultivating, a mix of eating and development, for the most part constrained by the welloff Gavunda lower class (the present Gowdas), is by all accounts the activity, for both the quantum of graindelivered and number of steers head decided lavishness. There are a few records that notice the gift of both grazing and cultivable land in units of kolagas or

khandugas to either the individuals who battled cows criminals or to their families. An itinerant lifestyle isn't pervasive in many networks, except for slope clans called Bedas. A semi itinerant network, concurring Durrett, they as often as possible relied upon dairy cattle stealing from distant homesteads and the snatching of ladies. The Bedas subsisted by pitching to vendors stolen dairy cattle and such produce from the woodland as meat, sandalwood and timber, and harvests from scattered agriculture.

From engravings three kinds of land are obvious; wet or cultivable land (nansey, bede, gadde or nir mannu) typically used to develop paddy (called akki gadde, akki galdege or bhatta mannu) or a tall forceful grain yielding grass called sejje; dry land (punsey, seldom referenced) and garden land (totta). A 6th century engraving alludes to plant land that developed sugarcane (iksu). Different yields that were likewise developed were grain (yava), areca nut (kramuka), neglected millet (joladakey), wheat (godhuma), beans (radaka), blooms were for the most part for sanctuary use and such terrains called pundota, organic products, for example, plantains (kadali) and coconuts are additionally mentioned.

Town (palli) portrayals in lithic and copper plate records, for example, the Hiresakuna sixth century copper plates from Soraba incorporated its normal (or man made) jumping tourist spots, design of agrarian fields, repairs to existing and recently built water tanks, water system channels and streams, soil type and the harvests grown. Repairs to tanks and construction of new ones was a distraction of world class, from lords to the Mahajanas, who asserted incomplete land possession or a level of produce inundated from the tank or both. Assessments were demanded on recently flooded terrains, a sign the rulers effectively support the transformation of dryland to cultivable wet land. A vital qualification is made between kinds of landholdings: Brahmadeya (individual) and non-Brahmadeya (group) and this is found in engravings as ahead of schedule as the third- fourth century in South India. Records, for example, the Shikaripura Taluk engraving show every so often ladies were town headmen and advocates, and held land (gavundi).

Working simply on the abundance produce of the rustic hinterland were the urban focuses, the urban areas and towns (mahanagara, pura, and Polal) that frequently discover notice in Kannada works of art, for example, Vaddaradhane (c.900) and Pampa Bharata (c.940). References to townships with particular classes of individuals, for example, the

precious stone and material traders and their shops, vendor organizations (corporate bodies), critical sanctuaries of love and religious centers, royal residences of the eminence, vassals and dealers fortresses, concubine lanes, and grain shippers and their business sectors are an unmistakable sign that these urban elements were the focuses of managerial, religious and financial activity.

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