

A STUDY ON CONTRIBUTIONS OF KADAMBA EMPIRE

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Abstract:

This paper is attempts to Study the Contributions of Kadamba Empire. The Kadambas (345–540 CE) were an ancient royal family of Karnataka, India, that ruled northern Karnataka and the Konkan from Banavasi in present-day Uttara Kannada district. The kingdom was founded by Mayurasharma in c. 345, and at later times showed the potential of developing into imperial proportions. An indication of their imperial ambitions is provided by the titles and epithets assumed by its rulers, and the marital relations they kept with other kingdoms and empires, such as the Vakatakas and Guptas of northern India. Mayurasharma defeated the armies of the Pallavas of Kanchi possibly with the help of some native tribes and claimed sovereignty. The Kadamba power reached its peak during the rule of Kakusthavarma. The Kadambas were contemporaries of the Western Ganga Dynasty and together they formed the earliest native kingdoms to rule the land with autonomy. From the mid-6th century the dynasty continued to rule as a vassal of larger Kannada empires, the Chalukya and the Rashtrakuta empires for over five hundred years during which time they branched into minor dynasties. Notable among these are the Kadambas of Goa, the Kadambas of Halasi and the Kadambas of Hangal. During the pre-Kadamba era the ruling families that controlled the Karnataka region, the Mauryas and later the Satavahanas, were not natives of the region and therefore the nucleus of power resided outside present-day Karnataka. The Kadambas were the first indigenous dynasty to use Kannada, the language of the soil, at an administrative level. In the History of Karnataka, this era serves as a broad-based historical starting point in the study of the development of the region as an enduring geo-political entity and Kannada as an important regional language. The major source of knowledge on the economy and the things that shaped it is inscriptions and literature. Mixed farming, a combination of grazing and agriculture, dominated by the affluent Gavunda peasantry (today's Gowdas), seemed to be the way to go, since both the amount of grain produced and the number of cattle head defined prosperity. Several accounts indicate the giving of both grazing and cultivable land in kolagas or khandugas to either people who battled livestock thieves or their relatives. There have been nine Vishaya discovered.

Keywords: Kadamba dynasty, Economy, Architecture, Contribution etc.

INTRODUCTION:

The Kadambas were an ancient Karnataka royal dynasty that controlled northern Karnataka and the Konkan from Banavasi in the present-day Uttara Kannada district. Mayurasharma established the kingdom about 345, and it later showed the capacity to grow to imperial dimensions. The dynasty then ruled as a feudatory of the bigger Kannada empires, the Chalukya and Rashtrakuta empires, for about 500 years, during which time they expanded into Goa and Hanagal. The Kadambas lived alongside the Western Ganga Dynasty and created one of the first local kingdoms to rule the country autonomously. From the mid-6th century, the dynasty ruled as a vassal of the bigger Kannada empires, the Chalukya and Rashtrakuta empires, for about 500 years, during which time it split into subsidiary kingdoms. The major sources of Kadamba history are inscriptions in Sanskrit and Kannada. The Talagunda, Gundanur, Chandravalli, Halasi, and Halmidi inscriptions are only a few of the noteworthy inscriptions that provide insight on Karnataka's old royal line. They were Manavya Gotra and Haritiputras (lineage), which links them to the local Chutus of Banavasi, a feudatory of the Satavahana kingdom. The inscriptions of Talagunda and Gundanur bear witness to this. The Talagunda inscription of crown prince Santivarman, one of their earliest inscriptions, provides what may be the most likely explanation for the creation of the Kadamba monarchy. Mayurasharma was a resident of Talagunda (in present-day Shimoga district of Karnataka state), and his family was named after the Kadamba tree that flourished there. The Talagunda inscription also establishes Mayurasharma as the kingdom's founder. In around 365, Mayurasharma was replaced by his son Kangavarman. To safeguard his realm, he had to confront the strength of Vakataka. According to the Talagunda inscription, he had marital ties with prominent governing families such as the imperial Guptas of northern India. King Madhava of the Ganga dynasty married one of his daughters. Only Ravivarman, who ascended to the throne in 485, succeeded in developing the kingdom after Kakusthavarman. His reign was marked by a series of clashes within the family as well as against the Pallavas and the Gangas. He was credited with conquering the Vakatakas and extending his Kingdom as far north as the Narmada River. The Kadamba rulers, like the Satavahana kings, referred to themselves as Dharma Maharajas. The prime minister (Pradhana), the steward (Manevergade), the council secretary (Tantrapala or Sabhakarya Sachiva), the scholarly elders (Vidyavridhas), the physician (Deshamatya), the private secretary (Rahasyadhikritha), the chief secretary (Sarva Karyakarta), the chief justice (Dharmadhyaksha), and other officials (Bhojaka and Ayukta). Officers in the army included Jagadala, Dandanayaka, and Senapathi. The king was assisted in administration by a crown prince from the royal dynasty. The royal family's princesses were appointed as governors of numerous regions. Krishna, King Kakusthavarman's son, was appointed viceroy of the Thripurvataha area. This subsequently proved disastrous to the monarchy since it allowed for breakaway factions inside the country. Mandalas (provinces) or Desha were used to partition the kingdom. Vishayas had been living in a Mandala (districts).

OBJECTIVE OF THE STUDY:

This paper aim is to study the contributions of Kadamba Empire.

RESEARCH METHODOLOGY:

This paper is purely based on secondary sources of data such as websites, journals, articles, books and other sources.

KADAMBA DYNASTY –

Economy

The major source of knowledge on the economy and the things that shaped it is inscriptions and literature. Mixed farming, a combination of grazing and agriculture, dominated by the affluent Gavunda peasantry (today's Gowdas), seemed to be the way to go, since both the amount of grain produced and the number of cattle head defined prosperity. Several accounts indicate the giving of both grazing and cultivable land in kolagas or khandugas to either people who battled livestock thieves or their relatives. There have been nine Vishaya discovered. There had been Mahagramas (Taluk) and Dashagramas (Hobli) under a Vishaya . Mahagrama had a greater number of villages than Dashagramas. Tax on one-sixth of land output was required. Perjunka (load tax), Vaddaravula (royal family social security tax), Bilkoda (sales tax), Kirukula (land tax), Pannaya (betel tax), and other professional charges on traders were among the levies imposed. Society

Society

In organised Hindu society, the caste system was widespread, with the Brahmins and Kshatriyas at the top. The erection of memorial stones to honour the deceased hero was a unique feature of mediaeval Indian society ("hero stone"). These stones, with their inscriptions and relief sculptures, were intended to deify the fallen hero. The highest concentration of such stones, totaling over 2650 and dating from the fifth to twelfth centuries, may be found in India's current Karnataka area. Even Jainism and Buddhism, which gained popularity by rejecting social hierarchy at first, grew to adopt the trappings of a caste-based society. Sati appears to have been embraced much after the Vedic period, given there was no authorization for the practice in the Rig Veda's funeral songs. Men were big fans of physical education. The book Agnipurana advised men to avoid exercises while they had either a partially digested meal or a full stomach.

Architecture

The Kadamba style includes unique features, including some similarities to the Chalukyan and Pallava styles. They were inspired by the Satavahana architectural tradition. The most noticeable aspect of their architecture is the Shikara, known as Kadamba Shikara. The Shikara is shaped like a pyramid and climbs in steps, with a Stupika or Kalasha at the summit. Several decades later, that type of Shikara was adopted in the Doddagaddavalli Hoysala temple and the Mahakuta temples in Hampi. Kadamba Shikara, Lakshmi Devi temple, Doddagaddavalli Perforated screen windows were also utilised in several of their temples. The Kadambas contributed to the development of the later Chalukya-Hoysala style in architecture and sculpture. They erected the Madhukeshwara (Lord Shiva) temple at Banavasi, which still stands today. The temple, which

was built in the eleventh century and has been restored several times, symbolises the peak of their art. The stone carved with amazing engravings draws many visitors to the temple who love magnificent art.

Religion

The Kadambas adhered to Vedic Hinduism. Mayurasharma, the founder, was a Brahmin by birth, but his heirs changed their surname to Varma to signify their Kshatriya rank. The horse sacrifice (Ashwamedha) was carried out by several Kadamba monarchs, such as Krishna Varman. Their Talagunda inscription begins with a prayer to Lord Shiva, whilst their Halmidi and Banavasi inscriptions begin with a prayer to Lord Vishnu. They constructed the Madhukeshwara temple, which was dedicated to their family god.



Many records, such as the Kudalur and Sirsi records, mention endowments paid to academic Brahmins as well as Buddhist viharas. The Kadambas supported Jainism and erected several Jain temples in Banavasi, Belgaum, Mangalore, and Goa. The dynasty's Kings and Queens were well-known for their encouragement of literature, the arts, and liberal contributions to temples and educational institutions. Several descendants live in modern-day Goa, Belgaum, Mangalore, and Bangalore. In his works, Adikavi Pampa praised that country.

Language

An inscriptions have played a vital role in the re-construction of history of literature in India as well as the political history of the kingdoms during the early centuries of the first millennium. Some inscriptions mention names of noted contemporary and earlier poets (Aihole inscription of Ravikirti which mentions the Sanskrit poets Kalidasa and Bharavi). The development of versification and the Kavya style ("epic") of poetry appears first in inscriptions before making their appearance in literature. Further some Kavya poets were the authors of inscriptions too (Trivikramabhata composed the Bagumra copper plates and the Sanskrit classic Nalachampu). In the early centuries of the first millennium, inscriptions in the Deccan were predominantly in the Prakrit language. Then came a slow change with records appearing in bilingual Sanskrit-Prakrit languages around the middle of the fourth century, where the genealogy information is in Sanskrit while the functional portion was in Prakrit. From around the fifth century, Prakrit fell out of use entirely and was replaced by the

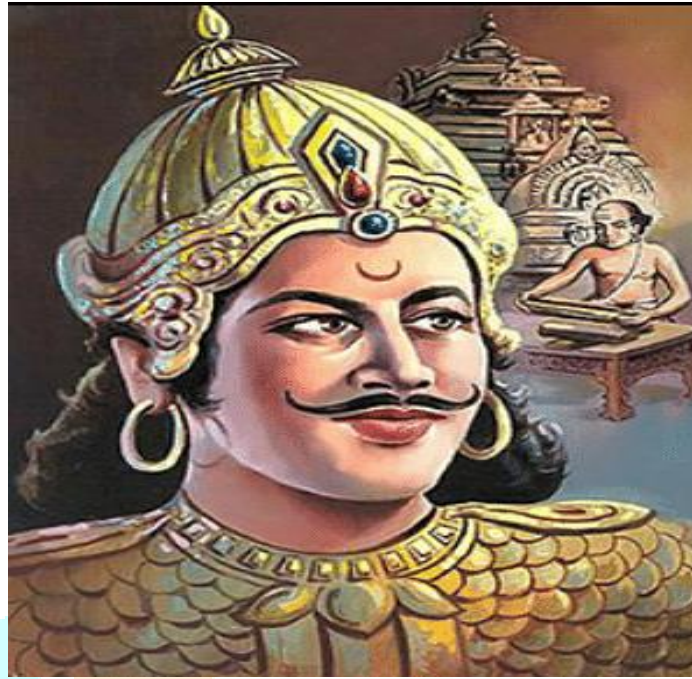
Dravidian languages. In the Kannada speaking regions in particular, the trend was to inscribe in Sanskrit entirely or in Sanskrit-Kannada.

The credit of the development of Kannada as a language of inscriptions between the fourth and sixth centuries goes to the Kadambas, the Gangas and the Badami Chalukyas. Among the early ones are the Halmidi stone inscription and the Tagare copper plates which are ascribed to the Kadambas. While the main content of the inscriptions were in Sanskrit, the boundary specifications of the land grant were in Kannada. In subsequent two centuries, not only do inscriptions become more numerous and longer in size, these inscriptions show a significant increase in the usage of Kannada, though the invocatory, the implicatory and the panegyric verses are in Sanskrit. Settar points out that there are inscriptions where the implicatory verses have been translated verbatim into Kannada also. In fact Kannada composed in verse meters start making their appearance in inscriptions even before being committed to literature.

Inscriptions in Sanskrit and Kannada are the main sources of the Kadamba history. The Talagunda, Gudnapur, Birur, Shimoga, Muttur, Hebbatta, Chandravalli, Halasi and Halmidi inscription are some of the important inscriptions that throw light on this ancient ruling family of Karnataka. Inscriptions of the Kadambas in Sanskrit and Kannada ascribed to Kadamba branches have been published by epigraphists Sircar, Desai, Gai and Rao of the Archaeological Survey of India. The Kadambas minted coins, some of which have Kannada legends which provide additional numismatic evidence of their history. The Kadambas (along with their contemporary Ganga dynasty of Talakad) were the first rulers to use Kannada as an additional official administrative language, as evidenced by the Halmidi inscription of c. 450. The historian Kamath claims Kannada was the common language of the region during this time. While most of their inscriptions are in Sanskrit, three important Kannada inscriptions from the rule of the early Kadambas of Banavasi have been discovered.

Recent reports claim that the discovery of a 5th-century Kadamba copper coin in Banavasi with Kannada script inscription Srimanaragi indicating that a mint may have existed in Banavasi that produced coins with Kannada legends at that time. The discovery of the Talagunda Lion balustrade inscription at the Praneshvara temple during excavations in 2013, and its publication by the ASI in 2016, has shed more light on the politics of language during the early Kadamba era. The bilingual inscription dated to 370 CE written in Sanskrit and Kannada is now thought to be the oldest inscription in the Kannada language.

MAYURASHARMA



Mayurasharma or Mayuravarma, a native of Talagunda, founded the Kadamba Monarchy of Banavasi, the first native kingdom to control over what is now the modern state of Karnataka. According to the Talagunda inscription, Mayurasharma travelled to Kanchi, the Pallava capital, to further his Vedic studies with his master and grandpa Veerasharma. Kanchi was a significant Ghatasthapana (learning centre) during the period. Mayurasharma rising against the Pallava grip over the Talagunda area may be seen as a successful rebellion of Brahmins against the domination of Kshatriya authority wielded by the Pallavas of Kanchi. Mayurasharma initially succeeded in establishing himself in the forests of Sri Parvata (perhaps contemporary Srisailem in Andhra Pradesh) by conquering the Pallava Antharapalas (guards) and subduing the Banas of Kolar. Mayurasharma established a kingdom with Banavasi (near Talagunda) as its capital. Mayurasharma was also reported to have beaten the Traikutas, Abhiras, Sendrakas, Pallavas, Pariyathrakas, Shakasthana, Maukharis, and Punnatas in other wars.

According to the Sangolli inscription, Ravivarma was replaced by his peaceful son Harivarma after his death in 519. According to the Bannahalli plates, Harivarma was murdered about 530 when a resurrected Krishnavarma II (son of Simhavarma) of the Tripavata branch attacked Banavasi, unifying the two branches of the kingdom. The Chalukyas, who were vassals of the Kadambas and ruled from Badami, seized the whole kingdom in 540. Following that, the Kadambas became vassals of the Badami Chalukyas. Later, the dynasty split into various subsidiary branches, ruling from Goa, Halasi, Hangal, Vainad, Belur, Bankapura, Bandalike, Chandavar, and Jayantipura.

CONCLUSION:

The Kadambas (345–540 CE) were an ancient royal family of Karnataka, India, that ruled northern Karnataka and the Konkan from Banavasi in present-day Uttara Kannada district. The kingdom was founded by Mayurasharma in c. 345, and at later times showed the potential of developing into imperial proportions. An indication of their imperial ambitions is provided by the titles and epithets assumed by its rulers, and the marital relations they kept with other kingdoms and empires, such as the Vakatakas and Guptas of northern India. Mayurasharma defeated the armies of the Pallavas of Kanchi possibly with the help of some native tribes and claimed sovereignty. The Kadamba power reached its peak during the rule of Kakusthavarma. The Kadambas were contemporaries of the Western Ganga Dynasty and together they formed the earliest native kingdoms to rule the land with autonomy. From the mid-6th century the dynasty continued to rule as a vassal of larger Kannada empires, the Chalukya and the Rashtrakuta empires for over five hundred years during which time they branched into minor dynasties. Notable among these are the Kadambas of Goa, the Kadambas of Halasi and the Kadambas of Hangal. During the pre-Kadamba era the ruling families that controlled the Karnataka region, the Mauryas and later the Satavahanas, were not natives of the region and therefore the nucleus of power resided outside present-day Karnataka. The Kadambas were the first indigenous dynasty to use Kannada, the language of the soil, at an administrative level. In the History of Karnataka, this era serves as a broad-based historical starting point in the study of the development of the region as an enduring geo-political entity and Kannada as an important regional language.

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