

Social aspects of Annigere-A Study

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Abstract: *Social conditions in Annigere in particular is not very much different from the conditions prevailed in 11-12thCE, under the Chalukyas of Kalyana. The same conditions are found here also. There were four castes in Society, viz., the Brahamans, the Kshatriyas, the vaishyas and the sudras. The Brahamanas occupied an important place in the society. They were honoured by the kings as well as the public.*

Keywords: *Social condition, like veda, vedaga. Nyaya, Vaisheshika, Vyakarana, Terka. Minamss, Itihasa, Purana.etc.*

Introduction

Social conditions in Annigere in particular is not very much different from the conditions prevailed in 11-12thCE, under the Chalukyas of Kalyana. The same conditions are found here also. There were four castes in Society, viz., the Brahamans, the Kshatriyas, the vaishyas and the sudras. The Brahamanas occupied an important place in the society. They were honoured by the kings as well as the public. Grants were made on large scale for their maintainance. For example a record from Annigere¹ set up in front of Mailarappa temple dated 1097CE. says, the gift in the form of money was made by mahamatyarajadhyaksha Baladevayya ayyaka of the Atreyegotra to the Brahamanas as Dakshina. Even separate localities for Bramhapuri² was granted to them Brahampurais were the localities exclusively meant for the Brahamanas. Normally, there used to be a Brahapuri in one place but it is interesting to note that there were five Brahapuris in this place.

No clear evidence are available in the inscriptions here pertaining to the people, pertaining to the other castes but it is interesting to note that an inscriptions says that it consisted of annupamavaritanidhisajigenidhi. And there are few inscriptions speaking about setties or the people belonging to the vaishya community. Who made grants to the temples of the place. For example an inscription dated 1205CE³ belonging to the period of ViraBalalas refers to the gift of money made by Hakisetiya Devaya for offering at the time of prodosha on

the forth, seventh, and thirteenth tithis to the god svayanbhu Armitesthwara. There is another inscription dated 1231 CE⁴ records the gift of income from ponaya tax to god Svayambhu Amritesvara of Rajadhanipattana Annigere by Ariya Revisetti who is called konkanadasa Charavartii.e. Supreme lord of Konkana country.

Apart from these castes there were castes based on professions like Telligas.ie., oil merchants, Okkalui.e, agriculturists. Kalkutigaetc, in the same way there were sculptures also. For example an inscription from Annigere dated 15thCE⁵ speaks of the sculpture named Kannoja was the son of Yelemale Basoja. Who made an image of Nandi of the place.

In spite of diversity there existed harmony among the people who lived in the Society. But, some of the evil practices appear to have prevailed in the society. For example, gambling is a social evil, and inscriptions from Annigere, says that, it was condemned. It says –

**Jujadidanatadoregalubidadi
...padevady Bottagaya kumarara⁶**

Another such evil in the society was cowraida. Cowraida was commonly heard in the ancient period. There are evidences for many heroes who laid their lives for the sacred act of society. Cows of their village in memory of such heroes. The hero stones were erected. For example, a record from Annigere which is undated.⁷ mentions the death of hero who sacrificed his life while rescuing the cows of his village.

It is well known that the society during that period was highly cultured one. Music and dance were not unfamiliar to them. For example an inscription from Annigere dated 1173 CE.⁸ refers to the land grant made for the conduct of music and dance in the temple of Nagasvara at Annigere.

Encouragement was given to the promotions of education in this place. A record of the place refers to the land grant made for imparting education in the place. it says –

**Dhanar-aharadana vidyadanakkam
Gitavadyanrityas-anadanaminitakkam
Savvanamasyasarvvabadhapariharavagi
Surarnna.....⁹**

Of course, the details pertaining to their arrangement made for education are very meager as the records mentions only vidyadana and not other details like students, teachers, or subjects

taught or their maintenance. But it can be said that there was arrangement made for education at this place.

Brahamapuri:

As already said Brahamapuri was a locality in a village or a town ment for the living of the Brahmanas who engaged in worship of god studying themselves, teaching to the students etc. Such Brahapuris were found in different places like Balligava, Vikramapura. Saudi and Annigere.

In Annigere there were five Brahampuris¹⁰ Another record pertaining to Somesvara IV mentions th remission of tax on the landsx of Brahmanas in the five Brahamapuris of Annigere by GandanayakaKasirajayya. The same inscription also refers to another gift made to the Brahmanas of the same Brahapuris by pattanadhipatiHadavalaBasavayya.

Mahajanas

It is well known that the local bodies in the villages played an important role in the village administration in the ancient period. There were many officers like Urodeya. Nadagouda, Senebova and the like in the villages. Mahajanas was one such body commonly found in the Agrahara village and Brahmapuris. These majanas generally were highlylearned and inscriptions describes the Mahajanas as wellversed in the varioussubjctds like veda, vedaga. Nyaya, Vaisheshika, Vyakarana, Terka. Minamss, Itihasa, Purana and the like. This maturally brought them the place of honour in the society and on account of that reulst they were entrusted with the varieties of work. Almost all the village trasacitonstyook place in the presenceof the ahajanas. Grants to fdiffertenetinstityutyions were made in the presence of the ahajanas. They acted as constodfia ns of the grants. They appointed village officers and had judicial powers to settle the cases in ther villages.

Many time the number of Mahajanas varied from place to place. For example Lokkigundi had 1000 mahajanas. There were 84 Mahajanas atGadag. In Annigere there were one thousand mahajanas and were well warsedin various subjects. Here they were bestowed with certain responsibility for example. an inscription from Annigee refers to a grant of money made for the offerings at the time of Pradosha on the fourth. Seventh and thirteenth tithis to the god Amrithesvara.¹¹ The money was deposited with the one thousand mahajanas of the place. Who were to utilize its interest only for the said purpose and this shows that they acted as the Bankers here.

REFERENCES

1. SII.xi,pt.II,No.143
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4. Ibid.,No.611
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6. Ibid.,No.656.
7. Ibid.,XI,No.pt.1,No.32.
8. Ibid.,XV,No.122.
9. Ibid.,
10. Ibid.,No.72.
11. Ibid.,No.217.

