



“Kshatriyazation of Pastoral Tribes during post Vijayanagara Empire”

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1 Introduction

Vijayanagara kingdom in south India introduced new political system ‘Nayaka’ or ‘Palegara’ system and incorporated various peasant and nonagricultural and tribal communities into this system .in which pastoral Tribes ‘Bedas’ became palegars or military warriors through the organized their own militias and control some territories. Vijayanagara kings expanded vast kingdom by these militia men. later times they recognized as a ‘karyakata’ or agents, after the fall of Vijayanagara kingdom these palegars declared themselves as independent rulers. this way palegars principalities came into being in major portion of south India, these were ruled over more than 200 years as independent kings. among them pastoral Bada tribes were formed several principalities and ruled in the name of Kshatriyas. Sanskritisation process was common phenomenon in India¹Hermann kulke says that “Kshatriyasation process should not compare with sanskritization because both are different process. In order to expand power Hindu kings applied this to tribal areas.”² After the assuming the political power Lower castes or tribal community began to claiming Kshatriya social status for legitimize their power, same was happened in these palegars and transformed their social background from tribe to kings, this phenomenon was happened throughout rule. even other kings and their subjects were accept as kings only after completion of Kshatriyazation process. Purohitas conducted kshatriyazation religious ceremonies.same Purohitis were appointed as Rajapurohitas, Ministers by kings.

In this article highlighted kshatriyasation of ‘Chitradurga’, ‘Harati-Nidagallu’ and ‘Tarikere’ palegars, these were belonged to’ pastoral Bada tribes’, soon after became independent these were adopted Kshatriya rituals and lost their tribal identity. There was tradition in India that kingship was recognized in the name of Kshatriya only therefore, whichever social background they must be adopted Kshatriya Dharma. these new king must be adopted three important rituals viz

- 1) Obtain Gotras
- 2) Obtain Sutras
- 3) Formation of Genealogy or Vamsavali.

After the assuming the political power Lower castes or tribal community began to claiming Kshatriya social status in order to legitimize their political power, same was happened in these Palegars and transformed their social status from tribe to kings. this phenomenon was happened in throughout their monarchical rule in India. even other kings and their subjects were agreed only after completion of Kshatriyazation process. Usually Purohitas conducted kshatriyazation religious customs,ceremonies and rituals .same purohitis were appointed as

Rajapurohitas, Ministers etc by kings. Hermann kulke says that “Kshartiyasation process should not compare with sanskritization because both are different process. In order to expand political power Hindu kings applied this to tribal areas.”

2) Obtain Gotras:

‘Gotra’ originally referred to the seven lineage segments of the Brahmins (priests), who trace their derivation from seven ancient seers: Atri, Bharadvaja, Bhrigu, Gotama, Kashyapa, Vasishtha, and Vishvamitra. An eighth gotra was added early on, the Agastya, named after the seer intimately linked up with the spread of Vedic Hinduism in southern India. In later times the number of gotras proliferated when a need was felt to justify Brahman descent by claiming for one’s line a Vedic seer.³

The practice of forbidding marriage between members of the same gotra was intended to keep the gotra free from inherited blemishes and also to broaden the influence of a particular gotra by wider alliances with other powerful lineages. The system was, to some extent, adopted by non-Brahman groups in order to take on some of the social prestige accorded Brahmins. Originally, the Kshatriya (warrior-nobles), too, had their own dynasties, the principal traditional ones being the Lunar and the Solar dynasties, to which the heroes of the Sanskrit epics the Mahabharata and the Ramayana respectively belonged. The epics do not present a sufficiently clear picture to determine the exogamy of such lineages; marriage alliances appear rather to have been motivated by territorial considerations. In later times, the Kshatriya and the Vaishya (merchant-traders) also adopted the concept of gotra in a fashion, by assuming for their groups the gotra of their adjacent Brahman gotras or those of their gurus (spiritual guides), but this innovation was never very influential.⁴

After the assuming the political power Lower castes or tribal community began to claim Kshatriya social status for legitimize their power, same was happened in these palegars and transformed their social background from tribe to kings this phenomenon was happened in all throughout rule. even other kings and their subjects were accepted after completion of Kshatriyazation process. Purohitas conducted kshatriyazation religious rituals and ceremonies same purohitas were appointed as Rajapurohitas (Royal priests), Ministers by kings.

Chitradurga, Harati-Nidagallu and Tarikere palegars were originally belongs to pastoral tribal ‘Beda’ community, but after established monarchies adopted Gotras, instead of incorporate Brahmin gotras they created new gotra that is ‘Valmikhi gotra’ because this sage was author of ‘Ramayana’ epic and originally belongs to Beda hunting tribe. these kings believed that Valmikhi belongs to their tribe. right from the beginning to end of their rule they claimed ‘Valmiki Gotra’ and mentioned Valmikhi gotra in most of their inscriptions, royals letters, bhakhairs, rayarekhas etc. ‘Valmiki gotras are given to their gotras after the name of Valmiki sage who belonging to this tribe it is found that they got gotra as soon as they came to power and became a Kshatriyas. As part of the kshatriyazation these Tribes claimed “Valmiki Gotra’ ‘Aatreya Gotra’. This process was started by among the Chitradurga palegars from the time of Bharamannayaka since AD 1689 A.D,⁵ Tarikere Paleyagars from the time of Hanumappa Nayaka Since 1558 A.D,”⁶ The Harati Paleyagars from the time of Rangappa Nayaka of Sira since 1586 AD. From time to time they claimed to belong to the Valmiki gotra. In addition, two gotras have been claimed as belonging to the Atreya Sagotra since 1564 AD.⁷ Here different castes became kings and gotras were given by priestly Brahmins and empowered and even some families among them It is known that they used to give Gotra sutras to become a king within them. this model, gotras have also been given to these tribes. While giving these gotras to them they examining are the kings faithfully performing Vedic rituals and implementation, etc? checking Can fit into a tribe after one or more generations? Then only Gotras were given.

3) Obtain Sutras:

The Sanskrit word Sūtra (, Pali: sutta, Ardha Magadhi: sūya) means "string, thread". The root of the word is siv, "that which sews and holds things together". The word is related to sūci Sanskrit word meaning "needle, list",¹ and sūnā (Sanskrit word meaning "woven").⁸ In the context of literature, sūtra means a distilled collection of syllables and words, any form or manual of "aphorism, rule, direction" hanging together like threads with which the teachings of ritual, philosophy, grammar, or any field of knowledge can be woven. A sūtra is any short rule, states Moriz Winternitz, in Indian literature; it is "a theorem condensed in few words". A collection of sūtras becomes a text, and this is also called sūtra (often capitalized in Western literature). Sutras first appear in the Brahmana and Aranyaka layer of Vedic literature. They grow in number in the Vedangas, such as the Shrauta Sutras and Kalpa Sutras.⁹ These were designed so that they can be easily communicated from a teacher to student, memorized by the recipient for discussion or self-study or as reference.

A sutra by itself is condensed shorthand, and the threads of syllable are difficult to decipher or understand without associated scholarly Bhasya or deciphering commentary that fills in the "weft". The oldest manuscripts that have survived into the modern era that contain extensive sutras are part of the Vedas, dated from the late 2nd millennium BCE through to the mid 1st millennium BCE. The Aitareya Aranyaka, for example, states Winternitz, is primarily a collection of sutras. Their use and ancient roots are attested by sutras being mentioned in larger genre of ancient non-Vedic Hindu literature called Gatha, Narashansi, Itihasa, and Akhyana (songs, legends, epics, and stories). In the history of Indian literature, large compilations of sutras, in diverse fields of knowledge, have been traced to the period from 600 BCE to 200 BCE (mostly after Buddha and Mahavira), and this has been called the "sutras period". This period followed the more ancient Chhandas period, Mantra period and Brahmana period. The ancient Indian pupil learnt these sutras of grammar, philosophy or theology by the same mechanical method which fixes in our (modern era) minds the alphabet and the multiplication table.¹⁰ P.V Kane said about the Sutras; "Sutras are few words Should be brief. Its meaning should include a wide range of factual elements They should not be words left standing or left in the middle and containing errors i.e Should be easy."¹¹ "In another sense sutra also means thread' or 'instruction' will be among these campers only the Harati Palegars call themselves "Atreya Gotra Apasmamba Sutra Rangapparaja, a sira of this family, gave to Kudali-Sringeri Math. It is claimed for the first time in the donation inscription of 1564 AD.

Later He claimed to be of the same formula in all the scriptures. Hence he is Apasthamba Sutra Yajuh shakha. Mahavarna indicates that Apasthambas are Andhra desians. Ksha Apasthambaru mentions about the culture of Uttara Desha in Shraddhaprakara Apasthambara himself may have been from the south. Max Muller opined as follows; "The Apasthamba Dharma Sutra is the Kalpasutra or Sutras."¹²

4. Creation of genealogies or Vamshavalis:

The Itihasa-Purana, the Epic-Puranic narratives of Mahabharata and the Ramayana and Puranas, contain royal genealogies of the lunar dynasty and solar dynasty which are regarded by Indian traditions as historic events, and used in the Epic-Puranic chronology to establish a traditional timeline of Indian The Solar dynasty or Sūryavamśa 'Descendants of the Sun'; Sanskrit word surya also called the Ikshvaku dynasty is a legendary Indian dynasty said to have been founded by Ikshvaku. In Hindu literature, it ruled the Kosala Kingdom with their capital at Ayodhya and later at Shravasti. They prayed to their clan deity Surya (a Hindu solar deity), after whom the dynasty formed its namesake. Along with the Lunar dynasty, the Solar dynasty comprises one of the main lineages of the Kshatriya varna in Hinduism. According to the Jain literature, the first Tirthankara of Jainism, Rishabhanatha himself was King Ikshvaku. Further, 21 Tirthankaras of Jainism were born in this dynasty. According to Buddhist literature, Gautama Buddha, descended from the this dynasty. The important personalities belonging to this royal houses are Mandhatri, Muchukunda, Ambarisha, Bharata, Bahubali, Harishchandra, Dilipa, Sagara, Raghu, Dasharatha, Rama, and Pasenadi. Both the Hindu Puranas and the Buddhist texts include Shuddodhana, Gautama Buddha, and Rahula in their accounts of the Ikshvaku dynasty but, according to the Buddhist texts. Mahasammata, an ancestor of Ikshvaku who was elected by the people as the first king of the present era, was the founder of this dynasty.¹³

The Lunar dynasty or Candravamśa is a legendary principal royal dynasty of the Kshatriyas varna or warrior-ruling varna (Social Class) mentioned in the ancient Indian texts. This legendary dynasty was said to be descended from moon related deities Soma or Chandra. Genealogies as a community historical change or a new social group it is very important to join a royal dynasty. These genealogies have provided political status. Genealogies at a particular time The past and contemporaries become a central structure. Nicholas B. Dirks on these Analyzed as follows: "Vamsavali means 'lineage, vali marga 'means lineage. It means the path taken. The genealogy of the palegars is the last genealogy have every genealogy begins with an ancestral head of a family. "A kingdom is established by a dynasty."¹⁴ according to Puranic Encyclopedia "Suryavamsa is The dynasty started from Surya. That means Iksaku among the nine children of Suryadev The dynasty that started with him as a king is called Suryavamsa. Sri Ramachandra of Ramayana is the most important ruler of this dynasty. Starting with Chandradeva The dynasty was called Chandravamsa. The original founders of royal dynasties claiming Suryavamsa and Chandravamsa are legendary figures. His successors will be historical figures.

History like this, by creating a myth, the kings of a dynasty asserted their existence within that system they prove themselves as a dynasty¹⁵. M. N Srinivasa opined: "The process of moving mail in the traditional system Politics will be polarized. When any caste acquires state power at regional level they claim to be clans as Kshatriyas. Acculturation as already mentioned from the middle of the sixteenth century AD. Until the second half of the eighteenth century A D.¹⁶ The Paleyagars who ruled the kingdom of Chitradurga for more than two centuries belonged to the Beda pastoral tribe calling themselves the 'Valmiki Gotra'¹⁷ Kamageti Kasuri as they belong to the 'Kamageti Vamsa'. have taken "Bharamannayaka's Samara Vijaya" Chandira said Nandalivar's Kamageti in the middle of Saradhi. "Kripalu Veeramadkari who lives comfortably in the lineage" in "Hire Madakarinarayaka's Taravali". "Victory to the Viramadakari Rajendra of Kamageti Vamshabdi chandra Sadgunas" his lineage.¹⁸ Taikere Palegars claimed as "Poovala Vamsa", Poovalanhaya Vamsa, Poovala. The genealogists affirmed that they belonged to the "Poovala Vamsa".¹⁹ This Poovala was It is a Telugu word which means "flower" also in Kannada "poo" means flower. This word is used poetically as beautiful, luscious, tender. However, Poovala is One of the one of the "clans" or Bedagu" among Bedas. Tarikere Palegars originally belongs to this clan. After establishing the state power, they called their original clan as their lineage. Here the lotus flower symbolizes the sun. Sun is the only god symbolized by flowers. He referred to this lineage as the "artificial lineage" or 'dynasty'. He also attributed the origin of Puranas to asserting that. this kings claiming to belong to the Sun lineage, they directly called themselves "the descendant of Surya".this way they climed .

Harati-Nidagallu Palegars belong to the "Yanamula" or "Emmela" clan 'Yanumu' is a Telugu word meaning buffalo'. One of the Bedas clans. These Palayagars belong to this clan and consider it their lineage²⁰.they have taken a she buffalo used to give milk to Tipparaja as a symbol of his clan .the one Myth was created that founder of Harati-Nidagallu paleyapattu was born by Gift of Sun god or 'varaprasada' it indicates that Thippanayaka was born directly from the sun god and claimed to belong to the most ancient royal dynasty Suryavamsa.²¹

5. Conclusion;

During vijayanagara rule in the South India drastic socio-political changes occurred took place in the south India. Socially downtrodden communities got various opportunities and ascended higher political positions like Ministers, village heads, military commanders,Palegars,Amaranayakas etc. due to downfall of Vijayanagara empire hundreds of Palegars declared themselves as independent rulers and established sovereign polities . After declaration of independence they began to rule in different status, most of them claimed as kshatriyas because kingship in India recognised only after performing several Raja dharma rituals through this they claimed kshatriya status. This was happened in the Chitraduga,Harati-Nidagallu and Tarikere palegars .Chitradurga palegars claimed Chandra vamsha or Lunar dynasty,Harati-Nidagallu palegars claimed Surya vamsa or Solar dynasty. This way Pastoral tribes of Bedas ascended to Kshatriya social status.

Foot notes

- 1 Srinivas M N (2003) **sankrtisation in India** pp 6
- 2.Hemann kulke : **Kings and cults**.pp85
- 3.Kosambi D D :(2002)"on the origin of Brahmin gotras",**combined methods in Indology and other writings**. Pp98-101
4. **BRITANNICA**, www.google.com
- 5.**Sri Majja Jagdguru koodli samstha matha prachina lekhana samgraha (1965) Part 1**, inscription no 99, 1689 A D
6. **-Ibid** -inscription no 47.1558 A D.
- 7.Ganesh K R, Sheshashastri :(ED) (2001) **Andrapradeshada kannada shasanagalu,Part 1**, inscription no 74,1586 A D.
- 8.Kane P V: **History of Dharmashatras , vol -5,part-2**,pp 182-183.
- 9.George Bhular(1986) "Apasthamas : aphorism on the sacred law", **sacred book of East, Part 2,vol 2**,pp 9-10
- 10.Max Muller:**History of Ancient Sanskrit Literature**
11. MaxMuller : **sacred book of East, Part 1,vol 2**,pp 182-183.
- 12 MaxMuller : **sacred book of East, Part 1,vol 2**,pp XI
13. **Puranic.Encyclopaedia**
- 14.Nichlos B dirks:(1987) **Hallow crown**,pp 75
- 15.Bhukardsnepel:(2002) **The Jungle Kings**, pp 51-152
- 16.Srinivas M N (2003) **sankrtisation in India** pp 6
- 17.Laskhman Telagavi:(1987)"kamageti arasara:kelavu vicharagalu, **Manavika Karnataka.no.17,October 1987**,pp 66-67
- 18.Hulluru Srinivasa jois (ED)" Bharamanna nayakana samara vijaya", "Hire Madakarinarayakana taaravali,"
- 19.**Sri Majja Jagdguru koodli samstha matha prachina lekhana samgraha (196) Part 1**, inscription no 61.
- 20.Chitrlingiaiah M V (1987) "Harathi palegarara moola vamshavali: ondu vyasanga", **Harathi siri**,pp 288

21 Sri Majja Jagdguru koodli samstha matha prachina lekhana samgraha (1965) Part 1, inscription no 62,1564 A D.

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4.Hemann kulke: **Kings and cults**, Manohar publishers,New delhi,2001.

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7.Hulluru, Srinivasa jois (ED "Bharamanna nayakana samara vijaya", "Hire Madakarinarayakana taaravali,Hulluru srinivasa jois grantha Prakatana samite,chtradurga,1976.

8.LaskhmanTelagavi:(1987)"kamageti Arasara:kelavu vicharagalu, **Manavika Karnataka.no.17,October 1987.**

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10.MaxMuller: **sacred book of East,Part1,vol 2**, Motilal Banarasidas indological publishers,Delhi,1986

11 Nicholas B dirks: **Hallow crown**.cambridge university press,London.1987.

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